

ZAJEDNIČKA IZGRADNJA LJEČIDBENOG PROSTORA

/ COCREATING HEALING SPACES

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Ivan Barun, Daniela Šago

Barun Ivan, dr.med. mag.art., Klinika za psihijatriju Sveti Ivan, Zagreb, ivan.barun@pbsvi.hr

/ Barun Ivan, MD, Univeristy psychiatric hospital Sveti Ivan, Zagreb, ivan.barun@pbsvi.hr

Prim. dr. sc. Šago Daniela, dr. med, grupna analitičarka, Klinika za psihijatriju Sveti Ivan, Zagreb

/ Šago Daniela, MD, PhD, group analyst, Univeristy psychiatric hospital Sveti Ivan, Zagreb, Croatia

Duboko ispod žamora svakodnevice, užurbanih koraka turista, dućana s čokoladom, umjetničkih galerija i nebrojenih restorana, *trattoria* i pizzerija u šarmantnim srednjovjekovnim ulicama i *piazzama*, nalazi se podzemni grad. *Rocca Paolina*, grad ispod grada, jedno je od najneobičnijih mjesta za doživjeti u Perugi. Pamteći talasanja povijesti i (kontra)reakcije novih vladara protiv onih starijih, *Rocca Paolina* nastala je kad je Papa Pavle III, član obitelji Farnese, 1540. god. pokorio vladajuće obitelji Perugie i naredio gradnju masivne tvrđave, rušeći pritom domove, tornjeve, crkve i samostane, neke od kojih datiraju još u etrurijska i rimska vremena, te koristeći njihov kamen za izgradnju tvrđave. Kasnija višestruka rušenja i nadogradnje, te u konačnici i restauracija ovog neobičnog mjesta, potisnule su srednjo-

Hidden deep underneath the murmur of everyday life, hectic footsteps of the tourists, chocolate stores, art galleries and numerous restaurants, *trattorias* and pizzerias in charming medieval streets and *piazzas*, there lies a city underground. *Rocca Paolina*, a city underneath a city, is one of the most peculiar places to visit in Perugia. Remembering the tides of times and history, as well as the (counter)actions of new rulers against the old ones, *Rocca Paolina* came to existence when Pope Paul III, one of the family members of the Farnese family, conquered the ruling families of Perugia in 1540 and had a massive fort built, destroying along the way the houses, towers, churches and monasteries, some of which dated back into Etruscan and Roman times, and using their stone for building the fort. Later on, multiple destructions and upgrades, and in the end, the restoration of this unusual place suppressed the medieval



vjekovne ulice duboko u podzemlje današnje Perugie. Hodajući ovim mjestom, danas dostupnim samo suvremenim liftovima i jednim vratima, čitamo slojevitcu arheologiju jednog grada, nadzemne Perugie, koja stoji na svojim podzemnim temeljima. Možemo povući analogiju između masivne tvrđave i mehanizama obrane koji čuvaju nesvjesno negdje u unutrašnjosti, u kojem vlada jedan bogati unutrašnji živopisni svijet, nastao u interakciji s vanjskim, kolektivnim, ali i transgeneracijskim. Liftove i vrata koji nas vode na svjetlo dana, ili u svjesno, možemo pojmiti kao snove, omaške, ali i psihozu koja služi kao prečica do primarnog proces mišljenja i uvida u povijesnu slojevitost i sam temelj psihičkog funkcioniranja. Izašavši iz mraka na svjetlo dana kroz *Porta Marzio*, izranjamo iz nasljeđa historijskog te se nastavljamo spuštati cestom *Via Borgo XX Giugno* do Samostana Svetog Petra, samostana iz 10. stoljeća koji je ugostio 22. kongres Međunarodnog društva za psihološki i socijalni pristup u liječenju osoba sa psihozom ISPS (engl. *The International Society for Psychological and Social approaches to Psychosis*).

