

Body-playing: sensory and bodily experience with training groups

Anna Bruno, Marina Gallozzi

Abstract

In this article we'll explore the sensory and body dimension in group process activated in training.

With this contribution, we offer our reflections born within psycho- bodily sessions that we conducted as part of a wider educational project, divided into several groupal stages. In particular, our attention has been activated by the observation of how, in group setting, communication occurs not only through speech and listening, but also through the perception of non-verbal elements that can occur in a powerful way: sight and sense of smell, for example, may be preferred to hearing. As it happens through dreams, imagination and verbal communication, the unconscious expresses itself also through the body, through signs, movements, posture, tone, etc. .. In our experience, we meet body, through an analytic listening., this because we don't consider body neither as a means of cathartic expression or as a producer of signals but as a potential creator of new thoughts. Our attempt in this contribution, therefore, is to collect material produced in recent years and the result of discussions within our team, bearing in mind, however, how is difficult to translate experience in words.

Key-words: body, group, training, feeling, listening, play, observation

Our training practical has come ripening inside of different social organizations (social, educational and sanitary contexts) where the perception of the complexity results more intense (about connections, objectives, theoretical models, technologies and more) with the consequent need of being aware to experience in order to try to govern it¹.

Our intervention model is structured through the articulation of more groupal experiential moments which are intertwined with the more traditional areas of theoretical lessons and of the so-called teamwork applied to the situations of the working practices. So this is a training setting in which the coexistence of experiential and cognitive moments and application, orientated to the professional growth, offers the possibility to form a network with other dimensions that exist in daily work. It is known that the multiple joints of the relationship established between individuals, groups and institutions have an impact not absolutely contingent in the pursuit of the objectives and adhere to both the individual level of wellness and

personal growth, as well for the interpersonal and groupal level where the spaces are managed with people.

The instrument of the group seemed to us the most effective device for this work: the possibility of confrontation, acceptance of discomfort, increases in resources, development of cooperation and collaboration, all of this seems good requirements for training. We feel this is the best way to give voice to the many who feel part of the "circle ermeneutico" that is established between all and we can not longer ignore.

In our view, therefore, this model of training pursues an idea that conceives:

- The training intervention as direct involvement of persons with whom it is addressed
- Learning as a learning from experience
- Observation of the group dimension in the interaction between individual, group and institution
- The importance of "training those who train" to avoid the numerous traps of the "supposed to know".

The theoretical background in which we find ourselves today is that of clinical and theoretical principles of Jungian analytical psychology, combined with a methodology about body and action that come from physical practices (Gestalt therapy, bioenergetics, psycho-locomotion,) together with what we have been learning from practice and theories about groups. If for any manifestation of the psyche Jung deserves to be studied by psychology as a phenomenon attributable to the mutual inclusion between the speech and mind, it is entirely legitimate to use the parameters of analytical psychology applied to the collective, by modulating the listening and reading of the phenomena on the double register of the one's self interior discourse and the discourse of the other.

From another point, with Corbella (2003), we could say that in training contexts it is activated "the psychoanalytic function of the mind" that means <<*a particular question about the processes and effects of training at different levels, conscious and unconscious, intra and interpsychic, personal and transpersonal (both in a synchronic then in a diachronic way)*>>. (Corbella, 2003)

In this article we would like to explore some aspects of sensory and body training that we conducted in the training project and that marked the beginning of our experiential proposal .

Usually they are followed by semi-structured group sessions (working on the fairy tale) and then by self-centered group sessions where it collects and sorts the material found in the stages that preceded it, in a process that is the whole experience of mentalization that can open up new perspectives.

In recent years, each of these experiences could also be used independently, however, keeping the trial dimension of the starting model.

In this article we would explore some sides about the sensory and bodily dimension

presents in the group process activated in training experience , since in the group setting the communication does not happen alone across the word but also and, at times in the first place, by means of non-verbal elements whose perception comes in a more powerful way: sight and sense of smell, for example, may be preferred to hearing. As it happens through dreams, imagination and verbal communication, the unconscious expresses itself also through the body, through signs, movements, posture, tone, etc.

