

How can we build a loadbearing bridge  
out of the chains of rusty populism?

Group Analytic Thoughts  
in Hungarian Edition

Klára Horváth  
Zoltán Terenyi

EGATIN Study Days  
Burying and Creating Heritage in Group Analytic Training  
Budapest, 21-23 April 2023



Dear All,

thank you for the opportunity to discuss the situation of group analytic training in Hungary at the EGATIN Study Days in Budapest.

Of course, the "situation" is always a story, a heritage a matrix of our profession and the wider socio-cultural context.

Our matrix includes two previous group events in Budapest. In 1999, the 11th European Group Analytic Symposium, "Building Bridges - Taking Risks", was held here, organised by the Group Analytic Society and CSAKIT. One of the plenary lectures was given by Jane Campbell on "The Dangerous Present: Bridging Past and Future. A Fictional Account of Two Moments in a Group". It expands the moment in which the group leader's abilities from the past, the group members' experiences from the group's common past, and the group's subsequent future events due to the group leader's intervention and the group's process are linked. In our position today we also pause for a moment, but our description is more a condensation of a decades-long perspective, summarizing what we have to say in a few metaphors and basic experiences. And the focus of what we have to say points far beyond the individual group: to the training that links the societal situation to the group.

In 2007, EGATIN held Study Days in Budapest under the title 'Applied Group Analysis - Challenges and Training', organised by Piroska Komlósi. The opening plenary lecture was given by Gábor Szőnyi on the role of groups in psychoanalytic training ('The undiscussed domain: groups in individual psychoanalytic training'). His focus was on the group behind the situation of being alone, of autonomy. In today's presentation we will try to maintain the social - even societal - focus both in terms of the historical legacy and the training context.

How hidden, buried, implicit parts of this legacy may be in our history, our professional histories, our culture, and how revealing, reinterpretable, creating-creative parts of it are the structural and substantive foundations of the changes taking place in the present.

In preparation for the presentation, a questionnaire was sent to CSAKIT members and associates about the association's past, future, hidden philosophy, training and social environment. Around 20 people from different generations filled in the questionnaire, with very in-depth answers, which generated around 700 items for analysis, and are being processed. At some points, illustrations from the responses received will be linked to the presentation.

It is not by chance that we use the **chained-unchained** dimension, which is what the prospective but closely rust-covered image of the Chain Bridge brings us to. The Chain Bridge – on civilian name Széchenyi Lánchíd – is a magnificent architectural and symbolic heritage, the first permanent bridge linking the two parts of the capital. Its recent renovation has become part of the political battle, before it became dangerous and collapsed, yet it was initiated, but in a compromised way, in headwind. It opened with new features and the possibility of expanding community use.

Can we be free enough - unchained - when dealing with our heritage, or are we rather constrained and chained by these contents and values from the past? Can we deal with both qualities of legacy at the same time, can we be reflective enough, make a continuous, even straining effort to understand what we have, but can we be attractive, popular enough and reach a wider audience in socialising? Can our chains be both light and heavy? Can we get to a position where it is clear that rust **has not eaten away** our basic structures, that rust - even in a way that could be considered patina - only covers the parts that hold up the bridge, that it is enough to clean them, to renovate them? Can we have confidence that the renovation and

reconstruction will make the superstructure strong enough to withstand the load? Can we see that the most dangerous effect of rust - of wish-fulfilling, illusion-inducing, addictive populism - is that it **obscures the reality behind** it. Can we trust in the effectiveness of our reflexivity, our capacity for containment, our solidarity, our reality-based approach to coping with populism?

The story of the Chain Bridge is also instructive for our own group analytic training, as it shows that, despite its clear functions of benefit to the community, one thing can quickly fall prey to the abuse of political power. The **group work's** values of autonomy and self-reflection are deeply contradictory with the authoritarian, hegemonic conception of power. The transformation of training requires, as a matter of principle, a reflection on the politically motivated social/professional environment: training must be sufficiently protected and secure against destructive interventions, while at the same time sufficiently open to a reflective attitude and a perception of social reality. Excessive openness should not lead to a vulnerable situation for the training system and its participants, but on the other hand it is necessary to avoid unacceptable and unfair constraints.

