



IUS·TO
Rebaudengo
Auget dum Docet

Aggregato alla
FACOLTÀ DI SCIENZE DELL'EDUCAZIONE - UNIVERSITÀ PONTIFICIA SALESIANA

4th International Conference on **DIALOGICAL PRACTICES**

Towards a new human alliance • 12-14 October 2017-Turin, Italy

#Getting Closer



4th International Conference on **DIALOGICAL PRACTICES**

#Getting Closer

**Towards a new human alliance
12-14 October 2017-Turin, Italy**



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Programma

October 12th

08.30 - 09.00 Participants Accreditation

Don Albera room

09.00 - 10.20 **Opening conference:** *Getting Closer, Towards a new human alliance*

Sangalli conference room

09.00 - 09.30 Initial Greetings - **A. Rocchi and M. Braghero**

09.30 - 10.00 Dialogical Practice Network - **J. Seikkula**

10.00 - 10.20 In memory of John Shotter: *Commemoration* - **J. Wilson**

10.20 - 10.45 **COFFEE BREAK**

10.45 - 12.45 **Pre conference** *The Pre-Conference is reserved to the experts in the topic*

Sangalli conference room

10.45 - 11.15 Open dialogues as embodied action - *New Vision For Dialogicity* - **J. Seikkula**

11.15 - 11.45 Individuals and relationality - *socio-cultural differences in dialogue* - **T. Arnkil**

11.45 - 12.15 Family secrecy and selective disclosure: about what is said in families, what is not yet said and hesitations to speak - **P. Rober**

12.15 - 12.45 Divorced parents in high conflict, their children and their network - **J. van Lawick and M. Visser**

13.00 - 14.30 Participants accreditation

Don Albera Room

13.00 - 14.00 **LUNCH BREAK**

14.30 - 17.00 Main conference: *"From Listen to Me to Getting Closer"*

Sangalli conference room

14.30 - 15.00 Dialogical practices presentation and history - **J. Seikkula e T. Arnkil**

15.00 - 15.30 The kind listening - **E. Borgna**

15.30 - 16.00 Dialogue - **E. Borgna, J. Seikkula**

16.00 - 16.30 Keeping multiple options alive. New capabilities alliance - **M. Sclavi**

16.30 - 17.00 Dialogue - **M. Sclavi, T. Arnkil**

17.00 - 17.30 **COFFEE BREAK**

17.30 - 19.00 Working group *First parallel session in dedicated classroom*

1: Dialogical practices in psychotic and other most severe crisis - **J. Seikkula**

2: No child in the middle - **J. van Lawick**

3: The complexity of the therapeutic alliance in family therapy, and how a feedback orientation can be useful - **P. Rober, K. Van Tricht, R. Sundet**

4: Dialogues, not blame, even in severe incidents - **T. Arnkil & R. Wolff**

5: Supporting the journey of discovery - **P. Nepustil**

6: The emotional activation, images and associations in the dialogic practices
N. Saarinen, G. Lupo

7: Public service as a coaching service. Pratiche dialogiche nei servizi pubblici
M. Braghero

8: Evaluate the transferability of Open Dialogue approach in the context of Italian mental health services - **R. Pocobello & G. Salamina**

October 13th

08.30 - 09.00 Main conference

Sangalli conference room

09.00 - 09.30 The nature of dialogue: various perspective - **P. Linell**

09.30 - 10.00 Dialogue - **P. Linell, J. Seikkula**

10.00 - 10.30 How the absence of dialogue aggravates the madness - **B. Froyen**

10.30 - 10.45 **COFFEE BREAK**

10.45 - 11.15 This time its political: challenging constraints to co creativity in mental health services - **J. Wilson**

11.15 - 11.45 Dialogue - **B. Froyen & J. Wilson with J. van Lawick & P. Rober**

11.45 - 12.15 Analyzing serious cases in child protection - A dialogical system approach

R. Wolff

12.15 - 12.45: Dialogue - **R. Wolff & T. Arnkil**

13.00 - 14.00 **LUNCH BREAK**

14.30 - 15.45 Workshop *First parallel Session*

1: The "metalog": an-other proposal of open dialogue - **P. Busso**

2: Philosophical practice as a heritage of socratic dialogue. The dialogical practice of oscar brenifier - **C. Tarditi, E. Praino**

3: Mental health community outreach teams: from total institutions to radical democracy? - **M. Novak**

4: Dialogical practices in child protective services: azienda "comuni insieme" experience - **M. Fazzi, A. Corradi**

5: Communicating with our youngest citizens - How a reflective view on the interaction supports our dialogue with infants - **I. Simhan**

16.00 - 17.15 Workshop *Second parallel Session*

1: Beyond labeling: dialogical based interventions for young people in different settings - Implementation and research (young dialogue) - **R. Kogstad**

2: Radical not knowing: mindfulness as a relational resource in generative dialogue - **E. Morales**

3: Being moved - **Tore dag Bøe, Per Arne Libdom**

4: Moments of being: creative writing and the performance of the polyphonic
Martin Glozman, Elisa Petroni

17.15 - 17.30 **COFFEE BREAK**

17.30 - 19.00 Working group *Second parallel session in dedicated classroom*

1: Dialogical practices in psychotic and other most severe crisis - **J. Seikkula**

2: No child in the middle - **J. van Lawick**

3: The complexity of the therapeutic alliance in family therapy, and how a feedback orientation can be useful - **P. Rober, K. Van Tricht, R. Sundet**

4: Dialogues, not blame, even in severe incidents - **T. Arnkil & R. Wolff**

5: Supporting the journey of discovery - **P. Nepustil**

6: The emotional activation, images and associations in the dialogic practices
N. Saarinen, G. Lupo

7: Public service as a coaching service. Pratiche dialogiche nei servizi pubblici
M. Braghero

-
- 8: Evaluate the transferability of Open Dialogue approach in the context of Italian mental health services - **R. Pocobello & G. Salamina**

20.30 - 23.30 **DINNER**

October 14th

09.00 - 10.00 **Main conference**

Sangalli conference room

09.00 - 09.30 Dialogical coaching in executive/corporate development - **S. Alonso**

09.30 - 10.00 Dialogue - **S. Alonso, T. Arkil, M. Braghero**

10.00 - 10.15 **COFFEE BREAK**

10.15 - 11.15 **Workshop** *Third parallel Session*

- 1: Getting closer - but not so close that it excludes an alterity of the other
M. Flâm
- 2: What is it like to work with the ideas of open dialogue when the primary task is defined as rehabilitation? - **S. Akselgaard, R. Armitage**
- 3: Dialogical nature of the mind: rhizomatic *welt* mind model - **E. Pelleiro**
- 4: Dialogical anthropology in the education project of the ufv - **José Ángel Agejas Esteban, Álvaro Abellán & Sonia González**
- 5: Gpmf and the open dialogue: tools for community psychotherapy - **R. Barone, A. Volpe**

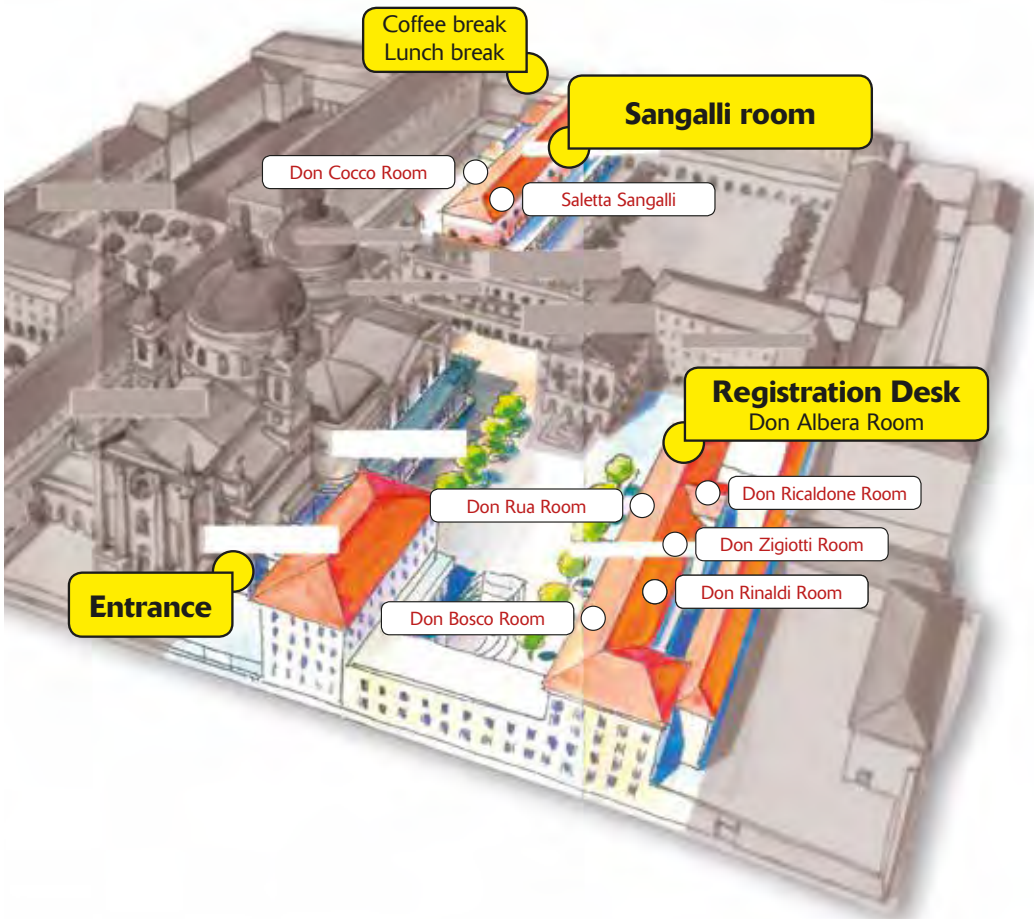
11.30 - 12.30 **Working group** *Third parallel session in dedicated classroom*

- 1: Dialogical practices in psychotic and other most severe crisis - **J. Seikkula**
- 2: No child in the middle - **J. van Lawick**
- 3: The complexity of the therapeutic alliance in family therapy, and how a feedback orientation can be useful - **P. Rober, K. Van Tricht, R. Sundet**
- 4: Dialogues, not blame, even in severe incidents - **T. Arnkil & R. Wolff**
- 5: Supporting the journey of discovery - **P. Nepustil**
- 6: The emotional activation, images and associations in the dialogic practices
N. Saarinen, G. Lupo
- 7: Public service as a coaching service. Pratiche dialogiche nei servizi pubblici
M. Braghero
- 8: Evaluate the transferability of Open Dialogue approach in the context of Italian mental health services - **R. Pocobello & G. Salamina**

13.00 - 13.30 Last words and closure - A. Rocchi, J. Seikkula

Sangalli conference room

Valdocco



We are pleased to announce, that the Fourth International Conference on Dialogical Practices will take place in Turin, Italy, from Thursday, October 12th to Saturday, October 14th.

"...As soon as the baby breathes, he is right away an actor for dialogue. So there is nothing to learn, but it is so elementary that it becomes obvious..." (Jaakko Seikkula)

The "Open Dialogue" method originates from a passion to find different ways of understanding mental health difficulties and in particular psychotic experiences. Open Dialogue is a network approach to mental health difficulties. It was developed in Tornio, Western Lapland, Finland by Jaakko Seikkula and colleagues in the early 1980's.

October 12th 14th Turin: The capital of dialogue

Alone we run faster but together we go further
African Proverb

Dialogue will be staged in Turin from next October 12th to 14th within the 4th International Conference on Dialogical Practices “Getting Closer. Towards a New Human Alliance”.

For the first time, the International Dialogical Community arranged a meeting in the Mediterranean Area.

The Salesian University IUSTO Rebaudengo applied for and earned the honor of hosting the Conference; which is organized every two years by Dialogical Practices Professionals.

What are Dialogical Practices?

As Professor Jaakko Seikkula and Professor Tom Erik Arnkil assert, the Dialogical Approach “is not a method but a stance, an attitude, a way of being with people; one where the relationship with the Other is central. Persons are equal but not alike”. Dialogical practices introduce a radical change: the chance to meet users, students and colleagues as human beings in their fullness. When we move toward a dialogical practice, it seems that robust change takes place, in a process that rejects strategic interventions that aims at changing other people.

Dialogues are easy and natural as life itself and, at the same time, com-

plicated as life itself. We were born inside the dialogue of life, and since birth, dialoguing and breathing are the two essential expressions without which we couldn't exist.

Different dialogical practices from an array of various backgrounds and settings, such as, educational, social, political and clinical, will be present to dialogue together in Turin. It will be a meeting from which everyone can benefit, as well as learn awareness that can be applied in everyday life.

Marco Braghero
Scientific Coordinator
www.gettingcloser.it

The core of the Dialogical Practices

Infants are born “communicators”, soon developing “forms of sensitivity and expression that lead to acts of meanings oriented to other people”
(Trevarthen 1987)

“For the word (and, consequently, for a human being) there is nothing more terrible than a lack of response” (Bachtin 1986)

“Being heard is already a dialogic relation” (Bachtin)

During the 4th Conference on Dialogical Practices, which will take place in Turin next October from 12th to 14th, various Dialogical practices, as they are acted and experienced in different vital and organizational settings, will meet.

At the very heart of Dialogical Practices lays a foundation of paradoxical simplicity: dialogue is easy as life itself, but also complicated as life itself. Dialogue, as Bachtin affirmed (1984), is something we cannot escape from; since dialogue is life itself:

“... authentic human life is the open-ended-dialogue. Life by its very nature is dialogic. To live means to participate in dialogue: to ask questions, to heed, to respond, to agree and so forth. In this dialogue, a person participates wholly and throughout his whole life; with his eyes, lips, hands, soul, spirit, with his whole body and deeds. He invests his entire self in discourse, and this discourse enters into the dialogic fabric of human life”

The fitting- together of utterance and reply makes the dialogue “dialogical”, rather than “monological”, which otherwise would be merely a speaker without a contributing listener (Voloshinov, 1996).

