



Gestalt NEWS Foundation

Informative and communicative six-month issue of the Center of Psychotherapy and Training Gestalt Foundation • November 2005 • 3rd Issue



The 7th Gestalt Residential workshop has finished

SUCCESSFULLY PILION 12-15 OF MAY 2005

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This issue, as well as the next one is dedicated to the 7th residential 4days workshop of Gestalt Foundation. The main theme of the Training and Experiential Workshop was:

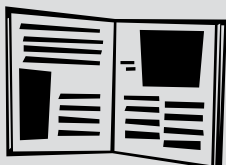
**"Interdependency in Relationships:
A Human Condition."**

In our everyday life we are in constant interaction with our environment, nature, our family, children, companion, friend, colleagues. This interaction needs our continuous and creative adjustment.

So, for this workshop we decided to work and develop important issues as to how we interact and relate with others, and our individual and social responsibility as members of the "field" where we co-exist and co-create.

Participants were the trainees of the Center, mental health students & professionals, as well as people who wanted to explore experientially the above issues.

At the same time there were also workshops for students & professionals of economic science and management who were interested in Gestalt in Organizations.



If you wish to participate in the following issues of the newsletter you are all welcome! You may contact the Gestalt Foundation (telephone: 2310 282588, 210 7254010, email: thessaloniki@gestaltfoundation.gr, athina@gestaltfoundation.gr) and express your interest in participating or just tell us your opinion or your ideas.

We are interested!

Publishers' Note



October 2005

The leaves are falling from the trees, the cold is stronger but the new Gestalt Foundation premises, both in

Athens and in Thessalonica, are full of life. Our third issue of our newsletter in the beginning of its second year of existence renovates its appointment with its impatient readers!

Initially, I wish to thank you for responding so warmly to the invitation of this newsletter. With your help we gathered material not just for this issue but also for our next one. Of course, this fact should not stop you from continuing providing us with your ideas and articles about subjects of your interest! When I first supported this effort my dream was (and still is) to see the trainees and the graduates of the Gestalt Foundation take over this newspaper fully and thus leave the directors of the Foundation as decorative elements of the "background".

In this issue the leading role has the residential Workshop held in Portaria Pilion in April 2005 with interviews from the invited trainers (that will be concluded in the next issue!), with theoretical and personal presentations as well as all the news from our activities that we could "squeeze in"!

I hope the result is attractive and interesting for you. Read us and share your comments with us!

Enjoy the reading!
Antonia Konstantinidou

A few words about Antonia Konstantinidou: Antonia Konstantinidou is a Social and Clinical Psychologist (Aristotle University of Thessaloniki), a Gestalt Psychotherapist, Trainer and Supervisor.

She is the co-founder of the Gestalt Foundation and one of the permanent members of the training program. She lives and works in Thessaloniki where she holds her private practice since 1996.



Gestalt Therapy and Bibliography

"AN INTRODUCTION TO INTEGRATIVE PSYCHOLOGY"*

by Kenneth Evans & Maria Gilbert: Μια εισαγωγή

The occasion: Ken Evans' presentation at Pilion in May 2005 during the Gestalt residential workshop.

The doubts: A presentation of a theoretical approach other than Gestalt in the Newsletter?

The decision: Let's broaden our minds!

What is this all about: In the introduction of their book, the authors refer to the term "integrative psychology" as "any orientation in psychotherapy that exemplifies, or is developing towards, a conceptually coherent, principled theoretical combination of two or more specific approaches, or represents a new meta-theoretical model of integration in it's own right". In other words the writers speak of a psychotherapeutic approach that derives from the tradition of psychology and psychotherapy; this tradition starting from psychoanalysis and continuing over to behaviorism, to humanistic psychotherapy, to the theory of systems, to the existential approach and winds up to the recent research on developmental psychology and neuroscience, unites all the common features, findings and achievements into a new approach within its own theoretical frame. Is something like that feasible? The authors believe so invoking the philosophical spirit of our times (postmodernism: skepticism towards the absolute objectivity and focus on the personal knowledge and the subjective experience) and the multiple researches that support

the existence of common points among different psychotherapeutic approaches as well as the criticism that every single one has received (most limited view that excludes important aspects of human nature and activity).

At this point I would like to proceed to a brief presentation of the book's structure. It consists of four parts with sub-units regarding:

1. Philosophy, history and research,
2. Theoretical underpinning,
3. Clinical case study-theoretical application of theory.
4. Challenges and concerns.

In the present article there will be a brief reference to the developmental - relational model for integration (part 2, chapter 4) and to the process of the therapeutic relationship (part 3, chapters 6-9).

An important theme in integration psychotherapy is the development of the experience of the self-in-representation (since self relationship derives not only from its relationship with something) and more detailed the six aspects of self relationship reviewed in the book. According to the authors, change in psychotherapy can occur in one or several or all of these areas:

the biological: relationship of the self to body: it is rooted in the mother-child relationship. Through touching, stroking, the mother's movements, her tone of voice, the infant mirrors itself and acquires an attuned or not body image. As these behaviors are non-verbal and

they take place very early in the individual's life they are stored outside the realm of consciousness, in the form of kinaesthetic, olfactory or visual bodily memory traces, which are usually accessed through sensory cues. The parent's feelings regarding his/her relationship with his/her body (ex. shame) are conveyed to the child through the quality of the caretaking and this may affect the child's biological self image and also prevent an effective integration of body emotions and mind. In extreme cases, this may result in dissociative processes where the person feels alienated from his/her bodily experience.

the intrapsychic experience of the self: relationship of self to self. It is relevant to the experience of the self as an observer (I: observes, organizes, and translates my experience) and as observed (Me: mental representation of the way I function in the world, an image of myself as an object among other objects). It is formed during childhood, when the child is dependent on its caretaker to mirror how it is. This mirroring may confirm its sense of self or it may reject it. The total fixation on one of the two poles, I or Me, may prove dysfunctional; the first case is experienced in narcissistic disorder and the second in depression.

the interpersonal experience of the self: relationship of self to others. Our style of approaching the parents during childhood is

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Gestalt Therapy and Bibliography

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important for the way we contact and approach others. If i.e. the parent-child contact was confluent, the person may adopt a similar attitude in the rest of his/her relationships. At the same time the child develops the "reflective function", that is the ability to appreciate the beliefs, feelings, attitudes, intentions of others and thus the child builds up an internal mental representation of self-and-other that forms the basis of intrapersonal relating (Evans & Gilbert, 2004, p. 54).

the intercultural experience of the self: relationship of self to culture, race, social and political context. The relationship of the person to the environment, the context, the "field", defines part of his/her identity and is an important factor that the psychotherapist needs to bear in mind.

the ecological experience of the self: the self in relation to the nature. Concerns regarding the prevailing conditions in the western civilization, the anxiety and the pressure by the loss of control over actions, the divinization of technology and of "self-realization" and the placement of human needs above all else, including nature, have led to a reevaluation of human priorities. Is personal growth feasible without the existence of the I-Thou relation to the natural environment?

