

Training in Multifamiliar Psychoanalysis

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Abstract

The author emphasizes the importance of formation for workers. Formation according to a modality that follows the theoretic/experiential patterns of Garcia Badaracco's Multifamily Psychoanalysis. Following this path, she puts in evidence two fields connected between themselves, the personal one and the caring/relational one. The suggested reflections start from the personal formative experience with Garcia Badaracco and Maria Elisa Mitre in Buenos Aires. The author shows a connection between the importance of formation and how it relates to a caring workup for patients.

Keywords: feel, formation, pathogenic and pathological interdependence, narcissistic seduction, sane virtuality

This work starts from an internal revision of some concepts of professional formation, following the personal experience of 'passantia' I lived in Buenos Aires with J. Garcia Badaracco and Maria Elisa Mitre.

I'd want to propose some reflections about the importance of this moment, that accompanies us in the 'here and now' of our work and in all our professional life.

Garcia Badaracco introduces us to a formative concept that refuses to 'give shape' to something using static thought patterns, and prefers a much more active, interactive and dynamic process of growing and mutual exchange.

The Argentine model is made of theoretic parts (atheneum post-group, reading, watching videos, brainstorming) and active participation to the Multifamily Psychoanalysis Group.

The context in which this all takes place vehicles a concept that has a great importance to me: 'feelings' during formation.

Saying 'feelings', I do not refer to being empathic towards patients, to transference and counter-transference mechanisms in the group, but to the person/operator's own feelings towards the environment created during that experience.

According to traditional Psychoanalysis, we must learn techniques and methods and then bring them into the relationship with patients, families, etc., at the same time thinking ourselves as the ones "who know" and can cure who's insane. Garcia Badaracco tends to permit an emotional and experiential growing connected to what we learn, with the consequence that the own specific abilities of everyone

come out and create a mutual exchange in which none can assume he's right, and everybody listens to others respectfully.

The situation I had to deal with was disorienting at the beginning. This kind of approach and the emotive effort in it makes us reconsider ourselves and 'feel' as a person who is really present. The difference between these two ways to form a therapist drove me to revise deeply my background and the ways to relate to others (coworkers as well as patients) I had learned.

Classical psychoanalysis risks to block growing because it always follows the same patterns, and that can lead to a closed-mind approach in which confrontation and comprehension of alterity are inhibited.

Garcia Badaracco emphasizes the importance of experience: a child can be seen as a projection of the Self, and his mother herself may not be able to put up with the past emotions that he revives in her, neutralizing his experiences; in the same way, if a therapist creates a neurotic dependence, his 'student' can be pushed not to develop his own abilities, but to imitate and identify himself with the leader, who uses this dependence to increase his power and prestige.

Every Monday morning, Prof. Garcia Badaracco renewed his different way to create the mood. The initial surprise I had while feeling the emotions connected to that kind of learning made me live directly the idea of 'open mind'.

This type of exchange was based on respect: everybody, including Garcia Badaracco, was really interested to each sensation or impression anyone had watching a video or in relationship to a theoretic concept.

The sensation I had about those moments was at the opposite of what I had experienced in institutional contexts, in which there's a strong defense of a pseudo-identity (that, as Badaracco himself says, covers a poor self-esteem), security is just closure to confrontation and it's more difficult to have a real discussion.

Formation in Multifamily Psychoanalysis goes through two fields, strictly connected:

- 1) personal
- 2) caring and relational

The first is the one previously described when I was talking about 'feeling themselves' really participating and constructors, in sympathy with others and not constricted by a closed institution.

The second is about how this approach is expressed on an experiential level.

The formation of an *équipe* on these basis doesn't show, as sometimes happens, a separation between theory and reality.

This modality, typical in psychotic families, in which we recognize aspects of closure, puts us and the patients in 'schizo' situations where there's risk to have a collusion.

Psychotic patients can bring their conflicts into the *équipe*, putting its coherence to probation and seeking for the stability and safety they never had.

Contrarily, the group can affect patients with its conflictual phenomena and propose again the same parental and familiar dynamics they already know.

To be able – together with Garcia Badaracco and Maria Elisa Mitre – to see these concepts put directly into practice, in the A.P.A. as well as in Maria Elisa's clinic, made me see how an *équipe* can really sustain itself, put itself into discussion, accept others in an open-minded way, without falling in any process of identification that may lead to an annihilation of any thought considered insane.

During the relationship with the patient, one learns to avoid the trap of narcissistic seduction that nurtures the sense of omnipotence of the therapist.

To be able to join a group in a way that every time seems the first permits us to place ourselves to really pay attention and give a personal presence to others.

The compromise we must face doing so is the abandonment of all the beliefs that come from our false identity, the same identity that sustains the narcissistic balance, made of belonging rather than sharing.

That formative path leads to a personal and psychic growing of being, such as being able to really enter relationships, to draw fully from our potential resources, to collaborate with a group that is able to contain and take care of patients without living or making the patients live the pathogenic interdependences about which Badaracco debates widely.

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