Dialogue is the seeding, and the resulting dialogical way is the blooming! We achieve dialogicity when a different space, a new generative “exotopic” is generated and we share it with the other/s. It occurs when the polyphony of participating voices recognizes and vibrates at the same frequencies.

The other (as the only person) is always more than you can understand. The otherness of the other and the difference from him or her, make it possible for the self to enter into a dialogue with that other. (Emmanuel Lévinas 2004).

The challenge for the dialogicity is to generate and facilitate one field: to hear, to be heard and then to be responded to (responsiveness); especially in severe circumstances.

One of the discoveries about the world, made by the quantum physics - perhaps the deepest and the most difficult one - is that reality is relationship!

Things are not connecting us to each other, but it's relationships that give birth to things. The dialogical dialogue allows us to re-build reality through awareness and generative relationships, where what emerges is surprising: enriches our points of view and stirs our certainties, our deeply-rooted opinions, like strong beliefs and forms of prejudice.

IUSTO Rebaudengo University arranged an advanced a course on dialogical practices for public services - www.gettingcloser.it Public Coaching

Marco Braghero
Scientific Coordinator
www.gettingcloser.it

Presentation



The Salesian University Institute of Torino (IUSTO), has since 2005, been aggregate with the Faculty of Education at the Salesian Pontifical University (UPS) in Rome.

In Piedmont Region in Italy, IUSTO is the latest innovative result of a long tradition of Salesian university training in psychological education.

From May 2014 IUSTO has been associated with “Torino Strategic” becoming part of a network comprised of 89 members in Turin; The Association is in fact the expression of the main economic, cultural and social, public and private forces. IUSTO is also part of the project “Torino University City” that will harness all university resources in the interests of openness and sharing , at the service of the region and to help local economic development.

The mission of IUSTO is academic training for young people and adults, to improve the quality of personal life and social ties within the region, individual growth, families, groups and structure in the knowledge and management of self, communication and relationships. Use all recognized methods from psychology and pedagogy, both individual and group, al-

ways favoring the “preventive system” of Don Bosco.

The Institute was founded under the name “Scuola Superiore di Formazione Rebaudengo” this year it has taken on the name of the Salesian University Institute Torino (IUSTO) Rebaudengo, also in view of the forthcoming merges.

Its history is intertwined with that of the Salesian Pontifical University founded in 1913 in Foglizzo, in the province of Turin, with the arrival of Theological Students. The project resumed in 1936 in Turin with the Salesian Pontifical University and the launch of two faculties: Theology in Crocetta (Turin), Philosophy and Pedagogy in the Salesian Institute Rebaudengo. In 1958 the activities at Rebaudengo were transferred to Rome.

Prof. Don Mario Viglietti was the founder of COSPES, a orientation centre to guide the academic professional and social development of the local youth. He has spent over 50 years of his life applying the educational and vocational method ADVP in hundreds of schools. Before the 60s he had already worked with more than 10,000 students in 31 schools and 3 Diocesan Seminaries. He passed away on November 8, 2007 at the age of 86 years.

The university library, which has been just rennovated renovated, has been dedicated to him. The University has been collecting all the inheritance and activities of the historic center, again after 48 years. 2006-2007, with the start of the Bachelor Course in Sciences and Techniques of Communication Psychology, thanks to the intuition of Dean prof. Don Ezio Risatti. A path of continuous growth comes in the current Academic year 2014-2015.

In 2007 the University also obtained accreditation as a training agency for the Piedmont Region in the fields of higher education and life long learning. This important recognition allows us to deliver training activities complementary with public funding and, in recent years, has allowed IUSTO to compete for education tenders in the Region Piedmont, and in the Province of Turin.

The University has also completed enrollment in PADOR (Potential Applicant Data On - Line Registration) and PRIAMOS (Programme Information and Operational Activity Management System), for participating in tenders promoted by the European Union.

For some years there has been some significant collaboration with other local universities and, starting in 2010, equity investments in research projects of national and international scope.

www.ius.to

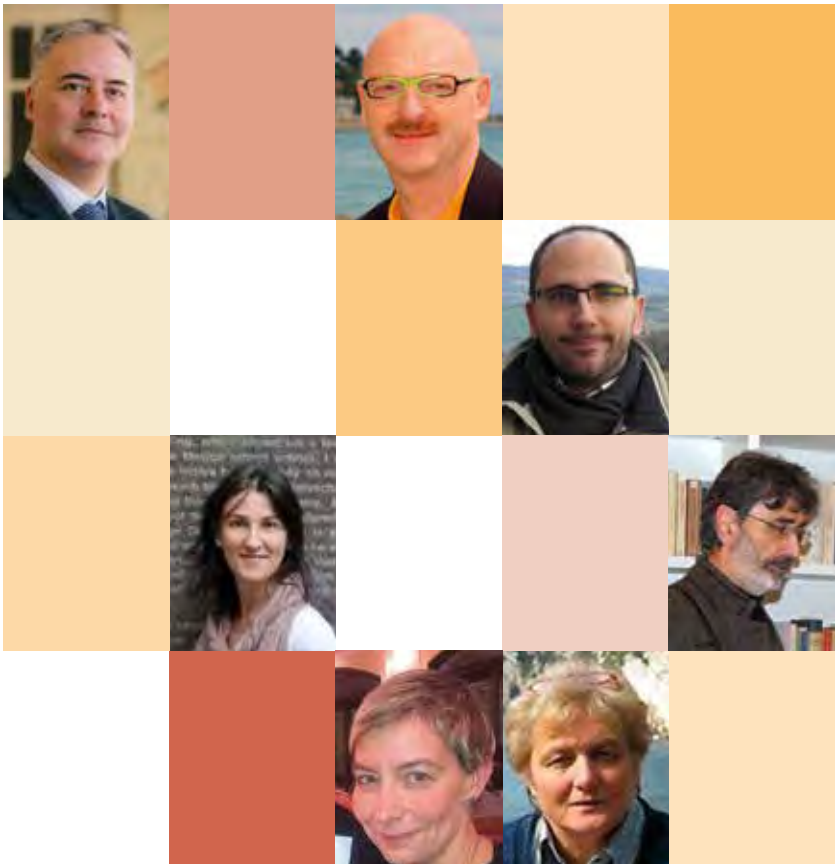
When ... someone really listens to you without judging you, without trying to get you upset, you feel tremendously well. ...

When you have been listened to and heard, you are able to perceive your world in a new way and move on. It is amazing how problems that seemed insoluble become resolved when someone is listening.

When listened to and understood, confused situations that seemed irremediable turn into flowing streams that are relatively clear.

Carl Rogers

Local Organizing Committee



Alessio Rocchi

*IUSTO (Salesian University Institute "Rebaudengo" of Turin)
Chief Executive Officer*



Biography

Pedagogue and graduated in Theology, after working as an educator, he founded coordinated and led various socio-education services for minors and families in difficulty; later he was involved in training, and leading training agencies. He has been a contract professor at the University of Turin.

Alessio Rocchi is now the IUSTO (Salesian University Institute "Rebaudengo" of Turin) Chief Executive Officer, where he is also a professor.

Opening conference: getting closer, towards a new human alliance

09.00 - 09.30 INITIAL GREETINGS: Alessio Rocchi and Marco Braghero

Last words and closure

13:00 - 13:30 Last Words and Closure : Alessio Rocchi and Jaakko Seikkula

Marco Braghero



*Scientific Conference Coordinator
Owner Dialogical Practices Coaching & Mindfulness (DPCM)
Professor MIUR (Ministry of Education University and
Research) Directorate General Digital Innovation*

Biography

Professor at the University of Pisa Master of Neuroscience, Mindfulness and Contemplative Practices; Professor of Physical Education, Pedagogue, Training Adviser. Specialized in sports management, training educators and human rights and democratization and globalization processes from below.

Currently he is PhD Researcher at the University of Jyväskylä, Finland, Department of Psychology.

He is already a professor and member of the Scientific Committee of the second level Master's degree "Managing psychological and relational processes in sports" at IUSTO Rebaudengo University in Turin. Educational system expert. Executive Coach Certified ACTP - ICF, Physical Education Teacher, Pedagogue, Training Consultant. Specializing in sports management, training and human rights training and democratization and globalization processes from the bottom. Master in Neuroscience, Mindfulness, and Contemplative Practices at the University of Pisa.

He is President of PeaceWaves International Network.

Opening conference: getting closer, towards a new human alliance

09.00 - 09.30 INITIAL GREETINGS: Alessio Rocchi and Marco Braghero

Main conference - October 13th

09.30 - 10.00 Susana Alonso, Marco Braghero, Tom Arnkil: Dialogue

Working group: Parallel session in dedicated classroom for 3 days
"Public service as a coaching service. Pratiche dialogiche nei servizi pubblici" - M. Braghero.

Claudio Tarditi

Professor of Philosophy at IUSTO



Biography

Philosophy Professor at IUSTO, within the degree course in psychology; he is one of Girard's leading experts, worked many years on his texts, translated two and met him several times.

He has published three monographs on Girard and several articles.

Last publication: *Desire, sacrifice, forgiveness. The philosophical anthropology of René Girard*; Publisher: libreriauniversitaria.it; IUSTO - Studies and research; Publication Date: February 2017

Workshop - October 13th

14.30 - 15.45: "Philosophical practice as a heritage of socratic dialogue. The Dialogical Practice of oscar brenifier" C. Tarditi, E. Praino

Nicoletta Foresti

*Dialogical Practices Coaching & Mindfulness (DPCM)
coordinator*



Biography

Co-Funder of FULLGLASS Happiness Think Tank, Certified Coach with the International Association for Neuro Linguistic Programming (IANLP) and with National Register Coach Professionals®, “Registered Trade-mark” at the Ministry of Economic Development (RENACOP), Medical Coach with Medical Coach Institute (MCI) Counselor Psycho Analytical Partner PSOA (ARIELE), facilitator in Management 3.0, Managing Director of Blue Ocean Coaching Ltd.

Designer of EPlExperience, Dialogical Team Coach with DPCM.

Pasquale Busso

Director of the Centro Studi Eteropoiesi



Biography

Psychotherapist, director of the Centro Studi Eteropoiesi of Turin, Professor of Systematic Psychology at IUSTO, ordinary teaching associate of S.I.P.P.R. (Italian Society of Psychology and Relational Psychotherapy associate partner.

Founder and past-president of AIMS, past-president of the European Forum for Research and Training in Family Mediation.

Author of the book "Dialogue with the Other-In the Heart of Systemic Psychotherapy of the Person". Publisher: libreriauniversitaria.it; IUSTO – Studies and research; Publication Date: June 2016.

Workshop - October 13th

14.30 - 15.45: "The 'Metalog': an-other proposal of open dialogue" - P. Busso

Nina Saarinen



Trainer Dialogical Approach Finnish

Biography

Trained at the Finnish National Institute for Health and Welfare in 2014. Nexus in Italy since 2010 of the dialogic network approach promoted by Prof. Arnkil.

Graduated in nursing and Master Degree (2016) in Science for Social Work and Social Policies at the Catholic University of Milan with the thesis "The Dialogical and Relational Methods of Networking in the Finnish Experience".

Committed since the 90's in various areas with a strong community dimension in mental health, intellectual disability, education, social exclusion, and migration experimenting network approaches in different contexts in Italy and abroad.

Supervisor in the project of the Italian Ministry of Health entitled: "Open Dialogue". Since 2017 trainer in the dialogical project launched by the Emilia Region. From 2015, part of the Health Promotion Unit of the local health care system of Lombardy Region in various preventive and promotional health projects.

Working group: Parallel session in dedicated classroom for 3 days. "The emotional activation, images and associations in the Dialogic Practices" - N. Saarinen, G. Lupo.

Elena Meroni

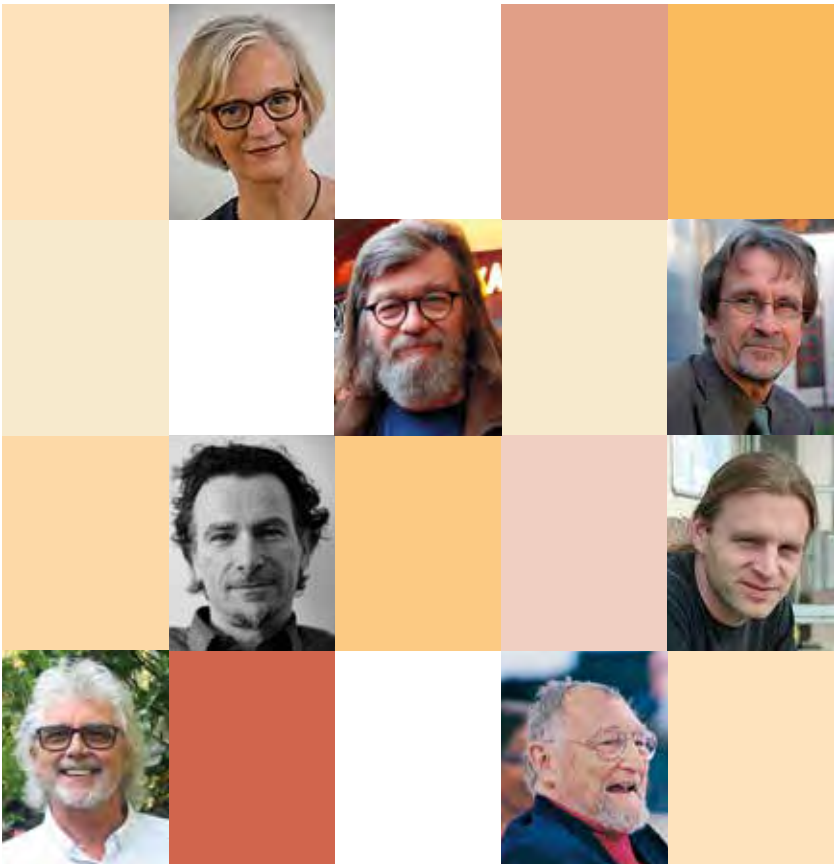
General Director of Azienda Comuni Insieme per lo Sviluppo Sociale Bollate (MI)



Biography

Assistente Sociale, Laureata in Scienza del Servizio Sociale presso Università Cattolica di Milano. Ho lavorato a lungo nel Servizio Sociale comunale promuovendo la realizzazione di servizi in gestione associata e dal 2004 dirigo l'Asc Comuni Insieme per lo Sviluppo Sociale di Bollate.