Transpersonal experience of the self: relationship of the self to the transcendent. The relationship to the supernatural and the transpersonal is an important aspect of human thought and activity. Maslow was among the first to express the need for a psychotherapeutic approach focusing on the world rather than on the individual; Frankl thought that there was no other way for that to happen but by being human. The profound and essential relationship I-Thou is the highest form of meeting with the transcendental and at the same time it is possible as long as it is based on a purely human level.

Regarding the course of the therapeutic relationship the authors believe that it goes through specific phases: the first is called the I-It relationship and it is characteristic of the initial diagnostic and evaluative stage. The client, especially the one who is not enough self-supportive so as to be "present" during the session, tends to objectify himself (with wooden voice, body rigidity, dissociation from his issues); this client also objectifies the therapist (by thinking that the therapist is there only to help him out with these issues). The therapist's consistency and authenticity will promote the therapeutic alliance and thus the

client will move on to the next phase.

I-It relationship: In this phase the therapist supports the client to a necessary level of egotism in order to strengthen his sense of himself, his "I". This is achieved by various techniques and strategies of intervention so as to challenge the client's life script. The client continues to experience the therapist as an object at an unconscious level. Furthermore, the ground for the next I-Thou phase is prepared. It is not possible to predict the duration of the current phase but the transition to the next one is obvious by the shift of focus of therapy from issues to do with life outside therapy to the therapeutic relationship itself.

I-Thou relationship: The therapist is often the centre of interest and many of the issues already mentioned in previous therapeutic work now re-emerge on a deeper level. Often the client regresses since a stable I-Thou relationship is still not established. It is important though that the therapist is experienced as another "I", as a different person. In this phase the therapist's self-disclosure when it is oriented towards the client's needs, may promote the relationship: the examination of a maladaptive behaviour in the here-and-now of the safe environment of the therapeutic meeting may lead to change outside of it.

I-Thou mutuality: The stability of I-Thou relationship, the "horizontal" interaction between therapist and client, and the emergence of compartments other than the familiar defence mechanisms are characteristic of this phase which is the end stage of therapy. The person experiences change and his/her liberation from past binding behaviours.

Impressions: the accomplished argumentation, the lengthy bibliographic references, the detailed case study, and the interesting description of the diagnostic and evaluative process gave me the pleasure of useful knowledge and the certainty of possessing a helpful companion. What is more, my thoughts, yet unspoken, found their way towards expression with the aid of a book. I experiences an encounter after all!

Introductions: An Introduction to Integrative Psychotherapy, Kenneth R. Evans & Maria C. Gilbert, Palgrave MacMillan, www.palgrave.com. ISBN: 0-333-98726-8.

Stolen phrase: "...through human engagement the 'ordinary' can be experienced as extraordinary, the personal experienced with a quality of the transpersonal, the mundane experienced as mystical and the human experienced as divine" (p. 64).

Gestalt in the work field

A DYNAMIC APPROACH: LEADERSHIP, DEVELOPMENT AND CHANGE IN THE ORGANIZATIONS

The experiential workshop for the gestalt implementation in the work field held in Pilon, May, 12th-15th

The third experiential workshop regarding "Gestalt in Organizations" (Gestalt implementations in the work field) was successfully held and contributed to the preparation of the ground for the new training program with the same subject that begins in November.

In this workshop 15 participants took part and the trainer was John Porting, an internationally leading figure in counseling and Gestalt training regarding organizational and human resources development issues.

Through a lot of esoteric work and self-awareness processes that caused many emotions, a lot of laughter and tears, this workshop dealt with issues concerning our selves, our communication with others, our leadership capacities and our change dynamic within a work field.

Specifically, the subjects approached during this workshop were:

- The function of the "norm systems" and the way they influence the organizations.
- The existential power of the feelings
- The power of human Resistance within the Organizations
- The creative approach of Gestalt to the personal leadership, to development and change.
- The development of the personal action plan.

Training program for consultants and executives

The new training program aspires to approach effectively the needs regarding the management of power, relations, and changes in the work field, that are necessary and essential capacities in any organization. It addresses to consultants and executives, and also to psychologists, psychotherapists that deal with or are interested in the business field.

The program is of a practical and experiential character, approaching a big variety of issues of personal and organizational development, so that it may correspond to the trainees' needs. It is based on the Gestalt therapeutic approach.

The attendance of the program leads to the acquisition of:

- Gestalt Foundation Level Program- Certificate (1st year) or**
- Gestalt Advanced Level Program- Diploma (3 years)**

The program is in English. The trainers of the program are renowned consultants-therapists and Gestalt in organizations therapists from Europe and the U.S.A. with important previous experience and various academic and writing work. The trainers of the first year will be:

Sue Clayton: business consultant for the past 20 years, Gestalt-in-the-work-field trainer for the past 9 years and author of 4 books.

John Ewans Porting: director of the GIS-INTERNATIONAL, the Scandinavian Gestalt Institute, with activity in Denmark, Estonia, Finland, and Sweden. For the past 25 years he has worked with firms and organizations for the amelioration of leadership and organizational processes.

Frans Meulmeester: Gestalt therapist and consultant for more than 20 years.

Daan Van Baalen: co-founder and director of the Norwegian Gestaltinstitutt and professor at the Norwegian Gestalt College. He has been working as a Gestalt therapist and as a consultant, trainer and researcher in many European countries for the past 30 years.

For more information or for the program you may contact Gestalt Foundation, Thessalonica or Athens, or Magda Pantelidou at 6932 53 22 33 and George Stamatis at 6942 401 940

SPECIAL ISSUE

...just two words...



Katia Hatzilakou has a M.Sc. in Social and Clinical Psychology, she is a co-founder of the Gestalt Foundation, a Gestalt Psychotherapist, Trainer and Supervisor and President of the

Extended Board of the E.A.G.T.

Antonia has asked me to write a few words as a connection and prologue to the articles that refer to the 7th residential workshop in Pilion.

Indeed, I will write just two words:

THANK YOU

But I will also analyze them!!!

As I write this short article I am on the airplane flying from Thessalonica to Athens. It is Wednesday evening and I am traveling as usual with the last flight of Aegean. It is a habitual itinerary the past 7 years; as many years as the organization of the residential workshop.

My traveling back and forth to Athens has been a conscious choice; a choice followed by consequences, fatigue and many questions whether it is worth the trouble. There are certain moments though, like the one I experienced just a little while ago, when I forget all my doubts that seem to retrieve to the "background" and a pure figure of emotion and deep satisfaction emerges; emotion for the authenticity of the discourse and the writing, for the richness of the material and the uniqueness of each and everyone of you, for your trust to us on your way towards your personal self-discovery. I feel satisfaction and hope for your scientific thinking, your essential reflection regarding the course of Psychotherapy, and for the fruits born by the seeds of the training program. As I went through your articles I learned, I remembered, I wondered, I felt jealous, I laughed, I was enthusiastic, I was moved, and most of all, I thought to myself: "it is really worth the trouble".