The development of training and of the association is therefore also a way of learning to think actively about society, to make our voices heard and to work democratically. The big question was whether this complexity would be attractive enough for professionals learning to run groups. Complexity can be anxiety-provoking, it can raise doubts, but if simplification is the only safe answer, then it is precisely the essential surplus that is lost. The same applies to the development of training: the credit system is complex and difficult to understand, but it has many developmental effects. But it is also valid on a larger scale, for the moment of **regime change**: the one-dimensional socio-political field of the past system has become several orders of magnitude more complex, but this has opened up the possibility for the country to start on the road to democratisation at all.

Overall, the responses to the questionnaire reflect the importance of this dimension. A clear value choice, including a preference for reflexivity, is unanimously supported by this public opinion, highlighting the contrast that can be seen with the regressive, impulse- and desire-driven basic functioning that often characterises social actors. It is fair to suggest that one of the risks is precisely a homogenous critical attitude towards the system, which can be a barrier to progress, making in-depth discourse difficult. A strong current of opinion recognises the public-formative, **potentially socially-impacting nature** of group analysis, underpinned by the unanimous view that training, through its complexity, is more than just learning a psychotherapeutic method.

When we uncover and reconstruct our heritage, we also rebuild our relationship with reality, that can build the load-bearing superstructure of education. The concept of group analysis contributes to this awareness.

Another emblematic, bridge-like structure must be included in the description of our basic matrix. With 60 M ft of EU funding, a government party leader built a structure called a **canopy walkway**, with accessories, connected to his own forest, while cutting down the forest that was to provide the canopy. The structure has become no longer relevant, but the money is available as retrofunding. This canopy is a **condensed expression** of provincialism, corruption, a two-timer relationship with the EU, a devaluation of environmental values. And, very importantly for group analytical practice, it is the **destruction of our meaningful words**, our language, to describe reality.





## „canopy walkway” without trees

absurdity  
secondary shame  
reality testing  
corruption

wonderful hungarian language:  
örökség – heritage  
ökörség – bilge, crap – bullshit  
örök – eternal  
ökör – ox – bullock, simp

If the canopy does not need foliage, then the word „canopy/foliage” loses its meaning, takes on a life of its own, loses its connection with the original, real object, foliage, the tree, or the object, the tree, becomes **unnecessary, cancellable**. The verbal group analytic group, capable of dealing with verbality, with the playfulness and ambiguity of the meaning of words, can little by little lose its basis of existence, the meaningfulness of words. And, even harder still, the members of the group can lose their basis of existence as persons with personality, needs and agentiality. This is a **hidden destructive consequence** of the hegemonic power structure, which is hardly visible at first sight, but which is increasingly visible in the processes in Hungary, and which foreshadows the spread of a totalitarian system.

Political propaganda is a **flagrant** example of the destructive exercise of power, which in the last year has unfortunately been a direct threat to life, in addition to extreme cynicism. The war propaganda, amplified in the context of the Russian-Ukrainian war, is greatly distorting people's perception of reality. This distortion no longer only results in the hate-mongering that was previously the aim of the power-technology, but also eliminates the basic perception of potential threats and the instinct for self-preservation. This distortion of reality affects all of us, regardless of our worldview, and the antidote to this is to strengthen international links such as this event. A concrete experience of this was the testimony of the CSAKIT members who participated in the international professional large group on war at our autumn conference.

In addition to propaganda, one of the very powerful and effective tools of today's political leadership is the gradual **breaking of the texture**, network and matrix of society, the cutting and dismantling of links. For example, by making it very difficult for the agents of society to access information that reflects reality, **by isolating** them. They are also less and less able to communicate with each other because of fears, anxieties, feelings of shame, aroused hatred, projections and vulnerability. Power eliminates society's healthy capacity for renewal, mobility and the need and ability for self-understanding. Society becomes **incapable of learning** and development, it becomes a homogenised mass.