International Committee



Justine van Lawick



*Health Psychology, Clinical Psychology,
Developmental Psychology*

Biography

Justine van Lawick is clinical psychologist, familytherapist and director of training in the Lorentzhuis, centre for systemic therapy, training and consultation in Haarlem, the Netherlands. She is a senior trainer in the Netherlands and abroad.

Her areas of interest focus on addressing violent behaviour and demotionization in couples, couplegroups and families with compassion for all involved family members and without blaming. Her latest project addresses multi family work with fighting divorced parents and their children. Another area of interest is working with marginalised families. Finding power and vitality in the middle of tragedy is in the centre of her work.

Justin in Italy: "State of mind" (www.stateofmind.it/2014/12/interven-to-gruppo-famiglie-separate-congresso/)

Pre conference - October 12th

10.45 - 12.45 Justine van Lawick: Divorced parents in high conflict, their children and their network.

Main conference - October 13th

11.15 - 11.45 Brenda Froyen and Jim Wilson with Justine van Lawick and Peter Rober: Dialogue.

Working group:

"No child in the middle" - J. van Lawick.

Tom Arnkil

Social scientist and Research professor



Biography

Tom Erik Arnkil, Ph.D., is a research professor at Stakes (Research and Development Centre for Welfare and Health, Helsinki, Finland) and an associate professor of social policy at the University of Helsinki. For two decades he and his team have studied “multi-problem” - or “multi-agency” - situations where multiple helpers may get stuck, and sought to develop means for enhancing co-operation between professionals and with the clients and their personal networks.

Tom in Italy: Trento Blog (www.trentoblog.it/erickson-arriva-trento-il-guru-finlandese-tom-erik-arnkil/); Lavoro Sociale (www.lavorosociale.com/archivio/n/articolo/tom-arnkil)

Pre conference - October 12th

10.45 - 12.45 Tom Arnkil: Individuals and relationality - socio-cultural differences in dialogue.

Main conference: “From listen to me to getting closer”

14.30 - 15.00: J. Seikkula e T. Arnkil: Dialogical practices presentation and history

16.45 - 17.15: Marianella Scavi, Tom Arnkil: Dialogue

Main conference - October 13th

12.15-12.45 Reinhard Wolff and Tom Arnkil: Dialogue

Main conference - October 14th

09.30-10.00 Susana Alonso, Marco Braghero, Tom Arnkil: Dialogue

Working group: “Dialogues, not blame, even in severe incidents” - T. Arnkil & R. Wolff

Jaakko Seikkula

Clinical Psychology - University of Jyväskylä, Finland



Biography

Jaakko Seikkula, PhD, a professor of psychotherapy at the University of Jyväskylä in Finland who is best known for his work with Finnish Open Dialogue. He speaks about the value of engaging social networks in crisis situations, the development of the Finnish Open Dialogue approach, the idea that there is meaning behind psychosis, and some unexpected benefits in Western Lapland of including family members in therapy with people experiencing psychosis.

Opening conference: getting closer, towards a new human alliance
09.30 - 10.00 Dialogical Practice network: jaakko seikkula.

Pre conference - October 12th

10.45 - 12.45 Jaakko seikkula: open dialogues as embodied action - new vision for dialogicity.

Main conference: "From listen to me to getting closer"

15.15 - 15.45: Eugenio borgna, jaakko seikkula: Dialogue

Main conference - October 13th

09.30 - 10.00 Per linell, jaakko seikkula: dialogue

Working group

Dialogical practices in psychotic and other most severe crisis - J. Seikkula

Last words and closure

13:00 – 13:30 Last words and closure: Alessio Rocchi and Jaakko Seikkula

Peter Rober

*Professor in Clinical Psychology,
University of Leuven (Belgium)*



Biography

Peter Rober is Full Professor in Clinical Psychology at the Institute for Family and Sexuality Studies, Faculty of Medicine, University of Leuven (Belgium). He is responsible for Context - Centre of Marital and Family Therapy at UPC KU Leuven. He coordinates the Postgraduate Training in Marital and Family Therapy (KU Leuven). Prof. Rober's primary research interests focus on family therapy with children, on the therapy process, and secrecy in families. Peter Rober is author of several articles in international family therapy journals and presented on numerous international conferences on family therapy with children and adolescents.

<http://rober-liefenleed.blogspot.be>

Pre conference - October 12th

10.45 - 12.45 Peter Rober: Family secrecy and selective disclosure: about what is said in families, what is not yet said and hesitations to speak.

Main conference - October 13th

11.15 - 11.45: B. Froyen & J. Wilson with J. van Lawick & P. Rober - Dialogue.

Working group

"The complexity of the therapeutic alliance in family therapy, and how an feedback orientation can be useful" - P. Rober, K. Van Tricht, R. Sundet

Pavel Nepustil

*Independent consultant, psychologist
and supervisor in Czech Republic*



Biography

Pavel lives and works in Brno, Czech Republic. He is an independent consultant, psychologist and supervisor, with a main focus on substance use and addiction. He co-founded the Narativ group that promotes and develops collaborative and dialogical practices in the Czech Republic. Between 2003 and 2013, he worked in a large NGO as a social worker, therapist and team leader of various projects aimed at helping illicit drug users with social integration and recovery. As a Taos Institute Associate, he published a free book „Recovered without Treatment: The Process of Abandoning Crystal Meth Use without Professional Help“.

Working group

Supporting the journey of discovery - P. Nepustil.

Jim Wilson

Consultant Systemic Psychotherapist



Biography

Jim Wilson is a UKCP registered systemic psychotherapist. He works as a consultant, trainer and supervisor to mental health and social care services nationally and internationally and is currently working in the National Health Service in Wales, UK.

His seminars, workshops, and conference presentations are dedicated to exploring creativity in social-relational practices, the political context of mental health services, and the promotion of psychological therapies and social care practices as a process of mutual humanization.

His publications include: *Child Focused Practice: A collaborative systemic approach* (Karnac 1998), *The Performance of Practice: enhancing the repertoire of therapy with children and families* (Karnac 2007) and *Creativity in Times of Constraint ; a practitioner's companion in social care and mental health services.* (Karnac 2017)

He is also a founding member, together with Jaakko Seikkula, John Shotter, Justine van Lawick and Peter Rober to the Network for Dialogical Practices <http://www.opendialogicalpractices.eu>

Opening conference: getting closer, towards a new human alliance

10.00 - 10.20 in memory of John Shotter: Commemoration by Jim Wilson

Main conference

10.45 - 11.15 Jim Wilson: This Time its Political: Challenging Constraints to Cocreativity in Mental Health Services

11.15 - 11.45 Brenda Froyen and Jim Wilson with Justine van Lawick and Peter Rober: Dialogue

About John Shotter



Biography

Emeritus Professor of Communication in the Department of Communication, University of New Hampshire (U.S.A.), he worked as an organizational consultant and doctoral examiner internationally. His long term interest was in the social conditions conducive to people having a voice in the development of participatory democracies and civil societies. His contributions to social constructionism, Open Dialogue and a radically humanistic psychology are acknowledged and studied the world over.

“While we can study already completed, dead forms at a distance, seeking to understand the pattern of past events that caused them to come into existence, we can enter into a relationship with a living form and, in making ourselves open to its movements, find ourselves spontaneously responding to it.” (John Shotter, 2016, p. 106).

Links:

<https://www.youtube.com/watch?v=QjQuR8Oksg4>

<https://collaborative-practices.com/>

Past Conferences on Dialogical Practices

- First International Conference 22-24 September 2011, Helsinki, Finland
- Second International Conference 7-9 March 2013, Leuven, Belgium
- Third International Conference 23-25 September 2015, Kristiansand, Norway'

Keynote Speakers



Eugenio Borgna

Italian psychiatrist



Biography

Known Italian psychiatrist, one of the architects of the revolution of psychiatry, he was lecturer at the “Clinic of nervous and mental diseases” of the University of Milan and is the primary emeritus of psychiatry Maggiore Hospital of Novara. He is the author of numerous essays, in which alternates a more specialized production to more popular books.

As a member of the phenomenological psychiatry, disputes the naturalistic interpretation of mental illness which researches the causes of psychosis in the malfunctioning of the brain centers and its cure via biological interventions such as medications and electroconvulsive therapy.

Main conference: “From listen to me to getting closer”

14.30 - 15.15: Eugenio Borgna: The Kind Listening.

15.15 - 15.45: Eugenio Borgna, Jaakko Seikkula: Dialogue.

Marianella Sclavi

Italian sociologist



Biography

Marianella Sclavi has taught Urban Ethnography at the Polytechnic University of Milan from 1992 to 2008. She is an expert and consultant in both conflict resolution and participatory approaches to decision making. In 2008 she has founded the Ascolto Attivo sas (Active Listening consultant firm). and has been working as a facilitator and consultant in many participatory programs for local governments, public and private associations and schools. Writer of many publications and books related to the Art of Listening applied to institutional and urban contexts. She cooperates with the Consensus Building Institute (MIT, Boston) and with the CRG (Conflict Resolution and Governance) master program at Amsterdam's University. Her most read article in English is: "The role of play and humor in creative conflict transformation", in the Journal of Negotiation, Harvard Law School, April 2008. And her most read book in Italian is "Arte di ascoltare e mondi possibili", Bruno Mondadori (long seller, since first edition in 2000).

Main conference: "From listen to me to getting closer"

15.45 - 16.30: Marianella Sclavi: Keeping Multiple Options Alive. New Capabilities Alliance.

16.30 - 17.00: Marianella Sclavi, Tom Arnkil: Dialogue.

Susana Alonso



Director of Research and Development (R & D) at IDDI, Instituto de Desarrollo Directivo Integral, Universidad Francisco de Vitoria, Madrid

Biography

Director Catedra Irene Vázquez “Person Centered” at IDDI Francisco University.

IDDI University Francisco de Vitoria IE Business School

- Director of Research and Development (R & D) at IDDI, Instituto de Desarrollo Directivo Integral, Universidad Francisco de Vitoria, Madrid
- Director of the Irene Vázquez Research Chair “IDD-focused company”
- Management Development Consultant, Executive Coach, Group Coach, Supervisor and Trainer “Dialogue Coaching”
- Coach ACC by ICF

Main conference - October 14th

09.00 - 9.30 Susana Alonso: Dialogical Coaching in Executive/Corporate Development

09.30 - 10.00 Susana Alonso, Marco Braghero, Tom Arnkil: Dialogue

Brenda Froyen



Author of the book "A short circuit in my brain"

Biography

Brenda Froyen has studied Germanic Philology. For several years she worked as a teacher of Dutch didactics at the Teacher training college. After the birth of her third son she suffered from a post partum psychosis, followed by a severe depression. She was admitted to different psychiatric hospitals. Despite her very traumatic experiences, Brenda recovered well and went back to work. About her psychosis and treatment she wrote the novel 'Kortsluiting in mijn hoofd' (Short circuit in my brain - 2014). It was a very critical book, questioning the overmedicalisation, the use of coercive measures and the absence of family supported treatments in Belgian mental health care. In 2016 Brenda's second book 'Uitgedokterd' was published in which she interviewed several caretakers, family members, peers and described alternative treatments in order to strive for a more humanic psychiatric care. Brenda is spokesperson for the Flemish patient organisation UilenSpiegel and is regarded as a key role player in rethinking mental health care in Belgium.

Main conference - October 13th

10.00 - 10.30 Brenda Froyen: How the Absence of Dialogue aggravates the Madness.

11.15 - 11.45 Brenda Froyen and Jim Wilson with Justine van Lawick and Peter Rober: Dialogue.

Reinhard Wolff

*Prof. em of Social Work, Education and Sociology, since 1977
at the Alice Salomon University Berlin*



Biography

Prof. of Social Work, Education and Sociology, since 1977 at the Alice Salomon University Berlin,

1990-1994 its Director / from 1975 to 2017 Associate Professor at the Free University Berlin / Founder of the first German Model Child Protection Centre Berlin / Family Therapist, Coach and Quality Developer in private practice / President of the Kronberg Group for Dialogic Quality Development (Berlin) / since 2011: Vice-Président of the Scientific Council of the French Observatoire National de la Protection de l'Enfance (ONPE, Paris).

Main conference - October 13th

11.45 - 12.15 Reinhard Wolff: Analyzing Serious Cases in Child Protection: A Dialogical-Systemic Approach.

12.15 - 12.45 Reinhard Wolff and Tom Arnkil: Dialogue.

Per Linell



*Senior professor in Communication
at Göteborg University-Sweden
(Department of education, Communication and Learning)*

Biography

Professor in the interdisciplinary (thematic) research organisation in Communication Studies (tema K) at Linköping University 1981-2005 and in Language and Culture (Linköping) 2006-2011. Senior professor in Communication at Göteborg University (Department of education, Communication and Learning) 2011-2015, and since then Professor emeritus there. PhDhc at Helsinki university in 2014.

Main conference - October 13th

09.00 - 9.30 Per Linell: Language and Dialogue: Various Perspectives.

09.30 - 10.00 Per Linell, Jaakko Seikkula: Dialogue.

Jim Wilson

Consultant Systemic Psychotherapist



Biography

Jim Wilson is a UKCP registered systemic psychotherapist. He works as a consultant, trainer and supervisor to mental health and social care services nationally and internationally and is currently working in the National Health Service in Wales, UK.

His seminars, workshops, and conference presentations are dedicated to exploring creativity in social-relational practices, the political context of mental health services, and the promotion of psychological therapies and social care practices as a process of mutual humanization.

