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Is there any difference in how one becomes a psychotherapist by choosing one psychotherapeutic approach over another? And does this difference lie only in the specific theoretical content that is transmitted or does it also extend to the way in which it is transmitted?

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"Fear, my ally!"

Therapy Dogs

"Losses"



Adolescence and Aggression

Undoubtedly, adolescence and new technologies, historically, seem to have always had points of meeting and interaction. It is reflected in art, culture, politics

and drawing of the new horizon. This meeting of the old and new, decisively and essentially shapes the identity of the adolescent in parallel with the era and the conditions of development. His interaction with the environment involves the function of the senses. The senses function as stimulating synapses of healthy aggression between the organism and the environment which evolve into experience through our bodies. Touch as a sensation, especially for adolescents, is particularly important for the formation and sense of self.

M. Giese (1998) in his electronic text: "Self without Body: Textual Self-Representation in an electronic community" describes the internet environment within its binary state, that is, as a technological and at the same time cultural phenomenon. But what happens to the adolescent's vital energy? How is it shaped into healthy aggression? How is it differentiated from violence? The expression of adolescent violence towards their peers and towards themselves concerns and worries both society and educational norms. As a social phenomenon, it requires an interdisciplinary approach of sub-



stantial cooperation between psychology, sociology, biology, technology and pedagogy. Only in this way a more substantial understanding of passive-aggression polarity can be achieved and the gap it leaves in the expression of the adolescent's vital energy.

John Perry Barlow, a famous researcher on the internet, describes the internet as "a world that is simultaneously everywhere and nowhere, but it is not where bodies live" (H.L. Dreyfus, 2003). Although the expert's remarks were clear, as a society we have been slow to delimit the use of internet to adolescents and children. This neglect carries the risk of forming passive and involuntary citizens, due to the inactive, bulimic

ingestion of unprocessed stimuli, which are difficult to metabolize and at the end remain undigested.

Consequently, adolescents become detached observers of events, remaining motionless, numb and occasionally sedated.

I will conclude with something I read on a sign handwritten on a local shop that touched me profoundly: **AGORA - ZO**

AGORA: public space

ZO: To exist



Yiamarelou Yianna

M.A. in Clinical Psychology, Gestalt Psychotherapist, Trainer & Supervisor, ECP holder (European Certificate of Psychotherapy). Member of EAGT (European Association for Gestalt Therapy). Founding member of HAGT (Hellenic Association for Gestalt Therapy)

"Fear, my ally! From confinement to liberation..."



I signed up for this workshop out of fear, deep, existential. Maybe I'll be further enlightened on the subject, maybe I'll be a little less scared. A yellow triangular light on a car/body that indicates danger, fear. You stop and check! How long do you stop? How long do you check?

When you do something and it goes out, you continue on your way, freer. You look at it now and then to see if it needs some care, some stopping, but you move forward.

In some bodies, however, the light never goes out. Either the form with the yellow light freezes forever, immobilizing the bodies in one spot or at most around the same familiar route. Either the always-on sign never becomes a form and so the cars/bodies run wildly and fearlessly to the edge of the cliff, to the edge of the world.

I think of the poet's words: «Fear, a noun originally singular and then plural, fears. Fears for everything from here and beyond.»

As I leave the workshop, I check the light. It's off for the time being. I move on...

What happened? Our fears came. They were looked at and some - and yet they were the most feared fears - were touched! They did not disappear, but when they moved, it was as if they warmed up. Some, in fact, that we looked at strongly and directly, transformed from nightmares into such familiar pieces of our own that they were integrated into the whole. Like something magical!

Thank you, Katerina thank you, Athena

Stavrou Konstantina, Gestalt Foundation graduate

Therapy Dogs

For more than 4 years I have been working with my dog (Ono) who is certified as a therapy dog. I was delighted when I was invited to capture some thoughts on the help that these wonderful creatures offer us. There is so much that I want to share with you that I could write an entire book.

Therapy dogs, with their selfless love and operating without any criticism, with full acceptance, create the conditions for a positive therapeutic experience through contact with them (animal assisted therapy). In fact, knowing that the dog stays ONLY in the «here and now» is a valuable partner.

There are basically two main models that we can work with the help of a therapy dog.