The other destructive instrument of power, which fragments the field of social relations, is centralisation, which has become widespread in all areas of society over the last decade and

which devalues horizontal, local decision-making and connection capacities. In conflict situations, where centralised regulations and structures are not sufficiently effective in achieving the goals of power, power arrogance, direct manual control and threatening interventions come to the fore. The climate of threat obviously undermines the chances of trusting relationships.

The responses to the questionnaire indicate the need to reinforce the group analytic trend that can create a counterpoint for the association and training through community building, more effective organisational functioning, transparency, open communication, but also immunity through more mature preparation.

These processes are obviously contrary to the perspective of group analytic functioning, but training, which is oriented against the social tendency, must nevertheless be placed in this context. The transformation in this direction is, at one point, a race against time: can the CSAKIT and training in this process of socialisation move forward enough to produce enough professionals who can influence their environment with a group analytical approach to reach the next generation, to expand and continue before the opportunities close for reasons of power. Of course, CSAKIT is not alone in the profession with this reality-oriented, real-world social intention; there are many organisational-level shifts in a similar direction, to which group analysis is trying to relate. Recent developments in mobility include, for example, the united efforts to mitigate the government's attack on the medical profession, the renewal of the umbrella organisation for training associations (PTSZ) and its initiative to mobilise large numbers of people, also with a view to socialisation (Gigazoom). The paradox and risk of this situation is that if CSAKIT's trend towards socialisation were not popular enough, it could become isolated and thus fulfil the very objective that the authorities want to achieve.

Cases like the canopy promenade, the socio-cultural processes behind them, in their foreground and in the historical periods preceding them, are part of our heritage. We are not proud of it, and in some cases ashamed of it, but it is ours. Hungarian society arrived at the change of regime without any deep-rooted democratic traditions. That is why it was possible that the seedlings of the new, democratising system, which had just been planted, were so fragile that within a few years the social order was completely reversed, the nursery did not become a forest, and in more and more places the forest was being cut down.

A lombkorona sétányhoz hasonló esetek, a mögöttük, az előterükben és a megelőző történelmi korokban fellelhető szociokulturális folyamatok az örökségünk részei. Nem vagyunk rá büszkék, adott esetben szégyelljük is, de a mieink. A magyar társadalom úgy érkezett el a rendszerváltáshoz, hogy nem rendelkezett meggyökeresedett demokratikus hagyományokkal. Ezért is volt lehetséges, hogy az éppencsak frissen elültetett új, demokratizálódó rendszer csemete olyan törékenyre sikerült, hogy néhány év alatt a társadalmi berendezkedés teljes mértékben visszafordítható volt, a faiskolából nem lett erdő, sőt egyre több helyen a tarvágás történik meg.

Today, conditions are similar to those of the Kádár regime 40 years ago. Kádár, after his harsh, dictatorial actions following the revolution of 1956, gradually relaxed the repressive elements of the regime, the Hungarian public spirit became attuned to this, and the social consensus was that with the relaxation, the renunciation of rebellion became acceptable. The image of a dependent culture, of a charismatic leader who satisfied it by suggesting fatherly care, was acceptable to the majority of society.

The attitude to power and to the leader has not changed much in recent decades, and a large part of today's society has compromised with this power. In addition to the proliferation of

dictatorial means of exercising power, the great risk of the current period is that cultural codes and history, **cultural memory**, may be rewritten in order to retain power. This not so hidden aim is unfortunately aided by the degradation of public education as a whole: extreme centralisation, the communication lock-in, the restriction of freedom of teaching and the normalisation of overload, the maintenance of underfunding, the threat, the fragmentation of school communities, all tend to make it less and less likely that the new generations will be prepared to face challenges as autonomous citizens capable of self-reflection and community relations.

