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**KENSINGTON CONSULTATION CENTRE:
A BIRTHPLACE OF DIFFERENT SYSTEMIC IDEAS**

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Introduction

Before starting this dissertation, I did not know the Kensington Consultation Centre and the contribution that it, its founder Peter Lang and his colleagues gave to the systemic approach in England, in a period in which the consideration of the family therapy was changing and a different viewpoint was adopted.

When I started my research, I started by seeking on the internet information about this Centre and I was totally astonished that anything could be found: the unique website related to it was that of the journal they created.

Then, I tried to look for information about Peter Lang and I came across the Peter Lang Foundation website, exploring it, I found the email address of one of the creators and I wrote him. In this way, he gave me the first information and some important people to contact.

So, I started to send emails to people and organize Skype call for interviewing all of them. At the beginning of each interview, I asked about how they met for the first time Peter Lang and people from KCC, then what happened after this meeting and from this question the interview became personal, according to the story and the experience people told me.

First of all, I had an exchange of email with questions and answer with Marjorie Henry, the first secretary at the KCC, who could give me a general context in which the Centre was born and something about the first training programs.

Thanks to the Skype calls with Gail Simon, being an ex-student of KCC and professor of the University of Bedfordshire, I collected information about the training programs, the program that the university has now based on that done in the KCC and other projects and journal ex-students have created.

Simon Burton told me about the training he attended in a hospital in Norwich and why he and his partner decided to create the Foundation website and also the online community.

Elsbeth McAdam and Vernon Cronen were indispensable because they worked very close to Peter Lang, so they told me about the theories they developed and

cases that saw in the Kensington Consultation Centre, as well as, their experience during summer schools and workshops and many other aspects.

Eduardo Villar, Søren Hertz and Ulla Hansson helped me to understand the influence that KCC had abroad thanks to the workshops organized and connections with many people around the world and to know the schools similar to the KCC still alive in these countries.

As I listened to people's stories and experience, the idea of the structure of my thesis came about and I had the possibility to rebuild the history of the Kensington Consultation Centre.

In the first chapter, I explained who Peter Lang was, the history of KCC from the beginning to the end, lessons, workshops, training programs, summer schools and methods and approaches they used in doing them, the expansion and the influence they had abroad and some example of cases that people told me about individuals or families saw in therapy at the Centre.

The second chapter is about all the theories that they developed in the years; Human Systems, the journal that the Kensington Consultation Centre promoted, has now the first numbers open access, so I could read them and understand the path and growth they experienced through the years.

In the third chapter, I dedicated a space to the Honorary Doctorate Peter Lang received in honor of his contribution in the field and to memories from the Festschrift to celebrate the award, I described the organizations created around the world with the help of Peter Lang and his colleagues, such as Sistemas Humanos in Colombia and the GCK in Sweden and the organization "Friends of KCC" that holds seminars and workshops in London and the journals, created by some ex-students of KCC, that contain the principles and the ideas learnt during the education at the Centre.

Each chapter contains memories and experience people lived during those years and that they decided to share with me, the aim was that to retrace these inspiring and extraordinary period, as everyone defined it.

Chapter 1: The Kensington Consultation Centre

Peter Lang

According to the article dedicated to Peter Lang published in the Encyclopaedia of Couple and Family Therapy in 2017, Peter Lang was born in 1943 in Zambia where he remained until the age of eighteen, when he moved to England. He studied theology at the College of the Resurrection, Mirfield, obtaining a Bachelor of Divinity, and became a priest in 1969. After this year, he worked as a counselor and then as a trainer at the Westminster Pastoral Foundation. His initial psychotherapy training was at the Tavistock Institute where John Bowlby supervised him. During the 1970s, he encountered systemic approaches, particularly the Milan School.

In an interview done by Smaro Markou in 2007, Peter Lang affirmed that it was interesting to grow up in Zambia where there were black and white people, a culture within there are other many cultures, and thanks to that he joined in different cultures and he learned some skills on how to do it when he was only a boy. From the early ages, he didn't agree with privilege that white people had, and, for this reason, he started to go to the black church instead of the whites' one.

Growing up in this environment, he became fascinated also for all the surrounded languages that people spoke, Peter Lang himself had spoken three different languages from childhood and, starting from his experience, he believed that when someone grows up talking in different ways, then this person develops skills and abilities for how to talk in different cultural settings.

Probably all the all the ideas and methodologies he created in his life came from his childhood, particularly the idea of language that changes realities.

Living in a passionate family in his life and the fact that all his relatives came from different part of the world also contributed to make Peter Lang the person who became.

Therefore, even Elspeth McAdam, who worked closely with him, confirm that his childhood as a young white boy in colonial southern Africa, provided the stimulus for being courageous in challenging oppressive practice and critiquing social injustice. Peter's critique of interpersonal and institutional power propelled his

determination to develop respectful communications between people. He worked to deconstruct power imbalance in professional relationships, promoted cross-cultural awareness and influence so as to ensure that professional practices do not replicate dominant social mono-cultural norms and class relations. He has encouraged ways of talking which employ respect, appreciation and curiosity. Peter has made an art of adopting and modelling a learning position in his conversations with people.

At the Tavistock institute he met Martin Little, that was a social worker and with whom later he would open the Kensington Consultation Centre.

Peter also worked particularly with Elspeth McAdams to create ways of making an impact in schools, in child protection, and with juvenile sexual offenders (Stratton, 2017). They worked together very closely for 25 years.

Elspeth McAdams describe Peter as an exceptional, unusual, creative and playful person, according to her, a lot of people could find him strange, but actually he was very bright, knowledgeable and really good to put things into practice, he saw opportunities in everything and in everyone. For her, it was a joy to work with and he was also a good friend.

Also, Eduardo Villar remembers Peter Lang as generous, affectionate, and respectful. He was very precise and meticulous with his students whenever they presented their researches and works; in these occasions, he not only focused on details and on the rigor of the papers, but he always made unusual questions that nobody ever could imagine. According to him, he was also very creative and curious: if he had an idea, he continued to develop it, thinking, asking, questioning others, and viewing different perspective.

Peter Lang was a strikingly original thinker who was able to harness the range and depth of his understanding in the service of becoming a highly effective trainer, compassionate therapist, and consultant (Stratton, 2017). Perhaps Peter's major contribution has been to weld these different strands into a coherent system of thinking and practice that he made available by engaging so many people through working with them in so many contexts (Stratton, 2017).

He was able to integrate different approaches, bringing many international contributors who held conferences and trainings at the Kensington Consultation Centre. He used systemics to improve people all over the world despite of the cultural background, gender and other characteristics.

He had a profound influence on the systemic world, he had friendship and contacts with all major thinkers in the field around the world. In fact, Elspeth McAdam told me that one of the characteristics that Peter Lang had was to be extremely good in finding new and creative people. He was able to connect philosophy and psychology and he brought into these two fields new ideas and a great contribution in relational psychology.

Along the years of his work, many clients, with whom Peter worked, succeed a richer, fuller and happier life as a result of consultation with him.

Elspeth McAdams, in the letter of recommendation for support the honorary doctoral nomination, wrote about him that he was a skillful therapist and a wonderful reflector and connector behind the screen. Moreover, Peter Lang was very humble, wisdom, an open-mind person and he had an incredible ability to listen and connect to people's grammar so, as a consequence, they felt very understood and valued.

According to what Peter Stratton wrote in his letter of recommendation, Peter Lang has a remarkable capacity for rigorous thinking which is at the same time highly creative. That rare combination has been a factor both in the respect in which he is held and in the success of the trainings he created. It is these capabilities, combined with his personal warmth and concern for others that have been at the basis of the fact that most of his work has been collaborative

Peter continued to work along the years even if his increasing Parkinson's disease. Nevertheless, he never complained, and he didn't leave his job even when his limbs progressively became uncontrollable, actually he used to call the Parkinson "park in the sun" where a "small friendly elf" would come and make his arms and legs wave around as if he was a small child (Stratton, 2017).

In 2016, Peter Lang received an honorary doctorate from Bedfordshire University (27th of March) and the Award for Outstanding Contribution to the Field of Family

Therapy and Systemic Practice from the European Family Therapy Association (Stratton, 2017).

In the same year, on 12th of July, Peter Lang passed away.

The Centre

The Kensington Consultation Centre was an English institution, situated in London, that was born in 1985 thanks to the idea of its two principals at the time: Peter Lang and Martin Little. This idea came about in the late 1970's: they wanted to set up their own systemic training. Elspeth McAdam told me that they met each other at the Tavistock institute where they had been training, here they were probably seen as small eccentric than the other people at the Tavistock. As a result, the rest of the Tavistock group created the family therapeutic training at the Tavistock, excluding Peter and Martin. So, they decided to open their own Centre in which people could receive systemic service therapy and, at the same time, there were students who learnt and were trained as therapists. Peter Lang and Martin Little, according to what people tell about them, wanted to do something important and to help the community.

According to what Elspeth McAdam explained me, they started off in two little rooms that were psychotherapy rooms where there was a one-way screen in Kensington Church street at the second floor of a building that was three floors up. At the beginning, teachers had about eight students each, that formed a group, and then when it started growing and growing, the KCC moved to Hammersmith road for a little period of time, because this wasn't a very good context for them. Then, they moved to South Lambeth Road which, according to her, was super, very crowded, very narrow, very intimate but again they grew too big and moved to a very big place just down the road from there. Peter didn't want to move but the appointed manager director said they had to expand, so, they went. The name of this Centre come from the first location in which Peter Lang and Martin Little set up it and together decided to call this organization "Kensington Consultation Centre" which, later, became known with the acronyms "KCC".

Marjorie Henry, wrote me that another reason that led to create this place was that they were planning to hold a systemic training program for people working in the caring professions (including psychologists, psychiatrists, social workers, teachers, religious and pastoral care workers). This was partly driven by the United Kingdom government's plans in the 1980's to close mental health hospital and to provide care in the community. As a result of the closure and the cutting of the budgets, families with mental health patients at home, social services, doctors, nurses, teachers and other health service professionals needed staff with expertise and training.

According to what people who attended the courses and who worked here tell, KCC was a very innovative, inclusive and independent institution at the time.

First of all, it remained always financially independent. Peter Lang and Martin Little financed all the programs: KCC's policy was always to be inclusive and all the programmes were devised and developed with this idea on the basis. Moreover, Peter Lang didn't create this institution on the sense that people relied on it, he refused to join the institution mainstream in order to be always free to work in the way he wanted. Starting from here, KCC was ever self-promoting and very humble in its attitude. Also, it had a journal it sponsored: *Human Systems: The Journal of Systemic Consultation and Management*.

For those times, it was unusual the fact that the services included individuals, couples and families treated with methods and techniques used to use only in family therapies.

It was innovative as well in the way they taught: everything was about dialogue, co-creation: people learnt not only through reading papers and practicing techniques, they learnt through the dialogue.

It was attractive for people because of the appreciation of gender, culture, abilities, education, classes and other many things: it was the first Centre with this interests at the time.

Particularly unusual was the inclusion of philosophers who participated to the conferences and to the trainings.

Many tutors, supervisors and students of the KCC grew and have become leaders of the field: many of them have done doctorates, they are now head of other national

organizations and from here it is fascinating to understand what a major impact this center have had in the systemic family therapy field.

As a part of its policy of inclusiveness, the Kensington Consultation Centre was the first learning organization to allow students without previous university degrees to train in this specific field for a professional qualification.

So, not only people who wanted to train here but also someone who needed consultation but hadn't enough money and couldn't afford it, had the possibility to come to this place and accessed to the service. Peter Lang weren't so interested in money, he loved his job and he wanted to help people and then find a way to pay for the work. Thanks to this policy, it is possible to understand that there were a lot of patients and students from third world country.

Regarding patients, anyone was seen: people brought patients from their works when they were stuck and needed supervisions or different stimulus, GP (General Practitioner) sent letters for referring people and, of course, people that spontaneously came. So, it was a big mixture, but all ethnics group were seen. For this reason, Elspeth McAdam said that there was the idea that the KCC was a sort of big charity that actually wasn't: this sensation came from the policy of inclusiveness and the solution Peter Lang found for the payments.

So, the KCC was a very-well known and very busy and prolific systemic training institute and also provided services to members of the public. They did more than just train clinical therapists, they set up trainings for organizational people, such as managers, consultants, leaders and so on, with a systemic approach.

The Kensington Consultation Centre closed in Easter 2010 due to financial problems, in a night they had to leave the building so everything was lost. Who lived this period define it as very though and sad; according to Elspeth McAdam, the lifetime of the KCC was an era and, from its closure, all people that had the possibility to do this experience it, really miss it and express the desire to have another KCC.

The expansion of KCC abroad

People of the KCC continually kept in touch with different ideas from other people and organizations. This led to the KCC expansion all over the world: there were visiting professors for the workshops and for the trainings but also there was a particular attention for not English students visiting other Centres of London. From these contacts, KCC introduced its programs and ideas not only in the UK, but also around the Europe, for example in Greece, in Italy, in Scandinavia countries and in South America, in Colombia.

In my research, I had the opportunity to talk with Søren Hertz, Eduardo Villar and Ulla Hansson respectively from Denmark, Colombia and Sweden.

Søren Hertz had the opportunity to meet Peter Lang and Martin Little when they came to Denmark to do workshops and then they set up a two years course from 1987 to 1989 in Stolpegård, where there was a hospital interested in systemic ideas. Then together with Peter, Søren Hertz made Centre, called PsykCentrum that now is closed. Here Peter Lang came constantly for supervision. Moreover, in Denmark, Søren Hertz and other people, mostly psychologists and him, that was the only psychiatry, created a group, called "Dreamteam". He describes it as a funny group, Peter Lang and his way of working inspired all the members of this group and so they decided to create it. They met each other to talk about theoretical topics, often using what Peter Lang named "Quickes": ten minutes to discuss about a serious theme. This group also saw families in therapy, especially when there was Peter Lang in Denmark, in order to watch him working.

Eduardo Villar explained me that he went to London in 1988, to learn more about the family therapy, at the Maudsley hospital where a social worker organized conferences all the weeks and here he met Peter Lang. From that meeting, Peter went, at least twice a year in Colombia, in Bogotá. Together they created a small KCC in Colombia, "Sistemas Humanos", in which there were students that attended courses and received a diploma as they had studied in London and, also, there were people that came for therapy sessions. Unfortunately, after two years something happened between this Centre and the University in London, so from this moment,

the students can't no longer receive this type of diploma but the connection with the KCC remained and Peter Lang continued to come to visit them until the disease allowed him.

Ulla Hansson told me that she and a colleague in 1986 went to Stockholm and participated to a workshop held by Peter Lang and Martin Little, it was in this occasion that she met them and created a bridge between Sweden and England, thanks to the KCC. They were both been trained in family therapy and, as soon as they listened to and understood what Peter Lang and Martin Little did, they realized that was the same as them but larger and expanded: everything was done with a different and innovative perspective than before.

After this meeting, Ulla and her colleague decided to invite them to Gothenburg, from that moment they organized workshops and started different trainings with them. It was in this way that the Göteborgs Centrum för Kompetensutveckling (GCK) was born in which there was trainings and supervision in a systemic and narrative approach.

At the beginning, the KCC organized and did training at master level and Swedish people, like Ulla and her colleagues, did the assistant, so they had the opportunity to see them working and learning from them, in order to transform KCC rules and methods into their own. Having the connection with Peter Lang, they managed some workshops with people from all over the world.

The courses were related to English University, consequently everyone had to write and do examination in English, and, according to her, it was quite hard because it wasn't their own mother tongue. Moreover, Ulla together with her colleagues had to go to London for the examination as supervisor, so they traveled quite a lot in that period.

Human systems: The Journal of Systemic Consultation and Management

Human systems is a peer reviewed journal that was founded in 1990 by Peter Lang and Peter Stratton in collaboration with Barnett Pearce. The aim was to publish work that will have direct usefulness for practitioners in a wide range of applications of systemic approaches (Stratton, 2017). Originally the journal was published from KCC in London. Since 2008 Human Systems has been based at the Athenian Institute of Anthropos, Athens, Greece, with editorial control at LFTRC, University of Leeds, UK. The current joint editors are Peter Stratton, Helga Hanks, and Kyriaki Polychroni (Stratton 2017). Although, it has maintained the orientation of the beginning of the two guiding institutes.

The initial focus was to bring a broad conceptualization of the work of practitioners in therapy and consultation as being to foster a systemic understanding with their clients. This professional orientation should then apply to all aspects of training and supervision with the role of the journal being to make new advances available in a practicable form (Stratton 2017).

Having been founded by two important training institutes, such as the Kensington Consultation Centre and the Leeds Family Therapy and Research Centre, its mission has always been to make new proposal in systemic thinking useful for training of systemic therapists and organizational consultant.

Human Systems became a vehicle for publishing the material of innovators who had been brought to KCC by Peter Lang. As KCC progressively developed its unique form of constructionist thinking, Human Systems became the source that practitioners could turn to for current formulations of these leaders (Stratton, 2017). In some years, the recent graduates had the possibility to publish for the first time on this journal. In this way, Human Systems brought together material from a very wide range: from authors at all levels of their careers, different forms and application of systemics and especially from theory to practice and practice to theory.

Citing some of the authors of the articles of the journal, it is important to remember the contribution of the Milan team, especially Luigi Boscolo and Gianfranco Cecchin, Vernon Cronen and Barnett Pearce with the Coordinated Management of Meaning, but also Humberto Maturana, John Shotter, Tom Andersen, Penny Penn and many others.

Nowadays, Human System has expanded into Europe, the journal has a particular role in publishing major articles by authors who have significantly contributed to the development of systemic consultation in Europe.

Human Systems is committed to maintaining the very broad sweep of material that it publishes from novice practitioners to recognized leaders, while moving to forms of publication that are becoming increasingly available through internet media (Stratton, 2017).

Today, it is possible to find all the old papers freely available on the website (<http://www.humansystemsjournal.eu>). that now has the old papers open access and available. Nowadays, this journal is still active and continues to publish articles concerning systemic practice topics.

Training programs

Marjorie Henry, the first administrator of the Centre, depicted the courses that there were at the Kensington Consultation Centre and how they were validated by the Universities.

In 1986, the Kensington Consultation Centre ran a four years training, the post graduate Diploma in Systemic Family Therapy that was validated by the Roehampton Institute at the end of the path; this course was presented in London and in Hertfordshire.

An additional course on working systemically with Individuals began two or three years later: the Diploma in Systemic Therapy for Individuals. This course was very new: for the first-time people could be trained as systemic therapists to work only with individuals.

In 1987 the KCC introduced a two years training program on Management and these courses were also validated by the then Roehampton Institute. In the future, this course became a four years training in Systemic organizational developmental in leadership training. In this way, people would do a foundation or a certificate year then the other three years.

Therefore, it launched a two-year training, the Diploma in Systemic Training for Teachers, Training and Supervision. John Burnham was its Director.

All the KCC's post-graduate, masters and PhD programs would be then validated by other universities in London, including Bedford, Sunderland and Luton.

Professional validations for the psychotherapy course were also obtained from the UK's Association for Family Therapy (AFT) and CCETSW that is the UK government's organization that ensured appropriate training standards for qualified Social Workers.

Later on, they ran a post graduate diploma in family therapy for couples, workers and individuals.

KCC's expansion required increasing numbers of experienced and qualified Teachers and Supervisors.

Among all the professors and doctors that visited the Kensington Consultation Centre there was John Burnham who helped Peter and Martin to establish training courses, Gianfranco Cecchin and Luigi Boscolo, which came from the Milan team, that was an early inspiration for Peter Lang, Vernon Cronen and Barnett Pearce were fundamental in bringing the theory of Coordinated Management of Meaning, David Cooper who introduced appreciative inquiry which later became a part of the KCC, but also Kate Stevenson, Elspeth McAdams, John Shotter, Humberto Maturana and many others.

During a Skype call, Simon Burton told me that he attended a four years training with KCC while he was working in a therapeutic unit in Norwich. Martin Little, Peter Lang and Elspeth McAdam started to train the people of this unit as a team work in a systemic way, they came from London once a week and they had seminars, role plays, reflecting teams and many other activities in order to do a basic course on how to use systemic ideas in relation to the work. They used to go in a hospital near Norwich to do this course and, according to him, it was not like any academic training he has done before: they learnt a lot, it was very creative and funny but serious as well.

Important to underline, according to what Elspeth McAdam, Gail Simon and Vernon Cronen told me, is that Susan Lang has an important role in the organization of the training courses, meetings, workshops and exams; she ran the school and, all describe her as very well organized, an intellectual force, bright, in other words the stability of the Kensington Consultation Centre and her presence was fundamental and precious inside this institution.

Lessons and workshops

There were lessons at the KCC once a week for all day long, usually from 11 a.m. to 9 p.m. The structure of the training was divided in two parts: in the morning there would be theory seminars in which people read something and then discussed about it, then practice in the theory and exercises, while in the afternoon clinical practice with usually two families, each of them composed by pre-session, sessions with breaks and post-sessions discussion.

Gail Simon told me that theory seminars were very interesting because they weren't only about published theory, but they got drafts and paper unpublished, so they were early photocopies or old stenographs. According to her, Tom Andersen, Michael White, Gianfranco Cecchin, Karl Tomm and others' papers were central during the lessons. She explained also that everything that was taught in KCC wasn't just a delivery of methods, it was far beyond this: it was about relational capacity.

People who attended the courses were divided into groups of three or four training clinicians, they had their own trainee supervisor, that had had a training in supervision, so they were very well prepared in doing it. Everything was ecological. The method of supervision during the live session they used was innovative and curios. They wouldn't necessarily tell you what to do: they waited the moment when trainee and therapists wanted to take a break, so the therapist came out of the room, spoke with their colleagues and together they started to ask, for example, about what they noticed and how supervisor could help the trainee therapists. In this way, everyone brought some ideas, some hypotheses. It was about developing a culture of reflexivity about oneself and about the family, which everyone was working with.

The first workshop was called "Oxford Conversations" and the leading speaker was Humberto Maturana, whose research into cognition was having impact on ideas of objectivity, perception and cognition. All these ideas had a huge influence and represented a large change, everybody was excited, according to Elspeth McAdam, who describe all the workshops as phenomenal: people wrote down everything that

these brilliant speakers said; unfortunately, not many people used to record these events so, they can no longer be found.

Among others influential and bright people, Von Foerster had a great role in inspiring through his workshop, as well as John Shotter, David Coperrider with the Appreciative Inquiry and that about child abuse held by Elspeth McAdam.

Gail Simon told me that, during a workshop, Tom Andersen and John Shotter first met each other after having read each other's work for long time and, according to her, all the participants will never forget this moment.

In "Feeding and fanning the winds of creative imagination" (1995), there is an example of a workshop in which the authors did a mimic role play. The leading speakers of the workshop invited the participants to observe, in silence, what happened in the room for the next five to ten minutes (Lang and McAdam, 1995), then they started walking around the room, doing different actions like looking at something, gazing out of the windows and so on. After some minutes, they ended to mime movements and invited the participants to create their own stories about what occurred. A number of different stories was told, each one with their own emotions and feelings. This exercise allowed the authors to understand the different way that each single person had in telling stories, the range of grammar abilities they used and how the grammar change the richness of the story and, moreover, how moving from one perspective to another could enlarge and connect material in many different ways.

Methods and techniques taught at KCC

Practitioners at KCC learnt how to use systemic ideas and approach during their four years training courses. What a systemic practitioner does around the distinctions of approach, method and technique, offers different possibilities for refinement and development within each level and enhances the potential for a creative relationship between the levels of complexity (Burnham, 1992).

At that time, the term family therapy was become restrictive and all the methods and ideas originally used in that type of therapy were little by little introduced also in other systems, such as with individuals, couples and groups.

Burnham (1992) described the approach, the method and the technique of the systemic ideas.

The approach is the level that influences the way in which trainees turn themselves towards all aspects of their work and it includes the theoretical background with ideas, concepts, constructs which constitute the epistemological and social framework of these participants involved in co-creating a practice culture (Burnham, 1992). The systemic approach includes theories, social constructionism, stories told and stories lived, circularity, reflexivity, questions and many other characteristics. Also, in this level, aspects concerning the selfhood of a practitioner that pre-exist before the beginning of the training, like culture, gender, class, age religion and other traits of social difference are included and influence the practitioner.

The method refers to organizational patterns or practice protocol used both to set forth and bring forth aspects of the approach (Burnham, 1992) and, then, the techniques involve the activities practiced and tools employed by the users of the approach, examples could be circular questions, reflecting teams, seminars, supervision and so on.

Gail Simon told me that a typical thing that happened during the training course was the use of video review in sessions, in order to reflect on the work done in therapy and to elicit curiosity and suggestions about how the therapist acted and

try to go beyond the first thoughts and analyse more in depth what was happening and also thinking about the context.

This technique is called reflecting team and, according to her, is something that invite people to participate and reflect on everything: a more open mind way of learning. During the training courses at KCC it was used both through videos in the class and with families coming for therapy.

Reflecting conversations are often used by systemic therapists when working as a team: there is a member of the team inside the room with the clients and all the others behind the one-way screen. Consultants behind the screen create their own ideas about the stories told and, after a while, the interviewer may pause, during an interview, and the team of consultants may engage in a series of reflections in the presence of the group of being consulted to (Cronen & Lang, 1994).

The reflections, which are speculative, begin by the members of the team first spontaneously presenting their ideas. Some of these ideas may be elaborated during the conversation, depending upon which ones the team members feel are most significant (Andersen, 1987). All the ideas can be developed by verbal and non-verbal communication, the team has to be careful when mention what has noticed and, usually, this conversation lasts from 2 to 15 minutes.

Listening the reflecting team makes patients listening to their stories in an unfamiliar way so, they can acquire a new position due to the fact that they observe and experience themselves through a third person position. Then, the therapists when she/he will be alone with the clients will ask them to comment the team reflections and from that, patients can create new stories because of that useful experience. This technique finds the fundament in the beliefs than both therapist and clients are part of the system and together participate to the social construction of the context and, moreover, the fact that the observer can bring a different perspective.

Furthermore, the reflecting team was used also in the context of supervision.

The objective of clinical supervision is to produce and maintain systemic practitioners who offer a useful service to their clients within their agency (Burnham, 1993) and use the Coordinated Management Theory in the consideration

of multiple levels of contexts which influence the activity of supervision in many ways. What's more, another aim of the supervision is to enable trainees to develop a range of reflexive abilities related to their professional and personal identities, relationships with the clients, supervisor and colleagues, agency context and their education.

Supervision was conducted by the same teacher that explained theories, in order to maintain coherence in the relation between theory and practice.

The supervision consists in a sort of ritual that can be described as: pre-session (preparing the therapist), session (live supervision of therapist practices), intra-session reflections (generation of supervisory comments) and post-sessions reflections (deconstructing therapist practices) (Burnham, 1993).

In this process, comments and reflecting teams are very useful to create a second order observing system and it allows supervisor to follow the trainee therapist as well as the therapist in training to access to the work of his supervisor, so it is a mutual procedure.