In the specific training experience offered within our team, the body dimension is central, articulated in the many meanings: found body, acting body, perceived body, representation of body, thought ...about body; the body is always considered in the interdependence between the emotional and mental aspect, in groupal, multiple and complex optics².

All this is clearly reflected in Corbella when she says that the somatic form is expressed in many ways in the group, mentioning in particular, Rouchy (1993) argument that says that the *<<somatic is not limited to enclosure body and objectible [...] and moods, feelings of comfort or discomfort and all the emotions are not expressed only "through" the body which in any case it will be the vehicle: they have their origin in the body and entered there. >>*(Corbella, 2003)

As we present in this paper is therefore the collection and the attempt to read the material produced in recent years as a result of discussions within our team, the large group of trainers, bearing in mind, however, the difficulty of translating all the experience into words and even more in an exhaustive speech. We are comforted by the thought of Bion, quoted by Corrao, when he says that *<<any attempt to classify the observed material should not be considered permanent, but temporary, transitive, as part of a process that goes from one place or idea to another, which transitive use is made of ideas, ideas in transit>>* (Corrao, 1998).

When we talk about body we think of the mind-body relationship...

*<< ... Between the bodies of this nature,
I find my body in its unique characteristics,
that is the only one not merely the physical body (Körper)
but the living body (Leib)>>*.

(E. Husserl, 1936)

When we say "body" at which body idea we're referring to? Not the physiological substrate of the body, but the experience of a body that has an interiority, subjectivity, a sense of whether or not capable of action ": the lived body of Merleau-Ponty. (1945). *<<The body is what closes and opens us to the world and connects us with others>>* said U. Galimberti, (1983), yet we forget that, we take away the meaning, *<<we ensure that it can not express themselves except through painful symptoms, we treat it like a sick body and do not understand that the symptom is the voice that has*

not been able to become gesture , expressed emotion, word>>. (Galimberti, 1983)

In the history of Western thought, the conception of the devalued body comes from Plato for whom knowledge proceeds by expelling itself from the body side. According to the Athenian philosopher, man relies on the senses for knowledge, but these tie him to appearances, empiricism and subjectivity that are not true knowledge. By separating the essence from the world of senses, the concrete from abstract, the ephemeral from the eternal, Plato not only makes a clear separation between soul and body, but places them in a hierarchical relationship. This sharp distinction is continued by the modern philosophy Descartes, which, dividing reality into two distinct parts, *res extensa* and *res cogitans*, do a clear separation between the two substances. From that point of view, he defines the split between body and mind, emotional and cognitive processes, between feeling and reason, between nature and culture.

Decisively, Nietzsche's will break this tradition that permeated Western culture. In his *Zarathustra* wrote:

<<The body's a big reason[...] an instrument of your body is also your little reason, my brother, who you call spirit, a little instrument and toy of your great reason [...] Behind your thoughts and feelings, brother, is a mighty ruler, an unknown sage called Self. It lives your body, is your body>>. (Nietzsche, 1885)

And it was not until philosophers such as Husserl, Heidegger, Jaspers and Merleau-Ponty that "rehabilitate" the body for the proposal of a more unified vision of the subject. In particular, according to Merleau-Ponty, the human body is "soul" in all its parts and you can not talk about the psyche outside of the body. Starting from the study of perception, he concludes that his body is not just a thing, a potential object of study of science, but also the necessary condition of the experiment, the body is open to the perceptual world. In "The Phenomenology of Perception", writes: *<<Our actions and in particular the perception is meant as a way of being in the world, the way in which it would be useless, as Descartes wanted, to try to isolate and juxtapose a process in itself and a cogitatio, [...] I'm not in front of my body, I'm inside my body, or rather I am my body>>. (Merleau-Ponty, 1945).*

From philosophy to psychology, it is particularly interesting the ideas of Downing, psychologist in the unit of child psychiatry Salpêtrière Hospital in Paris, who in his book "The body and the word" del1995, referring to the research of Mahler, suggests that certain physical interactions between the parent body and the infant leaves a trace as if to say that the body remembers, but does so without words and few pictures or without pictures. Downing calls them "cinogrammi" to emphasize the non-verbal aspects. To reach a verbal understanding, cinogramma need to address a problem of translation: an elaboration "motor" is not even a word processing, you must perform a series of steps to reach the understanding of the language was concerned. Referring to Downing about "body dimension of t psyche, P. Manuzzi (2002), focuses on "body dimension of the game" of children to highlight the complexity of the subject, which is an inextricable whole affections, duties and knowledge, rational and irrational aspects.