What can group analysis do about this legacy as part of the Hungarian professional scene that has Mihály Bálint and Sándor Ferenczi among its forebears? It is safe to say that the constellation is a thing of the past, when group analysts could look at social processes from an ivory tower and not integrate the topos of historical traumas and social problems into their training content and methodology. Thematisation and the widest possible reflective capacity are necessary elements of change

In the 1970s, psycho scene made a major step forward in the socialization of psychotherapy and group work, with the Psychotherapy Weekend movement. This was socialization in that it facilitated unfolding and professional discourse within psychiatry and clinical psychology through the first-hand experience of psychotherapeutic methods and the shared experience of the large group, while at the same time being open to the intellectual milieu. Professionals experienced in group psychotherapy played a major part in this movement, partly incorporating the Tavistock model and therapeutic community experiences into communication between professionals. The Psychotherapy Weekend, PsziHé, which was relaunched in the 2000s, has now found its place in an established, differentiated psychotherapy scene, in which it has played a major role in helping new generations to find their way, in supporting training orientation and in developing professional self-awareness. In the 2010s, the Civil Group Weekend series of events and workshops was launched, along the lines of the Psychotherapy Weekend, but with a focus on social self-awareness instead of professional self-awareness. A further motivation for CCH was to maintain and strengthen the new social policy, which was visibly beginning to narrow and question fundamental values, and the shrinking reflective space. In both programmes, both in their system-building, reflective approach and in their group-based implementation, the basic features of group analysis are also decisive. These **programmes** have now become a practical and learning field for group analytic training.

The experience of the Weekends also highlights the contradictory nature of the development of group analysis in the country. Even though group analysts played a decisive role in the development of the psycho scene, and even though the training of the training association was well structured when it was launched in the 1990s, after a temporary boom a stable self-sustaining process did not develop, the number of trained group analysts and trainers did not increase, and the association's construction stopped. It is obvious that there is a generational gap, the founding generation has been followed very late and incompletely by a renewal generation.

The stagnation of training in the 2010s has long been the subject of discussion within CSAKIT. Among the many explanations, the relationship with the leader, with leadership, and the contradictory evolution of the leadership culture are highlighted here, in several arenas.

The leader of the group analytic group is traditionally invisible from outside the group, with very little direct knowledge of how he or she leads the group from the outside. This is what individual leadership promotes and what is required by the norm of group immunity, a possibly misinterpreted nondirectivity. It is difficult to get a valid impression of the working style of the

group leader. This position contributes to the image of the ivory tower and to its function as a strong projection surface. The leadership of the CSAKIT organisation has inevitably taken on some of the characteristics of this attitude, e.g. the self-assertive, proactive development of training in the action vs. reflection dimension has been overshadowed. The logical task is therefore to make the leader - organisational leader, team leader - more visible in the interests of socialisation, and to display and exercise leadership functions more transparently.

An interesting aspect is the issue of naming the leader - VEZETŐ. In Hungarian, we refer as the VEZETŐ "leader" both to the person who leads the group that follows him or her – in English it is really the leader – and to the head of the group, who occupies an equal position as the "conductor". The fact that the Hungarian language does not distinguish between these two qualities contributes to the blurring of the relationship with the leader. If the „leader” takes on clearer traits of authority, he is designated "vezér", but it is difficult to find the exact equivalent in English (tribune. chief, general).

However, a certain lack of reflection on the relationship with the leader is not just a feature of the CSAKIT, but part of our social legacy. To be a leader in Hungary during the communist dictatorship from the 1950s onwards meant a dreadful, envied-utilised position, with its exemplary, controversial or unscrupulous branches of the TSZ (collective farm) presidents, party secretaries, local oligarchs, with a system-critical, reflective but only symbolically active intelligentsia in the background. After the regime change, the leadership culture changed very little, despite the changing social structure and the lack of democratic traditions. Even in the newly defined leadership positions, the hegemonic authoritarian, paternalistic exercise of power dominated. An extreme form of this prevails today.

Before the change of regime, the state party appointed the leaders, and professionalism and compromise with the system formed the basis for this. After the change of regime, this shifted somewhat towards professionalism, and the former pattern is now back.