His publications include: *Child Focused Practice: A collaborative systemic approach* (Karnac 1998), *The Performance of Practice: enhancing the repertoire of therapy with children and families* (Karnac 2007) and *Creativity in Times of Constraint; a practitioner's companion in social care and mental health services*. (Karnac 2017)

He is also a founding member, together with Jaakko Seikkula, John Shotter, Justine van Lawick and Peter Rober to the Network for Dialogical Practices www.opendialogicalpractices.eu

Opening conference: getting closer, towards a new human alliance

10.00 - 10.20 In memory of John Shotter: Commemoration by Jim Wilson

Main conference

10.45 - 11.15 Jim Wilson: This Time its Political: Challenging Constraints to Cocreativity in Mental Health Services.

11.15 - 11.45 Brenda Froyen and Jim Wilson with Justine van Lawick and Peter Rober: Dialogue.

Abstract Pre Conference



Jaakko Seikkula. *Open dialogues as embodied action – new vision for dialogicity.*

We participate in dialogue with our entire bodies and all deeds, said Mikhail Bakhtin. In our practices the spoken – and sometimes written – part of dialogue has been the main emphasis and the embodied part of dialogue has not yet been paid enough attention to. According to Bakhtin, however, the main part of dialogue happens outside spoken words. We participate in dialogue at least on five different domains. In addition to (1) spoken and written dialogue in words we participate in dialogue (2) with facial expressions; (3) with body gestures and movements; (4) with Autonomic Nervous System (ANS) responses and with (5) experiences of the dialogue. Especially interesting is to become more familiar, how do we respond to each other in our ANS, since it is mainly non voluntary part of response to each other and the most sensitive way we as humans become connected to surroundings. In this way our bodies respond to each other before we realize that in our mind. In this pre conference I will open up the embodied elements of dialogue and describe some of the results of our Relational Mind research project, in which we have followed couple therapy session with two therapists by looking at all the above mentioned domains of communications.

Peter Rober. *Family Secrecy and Selective Disclosure: About what is said in families, what is not yet said and hesitations to speak.*

In families there is always a tension between speaking and keeping silent. What ever is said is a selection of what could have been said. This dialectic of openness and closeness, sharing and not sharing, revealing and concealing has many forms and guises. This workshop is practice oriented. We will reflect on the way the family therapist can deal with the dialectic what is said, what is not yet said and the hesitations to speak. We will reflect on the complexity of family secrets as dialectic of stories told, covering up the gap left by stories untold.

Justine van Lawick & Margreet Visser. *Divorced parents in high conflict, their children and their network. The “No kids in the middle” project.*

When parents fight and demonise each other after divorce, children are caught in the middle. These parents live in a truth, a monologue: I am doing everything I can to rescue my child from this bad other parent. Judges, Lawyers, Child protection, Mediators, therapists and others can be involved. In the Netherlands we started a project for these families to open up dialogical space. We work with a group of six families. A parents-group and a childrengroup. We work in a dialogical way with verbal and non-verbal interventions and with reconciliation rituals. Working with the social network around the families, also new partners and grandparents, is an important part of the program. Parents are invited to help each other to leave the destructive monologues, to enter a dialogical space, to let go en to forgive themselves and the other. The children are strengthened in their resilience. They are invited to share their experiences and in creating all kinds of artistic expressions around being the child of fighting divorced parents. They present their creations to the parents in a ritual session. Parents are also invited to present their wishes for the future to their children. In this workshop we will address our perspective on high conflict divorces and family life and tell about our project. Video clips will be part of the presentation. We will do some exercises and facilitate dialogue. We will also share some of the results of the research and clarify the circular process between clinical practice and research and how the two influence each other.

Abstract **Keynote Lectures**



Marianella Sclavi. *Keep Multiple Options Alive.*

Preamble: Ashby's law (1960): "An organism or organization cannot meet increasing variety in its environment unless it increases the range of its response/repertoire." Question: "Is this process/program response/repertoire-increasing?" This criterion applies to: persons, organizations, governments, communities, participatory processes, and it is best satisfied through the systematic adoption of active -listening.

Making: This key note speech is about the specific, against the tide, dynamics of active listening and its fundamental role in every main micro-meso or macro interaction in a complex social habitat.

Main steps:

1. the dynamics of Humor and Intercultural communication as training fields for active listening
2. "prescription of the symptom" and "breaching experiments" as complementary training grounds
3. the transformation through a dialogic approach of the main pillars of classical democracy: from square to circle, from debate to dialogue, from a soporific epistemology to an epistemology of possible worlds.

Conclusion: all these examples are applications of Heinz von Foerster's two imperatives, first stated in 1973 in the seminal paper "On Constructing a Reality":

1. the aesthetic one: if you desire to see, learn how to act.
2. the ethical one: act always so as to increase the number of choices.

Per Linell. *The Nature of Dialogue: Various Perspectives.*

In a forthcoming paper (Linell, 2017) I made an overview of about 20 divergent approaches to "dialogue" and "human interaction" in the literature. It appears that scholars use the terms for quite different (though usually related) phenomena (dialogical practices, dialogical minds and selves, external dialogues, organism-environment interaction, etc.). At other levels, one can discuss, for example, self-other interdependences,

interdependences between initiatives, responses and contexts in dialogical exchanges, interactivity and intersubjectivity, “internal” dialogues, situations and traditions, third parties in dialogue, monologues in a dialogically constituted world, sufficient understandings, the meaning potentials of language, and ethical aspects of dialogue. In this lecture I shall continue the analysis by discussing several underlying distinctions: “external dialogue (exchange of sign tokens and utterances) vs. dialogicality of the mind”, “scientific vs. radical dialogism (generalising studies on collections vs. case studies)”, “descriptive vs. normative dialogism”, “social-discursive dialogue vs. solitary sense-making activities (thinking, sensory perception, silent reading, etc.)”, “dialogue as humanism vs. posthumanism”, and perhaps others.

Brenda Froyen. *How the absence of dialogue aggravates the madness.*

This is my story. The story of a mother who suffered from a severe post partum psychosis after the birth of her third son. I was admitted in three different psychiatric wards in Belgium. The absence of ‘dialogue’ ran like a common thread throughout my treatment. The mental health care system as I experienced it 5 years ago was characterised by an inability to make contact with someone in a severe crisis and the inability to treat him like an equal dialogue partner. As Mikhail Bakhtin said: *“For the word (and, consequently, for a human being) there is nothing more terrible than a lack of response”, “Being heard as such is already a dialogic relation”*. In my isolation cell I was not heard. The loneliness aggravated the madness. I plead for a mental health care system where patients and their stories, the so called experience based knowledge, are valued just as much as evidence based knowledge. A dialogue between these two modalities will lead to a mental health care where caretakers do not only listen to ‘how’ something is said, but more importantly to ‘what’ is said. This will contribute to a faster and more lasting recovery.

Jim Wilson. *This Time its Political: Challenging Constraints to Co Creativity in Mental Health Services.*

Many practitioners in education ,social care, medicine and mental health services are currently asking themselves: “Do I recognise myself in the job I do?” Increasingly practitioners in social care, mental health, and related professions are facing profound challenges to the ways they wish to practice. Social relational and political analyses of human distress are in many contexts being replaced by individualised practices, organised by concerns about “cost effectiveness”, “outcome measure” and “must do” protocols. In these so called “neo liberal” contexts of practice, the practitioner is becoming weary and the clients are suffering as a result. Ways of responding to expressions of human distress reveal themselves through the micro political acts of our daily practice with each micro political act and response embedded within wider macro political forces that “push us all from behind”. I will address some of the common dilemmas and challenges faced by practitioners in the field of mental health in order to open discussion on what we may do to continue to strive for creative possibilities that value all practice as a process of mutual humanisation?

Reinhart Wolff. *Analyzing Serious Cases in Child Protection – A Dialogic-Systemic Approach.*

In recent years, extensive media coverage of fatal cases of child abuse and neglect contributed to child protection being regarded as a “risk system”, and the actions of social workers became a matter of public interest and concern. The evolving child protection panic led to massive legislative efforts and to a stronger interventionist orientation in child and family welfare. Child protection has become a central socio-political issue, reflecting the wider societal, political and cultural context of a “risk society”. The German response oscillates between a universal comprehensive service approach and a more interventionist, risk-management and worst-case-scenario oriented strategy. In the key note presentation the

speaker will outline how child protection workers can learn from mistakes in problematic or fatal child protection cases using the new method of a dialogical systemic case review laboratory.

Susana Alonso. *Dialogical Coaching in Executive/Corporate Development.*

In recent years, Coaching has become as one of the most successful methodologies and a key tool in corporate and executive development, given today's extremely demanding business context. After many years of experience in the executive development field, IDDI wanted to use this very powerful transformation tool with the goal of humanizing corporations and executive leadership. Our investigative efforts have led us to the conclusion that we could contribute with a more profound and relevant perspective on Coaching. One that would guide the use of this methodology in maximizing executives performance but also and more importantly, their fulfilment as human beings and the achievement of their true vocation.

In this lecture we will explain how our multidisciplinary research efforts at IDDI focused on developing an original Coaching model: Dialogical Coaching. One that would integrate the discipline's already powerful tools but developing them further, by incorporating the anthropological base that makes them more meaningful and transformative. We have been inspired by M. Buber, Bakhtin, A. López Quintás and other dialogical philosophers, together with the important research work developed by the Francisco de Vitoria philosophers of the Human Studies Area, on the application of the dialogical thinking to education. As they do, we understand human beings as inherently dialogical, as beings of *encounter*; that discover their identity, develop and find their vocation through and by *encounter*, in an authentic dialogue with themselves, others and the world. This lecture deals with applying this anthropological perspective to Coaching and Organizational change, an outlook that facilitates the

construction of a new method of accompanying professionals and organisations in their development. We will explore the originality of this model in different elements: the dialogical attitude as the starting point of coaching, encounter and its conditions as the coaching space, dialogical questioning and listening as the primary tools, the systemic view applied to coaching explorations and other dialogical tools to help clients to find meaning, at the same time as improving performance. We will also examine what outcomes have been obtained from this new approach and their use in developing and humanizing leadership and corporations.

Abstract Working Groups



Tom Arnkil, Reinhart Wolff. *Dialogue, not blame - even in severe incidents.*

Learning of practitioners in social work, therapy and especially in child protection has not been in the focus of research. Yet, there are some interesting practical dialogic-systemic approaches to learn from professional experiences, even in severe incidents (when parents and children and also professionals were involved in serious conflict situations or even killed). The working group (with two senior researchers and practice developers from Finland and Germany) will focus on both successes and failures (mistakes) and will invite the participants to share their professional experiences with one another.

- (1) As a dialogical start we shall have a look at our own successful practice and investigate: "This has been really super!" - My last success in my own practice.
- (2) In the second working group we will share and analyze our favorite mistakes: "What I love to bugger up in my work" and what can lead to dangerous consequences.
- (3) Finally we will deal with new dialogic-systemic approaches to learn from successes and mistakes.

Marco Braghero. *Public service as a coaching service: Dialogue practices in public services.*

The Italian group has been conducting research for four years as a public service as a coaching service, in collaboration with Jyväskylä University, Department of Psychology, supervisors prof. Jaakko Seikkula and prof. Tom Arnkil, IUSTO University Rebaudengo Turin, prof. Alessio Rocchi, University of Pisa, Faculty of Medicine, Department of Neuroscience, prof. Angelo Gemignani, CNR of Pisa, dott. Alessandro Pingitore, Dr Francesca Mastorci, the PeaceWaves International Network Association and the TuttoScuola Magazine.

Research sees how dialogue practices, integrated with a coaching pro-

cess and the use of relational mindfulness can impact on improving the quality of public services, evaluating their outcomes, their criticalities, their adaptations, and the possible developments.

The working group aims to make it known and experience how in the various public services the dialogic practices, the coaching and the integrated mindfulness can become daily ways of dealing with the delicate work of the public service.

The research team's experience has developed a process called Dialogic Practice Coaching & Mindfulness (DPCM), which involves practice in multi-session sessions, presence of operators, families and social networks, or, as far as local governance is concerned: political, Administrative director and employees of the body. Sessions provide open dialogues, reflexive dialogues, and dialogues from the future. Additionally sessions are alternated with individual coaching sessions and team coaching sessions. The process was accompanied by a relational mindfulness path for all the operators in order to improve awareness, attention and decrease stress. The polyphony of the voices creates a new space, another space (exotopia) able to make dialogical dialogues and to address the services from other points just like in a coaching service where asymmetry of positions recompounds in the symmetry of dialogue .

On the first day, the working group will address the dialogical practices in social services, in particular those dedicated to the prevention and protection of minors through the experience of the Comune Together, of the Milanese Interland;

The second day will be devoted to local governance and municipalities. The dialogue will focus on how dialogue practices can become social innovation for an entire local community, through the experience of the City of S. Donato Milanese;

The third day will be devoted to dialogic practices in the school through the IC experience. Of Castel Goffredo (MN) and the IC of Asola (MN). How Dialogue Practices Can Help Teaching-Learning Processes, Facing Drop-Out, and Developing Excellence and Well-Being of the All-Educating Community.

In addition to illustrating dialogic processes in the various public services, the working group aims to provide insights and open the dialogue on the possibility/usefulness of dialogue practices such as social innovation, an approach for the participatory transformation of public services and local governance, developing Paradigms of responsibility, commitment and alliance.

Giuseppe Lupo, Nina Saarinen. *The emotional activation, images and associations in the Dialogic Practices.*

In our dialogic practices, in the dialogic moments, images and emotions are in straight relation. Metaphoric thinking is deeply rooted by images. The image of Giuseppe's tree (Albero di stanze - Marsilio 2015) is a book of silence as he himself describes it. Through listening to the flow of words we will facilitate our getting closer to our own tree as unique for every dialogical encounter. It emerges in a shared experience due to our imaginative embodied engagement in a new awareness of our dialogical imagination (Bakhtin). We will experience a deeper way of listening and being heard, facilitated by different reflected settings by images, imaginations in the dialogic flow (Andersen). Wittgenstein claims that *"only in the stream of thought and life do words have meaning"*. Tom Andersen also claims that *"every word is part of the moving of the body. Spoken words and bodily activity cannot be separated"*, *"language lives only in the dialogic interaction of those who make use of it"* (Bakhtin). Encouraged by John Shotter in studying the *"flow of continuous communicative activity between embodied human beings"* in these working groups we aim to explore the following dimensions:

- Images not only as a mental pictures derived from perception or memories but more in the sense of poetic usage, in letting us be touched through a kind of psychic representations with no actual correspondence in an outer reality as a way of increasing our dialogical connectedness.

