

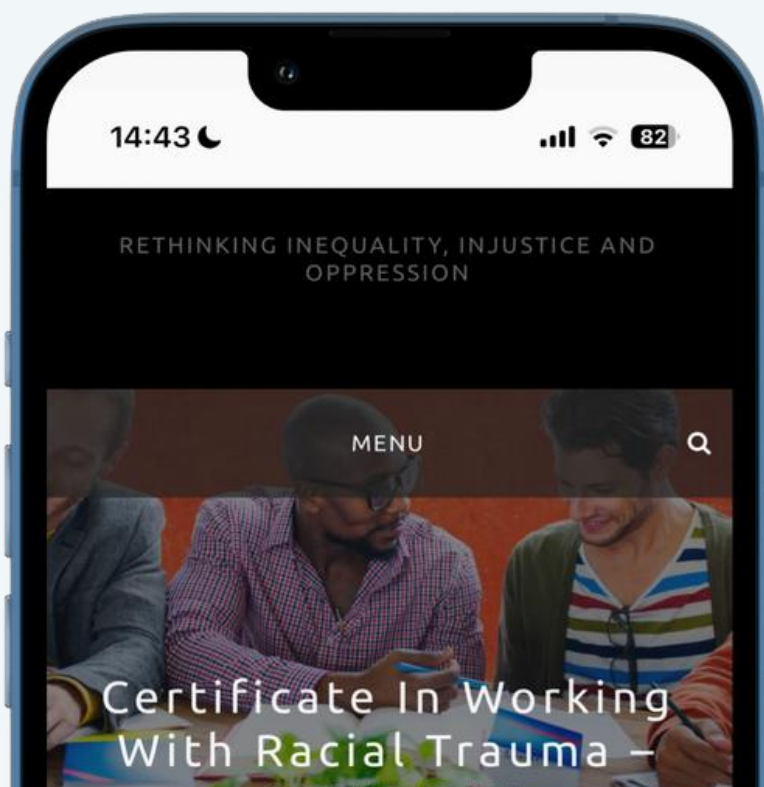


# Curriculum Overview

Below is the indicative theoretical curriculum for the certificate/foundation course in working with racial trauma using the foundation of Group Analysis. Both format and contents are subject to slight changes.

These seminars are an integral part of the certificate/foundation course

The programme combines theoretical seminars, conceptual reflections, decolonising approaches, and applied support through problem-based learning (PBL). Overall, It runs from February to December, with monthly seminars and periodic group learning activities.



# Overview

## **RACIAL TRAUMA TRAINING/S EMINARS (Feb-April 2027)**

The course will start with a theoretical and practical training on working with racial trauma. Mandatory preparatory reading and learning will be required to be taken before joining the course via Race Reflections' online portal which will help with self-guided studies. **Access will be arranged** once a place is accepted. The racial trauma seminars will cover racialisation and mental health, case conceptualisations and formulations of racial trauma, mechanisms of group and intergenerational transmission, matters of assessment and evaluation, basic clinical interventions, and self-reflection as related to racial transference and countertransference.

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### **Introduction to group analytic thinking and practice, seminar 1 (May 2027)**

**Focus:** Why group analysis? What is unique about group analysis which may be relevant and helpful to understanding and working with racial trauma and racialised violence? This seminar aims to present challenges and opportunities to using a group analytic approach to social, cultural and historical material including matters naturally related to race and racial wounds.

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### **Introduction to group analytic thinking and practice, seminar 2 (June 2027)**

**Focus:** The ability to conduct effective groups in the real world is central to group analytic practice. This requires significant reflection and preparation well before the group is formed. From member and setting selection all the way to communication about the group with peers and colleagues, these tasks (which we will later understand as dynamic administration) have the potential to reproduce race inequality and racial trauma, if they are not carried out with justice and liberation in mind. This seminar will explore ways group formation may disrupt exclusion and marginalisation.



# Overview

## **Introduction to group analytic thinking and practice, seminar 3 (July 2027)**

**Focus:** In order to understand the unique potential and opportunities that groups provide, it is necessary to explore the unique processes they engender. In this session we will firstly review these factors. In the second part we will interrogate them from a racialised perspective. Implications for understanding racial trauma and for liberatory/decolonial therapeutic practice.

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## **Introduction to group analytic thinking and practice, seminar 4 (August 2027)**

**Focus:** There is a long legacy of using psychoanalytic ideas to understand race, racialisation and processes of othering which contribute to racial injustice, marginalisation and thus psychic injuries. In this seminar we will look at those defenses and processes which are most relevant to understanding group functioning including defenses of projection, introjection, splitting and (co/counter) transference using applying the thinking of key analytic scholars to racial happenings in groups.



# Overview

## **Conceptual foundation, seminar 1 (September 2027)**

**Focus:** Foulkes and Fanon are two of the key thinkers for the foundation course. Whilst the psychoanalytic and critical foundation of Fanon's thinking is without question, his group analytic praxis has received much less attention. Similarly, whilst Foulkes is credited for creating group analysis which he extensively based on psychoanalysis, he is much less recognised for his critical thought. Here we put the thinkers in conversation. We explore points of convergence and divergence as well as the implications of their radical theorisations for our understanding of racialised violence and associated vulnerabilities. We also ask what other contemporary thinkers outside of group analysis must contribute to these thinkers overlapping line of thinking; in particular, we consider black feminist thought's concept of intersectionality for its group analytic relevance.