KCC summer schools

Every year KCC held a summer school week where anybody could come. It was always very well attended. There were usually thirty or forty people invited among all the greatest therapists in London or in England, from Ireland, Wales and so on. These were occasions to confront each other's, to have inspiring dialogue and an extraordinary possibility of learning a lot and they were always very successful and organic.

To begin they were in Oxford, in one of the religious colleges there, Peter Lang had a connection with it and it was possible for him to organize the week in this place. There were a lot of tiny rooms and then there was the opportunity to come down in the beautiful gardens to work, getting into small groups with somebody elected to be observer.

In the next years, they moved to other cities like Bristol and Canterbury, but they always remained in England.

In the first one, Humberto Maturana was present, and the school week had a great success, so Peter Lang and Martin Little decided to continue to organize these summer event.

In the following years, for example, Bennett Pearce and Vernon Cronen, from the USA, came for many times and established the basis of the social constructionism. John Shotter was another regular person as well as Luigi Boscolo and Gianfranco Cecchin.

These experiences were a huge amount of learning, useful for meeting people and sharing ideas. Who attended these weeks said that they were an enormous fun, a great experience and a way to learn and share ideas together with other people that came from different culture and trainings.

At the beginning these weeks was mainly oriented in therapeutic and later it became a mixture of therapeutic and organizational. Firstly, they were run by Peter Lang and Martin Little and then by Peter, Martin and Elspeth McAdams.

People from all over the world came, Elspeth McAdam remembers a lot of role plays organized done in the gardens, where everyone was laid around on the grass,

sharing ideas and working on different levels of meaning: everything was very experiential.

The days started from about nine o'clock in the morning and they continued till eleven o'clock in the night, they stopped only to have lunch and dinner and after, there was another speaker and the discussions continued.

During the Skype call, Vernon Cronen told me an episode that set during a workshop in Oxford in which they were working and discussing around the understanding of Wittgenstein later philosophy. When these workshops were organized, people always complained that wanted to spend more time in visiting and seeing Oxford. So, they decided to organize a longer lunch break and to go off to see Oxford, they rent four ponds, someone brought two bottles of wine and all together started to talk about Wittgenstein. He stated that after that experience, all were much more confident about how to use Wittgenstein ideas, particularly for interviews and practical purposes. When they came back after the lunch break, they tried to integrate what they did in a discussion. According to him, that way of learning and organizing the time and the activities was very typical of KCC workshops. People who participated describe them as adventures because there were not fixed programs and schedule to follow, they were pretty free flowing, and nobody never knew what would happen next. Being Peter Lang a volcano of new ideas and developments, often happened that he thought about new ideas and organized new activities from a day to another or during the same day.

Cases

Simon Burton told me how he started to enjoy, to live in and not to be frightened by the complexity thanks to what he learned during the courses done with the KCC and a particular case that remembers.

They were working in a hospital in Norwich, and Elspeth McAdam and he were asked to a particular case concerning a woman that was depressed and she continued to leave the hospital and then to come back, and all the professionals that followed that woman were going crazy with her. So, they decided to hire the conference room of the hospital and get all the professionals involved actively working with the patient, the patient, and her family with the purpose to simplify the situation, listening to the stories and seeing what could happen if they connect all things together because, according to him, everybody in that room could help to find a way to solve the situation and to be in relation to that specific case.

Simon Burton and Elspeth McAdam were not interested in the symptoms but in the problems: everybody had different ideas of what the problem was about. At a certain point, they asked to the woman, the patient, that was also in the room how she managed all these professionals and they concluded that nobody sorts her and that was the main problem.

After the meeting, they came to the understand that the doctors that used to see her was the only one able to understand her and he had fallen in love with him, so every time he said to her that she was feeling better and could go home, she lost her lover. Consequently, they decided to reduce the number of professional involved because they were no longer necessary and, then, they talked with the doctor and the woman privately, creating a story of love and helped her.

This was an example about the method they used whenever they had many people involved in a problem, giving space to everyone and try to connect all the elements that create the complexity of the situation to come to the understand and simplify it.

Vernon Cronen told me one of the first case he dealt with together with Peter Lang and Martin Little in the KCC.

There were three groups working with an English couple and a daughter, that was the identified patient. The father was a British school teacher and both parents were very religious. The had two daughters: the first one moved away from home and got a job in an office, one day she came up to the carrel and started screaming that she was a good girl, she will never sin and she will never leave the church, of course, her boss fired her, in her life she was always trying to be the perfect daughter, on the other hand, the second girl never tried to be perfect, she left home and went to live with her boyfriend, then they got married and had a child. The father said that he worked with her to get what she did because she did not like her life before marriage.

So, they started to think about what the problem was with this family, they recalled a bible story about the prodigal son, but it did not work, then they tried with double binds or paradoxical methods but even those were not useful.

One day they came in a totally different mood: they were smiling. So, Peter Lang asked them what had happened, and they said that they had understood what the therapists were trying to tell them, such as, that they were too involved in each other's lives and trying to solve this aspect, thing could have been better.

From this case, they learnt that sometimes the simpler move is the best thing to do, rather than seeking for some esoteric explanations or using complex and intellectualized theories and methods because it is not very useful, especially when there are complex situations and elements.

Unfortunately, this case ended in a very strange way because two years later they had come to therapy, the daughter that was the identified patient died and nobody had never understood what happened since she was not sick, and she did not drown or kill herself.

Vernon Cronen described me another case he reminds quite well that took place during a January meeting.

It was a case conducted by a PhD student that was interviewing a family for the first time. It regarded a couple with children, married for six years and that had lived together for more, that were asking for divorce.

The strange aspect of this family was that each question, whatever concerned, for example children, financial administration, her as a mother or him as a father, had the same kind of response. So, if the interviewer asked about the relationship or the interaction with the children, they responded: "He is wonderful" or "She is wonderful", and so on, with any aspects.

Consequently, they took a break and the interviewer came behind the one-way screen, where there was the team watching the session, and all together started to think about the problem. The language didn't tell them anything, so they decided to watch the recording without sounds and at a high speed and, immediately, they noticed that, according to their movements, they seemed two adolescents in school that had to learn ballroom dancing and they don't know how to put their hands or feet and step on each other's.

When the interviewer came back to the room, he asked them about the last time when they had a beautiful movement together, they thought a lot and, finally, they said that it was nearly three years ago and, so, the problem was clear: it wasn't the language, it was the heart since they didn't know how to make a beautiful relationship.

From this, they started to think about how interview about aesthetic questions, how investigate this part of people's life during therapy and, consequently, they developed new ways of working and it signed a growth in their thinking.

Chapter 2: The theories developed at the KCC

The ideas developed by Peter Lang and his colleagues at the Kensington Consultation Centre find their principal basis on the Milan approach: during a week seminar at the Tavistock, as Peter Lang told in the interview with Smaro Markou, he had the opportunity to see Luigi Boscolo and Gianfranco Cecchin working with families and what really impressed him was the difference that these two people brought. Particularly, they didn't try to change and move their patients, they didn't find ways to lead people to what is considered normal, like other therapists before, but they used the therapy to lead people finding their own way co-evolving.

Boscolo and Cecchin were not the only two people that inspired the KCC productions: in the work of people from KCC it is possible to find influences that came from John Bowlby, that was Peter Lang's supervisor and that had a great effect on his early thinking, from Gregory Bateson and the importance of the systems, connections and culture in which people live, from the philosophical thinking of Ludwig Wittgenstein and from Humberto Maturana's ideas.

They were also inspired by the values of social constructionism, in particular, that everyone exists in relationships and that meaning emerges from collaborative activities (McAdam and Lang, 2009), from appreciative inquiry and the positivistic way of the approach.

They took all these notions and inspirations and put them together in a sort of kaleidoscope of theories and practices, with the Systemic Approach as frame of foundation.

They had been always interested in connections, in the details of the stories that people lived and experience and in the conversations through they told them and, on these basis, they developed their main theories.

Domains of professional practice

The first article that Peter Lang, Martin Little, Vernon Cronen wrote in 1990 for Human Systems was about the domains within human relations professionals work.

The aim was to give some ways of thinking about all the activities in which they are involved, using and reflecting on the precepts of systemic approach.

The different activities that human relations professionals conduct can be seen as elements useful to maintain, build up, transform and create societies and communities, in other words, they work hard to bring about the good life for the members of the society.

According to Maturana and Varela (1987), every human act takes place in language and bring forth a world created with others; this notion can be associated with the idea of Praxis by Aristotle, a concept to describe human actions in which a strong moral dimension is present, and the aim is that of produce good life.

Maturana distinguished human acts in language as taking place in three different domains: the Domain of Aesthetics, the Domain of Production and the Domain of Explanation and we exist in all three domains simultaneously and these are not the only domains in which we exist (Lang, Little & Cronen, 1990).

To better understand, the Domain of Production refers to the structure in which we perceive the world in objective terms, the domain of Explanation to questions and questioning and the Domain of Aesthetics relates the other two domains and refers to the aesthetics emotions that people feel in the life.

Lang, Little and Cronen (1990) took all these ideas to describe and explain their positions as human relations professional and they reconstructed the concept of domains linked by their idea of communication.

The aesthetic domain of praxis acquires a position of primacy in the practice: the choice to take the path of systemic professional rather other approaches is due to this dimension. In this domain, the professionals give attention to the relationship that connects theory and practice while carrying on a coherent conversation, this

is done so that practice and theory are constantly in a process of modifying and developing each other (Lang et al., 1990).

According to them, the systemic position is that people have the opportunity to participate in maintaining, elaboration or changes of many characteristics of living thanks to the ability of co-creating a multiplicity of stories in action, the interests is on variety of positions and perspectives and anything is related to the context; curiosity as defined by Cecchin (1987) is always valued: curiosity leads to exploration and invention of alternative views and moves, and different moves and views breed curiosity (Cecchin, 1987). Moreover, it is essential to consider the individual with attention to the personal and social aspect, and to be respectful and give dignity to people that come with their sufferings, pains and joys.

For that concerns the productive domain of praxis, human relations professionals carry out their task according to the conventions which are required by the context of their profession and the agency in which they operate (Lang et al., 1990). It is the context that gives constraints and affordances and the conventions are established by clients, social orders and the community, so, it is possible to state that professionals accomplish their role according to the context in which they act. In this domain, the curiosity takes the form of investigation and, sometimes, part of this investigation involves judgement, the most common is a diagnosis. Of course, judgments lead to meanings and consequences

The systemic professionals constantly question how to make a judgement such that the possible outcome will allow for greater opportunities for the future in terms of change and growth through elaboration and reconstruction (Lang et al., 1990).

Lastly, the explanations domain of praxis is the domain associated with the therapy, in which the main marker is the change. For doing this, therapists use processes, like for example, hypothesizing, circular questions and many others in order to link together actions into patterns and make sense of these actions. During these processes, actions can obtain new meanings, and, for this reason, the change become easier for the client. Within the context of hypothesizing and co-creation of different stories from those the clients come with, human relations professionals seek both to understand and co-create elaborations of stories which become

radically different forms of action (Lang et al., 1990). Undoubtedly, the change is achieved in the clients' own time and this involves the posture of neutrality taken by the therapist; the neutrality also concerns the fact that the professionals always accept the direction of the change established by the patients, that has to be coherent with the clients' system. In this domain, the curiosity is defined as therapist as explores, map marker, co-creator and story elaborator. Important is the informed consent of the patients because professionals can work only with people that give their ethical and moral consent.

In the working activity of human relations professionals, these three domains come simultaneously, and the participants co-create together a contest in which the co-ordinated action has particular meaning (Lang et al., 1990).

Language and meaning in therapy

According to Cronen and Lang (1994), managers, leaders, consultants and therapists can be described as practitioners of the art that is living in and by communication and conversation. This idea comes from two main aspects: first of all, living is always in relation with other people and, secondly, all living is action, entirely dependent upon the first condition, such as the presence of the others.

A characteristic that distinguishes human actions is language: language is not simply talk about action, it is intrinsic to action itself (Cronen & Lang, 1994), as a result, it is indispensable for people that work as consultants or therapists, to find ways of paying attention to language, discourses and meanings in order to understand in the more productive practices the clients.

Moreover, the idea of conjoint action is fundamental: people do not merely exchange messages in communication but they act into the actions of the other and so together they create together their social world, their social skills and abilities, so who they are.

In this view, people as much act into a set of future possibilities as out of a set of past actualities, and in doing so, find their actions influenced just as much by the

actions of those around them as by their own interests and desires (Shotter, 1994 in Cronen & Lang, 1994).

Consequently, language and meaning are essential to understand human communication, but it is important to consider also other aspects, such as emotions, thoughts, gestures and so on.

Thus, language is conceived of intrinsically social rather than a method by which individuals make social connections, people do not exist by communication but in and through communication, so communication is the process by we co-create what we are (Cronen & Lang, 1994).

The relationship between event experienced and stories told during the therapy has particular importance.

The meaning of a phrase is strictly dependent on the context in which it takes place, however, the notion that meaning is context related is not sufficient (Cronen & Lang, 1994) because it seems to put the meaning in a frame that remains static. When therapists ask for the meaning of an utterance, they are searching how to go on in the use of it, that is what Wittgenstein defined as meaning of use.

Meaning is socially made and making it is a learned "ability." As we communicate with others we learn how to act into the actions of the other. We know we are making sense because we can work together coherently (Cronen, Lang & Lang, 2009).

Consequently, this concept includes how to go on with the use of that phrase, how to relate to others on the future and in what context it would be more appropriate. In this way, it is possible to reframe the meanings of the client, putting them in action and constructing new stories about his life, totally opposite to put the sentence in an unmoving frame. The meaning of an utterance or behavior points into the future, opening and closing possibilities for response (Cronen et al, 2009).

Another aspect that appears in conversation is the notion of non-sense, coined by Wittgenstein, related to all the words that objectively make sense for the client but are meaningless in his own episodes and stories, especially those words don't make sense in that context, such as it is not clear how to go on with them. Thus, being able to make sense, is not simply seeing the word or hearing the utterance in a new

frame but being able to act from that utterance in a way that extends or develops the action as a sensible or sense making action for both participant in conversation (Cronen & Lang, 1994).

Important is also examining the level of stability as well as the degree of flexibility of the meaning, in other words how the sentence is used in the tradition of the clients and what possibilities the same phrase could have in the future; Wittgenstein (1953) used the term centres of variation to define this concept: the word centre refers to the past utilization of the utterance while variation denotes all the possibilities that this have in the future.

Such explorations are creative enterprises, because utterances, emotion, movements and the like are not related to each other because they share common essences or properties (Cronen & Lang, 1994). They are connected by people finding or making what Wittgenstein named family resemblance: the meaning of the word connected to the different resemblance that come from his life experience.

All these concepts have particular significance and implications in therapy regarding diagnostic criteria. Diagnostic criteria are lists of symptoms that taken together lead to diagnosis in an objective manner.

However, for purposes of therapy the symptoms that are talked about provide ways of leading the therapist into the details of relations and ways of living in which the person with the symptoms is located and in which the symptoms emerged (Cronen & Lang, 1994). For therapists, it is essential to enter in the understanding and in the grammar of the patient regarding his symptoms, that are totally different for each person and also the context in which they arise is different for each case. Lists of symptoms and diagnosis could be very similar even for different people but the social contexts and the meanings that these symptoms have for everyone varies across people and situations.

In conclusion, there will be always connections with the future that include not only the patient or the therapy but also the ability to coordinate with other people, in such a way that they can extend the new stories and the new meanings outside the therapy, going on in the conjoint action with others.

Systemic story creation

The systemic story creation is a process seen as an elaboration of what the Milan School identified as hypothesizing, referred to the formulation done by the therapist of a hypothesis based upon the information she/he has regarding the family she/he is interviewing. The hypothesis establishes a starting point for his investigation as well as his verification of the validity of this hypothesis based upon specific methods and skills. If the hypothesis is proven false, the therapist must form a second hypothesis based upon the information gathered during the testing of the first (Selvini Palazzoli, Boscolo, Cecchin & Prata, 1980).

The way we relate, the emotions we live in and through which we are in relationship, the stories we tell, the explanations or assumptions on which we base our observation of the world, are all of a unity (Lang & McAdam, 1995). From here, Peter Lang and Elspeth McAdam (1995) defined their practice as lived theory and their theory as lived practice.

As systemic therapists and professionals, they saw the relationship between them and their patients as the basis for co-creating changes and comfort for suffering and resolving of problems, so the effectiveness of the work is realized depending on the stories that are created and told, on the ways of relating, on emotions and feelings.

When people tell stories, they have learnt to do it according to conventions, characteristics and rules which make the telling of the stories meaningful and coherent (Lang & McAdam, 1995), also, in living there are all these aspects put together in unified whole.

As a result, for effective therapies it is necessary to develop a wide range of grammatical abilities that are the ways of talking and questioning which determine how a single person relate with others and how these aspects affect that person in her life, including also gestures, feelings, emotions, attitudes, moral orders and beliefs. What is done during therapy by systemic therapists is to develop, enrich and enhance client's grammatical abilities and expand them through systemic story creation. Once therapists are entered their clients' grammar, they can begin

to co-work with them and co-evolve new grammars thanks to the creation of new stories through new connections and perspective. Taking into consideration a metaphor from Wittgenstein, Peter Lang and Elspeth McAdam (1995) claimed that entering the grammar is about learning to live in the city of people's worlds of stories, the stories are the city with all that living in it involves.

Being each person or each family a single culture, systemic story creation gives attention to the unique particulars of that person or that family sole story and connects their unique coherence; during this process, therapists act as resources. Moreover, systemic story creation provides a way of managing personal forms of the self-consciousness and emotions, because Peter Lang and Elspeth McAdam (1995) found that powerful emotions tend to create a universe rather than a multiverse. So, if there are strong emotions, it is more difficult to distance people from their own beliefs and single reality. As a result, the reflective process of creating systemic stories gives the space and opportunity of changing the worker so that she/he can do the job of creating new stories without the narrow constraints of the emotions and stories which are part of the worker's paraphernalia (Lang & McAdam, 1995). The position of not-knowing leads the process in order to engage in the systemic story creation.

The relationship between clients and therapists has a central role. Professionals work with their patients to create multiple stories, they empower clients to learn about ways of living and go beyond the mere solving of particular individual problem (Lang & McAdam, 1995), that is what Bateson called ability to learn to learn. People would learn about different contexts and situations, so that they become able to manage better their lives.

During the process of story creation, it is indispensable to look at what fits between stories lived out by parts of the group and those in the surroundings. This can be a way of understanding the form taken by problems, concerns and symptoms in the living system of the people.

The reflexivity of the team of professionals is important and useful as well as having a review at the beginning of a session about the previous one, to develop conjectures about the changes, since creating and evolving stories about change

give the opportunity to establish potential new meanings, new stories and new ways of living.

Furthermore, the network and interaction of stories is the focus of the work, since the situation that gives cause for concern is a co-creation of many people who are relating through a variety of stories and interactions (Lang & McAdam, 1995). From here the importance of working in a team: creating new stories requires a change in viewpoint, so listening to other professionals' reflections can move therapist's position and see point of view that she/he can't see alone.

Finally, therapists don't go into a meeting with people with a hypothesis or with a systemic story already prepared but it is in the process of conversation that they open up the frame for explanations and, together clients and therapists, move away.

The more stories a therapist has before, the larger the number of stories she/he can make sense of the stories hearing and co-creating. As a result, systemic stories guide the process of the co-creation of new realities in both stories lived and told during the process of an interview (Lang & McAdam, 1995).

Requests for the beginning of therapy

Every time that a request for therapy is done, and the first contact handled, everything that will be done by the worker will have an influence and will guide the direction that the work will take.

Of course, it is always essential to take into consideration the singular details of each requests, being each one different from one another.

During their careers, Elspeth McAdam and Peter Lang received requests for help that came from situations that involved power, discrimination or oppressive ways of living and many other problematics.

People usually ask for therapy because there is a problem in their lives, but a problem is not a problem until someone says it: the problem is brought forth in language and other people have accepted and through their acceptance confirmed that the issue at stake is a problem (Lang & McAdam, 1996) and since this moment there will be consequences for those involved in the situation that will become part of the system which is the focus of the work.

Problems often arise in those situations where those who are designated as problematic are under scrutiny. The forms of scrutiny are related to different societies and cultures and the ways in which they are related with each other (Lang & McAdam, 1996). Scrutiny may involve the definition by people exercising power about what is normal and part of the society and what is not and so excluded from the society. From here, the importance of the culture and the role of the society in which people live acquire a pivotal role and when problems are defined and referred for help, new dominations and exercise of power can overtake the life of the patients.

Consequently, ethics are central to every action Elspeth McAdam and Peter Lang dis or did not take during their years of work. Indispensable is beginning with respect and understanding of the context in which professionals operate and be careful and attentive to the expectations. It is helpful to consider why the referral has come to you or your context and to understand what differences it makes that the referral has come to your particular context (Lang & McAdam, 1996).

According to them, the request is seen as a gracious invitation done by someone to work with. The notion of gracious invitation is intended to be one that relates to the whole range of requests which any human relations professional may receive, no matter how complex, potentially fraught or unpleasant some aspects of the task arising from the request may seem (Lang & McAdam, 1996) and the response to these requests is to ennoble people, in the meaning and experiences that appear in the requesting conversation.

It could be possible that the request concerns a group of people, so Elspeth McAdam and Peter Lang (1996), in their work, decided that the referring person is the first, among many others they will meet, who has taken a new action to try and create a re-solution of the difficulties which people in the system have been struggling to overcome. It is the person who writes or calls that has a concern and it implies that that person will be the beginner.

It is also important to distinguish when the referrals are done by an external person who asks to see someone or when the family, couple or individual are referring themselves.

In the first case, it is useful to have a conversation with the referrer and talk about the referral, this discussion is really important to thank the referrer and show interest about the request. Then, there will be the referral meeting for explaining the way of work and clarifying the concerns and expectations of all people involved. During this meeting, another purpose is to understand who invite to the next meeting, so professionals can comprehend the significant people involved and the relation between the concern and the time. From here, a transformation of the problem into concern takes action.

In the second one, the procedures are the same, people who come are thanked for referring to that specific service and professionals, the relationships of the participants are discussed as well as the history of the event and it is necessary to understand if other people are involved in that problem, in order to invite them to the next meetings. Working with them, they assume that people are experts in their own lives and that they understand best who to bring to an initial meeting (Lang & McAdam, 1996).

First meetings

During the years of work together, Peter Lang and Elspeth McAdam met many times groups of people, whose members were all concerned about a problem, usually a child that was having problem at school.

Peter Lang and Elspeth McAdam (2001) defined the first meeting with clients as a meeting of those people who are the system of concern or the system in focus for the time being, involved in problem that a person is experiencing.

Another metaphor, referred to these first meetings, that they created is that of a blind date: the position that clients and professionals experience when they meet for the first time, since all people involved may be curious and uncertain but also intrigued, and they may have, at the same time, expectations and hopes.

There are similarities between blind dates and first meetings, they can be made up by various emotions and feelings.

They are also not something known beforehand, exploring them with an attitude of not-knowing (Lang & McAdam, 2001), referring to the uncertainties, doubts, mysteries that surround them and find ways to make them successful.

It is a situation that brings with itself questions, expectations, thoughts and fantasies.

According to Lang and McAdam (2001), when professionals meet an unknown person, as on a blind date, they often begin to make interpretations, judgements and assessments of that person, that are usually based on prejudices and assumptions. They found that they tended to have a series of basic premises arising out of cultural beliefs and practices, personal prejudices, professional training, moral positions in relation with certain strongly held views about life, assumptions about what is mentally healthy or unhealthy, beliefs about the way that families or other professionals should behave and emotions that are or should be felt as appropriate to particular situations (Lang & McAdam, 1995).

Moreover, in their practice, Peter Lang and Elspeth McAdam, whenever met people saw that meetings as meetings of people-in-culture because, even if they seemed/were people from their culture, they looked as any group of people as

having their own culture, each one with his own conventions, ways of talking, logic and ways of living. Among other characteristics, they gave attention to gender, race, religion, class to enrich the understanding of that people, and it was, at that time very and nobody used to do this, according to what Gail Simon told me. So, they approached the meeting trying to enter in contact with the singularity of people-in-culture with caution, curiosity and wonder.

The context of the first meeting followed a general principle, such as to start big and include all people who are involved in the case, in order to better understand the general context in which the problem raised. Furthermore, the conversation, the people in the conversation, their responses and the effect of the discourse on them create the context in which the concerns arise. It is important to consider also the fact that often the behaviour labelled as problematic may have strong societal or cultural beliefs at the basis.

The meaning of the behaviour and practices in the culture and how they relate to the legal system are part of the context in which the concerns emerge as a preoccupation and need for further action (Lang and McAdam, 2001). Having at the beginning a large group of people allows that everyone can be heard and can hear the others. In their experience, Elspeth McAdam and Peter Lang found that it could be useful to create a new context, so the behaviour acquired a new meaning and a solution of the concern became possible.

In these cases, it is important to highlight that the aim of the contact is for exploration of the concerns of those who have come to the meeting and the purpose of mutually finding the best way forward for the future (Lang and McAdam, 2001). Also, from the beginning it is essential to be aware of the different interests, obligations, duties of each participant.

The first meeting should be seen as an exploration of multisystem interaction (Lang and McAdam, 2001) and private themes needs to be avoided, because the right context to explore them would be a consultation proposed to the family at the end of this first session when future plans would be made.

When the first meeting regards families, couples or individuals without other professionals, the exploration of the context and of the relationship remains the same. For these, Peter Lang and Elspeth McAdam (2001) took the concept of context markers from Bateson, that are those of time, place and definition of the relationship and, then, they added a fourth one, the content.

The definition of relationship as a marker of context consists in welcome and thank people for coming, it is important that the therapist introduce himself and clarifying the role of the other colleagues in the room. Peter Lang and Elspeth McAdam had always explained that there could be breaks of 10-15 minutes during the sessions to have some discussion and to make the point of the situation. There could be also discussion with all the people present or between the therapist and his colleagues.

In the introduction, everyone in the group is invited to introduce himself by name and to describe their role in relation to the referred person (Lang & McAdam, 2001). Then, all of them arrive at the understanding of how long the meeting will be, usually an hour or an hour and a half. Time is important also as a metaphor of new beginnings, new reflections and new ways for looking at the future and for co-creating new meanings.

Last but not least, the aims and the purposes, such as the content of the meeting, that is understand what happened before the consultation and the idea everyone had regarding the problematic or symptomatic behaviour. All people need to have clear the level of confidentiality involved and what was public or private, because they belong to different contexts and relationships.

Once the contract and thus the context has been set and everyone introduced, it is useful to think about this meeting as a meeting to understand the concerns of all those involved, including the context in which the concern arises. By giving meaning to the concern - both the behavior causing the concern and the response to the behavior - the meeting turns into a re-solving meeting (Lang & McAdam, 2001).

Moreover, these first meetings should be a very different experience for the people involved in order to facilitate the change, the experience itself is seen as a way of

participating in the flow of events which surround us (Lang & McAdam, 2001). So, experience is a phenomenon socially constructed through conversation, and it is from this concept that the process of questioning become important: people that reply to questions put emotions, relationships and meanings in the answer, so, doing this, they experience the life. Questions are essential not only to give information to the therapists but also to the other participants. Through questions and answer it is possible to comprehend similarities and differences, beliefs and the coherence of the system of a single individual emerge.