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- The possible internalisation process of emotional expression signs to internal speech, as well as from body signs to mental signs in approaching experiences imaginatively, in being present here and now.
 - The influence of shared embodied emotions in the reflective processes.
 - How adopting a „mytho-poetic“ view which relies on images and symbols, the language of poetry, brings us to a deeper embodied understanding.
 - We will experience how the rhythm and silence, absence as presence, intonation, pauses, gestures, specific moments become connecting elements, as *“all thoughts, all feelings and even whole trains of reasoning”* can be expressed by means of intonational variants in pronouncing a single utterance (Jakubinskij)
 - Our longing for community and relatedness and for a cosmic vision, and the curiosity for the oral traditions which haven't been studied yet even in anthropology.

The exploring is oriented by the following highlights in “getting closer” in sharing these experiences in the three working groups:

1° working group - TOLLERATING THE UNCERTAINTY

2° working group - EVERY DAY POETIC EVOICATIONS

3° working group - HOPE AND TRUST - UTOPIC DIMENSIONS

Pavel Nepustil. *Supporting the journey of discovery.*

This working group will be focused on a process of recovery, more specifically recovery from addiction but it will not exclude recovery from other mental health problems. Pavel will briefly introduce research he did on natural recovery and its implications. The relational view of recovery will be offered to participants for further work. When someone's life is stabilized around particular problematic habits and patterns, we can talk about relational flow (Gergen) or sense of belonging (Shotter) that involves peo-

ple, things, places, activities, etc. In this sense, “recovery” means that the person does a transition into a different set of patterns and habits that are not problematic and where different relational flow and sense of belonging occur. Since this is clearly a journey of finding something new rather than going back, the process is more precisely captured by the term “discovery” than “recovery”. Our role, as of practitioners and/or humans, may differ in the whole process. We can 1) help interrupt the problematic relational flow, 2) co-create the transitional pathway towards new sense of belonging, or 3) participate in developing a new sense of belonging. The first question for the working group is: “How can we as dialogical practitioners make the best use of our role to support the discovery journey of our clients?” The next questions will be collaboratively prepared with the group.

Raffaella Pocobello, Giuseppe Salamina.

Title 1: Evaluate the transferability of Open Dialogue approach in the context of Italian mental health services

Authors: Raffaella Pocobello e Tarek Josef el Sehity (ISTC-National Research Council- Italy); Jaakko Seikkula (University of Jyväskylä -Finland); Anna Paola Marchetti, Vilma Xocco e Giuseppe Tibaldi (ASL Città di Torino); Marcello Macario e Vittorio Valenti (ASL 2 Savona); Renata Bracco e Pina Ridente (ASUIT Trieste); Marco d’Alema e Marcella Venier (ASL RM6); Alessandro Antonucci (ASL RM1); Roberto Pezzano e Raffaele Barone (ASP Catania); Fausto Mazzi e Giuseppa Caloro (ASL Modena); Giovanna Romano (CCM-Ministry of Health); Claudia Alonzi, Chiara Rossi e Giuseppe Salamina (ASL Città di Torino).

Corresponding authors: Raffaella Pocobello (raffaella.pocobello@istc.cnr.it) e Giuseppe Salamina (giuseppe.salamina@ascittaditorino.it).

Open dialogue is a compassionate and resource oriented approach to cope with mental health issues, involving patients and significant persons

of their social networks.

Outcomes evaluation had proven the effectiveness of this approach in Wester Lapland- Finland (Seikkula et al, 2011), where it was developed, but other studies need to investigate the transferability of this approach in other contexts.

In 2015, the CCM of the Italian Ministry of Health financed a national project, still running, to evaluate the transferability of OD in the context of 8 Italian mental health departments (MHDs), located in different regions and cities (Turin, Savona, Trieste, Rome, Modena, Catania). The National Research Council is involved in the evaluation research.

This contribution aims to present the different steps of the Italian OD research program.

At the very beginning, a preliminary evaluation of the transferability from the point of view of the director of the MHDs involved in the program was conducted. The results were then shared and discussed in an international workshop in July 2015, involving representatives of other international OD programs.

From June 2015 to October 2016, the program was dedicated to the OD training (and supervision), delivered to eighty mental professionals. In this phase, the research was devoted to evaluate: a) training; b) transfer from training to workplace with a mixed methods approach, c) adherence of the clinical practice to the OD approach. Results of the research were shared with- and discussed in all the departments involved.

In February 2017, a pilot study was designed to continue with the evaluation of the transferability of OD in the Italian context and to test feasibility of outcomes evaluation. The research protocol of the pilot study was submitted to approval of the local ethical committees. All the new cases (age ranges 16/18-64) will be enrolled in a defined area of each department during the first month of the study. Research will investigate processes and outcomes for 12 months.

Symptoms functioning and social network dimension will be assessed at the beginning of the OD therapy, at month 6 and 12, using Italian versions of SCL-90-R, CORE-OM, GAF and LNS-6.

After every OD-session, information about contexts, meetings, participants, use of services and therapies will be collected by professionals using a diary, while clients' satisfaction will be investigated using SRS and ORS, Fidelity to key OD-elements (Olson, Seikkula, Ziedonis, 2014) will be assessed by two independent raters periodically- analyzing videotapes of OD sessions.

Even if the official deadline of the project established by the Ministry of health is October 2017, the partnership is very committed to continue the implementation and evaluation process of OD and the initial OD-project is by now considered as the Italian OD-program.

Title 2: Assessing adherence after one year of OD training- first Italian findings

Authors: Jimmy Ciliberto (SIRTS- Società Italiana Ricerca e Terapia Sistemica), Raffaella Pocobello (ISTC-CNR), Tarek Josef el Sehity (ISTC-CNR), Jaakko Seikkula (University of Jyväskylä), Douglas Ziedonis (University of California San Diego), Giuseppe Salamina (ASL TO).

As Open Dialogue is implemented and evaluated there is a need to assess fidelity. We present the results of the first assessment concerning the adherence to the open dialogue approach in eight Italian mental health departments. These departments are involved in an ongoing project financed by the CCM of the Italian Ministry of Health in 2015.

The project includes a first phase of OD-training delivered to eighty mental health professionals from June 2015 to October 2016 in each of the involved mental health departments. The fidelity assessment was done after 8 months of OD training during the summer 2016. With consent, the OD-fidelity scales developed by Olson, Seikkula and Ziedonis (2015) were translated into Italian. Each department videotaped and sent to the research-unit (ISTC-CNR) videotapes of their OD network meetings and some information about the participants, collected by the means of a check list. The fidelity scale was used by two independent raters (JC & RP) to assess twelve videos. Interrater-reliability between the two raters was acceptable: $r=.683$. Some systematical differences between raters were

found in two main dimensions- relational attention in the dialogue and being transparent.

Overall, the assessment of fidelity found most items were adhered to; however, there were differences in levels and items of non-adherence between the teams. Especially the following dimensions need to be potentiated:

- Open Questions (“Unsatisfactory” = 27.8%)
- Polyphony (“Unsatisfactory” = 31.1%)
- Relational attention in the dialogue (“Unsatisfactory” = 38.9%).

The results of the fidelity assessment were presented and discussed in a coordination meeting and in all the departments to inform about the next steps of the Italian OD-program. Anonymity of the outcomes of the different teams was guaranteed.

Taking into consideration these results, there is a need to assess fidelity more frequently and provide helpful feedback to the clinicians. Also, a 12 months’ pilot study was designed to assess transferability, including periodically fidelity assessment. Starting from May 2017 onwards, one video will be sent from each department every three months and assessed by the research unit. The results will inform research outcomes and it will be shared with clinician and supervisors to improve clinical practice.

References

Olson, M., Seikkula, J., & Ziedonis, D. (2014) The key elements of dialogic practice in open dialogue: fidelity criteria - <http://umassmed.edu/psychiatry/globalinitiatives/opendialogue/>

Dialogic Practice Adherence Scales of Olson, M., Seikkula, J. e Ziedonis, D. (2015). Italian adaptation by Pocobello, R. and Negri, I. (2016)

Title 3: Open dialogue training evaluation- a mixed methods approach

Authors: Raffaella Pocobello, PhD (ISTC-CNR); Tarek Josef el Sehity, PhD (ISTC-CNR); Chiara Tarantino (ASL Città di Torino), Jaakko Seikkula, PhD (University of Jyväskylä).

The open dialogue training in Italy took place in Rome and Turin from

June 2015 until October 2016 and involved eighty mental health professionals. It was delivered by a pool of expert trainers, coordinated by Prof. Jaakko Seikkula and financed in the context of a project financed by the CCM of the Italian Ministry of Health.

We integrated the models of summative evaluation (Kirkpatrick's approach) and transfer related factors (Holton's approach) to investigate whether, how and why the OD training program worked, using a mixed method approach. Participatory observation was used to describe the training process, methods and contents, similarities and differences between the two classes. A questionnaire was developed and administered at the end of the training to all the trainees, consisting of four sections: 1. information about the trainee; 2. representations about OD through free associations; 3. an adaptation of the Training Transfer Audit Checklist¹; 4. comments and an image related to the training and facilitating and hindering factors for transferability. Moreover, trainees' essays were collected at the end of the training.

The data of the participatory observation evidenced trainees' interests, involvement and satisfaction about the trainings. Significant (and moving) witnesses of personal- and team-changes were given, such as the re-discovery of a professional purpose. Trainees outlined the use of the Reflective-Team-setting to improve their clinical practice and their relation between colleagues. Overall, a strong sense of belonging to the OD-program emerged, paired with worries about the fate of the program.

With respect to the trainees' evaluation, participants considered the training content highly valid, the program well designed, the majority without any negative outcomes or sanctions. Significant differences between the mental health departments emerged with respect to performance, commitment to the transfer, personal positive outcomes, support of colleagues and/or the directors, perceived self-efficacy.

¹ Training Transfer Audit Checklist Original version of Holton Consulting Inc. (2008); Italian adaptation by F. Pisanu and F. Fraccaroli (2008); final adaptation for the evaluation of the transferability of the open dialogue to the Italian mental health departments by R. Pocabello (2016)

Concerning the representations of OD shared by the trainees, three distinct profiles emerge where OD tends to be conceived by the group of psychiatrists in terms of *open questions*, *reflective team* and *polyphony*, by the group of psychologists as *reflectiveness* and *equality*, while nurses and social workers related OD to *listening*, *flexibility*, *tolerance* and *dialogically*. The unify core of the OD representation is constituted by *sharing*, *transparence*, *trust* and *respect*.

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Peter Rober, Karine Van Tricht, Rolf Sundet. *The complexity of the therapeutic alliance in family therapy, and how a feedback orientation can be useful.*

While psychotherapy research again and again highlights the importance of the therapeutic alliance to account for the effectiveness of therapy, family therapists have to acknowledge the complexity of this alliance in multi-actor settings like a family therapy session. The systematic use of client feedback can be a rich resource for family therapists as a response to the complexity of the therapeutic alliance in the family therapy setting. While a feedback-orientation can give evidence of the effectiveness of therapy, in this working group our focus is on the ways in which the client's systematic feedback can contribute to an optimization of the therapeutic alliance in a family therapy session. We will present a dialogical model for the use of systematic clientfeedback and we will introduce some instruments that have proven helpful in family therapy practice.

Jaakko Seikkula. *Dialogical practices in psychotic and other most severe crises.*

During the last years new possibilities has been opened for psychosocial interventions in psychotic and other most severe mental health problems. These possibilities were partly opened because of the results of the new neuro research showing that the use of psychosis medication with schizophrenia patients is related to the decline of brain tissue and to increased mortality. Dialogical practices – especially Open Dialogues – have shown that organizing the treatment by listening the voices of the clients seem to produce the best ever seen outcomes in most severe crises and making possible to return to full employment and active social life after the crises. In this Working group the aim is to focus on experiences on fruitful practices that we already have and hopefully contributing with new ideas for better future. In the 1st dialogical congress in Helsinki we already had an inspiring working group around these issues.

Margreet Visser & Justine van Lawick. *The complexity of dialogical work with parents in high conflict.*

When high conflicts dominate family relations, all involved are caught in categorisations, in stories about the truth. Stories about self, identity, history and the other become fixed. Open, or radical, listening is prevented. Strong emotions, worries and fears dominate the conversations. Many utterings are part of the fights and can be understood as munitions, rather than authentic expressions. Children that live in this context often stop to speak about their inner life. They do not feel safety in speaking out and have the experience that what they say can be used in the fights of the parents. These dynamics spread through communities: the social networks around the parents and also the professional network. This makes psychotherapy and family therapy very complex and demanding. Margreet and Justine will share some of their experiences from clinical practice and research. Successes and failures. Also from their project 'no

kids in the middle' where they work with families in high conflict divorce. Participants are invited to share experiences of working in the context of high conflict and violence. What happens to us, what inner dialogues are activated, where do we feel stuck, how can we open up dialogical space. Where do we find possibilities. Next to group dialogue we will do exercises and reflect on videoclips.

Abstract Workshops



Richard Armitage, Stig Akselgaard. *What is it like to work with the ideas of Open Dialogue when the primary task is defined as rehabilitation?*

We would like to invite you to a working group that looks at the conditions and possibilities for dialogical practice when the context is not in an acute treatment setting, but rather the work of supporting people who have been involved with the psychiatric system for a long time, without regaining an independent or indeed a wished-for life. In Denmark this context is strongly institutionalized, where the defined task of rehabilitation is subject to an often bewildering array of outside interests. The help which can be offered is often regulated by the social authorities, the health authorities, and very often also judicial authorities. Often the immediate professional team seems to become almost identical with the network, as the contact to the individual client comes over the course of years to extend to almost every aspect of the clients life. At the same time this team is effectively disempowered in its position relative to outside interests and regulators. How do we see ideas of responsibility, immediacy and continuity play out in these settings? What does a continuing dialogical process imply, involve, require? We would be particularly interested in sharing experiences around

- rebuilding of personal networks
- working with loss of agency
- working with the “silent” clients whom we see as isolated
- working in an environment and with clients characterized by chaotic substance use.