The legacy of leadership culture contains the implicit image that the leader is in fact irreplaceable, eternal. Kádár remained the leader of the country until mental and physical decline wiped him out. Consequently, there is no need to develop a scenario of leadership change and build it into the culture. There is no need for it, but at the same time it is very much lacking, because the image of an irreplaceable leader is linked to the unconscious or sometimes surfacing group dynamics that constantly want to replace and eliminate the active, visible leader.

On the other side, from the perspective of the leaders, it is a dependent culture in which effective and successful survivors are subordinated, take little responsibility, form an adaptive team. The main narrative is: don't jump, don't be so smart because it's easy to get accused of destructiveness, don't be out of line, don't question anything. This subservient coping has remained common in the health sector, which has provided the medium for grouping, as shown, for example, by the multiply destructive, demoralising institution of the gratuity.

The hegemonistic style of leadership was predominant even in the more reflective, humane, psychotherapeutically oriented environments and workshops, hence the fact that the established system of the psychotherapeutic scene has hardly changed over the decades.

The fact that the functionality of the leadership role - i.e., for example, its non-personal nature and its transferability - has not developed either in Hungarian culture or in the psychoscene is, of course, a decisive element in the organisational and training stagnation of CSAKIT. The dependent culture does little to encourage even active members to take responsibility for

renewal, and the leader is easily left alone with his ideas. Training and organisational renewal in CSAKIT must therefore also involve a transformation of the relationship with the leader: a separate but sufficiently reflective leadership function, a strong relationship with authority, creativity replacing dependency, and appropriate mobility are needed if the structure is to be able to safely represent and support development goals and values.

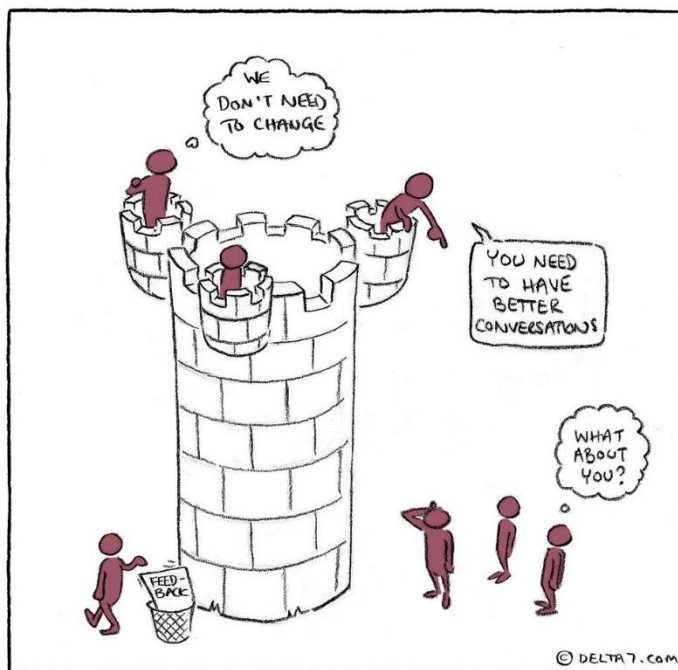
X

When we started the transformation of the training and the association, we were confronted from the beginning with many dilemmas and conflicting points of view.

Our aim was to define and manage our heritage values, but at the same time we had to adapt this heritage to the challenges of today, to international trends, but also to the changing social, institutional and legal environment of our country.

In the followings I will highlight some of these elements in order to illustrate this process. We will take a closer look at patterns of leadership, our own and shared power relations, patterns of group leadership in our socio-cultural heritage and our responses to them.

