



Gestalt NEWS Foundation

BIANNUAL INFORMATION & COMMUNICATION NEWSLETTER OF THE GESTALT FOUNDATION PSYCHOTHERAPY & TRAINING CENTER
AUTUMN/WINTER 2019 - 2020, ISSUE 30



HAVING AS THE FIELD PHENOMENOLOGICAL - EXISTENTIAL THEORY IN CHILD PSYCHOTHERAPY

Page 2

- Editorial,
- Gestalt Foundation at 7th Sail for Pink by Leap of Life,
- Best Sellers 2019 IANOS

Page 3

- 21st 4-Day Gestalt Residential Workshop

Page 6

- Responses

Page 8

- Having as the field phenomenological-existential theory in child psychotherapy

Page 13

- Camping

Page 16

- Free Expression



The purpose of this article is to highlight the phenomenological - existential approach in psychotherapeutic work with children of primary school age...

Continued on page 8

IANOS

ΑΛΥΣΙΔΑ ΠΟΛΙΤΙΣΜΟΥ

- IANOS ΒΙΒΛΙΟΠΩΛΕΙΑ
- IANOS ΒΑΖΑΑΡ
- IANOS ΕΚΔΟΣΕΙΣ
- IANOS ARTSHOP
- IANOS MUSICSHOP
- IANOS ΠΑΙΔΙΚΟΣ
- IANOS ΧΩΡΟΣ ΕΚΔΗΛΩΣΕΩΝ
- IANOS ΑΙΘΟΥΣΑ ΤΕΧΝΗΣ
- IANOS CAFE
- IANOS DELI
- IANOS ΕΡΓΑΣΤΗΡΙΑ
- IANOS CLUB
- IANOS RADIO
- IANOS GR

ΔΙΕΥΘΥΝΣΗ
 ΕΔΡΑ Αριστοτέλους 7, 546 24 2310 277 004 2310 284 832 info@ianos.gr
 ΠΑΤΙΣΣΙΑ IANOS Πετροπολεως 73, 546 23 Θεσσαλονικη 2310 268 682 2310 282 821
 info@ianos.gr
 Μεταπολεως 18, 551 31 Καλαμαρι 2310 426 780 2310 426 780 kalamara@ianos.gr
 ΜΕΔΙΤΕΡΡΑΝΙΑΝΟΣ CAFE Πυλαιο 2310 472 308 2310 472 309 cramos@ianos.gr
 IANOS BAZAAR Βουτυρωσι 14, Θεσσαλονικη 2310 226 610 2310 226 611
 info@ianos.gr
 IANOS BAZAAR 24, 105 64 210 32 17 917 210 32 17 686 info.stadiou@ianos.gr
 IANOS MUSICSHOP Iστωδου 24, 105 64 210 32 17 917 210 32 17 686
 music.stadiou@ianos.gr
 IANOS CAFE | IANOS DELI Iστωδου 24, 105 64 210 32 17 917 210 32 17 686
 cafe@ianos.gr
 IANOS ARTSHOP Golden Hall, Μαροουσι 210 68 30 301 210 68 30 309
 goldenhall@ianos.gr
 IANOS BAZAAR Ακτωδου 67, 105 59 210 57 71 362 bazara1@ianos.gr
 info@ianos.gr

**21st 4-Day Gestalt
Residential Workshop**

**5th International
Gestalt
Summer Camp**

**7th Sail for Pink
by Leap of Life**

EDITORIAL

Fertile Void

13th European Conference of Gestalt Psychotherapy in Budapest, September 2019.

Void ... A phase in swing where the old belongs to the past and is no longer of service, and the new one has not yet been born, ripened, conceptualized. Budapest, as an environment, evokes the same feeling historically, politically, and culturally. The past is alive and in the present there is a feeling that something new is about to be born. This is the feeling I also had during this conference on "Fertile Void"; a leaning towards deconstruction of the old that produced a collision of vibrant tremors throughout the place. The intervention of highly esteemed colleagues, their ethos and position, was catalytic in managing the conflict and created a temporary sense of security. There is indeed change, just as there it is in the wider field, in the way of life, in

general standards. Deconstruction is ongoing and necessary for fertilization and birth of the new. Our moral obligation, as members of this psychotherapeutic community, is to apply and maintain the principles of mutual respect and dialogue that are timeless qualities necessary for any process of differentiation and change that occur between two individuals, a family, a group, a community, and a globalized society. Committed to these values, I believe that the psychotherapeutic community needs to rescue and develop dialogic skills, especially in the field of education. I hope, in the process of deconstructing the old, we find something «beautiful» and reshape the world!



Yianna Yiamarelou

M.A. Clinical Psychology, Gestalt Psychotherapist, Trainer and Supervisor, holder of ECP (European Certificate of Psychotherapy). Member of EAGT (European Association for Gestalt Therapy), founding member of the Gestalt Foundation, Psychotherapy and Training Center and of the HAGT (Hellenic Association for Gestalt Therapy).

The Gestalt Foundation at the 7th Sail for Pink by Leap of Life

Under the banner «The Road of Love - Navigating Life», on Sunday, May 12, 2019, the Gestalt Foundation team participated for the first time, with 56 members, in the 7th Sail for Pink, on the beach of Thessaloniki. It was a celebration with an athletic overture and a deep social message, a campaign dedicated to women collectively and to each one individually. The Gestalt Foundation team, made up of trainees, alumni, colleagues, young children, puppies and whatever constitutes family to each of us, raised the mast and embraced the initiative. Amidst pink balloons, dozens of sailing boats, recreational activities and free mammogram tests, people of all ages were there to



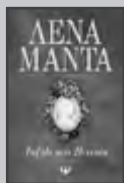
help with a message of life, joy, power and pride. So to help strengthen the Association's work, to support the women «survivors» as they call themselves in Alma -the women who fight and will continue to fight breast cancer - we too completed this symbolic walk. It was a journey of sensitivity and information on the importance of breast cancer prevention and certainly it was a journey dedicated to 'togetherness'.

Because as we say in Gestalt, "The whole is greater than the sum of its parts".

Silia Nikoli, 2nd year trainee, Thessaloniki

BEST SELLERS 2019

ΛΟΓΟΤΕΧΝΙΑ

ΛΕΝΑ ΜΑΝΤΑ
ΤΑΣΙΔΙ ΣΤΗ ΒΕΝΕΤΙΑΦΕΡΝΑΝΤΟ ΑΡΑΜΠΟΥΡΟΥ
ΠΑΤΡΙΔΑΕΛΕΝΑ ΑΚΡΙΤΑ
ΤΑ ΤΑΠΕΡ ΤΗΣ ΑΛΙΚΗΣJO NESBO
ΜΑΧΑΙΡΙ

ΜΕΛΕΤΕΣ

ΕΛ. ΒΑΡΒΙΤΣΙΩΤΗ,
Β. ΔΕΝΔΡΙΝΟΥ,
Η ΤΕΛΕΥΤΑΙΑ ΜΠΛΟΦΑΣΤΕΦΑΝΟΣ ΞΕΝΑΚΗΣ
ΤΟ ΔΩΡΟMARK MANSON
Η ΕΥΓΕΝΗΣ ΤΕΧΝΗ
ΤΟΥ ΝΑ ΤΑ ΓΡΑΦΕΙΣ
ΟΛΑ ΣΤΑ ...!ΧΟΡΧΕ ΜΠΟΥΚΑΙ
20 ΒΗΜΑΤΑ ΜΠΡΟΣΤΑSTEPHEN HAWKING
ΣΥΝΤΟΜΕΣ ΑΓΙΑΝΤΗΣΕΙΣ
ΣΤΑ ΜΕΓΑΛΑ ΕΡΩΤΗΜΑΤΑΔΗΜΗΤΡΗΣ ΔΕΛΛΗΣ
ΔΙΑΙΤΑ ΒΑΣΙΚΗΣ
ΙΝΣΟΥΛΙΝΗΣΠΑΝΗΣ ΒΑΡΟΥΦΑΚΗΣ
ΑΝΙΚΗΤΟΙ ΗΤΤΗΜΕΝΟΙECKHART TOLLE
Η ΔΥΝΑΜΗ ΤΟΥ ΤΩΡΑ