On the other hand, Stern (1985), argues that in addition to the experience of the motor sensory and the experience produced by the object, when we consider the interaction with another human being, we must take account of a third element: the affective experience. In all the processes of learning and interacting with others there are the sensory, the motor, the affective and the cognitive system all in service simultaneously.

Depth psychology on the one hand and body therapies on the other, despite the differences in technique and setting of intervention, show a convergence in research and theory, about the complexity of the human considered in the interdependence of multiple dimensions (affective, bodily and mental) that is expressed both in health and in disease.

The importance of the link between these dimensions is already explained in 1921 by Jung in the text, "Psychological Types", when speaking of the four psychological functions, intuition, feeling, thinking and feeling he states that *<<the sensory function is one of the basic psychological functions[...]. It transmits a physical stimulus to perception. It is in relation both with the external physical stimulus than with the internal stimulus, that is, with the modifications of the internal organs, the sensory function is primarily sensory perception, that perception through the sense organs, perception of the "sense of the body" (kinesthetic, vasomotor etc...)*.

On one side, it is an element of mental representation, because it transmits the perceived image of the external object, on the other side it is a part of the affective function, for capturing changes to the function of internal organs gives the emotional character distinguishes (emotion or affection)>>. (Jung, 1921)

Jung also noted that *<<the essential foundation of our personality is affectivity. Thought and action are a symptom of affection.>>*(Jung, Psychogenesis mental illness, 1907)

The term is used by Jung affection, in this text, citing Bleuler, as a synthesis of feeling, mood, affect, emotion. But with Bleuler, Jung also shares the view on the role of affect: *<<That affection is much more than the reflection, the driving force in all our actions and omissions. Probably we act only under the influence of feelings of pleasure and displeasure, the logical thinking get their energy from the engine only with the emotions associated with it[...]. is the wider concept, which the "will" and "move towards" are only part, Godfernaux says: "The affective state is the dominant fact, the ideas that are not subject to it-the logic of reasoning is not the apparent cause of the turnaround of thought. Under the laws of the association of cold and rational ideas, there are others much more according to need deep existence. And 'This is the logic of feelings >>*(Bleuler, 1906, quoted by Jung)

A more recent summary of the rich debate on these issues is offered to us by the words of a Jungian analyst, Elena Liotta,

<<In the real flow of individual existence, body size and the mental mirror and constantly echo one another, beyond the eternal epistemological problem on their relationship. The unconscious body is therefore not only the place of the removed and pathology but also the hideout of energy that organizes itself, potentially capable of

self-healing, which can be triggered by direct action on the body and have a sense of awareness and a vision focused on Self-identified and processes.>> (Liotta, 1995)

Body and training

<<The image of the body as a group refers the image of the group as a body.

The group is the double of body. >>

(Kaës, 1994)

Our proposal of training is placed inside the "active methods", which imply a direct involvement of the participants and promote learning through the group .

<<In this tradition, knowledge is a generative process that involves a relationship between with-and that is[...] what is the experiment, tested in the sense of immediate experience: learning is understood as the understanding, development and metabolism of the experience >>. (Di Maria, Lavanco, 2000)

The body isn't present in our proposals only as a producer of signs, what is usually called non-verbal language, or is regarded as a vehicle of expression, cathartic release, but as a potential creator of new thoughts. The introduction into our experience of the body in action triggers a process that, through more primitive positions where experience sensory and emotional experience are strongly intertwined, change to a condition where you can focus on bodily experience and feelings to the possibility of symbolization in the translation in question. The opportunity to express themselves through movement, starts off emotions, feelings, moods, and makes them move, "shuffle" all the psychological dimension; not only trainees but also the conductors creating "forms" of thought or new renovated.