Nije iznenađenje što se navedeni kongres ISPS-a održava upravo u Perugi, glavnom gradu Umbrije smještenom između Rima i Firence, koji se može pohvaliti i bogatom poviješću koja seže sve do etrurijskih vremena. Perugia je,

streets deeply underground beneath today's Perugia. Walking through this place, accessible today only by modern elevators and one ancient doorway, we can read this layered archaeology of one city, the above-ground Perugia which stands on its subterranean foundations. We can draw an analogy between this massive fort and mechanisms of defense that safe guard the unconscious somewhere deep inside where one rich and vivid inner world can be found, made into being in the interaction with the outside one, collective and transgenerational. Elevators and doors that lead us to the light of the day or into the conscious realm, can be conceived as dreams, slips, but also as psychosis as well, which serves as the shortcut to the primal process of thinking, as well as an insight into the history's layering and the basis of the psychic functioning itself. Having exited to the light of the day through *Porta Marzia*, we emerge from the historical heritage and we continue to descend on the road of *Via Borgo XX Giugno* to the St. Peter's Abbey, a medieval monastery from the 10th century that housed the 22nd Congress of the International Society for Psychological and Social approaches to Psychosis (ISPS).

It is not a surprise that the aforementioned congress was held in Perugia specifically, the capital of Umbria located between Rome and Florence, which boasts with a rich history that dates all the way back to the Etruscan times. Perugia was in the 1960s, thanks to the

naime, zahvaljujući ujedinjenim naporima političara, psihijatara, pacijenata, medicinskih sestara i tehničara, od 60-ih godina prošlog stoljeća bila je jedan od prvih gradova u svijetu u kojoj se dogodila jedna od najvećih reformi sustava mentalnog zdravlja, koja je obuhvaćala ne samo zatvaranje azila za osobe s duševnim bolestima, već je i ponudila alternativu tom sustavu diljem Umbrije. To su bile preteče revolucije u psihijatriji koju je predvodio Franco Basaglia, čuveni talijanski psihijatar i pionir modernog koncepta mentalnog zdravlja koji je bio zaslužan za postepeno zatvaranje bolnica za mentalno zdravlje diljem zemlje.

Basaglia je smatrao da su mnogi okorjeli stereotipi „ludila“ zapravo posljedica uvjeta života u institucijama te je prepoznao da mnoge karakteristike njegovih pacijenata, za koje se vjerovalo da su inherentne duševnim bolestima, kao što su prazni pogledi i repetitivne geste i pokreti, nestaju jednom kad ti pacijenti napuste zidove azila. Za Basagliu, duševna je bolest bila i sociološko pitanje, vjerujući da predstavlja posljedicu procesa ekskluzije koji je prisutan u društvenim institucijama. Kako pacijente, tako je i zaposlenike institucija trebalo osloboditi od vjerovanja, stavova i „kulture azila“. Legendarna je izjava Franaca Basgalie: „*Visto da vicino nessuno è normale*“, što bi u prijevodu značilo: „*Gledano izbliza, nit-*

united endeavors of the politicians, psychiatrists, patients and nurses, one of the first cities in the world where one of the most significant reforms of the mental health system happened, which not only encompassed the closing of the asylums for people with mental disorders but also offered alternatives to that system all over Umbria. Those were the forerunners of the revolution in psychiatry which was led by Franco Basaglia, a famous Italian psychiatrist and pioneer of the modern concept of mental health, who was responsible for the gradual shutting down of asylums all around the country.

Basaglia insisted that many of the inveterate stereotypes of “madness” were the consequence of institutional conditions and he recognized that many of the characteristics of his patients, which were believed to be inherent in their mental illness, such as vacant stares and repetitive gestures and movements appeared to dissolve as the patients left the confines of the asylum. For Basaglia, mental illnesses were also a sociological question, considering them as the consequence of the exclusion processes in social institutions. Both staff and patients needed to be freed from the beliefs, attitudes and culture of the asylum. Basaglia's legendary statement is: “*Visto da vicino nessuno è normale*”, meaning: “*From up close, nobody is normal*”, and which calls for equality.

The echoes of Basaglia's thinking and endeavors could be felt even in this congress which differed a lot compared to



ko nije normalan“, koja poziva na jednakost i ravnopravnost.