1. **Ivory tower**  
**(high quality?**  
**isolationism?**  
**elitism? ...)**  
**vs**  
**wider range of group workers,**  
**communal, socialising approach**  
**(populism?**  
**dilution?**  
**degradation of quality?)**



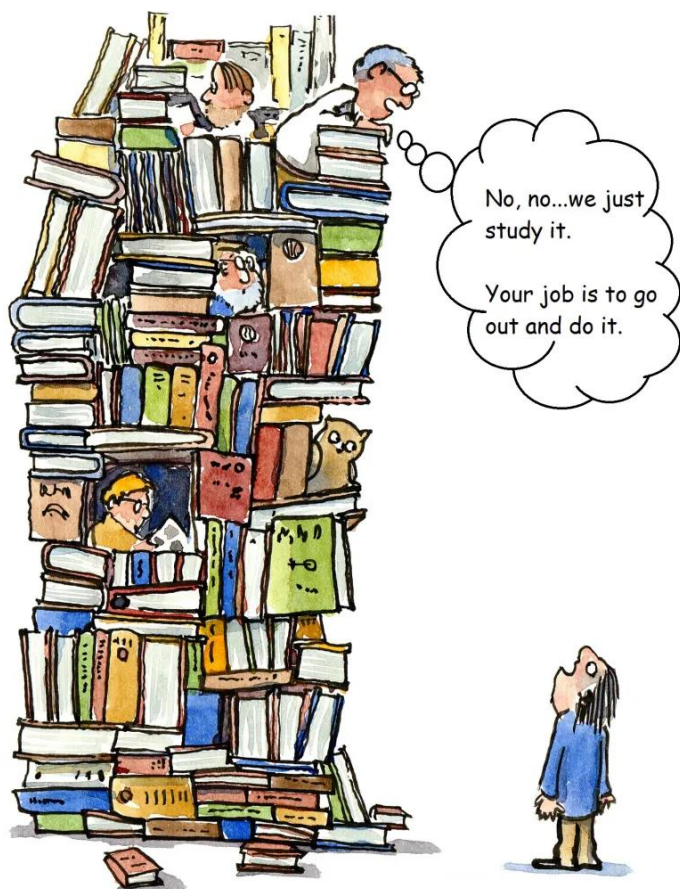
From the beginning, the block training in Hungary has included, in addition to the four-year training for group analysts, a two-year training for group leaders with a group analytic approach. The combination of the two forms has many potentials, and the group analytic approach can help a lot in understanding and leading various groups with different purposes. We have long recognised the need for deeper reflection on our groups in different settings. This need can meet with training a wide range of those who are thinking about and dealing with groups. The output side of the training should be a combination of a range of abilities. On the one hand, the competence of a well-trained group worker with a group-analytical identity; on the other, the competence of a professional with the ability to navigate and contain within the increasingly bureaucratic, centralised and hierarchical structures of the health sector; and thirdly, the autonomy of a responsible intellectual who is able to navigate the different social arenas. Many values and opportunities, but also difficulties and frustrations at the same time.



The new system is inevitably a learning system and it is in its initial building phase. To address the specificities of the complex output objectives, we have built a credit system to systematise the diversity. Within the main training pathways, the training process can be personalised, while at the same time the social, synchronous, peer situations remain emphasised. Individual training planning interviews at the entry and at specific points in the training help to reflect and incorporate individual needs.

The operation of the learning system is an important basis for the acquisition of information, new knowledge, individual and collective adaptation to changing training situations, reflection on changes and the incorporation of experience into the development of training. This adaptation and reflection cycle was already important during the covid pandemic: the training reflects back the new experiences and knowledge acquired under pressure, allowing for development. This systemic learning process is also reflected in the framework (e.g. group composition), the layout (e.g. online, hybrid venues), the organisational flexibility (new venues).

The ivory tower has been replaced by spaces for real discourse.



## 2. Socialisation, communitisation - but to what extent?

- current participants in the training
- membership of the association
- the environment of the association  
(former trainees, group workers)

elements to address this  
(2 large groups per block,  
staff work outside the blocks,  
special seminars and subsequent large  
groups open to the entire membership of  
the association,  
peer supervision open to the  
membership,  
credit elements include participation in  
group analytic spaces,  
association work,  
large group events: PsziHé, CCH

- reflection on the social, international  
environment

The socialisation within the training involves the operation of spaces where, on the one hand, the training participants meet and, on the other hand, where, from time to time, they can meet the wider professional environment. It is a well-known legacy from the not so distant past that many current topics are taboo in the group, since they carry various dangers, at the very least

they divide us. For this reason too, the possibility of reflecting and facilitating the institutional and social environment is an important part of development.