The first model is to have the mental health specialist, the handler (usually a dog trainer) and the patient present in the session.

In the second model, there is the mental health specialist who has been trained with his dog (he also becomes the handler) and the patient.

Depending on the way we want to work, taking several parameters into account, we choose the way that suits us.

Personally, I chose the second way. It helped me build an equal relationship with Ono, to be her first patient and to learn to understand what she wants to communicate.

But you may wonder how it helps in practice? According to the American Veterinary Medical Association, "the bond between a human and an animal is a mutually beneficial and dynamic relationship, influenced by behaviors necessary for the health and well-being of both. This includes, but is not limited to, emotional, psychological and physical interactions of people, animals and the environment".

Many studies have shown that interaction with a therapy dog helps reduce heart rate and blood pressure and, by extension, reduces anxiety. Contact with a therapy dog for 20 minutes can reduce blood pressure by up to 15%.

Depending on the context (structure or private office), taking into account the uniqueness of each participant, a different intervention plan is built with the help of the therapy dog.

In structures such as Floga and the Smile of the Child, where we volunteer with Ono every week, the therapy dog is an element of contact with the world outside the structure. Through activities and play, it helps to strengthen self-concentration and self-

control, to strengthen self-confidence, to gross motor skills (e.g. walking, running) and fine motor skills (holding objects – e.g. dog leash, dog treat or pencil for an art activity), to articulate speech and clear, steady and strong speech (talking to the dog, reading fairy tales), to respect and accept others through the dog, to conceptualize boundaries and cooperation/teamwork, through play.

In the office, the dog decides when it wants to participate in the session.

Its presence in the space is enough to change the condition of the session. A binary relationship of therapist/patient is called



upon to include a third existence. The field has already changed. By focusing on what is happening in the space, observing the dog/patient contact and the phenomena that take place, the therapist is called upon to include the new recruits. Many times, he needs to be able to bracket the intense and clear forms that emerge even from the first welcome in the first session and to judge by the stage of the therapy when to retrieve this information.

Whether we work in structures or privately, we need to apply the protocols related to the session with the participation of a therapy dog, taking care of the well-being of both the patient and the dog.

Emmanouilidis Panagiotis, Gestalt Foundation graduate

“Losses”

Loss, an inevitable human condition, I am wasted, I am destroyed, I am completely destroyed, I am dying. From 1800 to today, the increase in life expectancy in western societies has exceeded thirty years. The extension of life, the figurative reality, the utopia of the utopia of eudaimonism and consumerism foster the creation of a false extension, not only of life, but also of youth.

Death is almost ostracized as a concept for man and the attribution of meaning to life is restored by the image. An image suspended in an expanded environment that becomes suffocatingly boring and difficult. Thus, the earth ages and people try to remain immortal, constantly disconnecting from their nature.

Aristotle states that man is a social and political being by nature. He who can

live away from human societies is a beast or a god.

Human losses are therefore intertwined with social conditions and the relationships that develop in encountering and communicating with others. They constitute an undeniable universal, historical, social and existential fact for each of us to this day.

How we experience loss is based on an incredible range of organic and cognitive processes that are influenced by the immediate family and friendly environment, as well as by the broader social context and their functions in the present circumstances.

The types of losses that an individual, a family, a society, a nation or even humanity may face are independent, unpredictable, complex and multi-layered.

Man as an existential entity is aware of his mortality, he knows that he is not eternal. What he does not know is how and when he will meet death.

Epicurus, the Stoic philosopher who was particularly concerned with the issue of death, points out that death is the deprivation of sensation, which is experienced only in the cessation of the present moment. If we miss the opportunity of silence in the present, we lose the connection with the vibration of our senses and experience the loss of the “music of our soul”.

“Psychagogy” (in Greek), the intellectual/moral uplift, through listening to what is happening in the present, I learn to listen to

the inner pulses of my soul and body.

Silence, interest and respect for what the other says as an assimilated experience releases organic energy that mobilizes.

Contact with the other is vibration, energy, sensations, emotions, expression, touch, will, action towards...

The loss of sensation in the present is equivalent to death in life. Because if you lose silence and the present, you are dead. As Epicurus says in On Death, “take care to get used to the idea

that death does not matter, because every good and every bad is in your sensation and in how you experience it.”