The entire experience is captured by us through analytic listening, that means in a mindset that indicates a willingness to immerse themselves in, to be in the process flow that occurs, allowing the unraveling of the process, leaving "fertilize" ourselves from the speech of others, allowing the material reveals without hurry to give it form, involves a certain kind of listening to themselves and others, *<<willing to be surprised by the way, not only immediate and obvious, of signifiers in the game.>>* (E.B.Croce, 1985), through an attitude of waiting, but also of attention, and even suspension of curiosity: the choice of a "neutral participation."

The silence, the absence of feedback, in an active and involved attitude, are all significant because they convey messages of respect and reassurance and often result in the group a sense of containment and security after an initial period of disorientation. Containment us back to an experience that is physical and mental together, being held and content: an experience of acceptance that links feelings, smells, images, words, sounds, colors, thoughts, muscle tone, emotions, involving the whole person at all levels.

The conductor has an internal structure like mother-container (Bion), which does not mean being passive in the group, or passively accepting what happens to individual participants, but listen on and "working" in. We can consider it similar to the alpha function.

The careful observation of his own countertransference is part of this arrangement, which includes also a full recording of his bodily state.

<<*The possibility of self-observation during the session fails to transform elements of countertransference in a valuable and indispensable guide.*>> (L. Nissim, Momigliano, 2001).

Listening to the same conductor of its emotional resonance, of cognitive activity and internal bodily sensations, thus becomes another tool for meeting the individual and the group, allowing you to make certain assumptions on the experience that is developing.

What happens with groups is the transfer or induction of emotional states in 'teams run as a form of "contamination" that becomes a useful and positive dimension if transformed through a process of awareness and discussion to 'internal team. Jung said: <<*He (the analyst) is infected and just like the patient, makes it hard to differentiate itself from what it possesses*>> (Jung, 1938-40).

This form of contamination, which can matter for the rule of the processes of projective identification, it becomes an instrument of observation that allows us to hear firsthand the needs and feelings of individual and group, and then to grasp what is happening within and each of the reports.

It 's a movement that crosses, in a circular way, the emotions and sensations perceived by the group and the conductors; in this way it's possible to come into contact with the interior of the other instances of the group and return them reworked and this movement can be a first fundamental enabler of sense.

The attention to listening to themselves, the training to the question that arises from the systematic doubt on their work in the space group, can become, once again the words of Jung, *psychic awareness of infection*.

Infection is the psychological experience of being entered in the game, becoming part of it.

<<*The game reaches its purpose only if the player is totally immersed in it[...] The player knows what is play, and that what is' just playing ', but does not know what through this way, he can know*>> (Gadamer, 1983). That is what must happen because the game can happen: no psychic infection, no contamination by the analyst, any change cannot be in the relationship.

The personal reflection of the leader can become a resource that acts as a guide for empathic understanding of some aspects of the internal world of individuals and the functioning of the group. Foulkes talks about this concept of multiple reflection, a process that involves the tenant as the other members of the group. The matrix incorporates group then asked the conductor so emotional responses reflected a conscious or unconscious on individual and group as a whole. (S.H. Foulkes, 1976).

The body in the game

In light of these observations, particular attention is given to all the bodily manifestations that arise or change during the group interaction: mime-sign changes, inconsistencies between verbal message and body expression, the presence of

involuntary movements and postures, areas of tension, respiration rate: all the expressiveness of the individual is conveyed through the body and the emotional dimension tonic-take is of great importance in the report that is based on an approach that is corporeal, emotional and mental health.

Training has not the intent of developing new control functions, but a more subtle job of self-observation and listening, who knows how to put yourself in the game report, proposing a focus on its complexity and reciprocity, giving meaning to the possible inconsistency between spoken word and gesture that accompanies it. As we all know, words and bodies often do not travel in line with each other.

In our proposal, the body is in its dynamic aspect through the experiences of movement, the possibility to express themselves through action, but also to expose themselves to themselves through a channel non-verbal signals a difference, a specific initiative.

But what is the meaning of the body in action in our work?

We believe that the movement starts to *move and transform*.