This includes the **large group of the training**, which takes place on both days of the two-day blocks, conducted by two trainers, alternating between blocks. The boundaries of the large group are also opened up from time to time for other members of associations as the non-training participants of some programmes, such as the special seminar, peer supervision, are welcome to the large group as well. A further socialization potential of the large group is that it may expand and evolve both in terms of participants and leaders.

Naturally, thematising current social /societal issues remains difficult in our groups, as sometimes even our family members are separated by severe divisions in society, which is why we are learning to be increasingly non-political in our private lives, as we used to be. When we advocate a community-based, broad-based operation as opposed to the increasingly centralised hierarchical structures of power, we are easily positioned in a kind of liberal, oppositional role, as we are confronting a range of social tendencies by representing our professional values.

To speak out against abuses of power - whether it is the aggressive behaviour of a shop cashier -, to speak out against discriminatory acts that violate human dignity, to speak out against the lack of solidarity - is our responsibility in our personal spaces. Reflecting on these phenomena in the spaces of our groups is a difficult duty. The prevalence of a pattern of dependent attitude towards power also contributes to the difficulty of seeing the contours of functional leadership, of the role and image of a leader who lives adequately with power, serves the interests and goals of the community and the group, which any of us can become. Within the framework of the training and the organisation, we strive for this more mature model of leadership.

This process is supported by the continuous work of the **trainer team** during and outside the blocks. This staff also works as a team of equals, but with defined responsibilities and management functions in line with the hierarchy of the School's operation (School Management, Block Leader).

This includes the transparent and transferable development of the different **roles and functions** of the training and the association. see below

The **credits of the training** include association activities, participation in the association's programmes and in the large groups and systems of PsziHé (Psychotherapy Weekend) and CCH (Civil Group Weekend), as well as participation in international spaces. These characteristics put the training in a broader perspective, bring in new perspectives and mirrors, which are sometimes reflected in an organised way in the seminars or plenary sessions of the training.

An **active seminar mode of work** forms an important part of the training. see below

### **3. organisational change -**

- a. Separation of "powers", expanding roles in the association (international group, conference organisation, communication)
- b. developed, transferable, reflectable roles,

- c. important spaces for reflection (association mailing list, large groups, PsziHé & CCH large groups as credits see the mirroring environment, large group of training, etc. ....)
- d. membership / associate membership

In this story, we start from the perspective of easily stuck roles, the unwitting co-creation of overpower. This means in our case the creation of leaders who have no one to replace them. The current president, who has been presiding over a major transition since 2016, is renewed every 3 years by the assembly, this is his third term. On the one hand, this provides a great deal of security in the midst of so much change. On the other hand, the longer he stays in this role, the harder it is to hand over his position, as even with his best efforts he still has a lot of knowledge that can only be acquired through work. He has undertaken his last mandate under the condition that the presidency shall work out how the presidency can be organically transferred within the association.

It is important to reflect on how we all create such leaders, what cultural traditions, implicit legacies sustain this repetition. In the past, the presidency struggled with the difficulty of mobilising people to take on different tasks, furthermore, if they took it on, to motivate them to fulfill their duty. By now, that has changed a lot. There are several committees and working groups in the association, and they are being coordinated and searching their place. In these spaces we have to play out the same way, so that there is dialogue, a flow of points of view, alignment for goals and as many related aspects as possible. For example, the presidency should not become an overbearing power, against which there should be rebellion and indignation at the views represented by it. All this takes patience, time and good discursive spaces to put these together. At the moment, it is mostly the training team who is the holder of all this.

