

*„Even our wildest dreams can come true”*

*- values and communities -*

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At Thalassa Haz

### **Gabor Szonyi**

Professionally, we frequently complain that there are only a few psychiatric departments functioning with the assistance of a communal/psychotherapeutic regime. At the same time, their inner nature entails being special and unique.

In establishing, and especially, long-time maintaining a department of this kind, its values and mentality play an inherent role that should be reproduced continuously.

In this talk I will delineate several characteristic signs of the ethos of psychotherapeutic regimes, and I will also raise functional questions, say:

- the priority of the non-hierarchical method
- the peculiarity of the goal and the mission
- uniqueness and autonomy
- 'snakes and ladders' (they are against us)
- togetherness of the crew (are we big enough?)
- neighbour-problems

Who is the one carrying the mentality? How important is the role of the leader?

Is this crew the one? What pertains to generation shift?

What requires for a long term perpetuance? In other words: when could we say that a therapeutic regime becomes stuck?

And, finally: what the Future promises?

### **Ozseb Horanyi**

There is a Grand Chaos around the *good*. For example, in spite of the fact that both an apple and a man could be good, being good means different things for apples and men (if any). And again, we mean very different things on good in expressions like *good wine, good gastronomy, good opportunity, good news, good luck, good education, keep your good habits,*

he swam a *good time*, we have *good years* ahead, then there are expressions like *for good or ill*, *doing a good turn*, *good and evil ones*, and I could count a *good while* the contexts ascertaining more or less different meanings.

Even a not too intense look to this cavalcade could convince us that there is some order in this chaos: the situation is that the entity described as good is either appropriate to give satisfaction to a demand (as, unlike not good wine, in the case of a good wine) or it is good in a moral sense (as in the case of a good man). The ordinary expression for the situation of this kind is clear enough (if pomposity should be avoided): in the above mentioned contexts, the meaning of 'good' is determined by the other elements of the context, so, 'good' is not the boss cocky. Anyway, the situation is the very same with 'just' and 'nice'.

That being the case, we encounter the centuries old problem of values that axiologies draw multifarious affirmations about (sometimes on more, sometimes on less than these three); albeit in justice, in pursuing an occupation with these specific adnouns (nice, just, good) there are many scientific discourses demanding participation along with (philosophical) axiologies. Even the full enumeration of them would be a tough going, so little wonder that the chaos is not deaden through scientific argy-bargy: the boot is on the other leg.

Superadding the trendy neologist expression and approach of late years, namely *best practice*, in which a totally different meaning of the good shows up viz. *commensurability* (since it's not sure at all that the best is good at the same time) we are on the very edge of disposing the area where the lecture aims to scuff up the dust; it is hoped that after resettlement, at least in few corners, there will be less of the dust. In a word, the lecture aspires after dusting, as I could be straight-spoken in so far as it is possible at all.

## **Zsolt Zalka MD**

The emergence and apperception of the therapeutic communal form in the clinical practice of our institute has run its course by small and small. In the course of time the functioning, the values and norms of the therapeutic community started to determine not just our clinical but our constitutional performance, too, and the community tried to incorporate the regulative functions of its bearing institute. Similarly, we tried to come into contact with the decisive technicalities of our external administrative and professional-political environment based on the same principles. The history of our functioning is the history of our repetitive answers we gave to the intermittent disalignments of the balance with our internal end external environment; this evolution reflects the history of our organization's desire to live. This workshop outlines these stages from clinical, organizational, professional and health political points of view through invoking the world of „might-have-been” by the help of the workshop's participants.

**Lili Valkó – Gyorgy Nemeth MD – Gabriella Barath**

Our weekly timetable is the imprint of the everyday of our therapeutic community. It is modified at times: new activities could merit more emphatic presence, and accustomed programs could disappear as well, and the confines may be modified. The minor and major novelties and changes signify the way we think about ourselves, the things became more important for us and those we leave keep in the shade.

In this workshop, based on the timetables of the last years, we would present the morphosis of our cogitation about the community. We will introduce the formation of our hive-system based on the recognition of our experiences on foreign therapeutic communities, and the way we tried to enforce all participants's viewpoints ever broader through personal delegation (let it be the prototypical mentor system or the later development group). Furthermore, we will show how the role of the structured non-structured togetherness has been revalorized amongs us, because even inside the team, the team members's attitudes to activities like the common game, work or cooking which were organized within the confines of „busy hour” was formerly different.

In the course of our an hour and a half long afternoon program, besides we try to put a more complex picture of our work, we also wait for the experiences and reflexions of the participants during common contemplation.

**Krisztina Almasi – Virag Vegh**

The participants of our workshop may obtain direct experience of the way we work in Thalassa's movement groups. Thru the methods of the psychodynamic approached dance-movement therapy, the group members may get closer to themselves and their partners by direct bodily experiences. The aim of the therapy is that participants of the movement groups could develop their abilities in making new contacts, establishing trust, finding personal space, specifying their self-images. The correction of traumas and disadvantages could be possible even in cases when the basal trauma cannot be apperceived, cannot be concieved.

In the therapeutic community, the qualities of our recent relationships could also be figured, apprehended and reframed during the movement.

Neither in the therapeutic groups nor in the workshop will we be „working” with stoned, ready-made movements and choreography: we rather emphasize free choices, spontaneous movements and communication through touch and move. We move individually, in couples, in groups with different mental foci, using the inspiring power of music and silence and the curating powers of dance.

Participating in our workshop does not require previous qualification, but a clothing that won't balk free movement is very important.