I THANK you, and I am sure that I can also speak on behalf of Antonia. Gianna and Despina. We thank you for responding to the call for "the creation of a new generation of psychotherapists connected with the roots of the Gestalt therapy, the implementation of healing the human pain along with the entanglement with social work" according to Peter Schulthess regarding the Gestalt Foundation.

We THANK you for facing us with a sense of humor, with a "historical conscience" as a Background, with preciseness and delicacy when dealing with a "peculiar presentation of a case study".

We THANK you for exposing yourselves, for discussing, for reflecting, for criticizing, for doubting, and for teaching us.

We THANK you for existing because through you we also exist, since "a precondition of the trainer's existence is the trainee" according to Giorgos Diplas.

«History Lesson»



By Maria Ioanidou

Portaria. One of the 24 villages of Pilion, that, according to Drosinis, "...hang as priceless adornments and blessed gifts...". For the 5th year the annual Gestalt residential workshop is organized here. The locals know by now that around May the "Psychologists" and "Gestaltists" visit them! I thought, therefore, that after a short "tour" in Leventi and Chalkidiki the annual congress of Gestalt finally returned to its "birthplace" and therefore Portaria and Pilion are established as its permanent -until now- homeland, and I decided to write a few words for this "beautiful" mountain, that, as my mum told me, with its mysterious atmosphere creates its foggy and dense forests, the deep ravines and the frequent storms, and has inspired poets, historians to create histories and fables and to compose poems... and obviously continues to inspire us all!

Homer and Pyndar call Pilion respectively "einosifyllon" and "anemosfarago" for the winds that blow its forests, Hesiod calls it "hylien" for its rich timber and "aipey" for its tall precipices. In one of the tallest curfews of Pilion, according to mythology, took place the marriage of semi-gods Pilea and Thetis, who were the parents of Achilles. The same mountain inspired the tender and painful story of Admetus and Alkestis and gave its timber for the shipbuilding of Argo. The fable of the Centaurs however, makes more explicit and comprehensible the impression that caused Pilion to the ancient writers and to the simple people; this fable is believed to result from the weakness of the residents of this wild "god-built" mountain to conquer it. Additionally, the simple people that lived mainly around the coasts of the gulf Pagasitikos believed that in the mountain, near one of the higher curfews, was the cavern of Cheron, the "school", that is, where the wise Centaur taught his great disciples.

Various tools, shells, tomb plates and inscriptions come in the light often and they show us that most of the settlements in Pilion until the medieval years resided in fringes of the mountain, with the exception of certain individual settlements higher in the mountain, that were not intended for permanent installation, but only for provisional accommodation, when the residents of the cities moved to the mountain in order to exploit its wealth. Moreover, common people could not possibly live with the mythical beings and the demons! Later, from the 12th century mainly and afterwards almost the entire mountain filled up with monks who wanted to found their abbeys, of which very few parts are saved nowadays. Only in the beautiful post-byzantine churches of Pilion do we find various architectural parts and sculptures of older Byzantine buildings, as in those of Saint Nikolaos of Portaria and Virgin Mary in the Makrynitsa.

In the beginning of 15th century entire the Thessaly is rendered to the

hands of Turks. At that time a lot of residents from the coastal settlements go up in taller plagijs the Pilion, where the vegetation is richer, the waters and it is relatively safe. These immigrants usually resort to the abbeys and thus around the monasteries new settlements start developing, that still maintain the name of the old monastery; so, Portaria derives from the name of the abbey Portareas and the Makrynitsa from the abbey Makrynitisiss. In the next centuries the villages of Pilion developed rapidly and became some of the richest ones of Turk-conquered Greece; this fact was partly also due to the privileges that were granted by the Turks to the residents of Pilion. In Makrynitsa, Portaria, Zagora and Milies developed a flourishing manufacture of silk, olive oil and other products, which were transported by the boats of Zagora to the harbours of the East and later on by ships to Vienna and Budapest.

And naturally, the residents of Pilion became richer not only economically, but also intellectually! Many enlightened men from Pilion (apart from me naturally!), Anthimos Gazis, Daniel Filippidis, Patriarch Kallinikos C', were assigned certain important responsibilities within the great regenerative movement, and at the same period eminent schools were founded: the "Ellinomoyseio" in Zagora, which Riga Velestinis attended, the Faculty of Milies, as well as the "Greek" schools of Makrynitsa, Portaria, Drakias and other villages.

I could continue the enchanting, for me at least, tour in the worshipped Pilion because of the particular architecture of the buildings and the mansions of Pilion, the exquisite bas-reliefs and the stone belfries of the small churches, the handcrafted fountains that decorate the squares, the courtyards of schools and churches and the genuine folklore art of Pilion. These however are pictures that surely have been engraved in each one of us and words might perhaps prove to be very poor to express their unique beauty!

And I wonder... Is it accidental that the "community of Gestalt has selected to host its annual residential workshop in a region that is called "pride of the mountains", where some of the most exciting fables of the pre-historical era took place, a region that gave birth to some of the most gifted and enlightened scholars and benefactors of Greek history and inspired many renowned poets and novelists, like e.g. Drosinis, who writes referring to Pilion: "... (God) gathered from every mountain the shared grace, mixed it and created you" and adds "...emeralds your mountains, diamonds your waters, they spread, unfold and spill all around you...?"

I will let you answer for yourselves...

A talk-interview with Giorgos Diplas after the residential workshop in Pilion

- What did you think of your experience in Pilion?

Such an experience is always important and rich. The trainees, the secretarial support and the colleagues created with their participation the ground for the development of a very fertile interaction. Furthermore, it was a very pleasant experience because I come from Pilion.

- I remember how touched I felt by your closure in Pilion when you said how important the trainees are to the trainers.

Sometimes we tend to forget it: a precondition for a trainer's existence is the trainee. They both meet and that is what brings results. In this relationship both of them learn a lot, just like the therapist learns from the patient.

- And what about their interaction in the evening after work?

This interaction makes an interesting amalgam; it is when we have the opportunity to see what we have received, to see how we have been influenced but now in the conditions of true life. There, I think, the essence of interaction is fuller. From that perspective it would be very interesting to have groups in the nature, in the forest. During the daytime I am more concentrated on the present, whereas in the evening there is tension.

- I felt in sometimes the evening self-limited. What do you think?

I would not like to limit myself, but I do not think that this is something that I can change easily. When I limit myself I feel frustrated, both within work and out of it; thankfully, frustration does

not characterize me.

- How do you feel among a majority of women?

Comfortable, safe, communication; in a nutshell: familiarity.

