

# **The presence of the adult in the groups of children and adolescents: the specificity and the differences**

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## **Abstract**

The relationship between adult and children or adolescents in therapeutic groups is the central theme of this paper which highlights the different modes of perception of the adult therapist by children or adolescents in the group.

Several considerations about it are inspired by personal experience of participants in relation to children aged between 7 and 10 years and participating adolescents aged between 14 and 16 years. In particular, attention focuses on the role attributed to the adult therapist and the perception of the latter where there is a parental relationship to the central reference and where it has instead been moved to the background in a more complex relational possibilities in which the 'Other adult is perceived as a witness of his own personal experience.

**Keywords:** group, children, adult, parental relationship

On the other hand, children do not know how to utilize the particular adult figure they are dealing with in the group. While adolescents compare themselves to the adult<sup>1</sup> (Azima, 1989) in the group situation, children tend to constantly compare the adult analyst with other adults, especially with their parents. The therapist also frequently examines the perception of himself as an adult and compares it to the perception he has of the parents and teachers, figures belonging to the adult world of the children. It is through the converging of these different modalities of perceiving the adult that a groupal object emerges, and takes form in the relationship between the peer and the therapist. Thus the group establishes a relation with this adult object which is a phantasmic adult presence dissimilar to any adult known before. It is around this topic that I will try to trace an outline describing the two different types of adult perceptible in the group and their relation with the children.

The first type is the presence of the therapist perceived by the children; the second type is a phantasmic adult presence perceived by the therapist and children alike, that takes shape as a third object in the relation between the therapist and the members of the group and emerges intersubjectively in that particular relationship. This type of adult presence is specific to groups with children. In groups with adolescents the phantasmic adult is less perceptible. Adolescents tend to keep the adult presence, including their parents, in the background. This does not mean that adolescents don't evaluate the presence of the adult in the group, but they see the adult more as a real presence in the group. They establish contact with an adult function, concentrated prevalently in the figure of the therapist who is witness to their experience.

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Adolescent peer groups do not have the possibility of experiencing such a function with other adults. Mainly adolescent groups form in conflict with the adult or independently of adults. In the therapeutic group this contraposition does not come about, as the adult is utilized to perform the function of witness<sup>2</sup>. Unlike the adolescent, the child does not know how to set up a relation with the therapist that is different from the one he has with the parental figures. It is the analyst who presents himself to the child as an adult with different characteristics from other adults. The adolescent learns to utilize the adult that he finds in the group for a particular purpose. He rarely utilizes his parents as witnesses by telling them his personal matters, while he manages to do this quite well in front of the analyst and the group. Instead, the child utilizes his peers much more than the adult analyst. He uses them to mirror himself, seeing problems in his peers that he has trouble in perceiving in himself (Privat, 1987).

### **The children-adult relation and new organizing principles**

Children are almost always unaware of the use of the adult in the group. However they benefit from contact with the adult function, which the presence of the adult sets in motion. They learn new ways of organizing their experiences with others (relational patterns). These are added to the patterns that the children have been building up in their early relations with the reference adult figures (Stolorow, Atwood, Branchaft, 1994). The experience of new relational patterns give rise to new organizing principles, different from the ones around which the life experience of the children was organized.

Shortly, I will describe how this occurs. Firstly an observation on how new relational patterns between an adult and children can develop in the group more so than in any other analytic setting.

The type of groups I conduct with children aged between 8 and 10 are closed groups that meet in my rooms once a week for one and a half hours. They last a year and start again after the summer holidays. Contemporaneously a group of the parents meets once a fortnight and is led by a colleague. In these groups the children move and play among peers in the presence of an adult. They make drawings, observed by the adult, and talk among themselves, knowing that what they are saying is being heard and, at times, can be replied to. They realize early on, that it would be difficult for them to experience this with their parents<sup>3</sup>. In the group situation the therapist leaves it up to the children to decide whether to keep him at a distance (Neri, 1994)<sup>4</sup> or let him become involved in what they are doing and saying. At times attention is paid to him, but more often than not he is ignored.