Describing a situation, people can experience it and give to it a new meaning. While these changes take place, other characteristics and aspects can change.

During the work with clients, Elspeth McAdam and Peter Lang found useful to change the frame of negative sentences in more positive ones and, also, to look at the new possibilities that the future contains, doing this it is possible to lay the groundwork for alternative way of acting and new meaning about the initial concern that encouraged the family to come to consultation.

Hopefully, at the end of these first meeting a small part of the story had already started to change and new meanings and connections among the people involved might be created.

Future dreams in present living

Elsbeth McAdam told me how Peter and she developed this idea: they were coming back from a workshop in Sweden and they were on the train, suddenly they started to interview one another. Peter said to Elspeth: "Now you are fifteen years older, what are your dreams?", so she replied: "My dream is to be in Africa working with people within the communities, helping them, raising self-esteem and motivating them.". The next Saturday, she received a phone call from Eduardo Villar, with whom they were working at that time, asking her and Peter to come to Colombia to help him with street children because of new government rules. Having done the dream two days before, they organized the travel and went off to Bogotá to give assistance, since they strongly believed in their dreams, in what they wanted to do and, in their ability to see the context and act. In Colombia, they spent a lot of time working with the church and other international organization to improve the situation and find a solution, in this way, they had the confirmation that the work with the dreams really work.

Early in their work both Luigi Boscolo and Gianfranco Cecchin focused their attention to the future questions that can be made in therapeutic processes.

Future questions evoke a different map of the family for the family. These questions are transformative and can fit themselves to many family themes (Boscolo, Cecchin, Hoffman & Penn, 1987), in fact those queries can be referred to separations, to existential topic or to more common situations and they create new possibilities for the family either in the session or in the everyday life.

According to this idea, the future influences more the way in which we live in the present than anything that happened in the past (McAdam & Lang, 1997).

Dreaming in the future during a therapy session give the chance to explore and discover, changing the meaning and enhancing the richness of the ongoing life.

Moreover, the end is not, as it were, in the future, but forming the present, the future is in the here and now creating and in-forming the present (McAdam & Lang, 1997).

Events acquire and grow into their oceans of meaning as they are lived into the future: it is into the future that meanings are created and emerge.

Systemic therapy brings the future or rather, many possible futures into the present and allows clients to choose the ones they prefer (Boscolo & Bertrando, 1993).

During their years of psychotherapy work, Elspeth McAdam and Peter Lang used this technique in conversations with sexually abused children and adolescents, in situations in which these people tried to cope with the consequences of violence and mistreatment. Regularly, they asked: "What are your dreams and hopes for the future?" and the conversation slowly moved from descriptions that contained "Them and those" to phrases like "me as...".

Dreaming conversations are a way of living in the world of the imagined such that it creates from within their own grammars the pathways to their real-isation (McAdam & Lang, 1997). By creating these stories and pictures, abilities, skills and possibilities emerge, and it is possible to design many positions, many roles, many situations in life.

After developing this idea, in their practice, they decided to abandon the neutrality of certain questions in order to talk immediately about hopes and dreams, changing the language that patients habitually used, their emotions and the focus of their attending. Transforming the conversation is also a way to re-oriented the conversation and to by-pass the negativity of the problem, taking into consideration Wittgenstein's notion of emergent rule language games: language games in which the rules of the games are re-established, reconstituted through the process of participating in the game (McAdam & Lang, 1997).

Furthermore, one of the most important change is linked with the emotions of this type of conversations: through the language of dreams and hopes, people hear themselves talk about in a total different way, they change emotionally as well as the others around them express different emotions of concern and care for a positive future, bringing the conversation into new patterns of relationship. It is clear how this technique makes changes at both relational and contextual level, valuing the power of imagination, fantasy and creativity.

Using this technique, it is important that the dream takes place a long way ahead, between ten or fifteen years, in this way a person is free from problem-solution thinking and can really dream the future in a way that transcends the problems of

the present (McAdam & Lang, 2009). The stories could be unrealistic, creating seemingly impossible situations, in this way, the dream gives freedom. Moreover, people always succeed because some aspects of the dream were fulfilled. Therapists have to locate people in the future using present tenses, so they begin to live the dreams as if it was happening (McAdam & Lang, 2009). What helps in locating is questioning details of future living.

Dream talk generates hope and produces connections to the life, also this method enhances the possibility to be and act differently since, during dream talks, patients become agents of their own actions.

An example is described in the book *Appreciative work in schools* (2009) and concerns a group of students that Elspeth McAdam and Peter Lang were meeting: the members of a class had lost two mates in a car accident the previous summer, so they started to dream about the future, how their lives will be in ten-fifteen years and, after sharing a rich variety of lives they liked, one of them said: "This is strange. It is different now talking about the death of our two friends last summer. Since we are talking about the way we went on to make good lives in the future, we can cope more easily with what happened – we know that we were able to transform the sad events into something good. So, it is much easier to talk about what we experienced and get a better way to see it." (McAdam & Lang, 2009).

Linguagrams

People live in stories and change through the story they told.

To better understand and examine people's stories is necessary to know people's rules and grammar, notions introduced by Wittgenstein.

The term rule describes people's knowledge of how to create and connect utterances in episodes of conjoint actions (Cronen & Lang, 1994). According to Wittgenstein (1953), the rules that persons use to create an episode are the grammar of that episode and those who bring to bear in an episode are what we know of that person's grammatical abilities. So, rule and grammar refer to words, phrases, emotions, gestures and patterns of behaviour.

These concepts can be the starting point to construct a Linguagram for clients, so that when trying to help someone we can begin to understand their meanings and actions (Lang & McAdams, unpublished-a), that is exploring their grammars.

Doing a Linguagram, it is necessary to use the technique of mind-mapping round a phrase or a word, which is the centre of the focus of the exploration, that the patient or the therapist wants to better understand or makes sense of.

It becomes a discovery of associations and connections, in this way the associations and the meanings of that word are brought forth (Lang & McAdams, unpublished-a).

Another reason to do Linguagrams is that they give a different point of view of someone else's story and the questions change the hierarchy of the stories constructed upon that word. It is important that this activity is a collaborative project, built with the client: the spaces dedicated to reflecting and create association are part of the therapeutic process.

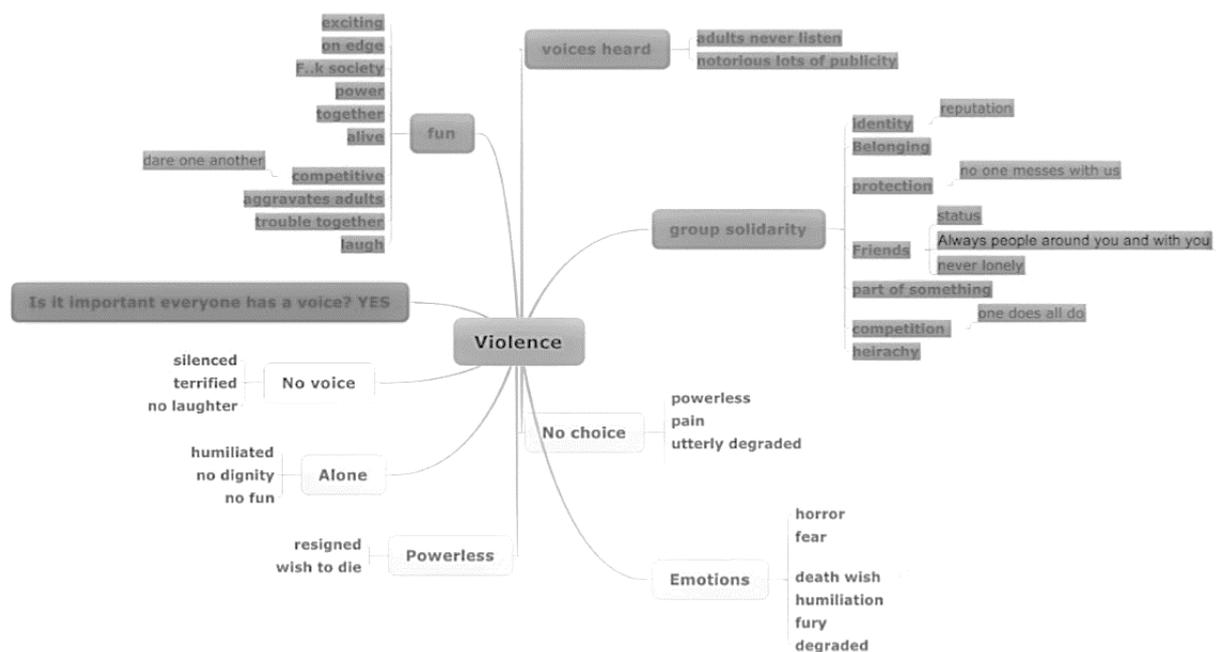
All that they do is explore and expand people's grammars (McAdam & Lang, unpublished-a), so, through this method the specialist knowledge isn't imposes on others.

During all the whole career, Peter Lang, Elspeth McAdams and many others used the Linguagrams in a large number of different contexts, an example can be given by the story of the skinheads, which Elspeth McAdam told me personally.

Many years ago, a group of skinheads that seemed to be come out of the film "A Clockwork Orange" was walking down the street and crossed a 70 years old lady. Suddenly, they decided to rape her, and then she nearly died: she was in very bad conditions. The members of this group were about 14 years old, so they were put in juvenile's prisons and when they turned to be 16, they had to be assessed to comprehend if they could come out of the prisons or if they would go to another prison.

Elsbeth McAdam was asked to work with this group and she decided to see them as a group because they acted as a group and it would be important to better understand the actions and thoughts since the strong group identity had emerged. During all the period in prison, they never showed any kind of regret or little signs of change, as well as, it seemed that they didn't completely understand what they had done.

With the prison officers behind the one-way screen, she entered in the room and sat on the floor together with these young boys and started the conversation to engage with what they had done. For all the morning, they went on asking questions and expanding the story, making a big Linguagram on the board, starting from the word "violence", such as the way in which they defined what happened. Then, they started to examine the moral order and grammar around the meaning to be a group, the solidarity of the group and a lot of characteristics came up: the identity, the sense of belonging, feeling powerful, they told also that this was fun and that their voices were heard. The emotions that they experienced in that moment were "enjoyment", "fun", and "energy", so it became evident why they didn't feel remorse: it wasn't part of the grammar they showed.



McAdam, E., & Lang, P. (unpublished-a). Linguagrams: An ocean of meaning in a drop of grammar.

According to Elspeth, the morning was plenty of laughs, playfulness and many ideas emerged. After lunch, when she asked: "What do you think she felt like?" the atmosphere totally changed, they waited minutes before giving a response, maybe they were scared and terrified because, for the first time, they actually realized what they have done from her perspective. They began to tell a new and totally different story, with its own grammar and, for this reason, they could be able to manifest remorse, sadness and horror for what they did since from this point of view there was place for opposite moral orders and emotions.

From this story, it is possible to understand also how moral orders may obligate or prohibit people from doing certain things that merge as a consequence of intentionality and relational context (Lang and McAdams, unpublished-a).

Appreciative Inquiry

Appreciative Inquiry (AI) is a new model of change management, uniquely suited to the values, beliefs, and business challenges facing managers and leaders today (Coperrider and Whitney, 2005). In their work, Peter Lang and Elspeth McAdam were inspired by this technique and used it to explore people's lives focusing on the best points of their stories, what works and what gives a sense of accomplishment to them. It is a generative and collaborative process where people in relationship join to discover abilities and values in these treasured episodes and dream a future in which we live these values (McAdam and Lang, 2009).

Appreciative Inquiry is about the co-evolutionary search for the best in people, their organizations, and the relevant world around them (Coperrider and Whitney, 2001). Appreciative Inquiry involves the practice of asking questions that strengthen a system's capacity to apprehend and increase positive potential. It could engage hundreds of people. In Appreciative Inquiry, the task of intervention is directed to imagination and innovation; instead of negation, criticism, and diagnosis. Principal characteristics are discovery, dream, and design. This technique seeks, fundamentally, to build a constructive union between a whole people and the massive entirety of what people talk about as past and present capacities: achievements, assets, unexplored potentials, innovations, strengths, elevated thoughts, opportunities, benchmarks, high point moments, lived values, traditions, strategic competencies, stories, expressions of wisdom, insights into the deeper corporate spirit or soul, and visions of valued and possible futures (Coperrider & Whitney, 2001).

The aim of the interviews is not to get answers but instead to create stories, to value people competences, to produce energy and to build connections and to look to the future. It is a moment of collaboration and cooperation within the group of people. Elspeth McAdam and Peter Lang decided to use this technique especially with their work in schools.

The effects that appreciative inquiry can have on people are countless, it has many dimensions that grow thanks to the creative power of the language. The focus is on

affirmation, pride, appreciation, confirmation and it generates various possibilities of cooperation and commitment.

Through the appreciation, people feel themselves valued, consequently they feel better in the relationships and, as a result, they become more confident and innovative. People learn faster from looking at what they do well as the skills needed are already there (McAdam and Lang, 2009), in fact the major focus is on abilities and skills that are highlighted during the dialogue.

Ability spotting is another process that is part of the way in which they work with Appreciative Inquiry: when they questioned they became "skill, talent or ability spotters" helping to grow we-identities (McAdam and Lang, 2009). It consists in naming these resources, writing them on post its and sticking them on patients, particularly with children, in this way, what is written on the post its became as label and part of their identity.

During the interview, it is indispensable to keep questioning the details of the stories to explore people's grammar of abilities and see how many other abilities are hidden: it is in the details that experiences and skills are seen and lived.

The processes of witnessing and participation in the appearance of a new identity has a great important, for example, children attested in front of teachers and parents that he will act according to the new emerged abilities, these people were witness of this affirmation.

Talking about good experiences rather than talking about problems gives children and parents and teachers a picture of what to focus on and by spotting abilities these become resources that can be used in other contexts. They become part of a new emerging "we-identity" that the child will then more likely act into (McAdam and Lang, 2009).

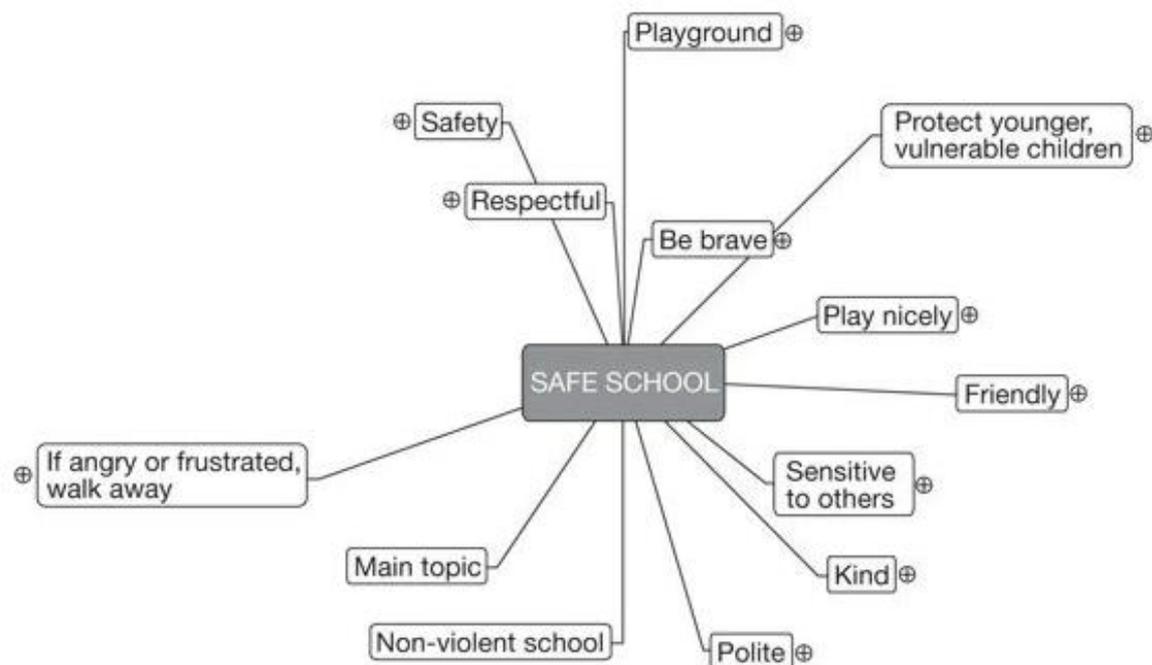
What really attracted of the Appreciative Inquiry is the ways in which changes begin to happen: using this type if questioning people tell they find, not only does the problem disappear, but that through the experience of enquiring appreciatively, they spontaneously develop new ways of relating and dealing with problems, dilemmas and difficulties (McAdam and Lang, 2009).

Elsbeth McAdam and Peter Lang (2009) coined the phrase every problem is a frustrated dream, so therapists should work with dreams and not with the problems. What is to do is imaging that dream came true and then guiding the conversation back to the present.

To give an example, during a work in a school in which there were some episodes of violence, a head teacher expressed the desire to have a non-violent school, starting from this point, with the word non-violent, the notion of violence is still present, so it is necessary to go beyond it and create free associations of positive images and possibilities.

By doing this exercise, the principal word that came out was “safety” and from it, the teacher began to describe an environment with respect and politeness, two keys concept that could be explored through appreciative inquiry.

It was indispensable to reframe the initial concept of non-violence to find a positive way to create the context for new possibilities.



McAdam, E., & Lang, P. (2009). *Appreciative work in schools*. Chichester, England: Kingsham Press.

During the years of their careers, both Elspeth McAdams and Peter Lang received invitations from schools all over the world, including England, Sweden, Denmark, Colombia and many others. They always work with schools with different requests that gave them many opportunities for learning and growing professionally.

What had come to the fore in all these schools was that teachers found useful to keep the language positive in all the contexts in the school, in the classrooms, in the teachers' room and in the playground (McAdam & Lang, 2009).

It is also really important to tell positive stories to the staff or to the class to avoid negativisms and criticism. Moreover, it has been demonstrated that particularly in preschool, setting up rituals could be a very useful way to create a safe and warm environment for children: for example, a teacher created a corner in her classroom where she lit a candle every morning and started the day with each little child telling the group of something they had enjoyed or had made them happy the previous day and one thing they wanted to do this day. She also got them to sing a song (McAdam & Lang, 2009). She wanted to encourage them to talk each other's about themselves and enrich their grammars listening to other's experience, stories and dreams.

Coordinated Management Theory and Circular Questions

Vernon Cronen, Peter Lang and Susan Lang wrote together a paper (2009) in which they described the relationship between the Coordinated Management Theory (CMM) and Circular Questions. Both are based on the ideas of language and meaning theorized by Wittgenstein and on a systemic perspective and understanding of social interactions.

The Milan Team originally developed Circular Questions, in which each of the interviewer's questions is clearly connected to the previous response. The systemically oriented professional explores grammars of action by using the actual terms employed by others in order to understand how words, phrases, and nonverbal behaviours can be sensibly connected in participants' use (Cronen et al., 2009). The Milan Group used key elements of a response to do the next question rather than using another expression usually used by the interviewer. This technique is important because it is necessary to know how grammatical abilities and connection works in a system before reframing and moving to change it.

Another essential aspect is the time, according to Dewey (1922) every utterance has a past, a present, and a projection in the future. In Circular Questions, time can be used to compare past and present or to orient the query on future imagination continuing the present events or to detach from them.

Moreover, there can be connection among grammatical abilities of different stories and circular connection can refer to the position in the communication system from which a person speaks and listens, and to the position into which they invite other(s) (Cronen et al., 2009). Also, the position from which a person speaks invites the other people to position themselves in the system.

The CMM heuristic model direct the inquirer to a temporal, joint action perspective and each behaviour is understood to be creating affordances and constraints for the next, while reflexive developing the abilities persons use to respond (Cronen et al., 2009). This model provides a way to put all the phenomena in a temporal place and context of communication and to identify some missing data. Lastly, it can help to organize data into systemic hypotheses showing relationship among data.

In order to analyse the process of a conversation, the interviewer needs to have a useful account of an episode and the goal is to produce a short but critical part of an entire conversation. Through this model, it is possible to analyse in depth communication practices.

In CMM, people who tell stories, so in conversation, bring to bear relevant abilities. These stories contain lot of details of lived experience and can include projections in the future.

Furthermore, CMM takes the position that all human action is moral action. That is, the abilities persons come to use have a normative force learned in conjoint action (Cronen et al., 2009). In the analysis, CMM uses eight terms to describe different type of moral force and are important to understand a person comprehend conditions and anticipates responses. For example, when people describe their action as required, the description "obligatory" is used while when the actions are free and chosen among others are "legitimate" alternative ways of acting, perceiving and anticipating.

The CMM heuristic models are hypotheses about how communication patterns are constructed in action and communications patterns are seen as co-evolving relationship of people's abilities in joint action (Cronen et al., 2009).

To conclude, both CMM and Circular Questions explore the connections and the coherence inside the stories that people tell and consider their future orientation, they are dynamic models and underlie the idea that there is movement and change in a communication system. Moreover, these two techniques analyse people's grammar and the responses to interviewer's questions.

Also, Peter Lang and Elspeth McAdam (2007) have developed techniques that they call "ability spotting" that works well with Circular Questions and CMM.

The sense of morality

Every action taken is taken as a consequence or in coherence with the moral orders of the participants: all of us have multiple contextual beliefs that may come from society, our cultures or religions, the family, peer group and our own life experiences, as well as many other sources (McAdam & Lang, 2009).

According to this concept, when people act on specific situation, these beliefs will have an influence on what they do. These influences are people's moral orders and drive everyone in his actions.

Peter Lang and Elspeth McAdam had the idea that people live stories which guide people's actions, make up everyone's sense of identity and determine what is forbidden to do. So, everyone has a morality in the story and stories which he leaves out in the moment-by-moment interactions with each other (McAdam & Lang, 2009).

In this process, it is better to focus on abilities and skills that someone has rather than on mistakes and learn from them. It creates a confidence to use abilities more frequently and in various contexts., it raises self-esteem and it increases the awareness about the context and the relationships that people have around them.

What may make change possible has to do with the connection between people's reality and the stories that they live. It is necessary to connect them with some morality in their stories, keeping a position that makes it clear that what they did is not acceptable and did not fit with the culture of the society in which they live.

Looking at the morality, it is possible to develop a sense of potential responsibility, in order to make people more responsive to act in a different way. It has been discovered that unless intentionality and morality are brought into awareness through language, it is difficult to change behaviour and relations among people. Another characteristic that is indispensable for the

transformation, is the consummatory moment, such as the moment in which the intentionality is realized.

During their works in schools, Elspeth McAdam and Peter Lang used these concepts for dealing with children who had been bullied. For doing this, it is important to make sense of behaviours and restore the dignity of the children. The intentionality, the moral orders, meaning and the emotional narrative that was experienced or being lived at the time of bullying needs to be brought into language and understood. The consummatory moments also need to be seen and alternative ways of achieving them explored (McAdam & Lang, 2009). Usually, it is done by mapping the episode of bullying, in order to have a complete view to examine.

An example could be that of a 16 years old boy that verbally abused and bullied a black youth, during the discussion in the classroom the same boy replied to the question about the most humanitarian person with Nelson Mandela, this opened a discussion about Mandela's brilliance and integrity and then about his beliefs about people of different culture. Using Appreciative Inquiry racial and gender themes were explored, and this boy's moral order changed.

Invitation and dignity

During a conversation with Søren Hertz, emerged the concept of invitation, for him, it was one of the strongest ideas that he learnt from the KCC and that has still an influence on his work.

The notion is connected with different kinds of behaviour related to emotions that can be treated as invitations. In particular, emotions are an invitation to someone to do something (McAdam & Lang, 2009). In these cases, emotions contain moral judgement within the invitation to the person they are inviting to act.

The concept of invitation is strictly related to that of dignity. It could be said that understand the invitation that a person is offering is a process for dignifying people.

For example, anger could involve a story of a suffered injustice, violated dignity and humiliation like for the case of a young child with a diagnosis of attention deficit hyperactive disorder (ADHD) that in classroom lost the control and in the meeting with teachers, psychologists and parents asking him what he was feeling, he answered “angry, angry, angry” and then he explained that his emotions and actions were towards his parents that were always embarrassed by him, his teachers that were never polite with him and his classmates that ignored him most of the time. Consequently, his behaviour was an invitation to all these people to change the idea that they had about him and starting to treat him fairly.

In conclusion, to deal with these situations, it is essential to focus on what works in the life of the child and using it as a lever to change unwanted behaviours (McAdam & Lang, 2009) and the problems have to be challenged and managed in a different way. It is also indispensable to keep in mind that naming undesirable characteristics could create identities in people, what could be done is understanding the emotions and help people to put the invitation into words, so it can be taken on and solved.

The above suspicion/beyond risk interview

Elspeth McAdam and Peter Lang worked many times with situations of sexual abuse and violence. They met a lot of children who were suffering and expressed their symptoms and their discomfort through their bodies: they couldn't express verbally what they were going through. They were all children that would tell something but, as soon as, you tried to take social action they withdrew what they had said and thus became trapped and would go back to the prior situation where they were no longer protected (McAdam & Lang, 2006).

From these types of situations, they started to reconsider how to manage these complex cases, questioning about how to hear the voice of the child, how to protect him but at the same time to keep him in the context where they belong and were loved, how to bring forth parental competence and how to create a safe and protected family life style with a future to look forward.

What emerged most of the times was the ambivalence that those children felt towards the person who committed the violence: this person was part of the family so, the child loved and hated her at the same time and did not want to break up the family.

Starting from these cases and thinking about how connect with this ambivalence and how create a dignifying relationship between perpetrator and victim, Elspeth McAdam and Peter Lang developed an interview called the above suspicion/beyond risk interview. According to McAdam and Lang (2006) this interview is very attentive to: looking at what is the total context in which the child lives, how to create a context of protection for the child ideally within familiar relationships, making sure that the child is believed and heard by the non-abusing parents, encouraging the emergence of the mother's competence, helping her to cope with cope with the complexity and the confusion she could feel and how to create a situation where the person who did the abuse is above suspicion for all future actions.

In any situations, Elspeth McAdam and Peter Lang called anybody within the child context that might be relevant and useful, and all together talked about safety.

At the beginning, they used to telephone to the parent and started to bring out characteristics of good parenting like caring and loving parents to recall their identity concerning their role.

At the meeting, they talk about creating a context of safety and protection for everybody and, in particular, they were very attentive to the men present in the situation because research, society and professional tend to put them under suspicion, so, it was necessary to explore these dimensions every time, clarifying that the aim was the need to establish a context in which they can behave in the future that is totally above suspicion (McAdam & Lang, 2006) to protect everyone involved.

In these interviews, it is very important that the conversation remained at the protection level, very specific and detailed, since it is essential give space to the process called visualizing the details: the more you visualize, the more you have actually done it (McAdam & Lang, 2006).

Few questions were asked of the child, but the attention was to their nonverbal communication, oscillating from times in which they were tense to other where they were relaxed.