- Would you like to say something about the workshop's program?

The program is very tight and balanced by offering alternatives and fulfilling needs. I would like though to have a longer break in the middle of the day, that is, 4-5 hours of work in the morning, a long break and then 4-5 hours of work in the evening.

- How did you feel about the workshop when you were arriving and how were you when you were leaving it?

Since it was my first time at the workshop I was nervous, stressed, pleased and anticipating to meet people that I did not know. As I left the workshop I was slightly disappointed for not having been able to interact with more people. I was also deeply satisfied because the workshop was successful and also because of the high level of work done at the workshop.

- What is it that makes the level of the work high?

I would say the experience and the ability of the colleagues, their dedication, and the trainees' contribution; also, the mood for sharing, for communication, for contact on a sentimental, cognitive, social level; all of these together.

- How would you like to conclude this interview?

I would like to thank you.

Dionysis Bougas, 4th year Gestalt trainee

PILION 12-15 OF MAY 2005

"The Gestalt therapy does not stay with the past but with the present, in the here-and-now"

The Ken Evans presentation

Among many other invited psychotherapists from abroad Ken Evans, a Gestalt psychotherapist, trainer and supervisor and president of the E.A.G.T. also attended the 7th residential workshop, organized by the Gestalt Foundation in Portaria Pilion, May 12th-15th.

Ken Evans' presentation was entitled "The Past in the Present, a Relational-Developmental Perspective on Gestalt Therapy" and in my opinion it was a rather interesting connection of the psychological development to the Gestalt psychotherapy, that stressed the importance of knowing the patient's past and of being able to discern when the latter comes for therapy, which of his developmental needs remain unfulfilled. Mr Evans mentions characteristically "We should know how old the patient is the moment he comes for therapy".

In the present article I shall try to mention more analytically Ken Evans' proposal regarding the past and the client's developmental needs, in the hope it is as enlightening and clear as his presentation.

Contrary to psychoanalysis, the Gestalt therapy does not stay with the past but with the present, in the here-and-now. This does not mean that a Gestalt psychotherapist overlooks the patient's past, but he perceives of the past as the glasses through which the patient looks at the present. The past is always in the present, but it is the background and not the figure. The transference, the patient's feelings for someone close to him that are projected onto the therapist, proves that the person acts both in the present and within the therapeutic relationship according to his past. Transference according to Gestalt is the creative adjustment that the person adopted in order to survive in the present and it should be dealt with by the therapist with sensitivity and curiosity and not judgmentally.

The infant or the child has a need that seeks to be fulfilled by an adult. When an infant's need is repeatedly not met, then an open gestalt is created (an unfinished business). As long as the child has needs to be fulfilled and finds no response, the open gestalts accumulate. We cannot possibly know when the child stops looking for the fulfillment of its needs and certainly this differs from person to person, but at some point it stops asking. Since, though, the parents are the "grown-ups", the necessary figures for its survival, it cannot accuse them and thus redirects the accusation to itself. The infant introjects the perception that it is bad and insufficient.

At this point I would like to refer to the issue of shame, as perceived and presented by Mr. Evans. Shame is a very primitive mechanism that occurs very early in an infant's life, even before introjection. Before the infant even introjects the perception that it is bad and insufficient, it splits itself in two parts; into an observer and an observant. And thus the "integrity" of a person is lost. When we hear of people saying that they are ashamed, we can easily understand this splitting. They speak of themselves as if they see their self as something separate. They feel an internal repulsion for themselves, and this part of them is identified with the "perpetrator".

As the infant grows believing that it is bad and insufficient it creates a life script, according to which the infant is bad, the others are good and the world is an unpleasant place to live in. The person also transfers this life script in his interpersonal relations and consequently lives, acts and relates to people that constantly confirm this script. Mr Evans mentions characteristically: "Even if you are in a party with a lot of people, you will notice that person that, in case of a relationship, will probably hurt you". This script should not be disturbed because otherwise the person will face the profound pain felt during childhood. So, the person lives in a way that whatever happened in the past causing frustration is repeated



Ken Evans: F.R.S.A. psychotherapist, educator and supervisor Gestalt, responsible in administration and education of Scarborough Psychotherapy Training Institute, President of E.A.G.T.

in the present. Psychoanalysis speaks of repeatability in order to describe this phenomenon whereas in Gestalt we talk of a fixed gestalt.

The patient visits us because he is stuck in a certain developmental stage and has to fulfill certain developmental needs that will enable him to grow up. According to Ken Evans there are 7 basic developmental needs, because of which someone seeks therapy. Further on I shall refer briefly to these needs and to the way that they become evident within the therapeutic relationship and process.

Merger: The infant in its first years of life needs a symbiotic relationship with its mother for a proper development and needs physical intimacy with her. There are some people who have never felt this primary touch and they are possibly afraid of it in therapy. Internally though they really need it. The touch might cause anger to a patient because he contacts the anger that he must have felt in the past. In other cases the patient might get in touch with

a deep need for protection and security and thus feel allowed to cry and share very profound issues. In any case touching is a very powerful "tool" of the therapeutic relationship but it should be used carefully by a well trained therapist, when the latter thinks that touching can help the process and when he sees that the patient needs it.

Mirroring: One very basic child need is to be seen and to be accepted for who it really is, so that the child can have the mirroring of its true self and not of what it should already be or of what it should become. It is very important for the therapist to see the patient as is, with all of his characteristics. This process within therapy can be painful because it reminds the patient what he truly needed and never received from his important others.

Idealization: The child idealizes its parents and needs to do so in order to feel security, protection and trust. Often the patient idealizes his therapist and seems to need it more in the beginning of therapy so as to feel safe. In the course of therapy though the patient has to demythologize his therapist and to deal with the disappointment that the therapist is not perfect and thus along with the therapist's imperfections he can understand and accept his own flaws and limitations.

Initiation: Just like the children need to be shown by the adults how to do something that they do not know and have never learnt, the patient will probably need to be initiated by the therapist into new behavioral manners and to be urged to try them. For instance, a person who has learnt to always manage by himself will probably need to be invited by the therapist to learn how to ask for help.

Twinship: A basic child need before beginning to form their own identity is their twinship with an adult from whom the children will draw certain elements that eventually will evolve into something different. This need for twinship is also experienced by the patient in therapy and that is why the latter might talk or act like his therapist especially in the beginning of therapy.

Efficacy: It is vital both for the child and a patient to feel efficient, to feel that what they do is recognized and that it has a positive impact on the world. This helps them to create a positive self-image. Therein lies the importance of recognizing their positive elements, the positive actions and changes by the therapist.

Adversarial: The patient like the teenager needs to oppose and to doubt the therapist in order to claim his independency and his differentiability. The therapist's role is to remain in this conflict: neither to give in nor to react with exaggeration. He should be present and definitely something good will come out of this process.