The following description of a spacecraft game in a group in its second year shows how the relation with the therapist was undergoing a change. By putting on the

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"automatic pilot" and making contact via radio with the "chief on Earth" for instructions on the course, it was evident that were starting to be autonomous, keeping in contact with me but at the same time perceiving me as an adult who could be trusted from a distance. The exclusion-inclusion of the adult depends on the extent to which the child is capable of coping with the emotions that the analyst filters for him (Bernabei, 1999b). Its not a very common experience for children to be in a relationship with an adult who is aware of what they are feeling, and lets them know only when they are ready to accept it.

I will try to show in these new relational patterns with an adult how new organizing principles of experience become implanted, (Stolorow, Atwood, 1992) describing a group situation where the organizing principle of experience was, the impossibility to express emotions in front of the parents. This decision matured among the children after some of the parents had difficulty in comprehending the emotions of their children. Children involved in relational patterns of this type in which they are completely emerged, (compared to adolescents or adults), are experimenting a new relationship in which the emotions are received and comprehended. An organizing principle of experience takes shape between the therapist and the children, implying that emotions can be revealed to this adult.

In the third year, after the Christmas holidays, the children of the spacecraft group started to complain that their parents were less watchful over them. <<*Manlio hurt himself because his mother was not watching him*>>, the children said. The therapist and the children were compelled to face the relation with this "inattentive adult". A few weeks later, the children introduced a variation in their hospital game. Manlio, the patient, received a telephone call from a familiar voice. It took a while for them to tell the analyst that it was the patient's girlfriend. When the girlfriend (Cecilia) came to visit the patient, the head nurse sent her away<sup>5</sup>. The girlfriend decided to impersonate a doctor to be able to come back and visit. She told us that she had also been in another hospital where <<*a doctor who was a real wise-guy had dismissed her*>>. Shortly after, she found a way to get a pass that would allow her into the hospital as a real doctor.

The emotion revealed to the adult (by letting him know about the "girlfriend") expressed the acknowledgment that certain needs existed and there was a place to satisfy them and the means for doing so, namely through a "girlfriend-doctor" who could provide both care and affection. This was their way of showing me that a new organizing principle was taking shape in their relationship with the adult, in contrast with the previous one where there were only mothers that were not watching over them sufficiently. As long as the adult in the group was assimilated to a "mother who did not watch over them", they could not trust him nor reveal their secrets to him. He was seen as a "wise-guy doctor" who dismissed all affects by sending away the affectionate person who had contrasted my "Jimmy the cricket, know-all" interpretations during the initial stages of the group . The capacity to express their

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intimate emotions to the adult was reconfirmed a few weeks later with another phone call. It was Cecilia calling Manlio's mother, <<*he had to have surgery to remove a toenail*>> Cecilia said, <<*it was very painful, and I really felt for him, he will be missing a toenail for two or three days, but then it will grow back again*>>.

The children in this group show us that when it is possible to express emotions with the analyst it is also possible with the parents. The most important of these emotions is not only feeling for someone else and for his condition, but by telling one of the mothers with whom usually they were unable to share their feelings.

### **The co-construction of the adult by the children and the therapist**

In the group with children as I said at the beginning, the presence of a second adult is felt constantly. This adult is not similar to the real parents or other reference adults. It is configured as a third object, co-constructed intersubjectively in the relation between the children and the therapist.

To comprehend the characteristics of this adult-object I found useful the studies of Thomas Ogden who speaks of a "third analytic intersubjective" mechanism present in the dual analysis. Referring to this mechanism as an "analytic object" ( a "mechanism of analytic significance produced intersubjectively"), he describes how it is produced in "the dialectics generated between the separated subjectivities of the analyst and the analysand inside the analytic setting"(Ogden, 1994, Green 1975)<sup>6</sup> This concept of the object in the dual analysis, is close to the modality we adopt in groups with children. This approach is made possible by the profound asymmetry existing between the therapist and the participants in this type of group. This asymmetry impedes us to observe groups of children as we do with adult groups where a multi-personal field is activated from the start (Neri, 1994). In children's groups for quite a long while, the group field is occupied by a relation between a group of peers only and an adult only. From such a clearly unequal relation, the adult-object emerges constructed by therapist and participants alike. The therapist becomes aware of this event especially in those moments where an "adult" of the children and an "adult" of the therapist doesn't exist anymore.