It is obvious that disconnection is equivalent to a solid survival condition. Its basic characteristics are alienation, entrapment, impasse, suffering, pain, unbearable loneliness and darkness.

The way we process and capture the essentials that happen around us and within us, high-

lights aesthetics, that is, how we shape, give form with the aim of meeting and understanding the “in-between.”

But what is happening universally is ugly, without form.

A crisis is something that occurs due to change in an organization, in a country, etc. and is characterized by a short duration.

The successive crises and their duration refer to pathogenicity. We observe this in the loss of social and interpersonal cohesion. In the loss of political and cultural cohesion that refers to a world that has lost whatever balances it had established. Until another global threat appears, the coronavirus, this invisible microorganism manages to shake up and change all systems of social cohesion. The fear of loss upgrades, establishes and imposes digital communication in an incredible range of activities.

Online work from home is established in businesses, schools, public enterprises, etc. Thus, a new type of society is taking shape, the figurative society.

Digital communication as non-embodied weakens the figurative subject at an alarming rate, making it cold and apathetic.

In the figurative society, inflationary freedom is given meaning as a struggle for the visibility of the self-image, where the value of values is defined by the visibility of the image. As social relations are transformed into relations between self-images,



they are regulated by algorithms. Also, the use of the internet, algorithms, artificial intelligence, operate without the legal safeguards of users, regarding the right to privacy and the ethical framework of online contacts.

The multidimensional crisis of the 21st century can be understood as a symptom of the figurative society and the dominance of the image.

The image constitutes the end in itself of the planetary system, where the movement of the body is no longer necessary.

Digital and physical reality are constantly intertwined, so that the figurative subject interacts more and more with digital objects or holograms.

It is the first time in the history of humanity, where the existence of man is not absolutely necessary.

Even in extreme conditions of power, the slave needed the master and the master the slave. Intersubjective relations are now mediated through artificial intelligence, which indicates emotions, sensations.

In closing, I firmly believe in the power of education to change the world. Investment in human communication evolves into a huge web, which weaves the carpet of our world, our soil.

It seems that we need a new carpet and we are all called to weave it collectively, with materials of respect and interest for the planet and all its creatures.

Yiamarelou Yianna, M.A. Clinical Psychology, Psychotherapist, Gestalt Trainer & Supervisor.

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“Sharing” (Losses)

Unknown to each other, we decided to meet.

Initially, a quiet embarrassment accompanied me. I felt a hesitation, a doubt about “how I would cope”. The motivation, the need for connection and meaningful communication, overcame.

With interest and moderation, our beloved speaker “laid the carpet” that hosted the group. Her presence was essential, like a wise companion.

I listened to what was said with respect and listened to what perhaps was not said. The moment when it became clear to me that we are all, more or less, struggling with the same existential

issues, was liberating.

In this common place, we stood to rest together, in company. At a crossroads, almost archetypal, in our modern everyday life. I still feel the strong grip on my hand from Dimitris’ hand, from the invisible hand of the entire group. A group photo captures the moment. Perhaps also the energy that emerges and flows within this embrace? I certainly felt it. And I am grateful for it. I trusted, I brought my vulnerable sides to the surface, like the sensitive skin of a baby.

It is not (only) what I learned. It is mainly what I felt. The connection, the peace, the energy in space and time, the relief and the certainty that I was where I was supposed to be. The miraculous sharing...

I sighed listening to the Miroloi. On white paper, I drew. I kneaded



the pliable clay in my palms and fingers. I smelled it. I closed my eyes and surrendered to my senses, to my body.

We are no longer strangers. We shared. We gave time and space to our silences, to the sensations, to the emotions that emerged and were released. A deep sense of bliss fills my chest.

Awareness was experienced, for me personally, like childbirth. Painful and with effort, but also with precious gifts. With rebirth. We gain something, we lose something, as fate would have it.

Weeks have passed. A full emotion and joy, emerges within me even now, as I write. A pervasive sense of gratitude and fullness. I belong. And in a way that I cannot, that perhaps does not even matter to describe in words, I love and accept myself, I love life.