IANOS

ΑΛΥΣΙΔΑ ΠΟΛΙΤΙΣΜΟΥ

ΘΕΣΣΑΛΟΝΙΚΗ ΕΔΡΑ Αριστοτέλους 7, 546 24 : 2310 277 004 : 2310 284 832 : info@ianos.gr
 ΠΛΑΤΥΚΟΣ ΙΑΝΟΣ Μητροπόλεως 73, 546 23 Θεσσαλονίκη : 2310 268 682 : 2310 282 821 : mitropoleos@ianos.gr
 Μεταμορφώσεως 18, 551 31 Κολοσσαίοι : 2310 426 780 : 2310 426 780 : kalamaria@ianos.gr
 MEDITERRANEAN COSMOS, Πυλαία : 2310 472 308 : 2310 472 309 : cosmos@ianos.gr
 IANOS BAZAAR Βογασσικού 14, Θεσσαλονίκη : 2310 226 610 : 2310 226 611 : bazaar@ianos.gr

Αθήνα : Στοίου 24, 105 64 : 210 32 17 917 : 210 32 17 686 : info.stadiou@ianos.gr
 ΙΑΝΟΣ MUSICSHOP Στοίου 24, 105 64 : 210 32 17 917 : 210 32 17 686 : music.stadiou@ianos.gr
 ΙΑΝΟΣ CAFE | ΙΑΝΟΣ DELI Στοίου 24, 105 64 : 210 32 17 917 : 210 32 17 686 : cafe@ianos.gr
 ΙΑΝΟΣ ARTSHOP Golden Hall, Μαρούσι : 210 68 30 301 : 210 68 30 309 : goldenhall@ianos.gr
 ΙΑΝΟΣ BAZAAR Αιόλου 67, 105 59 : 210 57 71 362 : bazaar1@ianos.gr
 IANOS.GR



FOUR DAY WORKSHOP

This year is an important year for me... it's the year that I completed my four year training at the Gestalt Foundation. When I was asked to write something about my last four day residential as a gestalt trainee, I took a dive

into my years of study and the experience I have gained. I focused on the four-day workshops in Volos and remembered how important these moments were for my personal development. All these years, every four day workshop seemed to represent a new milestone in the change happening inside of me... But it was the theme of the 21st

to listen to the 'no' and 'never'... I learned to place more value than I probably should have on the 'correct', the 'I think', the 'should', the 'just so'... and very easily, I confess, I was able to finally become the image of a loving child, who was non demanding and always willing to help... a child who knew how to respect and obey... a child who soon (because the years run like water in the river) became a teenager, then a young man who studied, started working and growing up and then worked even harder and grow up even faster...

Until the moment I encountered Gestalt and with a lot of work, sometimes hard and painful, I could experience the paradoxical theory of Change. I saw my adult self recognize and understand his behaviors, accept and challenge aspects of himself, dare to try again

«to work miracles» as he had done when he was little.

For me, these last 4 days of my training were my coming in contact with:

Completing an important phase of my life...

Being convinced that yes, I can fly without my wings...

Accepting the unknown and that I'm okay not knowing for sure what will happen because I've realized that it is enough to be truly «present» and «available» when something does happen...

The idea that the «wings» are in our minds and in our souls, even if they are closed for a long time... it is only takes one 'step into the void' for them to open wide and remind us again that yes, we can fly!

I needed to have trust in the process, to decide to try and experiment, to dare to take the next step, to 'move on'... and to allow it all to happen, not 'at some point' but in 'today', in my 'here and now' moment! After all: 'If not now... when? / If not me... who? / If not this way... how?

Nicholas Raptis, 4th year trainee, Athens



workshop entitled «Flying Without Wings: The Paradoxical Theory of Change» that led me to even deeper reminiscing of a whole life. My own life! In the midst of these thoughts, my gaze fell on a book on my bookshelf... a French fairy tale entitled «Je ferai des miracles». I took the book and flipping through it, it traveled with me (in a way that books often do with me) to my childhood, where I remembered my little self... When I was young, I used to dream of being able to fly! Not too high or too far... I didn't like exaggerations (I was probably scared a little)... but I wanted to be able to do some 'supernatural things'. I remember then struggling to get to places where others would declare I 'can't reach', to do things that others would say I 'can't do', to find ways to accomplish projects that others would tell me were impossible. 'Don't waste your time!'

And as far as I can remember, in a weird - maybe, magical way - I managed to achieve my goals! Yeah... then, I'm almost sure, I could do amazing things in my life! I could work miracles! As I grew older, I can't remember exactly when... these 'supernatural' forces began to leave me. I gradually learned (maybe a little abruptly sometimes) that I had

Considering what I should write about these four days, and trying to find the right words, I kept putting it off for tomorrow and the day after, all the time wondering what was stopping me. Why am I resisting? Until I realized that it was very difficult for me to put on paper such a powerful experience, full of emotions and changes happening every moment during the four days. Last year, as a first year student, I was uncertain about what would happen and the experience was thrilling. So this year I came prepared, that I was going to get tired, have feelings, cry, have more understanding of things, and enjoy myself. In the end, nothing could have prepared me for these four days. Each of these 4-day workshops is different, intense in another way, but incredible. This year's theme «Flying Without Wings, The Paradoxical Theory of Change» was both difficult and optimistic. What does it mean for me to fly? It probably means living. And what does it mean to fly without wings? Difficult question; philosophical or is it a reality? I think I fly more without wings than with them because I come face to face with my shortcomings every day, the emotional, the personal, the physical, all the shortcomings.

And suddenly there, in this beautiful corner of the Agria at Volos I was faced with loss, impotence, personal suffering and indisposition. How do you fly after that? What is it that can make me take off again when life knocks me down with a vengeance? Perhaps time is an ally, perhaps the philosophy of life gives everyone shelter, or the people who love us provide hope. In this four-day period I realized that the biggest advantage of wingless flight is that I can become who I am rather than trying to be what I am not.

My experience was so special that I think the words do no justice.



Perhaps the transformation of the caterpillar into a butterfly, that was the subject of our work, had an important symbolic meaning for the 2nd year Athens trainees as well... MARGARITA YOU LEFT TOO SOON

Vicky Vasilakopoulou, 2nd year trainee, Athens

'Flying Without Wings', this year's four-day theme, (my last as a Gestalt trainee psychotherapist) or alternatively, 'making contact with my own disabilities'. What I hold on to very tightly from this experience is the phrase 'why not me?' instead of 'why me?' As I experienced it, it's like, asking myself 'why not me?', to come into contact with my infinite possibilities instead of my limitations, in which I get trapped and weakened. So, for me, Gestalt and this year's four-day workshop has engraved a sense of 'space' inside me - a space for everything that can be and at the same time which can allow me to be. However, this space does not always have a positive nuance... there are times when I feel that I do not know how to manage it, or how to make such space within myself. But when I can come in contact with it, I experience a deep sense of relief and confidence in me and in things that everything can be, as long as I choose to make contact. This is what was different for me after 4 years. In these last four days, memories were constantly popping up. Because the space I felt this year, the quietness in which I thought 'why not me', my readiness to face my demons, to move without the horror of exposure, to make contact without shame, to, to, to... was something I have learned to offer myself over the years. And so I think I saw it more clearly this year. I enjoyed my time with my co-trainees, I was not isolated, I entered the workshops feeling both open and protected, I took care of the trainers, I followed the flow of the program, I was present, despite the tiredness. I did not need to be isolated. I lived it to the full, with all my senses... and so I realized - once again - how important

these 4 years have been. How I had to stand on both feet, in difficult moments, to move on, and finally feel that I could fly without wings... This four-day workshop, with this theme, with these people... was the best farewell possible.

