

## Online Workshop with Gerhard Wilke

During these 3.5hours blocks each day, Gerhard Wilke will conduct a lecture followed by a discussion and a Large Group, with a 30min break in between.

**When?** Friday - Sunday 24, 25 and 26 February 2023

time zones	London	Brisbane	Melbourne & Sydney	Auckland
Start	6.00am	4.00pm	5.00pm	7.00pm
End	9.30am	7.30pm	8.30pm	10.30pm

**Where?** The zoom link will be sent upon your registration on [Trybooking](#).

**Booking?** [Trybooking](#)

Full fee AUD \$200

Reduced fee AUD \$125

For any further fee support please contact Catherine Jamieson on [mail@catherinejamieson.com.au](mailto:mail@catherinejamieson.com.au)

**Attendance Certificates** will be emailed after the end of the workshop.

Friday 24th February 2023

### **Generational and Sibling Dynamics in Groups and Organisations**

My central idea is that our internal relationship matrix serves as a reference template for how each of us engages in a group and for what kind of role we have an unconscious preference. Be that in a therapy group, in a work team, in organisations and in society. The way we related upwards, downwards and sideways inside the family of origin and outwards to the extended kinship system is transferred into the interactions with therapists, patients, colleagues, managers and in large groups in and society.

The internalised social relationship matrix of the family and kinship system of origin serves to assess what is familiar and unfamiliar in the interaction rituals of daily life. We compare and contrast unconsciously new experiences and interactions in the external world, with what we already are familiar with from our internalised experiences of vertical and lateral interactions with parents, grandparents, other relatives and siblings. What we act out in the here and now at work with a team member, a stranger or a fellow patient in a group is shaped by the remembered quality of the interactions with mother and father, our siblings – real or imagined - and significant others from the culture and society, in which our family of origin was and is embedded.

In all social interactions, what also gets transferred is the ease or difficulty with which we accomplish the task to move in and out of vertical positions within an “imagined community of equals” the siblings and cousins. These patterns get unconsciously transferred into the adolescent peer group, the work team, other social groups and into our political sister-or-brotherhood-associations. In other words, how we deal with being the same and different, laterally and vertically in one moment and at the same time throughout our entire life-span is shaped by the fundamental experience that the lateral and vertical relationship dimension is an integral part of all social encounters.

In the current societal context of “dis-embedded social structures” (Giddens) permanent transitions (Wilke et. all) and a sense of living in “Liquid times” (Baumann) in organisations, authority figures are often experienced like borderline or absent parents, which evoke sibling solidarity and rivalry. It is intended to show that the outbreak and suppression of sibling rivalry and sibling solidarity is connected with the problem of transition and succession in organisations. In theoretical terms it is my aim to illustrate how useful it is to keep the interwoven nature of three unconscious relationship matrices in all groups in mind: the care giving maternal Matrix as envisaged by Foulkes, the structuring and fatherly Patrix as envisaged by myself and others, the transgenerational dynamic within the societal matrix.

Saturday 25th February 2023

### **Perpetrators, Victims and Bystanders: Greek Tragedy and Group Analysis**

Greek tragedy has brought a basic pattern of humanity on to the stage, which also plays a central role in group analysis, but has not yet been clearly depicted in theory: perpetrators, victims and followers and how they deal with the forces of fate and destiny. In group analytical therapy, this primordial cultural pattern appears indirectly in the form of three interwoven relationship matrices. The personal matrix of internalised relationships between parents and children (the perpetrators and their victims); the group matrix of the therapy group (the siblings in the chorus, equal and unequal at the same time, and the followers and silent collaborators); last but not least, the foundation matrix of culture, society and history (the forces of trans-generational transmissions and the social structure and cultural codes which pre-date birth and exist after death). The view through these three lenses allows group conductors and members of the group to examine the meaning of verbal exchanges or the acting out of unspeakable feelings. What I want to put at the center of my reflections

is how the group and each individual member accepts, recognizes and passes the "destiny test".

The core question in the Greek tragedies that is also in the room in every group is, how can group members come out of the feeling of being the victim of their fate and take their destiny into their own hands? In other words, how can members of the group learn to reinterpret and retell their story as victims of fate (mostly embodied by parents, siblings, or individual and collective traumatic events) and develop a new narrative in which they are not just helpless, but become capable of changing their role and position in the drama-triangle of victims, perpetrators and bystanders in any group?

Christopher Bollas has dealt with this topic in relation to individual analysis. For him, it is important to help the patient to slowly separate from the familiar and compulsively repeated story of being a victim of their parents. Only after separating from this story, can a member of a therapy group begin to be emphatic towards their own parents and be grateful that they have been given a life by them. This is the moment when, in the sense of Foulkes, a person can start ego-training in action. At that point a person can really grow up and become a co-creator of his/her own life – within the boundaries of the possible. It is one of the paradoxes of group analysis that a group member becomes freer inside, when external boundaries can be accepted as normal and not only as a source of oppression, injustice, resentment and envy.

*Sunday 26th February 2023*

### **Further Thoughts plus Q&A**



*Gerhard Wilke* (Hon. Fellow RCGP, Hon. Fellow I.A.G.P.) trained at the Institute of Group Analysis in London and served as Treasurer for the IAGP and GASi. He is a training analyst in Germany and was awarded an Honorary Fellowship for his work by the IAGP and the Royal College of General Practice in London. Gerhard has published many articles in German and British Journals and is the author of several books in both languages. In 2007 he delivered the Foulkes Memorial Lecture on the theme of Second-Generation Perpetrator Symptoms in Groups. Before he became a group analyst, Gerhard ran the family business and studied social science, history and anthropology at Oxford, Cambridge and London University as a mature student.