Raffaele Barone, Angela Volpe. *GPMF and the Open Dialogue: tools for Community Psychotherapy.*

In this article the authors observe the relationship between the Group of Multifamily Psychotherapy and other clinical tools and therapeutic devices such as the Open Dialogue, the Democratic Therapeutic Community and the actions of social and work inclusion within a Mental Health Ser-

vice funded on the idea of Community Psychotherapy that supports the Recovery of individuals with serious psychiatric pathologies. The GPMF and the Open Dialogue, working on the relationship in the “here and now”, on the emotional dimension, on the participation, they focus the intervention on the suffering individual, the family and the professionals, significantly contributing to the enrichment and development of their resources. This causes a change in the individual, in the family and in the work group and a transformation in culture of Mental Health Services in a democratic direction and a change in the local community. The Service becomes itself a Democratic Therapeutic Community, open to dialogue, to promote mental health as a common good.

Pasquale Busso. *The “Metalog”: an-other Proposal of Open Dialogue.*

The recognition of the other as a subject worthy of attention and listening in his/her own diversity is the key to open dialogue. Moving from this premise, it is possible to expand the concept of alterity in different ways. According to Paul Ricoeur (1993), the other is at the heart of the self, at the heart of the person, who is rich in parts, if alterity can be experienced at different levels: body, significant “you”, culture. In this workshop, the lecturer will try and expand the concept of dialogue, not only as a conversation among people, but also among the parts of a person, for example between the conscious self and the involuntary self. Immediately, it becomes necessary to face a difficulty resulting from the difference between a dialogue among people and a dialogue among parts of the self. As the involuntary part only communicates through analogic language, it will be necessary to build a conversation between a subject endowed with speech and a subject endowed with analogic communication. During the workshop, the lecturer will explain how to create a code that, starting from the distinction between a no and a yes, can help build a dialogic structure that lets both parts take a stand in regard to the proposals of the other.

This methodology of dialogic conversation is applicable to individual psychotherapy, group psychotherapy and workgroups, provided that it is integrated with the possibility of contact with a “meta” position, that is with an alterity that is situated at a different level compared with the parts in question. The “meta” position allows the subject to overcome the reflexive intransitive loops (Cronen, Johnson, Lannamann, 1982), that is conflicting polarities, paradoxes. During the workshop, the lecturer will give live demonstrations for a better understanding of the concepts and methodologies explained.

José Ángel Agejas Esteban, Álvaro Abellán e Sonia González. *Dialogical anthropology in the education project of the UFV.*

The comprehensive education curriculum offered by the UFV has, since its beginnings nearly 25 years ago, been based on the dialogical anthropology of the encounter. This has required that the Faculty members of the university reflect on the demands that this approach entails and devise innovative teaching proposals. The innovative aspect of our offer does not mainly reside in the application of different didactic techniques, but rather above all in the appreciation of education as a development of skills and the shaping of personal habits, as well as the discovering of values that allow for both personal development and the generation of community areas of dialogue and encounter. We feel that the university educational dynamic must lead the students towards a meeting with reality - both regarding themselves and others. In the second phase of this intriguing encounter, the students must ask themselves pertinent questions that bring them closer to relevant meanings. Finally, they must integrate the answers to these questions in their actions, making them part of their life project. Dialogue serves as the cornerstone of these three phases of this dynamic education. This is because dialogue allows us to approach reality, others and ourselves in an intelligent manner and not an ideological one. It allows us to listen, in a broad sense, to what surrounds us, the science

we study and the people with whom we interact. In a second moment, dialogue is the best manner to discern the relevance of the meanings found - both at a personal and professional level. Finally, dialogue favours the taking of decisions which are in line with one's own identity and with the discoveries made during this process of discovery and discernment. One of the specific ways in which these experiences have been engendered is by means of the subject "Key competences and skills of the person", whose content and methodology use dialogue as a path towards personal discovery and the professional profile chosen by the student. As a result of the subject, the University has designed a personal development plan which puts into play a dynamism of listening-response at all levels of the students' personal, social and professional reality.

Monica Fazzi, Andrea Corradi, Giulia Lucariello, Silvia Morbio. *Dialogical Practices in Child Protective Services: Azienda "Comuni Insieme" experience.*

The Dialogical Practice Coaching & Mindfulness approach has been tested in the Garbagnate Milanese territorial scope, in the province of Milan, Lombardia region, in the north of Italy; this territory is composed by 7 municipalities, 191.663 total inhabitants, 32.622 children. 2 entities manage situations involving children who are subjected to Juvenile Court measures and in social malaise conditions: "Azienda Comuni Insieme" and Paderno Dugnano and Novate Milanese Associated Management. Workshop will be focused on the children situations managed by Comuni Insieme: in 2016 Comuni Insieme took in charge 839 children and their families. The mentioned experience has been lead having as a reference the Finnish integrated model of the "Dialogical Practice Coaching & Mindfulness" (DCPM) approach - the research team coordinator is prof. Marco Braghero, supported by a staff composed by: Nicoletta Foresti, Giorgia Franceschini and Annarita Galanto; supervision, instead, is granted by prof. Jikko Seikkula and Tom Arnkil, from the University of Jyväskylä. This

trial to apply the referred approach (DCPM) is born from the willingness to pursue a double longtime aim: improving the integration modalities of working among the different services involved, which manage children and their families; building a participated way of collaborating between families and social agents. To achieve these goals, Welfare Services Directors, acting in the mentioned district area, have joined the programmed research titled in 2013/2014 year: "The DCPM supporting local networks governance", financed by the University of Jyväskylä. The realised experience provided a review and a new reading back of the built in Protocol operating among the different departments. It points out everyone's different skills and areas of intervention, and provides effective guidelines supporting the Protocol itself. These guidelines resume the DCPM fundamental principles and methodologies. The Territorial Scope Planning 2015/2017 includes these documents. The DCPM leading principles are: all the significant members of families and services involved need to participate; équipe is responsible for what happens; taking charge of the psycho-social malaise situations must be continuous; uncertainty tolerance; dialogical approach; social network involvement and activation; timing; early open cooperation (EOC). "S.Lancia Eu.Coop La Società" training staff proposed and started a professional training directed to the territorial scope operators we focused on: evaluating the consistency and accuracy of the taking in charge processes along with the DCPM methodological principles was the goal. Social operators chosen among the staff of the various territorial Services were trained: Neuropsychiatry, Psychiatry, Drug Addiction Services, Counselling Centre for Families, Child Protective Services. Among the staff of these services were picked up some operators whose task was being the Case Manager. Case manager is a neutral figure, not involved in managing the situation, whose task is to organize dialogical meetings, guaranteeing dialogues among participants, compliance with time limits, implementation of the commitments undertaken during the meetings. After a short presentation of the experience and context it was realised in, workshop will tell through an open dialogue how the take in charge of the situation took place, what changed and which manner it happened in.

DCPM approach allowed to implement more effective interventions, because they were shared and decided with the families; produced quicker processes; allowed changes in operators perspective referring to their relationship with families and children, improving quality in these relations; implemented integration among welfare and health services.

Anna Margrete Flåm. *Getting closer - but not so close that it excludes an alterity of the other. Mandated therapy in cases with violence and children: A model for dialogical research among conflicting voices.*

When family therapy has been mandated by the public child protection system onto a family in order to evaluate if the parents manage to change habits of violence to take future care of their children, how can a climate of mutual research and collaboration among conflicting voices be created within the constraints of a mandated obligation? How can space and time be constituted for alterity to be explored and for trust to develop across agony and hatred? A model of doing possible a dialogical researching process for change and reconciliation under strongly conflicting interests will be presented. The reflecting processes and dialogical exploration among involved partakers will be outlined where it is exemplified how the alterity of each shareholder is explored and how the way towards possibilities for collaboration across boundaries are elaborated and negotiated. Divergent from imposing a one-sided definition of lacks and needs from the one onto the other, it is outlined in what way divergent and contrasting viewpoints and multiple voices can be included for mutual collaborating research and change. The working ideas of the model will be linked to contributions from dialogical scholar and ideas of reflecting teams and reflecting processes. The presentation welcomes reflections and discussions.

Ragnfrid Kogstad. *Beyond labeling: Dialogical based interventions*

for young people in different settings – implementation and research (Young Dialogue).

The overarching aim is to investigate how Open network dialogues (OD) can be better adapted to young people, at different stages and in different settings; like traditional mental health services, schools, labour - and welfare sector, health - and social work, community work, Green care services, Soteria houses and other enterprises. We will examine both implementation processes, and outcome. Data from OECD² indicates that young people not completing vocational training or qualifying for further studies during a five year period amount to 30 %. This shows psychosocial problems at a large scale. Also drug abuse, alcohol and mental health problems in general give cause for great concern. Regarding legal treatment measures, antidepressant use in Children and adolescents rise concerns all over Europe³. Between 2005 and 2012 the use in five western countries increased between 17 and 60 percent. In the Young Dialogue (YD) project, we will pay attention to the fact that what is perceived as illness in one professional context may be seen as normal developmental problems in another context. Suffering may be relieved through understanding, care and simple psychosocial interventions, marked by continuity and a recovery focus. We aim to establish and investigate programmes that both include well known health promoting qualities, and also possess qualities that may go beyond this, and provide robust knowledge about resilience factors. Important questions deal with solutions to challenging situations without stigmatizing or defining problematic or “at risk” groups, and also to challenge the label “mental illness”. Further, the approach will challenge expert roles and professional hierarchies. User involvement will be prominent during all project stages. A focus on peers’ involvement in educational settings will be also developed. The different parts of the project will keep to the key

² OECD 2012 Education at a Glance. In *Highlights*; OECD Publishing: Paris, France.

³ Bachmann, CJ, Aagaard, L., Mehmet, B. (2016): Trends and patterns of antidepressant use in children and adolescents from five western countries. *European Neuropsychopharmacology*, 26, 411-419.

elements and fidelity criteria as presented in different publications⁴. Both implementation processes and outcome will be investigated. The investigations will include literature reviews, theory development, open dialogues in different settings, validation of training programmes and transferability. Different qualitative and quantitative methods will be used to study implementation of the interventions, as well as subjective experiences from the programs and their relations to outcomes and QoL.

Per Arne Lidbom, Tore Dag Bøe, Odd Kenneth Hillesund, and Bård Bertelsen. *Being moved*.

In what ways does dialogues facilitate change for those involved? Is it about creating new understanding? Is it about opening space for new expressivity, vitality and movement? Is it about attention and responsibility towards the other? Is it about what goes on between us? Is it about what is evoked inside us? In Southern Norway, dialogical practices have been implemented and developed within diverse services for more than a decade. In mental health, community services, schools, and in work with families in high conflict situations. Dialogue is viewed both in the abstract - as a philosophy for cooperation and co-creation, and as a practice - a specific way of *doing* helping initiatives. We would like to present findings from two qualitative studies exploring dialogical approaches as used in a mental health service for adolescents and their families. Findings from these studies suggest that *ethical* and *vitality* aspects in the dialogues are perhaps more important than the aspect of creating common *understanding*. In other words, dialogues may generate change through the way they can contribute to a space where the interlocutors feel welcomed by each other. The experience of being welcomed, so as to be free to speak and to be responded to, is seen as a fundamentally *ethical* aspect of dialogical practice, which implies that participants dare to express themselves (*vital-*

⁴ See for example Olson, Seikkula & Zedonis (2014) The key elements of dialogic practice in open dialogue – fidelity criteria. <http://umassmed.edu/psychiatry/globalinitiatives/opendialogue/>

ity). When ethics and vitality are in motion, new understanding may also arise. This richness and complexity of dialogue seems to point to the importance of the movement of the body in dialogical practice; face, voice, gestures, breath, heartbeat... The studies have also explored the relation between the outer dialogue of therapeutic conversations with the inner dialogues of each interlocutor. Findings suggest that it is only by taking this interplay between inner and outer dialogues into account that one can understand the emergence of significant and meaningful moments in therapy. One of the main reasons that inner dialogues are essential, is that they allow many different movements, both in time and between positions. We will also present further research projects, taking these ideas into new terrain. We want to invite to this workshop to discuss experiences and findings, and to explore together how the ideas of ethics, vitality and bodily movement might lead to further developments of practice.

Edgardo Morales Arandes. *Radical not knowing: mindfulness as a relational resource in generative dialogue.*

As a practice, mindfulness has been seen as an individual activity that aims to alleviate personal suffering by cultivating insight into the workings of the mind and the nature of experience (Siegel, Germer, Olendzki, 2009). In this workshop, we will shift this view of mindfulness into the relational domain and explore its use as a core resource of generative dialogue. We will examine how mindfulness can serve as an embodied relational presence, a way of being and engaging with self and other, that can help create a safe, accepting and open conversational space that engenders new life affirming possibilities. As a relational presence, mindfulness brings a refined awareness and a heightened sensitivity and attunement to the changing manifestations of the relational field. It's a means through which one can pause and bring to bear a moment to moment awareness of the multiple dimensions and expressions of human experience as it unfolds in the dialogic space. In generative practice, mindfulness can also be

viewed as a radical manifestation of not knowing. That is, it is a form of relational presence that acknowledges the uncertainty inherent in life and seeks to face any situation with openness and without attachment to pre-conceived ideas, interpretations, or judgements. Through its use, a practitioner may not only expand his or her capacity to relate to the concerns of the other with acceptance and compassion, but also practice a form of relational performance characterized by playfulness, curiosity, an ongoing awareness of the circular nature of relationship and of the potential for connection and transformation that lies at the heart of the interactive moment (Morales, 2010). Through the use of examples of generative practice and brief exercises we will explore how this embodied relational stance can help practitioners, therapists or consultants become more conscious of dialogue as a joint dance, where words and movements resonate with each other. We will also examine how this relational sensitivity can be used to promote a sensual democracy, a constant invitation for all experiences and viewpoints, to participate. Finally, we will explore how mindfulness can help practitioners be more in tune with their own relational resources, as well as notice and expand those subtle and unique moments in dialogue that generate increase intimacy and trust, disrupt dominant stories, reaffirm capabilities and create new possibilities of transformation.