Sets off emotions, feelings, moods, more immediately, avoiding, at least in part, rationalization, and also makes you move the movement is itself transformation from one state to another, from posture to another, from one tonic to another dimension, from a first to a later, but perhaps also activates an internal transformation, it makes staying in touch with oneself and with others. It seems that people later, you feel "closer, more inside" and sometimes say to us that they feel different.

<<*The interaction with the group can achieve a level of security provided by membership of the group that allows, with its protection without risking too much anxiety land ever experienced*>> (Kimissis, P., Halperin, DA, 1997) or just experiment so explicit as that of the body and movement.

The proposed body of work seems to us that immediately introduces an element of transformation, putting people in touch with themselves (their breath, their emotions, their inner world) but also with the group, represents a gateway to 'experience each other and also opens a space of conflict (eg discomfort / complicity).

In fact, if we look, for example, a common occurrence in all the groups to which we turned that occurs after inviting participants to an experience of movement, we observed that the proposal to mobilize the body produces a form of discomfort that is expressed through giggles and verbal exchanges with the neighboring sub, but it seems that this very uncomfortable to help create a form of complicity between members of the group.

But because the discomfort? We can assume the concurrence of several components:

- a) The situation, favored by the activation body, can not use those forms of control (such as rationalization), which are used to activate when we use verbal language.
- b) A deeper breathing, made possible by the proposed body of work, facilitate access to affective states from which we usually defend minimizing both the 'inspiration and expiration.

To clarify this statement are some reflections on the respiratory function of Downing:
<<*Physiologically, the breath is a kind of pump that supplies and operates other physiological systems, but psychologically it is a kind of radar: a kind of instrument*

of perception.

This is because the respiratory system is closely related to affective states. Just change the immediate conditions of our emotions, which only changes the nuance, because it takes your breath to vibrate, to expand, to hesitate, or respond in some other way. There's nothin 'else in us to react in a way so carefully calibrated. And since the states are an affective way to discover the 'environment, the information gives us the breathing can be crucial. While reading with the world, breathing with the law >> (Downing1995).

c) Surprise and alert responses are quite common when you are exposed to experiences unusual: just think of the archaic anxieties, (linked to the fragmentation and loss of identity) which, especially in the early stages, are activated in the group and meet to which the group itself implements primitive defense mechanisms. Thus, in our experience, "giggles and verbal exchanges with the neighboring" can be seen as a form of regression that if one part can be considered an obstacle to the formation of the working group on the other, regarded as regression "benign" (Balint, 1983), also contains aspects of transformation: the complicity of the discomfort that comes from sharing and related defensive reaction seems to us a significant component of cohesion among group members, "cohesion", according to Di Maria-Lavanco is one of the " phenomenological conditions about thinking of the group. "

The unfolding experience

Our proposal³ can be compared to the 'warp' of a frame on which the group will weave its web, it is truly amazing how the plots are different depending on the group plots more or less harmonious, more or less elaborate, more or less thick. In the design phase we choose the type of game or theme to be proposed depending on the context in which we go to work and decide the distribution of roles within the team: driver, co-host, observer. The return of the conductor will consist of the reading of the plot that weaves those who can not grasp a whole and in the complex wiring.

Let's try and see with a magnifying glass, some warp threads.

Bodily activity⁴

After an initial moment of presentation, participants are invited to get up, move the chairs, create a space where they can move. Even the involvement of all to prepare the space marks the beginning of a group atmosphere. This first moment of 'action' has an impact is not negligible: they are participants of the conductors in the same way, to 'create' space - it is clear from the outset that we are all involved in the experience, although with different functions.

The proposed movement that follows is certainly a function of heating, not only in the sense that the kinetic energy is transformed into heat energy in the body but also in terms of activation energy psychic readily enter participants in a communication

situation and sharing, and its impact on individuals is significant, the possibility to express themselves through movement, but also to expose themselves to themselves through a channel starts up non-verbal emotions, feelings, moods and makes them more immediately circular.

If a defensive attitude prevails at the beginning (that extreme may be a complete withdrawal), then, for the most prevalent sense of fun, relaxation and curiosity. Even for those with a more rigid and defended, however, is a first moment of contact with them, with their own difficulties, but also with the possibility of change through the observation of different ways from their own.