Stephania Dimitriou, Magda Perivolari, 4th year trainees, Thessaloniki

As a second year trainee, I will talk about my experience of this year four-day Gestalt workshop. What should I write? How do I get started? I have automatically come up with some adjectives that define me in this: suspicious, 'bigger', open, weird, excited, soft, quiet, restless, companionable, lonely, forgiving, tender... and this four-day event was a powerful experience for me, similar to last year while at the same time completely different because I was completely different too. A second year trainee! This year I was apprehensive; I had an idea of what a four-day Gestalt residential means. I knew, experimentally, about its intense dynamics its powerful transformative experiences, its cultivating of the soul, its community of fellow travelers! I knew that this was not a holiday in the way that I usually perceive it, and although I enjoy everything when I am there with all my being, I enter into another dimension. That's what I did this year. I came in for four days, after first letting go of my daily life and my every day concerns. My excitement coexisted hand in hand with my defensiveness. This year I already had friends and many acquaintances! The environment felt familiar. The experience started off gently, with welcoming hugs, humor and teasing. And then I started climbing the steps in my process quite quickly, as we didn't have time for offloading this year! Luckily, I like the fast pace. I dive into the experiential workshops and there were times I felt like I was in a free fall! I could, however, sympathize with myself while I was in the moment. Our trainers were even more 'beautiful' this year... I felt their presence and contribution as love. For four days, as a second year trainee, I felt kinder towards people and towards myself. Me and them together! I felt admiration and emotion with the sharing. I will not say that I just felt accepted by others and by myself, I think I was accepted! I had many moments of gratitude and connection. During the few days we were there, the corners of my sharp spots were hidden, I softened, I became fluid, I rolled... I experienced another major change within me this year. I felt... how can I say it? I felt more Gestalt. Not only in the scientific sense of the term, but in the sense that I was more integrated in the context. I somehow grasped the theory more, I was more familiar with the concepts, the level of understanding was much better in both the training as well as the presentations of the trainees of Thessaloniki or Athens of previous years. I participated in everything with the understanding of Gina as a Gestalt trainee. Finally, in this year's four-day experience, I had a pleasant awareness that I was beginning to see things through the therapist's eyes! That in itself was a riveting personal discovery. I became energized. My outlook changed! I felt emotional. I did not go looking for it, to do, it came alone... through my own process and that of others. This year at the Gestalt four - day residential with my trainers and fellow students I went through

another transformation and realized that there, halfway through my training, I had found a new way to walk.

Gina Lefa, Lawyer, 2nd year trainee in Gestalt Mental Health Counseling, Thessaloniki

My Experience from the 21st Four - Day Gestalt Psychotherapy Workshop

For quite some time, I've been sitting in front of my computer screen. I see the blank page of the word document and a small, black vertical scroll bar blinking to the left of the page, waiting to be accompanied by words. Words and thoughts intended to describe my experience at the 21st Gestalt four-day workshop held this year once again in Volos. And if the words don't come easily, it's for no other reason than the difficulty I'm facing in having to choose between so many images, and so many emotions that I saw and felt during these days. So, I feel for the people who make the trailers for major films and the difficult job they have of summarizing the essence of something much bigger. My 'trailer' begins to unfold in a place and location that I am familiar with. Having participated in last year's experiential group, I am returning to a place that is familiar and awakens very beautiful memories. It is also no coincidence that my participation in last year's four-day workshop was the catalyst for my decision to follow the path of the Gestalt training program. However, although the scene is familiar, the film is by no means a... sequel.

Right from the start, I feel different. Upon arriving at the hotel, I see familiar faces, and I already feel that I am participating in a celebration. I feel much more integrated into the Gestalt family and I'm thinking that I'm now here with my own first year group. I'm especially pleased about that. From the very first moment, this year, I feel a deep sense of community among all of us here. A feeling that, I notice, growing inside me every moment throughout the four days: from breakfast to process to individual workshops, presentations, and relaxing in the evening. At the same time, I'm observing, connecting and feeling. I enjoy the bonding process of our group, I come in contact with people I didn't know and feel emotionally involved with the work of the other groups. I enjoy this connection and welcome the small, but discernible, changes in me and those around me. I think about Change and its paradox, the theme running through all the activities this year. I draw inspiration and strength from it, as well as from the fish bowl process. I see everywhere hands ready to receive and provide meaningful help. So, as I slowly bring this text to a close, I think of the motto: 'Nice things don't last forever'. This also applies to... trailers. But in Gestalt there is no 'little'. There is 'as much as'. With gestalt, I am not watching a 'film', I am the film of my contact with myself and others. Like the 'movie' that I can't wait to see again, next May.

Vasilis Daopoulos, 1st year trainee, Thessaloniki

The Diary of an Excavation

Things are simple. 4 days of internal excavation. Arrival in Volos, impatience, a sense of adventure, anxiety. Fortunately, my group will be here too, Despina, Eve, Agapi, Elena, Ioanna, Maria-Dionysia, Panos, Lia, Vasilis, Angeliki. A full four days. Back to Back, one workshop after the other. Information abounds and experience flows like gurgling water. Ms. Konstantinidou's 'Feeding Our Demons' experiential workshop (comprehensive, emotional, substantial). As for Mr. Diplas' workshop 'From Theory to Practice' I have kept one phrase, 'stay open to the adventure of experience'. Our presentation (1st year poster) was thrilling! I was experiencing feelings of anxiety until our ten-minute presentation began, then, the excitement of having everything go well and in the end joy and satisfaction. At the magical moment when we had a big hug all together and sat on the stage to receive the feedback, I experienced fullness. Carved in my memory is the theatrical presentation of the 4th year trainees in Athens, 'Trust the Process', which captivated me and made me experience the adventure through a well-executed 'murder mystery'. The thrill that I experienced with the 2nd year Athens presentation as well as the excellent 3rd year Athens multimedia presentation that made me connect and laugh. The trainees from Thessaloniki impressed me with the depth of their emotions as well as their rich expressiveness... Their companionship and warmth were also noteworthy. Finally, I would like to add that the show 'Flying without wings' as well as the Fish Bowl thrilled me and tears ran like a river... release. My findings: I only give what is truly mine, inclusion, togetherness matters, the joy of sharing, the gratitude. The photo says it all (Valis Hotel tennis court). Gestalt Foundation first year trainees of Athens 2018-2019. All the best... See you next year ... Love to all!

Evita Kapasa, 1st year trainee, Athens




RESPONSES

Depression and Gestalt Psychotherapy

According to psychiatric diagnosis, people who are depressed suffer from deflated mood, decreased amounts of

energy and activity, a reduced ability to feel satisfaction, pleasure, poor concentration, and an increased sense of fatigue. This method of phenomenological description cannot describe the rich dynamics of the relationship between the depressed individual and his environment. The Gestalt therapist would offer the following description: 'The client displays tightened facial and bodily expression, his speech is not accompanied by ges-



tures. He looks down, doesn't make eye contact. He speaks in a quiet monotone voice'. The second component of diagnosis is the awareness of the therapist. The therapist, with keen curiosity, observes what is happening within himself when he comes into contact with a depressed patient. This kind of diagnosis is already healing. The therapist realizes his contribution to in the 'here and now' field of contact with the depressed client. The therapist is part of that field. He is part of the diagnosis and can directly affect it. Diagnosis becomes a therapeutic option.