The focus was to know what happened and on parents' care taking, talking about how people can be above suspicion, exploring all the behaviours that could be implemented for the child's safety. Children, hearing the conversation with details about their future safety, could give up with their symptoms because they felt the protection.

Chapter 3: After the Kensington Consultation Centre

Peter Lang Honorary Doctorate

Peter Lang was awarded with Honorary Doctor of Science on the 27th of March 2015 at the University of Bedfordshire in recognition of his contribution to training and development in the field of the systemic therapy.

Many colleagues of Peter Lang wrote letter of recommendation to make this award real and to support him and I could read some of those thanks to Gail Simon that shared them with me.

People had to respond to eight questions:

- In what capacity you have known Peter Lang and his work and for how long?
- How you see his work as having influenced the development of the systemic and professional practices with examples?
- How members of the public have benefited from his work with examples?
- What you have observed about him in a personal capacity and a professional capacity?
- What practical, theoretical and philosophical contributions you see him as having made and how?
- What creative, innovative or courageous contributions you see him as having made and how?
- How would you describe why his contribution can be described as outstanding?
- Why you think Peter Lang is deserving of the award of an honorary doctorate?

Elsbeth McAdam as his main collaborators for 25 year, described Peter Lang as a skilful therapist, a wonderful reflector and connector behind the screen, somebody uncompetitive with the ability to join thoughts and to think about practical applications of theory. According to her, he had an incredible capacity to listen to the other who felt valued and understood when they talked to him, and he developed together with other colleagues many theories to enrich the systemic

thinking. For her, Peter Lang deserved to be awarded for his wisdom, humility, and brilliance and for connecting open-mindedly philosophy to practice.

Søren Hertz who had known Peter Lang for many years and was his supervisor. For him, the concept of problem behaviour as invitations and the introduction of the work of Gregory Bateson in the field were Peter's most innovative contributions. According to him, when Peter was the main speaker in a conference in Denmark he did a speech that should have had a Nobel Prize, so, for this reason, for the ideas of dreams and appreciation, as well as, for the contribution in the field, he had to be awarded.

Peter Stratton stated that Peter Lang had a significant impact on bringing an international input to systemic family therapy in England; according to him, Peter had a remarkable capacity for rigorous thinking which was at the same time highly creative and an Honorary Doctorate would be an appropriate and fair recognition of his contribution and of his personal qualities thanks to which he got the success he had.

Sheila McNamee, a university professor of communication theory in the United States and external examiner for more than five years in the KCC affirmed that Peter's biggest contribution to the field has been his uniting of various scholars and practitioners, each coming from different fields, but sharing a common, systemic vision of the social world. For her, Peter was a most deserving candidate of such an important recognition having been an inspiration for many people, and, she believed that are not people who can inspire and transform the way we think the social world as he did.

Kenneth and Mary Gergen wrote in their letter of support that Peter Lang's teachings and the ways in which he realized these teaching, in his sensitive and caring relations, were vitalizing and inspiring for so many people. They had known him for more than twenty years both as professional and as friends and they described him mentioning is quick and creative intellect, his warm and caring ways of relating, and his capacity to help others to realize their professional dreams. For all these reasons, he deserved the honorary degree.

Peter Lang Festschrift

On Saturday 27th June 2015, at the Postgraduate Centre of the University of Bedfordshire, a special celebration day was arranged in collaboration with Friends of KCC and the University of Bedfordshire in order to celebrate Peter Lang's work and contribution.

During this event, lots of people, among which there were colleagues from around the world and students trained at the Kensington Consultation Centre, shared learnings, stories and presentation in order to discuss about the many ideas that Peter Lang developed and how he inspired a lot of people during his whole career. Gail Simon shared with me some of the presentation discussed that day by some important KCC colleagues and visiting professors and thanks to them and the videos on YouTube I collected some memories of the celebration.

Dorti Been presented a map with the meanings that Peter Lang brought into her life, he told how her had known Peter and other members of the KCC during an entire week of training in summer in 1989. According to her, it was a totally different experience rather than others she had done in her life: for a week it seemed to be in living theory. She maintained the contact with them and organized a lot of seminars and workshops in her country, where Peter Lang inspired and influenced her colleagues.

Vernon Cronen started with a quotation that took from Peter "I can take that on boars" which borrowed from him and, then he remembered their common colleagues Barnett Pearce and Gianfranco Cecchin that certainly would have been there to and talked about memories and connections with Peter during the years in which he was visiting professor at the KCC.

Nikos Tzanos, from Athens, Greece explained how Appreciative Inquiry, dreams, language and future orientation, that had learnt from Peter, changed his way of work.

Eduardo Villar started his presentation with a piece of music because, for him, Peter and the music are always together, he described Peter as a generous man and he mentioned a lot of memories, showing the most important passages in his life lived

with him. He talked about Sistemas Humanos, the centre that he and Peter founded in Colombia in which there are both consultations and training courses and how the meeting with Peter and his ideas about constructionism, possibilities and his curiosity had a large influence both in his life and in his professional career.

Smaro Markou remembered all the time she witnessed Peter Lang working as a trainer since 1999 until 2010 during workshops, summer schools and training programs and then she said that the most important thing she learnt from him is to welcome and celebrate the unexpected, as an organic element of life and, then, she explained how the differences of the systemic approach rather than the other life changed her perspective.

Benedicte Shilling described her connection with Peter from 1986, since he was her mentor and supervisor, she recalled the summer schools she attended for 15 years, the Dream Team Group of Copenhagen and the workshops in this city along the years in which they did a lot of thing and shared a lot of ideas. Both Peter and Susan Lang became for her friends and part of her social family.

Friends of KCC

Friends of KCC is, according to what Elspeth McAdam and Gail Simon said to me, a membership organization that organize workshops in central London with people within and outside the community of the Kensington Consultation Centre.

These workshops, organized one every two or three months, are very low cost and are not only a learning occasion but also a social gathering opportunity. In fact, they are always very well attended.

The Friends of KCC have a personal website that is <http://www.friendsofkcc.co.uk/>, where in the main page is possible to read about them: they are a collective of volunteer who co-ordinate and work together for the purpose of arranging events such as training and professional development. The aim is that of keeping alive the values, ethics and practices associated with the Kensington Consultation Centre. They have also a mail address for people who want to join the group.

There is another section dedicated to workshops, in which they write the details of future seminars. Usually they establish as a limit of fifty participants at each workshop, to participate it is necessary to fulfil a booking form and pay. The cost is around fifty pounds and seminars last all day long, from the morning to late afternoon.

In December 2016, Friends of KCC arranged a special event coherent with Peter's approach, the aim of the meeting was creating space for people to be together in the community and to share stories of appreciation about Peter Lang. Of course, the commemoration was different from the Festschrift because there were not presentations or speeches. This event was free and lasted three hours in the afternoon.

I asked many times to different people and member of this organization to talk about it but, unfortunately, I had never received a response from anyone of them. It would be interesting to hear about how the idea to create this group came about and how they maintain the link with the ideas coming from the Kensington Consultation Centre also because many members of the Friends of KCC were students or professor there, so they could tell me something more about the experiences.

Peter Lang Foundation

In February 2013 Benedicte Shilling together with other people create this website decided to create a website to honor Peter Lang.

According to what Simon Burton said, during a visit to Peter and Susan Lang at their home found a very sad situation: everything was taken away, it was very tragic, so, they decided to do something for them. They created the KCC foundation to try to raise some money and help him during the period of his struggle with the Parkinson's disease. In April 2017 the Foundation was closed and Peter Lang Systemic Community was created.

Peter Lang Systemic Community

With the closure of Peter Lang Foundation, these people decided to create another website, a community (<https://peterlangsystemiccommunity.com/>) in which anyone can subscribe and upload papers, videos or pictures to keep Peter Lang's memory alive.

Simon Burton told me that, during the last period of his life, Peter Lang realized that he had not written so much, he had spent too much time working and his fear was that he had left behind a large number of stories but anything else. So, he asked to do something to keep his memory alive and anything would be forgotten. This is how the idea of creating the community came about.

The aim of this virtual community is to create a platform in which anyone can read, explore and preserve documents and contributions that Peter Lang offered during his entire career and lifetime to the systemic approach.

Everybody can register on it and have access to all the published material. Moreover, it is possible to get in touch with other member exchanging private messages or participating to the chat forum section.

The Pink Practice

During a skype call, Gail Simon presented me the Pink Practice, that she together with a colleague founded. It is a project about systemic counseling and psychotherapy for lesbians, gay or transgender.

When they created it in the '90s was an important development because there was nothing like this before, and the ideas learnt in the courses done in the KCC helped and pushed them in creating this project: social practice using social constructionism model.

The Pink Practice was established in 1990 in London, in response to requests from lesbians, gay men and bisexual people for counsellors who were lesbian or gay themselves and would be familiar with and positive about sexual orientation and lifestyle choices.

In the website www.pinkpractice.co.uk is explained their way of work: the therapy they do is conversational, based on a relational model of therapy that includes: systemic, social constructionism and narrative therapies.

They see individuals, couples and families according to the issues presented by the patients and they deal with, for example, relationships patterns, social confidence communication in relationships, coping with sexual abuse, sexual problems and many others.

Murmurations: Journal of Transformative Relational Practice

Gail Simon told me that some of the students from the Kensington Consultation Centre started a new journal, called "Murmurations: Journal of Transformative Relational Practice", it is open access and free. Everyone, including KCC scholars and non, can read the articles in the website <http://murmurations.cloud>.

It is a journal for systemic social constructionist practitioners and researchers, engaged with a dedication to social responsibility in education, therapy, social care, health and organizations.

Murmurations: Journal of Transformative Systemic Practice welcomes contributions from systemic and relationally attuned practitioners who want to share and explore relational practice from within the doing of those activities (Simon, Pedersen & Day, 2017). The authors wanted reflexive practitioners to feel entertained and enthused by the journal and professionals aware that can contribute to the furthering of the profession with their stories coming from different contexts.

According to Simon et al. (2017), this is an inter- and transdisciplinary journal, as professionals concerned with living systems, everyone has much to learn about relational know-how from across the fields of education, therapy, organization, leadership, community work, social and health care.

From here, the name of the journal, because nothing shows relational know-how in action if not murmuration: a group of birds swooping in silhouette in the sky, these

birds move fast and together, always coordinated. Moreover, birds in murmuration move through and with air currents and different climates that are also part of a dynamic out of watcher sight.

Murmurations: Journal of Transformative Systemic Practice is a site for resistance and resilience. We need to create opportunities for learning from the conversations in our everyday practice and with our dialogical partners (Simon et al., 2017). Old ideas need to be reframed, new thoughts need to emerge and new connection with theory and practice should be created.

Ethical practice must be taken in consideration in the context as well, including culture, language, relations and so on.

In this journal, according to Simon et al. (2017), the writer or writers show their many selves across the different contexts of their lives: there is no profession without professionals; and there is no professional without rich experience from both within and outside of their work. The writings in this journal then showcase first-person experience and learning from within the living moment of practice as well as from other parts of their lives.

The way in which the articles are written in a dialogical writing, follow the attempt to speak with, not at, the reader.

The founders of Murmuration decided to leave the journal open access as part of a political movement whose aim is to democratize professional and academic journal, in order to have online free material according to the belief that knowledge should be available to all who do practice and research.

Professional Doctorate in Systemic Practice

The doctorate established by the Kensington Consultation Centre continue because the University of Bedfordshire took over the program.

According to what can be read on the website page of the course (www.beds.ac.uk/pspd), the Professional Doctorate in Systemic Practice provides opportunities for developing and researching sophisticated systemic ways of working and for creating exceptional, relational achievements. It is a PhD level doctorate by research that invites inquiry into all the areas of systemic practice.

The Doctorate has national and international presents and maintain the reputation for systemic innovation and excellence in the domains of systemic theory, practice and research inherited by the original course designed by John Shotter, Peter Lang and Martin Little.

During the whole course, students will be supervised by greatly experienced systemic practitioner within the University and have consultations with members of the international systemic community.

The Professional Doctorate in Systemic Practice is a part-time program with two years of regular meetings and up to five years to submit the final thesis.

Learning meetings are four times a year in Luton plus the annual Bedfordshire International Systemic Summer School.

The doctorate fits for people wanting to undertake research directly related to their practice, in particular within organizations, communities, therapy, groups, teaching and supervisions.

Starting from the premises of the Kensington Consultation Centre, this program encourages new ways of inquiring into systemic theory and practice and systemic research theory and practice.

Sistemas Humanos

Today, Sistemas Humanos is still active and organize trainings programs but it is no more related to the English University, so the final certificate is valid only in Colombia, according to the rules of this country.

Every year there is a workshop held by someone that comes from abroad or from Colombia, the aim is that to invite people that can give a good and efficient contribution to the course and to the people that study there.

The opportunities that Systemas Humanos gives are: Certificado Internacional en Prácticas Colaborativas, Maestría en Intervención en Sistemas Humanos and Systemic supervision.

Systemas Humanos in collaboration with the Taos Institute and the Houston Galveston Institute offer the Certificado Internacional en Prácticas Colaborativas, trough this certificate all the professionals can attend a program based on social constructionism and post-modern philosophy. It includes also the study of theories and practices in many different contexts and cultures. This course lasts 128 hours, done in two semesters.

Together with the Universidad Central of Bogotá, Sistemas Humanos organize a master program in intervention in human systems, in particular the purpose is the development and training about emotional and relational capacities according to the constructionist-social-systemic approach.

Sistemas Humanos offers also the possibility to join a group of supervision with consultants in order to strengthen therapists' capacities.

Like the Kensington consultation Centre, Sistema Humanos not only has courses, trainings and workshops but also offers consultations, in fact there are people, families and couples that come for therapy at this Centre.

In Colombia, the Systemic therapy continues to develop and spread but it is undoubted that the contribution and the influence of Peter Lang had an important role in this.

Göteborgs Centrum för Kompetensutveckling (GCK)

The GCK continues its courses and has grown through the years, but contrary to the past, nowadays the courses are in Swedish even if they collaborate with international people that knew thanks to the connection with the Kensington Consultation Centre, like for example Glenda Fredman, John Burnahm and Kenneth Gergen.

Every year they invite renowned lecturers and international or national researcher to do courses or workshops to people that study at the GCK, these workshops usually last two days and are open to everyone is interested in the topic.

The Göteborgs Centrum för Kompetensutveckling offers systemic and narrative programs and courses that focus on trainings for individuals and groups of work of social workers, schools, institutions and healthcare.

Ethics positions and considerations as sex, class, religion, age, ethnic group and sexual identity have a place of relief the education of the courses.

Comunicatio, future and dreams have a central role in the work they do in this Centre.

Also, like KCC and Sistemas Humano, the GCK offers therapy sessions for individuals, families, couples or wider groups but they don't do consultations with students.

Moreover, GCK gives support, coaching and supervision in professional practices.

According to what Ulla Hansson told me, one of the future target is that to recreate a bridge with the English university because she would like that the students would learn research in practice, that is what the course of the University of Bedfordshire teach.

Conclusion

The Kensington Consultation Centre was very well known and a politic systemic institution during the years of its growth.

People that had the possibility to work or studied there describe their experience like anything done before, since the courses, the ideas, the way of teaching and thinking were totally different, innovative and progressive, not only regarding the overturning of the classical conception of family therapy but also for the great contribution and attitude that its founder Peter Lang had.

First of all, all people with I spoke with describe him as very knowledgeable, smart, intelligent, creative, with a different way of thinking and seeing things, he was always developing new ideas, way of learning and finding solution. He was an inspiration for everyone that had the fortune to know him.

Secondly, it was pioneering because of the attention and appreciation to culture, gender, race, minorities, and abilities, moreover, Peter Lang is also remembered for his generosity, openness and humility, the same aspects that he transmitted to the Centre.

Furthermore, the workshops and the courses were different from any other because Peter Lang was able to bring from all around the world many bright people and create connections with a lot of countries, like anyone before, influencing and changing the viewpoints, even beyond England. Inside the teaching there was not only the systemic approach major principles: philosophy, social constructionism, theory in practice and practice in theory were included in the education of the trainings. People remind moment in which humour, laugh and fun were central while they were learning important and serious notions and theories.

It is undoubted also the fact that they developed many theories, starting from the studies of important and brilliant intellectuals, like for example the Milan Team, Humberto Maturana, Gregory Bateson and Ludwig Wittgenstein, the background from they created their own line of thinking and working all blended with the Systemic Approach and Social Constructionism.

One of the first theme Peter Lang, together with Vernon Cronen and Martin Little, focused on was analysing and reframing the Domains identified by Maturana to shift and extend them to human relations professionals' work.

The language and meanings were strong points in their theoretical exploration and development: the language is an intrinsic and unique aspect of human action so, it is necessary for therapists and consultants to understand further discourses and meanings in the practice. For this reason, they gave a particular importance to the stories people lived and stories that people told, because the way in which everyone does it, reflects specific grammar and rules. During the sessions, according to their ideas, they analysed connections, meanings and associations in the episodes people told and used Linguagrams, a technique of mind-mapping round a phrase chosen by the patient and explored together to deeper understanding of the problem.

Peter Lang and Elspeth McAdam worked along on future dreams in present living: using future questions in therapy had been demonstrated as useful and effective, thinking about future events can influence much more than the past, creates new possibilities. So, according to that, they used a lot of dreaming in future with families to change meanings, to enhance the richness of ongoing life and to use patients' grammar to give life to many different situations and positions in order to reorient problems and abandon negativity for hopes and dreams.

In the last years, Elspeth McAdam and Peter Lang dedicated their work to the Appreciative Inquiry, a technique that came from management and organization field, that they used to explore the best points of people stories: the Appreciative Inquiry is made up of questions that are directed to values, abilities, strength and positive potential of the systems rather than criticisms and negativisms. They especially used this technique working in the school with children and had many positive effects thanks to the creative power of the language.

These are some examples of what Peter Lang and his colleagues made in theories and practice, the contribution they left to the field.

His influence is still existing and continue around the world, in fact organizations that he helped to build up are still active and productive, as well as, events and conference that offers seminars through methods used at the KCC.

More than once I was told that people who studied and attended the courses of the Kensington Consultation Centre are now head of other important national and international organization.

Elsbeth McAdam defined that period "an era" and all people I talked with miss the Kensington Consultation Centre so much, because any other experiences will never be like that, it was really a very good time.

The field of the Systemic Approach is in continue development, but it is important to remember and honour the great contribution of Peter Lang and his Centre because, in those past years, he gave a significant incentive that nowadays carries on and that has remained in the hearth of those who had the possibility to know him and to attend his workshops and seminars.

Appendix

Interview with Gail Simon, 21st of November 2017

(G=Gail Simon, Principal Lecturer in Systemic Practice at University of Bedfordshire; I= Interviewer)

G: Good morning Giada!

I: Good morning! Thank you, it was impossible for me to find your contact, I don't know why...

G: Can you hear me?

I: yes! Can I record this call? Because it is material for my thesis.

G: Of course, you may!

I: Thank you so much!

G: and my dog was settled down and when he hears the music of the skype call goes crazy.

I: It is normal, I think.

G: do you record audio or video or both?

I: Both. So, I can transcript if it is needed as material, I don't know yet.

G: Ok!

I: Can I ask you something about the KCC?

G: Please, do!

I: What was, in general. the KCC at the beginning?

G: KCC was an idea between Peter Lang, doctor Peter Lang, and Martin Little that came about in the 1970s, late 70s, to set up their own systemic training and a place in which people could both receive a systemic service therapies, systemic therapy, and they could train systemic therapists at the same time with many of those clients, not all of them but many. So, it was a very well-known and very busy and prolific systemic training institute as well as providing a service to members of the public. And eventually they did more than just train therapists, they set up trainings for organizational people: managers, consultants, leaders and so on.

- I: So everything in a systemic approach...
- G: Yes!
- I: Because I'm reading some papers that Peter Lang wrote together with Elspeth McAdams...
- G: Yeah
- I: And I think that in these papers I can find all the ideas, the background of the KCC, is that right? Because on the internet I can't find any information at all, I don't know why, it's also my curiosity because it's impossible on internet, where there is everything, to find any information about KCC, why?
- G: So, KCC was never self-promoting, it was very humble in its attitude. Although, it was a big institution and trained a lot of students and made his masters different, not just in the UK but around Europe, in Greece, in Italy, in all Scandinavia countries in particular but also a connection with for example South America and so on. In March 2010 a lot of history was lost, people were in shock and has stopped to write...just having a look to see if I can find some information. I've got lots of videos, if you want to watch.
- I: Yes, it would be perfect because it's important.
- G: It's very important and also some video where people's talking about significance of Peter's work and something you may be able to find on youtube...yes, definitely, if you could go: Peter Lang systemic. But I'm going to this, I'm trying to find the application I wrote for his honorary doctorate at University of Bedfordshire because I have quite a lot of information and I need just to look at, also the letter of recommendation from other people, as well. So, yeah.
- I: Ok, thank you so much and what about the end of this institution, because even for that there aren't information at all, so I wrote some emails to other people and everyone said that there were financial problems basically and Peter Lang issues, they said that he had Parkinson's disease, are those the main reasons?
- G: KCC always charged very reasonable fields and trained hundreds and hundreds of people, but it hadn't a central fandom for his sponsorships, it

had a journal, it sponsored: Human Systems and Human Systems has now all the papers open access, free and available. But it had financial problems and that was a problem nobody understands whose responsibility it was, whether it was from the university, whether from the KCC it doesn't already matter now. But they could no longer afford all the buildings and so just they went into liquidation and it was very sad and everything was taking over by the university of Bedfordshire.

So, I did my doctorate at KCC and the professional doctorate in Systemic practices with Peter Lang and John Shotter and Martin Little and that was a very novel program and one of the characteristics of the KCC programs was that they were determined to stay independent because they had more freedom in that way and they, Peter Lang brought over to the UK people from around the world who were interest, he brought Kenneth Gergen, Sheila McNamee he brought very innovative people. They brought Kevin Burge they brought all the kind of most well-known family therapists from around the world for workshops and they...ehm did more than just develop the Milan schools, they had Michael White and Tom Andersen. Everybody who was there will never forget the workshops and the workshop with Tom Andersen and John Shotter when they first met each other and having read each other's work for long time. So KCC was a community as well as school, and it is and important part of what it was, it was all about dialogue, it was all about co-creation so KCC formed at that time, when the early Milan school was starting to change and people were embracing second order ideas and really interested in second order cybernetics, the ideas of Maturana and Varela and understanding better, we couldn't be separate from the system. Not only could be practically and philosophically not be separated from the systemic try to manipulate the understanding but that it was also a better ethical fit to see our services as a part of something and to review power relations. So, it was attractive to people like me, at the end of the 80s and early 90s in KCC was that particular power and their appreciation of culture, gender, ability, many things.

- I: Yes, very interesting, thank you so much for all these information. And what about the way of teaching in KCC, I know that there were a lot of workshops, as you said, but more in depth, how was a workshop or the lessons?
- G: For example, they were the first place not only run. So they run a post graduate diploma in family therapy and couples work and individuals, it was always interesting that included individuals and couples and families, that was unusual, but they also set up a post-graduated diploma in systemic therapy with individuals.
- I: Separated?
- G: Yeah! People could train as an individual therapist systemically that was very very new. They also set up the systemic organizational developmental in leadership training. But they went to post graduated level, always to postgraduate systemic training, so this was a four years training where you would do maybe a foundation year or certificate year then he would do the second year with other two years and we were trained as a clinician. So, the structure of the training was that the first part of the day there would be theories, seminars and practice exercises. So, it was all day, once a week and there was theory in the morning then practice in the theory and then in the afternoon there would be clinic with two families. And there would be training clinics where there would be you and your group, maybe if you were in a group, if your group was ten students or fifteen students maybe there would be two or three training clinics which they had their own supervisor and usually a trainee supervisor, eventually, so everything was ecological. So, people were getting a service, at the same time people were trained in an experience practitioner mainly one field or another, then the supervisor was an experienced supervisor cause he had a trainee in supervision training. The method of supervision during these live sessions is that they wouldn't necessarily ring to on the telephone and tell what to do they would be more than what they were trying to train therapists to know when to take a break and then the therapist would come out, speak with their colleagues and it would be a culture curiosity "Would you like to take a coffee break now? and

what did you notice? and how would you like to help you?" Bringing some ideas, some hypotheses. Sometimes occurs that supervisors need to call out the supervisee that seemed to not copy well, developing a culture of reflexivity about oneself and about the family, which everyone was working with.

I: And all of this was very innovative at that period?

G: Very innovative and I think it was particularly innovative was the inclusion of all the philosophers. So, I remember in 1991 during my training at KCC and John Shotter was a visiting person and he set in a session I was doing, he became part of the reflecting team...So, we learnt not just through reading papers and practicing techniques and we learnt through the dialogue. There were many people who would have Gianfranco Cecchin come along for a day and sitting and many of the tutors and supervisors the KCC grew and encouraged train himself becoming leaders on this field. It is very interesting, they are now many of them have done doctorates, head of other organizations, national organizations and it is very fascinating to know what a major impact they have had in the systemic family therapy field.

I: Yeah really really interesting and fantastic the work they did, very very interesting. And what about, I don't know if you know something about that, my professor suggested to ask about the work with the skinhead. I don't know if you know something about that...

G: About the work with?

I: Skinheads.

G: Skinheads? Who is your professor?

I: Barbetta Pietro, he wrote for the Human Systems...

G: I think that maybe there are some stories and I think that Elspeth McAdams will help you about!

I: Yes, so maybe I can ask her when I will call her on December.

G: Peter Lang was a marvelous story teller and I make sure that you get access to some videos but I think you hear that, but he was a great story teller and he told he knew dimension a certain kind of story went to bring in a quote

from Wittgenstein, John Dweyers, he was an expert on John Dweyers theory. He was very much a philosopher, he studied in the early days with John Bowlby. John Bowlby was actually his first supervisor, the first clinical supervisor when he was working as a priest in a local community and I think John Bowlby encourage him to study family therapy and it is in the days in the UK when it was hard family therapy training. It was all very new but Peter Lang was a lateral thinker and by that I mean, he had a way of thinking and seeing things. English expression: "he came out of left field" by that I mean that or anticipated so he had a very unique way of making connection and seeing the world. And I suppose he was going to appreciative inquiry a sort of religion because he really understood how the complaint people strength and in reframing things very needly, very quickly and often with warm and humor and he was responsible for bringing on some people in the field, John Burnham was director of training for many years, Desa Markovic also who's now professor of psychology at Regent's University. Many people who come from KCC thanks to Peter Lang, the opportunity he created, it was an institution in the sense of people relied on it, it refused to join institution of the mainstream institutions he maintained independence and I think talk about Peter Lang without talking about Susan, she is still alive.

I: I tried to write to her, but I didn't receive any answer yet

G: She is not very technologically able, and I think she is still going through difficult time, but she may something that would be useful gap of some point. There was a very big day the university of Bedfordshire when was attribute Peter Lang and that some of the video recordings I have, I made, and it was to celebrate him and his awarded honor doctorate from the University. What else would be useful for you to know?