Odjeci Basaglinih stavova i nastojanja mogli su se osjetiti i na ovom kongresu koja se u mnogočemu razlikovala od ostalih kongresa na kojima smo imali prilike prisustvovati. Za početak, sudionici samog kongresa bili su ravnopravno zastupljeni zdravstveni djelatnici, socijalni radnici, rehabilitatori, *peer* treneri, osobe s iskustvom psihoze, terapeuti različitih psihoterapijskih usmjerenja, članovi obitelji, članovi udruga koje aktivno promoviraju mentalno zdravlje, koji su podjednako aktivno participirali na kongresu. Imenovanje na programu i akreditacijama bilo je bez titula ispred i iza imena, a boje platnenih vrećica razlikovale su organizatore i predavače od ostalih sudionika. Sam se kongres odvijao u Samostanu Sv. Petra, u njegova tri srednjovjekovna klostira, starim predavaonicama, njegovanim botaničkim vrtovima i obližnjim muzejima. Hodajući tim prostorom koji sugerira tradiciju, kontemplativnost, ali i nekonvencionalnost i bliskost, teško je odoliti osjećaju da je riječ o kongresu s pomakom. Raznolikost tema, od novih spoznaja i metoda liječenja psihotičnih poremećaja, preko psihoterapijskih i socioterapijskih pristupa, naglaska na članove obitelji koji su ključni dio lječidbenog tima, do učenja iz iskustava, stvarala je osjećaj sveobuhvatnog,

many other congresses we had an opportunity to attend. Mental health workers, social workers, rehabilitators, peer trainers, people with the experience of psychosis, therapists of various psychotherapeutic backgrounds, family members, members of various organizations that promote mental health were all equally represented and present in the congress' programme. Names in the congress' book and on the accreditations were without the titles before and after the name and the colours of the bags were only to differentiate between the organizers and the lecturers from the other participants. Furthermore, the congress was held at St. Peter's Abbey, in all of its three medieval cloisters, in ancient lecture halls, botanical gardens and archaeological museums. Walking through this space that suggests tradition and contemplation, but unconventionality and closeness as well, it's hard to resist the feeling that this is a congress with a difference. A variety of topics, from the new insights and methods of treating psychotic disorders, through psychotherapeutic and sociotherapeutic approaches, with emphasis on family members who are the crucial part of the therapeutic team, to learning from experience, created the feeling of comprehensive, inclusive and horizontal approach, which included all of the participants in the process of recovery. Moreover, the parallel programme which was being held during the congress was called "*Healing spaces – International festival of Arts therapies for Psychosis*" and it encompassed various kinds of art

inkluzivnog i horizontalnog pristupa koji uključuje sve dionike u proces oporavka. Nadalje, paralelni program koji se odvijao tijekom kongresa nosio je naziv „*Prostori iscijeljena: Međunarodni festival terapija umjetnošću za psihoza*“ te je obuhvaćao raznovrsne umjetničke radionice, muzičke koncerte, izložbe radova korisnika likovnih terapija, ali i instalacije i performanse umjetnika koji su bili raštrkani po Samostanu sv. Petra i pripadajućim vrtovima. Kongres je podržan i od strane talijanskog Instituta Egzistencijalističke pishoanalitičke psihoterapije Gaetano Benedetti, kao i Europske federacije za art terapiju.

Zanimljivo je izdvojiti da su plenarne sekcije obuhvaćale pitanja utjecaja stresa i rane traume na pojavu i razvoj psihoza, značaj pitanja otpornosti, nasilja u društvu, važnosti ranih intervencija, kao i biopsihosocijalnog pristupa psihozama. Nabrojat ćemo samo neke od ključnih predavača, kao što su Allison Yung koja je desetljećima aktivna u programima rane intervencije i zaslužna za kriterije *the Ultra High Risk* (UHR) i *At Risk Mental State* (ARMS); Andrea Raballo koji proučava fenomenološku psihopatologiju, Jan Olav Johannessen vodeći psihijatar u norveškom timu programa rane intervencije iz Stavagera; Jaakko Seikkula član je originalnog tima u Zapadnoj Laponiji u Finskoj iz čega je nastao *Open dia-*

workshops, musical concerts, exhibitions of artworks done by art therapy workshop participants, and art installations and performances which were scattered around St. Peter's Abbey and its gardens. The congress was supported by Gaetano Benedetti Institute of Existential Psychoanalytic Psychotherapy, as well as the European Federation of Art Therapy.