We diagnose HOW the client and the therapist together create the depressive relationship. We will not say that the client is depressed but rather that the client and his therapist are in the 'here and now' depressed together. This kind of diagnosis is the first step in therapy. Depressive disorder can appear as a kind of a fixed organization of the relational field. As a Gestalt therapist, I wonder in these cases: 'How do I experience this relationship, what is happening to me?' Gestalt therapy does not primarily focus on treating the symptoms of depression. The purpose is to restore one's ability to adapt creatively, in accordance with the present needs of the individual (organism), and to establish the ability to make contact and withdrawal with flow and flexibility. During therapy, clients first learn how to receive support from their environment and then develop a self-support system. The work focuses on a primary goal of creating a secure environment,

a secure relational field, in which the client's self-healing powers can be activated. The goal of the therapist is to ask himself, 'How do I co-create the present form of the relationship I have with my client? Is he retroflecting and stopping himself from acting? How are we depressed together?' The therapist then explores these patterns of association in the here and now therapeutic relationship. In addition, in this relationship, the client is experimenting with new and unusual ways of behaving and associating. The depressed person needs to learn how to protect himself in ways other than isolating himself. He needs to learn how to direct his experience of contact with his environment. If we work with retroflection, we can help redefine the rigid way the client is experiencing by finding the opposite direction - outwards. The contact cycle that was blocked before the retroflective action can now continue to flow. In a secure relationship with the therapist, the client re-learns the ability to contact and withdraw. Later, he will gradually use the support of the healing relationship to test out all these new abilities in other relationships as well.

Vasiliki Katsamaka, Psychologist, Gestalt Psychotherapist,
Gogo Batala, Nursery school teacher, Psychologist, Gestalt Psychotherapist

Once upon a Time, there was a Fairy Tale, a Doll... and me!

In February, we had the pleasure of organizing and coordinating our first (official) puppet seminar for the Gestalt Foundation in Thessaloniki. Our story, of course, as Liana and Marialena, goes back many years, when we were still girls, talking in a small cafe in Larissa, about everything we wanted to do together: the groups, the shows, the seminars, traveling. But it's a story, even though



we've grown a little bit (only a little), that is only just beginning. And regardless of its beginning, middle or end, this is one point we want to share with you! This is not only a point in our history, but also a point of contact between parents and children, toddlers and adults, Gestalt therapy and the art of puppetry. This was our 'meeting' point, sharing our personal stories of rebelling against each other, creating our puppets and giving them life. Calmly, beautifully, quietly, attentively in the way that suits us and our puppets. And because not all emotions and experiences can always be captured on paper, we will share two of the stories we wrote together, one "big" and one "small". We thank you all from our hearts for being there, for your trust and presence. We thank Gestalt Foundation, for its support to what we do and to encourage us to continue, and Antonia Konstantinidou for the beautifully energized space that hosted us. We hope to see you again soon... but for the time being enjoy reading the stories!

The Meeting in the Forest

Once upon a time, one rainy day, some little robin hoods were out in the woods. While they were walking they met some gargamels. The gargamels were hungry. The robins asked what they were looking for and they replied that they were looking for smurfs to eat. The robins, who had never seen smurfs in the woods, suggested sharing their food. The gargamels accepted and so for the first time they tasted something tasty that was not smurfed. They liked it very much. They decided each year, on that day, to eat something that would not be a smurf. And they lived in the woods happily ever after.

The Story of Robin Hood that became a Tale without a Name

Once upon a time, in a remote place, Robin lived. He stayed in a forest with his friend, Kostas. They played ball together, amongst other things. One day, they suddenly destroyed the ball because it was for babies. They then decided to go hunting to find something to eat. They caught a pig and a dove. But because they hadn't tied it tight enough, and because they didn't want to let it go, the pig started to drag them all over the forest. The pig wanted to run about because he was in love with the dove; he wanted to marry her. And suddenly, Gargamel found them! Robin pulled out his arrow and Gargamel got scared, and ran off to find smurfs. Then, because the pig was running very fast, he found Gargamel, which made him very angry, and so he transformed Kostas into a grasshopper. Robin began to search for Kostas and accidentally stepped on him. Kostas, then, became gold dust, which scattered over the forest, making everyone sneeze. Then a magician came, made Kostas human again, and turned Gargamel into an ant. Robin and Kostas roasted what they had caught, ate their dinner, and lived happily ever after.

Liana Daktila, *Psychologist (Aristotle University of Thessaloniki), Specialized in Special Education (NCSR), Gestalt psychotherapy graduate, Puppet Master*

Marialena Tsiamura, *Preschool Teacher, Gestalt Psychotherapy Graduate, Puppet Master*

Mental Health Counseling

For me, the cycle of educational workshops in Mental Health Counseling has been an exploration of both its role in achieving balance and meaning in modern human life, as well as its encounter or overlap with Psychotherapy.

In the 60s and 70s, Counseling was solely aimed at people who wanted to develop their personal potential. Nowadays, things have changed and turning to counseling for personal pain is a perfectly legitimate reason to seek help. In the past, there was a perception that counseling was of a shorter duration and targeted at people with a very specific problem, while Psychotherapy was longer and targeted at people with chronic and more severe problems. Today, the boundaries between Counseling and Psychotherapy are very unclear, if there are any. In other words, it is not clear whether the ways in which Counselors work are really different from the ways in which Psychotherapists work. Consequently, professionals who define themselves as Counselors may encounter people with persistent and chronic problems, and those who define themselves as Psychotherapists may encounter people for shorter durations. In addition, counseling, as a process, can be long-term, while Psychotherapy may be short-lived. In response to these issues, in the UK, the Association of Counselors and Psychotherapists merged in 2000 and set up the British Association of Counseling and Psychotherapy (BACP). Establishing a framework for Mental Health Counseling in terms of goals, relationships, skills and process, we have come to apply mental health counseling to issues such as anxiety, grief, mourning, chronic illness, various family issues as well as problems relating to children and teenagers. During these workshops, I became aware of the need for guidelines which counselors and psychotherapists, at the beginning of their careers, can safely follow. In discussion with the participants, I had the opportunity to share ideas, anxieties, experiences, hopes and future goals. In closing, I would like to emphasize the need, in my personal opinion, for all of us, Counselors, Psychologists, Psychotherapists, to unite our potential, and work to obtain the best possible scientific background in serving the community as a whole, far away from sterile disputes.

Katerina Papathanasiou-Pechlibanidou, *Psychologist, Gestalt Psychotherapist, Master Practitioner in Eating Disorders and Obesity, Master in Psychology and Counseling, University of Sheffield, UK.*

Existential philosophy contributes significantly to the practice of therapeutic interventions of a therapist, while its use relieves a child's anxiety at the time of therapy. As with adults, children come to psychotherapy for a great many reasons related to a variety of issues and difficulties in their daily lives. Issues such as: interpersonal relationships, feeling negative about school, bullying, fear of death, fear of hell and the devil, concentration/learning disabilities in school, difficulties with parental conflict and divorces, abandonment and rejection, selective inactivity, substance use in the home, emotional-physical and sexual harassment, homelessness, panic attacks, sibling conflict and mourning are but a few. The list can be endless, depending on the requests made by children, parents, or teachers seeking emotional support and counseling.

The psychotherapeutic way of working with children has always been a topic for discussion (Fonagy et al., 2002). Usually between 5-11 years of age, the treatment is through play therapy, using models from theories of psychodynamics, person-centeredness, relational, and systemic. Approaches applied depend on the academic direction of the therapist or the context of the requests. Let's not forget the widely used strategies in the field of children's mental health such as effective nurturing as well as cognitive-behavioral approach.

Working in an existential-phenomenological way does not often appear in open academic dialogues between psychotherapists. So I'm formally asking the existential-phenomenological question, 'What does it mean to work existentially with a child?'

According to Misiak and Sexton (1973) the existential-phenomenological approach to psychotherapy is a process of exploring human existence as experienced by man as an individual and involves a fluid and constant process of forming the so-called 'becoming'.

The basic principles of the existential-phenomenological approach are: freedom and responsibility, absence of meaning, isolation, and ultimately death and non-existence. In phenomenological thinking, the symptoms of a mental disorder are expressions of a person's attempt to defend one's basic existential concerns.

Phenomenology in practice.