Its possible to perceive three contexts of this co-construction of the configuration of an adult shared by all the participants.

a)The perception shared by the participants and the analyst of a concrete presence of the adult outside the group, e.g. the parents in the waiting-room. Shortly I will show how the perception of the therapist of the adult outside, corresponds to the perception of the adult inside the room, only more grown-up. Also the participants perceive the therapist as being less grown-up than the adult outside, (the parents). Its from the meeting of these two perceptions that the co-construction of an adult seen as more grown-up emerges (compared to the adult in the group).

b)This context of co-construction of a third adult comes about through the expectations of the parents relating to the results of the therapy, as perceived by the

children and the therapist. I will show how an adult figure full of expectations is constructed by the participants and the therapist by the combining of their respective perceptions. The children feel tuned in on to the expectations of the reference adults, that are different from those that they perceive in the therapist. The analyst also feels surrounded by expectations.

c)The last context of co-construction of an adult as a third object is expressed as before, by the combining of the different perceptions of the therapist and the children this time regarding the world of the adults, perceived by both as another world compared to the group world. This adult world is perceived as a world with specific rules that don't coincide with the "rules" in the group. The children notice very early on the different behaviour of their therapist compared to the other adults who they perceive as belonging to the adult world. Likewise the therapist notices the adults from the outside world are different from his way of presenting himself as an adult in the group.

The process whereby the co-construction of the adult is intended as a third analytic object can be summed up in these three contexts perceived by the children and the therapist: the presence of adults outside the group; the expectations regarding adults; and the adult world. The following paragraph will describe sessions of a group in its second year to illustrate the first of these contexts.

### **The adults present and presence of the adults in the group**

We are speaking about the perception of the concrete presence of the adults outside the group; a presence that forms a background and re-echoes on the co-construction by the group of a configuration of an adult with different characteristics from the therapist.

This particular group I will describe is made up of one boy and three girls between the ages of ten and eleven years old. In a session halfway through the second year, they declare they have changed into robots. Arianna, suffering from nocturnal enuresis from the age of three triggered off this game. The others agreed, but then quickly decided to bury Arianna-robot in a mass of paper that invaded the whole floor. My preoccupation was how the parents would react at all that untidiness, and I propose that they transform themselves back into humans to clean up. They replied they were already humans and asked me to clean up the mess.

What they revealed to me was two possible configurations of adults with whom they compared themselves. The first was linked to a big adult but not particularly grown up (the one chosen to clean up). The second was linked to the perception of a more mature adult that would not let them leave until they had tidied up the room. That day I didn't tidy up, letting their parents see the mess. By doing this I was expressing the need that the adults (in that moment perceived by me as more grown up) were to see how their children behaved when entrusted to a "less mature" adult. On the other hand I sensed that they deliberately wanted the "real" adults to see what they had been up to. Their decision to leave that day without tidying up only confirmed my

impression. To prove that there was no resemblance between the adults that were waiting and the adult that the participants and I had constructed in the session as our object, was the remark of one of the parents who at the sight of the disorder proposed to send his child back the next day so he could repeat the same situation with me. The adults appreciated the playful atmosphere and I even sensed a little nostalgia in their remarks.

An episode from the following session illustrates how the type of adult-object co-constructed in the group can influence the participants in exactly the opposite way, manifesting behaviour that they (including me) imagine would be expected from them by a phantasmic adult. The session became inflamed after the transgression of a pseudo-adult command: the boys had torn up the group's diary, the eldest then threw all the toys in the middle of the room. I felt completely exasperated and promptly exclaimed: <<*Do you think I'm your servant that has to tidy up for you? Do you know your parents will see what you have done? Do you mess up your home like this?*>> The girls started to clean up the bits of paper, while the boys boycotted them. Observing this impotent shilly-shallying, I decided to leave them a moment to go and get the brush and pan. On my return I began to sweep, in an instant they were cooperating with me and the work was quickly done. I took away the things and on my return, they were intent on writing on a piece of paper: <<*We want to go now*>>. With great difficulty I managed to keep them for the last five minutes, and when they left they tried to hide the tidy room from their parents seeing.

The determination they had in not wanting to show the adults outside, the tidiness inside the room, can be explained only if we consider that there was already an internal\* adult-object (inside the room), 'a third adult' that had already seen everything that had taken place. The parents would never have been able to bear comparison with "that adult" . I also had in mind that type of adult when I refused to accept the disorder in the room (that their parents would have seen for the second time), and I intervened rather sharply. However all this would not have been sufficient to co-construct an adult-object of that type, if I had not started sweeping on my own. The adult we had in mind up to that moment would have obligated them to clean up on their own. That adult-object didn't correspond to the characteristics found in the therapist. After a while they started to treat me as an adult that gives orders, even though I was an "absent therapist" (having left them alone in the room) and they had to beg me to be let out (in the last five minutes of the session).