I: I don't know yet because I'm only at the beginning so I'm trying to put together all the information I have from different people that were a part of the KCC, so maybe later can we talk again? Because I'm at the very beginning, so I don't know where I will go with my dissertation, so I tried to collect the first part of information in general and then go in the particulars. It is

difficult because I haven't seen any videos or other information, I'm reading some papers. I'm curious about Martin Little because he is another important part, what role he had in KCC, he was close to peter Lang...

G: Ok...I'm coping over on the email the supporting recommendation letters. I'm also going to send you my application to the University for the honorary doctorate and I will send you pretty much what you need.

I: Thank you so much!

G: Bye!

I: Bye!

Interview with Elspeth McAdam, 30th of December 2017

(E=Elspeth McAdam: Child Psychiatrist; I=Interviewer)

E: Hi!

I: Good morning!

E: Good morning!

I: Thank you so much for this call!

E: Not at all, not at all...So, ...

I: I have a lot of questions for you...

E: Good! I hope I can help you with some of them

I: Thank you, so, the first with which I want to start is what was your job at the Kensington Consultation Centre?

E: I was one of the first teachers when they first started, I was one of them and Kate Stevenson was another. So, I taught one day a week and I was living in Norwich. So, I had to come down by train for this. From about 11 o'clock in the morning till about nine o'clock at night.

I: yeah, I know because I called Gail Simon that studied there, and she explained that there was this all day long workshops, seminars and other way of teaching. Were there a lot of teachers along the years?

E: Yes, I met Peter because of Gianfranco and Luigi. When I went to Montisola, they said Peter and Martin were the only people in England to join, were the best people in England to join. So, I went to meet them, and in fact Gianfranco was there and Peter just said Franco spoke very highly of you, why don't you come and teach? My first meeting with Peter, he hadn't really see me, talk to me, read about my clinical work or whatever. Franco was very very important in creating that relationship. And then peter really choose teachers. They didn't really apply for a post or to teach. He saw that somebody got the ideas, he fell the right social feelings. He was very open.

I: So, in this way, every teacher in this Centre was chosen by Peter in this way

E: Certainly, in the beginning toward the end. And then his wife Susan took over the running of KCC.

- I: Do you know why did they call it Kensington Consultation Centre?
- E: They started off in two little rooms that were psychotherapy rooms and there was a one-way screen in Kensington, Church street, second floor, it was three floors up, so it was the second-floor English way in two tiny little rooms. We had about eight students each, in each group, and then when it started just growing and growing, they moved to Hammersmith for a little bit, but it wasn't a very good context really. Then they moved to South Lambeth road which was super, very crowded, very narrow, very intimate but again they grew too big and moved to a very big place just down the road from that. Peter didn't want to move to but the appointed manager director who said we had to expand, we have to go there. So, they went and I think it was too expensive to afford it.
- I: So, the name was from the location in which they built the first Centre. And, what type of patients was there?
- E: Almost anyone, people would bring patients from their work, GP send letters so referred people. People who was stuck with somebody at work they could bring them. So, it was a big mixture and one stage was quite a problem, but all ethnics group were seen and I think because it was seen as a big charity, it wasn't a charity. That's the way peter had an amazing way so if somebody said that they couldn't afford to pay he said just come anyway and to a lot of third world countries trainees, he just said to them we will charge you a pound, a term or something so they could come and be trained.
- I: Fantastic! It is a very good way to work.
- E: Yes, it was lovely. It isn't a way to make money or running a business. I really loved it.
- I: Yeah, because if you love your job you help people without money because they need help.
- E: Yeah!
- I: Great! What were the main reasons because they decided to open the Centre?
- E: You probably know Peter was a priest, the forehand and he has been training at the Tavistock and he and Martin Little were probably seen as small

eccentric than the other people at the Tavistock. So, the rest of the Tavistock created the family therapeutic training at the Tavistock but they excluded Peter and Martin and Peter did, as a priest, he continued to be a priest even when he started to open it. He actually run a community, one of the story was he encouraged children to go to the church, he let them rollerskate down the hill. So, in the morning children arrived on rollerskates go up and down the hill and then they would set down. He had a big congregation. So, I think that's why they started KCC because they wanted to do something. Martin was a social worker and Peter wanted to give up being a priest.

I: I understand. I wrote to Marjory Henry and she said that one of the main reason was the closure of the hospitals and so they need to build a sort of school for teachers, for social workers, and so on, was it right?

E: I'm sure it is right, and Marjory was very involved in that stage. She is very musical, and Peter was very musical, and they played in the same small orchestra. So, Marjory was there right from the very beginning, so she will have this side of this story.

I: Yeah, because I was only at the beginning when I wrote to Marjory and maybe I can ask more details about it because I'm trying to collect everything and put together and understand if there is something that I don't know and then ask to the people.

So, there were also the summer schools, but I don't have information about them. What were these weeks, these summer schools?

E: At the summer schools anybody could come and usually about 30 to 40 people came and they were always invited. The first one was Maturana and after that was very very successful. I met Peter but I couldn't get released at work, my boss didn't want to go, he couldn't let me go so I was really sad about but all what I recall the great therapists in London where there or in England, in UK, the Irish group a lot of the English people and the Welsh. So, it was a very good confront, very successful. And then, every year after that, in the summer they had this week of KCC summer school which was always very well attended, there were people like Barnett Pearce and Vernon Cronen

who came most years because they created the basis for social constructionism. They had different way of working but the same things. Laura Fruggeri, Umberta Telfener...people from all over the world came and it was mainly to begin with it was all therapeutic and then later on it became a mixture of therapeutic and organizational. They were run by Peter and Martin and later on by Peter, Martin and myself. It was an enormous fun, a lot of role plays, lot of being in the culture, in the garden, line around on the grass, sharing ideas, role plays, people trained in different ways, working on different levels of meaning, just very experiential. Every voice was heard. They went on from about 9 o'clock in the morning till eleven o'clock at night, they were organic. They stop people to go to bed. John Shotter was another regular person we had too. So, it was a huge amount of learning and meeting people and sharing ideas. Luigi and Franco obviously came. To begin they were held in oxford, in one of the colleges there and it was for many years religious college because Peter had connection with it. So, we were all in this tiny little rooms and then would come down in beautiful gardens. So, we lay around in the gardens talking and getting into small groups little teams then somebody give a lecture to talk about it, to make sense we could use it in practice and then it went on with meals and after dinner another speaker and then we go on till about eleven.

I: So, it lasted a week, an entire week...

E: Yeah!

I: Great! In England mostly? Always in England, first in oxford then they moved but always in England

E: Yes, they went to Bristol, then Canterbury.

I: What were the main ideas and the ideas that you and Peter developed in the KCC? A lot I think...

E: I am a child psychiatrist, or I was a child psychiatrist, so it was very clear about bringing two, three years old, we needed the whole family. I think before that most people would say to three years old that they just make noise, cry and they are usefulness. So, bringing all the family with something

that. Peter, he just took ideas and run with that. He was a fantastic person to work with. I think the other things we developed were ideas working appreciatively into the future and that was after a workshop with David Cooperrider who did a lot of the appreciative working organizations but he was very very different, he was much more, in a way much more clinical where we became very playful and much more specific asking a lot of questions, if somebody came in and said I have terrible problem with my ten year old child you said yeah ten year old is challenging, present a lot of issues , then exploring their lives and then said to the ten year old child, there is something you have done, something you really enjoyed, were excited by, you were proud of and instead make it a problem we never talk about problems, we really flipped them and then look for skills, abilities and resources in the child, in the family, who cop with it best, it was a very playful exercise. And then Cant, because I was working in a clinic where we had many sessions we were doing with everybody that Cant sessions down were fantastic and to dream about the future. We were aware of Cecchin and Peggy Penn future questions. I remember boss close saying the future questions create more changes than any other questions. So, we developed that in really got people to dream and dream in detail and then using some ideas to backlight. So, it's now, you know 2050 what you're doing, where are you living? You have to tell me exactly what you did and you just question going back and "ah yeah I do remember to meet you, you know 25 years ago", "what make you change?" and he, laughing, said you did, "So, what was it?" "You made me feel something with my life, go somewhere". So, I think that was a huge change to work with positive, with appreciative and work with the dreams.

- I: Yeah, it's fantastic! Because I read the article and it was very interesting, very innovative because it is a great way to understand what the abilities are, what people think and so on...it is very very interesting!
- E: And that's a little story about we developed it and what really focused: we're been doing some work with Eduardo Villar in Bogotà and Peter and I were

on the train having done a workshop in Sweden and it was on Friday night we were coming back, and we had this workshop with David Cooperrider. And, on this train we started interview one another and I always carry on post it with me and I started covering Peter in post its and then he interviewed me, covered me in post its. We thought this is such fun and we were both feeling really good, competent, even more competent than we normally might have felt and then he said to me ok Elspeth you're now 15 years old, I was about 35/38 years old at that time and I just got divorced, I had two little children that I shared with my ex-husband, their father and I was head of a clinic and Peter said what are your dreams and both of us were born in Africa, Peter in Zambia and me in Uganda and I said my dreams are that I'm in Africa working with people and raising self-esteem and really motivating them, was true that dream to create a life and I'm happy to work with communities work with whatever my must work with and we laughed. Peter said you stole my dream not what I feel I would like to do, I would like to come back to Zambia. And we were laughing, and we were come back to England. Then on the Saturday, I got a phone call from Eduardo saying you have to come to Colombia tomorrow because the police has just shooting the children because of this kind of change conference the government does not want people to see the numbers of street children we've got. You've got to come and help me. If I haven't had the dream two days before. I would say Eduardo you're ridiculous, I've got two small children and I am a head of a clinic, I have meetings on Monday and everything else this week but instead I said how long do you give me to organize? And he said one day, Monday. You must bring Peter too, but his phone was engaged when I tried ring it, bring him as well. And I went into the clinic who will go to this meeting? And people volunteered, tell them why and who will see the family I'm seeing? And I rang my ex-husband and I said you will have the children for a week because I'm going off to Colombia and he of course said yes. So, by Monday evening I bought the tickets and Peter hadn't such a complicated life, he hadn't children to begin with. So, we were on the plain and I can remember

we both drank too much feeling actually very anxious, what on earth we were going to do? But we believed in our dreams, we believed in our ability to see the context and act. We actually staid for two weeks at the end but we had the church involved, but we went into the community to talk, why we we're there because I'm saying it's a very catholic community, hundreds of babies being born we needed to talk to the women, see what they said and this reputation of south American men, they are very randy we keep getting pregnant we are not allowed to use contraception. So, we got the church and the doctors, and some representatives of the women put into this and what they decided on was to have depo injections, protect them for three or two months and they wouldn't tell their husband. So, the priest was very very against it, but the doctor would say "it is just crazy, these poor women" and we also started, the children of the UNESCO wanted to build houses. There were many different international organizations and Peter, Eduardo and I...and they wanted to build houses for these children and we said "well, have you ask to the children?" and they said "Why should we? They need a house to sleep in" and when we asked the children they said we want to learn building skills, we want to become plumbers, electricians, ... so we want to build houses so that, we then had a career. We want to be trained, we want people that teach to us, so this is what happened at the end, it was very exciting and just we spent a lot of time with the church trying get them being more tolerant of contraception. So, that's how we really believe that dreams work.

I: Yeah, it's fantastic!

E: And so motivating.

G: Very very interesting...Can I ask you the story of the skinheads? Because I read an article about that, can you tell me this story?

E: That was a bit of work I did. There had been a group of skinheads who had walk down the street, having come out of that film "A Clockwork Orange" which is very violent, have you ever seen it?

I: No, ...

E: Well, it is a very violent film, it would be very worth watching it

I: I know what film is, but I have never watched it

E: And they watched it and walked down the street. They were about 14 years old and they walk down the street and come across this old lady, and this film is very violent, raping, things smash out, with fights...So, they decided they were going to rape this old lady, she was, you know, push down to the ground, she was in a bad way at the end of it. Anyway, they were put in juvenile prisons, and then when they would come to sixteen, I think they were sixteen, they had to be assessed as whether if they were safe or not, if they could go or if they would go to another prison and I was there to see them because a couple of the boys were from Norwich and they were down in London with other friends. I said we have to see them as a group, if they acted as a group, we had to see them as a group. So I saw them all, they were from three different courtroom, you know, prisons, and I wanted the prison officer behind the one way screen and I can remember arriving, I wouldn't arrive in a skirt or look very smart, very doctorish, I would go with jeans and I sat on the floor with them and one of the kids sitting next to me "I'm managing to engage in conversations about what they have done" "it was just fun" I said "Fun?! Raping and the old lady died in the end, raping a 70 years old lady, that's though, how you think she felt?" and he ... and I said "I suppose she hated it" and I said "I guess she did" and trying to learn a little more about what happened and they talked about, you know, they were just walking down the street and they just saw a little garage, fancy cars in it but they didn't, they just saw this lady and decided on, because that's more what the film is about.

Anyway, we just went on asking questions and expanding the story but trying to make it more positive and I did a big linguagrams on the board on each of their responses, so we got a picture of what it was, and I think I focused on what it was to be a group and why was so gush to be in a group. Oh, this is a long time ago. Things like why is so good to be in a group, because you feel part of something, because you have got a very good leader

if you are in a group you have a very good leader and we began understanding more about what happened and what made a good leader, what was their leader like, he was , you know, he was very strong, very strict, very though, then slowly, you know, when they were pretty high on this ,we talked about what else they could do in that prison and when they left prison, it could be fun, exciting, competitive... because all these words came up and they said "to build a skateboard park", that's quite dangerous, competitive, fun, it was daring, all other things they had talked about. So, people behind the screen had noticed that and were certainly about they might go to prison and anything could be done. And then we had lunch...and after lunch, I asked about "what do you think was like feeling the woman?". The before lunch took me like din, din, din...you know, ideas coming, lots of laughs, lots of playfulness totally different. After lunch asking what was like feel the lady took ages...and, you know, "what do you think she felt like?" they waited about three or four minutes, well, maybe scared, terrified until I think they really realization about what they actually have done, from her perspective, came up to them. And the only person I remember didn't change very much was the guy leader. I thought it would be useful to spend more time on him but these kids, all really started to feel horror of what actually happened. And what they decided was later to take head lift and they let out about six months later, I can't remember how long later, the kids that not the leader but other kids were let free and the leader had some more work done not with me, but with somebody else because he was from Liverpool or somewhere else, so, he had somebody seeing him there. So, I don't know how he did, you know, the other children apparently did ok. I think that is again, we hadn't really developed the abilities spotting them or the dreaming but I have always had this view along the past, on the negative, things get worst, people start feeling "I'm bad, I'm weak", so what we did like "What do you think she felt?" so you have empathy, you understand how traumatic was for her, you know, I'm really pleased to hear that and some of them actually cried. So, it was...It was very powerful way to work.

Another thing Peter and I developed together was...a lot of my work has to do with children being abused, sexually abused mainly and many well with anorexia, all symptomology didn't get better. So, we developed this what we use to call suspicion interview, now protection interview, well we protect the child by saying to the parents there is a high probability something happened, and we know you are good loving parents, you would ever want this happen again. And then there were moment during the day, what time do you go to work, to school, have some breakfast and what happened when she comes, who collect her...this can happen again. And usually mums actually realized this probably is happening and really protected the children, in most cases and they found anorexia get better every day, you know... sitting in a session... so we never known whether he was abused but a high probability there is. And that was something that Peter really really helped me with, in terms of how we did this and usually we did interviewing when we were together, he didn't come up to Norfolk where I was working that much but when we were abroad in Scandinavia we had always to work with very difficult cases, you know crazy kids with anorexia or whatever and he always supervised and, you know, we worked so well clinically and I think a lot of those ideas were stimulated by him.

I: Great! And also you wrote together a book that is "Appreciative work in schools"...

E: Yeah! And we have written a second copy that has been with the editors two years, you know, we wrote a second edition updated the one and I also wrote a book "Working with the protective interview, working with child abuse" but I had very difficulties getting it published because social services said to me or the editors reading it that social services are not like this, it is not following the rules...this man never confessed, the child never confessed so I don't think we are breaking those rules but they do and the editor said too risky, you never get this published. So, do you know Funny, I don't know, in Greece...

I: No, I don't know

- E: I can never remember her...who does Metalogos
- I: Ah yes! The journal!!!
- E: Yeah! And she said she would do it for me because they had no laws like this, she said it crazy not to publish. So, she is working with the book...
- I: So, it isn't published yet
- E: Not published yet...as a result what I do, I'm not interested on money or anything, I'm interested in the techniques...so I just sent it to anybody who was interested. So, I think these two things abilities spotting out with inquiry and sex abuse stuff are a lot of work we created working together. But Peter himself had just an amazing way, he had a huge amount of philosophy and a lot of ideas to put into clinical, a great gift.
- I: Yes, everyone I speak with for my thesis said the same things...it's amazing, really really amazing...and the last question is why the KCC closed...because a lot of people said to me that there was financial problem and so it was necessary to close it immediately, in a night it had to be closed and so, everything was lost, is that right? Because no one was involved in this or was not present at that time, it was Easter 2010...
- E: I can't remember exactly when...maybe a bit later...but that's what I say to you: the people in this building with whom Peter never wanted to get, somebody said: "if tomorrow you don't pay the rent, we will send it in liquidating" and they did, so I think Peter, Susan and Martin took all night screwing up papers, sorting things out, getting everything out. So, it was very though, very though time.
- I: Yes...so everything was lost because immediately they had to leave and so, it is impossible to find information about the KCC for this reason...I suppose...
- E: I don't know how much history they wrote about
- I: Was everything by communication, speaking?
- E: Mostly...
- I: So, it is the reason why there isn't anything written about this
- E: I would guess so. Susan was running KCC at that time and she, you know, she was in her late 60s, she is 78 now, and I think she was feeling, you know,

in a way horrible, but it allows me to stop. She was running it, Peter and Martin were abroad and they were running organizational clinical psychotherapeutic program, they were just never there, because they were always teaching abroad because they're paid more than in England and Susan was left alone to run the KCC, and I think it was very very tough. So, I think that the mainly things written was alert for courses and KCC was seen life experience good enough. So, people were in late 20s, early 30s or whatever and they could come even if they had no degree in Psychology or Sociology, which was the only place in England where that can happen. So, I think all the advertising were done and courses were always full, the training always full. Peter would say, I remember one lovely guy that said I really want training, he said: "I don't have money but I really want to train" and Peter said "come, just come!" and I think he stayed with Peter and Susan for a bit and did the course. So, I don't think there was financial...

I: Sorry, I lost the connection...I didn't understand this last part...

E: there were financial problem which is why they couldn't pay for the rent for the place, they wanted the KCC out and KCC was probably, I don't know, behind some rent...so, they give 24 hours to close.

I: I understand...so, I think that for the moment I have a lot of information, is there anything else that you can tell me KCC or Peter Lang, anything?

E: Peter was an exceptional person, he really was, very unusual person, a lot of people find him strange but he was very quietly amusing, very very bright, very knowledgeable, very good putting things into practice and very astute in seeing opportunities, he was just in a way, a joy to work with and I think you probably know he has a severe Parkinson's, I'm sure people talked about the little health who makes his arms moves, his legs goes funny or he used to call it "a park in the sun" instead of Parkinson's, he said I'm lucky, I'm always at the sun, terribly positive when he had a really crippling disease and he needed a microphone to talk with and never complained, never ever complained. So, he was an exceptional person, really exceptional person and a very very good friend.

- I: Anyone said the same things, it is amazing, it is fantastic, really! And was Susan, his wife, an important person inside the KCC?
- E: She was! She was the stability, she run the therapeutic training courses, she is also an extremely bright woman, she got first at Oxford University and much more organize than Peter, you know, very structured and she was a very important person as was Marjorie when was there. She and Marjorie run a lot of organizational stuff, like meetings, exams, courses.
- I: Great! So, it was a sort of big family and it was a joy to work with them!
- E: Yeah, absolutely! I think it was an era and I really miss it. People keep saying I wish it could have another KCC, there was such openness and huge sense of fun.
- I: Great, really!!! And I'm really happy to write a thesis on it, it is very interesting to meet a sort of world like this, amazing! I'm really happy!
- E: Have you got Fanny's book ok?
- I: I only had a look at the website of the journal, anything else because I didn't know it was linked with the KCC
- E: Fanny just came at one of our workshop in Greece and they set up two different type of courses. There are some lovely articles that are about Peter. Also, I can send you a Peter written by Smaro, I think I have a copy.
- I: Yes, thank you, it would be great to have it!
- E: Ok, I do it now before I forget!
- I: Perfect, thank you so much!
- E: Good luck!! I hope it goes really well!
- I: Thank you!!
- E: Peter would be so excited such a lovely young girl is writing about him!
- I: Thank you, it is a pleasure also for me!

Interview with Simon Burton, 25th of April 2018

(S= Simon Burton: Manager of children house, I=Interviewer)

S: There you are! Hi!

I: Yeah, hi! I see all black, but it is not a problem, thank you!

S: Can you see me?

I: No!

S: Oh, I don't know...I just press the screen....

I: I don't know because I have never used Skype, I started with these calls for the thesis, but I've never tried it before, so I don't know exactly how it works.

S: But you're lucky and I'm lucky: I can see you...because you are better looking than I am, you are not missing anything.

I: Thank you! ...So...

S: Ok!

I: I can explain you, more or less, how my thesis will be because now I'm starting to write something...but I am only at the beginning because I have to finish my exams and then I will do the thesis, in this summer. So, my general idea is to do a first chapter that I have already written that is the general idea of what KCC was, something about Peter Lang, I found an article and then lessons, workshops that there were and I would like to add some memories and some experience, that people who worked or studied there did, so it's something more personal not only all things like it was in this way, or in this way... Then in the second chapter all the theories that they developed and at the end everything that there is now, starting from KCC, like for example the course that Gail Simon did in the university or also the website community, the friends of KCC, something like that.

S: Ok, so what I suggest to do is to ask me questions and I do my best to answer them.

I: Yes, but first I...

S: Am I clear when I speak? Can you hear me clearly?

I: Yes, yes!

- S: Very good!
- I: I can't see you, but I can hear you. So, we can start and I ask you what kind of work you did at KCC and when you met for the first time Peter and the KCC. So, we can start from the beginning.
- S: Ok, so, I started working in a therapeutic unit in Norwich where I lived that was organized by the local mental health, social services and education people to work with the most trouble young people in the area of Norfolk and the education we were giving to do this job was a systemic education and that's when I met Peter and Martin, Peter Lang and Martin Little, when they began to start training us as a team to work in a systemic way with the young son and families and systems we were to meet in the unit, that's all right? Is that clear?
- I: Ok, yeah! So, can you tell me...
- S: You interrupt...you interrupt me when you want to!
- I: Ok, I would like to know something about their methods, what they used because other people told me about the reflecting team or the seminars and workshops, I don't know if you participated to them and if you remember something about that...
- S: Yeah we did, I did a four year training with KCC...something in relation to the place I have just told about where we worked and another person, called Elspeth McAdam, she was part of the KCC team and she was also my manager in this place...so, and we spent I think we had a day a week for a while, I can't remember but it was something like that, when they would come from London to us and we would have seminars, we would have reflecting team, we would have role play and we went through a basic course in how to use systemic ideas in relation to the work.
- I: And do you remember something specific about those events, some memories that I can add to my thesis...something in particular, so, if you would like to tell me, it would be a pleasure to add it, usually we read a lot of books and then we make our thesis, now I have the opportunity to do something different!

- S: Yeah, ok! First thing that comes to my mind when I started the learning...is that we use to go to a hospital near Norwich...and there was a room, a big room we used to use and there were gardens where we used to do our work in the gardens as well. I remember having lots and lots of laughs, we laughed as being silly sometimes, very lots of fun, very creative...lots of fun... we did many very funny role plays and we learnt so much in that and I'm trying to remember something, the fun was very important.
- I: Yeah! Other people told me that it was very funny and very good to participate and, also, I had a call with Elspeth Mcadam.
- S: Oh, you have!
- I: Yes, in May I will have another. So, everyone told me about the fun and it is very interesting to hear that because learning and having fun at the same time it's a very good way to learn and to develop ideas and to be more creative, so it is very good!
- S: Yes, it was fun and it was serious as well.
- I: Of course!
- S: It was very good in this KCC, I was working with, in mental health and social services, really very sad, very difficult, emotionally distressing cases and it is very easy to become...ehm...to react by becoming knowing how sort it out or joining the emotions. Those two ways of working are very systemic in a way and they are not neutral enough, to detach oneself and...humor was an extremely good way in helping me becoming a little bit more detached, creatively...sorting out of the problem, using all ideas don't work. Many of the cases we worked, or I have been working with many people before...so, we have to find something different because it was becoming stuck. So, using humor was very important, and creativity too was very much: encourage to be creative ad help creating new stories with people about what was happening and that was also not just with the clients, with the children and parents etcetera but also with the professionals; in fact, the professionals knows perhaps into those days, my business we were working with professionals because when they get stuck everything got stuck, ehm so

that...that was very interesting and another memory that comes to mind is about saying "throw into the deeper": we have the idea to be like into the swimming pool, learning to swim and throw into the deeper part and I was throwing into the deep part. So, after few weeks of training I was told I was managing a meeting or something like 10 professionals and the family and the child and there were doctors there and psychiatrists and social work managers, people who were very experienced. My doubt was working with this people for an hour and a half and then changes some of their stories and creating way forward working with the child so that was...ehm...yeah I remember I was extremely nervous but I'm quite smart sometimes, I survived, I think that it was very important a lot of what we were doing was a training when you do and then you practice, theory and practice link together. It wasn't like any academic training I have done before. Am I talking too much?

I: No, no, no! I am really interested in that because it's...all these methods are very far away from what we do here in Italy, so I am really really interested in it!

S: Ok, they are far away also from what we do here in England too.

I: I imagine because they are very strange but an effectiveness way to learn I think...so, I'm really really interested in it and I'm fascinated!

S: Yeah!

I: So, I am very interested in and I am fascinated by what all of you tell me. And, for your job, now, how the experience in KCC help you now, if you remember what you did?

S: Oh boy! To begin with, I used to be a manager of children homes and when I was a manager of children homes I used to see lots of young children who were very distressed inside because they wanted to live with their moms and dads, lots of horrible things happened to them. What was so strange to me, I think I was a little bit different because I'm trying to be an artist so, I don't have to use usual trainings for mental health or social services, I have spent time managing children but what I notice it was that nobody have ever

worked with the families, nobody hadn't coordinated the professionals and nobody wanted to enjoy the families or appreciate the families, they had all seen negatively or as not being good enough and what I learnt very quickly from Peter and Martin and Elspeth was something that I really enjoyed, it sounded me perfectly, I really enjoyed these people and work with them and the same as me, it could be me very easily and so, that are the ideas of enjoying the work I'm doing, enjoying the people and, in a way, loving the people. I wanted to know how great and being so compassionate and kind...it doesn't mean I wasn't tough too, I can be tough, very tough, but it still how it is today and then we go and see cases like we often see: in my business we saw very awful cases and one of the sign for helping through deeply in the feedback we get, we enlighten people, we inspire people. So, that was very important. Also, to enjoy complexity.... don't be frightened by complexity and to enjoy it, to use it, to live in it.

I: And what was the idea of complexity in KCC?