According to Cohn (2002), Heidegger talks about the necessity but also the difficulty of focusing on phenomena (2002, p. 75). The interpretative view of phenomenology, he argues, is ideal for child psychotherapy, where the situational context or the field of the child consists of everything. Clearly, this is demonstrated by so many different modes of intervention.

Continuous reinterpretation of the phenomena and examination of the process are essential in child psychotherapy because children themselves use communication, metaphors and indirect modes of expression.

HAVING AS THE FIELD CAL - EXISTEN IN CHILD PSYC



Working with a child existentially, we need to accept that it is impossible to reach a clear conclusion or interpretation of what is ultimately happening. We need to constantly interpret phenomena, according to Heidegger (1996). We must try to give as detailed a description of the phenomena as possible.

Attempting to discover the meaning of phenomena during a session, either in supervision or later through our own reflection,

PHENOMENOLOGI- TIAL THEORY THERAPY



as therapists we can manage to form a multi-level picture of the child. However, in reaching some conclusions it is necessary to consider that there are other factors that make up the complexity of any particular case. We can never know all the details of a session.

The play itself, the art, or dramatization in the psychotherapeutic context provides the ground for a purely phenomenological

approach. The focus of the healing process is based on a metaphorical level where it helps children to 'play' and to put their anxieties in place, having given priority to the phenomenon.

Children, for example, form images and shapes that, if isolated from the context and place in which they are presented, make no sense. But within the context of the game and the therapeutic relationship that develops, they convey meaningful yet complex messages.

For example, many children have symptoms that show suppressed feelings for their younger siblings. In their paintings they can create sadistic and destructive images, thereby expressing the strong rage and hatred towards a baby-sibling; for example, they might create images of babies crammed into toilets, babies without heads, and so on.

The phenomenological approach emphasizes the Here and Now of the experience of the child and the therapist at the same time. This is not a case of therapy for the child or a way of inducing a possible change. This is a case where the child 'is' and the therapist 'is with' and 'is for' the child. The existentially - phenomenologically guided therapist does not aim at bringing about change, but at being with the child in a way that exclusively embraces it, so that the healing child is able to understand his / her existence in this world (Spinelli, 2007).

The importance lies not in the answer to the 'why' but rather in the meaning of the 'what' and the 'how' in what the child is projecting. Rather than being guided by a technique, in the phenomenological approach we follow a set of principles where one must first have understanding in order to acquire technique, not the other way around. (Misiak & Sexton 1973).

Freedom and responsibility.

Starting with the writings of Kierkegaard & Nietzsche, and moving through the writings of 20th century philosophers such as Heidegger & Sartre, existential philosophy shows that we have gained more freedom of thought, belief, behavior and feeling than we could have imagined. Heidegger explored the meaning and consequence of 'To be there as self' (Dasein). He, himself has not reached a definitive conclusion and indeed no one else has either: it is a situation where we are generally concerned about how this is done. Like Sartre, in the sense of living with 'good faith' or 'bad faith'. Heidegger mainly focused on the idea of living either authentically or not authentically. To live authentically is to be able to embrace that which sets me free, to build my own world. Although this phrase restricts our freedom because we understand that we are essentially isolated, and that life itself does not have a message or purpose dictated by somebody else, we are in a perpetual anxious process that inevitably ends in nothing. But on the other hand, it is also the reward of dealing with life itself, taking responsibility for yourself, rather than living for others, with their rules and needs. It's about being free

to do whatever I want with my life. If we are free to live our lives and make meaning according to the phenomena around us, then we are only responsible for ourselves. Conversely, if we choose to live in a state of denial of everything that inevitably happens in our lives, then we live not authentically and become irresponsible in our lives.

According to Sartre (1943), people living in 'bad faith' deny their freedom and their ability to fulfill whatever personal potential they have. They justify this by blaming their limitations on external factors such as society, class, race, parents, religion.

Warnock (1970) describes the result as: 'the non-authentic person' who ignores his reality and his relationship with the world. There is as ambiguity about how one handles reality. In part, children know what is true and what is not, but get trapped in what reality means to others and how others interpret it. A person cannot have a clear view and his words are partly his own and partly generic.

Can we ask of children to live authentically?

To grow up, a child needs to go through the process of assimilating and nurturing all the socio-cultural beliefs of family, friends and the whole world around him (Benedict 1934, Mead 1935, Cole 1998). It is a process which is necessary for its development and which ensures its survival in the environment he lives. If a child's eyes are experiencing deception, what can it mean for his or her development when there are family members in the background who are constantly deceiving?

This could mean that children live in a perpetual non-authentic world believing only what others tell them to believe.

In addition, is it developmentally correct to encourage a child to «wake up» to his / her own reality when he / she need to live with his / her own group, because that is the only way to survive?

Van Deurzen (1995) believes that not everyone is ready for an existential-phenomenological process. One of the availability criteria is to be able to ask about the status quo instead of trying to adapt to it as 'normal'. This criterion is quite difficult for a child, as the child is often required to adapt to survive the different stages of development by being 'normal' and 'the same' as other children.

Children are more critical of what adults think. Working with them therapeutically we can observe the precision with which they make observations, for example:

Child1: 'I hate this exercise, I hate everything, it is nonsense.'

Child2: (5 years old) 'No Michael, you hate yourself.'

From the mouth of a child, says the proverb, you learn the truth. Children are distinctive for their honesty and expressiveness. They have their own compass on ethics and the selection of truth. On a social level, we usually don't believe what they say, but in some European countries the fact that a child can distinguish good from bad can be a significant testimony in a court

of law.

In a therapeutic context, the authenticity and responsibility of a therapist's words and actions are important, although the child may not understand the reasons that lead him or her to feel or act in a specific way. When a 'naughty child' feels deeply confused, guilty, ashamed, has low self-esteem and is helpless, he is expected to deviate. Thus, he is annoying in the classroom, becomes rude to his teacher, breaks objects, hits his classmates, etc. This child is permanently isolated, punished at home and at school, characterized as a 'bad' child and adopts this characterization for himself.

This child in therapy is there with the desire to feel better, to learn to manage his 'bad' emotions and to start communicating better with others. Together with the therapist he wants to feel different about the world, and that eventually he will be loved. The phenomenological way helps the child understand his or her own difficulty. That the way he chooses to live in school and at home reduces his objective reality. As Zinker (1997) points out, "the way we experience objective reality is our reality".

So a child needs to understand that the environment is constantly changing and that it is a field for exploring new experiences rather than a permanent threat. In many cases, while the child is in the healing process, the conditions at home remain the same. He is required to understand that he alone is responsible for the change he wants and no one else can do it for him. He needs to discover and support himself using and trusting his whole kinetic system, to trust his involvement in the healing process and to emphasize his presence as self in his environment and to place emphasis on the moment itself and not live for the moment.

Through the healing process he becomes acquainted with a sense of his uniqueness, integrity and respect. He regains his curiosity and spontaneous way of discovering the world anew. As Oaklander (1998) points out, stressing the importance of the 'here and now' of the experience, while growing up, we 'give up our eyes', meaning our child like way.

The Relational

According to existentialism the individual as 'being' is in a continuous process of what can be called 'becoming'. To begin with, the self is not an individual intra-psychic system. It is positioned between the individual and the environment as an intra-psychic tool. Working in an existential way, we accept and welcome the relationship that develops between the therapist and the client. Each interpersonal meeting is an exploratory experience for both.

Those who work with children are deeply aware and recognize the importance of reflexivity, the senses, emotional reactions to stimuli, as points of reference in a child's world.

Speaking in psychoanalytic terms, unconscious communication is signified as transference, counter-transference, or projective

identification and is the therapeutic key to a session mainly at the non-verbal level. Where a classical psychoanalyst understands projective identification as something that belongs to the patient, an existential therapist claims that the emotion or feeling that emerges is in the common field of the therapist and the patient. It is true, however, that many contemporary psychoanalysts have moved beyond an explanation of the intra-psychic causality of a mental phenomenon to an explanation that contains human interaction as a reference point and an indication of mental health.