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## **Conceptual foundation, seminar 2 (October 2027)**

**Focus:** The group matrix is a core tenet of group analysis. Foulkes defined it as the intersubjective field within which the group operates, a 'field effect' which is primarily unconscious and, which interconnects all people in a network, in which they 'meet, communicate and interact'. (Foulkes and Anthony, 2003, p 26) highlighting the transformational and transpersonal dimensions of groups. This seminar aims to critically examine how the concept of the matrix may illuminate repetitive, mirroring and resonance phenomena across time and space and how as a conceptual tool, it therefore offers great scope to help us formulate and disrupt the repetition of racialised harm.



# Overview

## **Conceptual foundation, seminar 3 (November 2027)**

**Focus:** Directly related to the analytic matrix and uniting matters of group structure and group contents is the issue of 'dynamic administration' or the management of the group architectural boundaries and its physical organisation. The concept of dynamic administration is attributed to Foulkes and refers to the activities the group conductor undertakes to ensure the stability of the group by supplying; creating and maintaining the group setting (Pine, Behr and Hearst; 1983). Dynamic administration is an important exercise in group analysis which cannot be viewed in isolation from other group dimensions. In this seminar the centrality of this task will be revisited in relation to issues of communication, reverberations, patterns, 'announcements' are explored, links to group defenses will be made. Once more, implications for understanding racial trauma and for liberatory/decolonial therapeutic practice.

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## **Conceptual foundation, seminar 4 (December 2027)**

**Focus:** The concept location of disturbance is used to describe and understand symptomatic behaviour exhibited by an individual, which is a representation of a wider, unconscious group dynamic. Foulkes and Anthony (1965) wrote about the group's defensive mechanisms operating "to preserve its ignorance of its own wishes which are then projected onto an individual scapegoat." (p. 243). How group analysis conceptualises dysfunction or pathology within a network of connected nodes or individuals, or matrix carries far reaching implications for how we are to formulate 'mental illness', dysfunction', traumatisation thus racialised wounds. In this seminar we will concentrate on the relationship between disturbance, the disavowed at group or collective level and racial trauma. As always implications for liberatory and decolonial therapeutic practice will be considered.



# Overview

## **Decolonising, seminar 1 (January 2028)**

**Focus:** So far, our formulation of trauma has focused on the black/brown object as the site of distress and the carrier of racial trauma, trauma arising from experiences had in the 'here and now' and certainly experienced directly. This seminar will first invite students to consider the colonial hegemony and presuppositions contained within these separatist orientations and examine the case for more radical ways of thinking about disturbance, thus shifting 'the analytic gaze'. We will then rethink subject/object and past/present temporal boundaries and finally start to engage with intergenerational and transgenerational trauma as formulated within group analysis and adjacent disciplines. Implications for understanding racial trauma and for liberatory/decolonial practice will again follow.

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## **Decolonising, seminar 2 (February 2028)**

**Focus:** In this seminar we continue to think about intergenerational and transgenerational transmission. While there has been a growing impetus within the discipline of group analysis to decolonise the field, there has been little engagement with 'alternative' modes of thinking about group phenomena which are anchored in the global south and in subjugated worldviews. Here we propose that black consciousness provides a radical alternative frame to white modernist assumptions to encapsulate both group phenomena and racialised experiences. Implications for understanding racial trauma and implications for liberatory/decolonial therapeutic practice will be considered.



# Overview

## **Decolonising, seminar 3 (March 2028)**

**Focus:** Going slightly more deeply into African onto-epistemology and cosmology, we think here about issues of memory and transmission of suffering across time, space boundaries not as incidental, accidental nor pathological but as ancestral mechanisms of communication. We consider two specific 'archetypical' frames or community roles to support this reframing; that of the Western African Griot and the Central African Nzonzi. Roles fulfilled by individuals designated to be memory bearers and who constitute links between the living and the dead, tasked with passing on community knowledge, heritage across generations, and with ensuring the transmission of what is at risk of erasure, disappearance. Those two formulations are compared and their implications for understanding trauma transmission, racial trauma and for liberatory/decolonial therapeutic practice are considered.

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## **Decolonising, seminar 4 (April 2028)**

**Focus:** Race Reflections' analytic model, based on Kinouani's scholarship is to interrogate how wounding socio-political happenings occurring in our macro context (in group analytic term the 'foundation matrix') intersect with our 'personal' history (what we refer to as our 'personal matrix'). What she refers to as 'the intersection of trauma' (Kinouani, 2021) and how this in turn affects our interactions in groups (what we call the 'dynamic' matrix) and indeed the roles, functions and scripts we tend to play outside of the group. Such use of the tripartite matrix allows us to add complexity, multiplicity, and at times fragmentality to the totality of human experiences while not discarding traditional and individualised formulations of distress or personality formation. In this seminar we will explore the model, contrast it to a Fanonian approach and consider its radical underpinnings.



# Overview

## **CONCLUDING SEMINAR: RESISTANCE (May 2028)**

**Focus:** In the final seminar we will concentrate on matters of resistance, justice and liberation. As agents of change, each student is implicated in racialised violence, injustice and trauma and none of us can place the impetus for change and healing outside of ourselves. In this session we will consider questions of personal accountability, community healing and collective care when it comes to buffering race-related suffering and disrupting repetitive patterns of harm. We consider ways we may support anti-racism organising and solidarity/coalition building with allied causes in people who may seek support for race-based suffering.

The above seminars are community accessible and may be attended outside of the certificate either as part of our **Racial Trauma Development Plan** – contact us for booking and fee information ([contact@racereflections.co.uk](mailto:contact@racereflections.co.uk)).

For more information about the course please see our FAQs [here](#).

To apply click [here](#).

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