The participation of the wires to the game of movement reduces the anxiety of being observed, and the possibility to reflect but also to differentiate.

The body movement helps to create a relaxed atmosphere, we could say almost childlike, which favors spontaneity, this return to being children, in a pleasant and reliable, especially you regain the ability to play, to 'get involved'; and in the game there is a chance to rediscover the world with new eyes, to find new connections between events and inter intrasubjective. The movements within the group allows, <<*To establish an area of creativity shared by all group members who can free themselves from stereotypes and to establish an identity through a comparison and exchange in the distinction.*>> (Corbella, 2003)

As Winnicott says about creativity: <<*There is a direct development from transitional phenomena to the game, from game to game and shared, and from this to cultural experiences*>> (Winnicott, 1974).

The involvement of body experience, therefore, has several functions:

a) Heating not only in the sense of activation of thermal energy but also of psychic energy. Eulalia Torres de Bea (body schema and identity, Intern. J. Psycho-Anal., 68 (1987)) argues, according to Bion, that <<*when we move we exercise the functions of personality, because our physical expression, gestures and movements, are functions of our objects and our internal object relations [...] The child needs the experience of a sensorimotor period to build its world of abstractions and symbols*>>(Torres de Bea E. 1987).

b) Relaxation, you leave psychosomatic defensive structures and access to greater spontaneity, but the more spontaneous (as opposed to rigidity) is a fundamental element of 'ability to play'.

In the game there is a constant coming and going between exposed and hidden, between outside and inside. The experience that you 'out' can enrich and lead to internal changes, as does 'internal' may lead to changes in the way of perceiving and understanding the world outside.

Playing body

Once you create the environment, the playing group found the group of participants willing to 'get involved' and 'staging' unintentionally subjective feelings and experiences and intersubjective. Through interaction and listening to others we start to get in touch with the emotions and to build a bridge to inner world to hear the language of the body.

This, for example, occurs when we propose the "marketplace of words" which aims to put participants in touch with the world of feelings, whether considered good or bad even though it gives meaning to the privileged opportunity to contact their feelings considered negative and excluded from the average of their awareness as unacceptable as its own.

The experience allows, through group reflection on what turned individually by individual members, to grasp the various facets and values, rehabilitation and integration, resulting in enrichment of the group and individual members.

The sense of this proposal is its *raison d'être* in what we consider one of the aims of the training process: get in touch with his "shadow", to recognize and accept the unacceptable parts of themselves they can tolerate in others.

The shadow lies not only evil but also fertile silt land, subsoil from which it rises. <<*Each of us is followed by a shadow, and this is incorporated in less conscious life of the individual, the more black and dense [...] If the trends of the shadow, which are removed, are nothing more than evil, there would be no problem. But the shadow is not just something inferior, primitive, inappropriate and awkward and not bad in an absolute sense. It includes, among other qualities [...], which in a sense would make human life more vibrant and beautiful, but collide with the rules of tradition consecrated*>> (Jung 1938, 40).

Through the 'shared gaming' and collective reflection, the group can perform any act of evolution from an embryonic stage to a stage where, together with the identity of the group, begin to emerge the various individuals.

<<*The game is always expose themselves to others and himself, and pull out, express themselves, to confront the ghost of a good or bad shape, saving or losing face. But there is a specific advantage or not be fully masters of what happens: on the one hand we are hearing, functional or not, another is the desire to not have them, to surrender*>> (Capranica, 2002). Now, says Capranica, although the island setting of the game, who plays both protects and lightens the trainer, it is true that he who tries the game is also tried, is also playing a little 'play'. E 'task of the group leader to protect the participants from the feeling of "being played". And if aspects of anxiety and threat implicit in every game remain at sustainable levels, the game is basically satisfactory, however, although satisfactory, with the game introduces some uncertainty over the already known. But where does the insecurity?

For the child, insecurity is linked to contamination, inside his mind, between what is subjective and what is objectively perceived. Winnicott refers to the game as an activity taking place within the transitional space, an activity that takes place within a neutral zone: an area in between the inner reality of the individual and the shared reality of the world, is external to individuals.

The task of acceptance of reality is never finished.