It is important to underline that the plenary sections included the effects of stress and early trauma on the emergence and development of psychosis, the importance of resilience, the questions of violence in society, and the importance of early interventions, as well as the biopsychosocial approaches to psychosis. We will name a few of the key presenters in the congress: Alison Yung, who is active for decades in the early interventions programmes and is responsible for the *Ultra High Risk* (UHR) and *At Risk Mental State* (ARMS) criteria; Andrea Raballo, who is studying phenomenological psychopathology; Jan Olav Johannessen, leading psychiatrist in the Norwegian early interventions programme team from Stavagera; Jaakko Seikkula, a member of the original team in West Laplands in Finland from which *Open dialogues* emerged; Alain Gibault, who made the development of psychoanalysis in Eastern Europe possible; John Foot, who is studying the revolution of mental health in Italy; Stefano Bolognini, a former president of International Psychoanalytic Association who led a discussion on the subject of intersubjectivity and psychosis. Vit-



logues; Alain Gibault koji je omogućio razvoj psihoanalize u istočnoj Europi; John Foot koji je proučavao revoluciju mentalnog zdravlja u Italiji; Stefano Bolognini, bivši predsjednik međunarodne psihoanalitičke asocijacije vodio je diskusiju na temu intersubjektivnosti i psihoze. Vittorio Gallese, profesor psihobiologije i kognitivne neuroznanosti na Sveučilištu u Parmi te jedan od otkrivača zrcalnih neurona, prezentirao je istraživanja na području „*tjelesnog Selfa*“ te njegove važnosti za interpersonalne odnose, kao i poteškoće u takvoj vrsti odnošenja koje se pojavljuju u osoba sa psihozom. Nastavno na te ideje, Maurizio Peciccia, psihijatar, psihoanalitičar i likovni terapeut, prezentirao je teorijsku osnovu za *amniotsku terapiju*, terapijski pristup u kojem osoba, kroz iskustvo uronjenosti u topli bazen koji simulira prenatalno iskustvo, i fizički kontakt s treniranim terapeutom, ima prilike raditi na konsolidaciji svojih granica, kao i stvaranju kohezivnog selfa. Dapače, kroz nekoliko dana kongresa, sudionici su imali prilike iskustiti amniotsku terapiju na vlastitoj koži u zagrijanom bazenu u jednom od vrtova samostana. Od inovativnih pristupa, na kongresu je prezentirana i *Avatar terapija*, u kojoj osoba ima prilike u virtualnoj stvarnosti dati lik svojim glasovima s kojim zatim može razgovrati, dok je lik animiran od strane treniranog psihoterapeuta.

torio Gallese, a professor of psychobiology and cognitive neurosciences at the University of Parma and one of the discoverers of the mirror neurons, presented his findings in the field of the *bodily self* and its importance for interpersonal relations, as well as the difficulties that arise in that kind of relating in people with psychosis. Following these ideas, Maurizio Peciccia, a psychiatrist, psychoanalyst, and art therapist, presented the theoretical foundations for *amniotic therapy*, a therapeutic approach where a person, through their experience of being submerged in a pool of warm water simulating prenatal experience, and through physical contact with a trained therapist, has an opportunity to work on consolidation of their boundaries, as well as developing a cohesive self. Indeed, during the few days of the congress, the participants had an opportunity to experience the amniotic therapy by themselves in the warm pool in one of the monastery's gardens. Among the innovative approaches, *avatar therapy* was presented as well, in which a person can give a form to and have a conversation with their voices in the virtual reality, animated with the help of a trained psychotherapist.