S: I haven't understood, say it again...

I: What was the idea of complexity that they taught, what was the idea of complexity in KCC?

S: There was...when you have lots of people working with one case. One of the first case I worked on was with a doctor asked me... Elspeth, both of us, to help... to just go away there was a woman that was depressed, she can't come into hospital, she leaves, she comes back again, she was driving everybody crazy. So, Elspeth and I told him, said to him: "can you get all professionals actively involved to meet with us somewhere in the hospital?" and they did that and he had to hire a conference room because there were something like certified professionals that were all actively working with this whole family and the complexity...it was just mind-boggling and it was great when we saw people coming into the room because they couldn't believe how many people were working and they were actively involved people behind them there were stuff, home visitors, hundreds of people and it was very complicated and nobody knew what was going on. So, the idea was that we

were trying to simplify, we were just trying to listen to the stories and see what happen if we try to connect them. So, we were enjoying the complexity. We were trying to make it simpler or ok, we were just focus on this today: we were looking and trying to find a way of understanding what was happening. Everybody in the room could find a way of being in relation to the case and we did that and that's an example...

I: Yeah! it is very useful...Thank you!

S: So, we weren't interested in symptoms, we were really interested in the problem because there were so many problems, everybody had different ideas of what problem was but the whole problem that came to our mind and we sorted the lady because she was in the room with us, this poor little woman and she was lean over the desk very embarrassed, we asked to her "how do you manage all these professionals?" That was...nobody sorts her. The husband was set by her side and the husband said "Exactly!" it was very funny, and people then began to realize actually what is the problem in there: maybe the problem is us...

I: So, putting together into a single problem and then everyone can explain their idea that are all different, of course...

S: Not a single problem but maybe a more...simpler...an idea, an agreed, yeah...a more accessible idea. So, an idea that came out in that meeting was actually the doctor who this lady used to see, was the only person who understood her, she'd fallen in love with the doctor. So, every time the doctor said you're feeling better now, you're better go, she lost her lover. Her husband...she wasn't in love with her husband, but he was a nice man...and then she will miss him and then she will come back...now, we didn't tell the story to all the professionals because that would be embarrassing...but after the meeting, something like, I was said 25 the professionals decided to leave this woman, it was no necessary so we changed reducing the number of people who were there. We talked to him and the woman privately I created this story of love she was losing, and how we can help her with that...and the husband came part of that...I noticed that nobody ever talked to the family to know what

was going on but that solved the case. The family was incredibly complicated to begin with and nobody had idea of what was happening, everything was into a mess... we had a very simple, quite element... we can do something with. Does it make sense?

I: Yes! Now I understand really clear, thank you! So, also with the example it's very, very useful! And another question...I don't know if I can ask to you but the idea to create the community website, where did it come from? How do you use it? I registered on it and I tried to contact some people, but I haven't already received responses, but I saw that there are a lot of documents, videos and so on...

S: So, the website, when we created it. Ok...ehm...well, Peter over the last ehm, for a long time Peter had Parkinson's disease and it was getting worse and he had to stop working for KCC and KCC closed due to financial problem and it was a disaster for him, he put everything into KCC, including his home was part of...ehm...keeping...the money problem away. And we lost, Benedicte, my partner, and I we lost contact with Peter for quite a long while because he was ill, we were working together and Benedicte used to...used to ehm to be supervised by him, he was my boss as well when I was in the KCC, we used to be supervised by him and we saw him one day and we're shocked, everything had been taken away from him when KCC, it tooks lot of things away and he was in a dreadful state and so his wife, they were looking so sad, the all world had collapsed, it was very, very tragic and Benedicte decided to do something about it and she created the KCC foundation which was a...a charity to basically raise some money to help him ...to make the house usable for someone with the Parkinson ...properly...he needed all sort of things in the house, it was cold, it was dumb. So, we created the charity and raised a lot of money which they got a good use and gave Peter not a better life before he eventually died...two years ago. From that, we use to go Benedicte and I go to see Peter and Susan, his wife, and from that Peter said many times, he hadn't written so much, he had written few articles, he shouldn't do a lot more of what he did, he spent too much time working, I'm

not sure he was a great writer, he didn't really leave anything behind but stories. And one of the things he asked to us "please can you do something? so anything goes forgotten" and so what we did was create the website, so people could go on the website and put their memories, videos, etcetera...so something that keep the systemic dream alive!

I: Yeah!

S: Because the systemic dream has fallen asleep mainly because it's not, went out of favor and lot of the early fan became modelized, a little more academic, all those back into the same with all old stories so what we want to do is to keep some dreams alive and one day someone like yourself perhaps could pick it up and go "woow that is fantastic!!"

I: Yeah!

S: I'm gonna try to do this...so that's how it came about! So, Peter has a memory online...on him... whatever happens!

I: That's great! So, I will try to collect everything and write all the history of the KCC, I hope I will do it well and then I will share with you and maybe with the whole community my thesis when it will be finished in September.

S: Ok!

I: So, everyone can read it. And, also, I would like to ask you a question because I don't know but do you know someone that is part of Friends of KCC?

S: Yeah, Glenda Fredman.

I: Because I tried to send a lot of emails also to the email of friends of KCC or other single person, but nobody never replied to me and it is a part that I miss in my thesis because it will be a part of the third chapter, the future after the end of KCC but I don't know how to have information about that because nobody replied. I don't know what to do so maybe if..

S: What I will do is, I will contact Glenda Fredman, do you know her?

I: Ehm No, maybe she's one of the people that I tried to contact on the community

S: She is an extremely nice person and I cannot believe that she hadn't reply to you...Maybe She got lost the email..

I: Yeah, probably!

S: She could be delighted to help, and Glenda was extremely closed to Peter, she is a really good person to talk with

I: Yeah, it would be great to talk with her...I don't know why maybe she received a lot of emails and she missed mine... I don't know because also I tried to talk with Jo Bownas, he replied once in November but then he never replied...

S: Sorry, who? Jo? Sorry, I didn't hear what you said...

I: Jo Bownas.

S: Jo Bownas? No, I don't know Jo Bownas.

I: I don't remember who gave me the contact

S: Have you got a pen?

I: Yeah!

S: Glenda G-L-E-N-D-A Fredman, I give you the telephone number, her number is 0044*****

I: Can I repeat it to you?

S: Please, do!

I: 0044*****

S: Perfect!

I: Thank you so much! So, I will contact her...and I hope I will have the information that I miss and, also, good to know that she was very close to Peter so maybe she can explain me other things: memories, experiences, ...

S: Good!

I: Thank you!

S: You're very welcome!

I: If there is something that I miss, can I recontact you?

S: Yes, of course!

I: Perfect! Thank you, it was a pleasure to talk with you!

S: Me too, bye!

I: Bye bye!

Interview with Gail Simon, 8th of May 2018

(G= Gail Simon, Principal Lecturer in Systemic Practice at University of Bedfordshire; I=Interviewer)

I: Hi!

G: Hi, Giada! How are you?

I: Fine thank you, and you?

G: Fine thank you.

I: Thank you so much also for this call

G: You're most welcome! Is the sound ok?

I: Not so much maybe it's my... [sound of pc volume]

G: Let me just ring back!

Call back.

G: Is that any better?

I: Yeah! Now yes, I can hear you well, thank you!

G: Ok, Good!

I: So, I'm continuing my thesis and I would like to add some more personal information such as memories, for example. So, I would like to know if you have some memories that you can reach in this moment, something like that about lessons, workshops or summer schools. Everything is useful for me. Because I don't to want to do a list of information about what happen but something more personal.

G: Do you want to record this?

I: Yes, I'm recording like the other time.

G: Let me just shut the dogs and the sound would be better!

I: Ok!

G: So, shall I just talk, and you interrupt me if you want some clarifications or questions?

I: Ok!

G: I first heard about the Kensington Consultation Centre in the mid '80s. I was working...ahm...in a child and family center and my boss was doing some trainings there and, in the family therapy team, we were practicing with early Milan ideas, and she came sent to us, you need to be reading these stuffs. It is not simple just using early Milan idea so, a lot is going on and well, I don't think we really like that boss very much, so we never did those readings and she was attending KCC and doing some trainings of leaders, managers and so on. Then, two years later my partner went to KCC actually this was by now, I think she started in 1989 she went to the Kensington Consultation Centre by then, to move to Kensington, they shared rooms with I think some osteopaths, there was a man called Philip Lacey/Latey? He was very interesting osteopath a more holistic approach to treating people, so they were having very interesting talks, the systemic therapists Martin Little and Peter Lang with Philip Lacey...and they used consulting rooms for running their training course, then they moved to another road and that's where I knew the premises. But my partner started to do a training with KCC and it was the first training in systemic therapy with individuals and that was 1989, a year later I started to do my training and I did it a diploma in individuals, couple and families...but the point is that they were known for being very progressive because they were not just thinking about systemic, so, therapy as a family therapy, they were thinking about this with couples, with individuals, with teams, with organizations so they really blurred apart and that was inspirational for the whole community and even now has been a very important report in the UK, it is called the Munro report, on social work, on systemic ideas and social worker and she spoke about systemic ideas in all the levels of the organizations, not only what social workers do with families, also with all levels of organization. So, what KCC was having at this time and when people looked at the Munro report which came out two years ago, they think it was novel some people do but other people know that KCC started this idea. So, the training at KCC, I started there doing a postgraduate diploma and in the first year, it was the same every year: you

went for all day, every week, for the first year maybe twice a week for half a day but in the last years of the postgraduate diploma you went every day for the whole day and in the morning, you would have a theory seminar, way in which read something and discuss it and then, in the next part of the morning, you would have a skill, workshop, way in practice something in relation to the theory and then, in the afternoon, from one o'clock to five/six o'clock you would have two families come, two clients come and they were allocated two hours, sometimes for pre-session ahm preparation, the sessions with break in between and then some post-session, discussion and then another break and you would see another family. So, it would be a completed training: theory, practice and then seeing people, so it was all very real. And my partner course was three or four years professional training in systemic individual which work with individual systemically, that was a day a week, three year or four years, I can't remember. But the theory seminar was really interesting because it wouldn't just be published theory, they would get the draft, papers yet to be published so Karl Tomm was central, Michael White was central, Cecchin was central, it was very interesting. So, some of the papers we got to read were very old stenograph, early photocopies...ahm...and KCC was really responsible for introducing social constructionism and communication's theories to UK systemic field because a lot of them come from the United States, so social construction really Sheila McNamee, Kenneth Gergen, Mary Gergen, Harlene Anderson. From 1980s Humans Systems as linguistic system was the turning point, the pivotal year of publications. So, Tom Andersen's reflecting team paper, Michael White's papers, there were some other papers that can't really important, Cecchin's and reference papers, were all around 1987 and really unsettled things and a very helpful way was a new trajectory in the systemic community tool was examining ourselves around prejudices...ahm...to be much more curious as Cecchin would say irreverent about which ideas we were marrying, which theories we were very attached to and what we were co-constructing with language, all these things ahm were very powerful.

Michael White brought two cases ideas around discourses, around which discourses you get into and dominated by and which alternative narratives were around like challenge systems, Michael White introduced the political perspective, Tom Andersen really brought in a lot of the relational etiquette brought back in the therapeutic relationship, Harlene Anderson and how collision blow up a lot of the problems saturated discourses and the implicit disrespect that, so these some of the biggest influence on KCC at the time.

I: And so, these people came to the KCC to do seminars and workshops to you that were students...

G: Yes, they come for your training session and we had visitors, and in my experience, John Shotter was there one time, in fact, he took over the interview, he was not into a reflecting team but John Shotter, he was reflecting, but he wasn't a train therapist, he liked not to talk about people. So, when I was talking with my client and I was in the reflecting team, he just spoke to the man and he spoke in a very human way and I think it was another change point for systemic practice because John Shotter brought different ehm values which is not to talk about people but talk with but he was very influenced by Tom Anderson, of course, and my partner went to the training course one day, the systemic therapy for individuals and Cecchin was there, they didn't know he was going to be there and suddenly he was part of the session, very different working alongside people were bringing so much experience but then of course people like...KCC also put an extraordinary workshop, they brought Michael White in this country, they brought Kenneth Gergen, they brought Sheila McNamee, they brought Tom Andersen, they brought John Shotter and they literally brought them, you know ahm American of course, Patti Lather who, I don't know if everybody in systemic field really knew about who she was but she is...all knew these people but KCC not just invited...but people didn't necessarily know these people until KCC brought them and that was like a big introduction agency but it is important to remember how much they stirred an influence and forming systemic, theory and practice and how they helped make it ahm,

well they increased the theoretical rigor but they also worked hard on the relational etiquette, in terms of how you do the theory, it wasn't just delivery of method, split out these questions, it was about relational capacity. They also had their own start. So, I was very fortunate enough to be tutored by John Burnham who was one of the greatest family therapists and systemic theorists that this country was had, in the UK. Glenda Fredman, they really valued Glenda Fredman's work bringing family therapist.

Me: I tried to contact her to do a skype call, in fact, because last week I did a phone call with Simon Burton...

G: All right!

I: And he gave me her telephone number, so I wrote a WhatsApp message to be in contact and also to have information about the Friends of KCC because no one replied to me, I don't know why...

G: I can help you with in any of these things if I can but so, John Burnham, Glenda Fredman, Desa Markovic, brilliant woman...one of the smartest, I mean, John, Glenda, all incredibly smart and developed training session direction training at KCC for many years, but she went on work on systemic work on sex therapy, she was very brilliant supervisor, very innovative. Caroline Dalal one of another brilliant tutor there...ehm...Susan Lang, very important to mention Susan Lang because she wasn't Peter's wife only, she was a very smart practitioner in their own and Christine Oliver also very smart, brilliant practitioner got the systemic leadership in organization consultancy, they were doing some very interesting work with Camden Council very early on, working with Coordination Management Meaning, so the other theorists that I didn't mention before but that were very important to the KCC were Vernon Cronen and Barnett Pearce and they ahm brought open up different levels of context around communication and other theoretical model of how we understand, how a different social professional, religious, family, culture context influence different actions points of talks and how we made meaning out of that, how they called double binds, how they called strange moves...but they offered a fantastic model showed how

everyday context influence how we talk, there's something that sometimes happens and communication is really out of everything and they call it implicative force and this model they offered has been extended into theory as well as helping every day therapeutic practice. So, they brought over Vernon Cronen and Barnett Pearce, they brought over brilliant organizational people like Kevin Barge, they promoted the work of John Dewey, Wittgenstein, genius at the time, John Shotter. They really tried to challenge cultural and ethnic boundaries around what contradicts normative theories, so, they were very challenging norms and tried to develop beyond western understandings and so on...but Susan and Chris were ones who developed the individual psychotherapy training in systemic and yeah...

I: And do you remember something specific that happened during a seminar or a workshop or in therapy, an example that you remember that could be useful to add in my thesis or something like that?

G: I think that a very typical thing that happened during the training was the use of video review in sessions, so for example, there was an invitation to reflects all the time during the work and there was one moment, I remember when John Burnham was supervising me, in the break we were talking with, so "made a suggestion about!", we were watching the video and then we would stop it somewhere and we would say: "Ok, how come this question on your mind? or what come to your mind in this moment? Which theories are more interesting with it? How did you decide to act on that way and not in another?". There was an occasion in which he asked me why I didn't do something, and I said: "I know that I could have done something" and he asked: "Why didn't you do such or such?" and I said: "I know, let's talk about it, why didn't I do that? Because I thought about it and I didn't do it" and that was kind of reflective space, it wasn't try getting it right, it was about being curious and try to get beyond these first thoughts, this first reaction, first textbook techniques, we were always curious and so why didn't we do that? so, that was both an attempt to help improve techniques with anyone

method but that was also thinking about the context on trying to listen out information.

I: Yeah...I found this technique of doing reflecting teams lessons very useful because I had the opportunity too see some videos at the university during some lessons and it's very useful also because I did this week course with a professor that came from London and she studied at the Tavistock like Peter Lang, so we did reflexive teams, we did this type of work on videos and I found it very useful.

G: I think that the thing is that is a different model of learning

I: Yeah!

G: It's less about teaching, although teaching almost comes from the engagement with the theory but it's more about inviting, a more open-mind...

I: Yeah, I totally agree! Yes, yes! And, so all these types of learning...I know that you are teaching in some courses at the University, how do you use all these practices or all what you learnt at KCC in these courses at the University?

G: I know someone who's teaching systemic therapy, but I supervise researching with people who are teaching systemic therapy.

I: Ah ok!

G: I taught systemic therapy and I also continued to supervise, so those teachings are very important. Firstly, let me say that being so many hundreds and hundreds of graduates from KCC that spread into other organizations and these practices came with them and there's time on we had people who were chaired on important meeting or leader of international organizations, now principles, families therapy leaders anywhere, they are all pro KCC. Many KCC people moved into very big organizations, so that's one thing to say is that its influence continue. In my own supervision both as doctor and research supervisor and, as a clinical supervisor, there are times in which we use audio recordings, video recordings for research purposes or professional purposes, and for last questions: "How do you decide to bring this here? Why this bother you so much that you decided to watch here together? Stop the tape and tell me

what was in your mind...What did you notice? What do you think you could see in the room that I can't see now? What did you notice about the body language of the people in the room at this point?" Ehm you know, lot of relational questions. Yeah, you can ask any number of questions, the point is that they are relevant to the context as well.

I: And anything about these courses in systemic therapy that you can tell me? Something about...anything? More or less, the way in which these courses are taught or the connection with some ideas of KCC, also in a theoretical way...

G: Things that happened in KCC or how things continue to develop both during KCC and after?

I: How they continue after the end, for example, in the courses of the university or maybe other university that do the same courses...

G: I think it is a very good question and a very important question! The professional doctorate in systemic practice was developed by KCC and by particularly Peter Lang and John Shotter and Martin Little, and they run two programs before KCC disappeared and then the University of Bedfordshire took it over, they were always the academic partner to KCC in the last ten years anyway. KCC hadn't academic partner before University of Bedfordshire. How the legacy of KCC continues this one we think now, many of us think about the systemic thinking in practice came out of KCC, we call it "the school of KCC", a bit like the Milan school: we say the school of KCC or the KCC school as systemic practice and that's important because it shows some movement all the time, movement at the time but it was also some movement over time. Emerging systemic practice and social constructions ideas, introducing relational etiquettes, understanding theories, a cultural construction trying on new ways of talking, CMM...how they connected any of them with the doctorate? Ehm in particular, is that ehm it brought away from first order positivist research--- so, that -- systemic practitioners doing very traditional first order positivistic research where they don't forget about having under referent relationships with

hypotheses, not feeling that you have to follow this method, that you follow the ethics of the movement in the relationship, if the client shift the focus you have to go on that. So, why would one create a road map for one's research in advance of doing it, why not doing something coherent with practice which allow for more fluidity and responsivity to the subject, to allow the subject to teach you and influence you and the people, the participants, influence the direction of the research. So, I think these ideas are very important to how systemic practitioner come and do research and how they shouldn't feel to go off and be social scientists, so gender studies experts, unless they want to be, that they don't go out the way from that field to research families, what researchers of family do is talking with families, they are trained to master level in the practice and use the kind of the many, many questions, affording the inquiry they already using to create social methodology to research professional practice and develop reach detailed acknowledge about systemic ways of doing therapy from within doing it...and sometimes stand back and, somehow, be objective which is an idea we critiqued but KCC in systemic social constructionism community, many years ago and discarded is not possible and not desirable stands. So, these teachings continue to move forward and don't giving a rise from many other systemic social constructionist practitioners, extending the theories out of many fields like sex and sexuality, I, myself, along with my partner field...one of the co-founding members...of co-founders of something called "Pink Practice" which is lesbian and gay, by transgender, counseling and practice in systemic out and practice in London and that was a very important development because there was nothing else at that time and it wasn't subscribing to positive determinist ideas, normative ideas about healthy development which must end up with sexual one way to another, so people, lesbian and gay, go to therapy suddenly found themselves, trying to turn into strong people was very aggressive and very disturbing and purling, how social practice using social constructionism model, without the normative developmental theories, to just about people to tell us and, for us also, be out

to rasp out to be lesbian and not just out therapists and bringing out personal and political known to a therapy, and I think that the cross the board with the black minority ethnic community now, that learning, that knowing is also valued and influencing all the models, the theory, the practice and a colleague, Julia Jude who also was a KCC, did a doctorate there, has been working on something called the African oral indigenes approaches and which is looking at the oral traditions indigenes...a very big shift that Harlene and Harold started, moving away and Harlene has been a specialist, the main leader in this area: the client as the expert and taking a not knowing approach to therapy and looking it hospitality in the relationship, mutual neutral learning, collaborative inquiry. So, this is the direction that has been part of an international community that KCC channel handled and promoted and created. So, I think, particularly from my point of view, resisting the pool in the family therapy and in systemic therapy communities towards first order positivistic objectivity outcome research and which this plenty and is...I think it is an epistemological area and we need to grow and interesting research road, put people into a positional boarding alienated from that, by helping that they are already doing systemic inquiry, hands the book, yeah!

- I: So, where can I find something to read about the inquiry and all these things? So, I can put them in a chapter of my thesis...
- G: Absolutely, I think if you look on my academia website, you will find two chapters on that I've written, and I think they may both useful connected for you around the theory.
- I: Yeah, because I want to add also something theoretical, like for example some papers that I found in Human Systems journal, all theories that were taught at KCC but I want to do something...my general idea is first chapter in which I can write the history, something about Peter Lang, the courses, workshops, summer schools, something like that, then the second chapter in which I put all the theoretical part so CMM, the inquiry or something that Elspeth McAdam wrote together with Peter Lang...

- G: I think that the main writings were mainly Peter and Elspeth...
- I: Yeah!
- G: KCC supported the emergence of lots of...so, for example, there are two key papers that are referred to another paper that maybe the KCC celebration edition would have a paper of John Burnham called "Approach, method and technique" and another one by Rozanne Leppington wrote in 1991/1992 and both papers are about an academic research, which was also in Human Systems many years, the point is that the theory carries on being developed, so, I think is very good look at the KCC addition on Human Systems, they've got a lot of key papers on that. It's a really good thing to do.
- I: Yes! In fact, I downloaded about the previous number because they're free now...so I started to read something but not all, at this time because I'm finishing my exams and the, all this summer, I will write my thesis and read everything so, I will download it and also, I will look at academia and find your chapters.
- G: I think that help theoretical make some sense! And I think it is very interesting when you think from a research point of view how...I don't know...how they came about, they brought over the Patti Lather from the States, somebody new to invite there and she is the lead of the research Feminist Constructionism Research, so smart...I just...I remember I was going to this workshop, many years ago, it must be in the early '90s and just being away from, I remember that, almost many other workshops, you know, it was research and yeah...anyway I hope all of this is useful to you...
- I: Yes, yes, of course! I downloaded also the article of Tom Andersen that the professor that came to teach us last week suggested me because we did the reflecting team so, I was curious about that and she...
- G: Very important! We used to do reflecting teams in the sessions and, I think, one of the problem around reflecting team is that people misunderstood what Tom Andersen meant, he meant resonance, he meant not to speak about people, what I think is going on, which is more about another approach, that John critiqued and Tom critiqued, John Shotter and Tom

Andersen but I think is more about Tom Andersen was trying to communicate that you should speak almost from the heart and in a spontaneous way about what moved you, what you noticed. So, yes, do the Tom Andersen reflecting team's paper! Very important!

I: Yes, so, basically all of that and in the third chapter I will do everything from the end of KCC and what there is now, what you told me or for example the community website that Benedicte Shilling created or...

G: No, I think, to be honest, she didn't create anything, I think that they set something up but...it is a loss. So, I think that Friends of KCC, look at the website for something else, but Friends of KCC is a really successful organization, the chair is Kiri Summers, if you write directly to her...

I: I tried but she never replied me, I don't know why because I wrote some mails maybe she didn't...

G: She is often very busy so maybe, if you write to her again, do a very specific request, something about the history of Friends of KCC came about because, just even briefly, because...ehm...this has been one of the most supporting...and other two important things actually: one, the doctorate continue in KCC, that is the Professional Doctorate in Systemic Practice, is a successful program and secondly the Friends of KCC became an organization, a membership organization, they have workshop in central London with really great people, from within the community, from outside, very low cost and it is important not only a learning opportunity but social gathering, so the community is still together partly and some of us started a new journal, did you tell this?

I: No...

G: It is called "Murmurations: Journal of Transformative Relational Practice" and because Human Systems it doesn't really work very well, I tried to help it but it didn't work, nothing is stuck, everything is stuck, so the early years, so because that couldn't work in the way in the way it used to, we started a new journal for the KCC community and others, called "Murmurations: Journal of Transformative Systemic Practice", if you look at the website, you

find it, its murmurations.cloud..m-u-r-m-u-r-a-t-i-o-n-s.cloud and it's a free, open-access journal and it's about...it's taking the theory, the KCC scholar systemic theory former by getting us back in post-positivist writing from within and doing practices, so it's all learning within doing, it's much closer to what we needed to do as a development and systemic practice learning, it's an important development happening out of KCC.

I: So, I will look at this journal and the information about the course of the University of Bedfordshire, can I look on the website?

G: Yeah, if you just type at the website www.beds.ac.uk/pdsp you will find the professional doctorate...

I: So, I can write some information about that and, also, I'm waiting for a response from Glenda Fredman and I will write another time to Kiri Summers that maybe she can...

G: Glenda is very slow to respond to email because she is very busy...

I: Yeah maybe by Whatsapp...I hope that she will replay...

G: Yeah...ok!!

I: Thank you so much!

G: It's been very lovely talking with you, could you give me a favor? Please, send me a copy of your final dissertation!

I: Yes, of course, of course! I think that I will finish it at the end of July, I hope so...when I finish I send it to you and all of you that helped me, of course!

G: Good!

I: Thank you so much!

G: And I will wish all the best important work!

I: Thank you, thank you so much!

G: Ok, bye bye!

I: Bye!

Interview with Søren Hertz, 17th of May

(S=Søren Hertz: Child Psychiatrists; I=Interviewer)

S: Hi!

I: Hi! Thank you!

S: Now we succeeded, it takes little problems...but we succeeded!

I: Ok, perfect! Thank you, can I record this call? Because I need as material for my thesis.

S: That's fine!

I: Thank you!

S: I'm trying to get more...yeah...now...fine!

I: Ok, now I can see you!

S: I was trying to get some more light, can you see me?

I: Ok, yes, I see you.

S: So, you are interested in...

Disconnection and calling back.

S: [laughing] I don't know what happened!

I: I don't know...

S: You are...you are interested in the work of KCC?

I: Yes! I'm doing my thesis about that and, if you want, I can explain you more or less what's my idea...and then I can ask you some questions...

S: That's fine!

I: So, in the first chapter I want to describe the KCC: the history, Peter Lang, workshops, seminars, summer schools, everything that they did there, then, in the second chapter the theories that they developed, for example from some articles that I found in Human Systems or what Peter and Elspeth McAdam wrote and in the last chapter what there is now that is, in some way, linked to the KCC, work that people do, University courses in Bedfordshire, the Friends of KCC...all these things.

S: And you? How did you come in this?