Another important theme is the School's links with the other units. The roles of the Presidency, the Training Committee and the School have been described in detail, and the coordination of discussions and linkages is still in the process of being developed. As the number of active participants increases and there will be no overlap in the persons responsible for the different structures, it will be even more important to define the precise division of responsibilities. Even if we facilitate the activities of the trainees within the association, role conflicts may also arise in these situations. We created a new element: the **associate member** of the association, Trainees got it when they join the training. Associate members can thus have a greater insight into the life of the association and can take an active part, for example in organising conferences. This has highlighted another dilemma: In this very exciting, joint construction, how can we make the involvement and participation conducive to development, activation and community life, without in any way hindering development or creating an overburdening, parentifying situation.

#### 4. supporting the processes

- a. tutoring system until becoming a group analyst
- b. a system of becoming a trainer (demonstrator function, trainer candidate, trainer)
- c. support for the development of a group analyst/group leader identity throughout the training and afterwards

The previous experience that very few graduated out of the many trainees who have completed their training, requires a multifaceted analysis. We have already dealt with this issue a lot. The

overloading of the group leader, organisational leadership role with socio-cultural, historical-political aspects of power, plays a role in many ways, but obviously does not explain the phenomenon. That said, we consider it important to support this maturing process, so we have developed a **tutoring system**, which is also a requirement of psychotherapist training, but we have added specific content. The trainee first undergoes a training planning interview, where we help to plan their training path, and then at specific points in the training these interviews continue. Beyond that, the trainee or his/her trainer, or even the trainer team may suggest further interviews. This is also an important feedback part, any stuck points or difficulties can be talked through and addressed at this point.

**Reflective feedback sessions** are also built into the training in a way that candidates talk through their progress and give feedback to each other in a seminar setting in group feedback rounds.

Support for the process of **becoming a trainer** also starts at training time. This kind of reflective activity, which takes place in the active seminars, is the first step of this process. When someone has completed the training but not yet passed the exam, he or she can become a demonstrator, participate with a trainer in leading seminars or other background work. There are currently 3 demonstrators working, with plans to bring in more candidates in the next academic year.

The next role is that of a trainer candidate who does not meet all the formal criteria, but who is a qualified group analyst and has some group analyst experience and undertakes a training role. Without them we could not have run the increased training. They are all an asset to the staff.

**Helping the development of a group analyst identity** is implicitly included as an aspiration in countless phenomena, and was also an important aspect in the design of the credits, I will just mention it here.

## 5. Active seminar method

The seminar mode of work has also been significantly modified. The reading and referencing of literature has been replaced by joint active processing of literature. The discussed literature is assigned to masters who represent the text of their choice, and these topics are processed in this way. Different processing methods are applied, from discussion groups to the aquarium technique or small group work. In each seminar there are situational exercises, mostly in aquariums. Observers are asked to analyse the exercises from the point of view related to the topic being processed. The situation exercises are groups, working in a defined way. The trainees receive information about the group, group leader and members, and thus playing and simulating a group. This way of working started during the online seminars, where it was important to keep the involvement and activity for long hours. The experience has been continuously developed. It was also an important step that the characteristics of each group members was given in advance to avoid that they design it from their own experience, so as not to mix with the material of their own self-experience groups, and also to avoid being personal and regressive in that sense. With this way of working, it becomes natural for everyone to be active. They sit in and out of the group conductor's chair, they see each other leading/conducting/moderating groups a lot. It is also common to constantly explore the effects and elements of these processes.

Students coming into the training immediately sense and indicate a big difference from the traditional frontal teaching we are socialised on other trainings. On the one hand, there is a sense of liberation, joy and enthusiastic activity, but on the other hand, there can also be anxiety, as the situation is unusual. I've heard from other colleagues outside the association that you can recognise CSAKIT trainees from afar because of their liberated active, reflective presence, which is good to hear, of course. Later, of course, this also facilitates the emergence of many difficult feelings, it is very group analytical in general too.

What kind of presence can be good enough, leadership that is well aligned with both our values and our traditions. And what kind of architecture can make these values work, give them a stable foundation, a framework, and not survive on the special efforts of individuals. This is the task we have been given.