CORRESPONDENCE



After the residential workshop this letter was given to us for our newsletter by Stella, who participated for the first time in the workshop.

Thank you Stella!

04/06/2005

My impressions from the Gestalt residential workshop in Pilion in May 2005.

I attended such a Gestalt event for the first time and thus my surprise was even greater.

I will begin from the landscape; the beauty of Pilion with the rich, spring nature was referring to the joy of life and creation. The hotel with the wonderful breakfast gave the sensation of care. I was lucky to participate in a workshop with the exceptional Nurith Levi and to feel the greatness of a person who out of love works with people and helps them find their way with acuteness and wisdom.

And that party!!! It was a mystical experience. It was energy expressed; an energy that flows and carries us away, to another dimension.

The organization was impeccable on its practical level and framed by human warmth and directness that gave the impression of an ideal society.

I have participated in the past in "similar events" abroad, in mass seminars for "work towards the involvement of the self". The great difference is that during those seminars I had the feeling that "it was my fault and so I had to pay", and I do not mean that only metaphorically but also economically; the cost was multiple to that of the Pilion conference without any trace of the generosity that I enjoyed there.

I left Pilion with a sensation of warmth, generosity, acceptance, joy for life, and with the experience of yet another part of myself, with the curiosity for what is yet to come in my life.

I simply thank you.

Stella Varvari

Antonia Konstantinidou for the 7th Gestalt Residential Workshop

K.S.: The Gestalt residential workshop held this year in Portaria of Pilion 12th-15th May had as its main subject: "Interdependency in relations: A human condition". I suppose that the title was selected carefully and I would like you to tell me more about how Gestalt psychotherapy sees the human relations.

A.K.: Yes, the truth is that the title was selected carefully. Every title is selected depending on the experience that we have every year. That is, we see, from our Training program, our teams, or our personal courses, which is the subject that occupies us the most and accordingly we select the title and our subject. This year we chose the subject of interdependency because the four of us saw and discussed the fact that a lot of members of the Gestalt Community, if I may say so, although they are well trained and they can see what happens with their limits, their needs, their personal wishes they seem -not all but a lot of people- to find it difficult to see that there is an interdependency in their relations. And when we speak of dependency we do not speak of the dependency from a substance, because dependency has been stigmatised as a word. The truth is nonetheless, that we are dependent from the environment, the nature, and the people around us. And it is something that we very often forget when we put above all only our wishes and needs. So, this is what we wanted to emphasize this year.

K.S.: It is as if we say that there is not only me, there is also the other and the "us".

A.K.: Precisely. I cannot exist without the other. That is, I should also take care of the other in a way. This is how we thought of it. There are relative terms in modern literature of Gestalt therapy for inter-dependency, which is essentially beyond dependency; interdependency lies beyond the state where we need, we want something from someone, or cannot live without someone -this is the unhealthy dependency. Through autonomy someone can reach to a point in his relation, his interdependency, of knowing the presence and the importance of the other without losing oneself.

K.S.: We speak of the 7th Gestalt residential workshop and it is important to me to ask: Which are the objectives of the workshop and when does it take place?

A.K.: The workshop takes place every year and that is why it coincides with the years of existence of the Gestalt Foundation. It is an invitation every year to all the trainees, the graduates who wish to participate, to the people that participate to the seminars or groups in the Foundation and to the people who that want to get to know us. It is in a way the advertisement that we make each year for our Centre, but it is also an opportunity to live for four days in a Community according to the principles of Gestalt therapy: it is an amazing experience, because people have the possibility to leave their everyday routine, to go to a beautiful environment where there are time, space and protection so as to go into introspection, to see what goes on in their lives, in themselves, in their relations and to try to experiment, with a different way of communication. These are the main objectives of the workshop.

K.S.: Do these objectives include the opportunity for the graduates to meet again?

A.K.: Yes. It is an opportunity for the trainees and for the graduates to get to know each other, to form personal relations; it is an opportunity for a Community to exist. Within the residential workshop a Community can be realized to a point. That is to say, there are always co-existences in various ways and within various events that we host. The workshop is our big event where we assemble all together in order to spend some days together and to see what is happening, where we stand, when we shall meet again. It is a very touching experience to see people developing, to see myself develop as coordinator, as trainer, to



**By Katerina Siampani,
graduate of the Gestalt
Foundation,
1-9-2005**

see senior trainees become graduates, collaborators, coordinators, speakers. It is an ever growing plant. I feel that the Gestalt Foundation is like a tree that around it grows slowly a garden; I hope this garden becomes a forest at some moment, an oasis. And this is what happens slowly.

K.S.: The residential Gestalt workshop addresses psychologists and Gestalt psychotherapy trainees. Can a psychologist that is not a Gestalt psychotherapist participate in the workshop? Can a psychotherapist of another approach or a person that has no relation with psychology and is simply interested in knowing the way that Gestalt works participate?

A.K.: Of course they can. There are separate groups. The trainees are in different groups from the people that are not relative with the space and work experientially for themselves. There is also a special group for professionals that may not come from the space of Gestalt but who want to learn Gestalt and who can also participate. Therefore they can all come; professionals of mental health and people who want to work experientially. Of course, people that we do not know and who do not know us are interviewed before the workshop. We describe the process to them and we show special attention and care for the persons that participate for the first time. If we think that the experience of the workshop might not prove beneficial for some people, we tell them so right after the interview.

K.S.: From the 7 Gestalt workshops already organized I have attended 5. And in these 5 workshops I have had the feeling of a family that meets up in order to celebrate something. This alone has a lot of energy and force -that I personally have experienced in all the workshops - and not only during the experiential groups, the lectures and presentations but also over dinner and partying. It is as if Gestalt changes something in people? As if they come nearer to each other? What is your feeling?

A.K.: First of all I am glad that this is your feeling. It is very encouraging that this feeling exists, because indeed it becomes with very care, taste and love. I have also participated in Gestalt workshops but also as part of the Gestalt Foundation I have this feeling, that indeed people change, provisionally at least. There are a lot of factors that play an important role to that end. A main one, I believe, is the experiential work in the groups, where you really begin to search your feelings, what you think, what puzzles you, what makes you happy, and then a lot of things change hierarchy as to what is important and what is not. If, e.g. my first priority in my everyday routine is to do my duties, in the workshop it is perhaps more important to have a coffee with a person that understands me. And this need becomes even more intense if this introspection and the soul-searching exist. I believe that the soul-searching itself is what changes the people and makes them come closer because they become more vulnerable and more strong simultaneously, more sensitive, more human, if I may say so. And I consider that all this magic, because for me it is a sense of magic, it comes from all our colleagues. And I believe that every one in a majority gives the best of himself and this has predominated as a tradition. As if we have made a path that we continue renewing it. This is why I believe people

that have lived this experience keep coming back. It is something unique. Moreover, because I have attended other workshops, there is a sense of sweetness. The residential workshops that the Gestalt Foundation has organized, as I have experienced them, they have a lot of humanity and are real as a parenthesis in what we usually live. I have thus the same feeling as a coordinator and as an organizer too. The works that I have done in the workshops are very deep and I believe that this is also influenced by our living all together, eating all together, by having fun all together, by the fact that there is amusement after hard work and this is what strengthens the work. It is a circle that nourishes the one with the other - the work and the amusement. And a lot of work gets done. I remember when a friend of the Gestalt Foundation that did not have any relation with experiential psychology had come- we were in the hotel "Leventi" at that time - and we were already for one hour in groups in the lounge, where they were a lot of groups. Our concentration was so profound that when this person entered it was as if he had not entered! He was invisible to the people! We were so much concentrated in what we were doing; some were painting, others were discussing, others were having a walk, some others were crying. Our friend said that he had the feeling that he had entered in some kind of a temple, in a kind of a church. This is also the kind of feedback we get from those who participate for the first time.