I: I didn't know the KCC, my professor suggested me to do the thesis about this Centre, I think he knew the Centre and he told me that it has been closed and he didn't know why, and Peter Lang was died not so many years ago, so if I wanted to do a research about this Centre, calling people, asking them about their experience...

S: And who is he?

I: Pietro Barbetta.

S: I'm not sure that I know that person, maybe...but I'm happy to assist you!

I: Thank you!

S: So, you can ask me some questions and you have a talk with Benedicte Shilling?

I: Yes, and also with Simon Burton.

S: Oh, yeah!

I: I did a skype call with him and with her only emails.

S: Ok, ok!

I: She was very nice, and she gave me your contact, so I contact you to have some more information and so...

S: Ok, yeah!

I: So, the first question is: how did you meet Peter Lang and the KCC in general? How did you meet all of them?

S: They...Peter and Martin came to Denmark and they made two years workshops, a two years course in Denmark in two places one was DispuK and the other one was in Stolpegård. So, that there was the hospital in Denmark being more...most interested in systemic ideas, so Peter and Martin came and that was the '87 till '89 and it was very inspiring and fascinating to be together with those two at that time and then...ehm...then I kept contact with especially Peter during all years since then. So, I was writing the articles from Human Systems, also one at KCC in London and I was...from some years...I was part of this, called "Dreamteam" together with Benedicte Shilling and later on we made our own group about working places, at the time it was called PsykCentrum and he came there also for supervisions. And then, you

know, he was a lot in Denmark so, he also had education going on in Denmark in the northern part of Denmark and he invited me to be part of that education out there.

I: And did you have some memories about seminars or other things? Some memories because I would like to add also memories in my thesis in order to have something more personal and not only describing what happened...so, if you have some particular memories that you remember that I can add in my thesis could be great!

S: Oh yeah! Ehm you know, many special memories, I think, one of the...for me was the concept of invitation, was one of the strong ideas that of some kind of strange behavior is also an invitation and I read about it. First time I read about it in a Danish book where it said that anger was a way to re-establish dignity for people. So, instead of trying to know, angriness was about understand what was the invitation and what kind of dignifying process should be part of understand what the issue was about.

I: Yeah!

S: But many memories...one special memory for me was...only few years ago we were part of this "Dreamteam" and we went to meet with him and we do in Denmark some kind of different kind of educational work with people and then we asked him what was the most important things for students to learn and then he was very...he had Parkinson's...he was sitting trying to find words and then he said: "the most important thing for people to know is the concept of context". So, context was the one thing and the other thing was to remember that people always move, it is not possible to think about human beings as not moving; so, we have to understand when we are meeting people they are already moving...

I: Interesting!

S: It's not possible to meet people where they are, we have to meet people where they are on the way to come and also understand where we are ourselves also changing, so we have to meet people as once they are going to be and as the once we, ourselves, are going to be.

- I: Very very interesting! I'm really fascinated by all the works and all the things that come up with these calls and inspiring, also!
- S: Another story he told me and people I was together with, it was a story about a boy...there was a boy in Sweden and the boy had the ADHD and then he had a meeting with the boy and the mother and school teachers, the school head master and so on and then he was talking with this boy about his...what was deal to him, what was it important to him and he said: "you want to have the dream so, you know, this dream talk" so he had the dream of going with the Basa, skiing, you know, in Sweden, it's a very very long day trip when you ski for eighty kilometers. So, at this point, who is known as the boy with ADHD, Peter said this long talk about the Basa is good and so on...so in the future maybe you will be known as the boy with the Basa skiing run, instead of the boy with the ADHD and...when the school master was part of this, they also hear about some problems in the school about this boy and when he was driving through bus, he was bullied. So, this had...this boy, because of the new way of understanding him, they were very occupied about making this bullying stops and then was also interesting because, when he comes with ADHD, they thought "this is just a boy with problems and so on", so understanding him in another view also made the school change on the boy. So, it was a trans-contextual way of working, instead of working with this idea about the next step for creating change and talk about this change contextual way of understanding change potentials.
- I: Yeah! It's fascinating! Another way of working, another way of thinking...very interesting!
- S: Yes, because, you know, the work of Nora Bateson, do you know Nora Bateson?
- I: No...
- S: All the work of KCC was inspired by Gregory Bateson.
- I: Yeah!
- S: And Gregory Bateson... he was an anthropology and so on and his daughter, called Nora Bateson, she made a film about Gregory Bateson's work and that

is also a way...it could also be interesting for you to look at that film because in a way all the big issues of KCC are also illustrated in that film. But Nora Bateson...she talks about two main things: she talks about interdependences and trans-contextuality.

I: I will seek for this film, thank you!!

S: It is difficult to find, maybe I can show you how to find it!

I: Thank you so much! I try and then I will tell you if I find something, I hope so! And you talked about the "Dreamteam", can you explain me better what it was, or it is? Who was part of that? What did you do?

S: The "Dreamteam" was a group of people coming together just because of the fascinating of Peter Lang...so, it was a funny group because it was a group without structure, it was a group...where we also had some families coming and that was for seeing Peter way of working with the families and...sometimes we had long talks about theoretical things and we also had what Peter called "quickest": to have a talk about serious topic in ten minutes....so, in ten minutes maybe it's inspired by the work of Wittgenstein: in every drop of grammar there is an ocean of meaning. So, in a way create from some simple you don't know how much by putting the emphasis on this ocean of meaning that evolve out of the fantasies, of the creativity of this six or eight people in a group. So, Peter was also very inspired by the work of Wittgenstein.

I: And who was part of this "Dreamteam"?

S: The people in that group were primarily psychologists and then child psychiatrists, so I was the only psychiatrist in that group.

I: Ok, there was also a location in which did you meet together?

S: There were different places where we met...

I: So, there wasn't a location where you met always there...it was more a group of people...

S: Yeah, it was just a group of people!

I: Thank you!

- S: But in many ways...there are many books that, I'm sorry, are only in Danish but in the first book that I wrote there was an interview of Peter but that's all in Danish but in many ways that book is dedicated to the work of Peter because so many inspirations, also about this...how to work with the understanding, how to...I'm just looking for the right word...ehm...it's about unseeing potentials...it's about, you know, the article from Human Systems about working about the future.
- I: Yeah! Dreaming in the future. And so, in Denmark, the KCC and Peter Lang had a great influence...
- S: Oh yes! Very great!
- I: And...in your work...how the experience with him and the KCC influenced you?
- S: Other people influencing me? What did you ask about?
- I: How the KCC and Peter Lang influence you in your work now?
- S: I think he is the one, the single person who had influenced my work mostly and the interesting think is the concept of seeing symptoms as invitations and it had a great influence in Denmark...so, a lot of people are talking in that way to their ...because people in my company, we have introduced this concept from Peter, all Denmark.
- I: Great! So, is there something else that you want to add about anything that you remember or something that you want to add, some other information useful to add?...I think that there are a lot of things that anyone of you can tell me because it was a great experience for you...I can feel it when you describe!
- S: Yeah! But he always was talking about skills and he was always talking about dignity, he was always talking about what he was learning from people, so he was in a way very insisting on his way of looking at things and at the same time being humble with people and being aware that this power issues connected to therapy and so on. So, he was occupied with how can I meet people in the way where grow dignity out of it.

- I: Great, fantastic! It was really a different way of working and teaching than other example that I experienced in my life...but I think it's difficult to find it everywhere...
- S: Yeah, yeah!
- I: So, ehm I'm looking at the questions sorry...
- S: Oh yeah, of course!
- I: And something about the seminars, if you remember, that they did in Denmark? Also the period of time....
- S: I think one of the point was the theory about the domains, the domains of explanation, the domain of aesthetics...do you know about them?
- I: Not so much...because I'm finishing the exams and then I will read everything, I started but I didn't finish...so, I read something about dreaming in the future or invitations but not this part...
- S: Back in 1989 together with Martin, Peter and ehm I don't remember...they wrote an article about these domains: theory coming from Maturana...
- I: Maybe Vernon Cronen?
- S: Yeah! Vernon Cronen yeah!
- I: Ok, I remember that I download the article, but I haven't already read it...
- S: That's right, Vernon Cronen...it was made when I was a doctor...and Vernon Cronen was there too. So, that theory was very important when I met Peter and Martin from the beginning and also the way they were working with the ideas of...was called...irreverence, do you know the concept of irreverence?
- I: No...
- S: That's an Italian construction, it was from Gianfranco Cecchin, you know about Gianfranco Cecchin?
- I: I know who him is...but I've never read something he wrote.
- S: He wrote a book, together with two colleagues with was a book about irreverence and that was also having a great impact on the field and also on the work of Peter Lang. So, he was working with this about honoring people but also working with the concept of irreverence, but he was very influenced

by the work of Vernon Cronen, also the idea of Coordinating Management Meaning theory, so it was also what he was teaching about.

I: It is another thing that I have to read...I'm really curious about these concepts and I hadn't time until now to read all these things because I have to finish the exams...thank you for advising me about other books, I'm really curious and interested about them!

S: Fine! So, good luck with your exams and your thesis!

I: Thank you so much! If there is something that I need to ask you again, can I ask you?

S: Don't hesitate! Call me or e-mail me! That's fine!

I: Thank you so much!

S: Fine and all good thoughts about your thesis!

I: Thank you! I will send it to you when it is finished!

S: Have a good summer!

I: Thank you, you too!

S: Bye bye!

I: Bye!!!

Interview with Eduardo Villar Concha, 30th of May

(E=Eduardo Villar Concha=; I=Interviewer)

E: Giada, how are you?

I: Fine, and you?

E: Are we going to speak in Italian or in English?

I: In English, because I will write my thesis in English, so I have all the material in English, if it is not a problem...

E: Ok!

I: Can I record this call?

E: Yes!! How are you?

I: Fine, you?

E: Well! I'm well!! Nice to see you!

I: Nice to meet you! So, I will do some questions to you or firstly you prefer that I tell you what my thesis, what I'm writing, a general idea? As you want!

E: Tell me about your thesis and then what questions do you have!

I: So, I didn't know the KCC before, it was my professor that suggested me to do the thesis about that because I'm in Italy but I'm studying psychology in English so I can do these international calls and so, I'm collecting everything about the history and what was the KCC, Peter Lang, the seminars, workshops, summer schools they did, all the theories and what there is now, after the end of KCC. So, I'm calling different people to hear about their experiences, their memories and I will put together everything in my thesis.

E: Ok! Your professor? Who is your teacher?

I: Pietro Barbetta.

E: Ah Pietro, ok! Io preferisco parlare in italiano ma non in inglese [laughing].

I: Ok, è uguale! Un po' in generale...il lavoro in Colombia, il tuo lavoro...in generale, giusto per avere un contesto generale...

E: Il contesto generale...io ho conosciuto Peter nell'88, l'ho conosciuto a Londra, io ero al --- Hospital perché volevo vedere, conoscere come facevano la terapia familiare, nei diversi gruppi, eccetera. Lì c'era un bravo assistente

sociale, in un minuto ti dico come si chiama, e lui invitava tutte le settimane una persona a parlare a quelli che facevano psichiatria, facevano terapia familiare su un qualunque topico della terapia familiare. Io sono medico, io ho fatto medicina in Colombia, dopo ho fatto psicoanalisi ma non mi è...arrivato...non sono contento con la psicoanalisi, soprattutto con la maniera: come si fa. Quanto tu hai un problema, hai bisogno di cinque anni e venire qui tutte le settimane quattro volte in Colombia è troppo costoso per fare questo tipo di lavoro. Per quello ho cercato qualcosa che si può aiutare di più le persone. Sono curioso, ho letto "L'istituzione negata" di Franco Basaglia e sono andato a Trieste nell'anno '76 e sono stato a Trieste un anno e mezzo e, per me, è un punto di incrocio fondamentale e so che anche per Cecchin e per Boscolo tutta l'esperienza di Trieste è stata molto molto importante. Io amo l'Italia e ancora di più, con tutto quello...la lingua italiana mi sembra meravigliosa, l'opera mi sembra meravigliosa...tutto il Paese, sono innamorato dell'Italia e dopo essere stato lì, dopo aver vissuto quasi un anno e mezzo ancora di più e sempre volevo conoscere Cecchin e quando l'ho cercato, non l'ho potuto fare. Quando sono a Londra, l'ultimo martedì che ero lì è arrivato Peter Lang e ha parlato di Barnett Pearce, tutto il lavoro e l'influenza di Barnett nel pensiero sistemico. Ho...mi sono...ho parlato con Peter, l'ho invitato in Colombia e da quel momento Peter è venuto in Colombia tutti gli anni almeno due volte all'anno durante...più di 20 anni finché la sua malattia lo ha permesso, quel Parkinson è stato terribile e con quello non è potuto venire più. Con Peter decidiamo di fare un piccolo KCC in Colombia, vuol dire cerchiamo di fare un'organizzazione per insegnare terapia familiare e questo si è chiamato Sistemas Humanos, il nome in Colombia. E tutt'ora Sistemas Humanos esiste ancora, all'inizio avevamo due...tre cose grandi: insegnare terapia familiare, gli allievi ricevevano alla fine un diploma come se tu avessi studiato a Londra ma dopo due anni qualcosa succede con l'università, gli inglesi dicono di no e finisce ufficialmente questa relazione e soltanto rimane la relazione con il KCC e

- Peter. Lì devi pensare anche a Elspeth McAdam e anche penso, non so se Pietro te lo ha detto, parlare con Elspeth.
- I: Sì, l'ho già chiamata. Sto aspettando di fare una seconda chiamata ma in questo periodo è all'estero quindi probabilmente sarà a giugno.
- E: Sempre è all'estero Elspeth, sempre in Sudafrica.
- I: Sì, esatto!
- E: Io parlo con Elspeth tutti i mesi parlo molto e spesso con lei ma tutto quel lavoro che hanno fatto in Colombia, Elspeth è una persona molto importante, all'inizio venivano ambedue, qualche volta è stato anche John Burnham, tu conosci John Burnham? Hai parlato con John?
- I: No...
- E: Ok, lui è un'altra persona importante per il KCC
- I: Allora proverò a contattarlo!
- E: Sì! John Burnham abita in Birmingham, è una persona molto in gamba, molto importante per il KCC. Il periodo iniziale del KCC è stato fondamentale: Peter, Elspeth, John e la segretaria
- I: Marjorine?
- E: Marjorine Henry, quello è un personaggio meraviglioso, è anche una pianista meravigliosa e lei è stata il centro per organizzare tutto e ha avuto una relazione molto vicina con Peter e con Elspeth...e l'altro personaggio in KCC è stato Martin Little, so che non è bene adesso, ha una malattia che non sta bene adesso Martin ma credo di non contattarlo perché non è in condizioni ma Elspeth ricontattala e John. Ok?
- I: Proverò allora con John, Elspeth sono d'accordo che per giugno fissiamo un'altra chiamata.
- E: Ok, perfetto! L'ultima volta che è venuto in Colombia, forse dieci anni fa, se ti interessa...non in questo momento, ma ti posso dire, possiamo fissare un altro appuntamento e alcuni dei titoli delle cose che ha fatto qui, che ha insegnato...
- I: Molto volentieri! Sì, sì!
- E: Ok, io posso fare quel riassunto e ne parliamo!

- I: Va benissimo! Grazie mille! Sì sì, sarebbe molto utile!
- E: Ok! Quello per una questione generale
- I: E quindi per quanto riguarda l'istituto che c'è lì in Colombia...c'è ancora una scuola però il diploma è valido soltanto in Colombia, non più anche in Inghilterra...se ho capito bene...
- E: Non valido in Colombia perché noi siamo come KCC un'organizzazione privata, non siamo università
- I: Ok!
- E: La legge anche in Italia, in Inghilterra, Colombia è diversa...in Colombia noi siamo un'organizzazione privata, facciamo il training per le persone che vogliono ma non possiamo dare nessun diploma, soltanto un certificato.
- I: Ho capito, quindi è un po' come la scuola di psicoterapia per noi in Italia...
- E: Sì ma quel diploma, quel certificato, è valido per tutte le organizzazioni o valido per lavorare, qui no, qui è segnato che hai fatto quel training, ti conoscono, è valido ma in Colombia, più che in Italia molto la legge viene: tu chiedi un posto di lavoro e ti chiedono dov'è il certificato, il ministero, bla bla bla, se non abbiamo il ministero non conta.
- I: Ah ho capito!! Quindi quello che fate è soltanto questo training o fate anche dei workshop piuttosto che seminari?
- E: Tutti gli anni invitiamo qualcuno dall'estero, adesso la situazione economica non è facile e non è così frequente come facevamo all'inizio ma sempre abbiamo invitato e fatto molti workshop, Gianfranco Cecchin è venuto tre volte, Tom Andersen anche, Karl Tomm, Pietro Barbetta, Barnett Pearce molte volte e persone dal sud America, Argentina, due o tre persone, una dal Brasile. Noi in questo centro cerchiamo sempre di invitare anche persone che se anche non sono terapeuti possono influire...in Colombia c'è una persona molto interessante, filosofo, il suo campo di interesse è il pensamiento complejo, sulla complessità...sì facciamo sempre questo. E facciamo un piccolo training con Harlene Anderson, un "Certificado Internacional en prácticas colaborativas", 120 ore, il certificato lo dà il Taos Institute: Gergen e Harlene. Facciamo molta consulta: vengono a consulenza

famiglie, coppie. È un centro dove lavoriamo poche persone ma facciamo permanentemente terapia.

I: Ho capito, quindi come struttura proprio come era il KCC praticamente...quindi sia studio che terapia...

E: Sì...e un'altra cosa questo centro Sistemas Humanos, pensando che la gente ha bisogno di un diploma, di un certificato...cerchiamo un'università e con questa università abbiamo desarrollado una maestria, a master program. In questo momento Sistemas Humanos e l'università abbiamo una maestria, un master program. Io ti mando via mail queste.

I: Perfetto così poi aggiungo tutto. Quindi l'incontro...

E: Le invio ora!!

I: Perfetto! Grazie mille!

E: Devi vedere...Que pasa? Non scrive, mi dice che devo fare qualcosa...non so...

I: Non so, qui non vedo niente...

E: Ok, dopo lo faccio e ti dico

I: Ok, magari anche via mail se non si riesce...

E: Sì perché se faccio questo...no...ok lo facciamo dopo!

I: Va benissimo, grazie mille!! E l'incontro con loro ha cambiato...è stato un passaggio in linea teorica e di orientamento, ha anche influenzato altro nel lavoro, nel pensiero? Qualsiasi cosa...ha avuto un impatto, un'influenza su altri aspetti?

E: Indubbio! Indubbiamente...io penso che abbiamo creato una linea di pensiero nuova in Colombia, la gente parla di me su...quello che ha parlato per la prima volta di idee sistemiche, la scuola che abbiamo creato è riconosciuta nel Paese, non solo in Bogotá. Il lavoro di Peter è stato importantissimo per molte, molte persone...non solo per creare, costituire Sistemas Humanos ma per la diffusione della terapia familiare e la terapia sistemica. Assolutamente innovatrice la relazione con Peter.

I: Quindi ha avuto poi influenza su tutto lo Stato praticamente e adesso ha comunque preso piede rispetto all'inizio o è ancora in via di costruzione in Colombia l'approccio sistemico?

- E: Io direi che l'approccio sistemico è sempre in costruzione però l'influenza di Peter e quello che abbiamo fatto con Sistemas Humanos ha creato delle scuole, delle terapie in altre città, in altre...alcune università e che continua a svilupparsi penso che questo sarebbe un altro punto di continuare a parlare, parlar...qual è il futuro delle scuole, qual è il futuro della terapia familiare, qual è il futuro del centro milanese perché una difficoltà nostra, in questo momento, non ci sono molti studenti, ci sono pochi studenti allora...quello è un problema...
- I: Quello è un problema ma per il resto si è comunque sviluppato rispetto all'inizio in linea teorica, mancano poi nel pratico gli studenti e le risorse praticamente...
- E: Sì sì!
- I: Ci sono delle storie, dei ricordi che posso aggiungere alla tesi riguardanti Peter e Elspeth quando erano in Colombia? Alcune cose particolari che ancora adesso tornano in mente...
- E: Finalmente ti è arrivato?
- I: Provo a guardare...no...
- E: No, non è arrivato? Ok...cerchiamo più tardi!! Scusami...mi facevi una domanda...
- I: Se ci sono storie particolari, dei ricordi che ancora adesso vengono in mente di tutte le volte che Elspeth e Peter, o solo Peter, quando sono venuti in Colombia? Qualcosa di particolare che potrei aggiungere alla mia tesi...
- E: È una domanda molto molto grande!!
- I: Lo so...
- E: Perché ci sono dei ricordi di tutti i tipi della relazione...per esempio, per cominciare i miei figli con Peter: Peter era come uno zio, quello zio che veniva due o tre volte all'anno...sempre era a casa mia, io abito fuori Bogotá, fuori città...allora era una relazione molto molto vicina, da sempre, oggi mio figlio...io tengo tre figli, il minore è psicologo e lui ha fatto un master program in Inghilterra, in Manchester e quando era in Inghilterra tutti i mesi andava a visitare Peter a casa sua, era come della famiglia in quel senso. Se domandi

agli allievi al centro, qui tutti ricordano Peter, ci sono sempre aneddoti della sua generosità, una persona molto molto intelligente...sempre arrivava con nuove idee, con nuove possibilità...negli ultimi anni è stato molto interessato per esempio in tutta la connotazione positiva e ha sviluppato molte idee, lui era molto vicino a Diana Whitney , una delle più importanti nell'appreciative inquiry e sempre la gente voleva che lui faceva supervisione e ci sono mille e mille storie che poteva raccontarti, piccoli aneddoti...in generale della sua generosità e anche essere molto stricco, per esempio quando faceva l'examen final, quando devi presentare la tua tesi finale, lui leggeva il tuo scritto sempre molto meticoloso con tutto, con le bibliografie, con le date, con la virgola e dopo essere molto preciso, quella è la tua idea che vuoi sviluppare e faceva sempre domande che tu non aspettavi, erano delle domande inusuali che faceva lui. Amorosissimo, molto rispettoso, molto...sì creativo...sempre aveva un'idea e pensava in questa idea...la mattina, la prima colazione parlava di un'idea e dopo in macchina continuava con l'idea: che pensi se guardiamo questo in questa maniera? O se facciamo quest'altra cosa? Era molto...non gli piaceva rimanere con una sola risposta...

I: Era un continuare a pensare, a sviluppare...

E: Sì...sì!!

I: E questo era quello che trasmetteva poi a tutti quelli con cui lavorava, quelli a cui insegnava...riusciva poi a trasmetterlo...

E: Sì!!

I: E qualche aneddoto che potrei aggiungere?

E: Lasciami pensare...mmm...ne parliamo in due settimane perché la prossima settimana non sarò qui, possiamo parlare in due o tre settimane e penso in concreto e chiedo a qualche persona amica che è stata con lui.

I: Sì, andrebbe benissimo! Vorrei non solo fare una tesi compilativa in cui metto solo teorie ma vorrei renderla più personale aggiungendo appunto esperienze, ricordi di tutti quelli che sento per aggiungere quel qualcosa in più e renderla diversa!

E: Ok, quando devi finirla tu?

I: Entro fine luglio.
E: Ok, va bene se ne parliamo in due o tre settimane?
I: Sì, va benissimo!
E: Può essere giovedì 21 giugno, 10 di mattina?
I: Perfetto, sì!
E: Va bene allora Giada, ci parliamo in tre settimane e domando a due o tre e ti dico.
I: Va benissimo, grazie mille!!! Ci risentiamo il 21!
E: Ciao, ciao!
I: Ciao, grazie!

Interview with Elspeth McAdam, 3rd of June

(E=Elspeth McAdam: child psychiatrist; I=Interviewer)

I: Hi!

E: Hi!

I: Thank you so much for this call!

E: Not at all! I'm actually staying in the hotel at the moment because we are on holiday!

I: Sorry for disturbing you during your holiday, I'm so sorry!

E: Not at all, not at all...so I should probably spend only half an hour because it's breakfast time.

I: Yeah, sure! It's ok! It's enough...Can I record this call as the other time?

E: Yeah, sure!

I: First of all, I would ask you if I can add the story that you told me about the future narrative about the call of Eduardo Villar, the fact that you and Peter went to Colombia and then you developed the theory...

E: Sure!

I: Thank you! So, I have other stories to add, so I want to ask you if you can tell me other stories like that, that are important or significant and I can add them to my thesis...

E: I think the appreciative ideas came from...we worked with David Cooperrider, he came into the seminar in KCC and with him I worked at...I think I was...actually I was working with some very difficult children who were really misbehaving and so, I started spotting abilities and then deciding how effective it would be if they could wear these abilities. So, we put them on as post-its as they came out post-it them, it was just... David doesn't, you know, paying afford this people but doesn't play like that and then went into a conference in California and got only people like Vernon Cronen and Barnett Pearce, all other people within particularly in the CMM group to do it and they found it very interesting and exciting. So, they didn't start doing post-it organizations, they were more interested in organizations...but I felt

that it was a great step forward for children particularly. Other than that, Peter was a very creative and playful person...I can't think of any other sort of breakthrough.

I: And something about...during workshop, seminars...something particular that you remind even now or about the KCC in general?

E: One of the things that Peter and Martin who run KCC were extremely good about was finding new and creating people. So, to begin with they brought over, they were very close with Barnett Pearce and Vernon Cronen and they came over most summer workshops that were held in, to begin with, in Oxford and we were all sitting down on the loan and they were teaching us and the weather was terrible, we were inside, you know, the hall but it was an incredibly, inspiring time and the first workshop Maturana came, very first one KCC did and that was just large changing, the all idea were structuring and determined, you know, ideas and everything was just very very influential and also...just a lot of Maturana's ideas influenced that hugely and I think everybody was very very excited by that, and I think that the same conference was Von Foerster and he was another person who was very influential...so, I think these two brought at the beginning and then, you know, the thing about the workshops were suddenly for a week to had access to all these brilliant, brilliant minds...that... they could almost say anything and you were writing it down, remembering it and...sadly, not many people didn't use videos so recordings, because they were just phenomenal!

I: Great!!!

E: And I think one of the other workshops where we really start working with child abuse and sexually abuse particularly...was one I presented and started off talking about the Victoria Forbs, because both Peter and I were born in Africa and it was just such a wonderful metaphor, you know, the beauty and yet the horror and the flightiness, doing what water rafting, as you go down the rapids, so it was...it was a very exciting time...John Shotter was another person who was there every year...

I: I tried to contact him, but I haven't received any response yet...I hope he will...

E: He's dead.

I: Oh, I didn't know because...maybe John Burnham, not John Shotter...I confound myself, sorry!!!

E: Well, John Burnham has some very good stories of the beginning of KCC...

I: I wrote to him and I hope that he will respond to me...

E: He is a very funny guy, he and his coworker were probably the two that worked most closely with Peter early on and I didn't start...I started about two years later going to KCC, so John would be a very good person for the early years...

I: I hope he will respond and so I call him and have some stories, I'm very interested in it!

E: [sounds]

I: I lost the connection...

E: Oh, now can you hear me?

I: Yes, I can....no, not anymore...

