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**CREATIVE PROCESSES IN PSYCHOTHERAPY  
AND PSYCHIATRY**

**2017**

# Creative Dynamics in the therapeutic group context of the Itinerant Seminar "L'IMMAGINARIO SIMBOLICO"

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Creative Dynamics in the therapeutic group context of the Itinerant Seminar "L'IMMAGINARIO SIMBOLICO"  
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- We know that the ancient Greek treatments were done in Temples that were dedicated to some deity and, therefore, in special sacred places where the cures (sacred baths, incubation, dream interpretation etc.) occurred in a public context .
- Publius Aelius Aristides in his “Sacred Tales” tells of his long pilgrimage among various Asclepieia in search of a cure for his neurotic ailments.
- in 1995 I created an original Itinerant Seminar moving more days along particularly evocative places as rich in history and archetypal symbols.



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- The Itinerant Seminar "L'IMMAGINARIO SIMBOLICO" has a well-established cultural and scientific tradition for some peculiar characteristics that distinguish it: originality of its formula; carrying out of the meetings directly in places that are symbolic of the "cultural matrixes of the Historical Self", of mythology and of folklore; activation of the imaginal world; realization in itinerant form, in several days; psycho-anthropological processing in a group context, with a development "working in progress" without any preordained thematic; ability of the conductors.




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- The Itinerant Seminar "*L'Immaginario Simbolico*"© allows a group path that short-circuits the contemporary social world with the cultural matrixes of which everyone is more or less consciously bearer/representative. It is the prototype, useful and charming, of a scientific research that, among its main purposes, aims to study and to develop the most suitable models to establish communication bridges between different cultures.



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- This research is based on two axioms: a) what has a symbolic value transcends reality and the literal meaning because of an obscure sense but universally significant which stimulates a pulse continuous to interpretation; b) different cultures can find new meeting points through a joint study and analysis of myths, symbols, "imago" on which they are based the cultural matrixes of the Historical Self.
  - The operational tools that we use are:
  - group meetings in "places" that are particularly fascinating landscape and culture and privileged as regards feeling, spirituality, symbolic production;
  - Psycho-anthropological context within which the dialogue among different cultures happens through the participation of scholars who represent them.
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- To this end, over the years, in the development of the Itinerant Seminar "*L'Immaginario Simbolico*", we felt imperative the necessity of interlacement of the psycho-anthropological original dimension, connected to analytical psychology and to the experiential Bionian model, with other cultural and scientific worlds and especially with the world of Muses in all its aspects: dance, theater, music, painting, poetry!



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- Indeed some places are so particularly rich in archaeological remains and folk traditions that appears ideal to apply the model proposed by our Itinerant Seminar and to create that cultural "melting pot" that can lead to the development of "new" thought.





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- A part of our Self is historical in the sense that has its roots in the collective unconscious of the original cultural matrix to which it belongs and whose foundation is not only linked to sites but also to its "imago", rites and myths, as well as to the historical events that have characterized it. Every culture transmits from generation to generation its folkloric productions, myths, symbols, archaeological finds, inscriptions, epigraphs and all that can help to recover the ethno-anthropological matrixes.



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- ***“The Talking Stones”***

- The Itinerant Seminar “L'IMMAGINARIO SIMBOLICO” takes place, as we say, "on the stones by the stones" to mean that the "ancient stones", which represent our archaeological heritage, are vestiges that, telling of a past "numinous" probably propel us toward a future less distressing because they feed our sense of our “historical becoming” and allow us an identification with the past. But also we, with our Itinerant Seminar in archaeological places, give life to the "sacred stones" that so recover a function symbolically active.



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- ***“The Time Machine”***

- If we haven't really achieved what we might call "a sort of time machine", we have anyway created a psycho-anthropological tool at the same time simple and complex able to short-circuit the *historical* (and *archetypal*) *collective unconscious* with the *contemporary collective unconscious*: the phylogenetic vertical plane intersects *hic et nunc*, through each participant (which represents a nodal point of that intersection), with the horizontal plane of the *current collective psyche*. In effect, the "machine" invented by us is very efficient e creative from a dynamic point of view because, lacking the themes specially preordained, the group of participants, after visiting the ancient site, will be found to elaborate the experience and to express own thoughts. No one will know firstly what will come out. A true psychoanthropological adventure!





- After the site visit, participants gather in group and open the discussion; it's always exciting to wait until the first one starts talking and get to know what he will say.
- The group goes to zig zag, to free associations in a spiral back and forth between past and present, between personal experiences and some general aspects of the contemporary world or the past. The group runs his speech without constraints, one lives an unusual sensation, the imagination flows with particular effervescence moving from a context-scenery mental to another, but at same time it rises an antithetic need to give meaning to what one is experiencing together with the others; it is not surprising that one experiences a concomitant strong need to find the connections between the "atypical and special here and now" and the "daily way of being and feeling". This opposite movement, this internal play between losing and finding yourself is undoubtedly a subtle soul gym that strengthens and probably revitalizes the Self, experiencing a particular feeling of wellbeing.

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- Evidently the model that we have created and developed is very original and it is not easy to describe, especially to people too rigidly anchored to organized formal contexts. For example, it is difficult to explain how precisely the wanted absence of prearranged themes opens a large space for communication and how the group "discourse" follows spontaneously an order which is not only function of the intellect but also the result of sensation, intuition, and especially the "understanding through feeling".