Nassou Despina

TRAINING PSYCHOTHERAPISTS IN THE GESTALT APPROACH. THEORY IN THE RELATIONAL CONTEXT

Continued from page 1

In our opinion, as Gestalt educators, each psychotherapeutic approach is inherently based on its theory, including the theory of development as well as its therapeutic methodology.

Therefore, it is obvious that each approach, and therefore each educational center, differs not only in its content but above all in the process through which this content, its theory, is communicated. A process that enhances the development of the person-therapist.

Gestalt psychotherapy is an experiential approach. By extension, training in it presupposes an experiential pedagogy that guarantees this development and evolution of the therapist.

Experiential learning is a key pillar of the educational process that differentiates it decisively from other forms of professions and specializations related to mental health. It means that knowledge in a subject is acquired, strengthened and developed through the transformation of experience. That is, knowledge and skills emerge through the experience of each theory and the principles that govern it, depending of course on its character and particular needs.

Defining Gestalt education, we would say that it is defined as a learning process based on an educational curriculum, like many other approaches. A certified curriculum, which in the specific case of the Gestalt psychotherapy approach is certified by its



European association EAGT (European Association for Gestalt Therapy) as well as by the EAP (European Association for Psychotherapy), which requires a specific number of hours regarding its theoretical and philosophical background, which focuses on the principles of phenomenology, field theory and existential dialogue. It also focuses on concepts such as Creative adaptation, form/ground, contact, boundary of contact, self-awareness, living body and so on. This curriculum integrates the theory, the experience, the what and how of the methodology, personal therapy, professional supervision as well as the ways of evaluating the therapist's specific competence in this specific approach.

All of the above constitute the framework of the learning process through which trainee therapists acquire the necessary and competent skills, delve into philosophy, theory and methodology and learn to apply these in their professional practice.

But do all of the above constitute a sufficient condition? Is it sufficient in terms of supporting the skills and development of the future therapist?

All of life is an encounter according to the existential philosopher Martin Buber. Life is relational, adds Gary Yontef. Thus, the educational-learning process is a relational process.

So, what are those factors and variables that interact and influence the quality of an experiential learning process? A relational process that unfolds between the trainee, the educational process and the alternating field.

Indicatively, I will refer to some variables

Let's look at a first variable... The Key Role of Trainers

Who is the one who trains and what is the educational relationship that is developed?

For example, is the trainer authentic or appears as an authority?

Are honest relationships developed between trainers, trainees and fellow trainees?

Do trainers leave room for experiential learning?

Are they open to dialogue? How do they manage their role as trainers? Do they manage the conflicts that arise? How do trainees approach contact? By internalizing? By projecting? By reversing? By reflecting? By contributing? Are trainees motivated? Are they committed? Are they open to feedback? Do they ask questions? Are they different from their trainers and fellow trainees? In conclusion, where and how do all of these meet?

Gestalt psychotherapy cannot be consistent with its training unless it follows the principles of existential methodology and dialogue. These principles tend to understand the educational process as a relationship between the trainer and the trainee. A relationship between the person who teaches and the person who learns. And as Polsters say, when everything goes well in this meeting it is difficult to distinguish who is the trainer and who is the trainee.

... and continuing... Does the educational process tread on ethical ground, fertile with respect and safety? Does it support diversity? Is it supported by ethical principles such as those of auto-

my, uniqueness, justice and beneficence?

Let us ask ourselves about another factor, that of the context and the condition within which it evolves in the continuous alternation of the field? And especially in burning times like our days. Finally, another important variable, that of creativity...

According to Otto Rank, teaching psychotherapy means giving the aspiring therapist the opportunity to become, as he says, a master craftsman, an artist who uses his personal abilities and gifts as basic resources of awareness and therapeutic contact... The art of therapy is the art of life, argues Malcom Parlett, emphasizing the importance of aesthetic criteria in Gestalt psychotherapy training.

So, in the educational process, emphasis is placed on creative experimentation? Are new creative ideas welcomed? It encourages balance in the question: "psychotherapy: Art or science?"

Concepts, based on the Gestalt phenomenological approach, such as relationality, intersubjectivity, otherness, support of experience, presence in dialogue, integration, creativity, and so on, which of course are impossible to explain in a few minutes, can feed the answers to the above questions. They are concepts that are consistent with both its principles and its educational process.