Line drop and recalling.

I: Ok!

E: Is that better now?

I: Yeah! Because firstly I could hear you and then nothing...

E: If it doesn't work, possibly on Tuesday morning I could do something.

I: Ok, I think that it's enough, I have other two questions and then I think it's ok!

E: Ok!

I: The first is if I can use the articles that I send you...even if they were unpublished...

E: Sure!

I: Thank you!!!

E: Yeah, I was thinking that I might get the Linguagram one done because so many people have asked me about it, so probably I will get it published...ok but you're welcome!

- I: Ok, thank you, thank you so much! And then if you know someone from the Friends of KCC, because I didn't have any response, even from the mail of the organization, I wrote a message to Glenda Fredman, other emails to other members of this organization but nobody replied to me, so if you know someone and you can act as intermediary because it's a part...
- E: Did you write to Stephanie Woodhead?
- I: Not personally, I found an email address of the Friends of KCC but she didn't reply, I haven't the personal mail.
- E: Whether she would...and I'm surprised that Glenda didn't reply...
- I: I don't know, because I had a call with Simon Burton and he gave me her telephone number, so I tried to contact her through WhatsApp, but she never replied, I don't know why...maybe she is busy in this moment...
- E: I would maybe...she is somebody very relevant, she was supervised by Peter for a long time...somebody else who is not necessarily to do with Friends of KCC...actually she is...is Kate Stevens...
- I: Maybe I try with her...
- E: She was one of the first supervisors of the KCC course...you know, you could try...I can give you her email address!
- I: Yeah, perfect!
- E: Or maybe copy her in!
- I: Thank you so much, it would be great because it is a big part that I haven't information at all because even on the website there aren't so much information about, so I would like to talk with someone who know better what they do, what they organize and if they studied or where supervisor is better.
- E: I know Stephany Woodhead, she is in charge of KCC, she is the coordinator...maybe I sent first of all...what Friends of KCC do is organize seminars about one every two or three months, young people...younger than me [laugh]... giving workshops on what their ideas or with they are working with ...they're usually very very good and very well attended. So, I send you Stephanie's email...

I: Thank you so much!

E: And maybe also Kate's could be helpful...

I: Yes, thank you!

E: Ok!

I: Thank you so much for all your help and for this call!!

E: It's a pleasure! I'm presuming your thesis will be in Italian...

I: No, in English!

E: In English?

I: Because I'm studying in English so, even the thesis will be in English. So, when I will write everything, I will send to you and other people that helped me...probably at the end of July...

E: Fantastic! I will send you now, if I can find Stephanie's address...

I: Yes, perfect!

E: Ok, good luck!

I: Thank you, enjoy your holiday!

E: Thank you!

I: Bye!

E: Bye bye!

Interview with Ulla Hansson, 5th of July 2018

(U=Ulla Hansson: social worker; I=Interviewer)

I: Hi!

U: Hi! [laughing] Lovely! Ok...

I: Thank you! Can I record this call? Because I need as material for my thesis...

U: Yeah, ok, you can!

I: Thank you! Thank you so much!

U: So, ok...

I: I have...

U: Nice to see you!

I: Nice to meet you! I have some questions for you and the first is...how did you meet Peter Lang and the KCC?

U: Me and a colleague in 1986...

I: I lost the connection...

U: Ok, do you hear?

I: No...

U: Do you hear better?

I: Now, yes! Before I lost the connection...

U: I just moved.so, in 1986 me and a colleague went up to Stockholm, to meet them, they had a workshop and this colleague of me, her name is also Ulla, we have been trained in family therapy, we did some trainings for the social welfare in Gothenburg and when we saw them, we sort that they are doing the same as we do but much larger...yeah...so, it was Peter Lang and Martin Little at that time. So, we invited them to Gothenburg to do workshop and that was...it was 86/88...we started with workshops in Gothenburg with Peter and Martin and then we started with different trainings with them.

I: So, it is more or less how the GCK was born...thanks to them...

U: True, it's true! Because we started a training with them in 92 till 95 and that was a therapy training for social workers and people who yeah in the social

welfare. And we had to register because people were going to pay for the trainings...

I: Ok!

U: So that was, you're right!

I: And there is now the GCK...it is now alive, and you do courses as well now?

U: It's true, we are...we have been growing through the years and there has been more people there trained by KCC that are now part of the GCK. So, at the moment, we are eight and four that are consultants. So, we are twelve all together and we have the secretary that is here from the beginning and the housewife who made coffees, things for people. So, we had different kind of trainings and we have a lot of supervision as well but all in a systemic and narrative approach.

I: Great! And can you tell me something about these courses? How they are...how do you train people? Some characteristic of the courses...

U: You know, we had KCC as doing the trainings in the beginning so, we were looking at them and me and my colleague were there to do some works, we were a sort of assistant, we were not taking the really part but we were assistant...and we learnt how they were doing so we transformed that into our rule when we were doing it, but it took quite a long time because we had different kind of trainings but KCC came and give other trainings and we were a sort of assistant, supervisor but we had it into our blood so, I don't know how to say it...yes, is about 20 years going with them or more...it's a long time and we were been training, it was a master level, as you are doing now and we had to really work extremely hard because the trainings were connected with the English university, so everyone had to write in English...

I: Yeah!

U: ...and we are Swedish...so...[laughing]

I: Like me that I'm Italian and I'm doing my master in English, yeah!

U: Yeah ok, it's the same and it's really though being supervisor because, you know, when you write in English, the supervisor as we were that we had really know a little better in English, and then we went to London for the

examination process that KCC had, we as supervisors, GCK people. So, we travelled quite a lot to KCC...

I: How the KCC influenced the systemic approach in Sweden or you or your colleagues?

U: I would say mainly Peter but also Martin but mainly Peter, Peter became more part from KCC, because he had such a fantastic way of dealing with problems, how he really came through them but it was gorgeous to see them stand, but it was travelling around doing trainings, so all over Sweden, all over Denmark, there is lot of people trained by KCC or Peter Lang. Peter Lang is a very big name in Denmark...

I: Yeah, great! I know that he had a great influence around the world...

U: And Colombia!

I: Yes!

U: And Greece! [laughing]

I: Yeah! Everywhere...almost!

U: Everywhere!

I: Unfortunately, I hadn't reach everyone, so I tried to do my best to hear someone from some countries, so I have some notions about the influence in the countries around the world that he gave...

U: Can I ask you questions?

I: Yes, of course!

U: Why have you been interested in KCC?

I: Well, I didn't know the KCC before, it was my professor that suggested me to do a thesis about that...first because I'm doing my master in English, so I have to...I needed a topic to write in English and then, I asked my professor to have a topic about the systemic approach because I'm very interested in it and, in my future, I want to specialize in it. So, I found on internet almost anything about the KCC so, I started my research, interviewing people and I enter in this world and it's fantastic because everyone tells me all beautiful things about their experiences and I'm collecting everything...so, I'm trying to build

the history of KCC, all the theories they developed and the influence that remains after KCC...

U: Do you want people from London connecting to you?

I: I had a call with Elspeth McAdam...

U: Oh, you have?

I: Yes, two calls and she explained me a lot of things, a lot of theories, because she developed them with Peter, of course, and also Gail Simon that had the course at the university of Bedfordshire, so she explained me that the courses now are linked with the university and how was the course at the time of KCC because she studied there...

U: Yeah! There is also one Glenda Fredman...

I: I tried but I don't know why she never replied to me, I also tried on WhatsApp but she never replied...

U: Who more? Glenda Fredman and who more did you say?

I: Glenda Fredman no, because I tried but she never replied, then Eduardo Villar.

U: Ah ok!

I: In Colombia, Søren Hertz for Denmark...

U: Good, very good!

I: And Simon Burton and Benedicte Shilling. Then I tried with other people but they never replied to me so, unfortunately, I couldn't...

U: Ok! But you have mailing Glenda?

I: Mailing and also WhatsApp messages but she never replied, because I needed some information about the Friends of KCC because in the website there aren't enough information but nobody from the KCC replied, I don't know why maybe they're busy or they...I don't know...

U: I don't know either...but we had Glenda as supervisor two days from KCC now GCK...

I: Fantastic! So, ...

U: So, she comes to Gothenburg once a month!

- I: Oh, once a month, great! So, maybe she is busy with other works, I don't know...
- U: Yeah, yeah! She works quite a lot, but it's sad because she is also very good ...
- I: Everyone told me...they didn't know why she didn't reply to me...I don't know because it would be a pleasure hear her but...
- U: I can send you her email address, so you can see if you have the right!
- I: Yeah, I can try! Because now I don't have so much time to do other calls because until July I have to send my thesis, but I can try to do it because it would be very useful! Thank you!
- U: She was co-worker of people in KCC, influencing different areas, true!
- I: And then when I finish, I will send to everyone my thesis, so, you can read it, it is in English, so everyone can read it!
- U: Yeah! It's lovely! I think that's what I suppose or I didn't mention is the generosity of Peter, I mainly talk about Peter because we lost the contact with Martin and we had Peter and Elspeth and Peter by himself, different trainings and workshops and so on we had been having lots of workshops and Peter opened the doors to all people, he said you can contact them, just say you're in contact with me and people will come to Gothenburg, everyone...Cecchin...
- I: Yeah!
- U: And from everyone in the world, mainly English but also others...
- I: So, you had workshops with people from all over the world as well...
- U: Yes! We had a sort of ticket to open and take into Sweden and then it has been a fortune for us, for everyone to understand from different people, aspects, how they take systemic ideas into their practice, so...and I think that Peter was very generous, and he was also generous with his ideas, his trainings as well!
- I: Great!
- U: He had political stand, he didn't want to take a political stand, but in some ways, he was very political, all the way we see the world, we understand the world, problems and so on...

- I: Fantastic! And what was the idea that the KCC brought to Sweden that was totally new? According to your trainings or systemic approach before the KCC?
- U: Peter and I studied Wittgenstein...
- I: Yeah!
- U: And he was understanding how the words created the world, and that I think his understanding by Wittgenstein was a fortune for him to go with the social constructionism idea of how we ongoing to read the world, or how we talk about it or how we focus on whatever and that was a big difference from old systemic family therapy and the system family therapy than theories studied before...and I think that there was much more focus on the future and how to go on instead of grabbing the old times. So, there were many different aspects, I think also the reflecting position that came from Tom Anderson not KCC, they were integrating each other, so Peter was not coming or KCC was not coming by themselves, but I think also the African history with him, made the difference and he was more rooted in Africa because he was brought up there...I think it had an impact on that, he was outstanding the world larger...
- I: Yeah, in a different way!
- U: Yeah, yeah! for example, me as Swedish I took Swedish classes but he had multicultural...
- I: Yeah...it's true because everyone told me the same, very inclusive, very open...and I think it's for this reason that he could go around the world and teach, inspire people...
- U: I think he was very smart, very intelligent...really, really! He had a very nice place to wait and coming back, so on...really special, I would say! And warm and creative...you know, we were doing trainings and that was on master level and they were not fitting with the English system, so I think that we had a good help from his wife Susan Lang, she was the backup at KCC. But they really worked with us in a very fantastic way. How they sort they run

as well as we could together with them. So, it was a lot of work to get thing runs in Sweden.

I: And are the courses now in English or in Swedish?

U: Now they are in Swedish...

I: So, there is anymore the link with London or England...

U: No, at the moment is not but we had lot of trainings and workshops running but we ended with the workshops 2015 depending on different changes depending on the social welfare, but now we have new questions for 300 social workers and want workshops...

I: Yeah, I can imagine!

U: But people want to have the training in Swedish so, it was not an academic and we have been little talking with Gail Simon because the next step for you and other is the research in practice, that Bedfordshire has and I would like people to go on that and so...we had Gail in Gothenburg because we wanted to have a little ground, if it is possible to have courses and she will go to check that on but I don't know how it will go in the future.

I: So, it is all to construct and build on...new perspectives, new ways to link to them...

U: Yeah! True! And I think it is the practice is important to show in different ways...

I: So, you don't have consultations for students or you have?

U: We have trainings and supervision, but you don't really do consultations with students, we are with the university in Sweden, in Sweden is much stricter, it is difficult that's why it was very good to have a connection!

I: Yeah, I can imagine! Because it is a total new way of working with KCC, it is different also in Italy so, I can understand yes...Great! Do you have some memories that you want to tell me? Some particular events that happened with the KCC...I think a lot...

U: I have many memories but I think that one was that Peter and Elspeth...we had a little conference once but there is so many memories because my family hosted Peter when he was in Gothenburg so I had more familiar

memories with him, very nice dinner, nice talking, nice chats...he went down to my working room to make activity that he wanted to run but he got us to do in a workshop, a fantastic workshop, sometime he came with an initiative, sometime us come with the initiative...always changes with Peter...we were three at that time...

I: Fantastic! Is there anything else that you can add, that you want to tell me? Anything that we missed in our call?

U: Probably I will remember when we close up [laughing]...no I...I would to his generosity and openness...and creativity, always wanted to developed new things, always on the road..."yes, we do, yes, we do!"...

I: Great!

U: You know, we went...some of us, three of the GCK and some other colleagues, we went down to Australia to do narrative training with Michael White and we felt at the beginning like oh, oh! What Peter is going to say? We have running...so because we were quite interested in Michael White stories, but he was great! He thinks it was good to bring new things then not putting limits forward and make fit, develop, and I think something that I was very happy for! I honor him for that!

I: Fantastic, yes! So, if is there something that you remember later we can talk another time in these days?

U: Yeah!

I: Perfect! Thank you so much!

U: Thank you very much!

I: It was lovely to talk to you! Thank you!

U: It was good also to see you, thank you! Bye Bye!

I: Bye!

Interview with Vernon Cronen, 9th of July 2018

(V=Vernon Cronen, University Professor and Visiting Professor at KCC,
I=Interviewer)

I: Hi!

V: Oh! Good to talk and good to see you!

I: Good to see you, thank you! Thank you for this call!

V: I have to fix something on my screen for a moment...ok! Good!

I: Can I record this call? Because I need as material for my thesis...

V: Of course!

I: Thank you! I have some questions for you...

V: Very good!

I: So, the first is: how did you meet Peter Lang and the KCC?

V: It was in 1983 or 1984...'83...I was invited to a conference in Calgary, Canada and it was because Karl Tomm was and still is the director of the program, it was interested in an article I published on strange loop and double binds and so, I presented some lectures there and during the break between two sessions Karl Tomm said: "There's someone you really have to meet!" and he brought Peter Lang upon stage and he said, if I can recall correctly: "You have some theoretical ideas they can use in KCC and KCC has a lot of interesting metalogical ideas that you can use, so you have to talk!" and we did and then we arranged that I would come to London the next year and it so. So, it was one of the first marriage by Karl Tomm.

I: Great! And so, after this meeting, you started a sort of collaboration with the KCC and you came to London almost every year...

V: Right! For long time, twice a year! According to my academic schedule I would come in January and in summer to do the summer workshops and I did that from about '84 until KCC closed.

I: In 2010...right?

V: Yes, it was the last time, right!

I: Do you have some memories about these workshops, these summer schools that you can tell and that I can add to my thesis?

V: Ok, then...lots of memories...

I: I can imagine! I know...

V: One of what people said about it, it was a real spirit of adventure, I think one example we were working through around the understanding of Wittgenstein later language philosophy and I think Barnett Pearce was there, not sure, but I think so. We were holding the summer institute at Oxford and members of KCC and myself and one of my graduated students was there, she is now professor in California and we said "OK, people at the workshop want to spend more time in seeing Oxford", so we created a very long lunch break and then went off to see Oxford and we got four ponds, you know what are? Little boats, flat boats.

I: Ah ok!

V: And there were two rivers put for them together and someone from KCC brought two very large bottles of wine and we talked about Wittgenstein and I have to say, it was after that we all felt much more clear about how to use Wittgenstein ideas, particularly for the practical methods, how we interview...it was a very exciting time! And then we came back and tried to integrate some of what happened in a discussion. That was typical of what used to happen there. Some of the workshops were fixed, material and we were promised, and we would cover and some of the...what we thought about during the breaks, what we discussed in a way to workshop is going to be, so someone was pretty free flowing, it was a kind of great adventures, you never knew exactly what was going to happen. Peter Lang was an idea unmade and a great part of that was the adventure, the weakness was that the schedule would come out much too late and then we changed these things too long, lot of people wanted to be at the workshops, but they were not because they couldn't make a commitment because materials weren't out in time. Peter's notion was: "Don't do anything I think I have new ideas" and you were form one in my capacities part of the director shape of KCC and just

say and see what happens and it would be better, anything out of plan. So that was what the adventure part and made sometimes a bit difficult financially for KCC but that was one of the great moment of one of the summer workshops and there were so many people who came to this, that made contributions both staff members of KCC and other people who invited...trying to remember Luigi Boscolo and Gianfranco Cecchin that came to a summer workshop and came to a number of the January meetings where we spent a lot of time together, so various people would come through and it was always an adventure...John Shotter was in a number of these.

I: A lot of people around the world also...

V: I'm sorry...

I: A lot of people around the world...it was fantastic also this!

V: Oh Yeah! And sometimes after the workshop in London, we go elsewhere, for example to Copenhagen and sometimes to Sweden and once to Belgium. So, after the summer workshops, in London, we then travelled and do small other workshops in other countries and we had to meet a lot of additional truly fascinating people, including we went to Italy did some lectures where?...in Venice and in...where was...Luigi Boscolo at that time?...in Milan!

I: Ah in Milan, yeah, great! So, the workshops around the world were similar to that done in London or in Oxford...

V: Yeah! They were more fixed because they knew what they wanted to do but all kind of thinks that happened, all kind of ideas...it was a wonderful time and there could be anything like it is, what was the KCC and all the contacts around the world.

I: Yes, everyone told me the same, how a great experience it was fantastic, many ideas, many developments, many new things! So, it is fantastic, really!

V: Always an adventure! KCC moved the orientation in later years, particularly when they became more interested in...trying to remember...[lost connection]

I: Sorry, I lost the connection...

V: Oh dear, any better now?

- I: Ehm yeah, maybe! But I lost the last part of the theory that they developed...was the Appreciative Inquiry?
- V: The Appreciative Inquiry was started in the States, it became more of the focus of KCC in those last years and was a kind of micro analysis of communication that I was bringing...
- I: Great! And any other example that you remember that was strange at the time during a workshop or a summer school?
- V: Ok...let me think to some other cases!
- I: Yeah!
- V: Ehm...this is not at a workshop, this example is from a January meeting...and what the effect of this was to direct detention, particularly for me and for my group, and there was [lost connection] and what it was a case and member of this was PhD seeking group was doing a case and a family he was interview, it was his first family interview with a family, just come to KCC and every question he asked to the family got the same kind of response, he would ask...I remember this pretty clearly...it has something about interaction with the children and the husband would say: "she is a wonderful mother! She does it so well, she is wonderful with the children." And then, she would take: "He is a wonderful father!", and then they go under talking about how handled family finances, "he is wonderful", "she is wonderful!", all we heard from both of them was that they were wonderful, and they want to get the divorce. I was so glad that I wasn't interviewing, everything did the other person was wonderful. So, we take a break and the interview comes behind the one-way glass, where there was the rest of the KCC group and Barnett, Barnett Pearce wasn't there and I just came up...[lost connection]
- I: I lost the connection another time...
- V: Ok, I will try again!
- I: Thank you!
- V: I couldn't think exactly what more to do, they said: "all right, the language is telling us anything, let's get out of the langue, so we call all of these interviews, so just playing the recording back, no sounds at all, and play it

back at a high speed..." and what we saw was the most...what can I say?...incompetent clumsy performance. The husband was put an arm, trying to put the arm around the back of the wife's chair and it was fall of the chair and she would go...and what we started to think about was I don't know how still happen in Italy or whatever, in U.S. and in Britain when children are in school, about 13 years old or 14 years old, there is a school dance and usually a more formal thing rather than a kind of dancing most young people do, it is what we call ballroom, coples...you have to move together and when they were trying to do this, of course, it was awful. They would step on each other, they don't know how to put their hands...and we looked at this and say: "this looks like 13 years old kids and the dance", the problem is not in the language, the problem is in the heart. So, we sent the interviewer back in, and said: "Don't ask about money, or the kids, or jobs, ask aesthetic questions! The first question to ask is: when was the last time the two of you had a beautiful moving moment together?" and they look at each other, they have been married for...how long...more than six years and they had lived together for more and they ask when was the last time you had a beautiful moment together e they look at each other and the think, they think and finally one says: " You know, I bet we had a moment like that maybe it was three years ago"...oh my god! That's what was wrong here: the heart, they don't know how to make a beautiful relationship and it got those groups starting to think about how we interview about aesthetic...[lost connection]

I: I didn't hear the last part again, I don't know what's happening...

V: I'll try better, ok?

I: Thank you! The last thing that I heard was aesthetic.

V: Ok! All groups started to think about the questions to ask to explore the aesthetics or the relationship and applied for the families and in organizations, that was a moment that moved away we were thinking and the way we were working and it still is as a very powerful that. So, particular cases who get us thinking in new ways, then they talk to each other, we go

with separate ways, compare what we were doing for the last few months about that...I'm trying to think about some other cases like that...

I: Yeah! It would be very great to have it and add it to my thesis because I have some memories but not so much about cases...

V: Mmm...well, another case...I tell you about the first one that I worked on with them...

I: Yeah! Perfect, thank you!

V: Fortunately, I review these notes for class not too time ago [laughing]

I: Thank you so much!

V: Here so, do you want another case?

I: Yes! It would be perfect, thank you!

V: Oook! We had three teams working, we had Peter Lang and Martin Little, and Barnett Pearce and myself, and I'm trying to remember the other couple, the other two therapists...maybe names are not important but...we were three groups and here the case! It was an English couple and a daughter, the daughter is the identified patient, and they've been seen for a while getting nowhere, no help with them. The problem that we put in this example pull out on my notes reasonably: the daughter was not academically very talented, her father was a British school teacher who taught open division, the mother was quite religious, father was very religious...now what's the problem is this daughter...there were two daughters...one, she moves away from home, gets the job, it's in an office and there's a room where people come together to take material and her desk is in the back of the room and there number of people coming for getting forms or something, she comes up to the carrel, she jumps up on the top of the carrel and announces: "I am a good girl, I will never sin, I will never leave the church", she screams and locks herself into the lady's room. Her boss says she is fired...she is trying to be the ultimate perfect daughter. The other daughter never tried to be perfect, the other daughter left home, lived with her boyfriend for a while, father did not like that, then she marries this boy, they have a daughter and the father loves this, father's story is "I used a Christian term: remonstrated

with her”, not a word we use much anymore, “I worked with her, I struggled with her and she did the right thing and she got married and they take their child to church”, he says: “I get this”, the daughter, the second daughter, says: “That’s what he thinks, I do what I wanted to do”. Se, we started to thinking “what is going on here?”, “why is the daughter who doesn’t sin...the problem you can’t save someone who doesn’t have to be saved, the problem is you want sin, so father can’t save her. There’s a bible story about this, I think with male characters that is called the story of the prodigal son...

I: Yeah!

V: Which also makes the set very interesting because...in the three...the three sets of consultants, each set had one Christian and one Jewish member and all during this...I’m thinking: “there’s some bible story but it’s new testament, I don’t really know it, so I’m trying to grasp what is this story, how it is going, tell me about the story and eventually we made up the focus of the way to work with him, it still didn’t help. Finally, we tried using double bind ideas, we tried using all kind of paradoxical methods in addition to that and finally one session they come back and they’re doing grate: they’re smiling, they have new close...and Peter asked: “What happened?” and was the identified patient, the daughter who says “I figure it out what you were trying to tell us!”...[laughing] “good because we’re not sure”, she says: “you were trying to tell us not to be so involved in each other’s lives”...not what we were thinking, so she said: “I thought: let’s try that!”, she told parents: “you go off in vacation without me and I’ll be fine” and it made tremendous difference. Nut how we get out of that, first you can be too complicated, you can get into so much esoteric stuff that sometimes a simple solution in this case, she was doing a structural therapy move and none of us considered ourselves structuralists but sometimes the simple move is the best move you can make when you are in just a morass of incredible complicated things. So, we weren’t allowed for that case about when you can be over intellectualizing, overly complex with people with whom you are working. The strangest thing is that how it ended and the identified patient, two years later died...the parents were on

vacation, come home...she is dead in the bath top, no one ever figure it out how it happened, didn't drown, wasn't sick and nobody has any explanation for it but the best thing we got out of this to know was what we were doing over kill an intellectualizing thing in a way that is not helpful, it is one of the first cases we ever deal with KCC.

I: Great!

V: So, there's more cases...

I: I think that these two are really good to add to my thesis, because I have some others and I can figure it out how to put in my thesis but these two are really good examples of what they did at KCC...thank you!

V: Happy to help!

I: Thank you so much!

V: Where are you in Italy?

I: Near Milan...almost near...I didn't do the university in Milan but in Bergamo...in Lombardia!

V: Oh yes! I know where it is! When are you going to have your dissertation?

I: Sorry...

V: Your dissertation...

I: Yeah, I have to finish it in July and then my graduation is in September!

V: Oh, very nice! Everything goes well!

I: Thank you! Thank you so much!

V: And what do you know about the journal KCC actually founded?

I: Human Systems...I found some information that someone told me and also it is really good that the first numbers are now open access, so I read a lot of things, a lot of articles from it because some theories...the second chapter is based on theories that were developed in KCC so, I used a lot of articles in it!

V: Do you have CMM theory and one of those with Peter and Susan Lang?

I: Yeah, I read it and I wrote a part in the chapter about it, yes!

V: Oh, very good!

I: Also, the article about the domain...

V: Oh yes, the first thing we did together!

I: Yeas, I read it and I wrote two parts of the chapter about them!

V: Oh, very nice!

I: I hope that I wrote in a good way and that I understood everything about your theories!

V: Good, tell my students so they can get where you are!

I: And after when I finish I will send my thesis to you and to all the other people that helped me to do it..

V: Oh, very good! I would like to see it!

I: Thank you!

V: One last thing, have you been in touch with Susan Lang?

I: No because, I wrote an email to her because someone gave me her email address, she replied once and then no more...I don't know...everyone said me that she is not very technological...I don't know how to reach her...I proposed her a call, but she never replied me...

V: I have the same problem...but she was very important because she run the school, she organized the curricula...she was an intellectual force, but she was very well organized! Susan Lang is much more important than how gave some publications or other things.

I: I hope that someone will send the thesis to her, so maybe she will be happy about it...maybe someone in England can see her and give her a copy! Because it would be a pleasure for me if she could read something, but I really don't know how to do!

V: I have no solution for you! But if I can do something more, please let me know and we talk again!

I: Perfect, thank you so much!

V: Thank you for doing this!

I: Thank you, it's a pleasure for me to talk to you and listening about all these stories, cases and ways of working and learning! It's amazing!

V: It was a great time!

I: Everyone said it to me and it's very good to have the possibility to write about it, because nobody did it before and I'm the first one, I'm trying to recollect everything and write the history...I hope to do it well!

V: I'm sure you will do it and thank you for doing this!

I: Thank you, thank you so much!

V: You're welcome!

I: Bye!

V: Bye!

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