K.S.: I have just remembered my first attendance in a workshop of the Gestalt Foundation. When I returned home I felt I was flying. For at least one month I had felt incredible sentiments opened up. At some moment I read what said the Nietzsche "the introspection is always retrospection". I remember an exercise we had with Katia (Hatzilakoy) as coordinator that invited us to play, to return, that is, to our childhood, to bring the child that we have in us in the present - and I believe that this really "clicked" for me. And to me my first attendance remains memorable. That is why I always recommend to people when the workshop takes place that they try; that they offer this workshop as a gift to themselves.

A.K.: Thank you. This is the best reward. These residential workshops really take up a lot of work and time to set up and to be realized. Since every year there are different conditions, we try to please the people; we try to listen to the feedback they give us every year, so that we can make changes accordingly. It is a live organism, it is not something that happens in a certain way and afterwards happens again in the same way. Every year it is something different, although therein lies something that remains the same; as if there is a basic substance, of which all the rest small pieces change. This also gives us force; the fact that people come to us saying that they change, that they see something important, that they like it: this encourages us to continue.

K.S.: Along with the workshop there are also other carried out that address those who are interested in Gestalt in Organisations and Enterprises. What precisely is the Organisational Psychology and how is it relative with the Gestalt psychotherapy?

A.K.: The Organizational part has to do with the Organisations and not so much with Organisation. The Organisational Psychology is a

sector of psychology. The application of Gestalt in Organisations though has to do with the way it perceives the groups that compose the Organisations. That is to say, it deals with big groups of people that are related with their environment, be it society, enterprise, or work field. It is substantially the application of the theory of field and the relations developed in it. That is, if we consider that an individual is an Organisation and has a relation with its environment then in the same way, we can see an entire Organisation as an Organism and its relation with the environment. This approach gives a different perspective, with different interactions, more complex, with more people and it is very hopeful, because the application of Gestalt therapy in such an extended scale of action can influence very deeply and effectively the Organisations. We have seen it happen in our collaboration with certain Organisations, like e.g. the Cancer Association of Northern Greece, the Greek Alzheimer Company and relevant disturbances, with Y.M.C.A. of Thessalonica that are substantially Organisations. There is extended bibliography and an effort to approach big Organisations. An Organisation may be a community, a municipality, a factory, a school, an enterprise, a bank. Apparently there is fertile ground on this scale and this approach can contribute a lot.

K.S.: So if I am an employee in a bank how could I profit from attending the groups in the residential workshop regarding Gestalt in Organisations and Enterprises?

A.K.: First of all your point of view can be extended concerning your collaboration with the people you work with at the moment. Which are the relations that connect you, which is the frame of work. We do not think often in this way on a level of communication and interaction. Therefore an employee will benefit more, can see more clearly his relation with the employer, the collaborators and this can help him. As it could help if an entire enterprise e.g. while changing personnel or policy or anything, if it consulted a Gestalt consultant that deals with Organisations. This could help for a smoother transition, a smoother adaptation, as a new dynamic, having as a base all this theory regarding change, losses, and the development of Organisations. Most of the theories in the Organisational Psychology have to do a lot more with the hierarchy of relations, because this is where it emanated. In Gestalt theory there are three levels of contact: with my self (personal), with someone else (interpersonal), and finally between groups (inter-group). These types of contact might have the same principles but simultaneously they are also different.

K.S.: Deductively, what I hear from you is that the Gestalt Foundation is willing to continue organizing the residential workshops with certain changes perhaps, despite the work required.

A.K.: Yes, definitely. Changes exist and will exist of course -every residential workshop is unique. What remains unchanged is the experience of the workshop. And when we say experience we mean that particular condition of contact with the self beyond words, thoughts or deeds. It is very difficult to describe this experience. It is however very easy, once someone experiences it, to understand what precisely I speak of.

K.S.: Personally the word Congress makes me think of speeches, presentations, conclusions.

A.K.: This is why we call this event a Workshop and not a Congress. Even though it has various subjects as does a congress: it has a lot of theoretical presentations and a lot of coordinators; nevertheless it is something between a congress and a Workshop.

K.S.: Thank you a lot Antonia.

A.K.: And I thank you for offering me the opportunity to talk of all these issues.

Dialogue with Gestalt Foundation

Ken Evans: "Gestalt spoke to the whole of me"

What made you become a gestalt psychotherapist?

I explored a range of therapies in the early 1970's from psychoanalysis to encounter groups. Gestalt spoke to the whole of me - body, mind, heart and soul.

What is Integrative psychotherapy and how is linked to gestalt psychotherapy?

There is a lot of confusion about Integrative psychotherapy and Gestalt psychotherapy because of a third 'school' called Integrative-Gestalt psychotherapy. It is important to make a clear distinction between Gestalt psychotherapy and Integrative psychotherapy. Integrative psychotherapy is a broad movement of ecumenically minded people that recognise that no approach to psychotherapy has a monopoly on 'truth' and that there is a great deal that single schools can learn from each other. The European Association for Integrative Psychotherapy (I was founding President in 1996), accepts into membership any combination of approaches to psychotherapy that can demonstrate a genuine integration of theory and practice from two or more schools resulting in a distinct method of practice. EAIP has members, for example, from Cognitive-Analytic therapy, Gestalt -Body therapy, Humanistic-Psychoanalytic etc. EAIP encourages integration rather than eclecticism. In recent years individuals from many different schools, including Gestalt, have been interested in ideas from other approaches, but the difference is that gestalt interest in what is going on in other schools of psychotherapy has largely been for the purpose of assimilating new ideas into Gestalt and thus evolving Gestalt theory. The integrative movement is different in this respect in that its purpose is to further evolve integration and not create or evolve a single school. So, if a school of Integrative psychotherapy begins to claim it is the approach to Integrative psychotherapy then it has become a single school and would be 'out of cinque' with the philosophy of EAIP. I like the ecumenical attitude of EAIP and it was very supportive of me in the early 1990's when Gestalt seemed a little insular and often reluctant to explore issues such as developmental psychology, transference and so. These past few years have been very different and I am excited and encouraged by what I perceive to be a level of maturity in the Gestalt community that is sufficiently self confident to explore beyond Perls, Hefferline and Goodman and assimilate theory developed in other schools, e.g., relational psychoanalysis, intersubjectivity theory, neuroscience and so on. The gestalt community now has the confidence to engage with ideas created within other approaches through a process of assimilation, though sometimes I experience a tendency for people to 'swallowed whole' new ideas. I think it is important to maintain the focus that we assimilate, not introject, in order to grow and evolve gestalt theory and practice. I am not qualified to give a view on Integrative - Gestalt psychotherapy because I do not know enough about it.