Stolorow & Atwood (1994, pp. 9-12) describe inter-subjectivity as a field theory or as a system theory, where mental phenomena are presented as figures formed at the point of contact between the individual with the outside world.

Merleau-Ponty (1964) argues that people are fluid entities that co-exist, thus adding another dimension to how we live in "in-

not refer to his or her experience. But if the therapist is attentive, he will see the four 'worlds' of his being: the private, the social, the physical, and the spiritual (Binswanger 1963, Van Deurzen 2002). The child's 'worlds' are expressed through metaphors or when the child itself has access to his or her own emotions, with the help of the inter-subjective relational experience developing alongside the therapist.

Inter-subjectivity in the therapeutic relationship

The more certain we become about the usefulness of the inter-subjectivity that is developed between two adults in therapy, the more we are confirmed in our work with children. Starting with man's innate need to experience being alone in this world (Trevarthen 1979, 1998, 2001, 2005) and continuing with the innate ability of two partners to communicate with each oth-



carated minds”.

This vision allows space for the human self to interact with its environment while activating more internal processes. Ponty's ideas offer children in therapy the opportunity to be perceived as self-existent beings in co-existence with the adult world in a more materialistic way. Young children are not sufficiently linguistically developed so they cannot distance themselves from an experience that is language-stimulated. In play therapy, we often find this paradoxical phenomenon, that is, the child does

er and share time within their subjective experience, Trevarthen (1989) uses the term bi-subjective. According to Trevarthen (2001), infants are not 'babies' but thinking beings who play an active and leading role in their development. Newborns have a cohesive self that is ready to share emotions, intentions and interests from the beginning. The findings of Trevarthen and his associates led them to the theory of Inter-Subjectivity, or innate Sociability. This communication interaction is more than just meeting our biological needs and the sense of security that our

parents first offered us. It is a process of mutual attention and rhythmic synchronization in times when an infant is calm and does not feel tired, hungry or scared. This is a mutual effort to communicate both from the infant's side and the parent's side (Braten 2007). This interaction is a venture in understanding one another's intentions, motivations, ideas, feelings, and actions, with a view to personal development.

As we observe an action, we also understand the purpose of this action (Gallese 2001) and become co-actors. We feel, in that moment, what the person performing the act, in the moment, is feeling (Gallese 1998). "I understand that it is an experience for the other... I understand the subjectivity of the other and connect with my empathy (Oaklander 1988, Zinker 1977).

Those who work with children know the power of the 'secure attachment'. When a child has experienced a secure and caring relationship with an adult, he or she will grow up to recreate similar safe relationships. The presence of a supportive adult in a child's life can contribute to his or her developmental growth by teaching him/her how to manage and relieve stress (Gerhardt 2004). By using existential phenomenology with children, the relationship that develops is inherently of dual importance. Both sides are committed to the process, while at the same time the therapist is aware of the many interpersonal possibilities his presence has in the relationship. It is especially interesting in the case of children living in particularly 'toxic' family systems, where the messages in communication which they receive undermine and diminish themselves, most commonly observed in the light of overprotection and caring in general (Laing & Esterson 1964). When children experience a constant rejection of their feelings, perceptions, and ideas by their family members, the children themselves experience a great deal of confusion. While they are usually capable of knowing what is not true, they end up not trusting their thoughts and impressions enough.

According to Laing, the problem arises mainly in how a family adopts its rules of co-existence. There is no clear distinction between action and being. For example, a child assimilates the identity of the 'naughty and evil' child who is punished for his act, but the punishment is perceived by the child as a threat, cancellation of his existence in general, thereby canceling himself. We usually find this in therapy where the child believes he is guilty, either from the messages he receives within the family system or, if we speak in Piaget terms, in a self-centered developmental phase where he feels he is the center of the whole world and whatever happens is somehow his mistake. Taking the above example in the light of a phenomenological approach, we focus on helping the child recall what is going on, what his role is, and reaffirm what he thinks, rather than staying in an explanation-interpretation of a well-intentioned adult. As therapists, it is important to be consistent, predictable, and honest. Our presence should be strong enough to receive the approval of a child. The goal is to help children use and pursue their desires as

a guide in their lives. Their desires are those that will give them greater tolerance, efficiency, and perhaps most of all, hope.

References

- Benedict, R (1934). *Patterns of culture*. Boston, MA: Houghton Mifflin.
- Binswanger, L (1963). *Being in the world*. New York: Basic Books
- Braten, S. (2007). *On Being moved. From mirror neurons to empathy. Advances in consciousness research*. Amsterdam: John Benjamins Publishing Company.
- Cohn, H (2002). *Heidegger and the roots of existential therapy*. London: Karnac
- Cole, M (1998). *Culture in development*. In M.Woodhead, D. Faulkner & K. Littleton (eds). *Cultural worlds of early childhood (11-33)* London: Routledge
- Fonagy, P., Target, M. Cottrell, D. Phillips, J., & Kurtz, Z (2002) *What works for whom? A critical review of treatments for children and adolescents*. New York: Guildford Press.
- Gallese, V. & Goldman, A. (1998). *Mirror neurons and the simulation theory of mind-reading*. *Trends in Cognitive Science* 2(12), 293-450
- Gerhardt, S. (2004). *Why love matters*. East Sussex: Routledge.
- Heidegger, M.(1996). *Being and Time*. State University of New York Press Albany.
- Laing, R.D. (1960) *The divided self*. London:Penguin Books.
- Laing, R.D. & Esterson, A. (1964) *Sanity madness and the family*. London: Pelican Books
- Mead, M (1935) *Sex and temperament in three primitive societies*. New York: Morrow
- Merleau-Ponty, M. (1964) *Signs*. Evanston, IL:Northwestern University Press.
- Misiak, H. & Sexton, V.S (1973). *Phenomenological existential and humanistic psychologies: An historical survey*. New York: Gruner and Stratton.
- Oaklander,V.(1988). *Windows to our children*. New York: The Gestalt Journal Press.
- Piaget, J. (1977). *The role of action in the development of thinking*. In *knowledge and development (17-42)* US: Springer.
- Sartre, J-P. (1943) *Being and nothingness*. Paris: Editions Gallimard.
- Spinelli, E. (2007). *Practising existential psychotherapy*. London:Sage.
- Stolorow, R.D. & Atwood, G.E. (1996). *The intersubjective perspective*. In R.D Stolorow, G.E. Atwood & B. Brandchaft (eds) (1964), *The intersubjective perspective (9-12)* Northvale, NJ: Jason Aronson.
- Trevarthen,C.(1979). *Communication and cooperation in early infancy: A description of primary intersubjectivity*. In M.Bullowa (Ed), *Before Speech:The beginning of Interpersonal Communication (321-347)*. New York: Cambridge University Press.
- Trevarthen,C.(1989). "Infants trying to talk: How a child invites communication from the human world" In R.Soderberg (Ed.), *Children's Creative Communication*. Lund: Lund University Press.
- Trevarthen, C.(1998). *The concept and foundations of infant intersubjectivity*. In S. Braten (ed), *Intersubjective Communication and Emotion in Early Ontogeny (15-46)*. Cambridge University Press.
- Trevarthen, C.& Aitken, K.J. (2001). *Infant Intersubjectivity: Research Theory and Clinical Applications*. *Child Psychology and Psychiatry*, 42, 3-48.
- Trevarthen, C. (2005). *Stepping away from the mirror: Pride and shame in adventures of companionship. Reflections on the nature and emotional needs of infant intersubjectivity*. In C.S. Carter, K.E. Grossmann, S.B. Hardy, M.E. Lamb, S.W. Porges & n. Sachser (Eds), *Attachment and bonding: A new synthesis*. Cambridge, MA:MIT Press.
- van Deurzen-Smith, E. (1995) *Existential Therapy*. London: Society for Existential Analysis.
- van Deurzen-Smith, E. (2002) *Existential counseling and psychotherapy practice*. London: Sage.
- Warnock, M. (1970). *Existentialism*. Oxford: Oxford University Press.
- Zinker, J.(1977). *Creative process in Gestalt Therapy*. New York: Vintage Books.