Education in Gestalt psychotherapy gives deep and essential value to human relationality alongside the individual's ability to approach a goal such as that of his or her education.

Paraphrasing Aristotle's phrase "the whole is greater than the sum of its parts..." and as in the unlimited field of mathematics, the educational process cannot be limited to the addition of teaching-academic hours. There are countless, multifaceted and complex operations of multiplication, subtraction and division as variables in a condition of experiential learning where they mutually interact and influence the quality of a reliable and effective education.

Precisely for this reason, education in Gestalt therapy could not be based exclusively on a perfectly organized rationality without simultaneously adopting its relational, phenomenological, dialogical and holistic soul, integrating and giving meaning to its theoretical-methodological and relational background.

Balliou Despina, M.Sc. Counseling Psychology, Psychotherapist, Gestalt Trainer & Supervisor.

Her speech at the 2nd Psychotherapy Conference of the Hellenic Psychiatric Association, Sunday, October 6, 2024.



4-day Gestalt Psychotherapy Workshop 2024

Each time, after the four-day experience, I realize that Gestalt is indeed a way of life and not a simple psychotherapeutic approach. I saw it in speeches, I heard it from trainers, but how do we do it? The experience writes differently on the soul and the body. With this year's four-day, I also understood how phenomenology and



field theory are similar in practice. I saw how each person's perspective affects the field, how it changes, how it pulsates, how it opens up to include other elements, while at the same time, the microcosm of each individual stands there and sometimes changes in resonance with the field and sometimes persists in the resistance of the flow that seems, of course, like an illegality to the irrevocable law of nature (but also of society) that Heraclitus also observed: Everything flows. This year was a "heavier" 4-day event with an emphasis on society, which obviously suffers from almost all its aspects and the fact that uncomfortable things were said on the one hand created a discomfort, on the other hand brought a relief that they were finally being said and put on the table. It is no longer a dark cloud that is undefined, but something very specifically dysphoric that has a clear form. War, natural disasters, gender-based violence and femicide, rape, poverty. And somewhere the unpleasant feelings took up space and there was talk about shame, about solidarity, about personal responsibility, about the role we have in the world both as individuals (citizens) and as therapists. And this reference was important because without dis-

comfort, we would not have mobilization. A need to change what is happening now.

Beyond the change, however, I saw and heard something that was engraved in me in this year's process: «Trauma is where light enters». I will keep this phrase to give me comfort and hope to endure but also to offer.

Skafida Varvara, 2nd year trainee, 2023-2024, in Athens

It was my first 4-day Gestalt Psychotherapy Workshop. My feelings about the organization: care, organization, consistency, appreciation, equality, responsibility, respect, authenticity, quality, love, caring, support, honesty, sense of community.

About the processes: discovery, knowledge, experience, clarification, support, community, quality, honesty, optimism, hope, admiration, care, meaningful work, appreciation, emotion, caring, reflections, inspiration, evolution, perspective, safety, flexibility, space, openness, sense of belonging, acceptance, thoughts, sadness, revelations, pain,



fear, insecurity, security, union, healing, therapy, existential questions and answers, appetite and desire for more.

Regarding the Gestalt Foundation, the trainers: I felt their love for the trainees. I saw the support, the pride, the embrace, the equality. The student who studies, pays and tries, is treated with respect and appreciation. I felt grateful. I felt valuable and cared for. At times, I forgot that I was in an educational process. It was as if I was there, not to become a therapist, but a human being! I was impressed and moved by the sincere focus on the community, on not being "just a job", on the ethics, ideology, altruism, vision and command.

My educational, professional, personal, ideological, political, spiritual needs were met. Happy, excited, proud and grateful to be part and a member of the big Gestalt Foundation family.

Thank you!!!

Papadopoulou Anatoli, 1st year trainee, 2023-24, in Thessaloniki



SMALL CIRCLES...

Participation in the Small Circles of Big Topics, academic year 2023-2024

Coming from a different educational background and having just enrolled in the 1st year of the educational program, I followed the valuable advice of Ms. Christina Hatzilakou, to whom I am very grateful, and ultimately decided to attend all the Small Circles of Big Topics. If one sentence were enough to describe this experience of mine, I would say that this participation opened the door to the world of Gestalt so generously and widely for me, and for this reason I feel great gratitude.