Many people believe that psychotherapists have taken the role of priests and friends. What do you believe?

I think psychotherapy has taken on quite a lot of the pastoral care that was once the preserve of the priesthood. Ironically nowadays priests attend secular training courses to further their knowledge and skills and I welcome this.

Apart from being a psychotherapist you are also a priest. Does exist in the Anglican Church the Holly Confession? If yes, do you think that psychotherapy replaces the Holly Confession? What is really the difference between the two?

Psychotherapy does not replace confession because within Christianity it is holy confession, i.e., it is conducted in the context of forgiveness from God. However psychotherapy is undoubtedly a secular form of confession and the process will often go very much deeper into the human psyche than is possible in a few short minutes in the confessional box with a priest. So there is some connection

I admit that I did not know that Ken Evans is the chairman of EAGT and I was very sleepy when I entered the room in order to hear him presenting his book ... I was not in the mood! ... when his speech finished I felt warm and relaxed... and need to learn more. ... This I felt and so I offered with joy to ask him some questions on behalf of the newspaper.

**Nia Pappa,
(Gestalt Foundation Graduate)**

between the two but I suppose the process of confession via catharsis in psychotherapy requires more skilled intervention.

I have recently read in a book (Mv by Androulakis) the following: "Being a philosopher, a novel writer, a poet, and a psychoanalyst is a form of failure in the sexual and personal life." What is your comment?

I think Androulakis has a good point if he is referring to some psychotherapists because clearly it can happen that a psychotherapist may meet their own needs in therapy, that they are not getting met in their personal relationship(s). But it would be arrogant to generalise and assume all psychotherapists are failures personally and sexually. Instead it seems to me that because psychotherapists undergo their own therapy they are, in principle, more likely to attend to the needs of the client than someone who has not invested in their personal development.

I have recently heard about the "spenders-menders", a group of people (like Alcoholic Anonymous) who they are trying to face the problem of over consumption. In the '70s people used to face their problems by belonging to a political party and by protesting in the streets. Maybe if we would be more active politically we would not have the need of psychotherapy?

I first studied politics at university in the late 1960's and was politically very active. Then I became a little disillusioned with politics and focussed on individual development through psychotherapy. Today I no longer polarise the two. Both politics and psychotherapy are important. In the recent book I co-authored with Maria Gilbert we challenge the profession and ourselves to extend the domain of psychotherapy beyond simply the body, the intrapsychic and the interpersonal to take more account of the socio-political, ecological and transcultural dimension of what it means to be human. After all the client brings the world into therapy and not just their history!

Would you like to say some things about Gestalt Foundation? Some things that you really liked about the way of working and some that it is needed to be improved?

My contact with the Gestalt Foundation has been largely through meeting and working with individuals like Katia and Maria in EAGT and I am inspired by their energy and work for good standards and professional development. I have visited the Gestalt Foundation earlier this year to teach and I found the group I worked with open and authentic and I had a good experience with them. I was also very positively impressed by the energy and vibrancy of the gestalt community I met. The Gestalt Foundation is playing an important role in the evolution of Gestalt in Greece and I believe it is making an important contribution to the development of Gestalt in Europe through its work for EAGT and in hosting the European conference in 2007. I think the Gestalt Foundation might now consider thinking about ways to support and encourage members to publish articles, books etc and thereby begin to 'export' the Gestalt Foundation brand or style of Gestalt. I recall my visit to the Gestalt Foundation community this year with great pleasure and encouragement and I also discovered something else the English could learn from you - You really know how to party!

Gestalt and Education

From August 22nd to September 12th Gestalt Foundation along with the Directory of Secondary Education in Kilkis, the Scientific Union of Adults' Education, the Centre of Sexual and Reproductive Health, and the Club of Pedagogic Action for Environmental Education, responded to the co-organization of a specialized seminar on Health Education issues and educated 60 teachers on various issues.

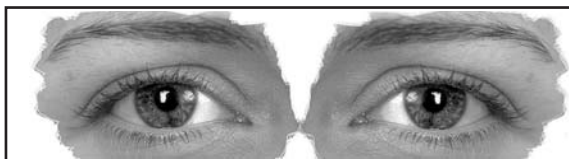
The proposal for the participation and co-organization of the seminar occurred unexpectedly during summer. This was the first obstacle regarding organizational issues that, in combination with the limited time to the commencement of the seminar and the volatile demands for the realization of this effort, made the whole enterprise even more challenging. Despite the difficulties, the team (Alkistis Kafkopoulou, Antonia Konstantinidou, Maria Ioannidou, Katia Hatzilakou) committed from the very beginning to participate, functioned very well. Part of the success is due to the shared work among the members of the team, who spent part of their precious vacation over a phone....

Each of us participated in the education of 60 teachers who had also come to participate on their own initiative, leaving part of their summer vacation. During the first day of the acquaintance the participants brought up many issues and difficulties in relation to the seminar: the groups had many members, many different coordinators and organizations participated, the long hours of the seminar, accommodation problems. We thus started listening to the atmosphere on another level. We recognized the fact that we were facing the reality of today's education. Teachers, educators, coordinators, we were all trying to «sail» for a trip to education with main destination our contribution to the enrichment of the child and of modern education. We had a common goal, and yet we all participated with a different role, as different individuals. There was an augmenting recognition of the multiple interactions between every participant and every educator, among the participants, among the educators and the participants, among the participants and the coordinators of this seminar.

This is the daily routine in the field of education, where the teacher interacts with every child, with every classroom, with the rest of his colleagues, with the ministries, and with any changes and difficulties occurring in the family of the student, of the municipality, of the country in which he lives and works. We contributed to the education of these people by listening to their demand to approach more actively the issues at hand during this seminar. We tried through the Gestalt theory to emphasize theoretically and experientially the way of «being» as an individual in any circumstance. We spoke of the co-existence of teachers with the children and the parents, of nutrition and the child's self-image, of mental health and the importance of expressing our feelings, of differentiability, and changes within the familial structures, of children's rights and voluntarism, of the student-teacher relation, and finally of handling crisis and losses in life.