### **The expectations of the adults and their perception in the group**

In the second context, the intersubjective co-construction of an adult as a third object in the group, comes about when the reciprocal perceptions of the therapist and the participants of the group regarding the expectations of the external adults as to the results of the therapy, join together or meet. The adult full of expectations is a co-construction of the therapist and the participants. Nonetheless, both myself and the \*

children feel in constant touch with the parents' and teachers' real expectations, and it is owing to this that the relation with the adult-object is endowed with even greater expectations than those belonging to the external adults. The most representative cases come from the parents of children suffering from enuresis. The group and myself know that these children are sent here by their parents to be cured of this fastidious ailment. In particular during those periods when the children wet their beds less often, the parents accentuate the pressure hoping that the symptom will disappear altogether. When I met Arianna's parents, I mentioned that the group could help Arianna to loosen her self-control, letting out more sentiments and in particular, aggressiveness. A month after we had been informed that Arianna was wetting her bed less, she announced something that made me reflect deeply. It was obvious from her recent silences on that topic that she had started again with the usual frequency, and so she was aware, as I was, to have disappointed the increasing expectations that her parents had put on the group. That day she came out with: <<*My mother promised me a present if I stop wetting my bed*>>. When I tried to stop a scuffle that was starting up, she exclaimed: <<*Shit you, what the fuck do you want?*>> I had never heard her express herself like that, and to my amazement she justified herself by saying that her mother told her: <<*the more I swear at you the less you wet your bed*>>. I was so taken by surprise that I made no comment, (nor did I ask the parents in a succeeding talk if the episode had been brought up at home). I can explain my silence after having become aware of a strong perception taking hold of the group of an adult-object, that above all Arianna and I were in relation to. It was an object so full of expectations that it transformed the conversation I had with the mother of Arianna on the utility of her daughter manifesting aggressiveness, to her becoming the aggressor onto her daughter. It was that adult with those expectations that the group had to face, a mother who gave those ideas to a daughter! Certainly Arianna imagined it as such and the way she expressed herself to see her expectations fulfilled, seemed possible to me also.

### **The perceptions of the adult in a world of grown-ups**

Here I will try to describe the reciprocal perceptions of the therapist and the participants regarding the adult world compared to the group world. It is the last context that I will be treating on the intersubjective co-construction of an adult as the third object.

Children expect adults to mitigate their fears; I decided to change this rule in a game I proposed with them, playing a bit with their fears (their phantasms), to render them more plausible. To my surprise they willingly adhered. For some time we had been discussing the film "Blair Witch Project" although they hadn't actually seen it. They wondered if anything awful had happened to the protagonists. After, when they resumed their usual "midnight catch-a-witch" game, I decided to introduce a variation to my role that consisted in regulating the light switch. I wanted to see their reaction when I pointed out the baby-doll had moved from its usual place while the lights

were turned off. The reason for my playing this trick is similar to the motivation P.Privat gives to unblock a situation of empassé in the group setting by introducing elements of psychodrama (Privat, 1995). I unintentionally introduced to the group a situation similar to the film where the therapist/film director (in the group as in the film) put the protagonists in the condition to shoot the film without having read the screenplay beforehand. I suggested we replace the baby-doll with a puppet to see if it changes places when the lights are out. They accepted my challenge; in spite of Irma who clung to my neck pretending to be much younger and very afraid, I managed to move the puppet without her noticing. Arianna, acting as inspector wrote out all the possible explanations for this phenomenon. At that point I decided to tell them the truth. Irma said that I was the one who behaved like a child, making them so afraid, and as she was leaving, in front of her father exclaimed, next time she would give me a good talking-to, although I had been very clever.

