

Introducing the Community “CASA del GIOVANE” of Pavia

History

Our Community born in 1968 from its founder **don Enzo Boschetti**'s humble and courageous charity. Don Enzo, challenging prejudice and the municipality “common sense”, began to accept in oratory's premises of the parish of which he provides, the first young people with discomfort and drug addiction problems, to get them to sleep in the heat and listen to their problems trying new ways to solve them.

From that simple and immediate response was developing a reality hosting, sharing and educational, school and work not budgeted by Don Enzo, which continued to describe himself as “just a tool” for a largest Inspiration and Act.

In its first 20 years the Community grew only because of the practical and generous contribution of the parish's volunteers, the same young people welcomed and conscientious objectors who were serving in it. From these people animated by motives of generosity and solidarity of faith sprang also lifestyle choices. Some of them joined the project for a vocation of sharing with the welcomed poor and young people, motivated by living the Gospel of charity and sustained by prayer.

Communities developed to cope with the spread of the phenomenon of drug addiction in the '70s and '80s took considerable size. To answer the problem Don Enzo chose the “quantity” to “quality” of the response: instead of increasing communities penalizing the quality of educational welcomed, young people opened some communities for children, because the youth problems developed in family and between youngest people and there it was important to intervene.

In 1993, the year of Don Enzo's death (in 2006 was opened the **Cause of Beatification**), communities were more than 15, primarily distributed in Pavia province but also in Lecco, Biella and Lodi. They were animated by a group of people devoted to prayer and service-sharing welcomed young people, living in communities with them, to create a family and growth atmosphere important for educational effectiveness. With Brothers and Sisters of vocation there were also many young and old volunteers that allowed the Communities to continue their journey.

In the '90s came also the laws of the state to standardize educational communities borned spontaneously in previous years. The question was asked to choose whether to continue as private truths or collaborate with the “public”. It was decided in an almost natural for the latter, because it has always been assumed that the territory and the city were not only privileged partners to stimulate and enrich with our field experience and skills gained in living concrete service.

This choice, however, behaved very challenging implications due to structural and management standards required by law to be eligible for financial support from the institutions. In the '90s it was necessary to restructure most of our homes (they were all the result of inheritance and donations) to fit the demands of ASL and at the same time to implement, in the communities' management, the educational teams with professionally qualified operators. These changes on the one hand led the community to qualify its work and its ability to shelter and education, on the other introduced the problem of the management of employees and the economic issue, which until then had been entrusted to the generosity of the people and Providence, becoming

more and more present.

The integration of these two aspects – the free and qualified presence of individuals who by vocation or voluntary share the path of liberation, recovery and growth of young people united to that of professional educators, psychologists and psychiatrists who perform their service working in the community – has continued until today, with a good result that must always balance and accompany because it does not expire one hand for operators in the simple “working” when in fact it has to do with suffering and hopes of people in the flesh, which almost never have faults of their misfortunes and hardships and the other for volunteers and who has community vocation to be pleased with “working” community without being disturb by poor of today and their taunts and needs.

Numbers, structure and organisation

Now our reality presents this summary frame work relating to attendance/receptions:

HOW MANY PEOPLE IN CdG — UPDATED 27/11/2012		
Diurnal Guests	76	Including 3 people for socially useful work
Residential Guests	111	Including all the communities of Youth, Children and Women
Employees	52	Contract staff with CdG
Consultants	20	
Outside volunteers	59	
Trainees	10	From different University
Resident volunteers	13	
Community life	16	
Amount	357	

As **structures** we have:

- Youth and Dependencies Area

- 4 residential communities
- 1 day center for homeless
- 3 workshops (carpentry, assembly)
- 1 press and communication Center (in digital only)
- 1 Center maintenance and care of green
- 1 central kitchen and daytime lunchroom
- 2 small vegetable gardens
- 1 summer house (uncredited)
- 1 listening center

- Minor Area

- 2 residential communities
- 1 family house
- 1 day center
- 2 small laboratories carpentry

- Mental Health Area

- 2 day centers
- 2 small laboratories
- 1 chicken coop
- 1 small residential community (uncredited)

- Women and Mothers Area

- 2 residential communities
- 1 weaving workshop
- 1 large vegetable garden

- Voluntary and Hospitality Area

- 2 communities (uncredited)
- 1 multipurpose hall for groups, events and conferences

- Vocation and Spirituality Area

- 1 residential community (uncredited)
- 1 little church
- 2 non-residential communities (uncredited)

- Administrative and Coordination Area

- 1 coordination Center with various offices

As **organization** we have:

- **Piccola Opera S.Giuseppe Onlus:** historical association of private individuals in support of the Community
- **Private association Fedeli Casa del Giovane:** law church entity that unites, preserves and promotes Community's spirit and vocation, in responsibility and animation of structures and people according to the charisma of the founder
- **Social cooperative Casa del Giovane:** it manages economic and social aspects as well as employees and community services and part of the property
- **Foundation 'don Enzo Boschetti - Comunità Casa del Giovane' Onlus:** entity just born with the aim to unify the management of movable and immovable Community's goods and to allow their development and projects.

Style and method of education

The Community, born from immediate reception of young people with discomfort, proposes an educational style involves and engages educators to be the first and the most important educational tools to the persons received.

Educators live life's sharing with young people and those admitted, animated by a strong spirituality, a human, professional, mature and responsible training and they realize in communities that is the atmosphere of "family" that makes the difference between a "institution" and a reality of real and respectful human relationships, where welcomed people have first of all a face, a name and a story and then also pathologies to recover and difficulties to face.

Educational teams formed by professionals operators help educators beginning from motivations and a life style that embraces the same values of the Community: sharing,

friendship, application, growth, faith and prayer (if you wish), cultural and working training, sobriety and simplicity, volunteer work, etc. to decline through the daily, composed of various educational and training activities and through various educational and therapeutic projects coming from 40 years of experience and requested by the Institutions at which we are accredited.

Communities consist of a maximum of 15-20 people to allow an atmosphere suitable for person and that encourage personal paths and not just group.

The technical and clinical contribution (psychologists and psychiatrists) is harmonized with this unified and values vision of person and with group dynamics and common life.

Educational and hospitality style is also characterized by the search for dialogue, collaboration and planning with territory, institutions and private and networking, without losing the specific characteristic of our educational identity, but contributing to the exchange of expertise and ideas to better cope with discomfort and promote growth and social reintegration of young people welcomed.

Another feature is that of being constantly listening to the problems and situations of poverty and difficulties of young and poor, trying to anticipate the discomfort and prevent it with concrete, dynamic and effective suggestions:

- not many years we are accepting the discomfort of woman, especially if she is foreign and mother, with all the problems related to children, slave trade she often come from, to violence and the need for social working integration, which is often made difficult by our culture and crisis;
- with mental unease are developing projects of promotion and citizenship: volunteering by the old meetings in schools to break down stigma, re-employment;
- in dependencies context it's starting to face the problem of gambling dependence, that is rampant involving young and not so young, without distract attention from "classic" dependences, like drugs and alcohol;
- with minors in addition to welcoming underage immigrants it's responding to new problems facing the world of young, like alcohol and drugs, with particular attention to family, because real problems of young are there.