In this seminar we tried to enlighten the various aspects of every subject dialogically. We tried that is to reflect on the fact that our self can be the most useful instrument within education and especially in prevention within Health Education, where teachers contribute from their own perspective. In the course of our meetings with the teachers we could discern in their reports on certain students or even classrooms, a personal tone echoing their personal school experiences. This observation disclosed during the seminar became our common ground. On the last day of the seminar the teachers invited us to make a circle that filled with tension and denial in the beginning and then with emotion and wishes for «togetherness». Our participating in this seminar was for us another effort to work on our common idea for the field of education and children and for our belief that «together we can make the difference».

Alkistis Kafkopoulou, Gestalt Foundation graduate



CAREFUL! SOMEONE IS WATCHING...!

Ok, so, we enjoy a little gossip! That's why we decided to inaugurate this new column in the Gestalt News. It will host each type of gossip (small or big) or according to the intellectuals any "social comment". Those of you dreaming of a career change, this is your chance! Send us your "comments" and we will "take care" of them fittingly...

- We begin our column with the 7th Residential Workshop in Pilion, in the beautiful "Poulio" as Nurith called it; Nurith, who also goes by the name "holy monster" attributed to her in one of her seminars, by a Gestalt Foundation trainee (Maria Serifi). With joy Nurith accepted this name and announced it officially on the first day of the workshop.

- The workshop began on Thursday, 12th May. The weather was not exactly what we were wishing for and according to valid sources (that is, Peter that heard it from Dimitra) Katia was behind everything! She is said to rearrange the weather in Portaria every time she steps her foot in Pilion. So, next year we should go to Pilion with bad weather and maybe the weather will change to the best.

- I will not refer to the educational part of the workshop. It would however be my omission if I didn't write about the presentation of the 4th year of Athens. Apart from their interesting theoretical presentation (mpla-mpla-mpla-mpla) in the end they presented us a "rap" song, inspired by "Gestalt", which ever since has become our official anti-anthem. An excellent inspiration



Peter is dancing with someone of his partner

impeccably executed. Congratulations!

- Since we're talking about presentations, I have also gathered very positive comments on the presentation of the 3rd year of Thessalonica. An original idea (they used scenes from classic Greek comedies in order to present basic Gestalt principles) that everyone enjoyed with a lot of laughter Bravo girls!!! (Oh, did I fail to mention that I am also a member of the 3rd year in Thessalonica...? Oh, well...).

- It was very pleasant that we were having dinner all together for a change. We usually went to "Katartzi", but this year we decided to go to a nearby village, Makrihori, in the tavern "the flavours of Despoticon" and I admit that the flavours and the care were also very rich! Bravo!

- The instructors were the "usual

suspects". The new "bood" were Ken Evans, chairman of E.A.G.T. and John Ewans Porting. In the beginning there was by some of us a small reservation towards Ken, maybe because he was a new comer and maybe because of his origin: English (and after all these Englishmen are really "cool" blokes!), he gave us however the best impression. With his great lecture on Friday morning he managed to move us, to make us laugh and to make us love him. And according to the advanced group that worked with him he was amazing! Welcome Mr. Chairman to the Gestalt Foundation and we hope to see you again soon!

- As far as John is concerned... his lecture will remain unforgettable. The subject was "Teamwork: Gestalt in Organizations" and I admit that he was extremely figurative in his presentation. He explained "passive aggressiveness" by using a gesture, which is well known to all of us! The curiosity demonstrated by all participants was

impressive and this gesture basically became the official greeting of the workshop. The issue however did not stop there. On Friday evening at the Gala in the tavern "Flavours of Despoticon" when the name of John was heard all the participants, stood up making the renowned "gesture". The laughter that followed became even louder when John answered by using a sample of "energetic aggressiveness". He made another gesture; I leave the details to your imagination or your memory... After this I don't believe that there is anyone with questions in regard to the passive and energetic aggressiveness!!!

- The Gala ended as always with a lot of dancing and partying. All the dancers went to the dance floor and "gave it all". The one however that proved to be the master of the dance floor was Peter Schulthess who impressed us with his "moves".. He managed to "take out" three dancing partners during a Twist. Next year we should organise a dance competition; and even if Peter does not want to participate, he has rightfully earned himself a place in the critical committee. Well done! Well done master of the dance floors!

- It was Helen however that aroused passions with her dancing ... Girls don't worry about it, the girl studies the science of dance! Hey, maybe that's why the dance floor was empty for at least 5 minutes after Helen danced....! Who would dare? Fortunately however our work in Gestalt does not go down the drain and after a small break the dance floor filled up again.

- Many dancers continued to party until five o' clock in the morning in "Thetis". These people do not need any medical tests; they can get their health certificates from the Gestalt Foundation.

See you again next year guys!

Yours truly....! Souvlitsa

NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS NEWS

• The 9th European Conference of Gestalt Therapy will take place in Athens on the 6th – 9th of September 2007, with central theme:

"Exploring Human Conflict".

The Conference is organized by Gestalt Foundation, Psychotherapy & Training Center under the auspices of EAGT (European Association for Gestalt Therapy).

You can visit our website

www.gestaltconferenceathens.gr or read our next issues for further information.

- After our moving in to a new office in Athens, Thessaloniki's office changed also place! We moved in to our new office and we welcome you all! It is bigger and more comfortable but in the center of the town as well. So, we hope to like and embrace it!

The new address is: 73, Egnatia str., p.c. 54635, Thessaloniki

The 4th year of G.F. and their song



CONGRATULATIONS



The profile presentation of the 4th year students from Athens & Thessaloniki (2004 - 2005) took place in Portaria Village, at Pilion Mountain.

We congratulate with joy and excitement our new colleagues Psychotherapists and we wish them a successful career.

Depression if you have
And you don't know where to go
To Gestalt Foundation come
And let the Prozac for us
Fear not your fear
Throw your spells away
And your mania if you like
Make it many fairytales
You hear voices and whispers
And you wonder what's going on
There's a solution for that too
For Zyprexa is a lie

LIVE IN THE HERE AND NOW
SEE HOW IS THAT FOR YOU
MAKE CONTACT WITH ME
TAKE YOUR LIFE IN YOUR HANDS!
(a,a,a,a,a)

Abuse, loss, abandonment and grief
Everything is in life and you are a puzzle
Confused if you are

And you can't stand your emptiness
There is no need to worry
Suffering is your duty
Your ideal self commands
And you always obey
It's time to escape
And learn listening – listening what?

LIVE IN THE HERE AND NOW

.....
Introjection and musts, retroreflection and confluence
Even if you are deeply in shit
You always have a choice!
If you end up in egotism
Don't be afraid, you are not gonna come
Confront your projection
Keep it and let it go
Even if you misstep
THE TIME HAS COME FOR YOU TO LIVE!

LIVE IN THE HERE AND NOW

.....