The inclusivity of this congress was not only reflected in the topics variety of the sections and symposiums but in gastronomy and its services as well. Namely, the restaurant "*Numero Zero*" was an obligatory destination after St. Peter's Abbey and is a prime example of the integration of people with mental illnesses, which is

Inkluzivnost ovog kongresa nije se ogledala samo u ponudi tema sekcija i simpozija, već i u gastronomskoj ponudi. Naime, restoran *Numero Zero*, obavezna destinacija nakon Samostana Sv. Petra, pravi je primjer integracije osoba sa psihičkim poteškoćama, a što mu je samo dodatna vrijednost. *Numero Zero* je *must see* restoran, preporučan u svim turističkim vodičima. U njemu su zaposlene osobe s problemima iz područja mentalnog zdravlja, a kojima rad osigurava reintegraciju u društvo, financijska sredstva, ali i veću šansu za oporavak. Atmosfera je prijateljska, a gastronomski užitek garantira vrhunska umbrijska kuhinja i domaće namirnice koje potječu s obližnjih farmi.

Vraćajući se nazad prema historijskom centru, ukrcavamo se u *Minimetro*, mali futuristički tramvaj Perugie koji spaja njene suprotne krajeve. Kabina ne dužih od pet metara gdje u svaku stane do 25 putnika, a koje se voze same bez vozača, ovo suvremeno tehnološko rješenje prenapučenosti historijskog centra autima kreće se iznad i ispod gradskih ulica i trgova. Prošavši kroz jedan od tunela i uzdignuvši se iznad razine tla, i sami se vozimo u jednoj od kabina *Minimetroa* te gledamo u daljini Samostan Sv. Petra s njegovim zvonnicima i vrtovima, kao i tvrđavu *Rocca Paolina* ispod nas s početka našeg putovanja. U tom pogledu iz distance,

only its added value. *Numero Zero* is a *must see* restaurant, recommended in all of the tourist guides. People with mental health disorders are employed there, which ensures them a level of integration in the society, financial resources, and a higher chance of recovery as well. The atmosphere is friendly, and gastronomic delight is guaranteed by superb Umbrian cuisine and local food supplies coming from the farms, orchards and vineyards nearby.

Coming back to the historical centre, we board a *Minimetro*, a little futuristic tram that connects two different sides of Perugia. With its cabin no longer than five meters that can accommodate 25 passengers and drives by itself without a driver, this contemporary technological solution to the overcrowding of the historical centre with cars drives both over and under the city streets and squares. Having passed through one of the tunnels and risen above the ground levels, we are riding in one of the cabins of the *Minimetro* and are looking in the direction of St. Peter's Abbey and its towers and gardens, as well as the fort *Rocca Paolina* that lies beneath us from the beginning of our journey. In that view from the distance, we are gathering our impressions and allowing them to start settling. As an *observing ego*, an onlooker standing outside of themselves, we are observing from that moving suprastructure how right beneath us the life of one city is moving on, and in which traces of our own thoughts, feelings, and



zbrajamo svoje dojmove te im dozvoljavamo da se počnu slijegati. Kao *op-servirajući ego*, promatrač koji je stao *izvan samog sebe*, promatramo iz te pokretne superstrukture kako se ispod nas odvija život jednog grada, a u kojem se ocrtavaju i tragovi naših misli, osjećaja i postupaka. Sumrak je i grad se oblači u neke nove boje i zvukove. Minimetro staje na svojoj posljednjoj stanici. „*Grazie per aver viaggiato con noi*” kaže glas na talijanskom dok izlazimo iz kabine. Napuštamo stanicu i spuštamo se nazad na živahne gradske ulice, njihove dućane, galerije i restorane. I među njene ljude.

actions are being reflected. It is dusk and the city is putting on some new colours and sounds. Minimetro stops at its last stop. “*Grazie per aver viaggiato con noi*” the voice says in Italian as we step out of the cabin. We leave the tram stop and descend back to the lively city streets, its shops, galleries and restaurants. And back among its people.