Antigoni Orfanou, Psychologist, M.Sc. Professional Training in Educational Psychology, Gestalt Psychotherapist, Trainer and Supervisor, Member EAGT and HAGT, Trained in Ruella Frank's Somatic and Development Approach to Psychotherapy



**“Whatever Time
Hands You”,
Trust the Process**

Ιούλιος 2019. Το δασικό χωριό
July 2019. The wooded village
“Livadaki” is located in an area

of pine and fir trees near Karpenissi. The journey to get to the Gestalt Foundation camp is an introduction to a new chapter of life. The natural environment of the ‘project’ venue helps to secure a safe experience for us all to coexist with the aim of expanding our psychological growth. Man relates to nature within and outside of himself. Today’s way of life has nourished and encourages the relinquishment of responsibilities and a mistrust of this relationship, which is manifested in an overprotective approach to difficulties in developmental and educational issues. Parents, teachers, psychologists, specialists and children find it difficult to trust the process and experience the field with a

environment. Each person’s trust in their process is unique and at times dysfunctional but always in the field. Children express their difficulties with their behaviors. The symptom is a sign of the field and the way we are in it. Peter Pan and Alice in Wonderland, which was also the ‘theme’ of the camp, negotiate, in my opinion, trust in the process of growth - maturity. Our work with the camp kids focused on what it means for everyone to ‘trust my process’. Conditions at a Gestalt Foundation camp are ideal for therapeutic interventions.

- It’s a naturally defined area.
- Parents of children are supported (workshops, process, free time).
- Other adults are also supported.
- Coordinators and organizers are prepared.
- The agreement for participation is stated and the holistic framework of the camp’s functions is in line with the philosophy and practice of the Gestalt perspective.

What was expected to happen, and ultimately happened, was



sense of authentic security and competence. This time, at the camp, I wanted to work and meet up with the camp kids, along with Marialena Tsiamoura and Liana Daktila. Amazing collaboration! Contact with the children personally brings freshness, movement, tenderness, laughter, truth, excitement and knowledge, a profound knowledge and confirmation that we are in continuity, with coherence, in constant change. From the first moments of contact, we experiment and trust ourselves and our

to coexist in a way that would give space and time to meet the needs of everyone, with the necessary priority and consistency. Different ages, different needs and a common need for contact. We need each other and in relation to children, this dependency is focused on exclusivity. The exclusive other becomes many others and less exclusive. Diversification in coexistence requires trust in the process; it requires confirmation of one’s experiences in the relationship. For an infant, toddler, child, this confirma-

tion comes from the outside, from the environment, a supportive look and a safe environment. The physical layout of the site, the structured schedule of activities and the commitment of the coordinators, guided the camp life. The children constantly experimented with other children, with themselves, with their

school programs, educational goals, and organized city activities, we had the opportunity to let go of Time. Maria runs downhill in the way her body tells her to. Nektaria holds her dad tightly in her arms. Vassilis, Angeliki, Dimitris and Elena make gifts for their 'manitous'. Anastasia and Irini hide in a house. George cries



parents, with the coordinators, with the nature all around them. They dealt with and solved various problems. Others chose to try it alone, others sought help from their peers, others voiced their needs, others hid shyly, others communicated through particular kinds of behavior, and so on. Trusting in the process is about confirming experiences and defining moments. It exists in the realm of the relational, in those magical gaps in the continuum of time. Shame, aggression, phobias, hyperactivity, under-activity, neglect of basic needs, anxiety -these are all symptoms, signs from the field, of how each child has structured his own way of trusting. Each child selects his distance in contact that is functional at that moment. Contact distance, in relation to children, is a means of intervention, as is timely observation. Camp life is full of moments. Moments of direct or indirect caring, presence, moments of emotional interaction, such as an assuring glance when playing soccer, moments of creativity, moments of relaxation, moments for hugs, laughter, moments of space and time in contact.

In our contact with children, the placing of boundaries is in relation to emotions and experiences. The program and the rules help each child find their place and way in communal life, at any given time. They serve the relationship, so they need to be constantly reviewed. The phrase 'whatever time gives' is appropriate for children. At the camp, far from the stress of completing annual

when he hits himself on the steps. Panayiota screams because bees are approaching. Katerina and Antonis prepare the workshop and Marialena helps the children make dolls. Antonella has soiled her diaper and sits alone in the hammock... (names are of course random). Wealth, opportunities for contact and planning. Time is co-created, not controlled, and it provides what is needed for a whole to exist. Plans are continuously updated, with confidence in the structure of the camp's operation and with trust in the process. Children represent the new, the beginning, blossoming, opportunities in the process of life. Our relationship with 'Time' finds a new perspective. At camp this year I experienced five days full of amazing moments. I appreciated the space and time we all had together, living a holistic, reassuring experience through connecting and interacting with all the camp kids. I'm deeply grateful to the Gestalt Foundation once again for the opportunities it offers me. I thank the kids for the opportunities they give me in my maturation process. Lastly, I thank my colleagues for the opportunities to find new ways of doing things and for the interventions that have supported and encouraged me to experiment.

Maria Farmaki, Kindergarten teacher, Psychologist, Gestalt Psychotherapist, Founder member of Hellenic Association of Gestalt Psychotherapy (HAGT) and member of EAGT.

The Journey to Camp

We get into the car in downtown Thessaloniki, at 7:15 am - at 32°C, with energy abounding, ready to get on the road... I say 'we' because I'm traveling with some of my beloved fellow campers. Along the way we catch up with news, talk about the car, but also what snacks we have in our bags to share on route. This has become a tradition after four years of going to the camp! On the way, we meet other travelers. We call out to them, wish them a safe journey, make some jokes and then move on. The journey is getting more and more exciting... the camping experience has already begun! After several hours of driving, we turn off the main road, into a lane that begins to ascend and gradually the temperature cools down, and with the sound of birds chirping the road becomes smoother. My gaze rests on the greenery, I smell the pine trees, feel the atmosphere... on the road a squirrel is holding a nut with both its tiny paws. Why even think about taking a photograph! I think I'm in paradise and in paradise you don't take pictures, unless you want to lose it... When you stumble upon paradise, you just experience it with all your senses! In the dense forest and after thirty minutes, a small hamlet with wooden houses pops up... The big iron courtyard gate opens and we go in like every other time to see so many people who are waiting for us. Katia always asks 'did you have a good trip?' Christina quickly comes to hug me and kiss me... And as I go on, I meet happy faces, some familiar and some new faces of people I'll get to know soon. The little ranch house I'm staying in is the same as the rest, but slowly, with everyone's

personal belongings, it starts and takes on a homely feel, something like a holiday home I don't visit often, but when I do it's magical! The workshops start... with Antonia, Melina, Maria, Helen, Vassiliki, Marialena with Liana, Christina, Malvina, Anastasia with Eliza, Paschalia, Lydia ... some with humor and play, but also with reflection and emotion, some with peace and quiet, and



some with a combination of all of these! Katia was always there to help us, nurturing us, so that we can share what we've learned from the workshops! And at the end of the night, after Mr. Elias' homemade food (because nourishment also includes real food), the surprise of the night! - The screening of the movie 'Alice in Wonderland'. As an adult I travel for a while into the adventure and joy of my childhood with the fellow travelers I feel all around me! The next night 'The Big Game' with adults and kids in groups running with humor and boldness to solve clues and to create their own story out of them... And at the end of the next night, I let go of something that has concerned me, leaving it there to be transformed into positive energy for those around me and

for myself! On the last day of camp, we all meet because it is an important time: to close a beautiful cycle of revelation, sharing, acceptance, love, joy, and serenity, a hug and a simple word are all that is needed to complete the beautiful camping experience! If I were to make a video for the camp it would be a movie starring all of you who participated with love, and acceptance! Thank you for your presence!