This account clearly describes how the participants and the therapist were aware that in the world of adults you don't play tricks on children. If the children had any doubts about this certainty, they wouldn't have let the game go on (my game). My behaviour was seen as an older brother's joke by them, (a child a bit grown-up as Irma said). The adult that we had co-constructed together up to then, was a fully-fledged member of the grown-ups' world. It became necessary to rapidly terminate the game in order to reestablish the inter-subjective construction. If they had been a bit bewildered by the game it was only because I had diverged from the usual stereotype of the adult world. I must admit I was induced to reenter in the cliché straightaway rather than remain in a role that evokes a different entity in the group, that did not coincide necessarily with my person. In my opinion the importance of this event is not in that I made them believe in a phantasm, but for a brief moment an adult 'that behaved like that' was co-constructed (with their letting me do it and my giving them the chance to do it). This new adult-object was very different from the adult that we usually co-constructed on the base of a shared perception of the adult world, even though it will be the more traditional perception to prevail in the long run. I noticed in the way they glanced at me and then at their parents when they were leaving that they were amused by the game as long as it remained just a game. Irma, the most childish member of the group was inclined to keep that image of the adult and the adult world alive; the mixture she felt of fear and amusement derived from her complete faith in adults, (she still believed in Santa Claus). A "good talking-to" that she had threatened me with in front of her father, referred to the therapist that had transgressed from the shared image of the adult world. On the other hand, her calling me "clever" referred to the therapist that together with the group co-constructed an adult-object who was allowed to "do some things", and who left space with the complicity of the group for a configuration of a different adult, compared to the one in the adult world. This third object-adult with whom we were in relation for a while, oscillated between the internal and external adult world. Perhaps this is why he was difficult to "catch hold of", a bit like the baby-doll that moved imperceptibly around the room. The relation established in

that particular moment between "that" adult and "those" children reminded me of Mandukai, the master and warrior errant, (from the film "Crouching Tiger, Hidden Dragon"), and the governor's daughter that he wants to make his pupil. The film is a sort of a game of materializing and revealing different characters and making them disappear, of pursuits that become flights over roofs and duels on the tops of silver birches. Even the master ends up assuming the same incredible acrobatic and magical movements that are characteristic of the ambiguous heroine.

### **The adolescent-adult relation in the group**

Here I would like to clarify the modality of the relation between adolescents and adults in the group. Returning to the hospital excerpt (see p.8) when Cecilia telephones Manlio's mother to reassure her, Cecilia (probably unaware) was calling on the mother to be an adult witness of her feelings for another member of the group. Adolescents, use the adult with much more cognition. In particular they use him as a privileged witness of their stories; events that they have experienced become more real (Bernabei, 1998) because they are told to an adult, who is there to listen to them. The american writer Cormac McCarthy wrote: <<Actions exist only if there is a witness. Without a witness, who could tell the story ? ... One could even say that the action is nothing and the witness is everything ... if the world were a tale, who else but the witness could bring it to life ?>> (CMcCarthy, 1994) (Orange, 1998)<sup>7</sup>.

A witness function in groups with adolescents emerges in connection with the presence of the analyst, it is a function that I suggest we call adult function in the sense of emotional maturity and because it is activated in a group with an adult, (and not in a group of peers only). Adolescents utilize the adult to witness of their actions because they feel he is on another level and can listen to them in a different way. Also, it is an adult function because when a member begins to perceive it in the analyst and in the entire group, the group becomes an adult reference for him.

The following clinical episodes are taken from an open group that started four years ago. We meet once a week, for one and a half hours. The group is held on the premises of an art school after hours. It is composed of ten members from six different classes belonging to that school.

A dream told by one of the participants made me aware that a witness function was coming about. The dreamer, Marta, spoke of her fears of being pregnant. She was in an open freight car that was moving. I was in the car too with some friends of hers. The landscape seen from the car was in colour and black and white. In the dream she asked me to explain this and I answered that if she saw in colour she was not pregnant, while if she saw in black and white she was. In our dream dialogue she told me she was still worried, because when she looked ahead she saw everything in color, while when she looked back she saw in black and white. At the end of the dream I said to her, << I don't see the problem since you could always get an abortion! >>.

When she finished telling the dream I remarked that a "world in colour" was beautiful like the vivid purple jacket she was wearing. <<*My shoes are colored too*>> she replied.

The message that I succeeded in conveying to Marta, who grasped it straightaway, was that I wanted to represent a witness who is aware of her world of colour, where she could express emotions without being overwhelmed by anxiety, far from an unstable world with two different facets.