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Martin Novak. *Mental health community outreach teams: from to-tal institutions to radical democracy?*

In the country where I live there is a large transformation of mental

health care system under way. It is supposed to “deinstitutionalize and humanize” psychiatric care. It should also create conditions for deeper cooperation of medical and social services for people diagnosed with severe mental illness, which have been deeply detached from each other so far. To manage these aims the reform builds on creation of “mental health centres” based on community outreach treatment that are supposed to replace a significant amount of beds in psychiatric hospitals. First few centres are already coming up across the country. Mostly they are created by existing community outreach teams (operating as social services) that initiate knotting together with local psychiatric unit or vice versa. In any case it seems that in the process of establishing joint practices there are two different cultures encountering each other with different languages and values. Apart from that there are various models of practice, such as Open Dialogue or FACT model, known and valued across both spheres. In the following years it will be crucial that these different cultures are able to listen to and get inspired by each other and concepts they bring into a shared space. The transformation process arouses many hopes among both clients/patients and mental health professionals. Big changes are expected by some. However there are also reasons to worry for all involved. One of the worries resonating among professionals as well as service users is that there will be no real change of practice regarding surveillance on the one hand and support for empowerment and autonomy of those designated as ill on the other. Some totalizing features of large psychiatric institutions may be moved closer to peoples’ homes and thus become even more pervasive. I personally work as a psychologist in a community outreach team (run as a social service) that is currently merging with local psychiatric unit. At the same time I am doing an ethnographic research focused on community outreach teams in context of the reform. How are they going to develop their joint practices and philosophies of work? As a team member I am a warm promoter of Open Dialogue and dialogic practices, trying to inspire colleagues to engage in family/network meetings, reflecting teams etc. From a broader perspective I believe that dialogical practice represent a stream in reform processes that can prevent teams

from engaging in totalizing practices – by means of democratic principles that I find deeply rooted in it. In the workshop I will discuss preliminary remarks from the field research in the team where I work. It seems that transformation into a mental health centre brings uneasiness to the team that stems from organizational as well as ideological issues. Team members with both medical and social work background worry that their perspective may be put aside. As there are different concepts of community outreach work present in the team sometimes it is unclear what to do, for instance whether, when and how to talk about clients. Also I would like to engage participants in dialogue about resources to support human alliances among those involved in mental health care as both users and professionals.

Eva Palleiro. *Dialogical Nature of the Mind: Rhizomatic weft mind model.*

In the first seventeen years of this century, we find ourselves working, in different countries to achieve substantial changes in the mental health systems. The referred changes are mainly pragmatic, and they are founded in the obtention of *results*, the logics of measurement of that results still (mainly) inhabited by the biomedical paradigm. The new paradigm pretends to develop a conceptual framework that defines the nature of the mind: What we are? Our vision is that we are people who constitute and are immerse in socio-family *wefts*. It will be from there and not inversely, where the comprehension and help models should be created. This corroborates our confluency with the observations made by the new dialogic systems of assistance. We ask ourselves. How can we organize our exposition in order to be received by a determinate public, situated in a historic, hinge time, in which many mind paradigms coexist? In order to it, we have chosen two paradigms for discussion: One, which is strongly nurtured by the medical sciences, and other, at the vanguard, nurtured by dialogical and community practices, and by the Deleuze and Guattari

work. Beyond the epistemological considerations that can be made, we will use the *scientific method* to systematize our work:

1. Material and method:
 - a. Person contextualized in their biopsicosocial reality, emphasizing that it will maintain its integral dimension.
 - b. The existence of reciprocal interdependencies in between all the meaningful persons of a weft.
 - c. The *emotional climate* as the atmosphere created by every integrant of the multifamiliar sessions.
2. Main Hypothesis: Mind in weft model, rhizomatic, alive and real.
3. Secondary Hypothesis
 - a. Psychic suffering (instead of mental illness) can be comprehended as a survival strategy
 - b. The others in us, as a concept that demonstrates the *being inhabited* by the others in a disabling way.
 - c. Psychic conflict can be read as a solution of compromise between the intersubjective relationship.
 - d. The emotional climate as an opportunity for the opening of mind spaces.
4. Hypothesis demonstration.
5. Discussion.
6. Conclusion.

We seek to facilitate the reflection from another perspective, integrating dilemmas that occur mainly in the spheres of literature, philosophy, ontology, religion. Taking borrowed questions as: Who we are? Why we suffer? What does it mean to be an integrant of social and transgenerational collectives? From the hand of the materials presented as facts, coming from observation, we always found ourselves constituting complex welts, there is no self without the other. That take us to the main hypothesis: The *other* is inseparable from the *others*, and the *weft* doesn't have a nitid beginning or end. The weft define crossing points in which our identity would be determined, what it make us singular. Inside the weft, we feel, we think, we do, and accomplish operative functions attributed to the

self. When an event affects any of the diverse wefts, suffering can surge. So, suffering can be seen as an ask for help about the submitting logic of a weft. Therefore, no health system should mitigate the importance of the dialogical practices. They run the risk of denaturalize the other, reduce it. The parameters to evaluate the mental health systems, should not take the health-illness path exclusively. How can we measure subjective parameters? How can we express them? How to value the investigator implication in the *weft* and the modification of himself that comes for being part of it? These are some of the questions that remain open to discussion.

Indra Simhan, Elise Gill, Kari Vik, and Rolf Rohde. *Communicating with our youngest citizens - how a reflective view on the interaction supports our dialogue with infants.*

The workshop focuses on communication with our youngest citizens. Infants are wired for communication and relationships and depend upon contact to be able to develop and thrive (Hart, 2009). While many adults intuitively enter communication with infants, some experience difficulties in recognizing their signals or in reflecting upon the infant as a person. This obstructs communication and hinders the infant in developing and being heard and understood (Sharp & Fonagy, 2008). We as a society also miss the opportunity to take infants' perspectives and share in the communication seriously. We present 4 papers on different aspects of adults' difficulties in entering conversations with infants. They show how an outside view, by video- interaction guidance, helps carers, parents and professionals to become more aware of what is stopping us and what is needed from us to join the infant in dialogue. Video-interaction guidance (using the Marte Meo method) accepts all dialogue participants and offers a space for reflection and change (Aarts, 2000). It allows us to become more aware of the signals the infant is sending into the conversation, of how we respond to them, and what can hinder meaningful dialogues with our youngest citizens (Vik and Rohde, 2012).

Paper 1 shows video-guidance as a port of entry for parental sensitivity towards the infants, a process of becoming more emotionally available to the infant's initiatives. Papers 2 and 3 present findings from a Tanzanian institutional setting. A rich description shows how focus on developmentally supportive elements in the interaction promotes dialogues between infants and caregivers. Paper 4 presents reflections around parents with a painful early history, and their infants who experience communication fraught with defense. The overarching topic is an exploration of how meeting infants can challenge adult preconceptions and defenses, and what this means for the individual dyad and for us as a society. Meeting each other in dialogue with equal value and importance from birth promotes a humane and dialogical stance. Society as a whole benefits from recognizing its youngest citizens.

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Claudio Tarditi, Evelina Praino. *Philosophical Practice as a Heritage of Socratic Dialogue: The Dialogical Practice of Oscar Brenifier.*

In the context of this International Conference, we propose an in-depth discussion of Oscar Brenifier dialogical model, in order to demonstrate how and to what extent it could be of a strong relevance in the domain

of either psychological or social disease. As claimed by Brenifier, “Words have magic power. They exorcize, provoke, engender, erase, have us exist or disappear, make us happy or unhappy”. It is precisely under these premises that Brenifier’s method of the philosophical practice develops the Socratic method with the aim of a radical reprise, through his words, of the ancient art of “posing questions”. In Brenifier’s view, authentic questions are uniquely founded upon “living interest”: accordingly, there is no wrong questions, if they are posed by the living interest and through the personal conviction that our rationality (logos) also entails an operation of selfclarification of our own words. Conceptual individuation, problematization, conceptualization, ridescription, phenomenological reduction, suspension of judgment are the essential elements of which Brenifier’s method is permeated. Nevertheless, there is no technique able to fully explain a dialogical *tekné* practiced for many years and deriving from a natural attitude. To what extent is the Socratic dialogue alive? And how does such a dialogical practice attempt to renew the ancient art of dialogue? Could the evidence of our own cognitive divides, emerging from our words, lead to an effectual overcoming of our existential difficulties? As argued by Brenifier, “When intention speaks, the originary keeps silent. When necessity speaks, the contingency keeps silent. Condition of dialogue, or impossible dialogue”. Accordingly, if a dialogo is based upon a natural attitude, should we consider it as a ludic or therapeutic practice? In conclusion, in this workshop we intend to address the issues of Socratic dialogue, analysis of Brenifier’s main arguments, in order to show the fundamental presuppositions of the philosophical practice.

Martin Glozman and Elisa Petroni. *Moments of Being: Creative Writing and the performance of the polyphonic.*

On this experience we will deepen practical aspects of creative writing. Are you ready to play?

The instance of working together within a creative writing group opens

a space for live polyphonies that both expand into options taken in the flow of resounding experiences and present as unique in the outline that each production performs.

By playing in Creative Writing we take into account the repertoire of pronouns used in language as masks of a Bakhtinian carnival to inhabit by the feelings of the word-body.

Autobiographical writing is a proposal to work that articulates two weaves of profound interest: one that comes from Literature (proliferating contemporary narratives) and another one that allows us to experience these writings not only from the autonomy of the art or the aesthetic pleasure, but as a dialogical process of working with the personal and social.

Aesthetics in the sense that Mikhail Bakhtin understood from his early works like "Author and hero in aesthetic activity" (written around 1920, published posthumously), leads us to think of these processes as of writing of the self, in a dialogic and polyphonic dynamic.

In previous presentations we produced theoretical aspects of this proposal. We went through texts of Argentine narrators who review the social and personal history, which go to the core of the impossibility to tell the stories and to the unique opening produced by the writing tool.

In relation to these notions we began to generate writing devices to work on these writings as a resource to be used by therapists with their patients or in supervision work.

Dialogical practices at school



*Everyone occupies a unique position in his own relational fabric-
and no one else can occupy exactly his own position.
That is why each point of view is unique and different*
John Shotter 1993 (n.d.t.)

The 4th International Conference on Dialogical Practices “Getting Closer. Towards a New Human Alliance” will take place in Turin from October 12th to 14th. On that occasion, the usefulness of dialogical practices in education will be explored: drawing both from personal experience and ongoing research in the field. Professionals will occupy an important place in the discussion.

Dialogical practices in schools are widespread in Northern Europe and they are disseminating in the Mediterranean area, too. The dialogical approach has been proved useful as an element of integration among different educational methodologies, as well as an important element of integration and awareness among the various stakeholders of the educational community: students, families, teachers, staff, principals. It also demonstrated to be successful as a continuing practice to foster interrelationships within the membership area.

Dialogical practices have been proven effective in preventive settings, prevention and solution of “severe” cases regarding learning (i.e. school dispersion) and difficult behavior. It proves its importance in team-group

building, overcoming the idea of traditional classes, besides the writing of the main documents, such as the Three-year Educational Offer (PTOF), School Self-Evaluation Report (RAV), School regulation, the Educational pact of joint responsibility, representative documents of schools and communities.

Dialogical practices foster a new kind of family-school partnership and allow teachers to identify themselves in a shared practice. A quite short-term dialogical teacher education gives the opportunity to really improve educational teaching and learning processes. Adopting the dialogical approach means to mobilize the psychological resources of the people directly involved (coaching teachers, etc.), the whole community and referent social nets. It means to generate dialogue. It means to move from a response-based school to an inquiry-based school, from a paradigm of fear and control to one of participation, diligence and harmony.


Three conditions for a dialogical school are:

1. To Listen: to show sensitivity towards the whole student as a “being” - not only for his intellectual talents;
2. To be aware: of person’s particular needs (to both teachers and students alike), and their wellness. Technology can help in doing so (i.e. the AVATAR platform that will be discussed later)
3. To unconditionally accept and respect student’s life in his own uniqueness. This is the main requisite.

The conference is open to the dialogical involvement of principals, staff members, teachers, families and students.

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From the book “Open dialogues and anticipations - respecting otherness in the present moment” to the aim and themes of this conference



This text is from the introduction to the book of Jaakko Seikkula and Tom Arnkil : Open dialogues and anticipations - respecting otherness in the present moment - 2013 THL Helsinki, Finland

The aim of this conference as in the last book translated in english of Tom and Jaakko, is to encourage dialogicity - open, responsive relationships without strategic aims to change others.

As in the words of Tom and Jaakko in the introduction of their book, we share the same aim in the conference:

We wish as Tom and Jaakko to discuss front line work, research and development, drawing from our experiences during the last years.

John Shotter used a concept *withness thinking** and that is our deepest wish in sharing what Tom and Jaakko together writes in the introduction, also in this conference:

“Our activities have mainly been around multi-actor situations relational work – Jaakko’s in psychotherapy, Tom’s in connection to social work, education, day care and other services for families. However, we hope to exceed the limitations of our experiences and reach out to participants / readers who do not share these particular professions or fields. This we pursue by entering in two dimensions, vertically and horizontally: as deep

as we can into the core of dialogicity, and into the wider context of relational practices.

People are born into relationships and live in them, and these relationships become the organization of their psyche. Relational practitioners take this as their point of departure. They do not treat people as isolated singular agents but in their networks. People are born into dialogues, too; reciprocity does not call for tuition. However, even relational practices can lose their dialogical ground – and doing so they distance from their relational base, too. Perhaps the most common way this happens is through assuming unilateral causations: A targets B with x and y happens. Replace A with expert, B with client, x with method and y with change, and you have the predominant formula of “good practice” research and development.