Ioanna Goutzioti, Mental Health Counselor, Gestalt Psychotherapist, BSc in Psychology - University of Lincolnshire & Humberside, MSc in Psychology of Child Development - University of Central Lancashire, PGCert in Management - University of Lincoln



FREE EXPRESSION

Στερνή πνοή.

Συναντηθήκαμε τυχαία...
Μια μικρή τυχαία στιγμή που οι ψυχές μας και όχι τα βλέμματα συναντιούνται.
Τα δάκρυα της σιωπηλά, όμως η

δύναμη της ψυχής της εκκωφαντική.

Το ήθος και η ευγένεια έκαναν βόλτες στο λιγνό κορμί της.

Τα όνειρά της, πεταλούδες που χοροπηδούσαν ανάμεσα στα ξανθά της μαλλιά.

Τα τάλαντα που έγιναν ταλέντα σε καμβά, σε χαρτί, σε στίχους σε τραγούδι.

Η μουσική εκφράστηκε μέσα από την ταλάντωση των φωνητικών της χορδών.

Το δύσκολο δεν ήταν μάχη για τη ζωή, ήταν αγάπη για την ζωή, αγάπη για τον συνάνθρωπο.

Η ελπίδα έμεινε για πάντα ζωντανή γιατί αγάπησε ως την στερνή πνοή.



Η πίστη για το αόρατο μας έφερε κοντά. Το τραγούδι σου για Εκείνον το μοιράστηκες μαζί μας. Στιγμή διπλή: Χαράς και λύπης.

Ένα τραγούδι αποχαιρετισμού σαν εκείνα των Βεδουίνων της ερήμου.

Ένα τραγούδι θρήνου που προμήνυε την πρόωρη απώλεια σου. Συναντηθήκαμε εντελώς τυχαία, μια μικρή τυχαία στιγμή που θα κρατήσουμε για πάντα στην καρδιά μας!

V. Vasilakoupoulou, S. Velali, E. Zerva, K. Koutroufini, A. Makrandreou, G. Skarpa, C. Stefou, A. Tsoulou, A. Jastrow

Το τυφλό οροπέδιο

Σ' αυτό το τυφλό οροπέδιο είμαι συχνός επισκέπτης εδώ που κλείνουν όλες οι καταγραφές.

Έξω μένουν μακριά κι αναπαύονται τα ακρωτήρια.

Κι είναι σαν όνειρο παλιό ύπνος εμβρύου σ' άμνιο φάσμα μαύρο παράξενο αχανές.

Κάποτε έρχονται και φεύγουν παλλόμενες

ηλεκτρικές παραστάσεις

πύργκι κύκλοι τρίγωνα καταρράκτες και άλλες πιθανές γεωμετρίες.

Ίσως κατάλοιπο απ' τις συνήθειες των ματιών

ίσως ανάμνηση αστερισμών

ή ένα ρόδο που φλέγεται.

Κι εδώ ακόμα δεν μπορώ ν' αποφύγω την όραση

κι όλο παραπατώ και σκοντάφτω σε μηνύματα στερεοσκοπικά των εποχών

βιαστικός μέσα στο ξαπλωμένο δάσος

δίχως να νιώθω την ηλικία.

Με ορμή το ρόδι χτυπά

σ' έναν πέτρινο τοίχο

και χτυπά τη σκιά μου

που μορφάζει για λίγο

και ξανά επιστρέφει στο σώμα της σαν γερόντισσα,

με βέρα διπλή στο 'να δάχτυλο.

Τύχαμε σε πολλές διανυκτερεύσεις

Τύχαμε σε πολλές διανυκτερεύσεις

εφημερίες και επιφυλακές στα χαρτιά τα κορμιά και τα όνειρα.

Μας βρήκε το πρωί γερμένους

πλάι σ' ένα παρτέρι

με την καρδιά μας ανοικτή να ξεδιψούν σε κύκλο

οι νεκροί μας.

Τώρα

γνωρίζουμε καλά γιατί μας διώχνουν.

Δεν μας χωρίζει μόνο το

δέρμα απ' τον κόσμο.

Τοίχο-τοίχο θα βαδίσουμε κι αυτόν τον αιώνα

όσο προλάβουμε, στο

ημίφως.

από την υπό δημοσίευση

ποιητική συλλογή του «Σπίτι στον Κόσμο».

Kostas Konstandinos,

Psychologist, Social

Worker, Gestalt Trainer and

Psychotherapist

EDITORIAL TEAM

Editor: Yianna Yiamarelou

Organisation & Editing: Elsa Aggelidi

Administrative Support: Valia Giannakopoulou

Translation: Deirdre Foley

Page Layout: Emmanouela Mathioudaki

Contributors to this issue: Batala Gogo, Daktila Liana, Daopoulos Vasilis, Dimitriou Stephanía,

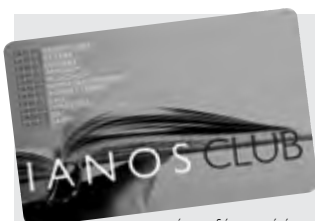
Farmaki Maria, Goutzioti Ioanna, Jastrow Angelika, Kapasa Evita, Katsamaka Vasiliki,

Kostas Konstandinos, Koutroufini Konstandina, Lefa Gina, Makrandreou Anna, Nikoli Silia,

Orfanou Antigoni, Papathanasiou-Pechlivanidou Katerina, Perivolari Magda, Raptis Nikolas,

Skarpa Georgia, Stefou Christina, Tsiamoura Marialena, Tsoulou Anna, Vasilakopoulou Vicky,

Velali Soultana, Yiamarelou Yianna, Zerva Eleftheria



Το IANOS CLUB είναι ένα ξεχωριστό δίκτυο βιβλίου & πολιτισμού το οποίο επιβραβεύει τις αγορές από όλα τα καταστήματα IANOS, συλλέγοντας πόντους με κάθε αγορά και δίνοντας πλούσια προνόμια, ενώ ταυτόχρονα συνδέει τα μέλη του με τον χώρο του πολιτισμού. Οι κάτοχοι της κάρτας IANOS CLUB, απολαμβάνουν αποκλειστικές μηνιαίες προσφορές βιβλίων, αυτόματα συμμετοχή σε διαγωνισμούς και κληρώσεις, διπλασιασμό πόντων την ημέρα των γενεθλίων τους και άλλες ημέρες, υπογεγραμμένα βιβλία,

άτοκες δόσεις, ενώ έχουν άμεση ενημέρωση και εξυπηρέτηση μέσω της γραμμής υποστήριξης μελών. Παράλληλα, η κάρτα IANOS CLUB προσφέρει προνόμια σε πολιτιστικούς και εκπαιδευτικούς χώρους σε Αθήνα και Θεσσαλονίκη, καθώς με την επίδειξη της παρέχονται αποκλειστικές εκπαιδευτικές στους συνεργαζόμενους χώρους του δικτύου IANOS CLUB (θέατρα, μουσεία, ιδιωτικά εκπαιδευτήρια, εστιατόρια, ξενοδοχεία, κκ.).

Αποκτήστε την κάρτα IANOS CLUB εντελώς δωρεάν, σε οποιοδήποτε κατάστημα IANOS ή online στο www.ianos.gr. Για περισσότερες πληροφορίες, καλέστε στο 2310 274 275 ή επισκεφτείτε το www.ianos.gr.

GESTALT FOUNDATION - Psychotherapy and Training Center

109 Mitropoleos str., 546 22 Thessaloniki, tel: 2310 283 588

email: thessaloniki@gestaltfoundation.gr

39 G. Sisini str., 11528 Athens, tel: 210 72 54 010

e-mail: athina@gestaltfoundation.gr

www.gestaltfoundation.gr

facebook: [gestaltfoundation](https://www.facebook.com/gestaltfoundation)

IANOS.GR