In terms of depth psychology: no man is never free from tension to relate internal reality and external reality.

The reflection and comparison in group

The experience also goes through several moments of reflection carried out both individually and in the larger group into subgroups and, in a sort of pause that allows the emergence of content is sometimes dormant body and emotional: the possibility of sharing within group allows the expression of such content and promotes, through exchange and comparison of all the contact but also a deep feeling of relief, feeling the discomfort, pain, is also a moment of vitality: it's like starting to build a form of collective emotional skin that refers to the functions of the ego-skin well described by Anzieu.

The function of containment⁵: <<[...] is the bag that holds within it the good and the full-feeding, care, the "bubble" of the words you have accumulated.>>

The limit function and protection: <<[...] is the surface that marks the boundary with the outside world and keeps it "out" is the barrier that protects greed and aggression of others, whether by living things or objects.>>

The role of exchange and communication: <<[...] Finally, at the same time as the mouth, is a place and a primary means of exchange with others.>> (Anzieu, 1987).

These functions: containment, and limit care, trade and communications, we seem to be the cornerstones of the training.

Before concluding, we return to underline the provisional nature of our thoughts, as we have tried to emphasize repeatedly in the text, the experience develop through more than one subject: the small team of conductors of the group, the group expanded to trainers involved in the project in its entirety, and especially the group of trainees with whom it was possible to recognize and accept the body language, feelings and raw emotions, often confused and "impulsive", later to turn them into images, in representations and narratives of what was happening at that moment in the group.

We have chosen a thought of Corrao that seems to be our mind-set to close, temporarily of course, our discourse.

<<The ideas for developing should be accommodated in another mind and then in others. Like plants, ideas and thoughts must acclimatize and may live well in the field where they were transplanted.>>(Corrao, 1998).

Notes

The training group, to which we belong, began his career in 1999, within the teaching-learning project created and directed by Paola Russo, and from June 2003 it is part of the Group for Education, which refers to the Italian Analytical Psychology (AIPA). The formation of our working group is characterized by multiple "training" (analytical psychology, Gestalt therapy, locomotion, body psychotherapy, group analysis.), But what unites all the members of each is a personal encounter with the analytical process (making a personal analysis) and the supervision of the conduction made by a group analyst teachers

2) "The therapy group compared to the analysis of individual makes it more immediately present. In fact, in the group setting, the communication takes place not only through words and listening: the view is privileged over hearing, since the therapist and group members will look at each other." (S. Corbella, 2003).

3) Our proposal for experiential group, is inserted in a training program that can be articulated in different ways depending on the context in which we issued the request for training: may lie in succession with other types of experience (group and group self fairytale centered), complemented at a level of explanation, with the most informative elements of theoretical and application-level supervision of the fieldwork carried out by other professionals, or can be developed as a single proposal.

4) Schematic example of the proposal divided in phases:

- Welcome and introduction
- Presentation of the objectives and structure of the meeting,
- Presentation of the group participants
- Proposal psychosomatic
- Role playing (with individual moments, subgroups and then finally in the large group).
- Reflection / discussion in common
- The final moment with a feedback to the experience just ended

5) We have experienced that, especially in contexts such as mental health, where the meeting with the patient moves heavy resonances very strong, the body-centered group work in a structured setting, helps in limiting the experience of fragmentation and dissociation that exposes workers in such contexts

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Authors

Anna Bruno: Psychotherapist, trainer of group dynamics at the mental health services of local health services, university, primary and secondary schools. Participation in the coordination of projects of primary prevention. Affiliations: A.I.P.A. (Italian Association for Analytical Psychology), SIAB (Italian Society for Bioenergetic Analysis).

Mail: akalbr@tin.it

Marina Gallozzi, Psychologist and Psychotherapist, trainer of group dynamics at the mental health services of local health services, university, primary and secondary schools. Coordinator of primary prevention projects for children and parents. Affiliations: A.I.P.A. (Italian Association for Analytical Psychology) IAGP (International Association of Group Psychotherapy and Processes).

Mail: marina.gallozzi@alice.it

The two authors work together as group trainers, since 1999.

Translated by Marina Gallozzi