We hope to find core elements of dialogicity that are common to *all* relational practices – and even in action in everyday relationships. Understanding what makes dialogues dialogical is, in our view, important for developing relational work. We shall discuss situations that challenge dialogicity and try to extract elements of practice that are helpful in restoring and protecting responsivity. We would also like to see dialogical relational practices sustain, and share what we recall as our key experiences in co-generating a dialogic practice culture with local actors. We have both been fortunate to join processes where the whole local/regional community from grass-root to top management and across sectors has developed a dialogue-oriented working culture and continues to do so. We wish to support the activities in promoting a dialogic culture in each and others own context.

We will discuss dialogue, dialogicity, polyphony of voices, intersubjectivity, social networks. Dialogicity is, for us, not a method but a stance, an attitude, a way of being between people, and at the core lies a fundamental relationship of Otherness: people are equal but not alike. A person's point of view to life is always unique and always outside the other's point of view. As the Russian philosopher Mikhail Bakhtin (1995) already as early

as 1923 noted:

“In this outside position, I and other find ourselves in a relationship of absolute mutual contradiction of an event; (...) at that point I from my own unique place in the vent of being, affirm and validate the givenness of his being that he himself negates. What the other rightfully negates in himself, I rightfully affirm and preserve in him.”

Both I and the Other affirm and validate each other in an event, and this is preserved as the only truth of I and the Other. Later on Bakhtin used this method for investigating Dostoyevsky's novels and made a point that crystallizes dialogism in relationships. According to Bakhtin (1986), in Dostoyevsky's novels one does not find one main character possessing the truth of life, but instead, all characters in the novels have their own truths that no one else can deny, and thus the only way to proceed in life is continuous dialogue between autonomous human beings - in a polyphonic life, as Bakhtin named it.

Searching for the heart of dialogicity in relational practices we arrive at emphasizing *the respect for the other, the unique otherness of the other*. This, we think, is the common dialogic core in everyday relationships, in psychotherapy, in education, in management, in social work, and other relational activities. If the notion of otherness is taken to active relationships, the necessity for *polyphony* becomes obvious. People anticipate, invite and respond to the responses of others, and thus we are not only “outside” others. However, we do not become alike. The Other is always more than we can ever know, as Emmanuel Levinas (1969) emphasizes – and it is precisely this otherness that makes dialogues both possible and necessary. Life is relational, people are born into and live in relationships, but are forever different. We need to acknowledge and accept the other, to respect her/his otherness - without conditions.

Unconditional respect for Otherness has profound consequences to personal life and professional work. In this conference we will focus on the latter, but also reflect upon everyday relationships from time to time. *The*

aim of this conference is to encourage dialogicity in relational practices - the changes that take place in psychotherapy, psychiatry, social work, education, day care, management, and other fields of relational professional activity. And, as mentioned, we discuss also factors that help to maintain and spread such practices, so that they are not left in isolation but are supported by a dialogic practice culture.

**Witness (dialogic)-talk/thinking occurs in those reflective interactions that involve our coming into living, interactive contact with an other's living being, with their utterances, with their bodily expressions, with their words, their 'works'. It is a meeting of outsides, of surfaces, of two kinds of 'flesh' (Merleau-Ponty 1968), such that they come into 'touch' or 'contact' with each other. They both touch and are touched, and in the relations between their outgoing touching and resultant incoming, responsive touches of the other, the sense of a 'touching' or 'moving' difference emerges - a difference that makes a difference (that matters to us) (Bateson 1972).*

We have here, then, a process of inquiry in which practitioners become co-researchers, and researchers become co-practitioners, as each articulates what they have been 'struck by' in the unfolding process. It is a process in which both researchers and practitioners alike are engaged in creating with each other an 'action guiding' sense from within their lived and living experience of their shared circumstances. But such an action guiding sense can emerge only in the collaborative dialogical activities occurring between them; once it ceases, such a guiding sense ceases to exist. While it is in existence, practice, teaching and research can all be enfolded within each other, while one in-forms and creates the other in a ever-evolving, generative fashion. Both inquiry and learning in this process thus becomes a matter of 'practical authorship' (Shotter 1993) in which teachers and students, managers and workers, researchers and practitioners, all co-construct that which they create and learn together. But in such a process, it is not only the participants' shared circumstances that are refined and further developed, participants also change in their identities - for the changes within them are not only epistemological, they are also ontological (Shotter 1984). It is our spontaneous, embodied ways of seeing and acting in the world that we change - we change in who we 'are'.

www.johnshotter.com/papers/Shotter%2006%20Org%20Studies%20Witness-thinking.pdf

Nina Saarinen - Trainer Dialogical Approach Finnish

Public service as a coaching service



“Me We” Muhammad Ali - Cassius Clay

During the 4th Conference on Dialogical Practices, that will be held in Turin, from October 12th to October 14th, the programme of social innovation “Public service as a coaching service Dialogical Practices Coaching & Mindfulness- DPCM” will be presented. Local institutions and organizations who are testing the programme will take part in the Conference.

The Dialogical approach, which is traced back to the thoughts of Buber, Bachtin and Bohm, and others, has been developed for about thirty years in Finland, foremost in local governances, by putting into action a local-local strategy and by accompanying the reform process of local institutions and public services.

The need to look for and test new paradigms and approaches was urged by the economic and financial crisis and by an ongoing crisis in critical thinking and public ethics, which involved citizens and institutions; a crisis that strikes, above all, the young generations and the defenseless. The increase in the NEET numbers, the weakening of family structures, the precarity of life, have high costs for people, as Zygmunt Bauman argued when referring to “wasted lives”.

This precarity and uncertainty, objectively and subjectively experienced, appear as a restricted capacity or inability to make a short- and long-term life plan. More urgent requests and a persistent lack of resources

only adds to the affliction of public administration in this matter. In the ongoing economic crisis in Europe, the main responsibilities are to reduce tensions, decrease uncertainty, simplify access to the services and improve the quality of life.

Re-thinking public administration is becoming politically strategic, vital and regenerative; the need for one that can give support and deal with requests for social justice, redirection, identification of collective and personal resources, which now are unexplored, hidden or unused. Evaluating public service as an investment rather than a spending is a challenge: we need to modernize services with a new concept, in order to allow citizens to rebuild trust in institutions, to undertake responsibility towards a community, as well as to contribute to the improvement of the very services, thanks to that cultural swing. It is an overturning from a fear and control paradigm to a responsible, diligent and harmonic one.

The dialogical approach fosters thoughts, remarks and questions about the deliberative-democratic decision-making process in a dialogical mood. The complexity and difficulty, faced by local governance and institutions every day, are the reasons why they are in search of new paradigms and solutions; since they all seek more dialogue and greater participative awareness toward common wellness.

The core of the participative process is, indeed, deliberation. Deliberation is not a simple process, nonetheless, an arrival point we strive for: the result of a balance. The word "deliberation" comes from the Latin *libra*, scale; therefore, a careful evaluation of pros and cons of different possible courses of action through collective choices. The deliberative process is, thus founded on participants' empowerment through a dialogical debate: based on necessity, essential information and knowledge. The goal is to find the best possible solution to a collective problem, through a good quality deliberation.

The shortest poem in the world, quoted in *exergue* ("Me We") by Muhammad Ali – Cassius Clay, is useful to introduce the topic of the on-

going participative process, in which the deliberative-democratic decision-making process in a dialogical mood is placed in a delimited and well-defined form, where governance actions have to seek inspiration. As Lewanski writes (2007), "participation, surely, is based on discursive processes: there are discussions, more or less aggressive verbal exchanges, sometimes negotiated and mediations. They are not, necessarily, deliberative-dialogical processes [...]. "Deliberation" is, instead, a process which aims at producing well-informed consensus through a dialogical approach (when dialogue becomes generative and offers new points of view) that leads to meaningful interpersonal communications, to a gradual understanding of the other's reasons and points of view (without giving up your own a priori), to a movement towards more balanced, shared, reasoned and change-oriented evaluations". (n.d.t.)

A feature of this integrated approach is the capability to allow seeing and recognizing the other's points of view and a worthwhile interior dialogue. Dialogue generates present moments where encounters with otherness happen, and where dialogicity has the ability to transform. Coaching integrated to the dialogical approach is always a deliberately open process, which develops and supports a local-local strategy. The process is never definitive; it is always in progress. Practicing the dialogical approach in everyday life and having a widespread and cross "coaching" attitude allow to open oneself to an authentic participation.

The main purpose of the expected actions is to improve and to make effective internal relationships and interactions, processes of internal and external communication in local governance (horizontal and vertical), and decision processes. All has to happen through a more effective, shared and participative teamwork – by co-building, clarifying the particular "values" which characterize and distinguish involved local governance actions and by producing awareness - This represents the basis and the meaning of a common action.

The recourse to a dialogical approach goes with different fundamental projects of local communities and helps the overall integration. It also

aims at a “creative and non-violent” management of conflicts; fomented by continued rearrangements in the governance structure as collateral effects.

Dialogical practices radiate the amazing potential of cooperative learning: it means that we can be more insightful collectively than individually. As David Bohm argues: “when a group becomes open to the flow of a larger intelligence the dialogue becomes dialogical.” In dialogue, Bohm states, “a group accesses a larger pool of common meaning which cannot be accessed individually. The whole organises the parts rather than trying to pull the parts into a whole. The purpose of a dialogue is to go beyond any one individual’s understanding. We are not trying to win in a dialogue. We all win if we are doing it right. In dialogue, individuals gain insights that simply could not be achieved individually. A new kind of mind begins to come into being, which is based on the development of a common meaning [...]. People are no longer primarily in opposition, nor can they said to be interacting, rather they are participating in this pool of common meaning, which is capable of constant development and change.”

In dialogue, a group explores complex issues from many points of views. Individuals suspend their assumptions but they communicate their assumptions freely. The result is a free exploration that brings to the surface the full depth of people’s experience and thought, and yet can move beyond their individual views.

In dialogue, people become observers of their own thinking. We are not our thoughts, we are not our conflict: through dialogue, we start to detach ourselves from our thoughts and we take on a more creative standpoint, and being less reactive toward them, we observe the collective nature of thoughts.

According to Bohm, collective learning is not only possible but vital to realize the potentials of human intelligence. Through dialogue, people can help each other to become aware of the incoherence in each other’s thoughts, and in this way the collective thought becomes more and more

coherent (from the Latin cohaerere, hanging together).

Public service as a coaching service is an opportunity for a necessary challenge. Its mission is to build and connect networks capable to foster and enact a collective mobilization.

We need people who work in services capable of navigating different areas, and able to be, as Langer said, cultural mediators, bridge builders, wall vaulters and frontier crossers.

The dialogical approach is summed up in two simple words: Me, We, namely, the importance of a person, the value of a group, the need of a single, a collective solution. Qualitative elements which characterize the deliberative-democratic decision-making process in a dialogical mood are: the overall social wealth which gathers bonds (bonding), shared values (bridging), the feeling of membership between citizens and institutions (linking); because alone we run faster but together we go further.

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They work for the spread of dialogical practices in Italy



Dialogical Practices Coaching & Mindfulness

Dialogical Practices Coaching&Mindfulness

“Dialogical Practices Coaching&Mindfulness” is born from the research “public services as a coaching service” started in 2012 by Professor Marco Braghero with the supervision of Professor Jaakko Seikkula and University of Yva, Department of Psychology, and Professor Tom Arnkil of National Institute for Health and Welfare in Finland(THL). The study dealt with the issue of how Public Services, particularly social health and educational ones and local governances, could become a coaching service to support citizens and communities, thanks to the dialogical approach. The study involved schools, municipality services consortium working for social services for younger people and a whole municipality.

These experiences underlined how in these public services, the dialogical approach could contribute to make these services better, more efficient and effective, and above all it could encourage users’, employees’ and the management’s wellness. We are testing the integration of coaching and mindfulness to dialogical practices. This experimentation is proving to be an innovation and a generative advancement of dialogical practices themselves.

At present, DPCM staff is made up of trained and operating professionals.

DPCM worked and is working in different contexts:

Universities: IUSTO Rebaudengo Torino, Pisa, CNR Pisa, SUPSI Lugano;

Educational Institutions: IC Asola - Castel Goffredo MN, IC Chiari and its net (BS);

Municipality of San Donato Milanese MI, ASL Savona, "Servizi Sociali Azienda Speciale Consortile Comuni Insieme per lo sviluppo sociale" Garbagnate Milanese MI, DPCM s partners are: Media TUTTOSCUOLA, WERFEN Italia Instrumentation Laboratory MI, Intri Londra UK.

We are ready for new research, investigations and experiments. We count on your valuable collaboration and participation.



Peace Waves International Network

PeaceWaves International Network is an association of students, teachers, educators, young people, schools, local authorities and associations sharing experience, expertise and resources to promote peace, social justice and active citizenship in order to achieve a sustainable human development: a better world.

The association also aims at being an international network ready for emergency and reconstruction of education systems, training, culture, using as instruments for intervention and teaching processes sport and art.

PeaceWaves International Network 's members have a global, cross-cultural, complex and intergenerational vision. Our projects are based on the substantial importance of inter-generational aspects, involving young

people not only as recipients but also as planners with an active role in the sharing of knowledge.

PeaceWaves International Network has been established in May 2009 gathering all the experience, know-how and projects developed by PeaceWaves onlus since 2001, with the aim of implement and relaunch those projects. PeaceWaves International Network works in collaboration with Tavola della Pace, the National Coordination of Local Authorities for Peace several non-governmental organizations and representatives of the civil society. The Association is active in research, training, cooperation, the promotion and protection of Human Rights, planning and realisation of projects in the fields of culture, peace, sustainable development, sports and art as intercultural tools for peace.

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*"Beyond the wrong and right ideas,
there is a field. I'll meet you there."*

Rumi, Sufi poet XI sec.



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