In another episode a second aspect of the witness function that I want to make evident was activated as a result of the use of the adult analyst by a single member, afterwards this witness function was transformed into a function of the whole group, a sort of depository for one of its members, an adult reference.

This situation occurred in a session during which I told the group that it was progressively becoming a chat line group (each member said something and then dropped out of the conversation, without any emotional contact). As an example, I referred to the fact that they had ignored Franca's announcement that she and another member of the group, Enzo, had just had a quick fling that ended before it even began with a kiss in the school bathroom. When I pointed out that these emotions however brief must be taken into consideration, Franca told us how she burst into tears because she felt guilty towards her boyfriend who she'd been going out with for a year. I commented if she continued to talk about it meant that perhaps it had not ended on the day of the kiss. I added we could wait until September (after the summer holidays) to see whether any trace of the fling was left. Enzo whispered to his neighbor that he would no longer be in that school in September. I said that I didn't think his recent decision to drop out of school to go to a hairdressers' school was a good idea. <<*You've got to stay with us*>>, Mario immediately said to Enzo, <<*because you've found your place here and even if you smoke a lot of dope, we see you while you're doing it, sometimes we even smoke with you, but as long as you do it in front of us we feel more reassured*>>. Enzo totally agreed with Mario. I said, if Enzo was going to leave school that meant between him and Franca "things had really ended that Saturday". I wanted to allude not to the fact that it wouldn't have been so easy for the two to meet, but to the fact by creating a distance, the function that had been entrusted to the whole group, that is to witness what Enzo did, and not only with Franca, would no longer exist. The group had performed an adult function and had been perceived by Enzo as an adult reference. With Mario's statement, the adult witness function had become a function of the whole group. The witness function could now be performed towards one member, Enzo; the group made him feel that smoking in front of them was safer for him rather than doing it beyond control (seen as beyond their control, not adult control). With Mario's perceptive statement an important therapeutic factor had come about in the group; an adult modality of expressing concern for a single member had become part of the group and no longer belonged to the analyst alone. (Bernabei, 1998).

## Conclusion

In this paper I have described the specific nature and therapeutic value of the relationship with the adult in psychoanalytic groups involving children and adolescents. With children it is a relationship with an "adult function" (concentrated mainly on the analyst) that allows the members to experience new organizing principles of the relationship with the adult analyst, (from the ones established with parents and other adult figures). Moreover I have dealt with the third object-adult co-constructed intersubjectively by the participants, illustrating three different contexts of the reciprocal perceptions of the members and the therapist, namely, the perception of the concrete presence of parents in the waiting-room; the perception of the expectations of the adults regarding the group; and the perception of the adult world. In groups with adolescents the "adult function" is a witness function. The presence of the witness function is the significant difference between the psychoanalytical group and the peer group (which is constituted in conflict with adults or independently from adults).

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## Notes

- 1) The adult therapist establishes what Kramer Azima calls an emphatic confrontation with the adolescents, but it is also the adolescents that seek a confrontation. (F.Kramer, Azima 1989)
- 2) In order for this to happen, the adolescent must not feel he was sent to the group by his parents, nor that the group has strict rules (e.g. a closed group, that does not foresee the entry of other participants before its conclusion). In this type of group the contraposition to the adult emerges, and as P.Privat and D.Quelin retain, is at the base of the foundation of adolescent groups. (P.Privat, D.Quelin 2000)
- 3) See Par. Adults and the presence of the adult in the group.
- 4) Claudio Neri puts the stage of the analyst's distance from the children (P.Privat, J.B.Chapelier, 1987) in relation to the fraternal community stage. When the group's members become conscious of being a group they see themselves as a fraternal community.
- 5) During Cecilia's absence the others begged me to visit the patient, impersonating a father who brings chocolates.
- 6) In his concept of third analytic object, Ogden explicitly refers to the "analytic object" of Green who explains: "The real analytic object is not on the patient's side nor on the analyst's side, but in the meeting between two streams of communication, in the potential space that exists between the patient and the analyst, delimited by the setting. (A.Green, 1975).
- 7) Donna Orange spoke about a witness function (that she calls a Self-object function) in dual analysis from an inter-subjective point of view. She introduced the idea of a "witness Self-object experience" intending a "witness as a special form of participation in the inter-subjective field that makes a person's experience of suffering valid because another person witnesses it (D.Orange, 1998).

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