

Luca Mingarelli's short talk to the INDTC Conference Cassel sept 2019

I'll shortly talk about the experience of the TC Rosa dei venti for adolescents, the first one in Italy of a not for profit organization from 1997; in the Association Mito e realtà we've got so far about 12 TCs for adolescents from different Italian regions that are members of our association.

I've got two associations coming here at the Cassel and listening to the previous presentations for this INDTC Conference

1. About INDTC: Luigi Pagliarini a famous Italian psychosocialist said that: "the study of TC has fascinated me so much because I see in it an exploration of direct democracy to export it in the macro society" and also "I ask myself if the modalities of direct democracy experimented by the so called "fools" couldn't be precious discoveries to be exported creatively in the society for a benefit for all so to be able to generate better human
2. About the time of the adolescence: Coniunctio oppositorum (Jung) and the natural oppositeness of the adolescents

So in our TC Rosa dei venti culture and tradition we're exploring several and opposite dimensions to put together as f.e. "acting out" and reflecting, body and mind. To be able to realize it we've built a setting with several meetings and activities as Assemblies, Plenaries, very small group of project, GRT (thematic reflection small groups) and mindfulness, social events as the social restaurant etc.), Social Photo Matrix and Social Myth Matrix, etc etc, trying to integrate individual with groupal dimensions

Here in this talk I'll present you shortly 3 experiences ideated and realized at the TC Rosa dei venti: Social Myth Matrix (SMM), Multifamily Conversations and one very interesting Social event.

SMM: In this specific TC group, that has its roots in the SDM by Gordon Lawrence from Tavistock, we approach mythology not through reason nor interpretations, but following the belief that «every myth has a basic element of poetry and creative fantasy. We think and we have experienced in the last six years that the adolescents of today are interested to listen myths because the myths have some particular resonance with them (the myths are often CRUEL THERE IS VIOLENCE AND LOVE COMPLEX FAMILY BUSINESS ETC ETC SO THEY CAN EASILY CONNECT TO THE MYTHS)

The participants are max ten adolescents, some TC's workers usually 3 or 4 and one senior clinician that manages and leads it; it meets once a month in a fixed place that is the yurt (a mongol tent that has been built by the patients with an expert and is in a beautiful park out of the TC); every session lasts 30/40 minutes

The Primary Task (that's very similar to the one of the SDM) is to illuminate the unconscious thinking of the system as it unfolds. The matrix transforms the thinking of the myths; participants are invited to freely associate to the myths in order to find links and connections and to liberate new thoughts.

During the **Initial Phase** the members listen to a myth ...

In the **Second phase** then they are invited to free associate and have exchange of ideas, thoughts, emotions, wishes and fantasies that formulate a network of communication, the group matrix

In the **third and last phase** the whole group is invited to extrapolate and individuate some social or TC topics and themes...

As Malcom Pines says «The matrix of the group has the capacity to contain the undesired and destructive impulses of the self, providing the group members with the psychological space, within which the psychological maturity is enabled . . .» .and our TC adolescents really need this containment

It is a common belief that for all myths in every culture there is a common denominator, regardless their formal variations on a universal level. And exactly, this universal nature, has prompted Carl Jung to formulate his observations in a theory, that all people have common dreams, common fantasies and common myths and to conceive the «collective unconscious» which is closely connected with the group-analytic meaning of matrix.

The multifamily conversations: It takes 90 minutes each session and is co led by two clinicians and one TC worker(usually a pedagogist) - this group is usually composed by max 8 patients, 15 parents 4 TC workers and and 3 co leaders about 25-30 people

This session is composed by 2 phases :

1.the plenary with all present

2.review and digestion

2a- meeting with the parents and the 2 clinicians to review the experience and learn something from that

2b- in the same time a meeting between the TC workers and the patients also to review the experience and try to learn something form that

Every patient will also speak about this experience individually with his/her tutor in the following days

Usually at the end there is a light break with food prepared form the patients or sometimes form the parents

This event gives the opportunity to take the roles of parents and sons beyond the belonging family and has opened reflections in relationship to the identity of the role of parents and of sons and so to know new point of (Rispetto all'approccio teorico seguiamo il concetto di "ampliamento enlarmgment della mente"di Badaracco, secondo cui i gruppi multifamiliari permettono al singolo individuo o sistema di "pensare insieme quello che non si può pensare da soli".)

The Multifamily Conversation facilitates the exploration of the intergenerational group and sometimes to say what it not been said before so to think togheter what is not possible to think alone as Badaracco said.

One of the functins of who is leading a session, as Hinselwood said, is to guarantee that the relationship in the group have to be sufficiently flexible, testing the skills of reciprocal adaptation of the patients TC workers and parents

Also for the TC workers that are present to the MFC is a very interesting opportunity to explore their role in thsi different setting where they are not leading but following other ; this is also very interesting for the patients to have the opportunity to see their TC workers in other roles...

In the second phase of the meeting

Integration of two approaches, one more therapeutic and the other one more digestive part

An example: the father of Z at his first MFC " the TC is like a damnation and a jail. " and the mother of H explains to the father of Z that his actual vision of the TC as a jail could be very dangerous for his daughter experience in TC because what her father tinkns has a strong impact in the daughter In this second phase the parents are more authorized to share their own fragilities, doubts, experiences.. The dialogue between TC and families, offers important opportunities to grow learn and change

ACTION WITH SOCIAL IMPACT : MILANO CENTRAL STATION PLATFORM 21(SLIDES in the attachment)

MINDFULNESS(slides in the attachment)

Another last point is how do we take care of the TC workers: here shortly some examples of trainings:

- individual and/or group coaching oriented to the task and roles
- Working Group by Picheon Riviere
- Trainings and meetings with other profession/languages of the enlarge caring network as carabinieri(police) avvocati (lawyers) magistrati(magistrates) artists and theatre

Luca Mingarelli, September 2019

luca.ming@me.com
www.rosadeiventis.org