- Also the conduction model is particular: plural also by virtue of the variety of geographic and cultural of conductors, and in a soft form, non-directive, which involves the abstention from wanting to orientate the group towards specific topics or certain views, for limiting own function only to start the conversation or to interconnect it among partecipantes. The conduction, moreover, does not involve any interpretation (analytical) - nor about the group as a whole or about the individual participant - but occurs through the give a cue, a tale, a metaphor, as a result of the insight capacity by the conductors relatively to the group-mind and to the "lived unconscious", the "fantasies", the "emotions" experienced by the group here and now. The "conduction pool" is not in a bipolar position with regard to the participants, as the conductors are fully part of the group and in unison can experience the seminar working in progress in its becoming, under the unconscious direction of the "group mind", to whose formation anonymously all person present contribute.



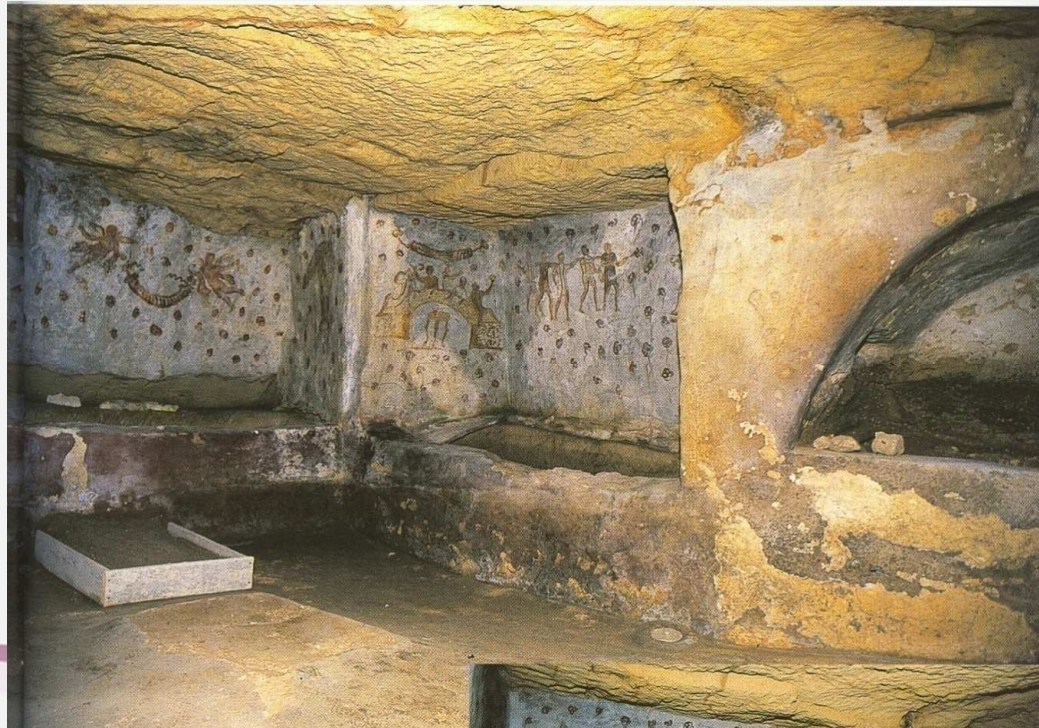
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- Sometimes, we go under the ground in the light of a torch - as may occur when, in the course of the Itinerant Seminar, we enter into the *Hypogeum of Crispia Salvia* or in the prehistoric *Grotta del Genovese* - but this kind of diving, generally, causes positive expectation and emotions similar to those of the explorer or the archaeologist in their research work, therefore, in our case, everything takes place in an anti-claustrophobic pleasant atmosphere of discovery or rediscovery of the origins (matrixes) both at the psycho-phylogenetic and at the psycho-ontogenetic level: a return, using a metaphorical language, to the "primordial cradle of humanity" and/or to "mother's uterus".



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- The getting into in the prehistoric cave or in the hypogeum doesn't evoke only the Plato's Myth of the Cave, but also an invitation to a mirror-like reflection on ourselves and on our vision of the world, besides it corresponds metaphorically to a part of the intra-psychic itinerary that every patient does in analysis as immersion in own individual unconscious.



- The name "symbolic imaginary" that we have chosen for the Itinerant Seminar, refers to the term *imaginal* (to be distinguished from *imagination*) about which firstly *Henry Corbin* has dealt calling it a psychic world that is intermediary between the experience of sensory perception and the experience of intellectual intuition.
  - The effects by us already described as a "the time machine" and "the talking stones" are perhaps the only mode to study the cultural matrixes, in a way that is not just descriptive or inferred from historical documentations, but through a model that, like the Itinerant Seminar "L'IMMAGINARIO SIMBOLICO", is able to lead us "viscerally" "inside" our past; maintaining, however, the awareness that our design on reality, in its deepest meaning, is the result of our (individual and/or group) vision of the world which, to a large extent, is founded on the historical and relational matrices that are at the base of our membership.
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**THANKS FOR YOUR TOLERANT ATTENTION.  
I HOPE I HAVE AROUSED YOUR INTEREST  
AND I HAVE NOT BORED TOO MUCH YOU!**