Covering such a wide range of topics helped me gain some knowledge and gave me the impetus to read further on the issues we approached, as well as to reflect and feel many different emotions. In addition, it was a catalyst for meeting amazing trainers and exploring my circle of acquaintances with other fellow trainees, a fact that proved to be invaluable during the 26th



Four-Day Workshop.

Each workshop was extremely educational, with an ideal combination of theory and practice, it was a gift I gave myself and I highly recommend that all fellow trainees attend as many Small Circles of Big Topics as they can.

Finally, I want to say a big thank you to all the trainers and trainees with whom we traveled this journey, as they were all remarkable, and of course a big thank you to Gestalt!

Aravopoulou Eleni, 1st year trainee, 2023-24, in Thessaloniki

Small Circles of Big Topics (2023-2024)

Small Circles of Big Topics: small circles of contact within the large circle of the 2nd educational year that I am going through... And this large circle within the even larger circle of Gestalt education. Like a babushka that opens endlessly and revealingly before me...

When I read the activity program, I had a hard time choosing since all the themes became forms for me: clear or even blurry, familiar or completely unknown, compelling or simply attractive. The final choice was multifactorial: the topic, the person, the convenience of the date, the crowd, the mood there and then.

If I had to keep a single grand experience or new awareness that was for me the essence of the 9 workshops in which I participated, I keep the following by theme: **i) Group dynamics:** when the forces acting within the group do not meet with my own attitude towards things, I claim to be heard but not to prevail, **ii) Body:** I perceive and experience the physical, non-objective, phenomenological reality through my body, **iii) Statue of significant Others:** in my present, I choose the statues of Others to be made of solid sand (to endure as much as possible but also to dissolve), **iv) Addictions:** how destructive pathological addiction is and how enjoyable healthy addiction with an expiration date is, **v) Sexual self:** how I created my sexual aspect with care and admiration as part of my wholeness, **vi) Loneliness & solitude:** how vainly I tried to cover the inherent existential loneliness through interpersonal relationships (the elimination of interpersonal loneliness), **vii) Mental resilience and Gestal(rt):** art is not only a shield but also a weapon of action against the cruelty that life bestows upon me without asking me, **viii) Space for me:** the space that I occupied step by step and with effort from the harshly guarded space of the domineering mother, **ix) Forbidden emotions:** my pre-Gestalt experience tended towards "everything" and my post-Gestalt experience towards "nothing".

See you again!

Freggidou Elisavet, 2nd year trainee, 2023-24, in Thessaloniki

Small Circles of Big Topics (2023-2024)

The "Small Circles of Big Topics" are a series of eighteen meetings in total, and having attended nine of them, I have formed a very good picture of what they are about. From my perspective, they were like a series of self-contained episodes, as they were workshops with contemporary and different themes each time, which included and found the balance between experience and theory. The variety of topics was enormous, from the technique of automatic writing to forbidden emotions, from therapy dogs

to the therapeutic use of photography, from addictions to loneliness and solitude in modern society, from visual arts to Gestalt therapy to the relationship with a narcissistic mother, but also many more that I did not have the opportunity to attend, but which interested me equally. This is a series of workshops that are sure to appeal to everyone, both personally and professionally.

The facilitators were different each time, with different backgrounds and expertise in the topic they were presenting, giving us the opportunity to meet different people and professionals with their own unique therapeutic style. What they all had in common was their good mood, their presence, their intention to meet us authentically, but also their effort to convey as much as they could to us in the three hours we had in each workshop, which of course passed before we even realized it.

Through my participation in these educational - experiential workshops, I experienced many different emotions and broadened my horizons as I heard about new and interesting topics. Finally, I was given stimuli that helped me understand what interests me most and what I would like to explore further, in order to deepen my knowledge and develop as a professional and as a person.

Gitso Natasa, 1st year trainee, 2023-2024, in Thessaloniki

Some stories are written, but they are lost... some of them come back to light... whenever or however they come, it is important to share them... A story that was lost and found again or...

The Fantastic Adventure of Mr. Up Sous and His Cicadas

Every house has a foundation.

But the one in our story didn't have one.



Why? You might wonder. It was a flying house.

It belonged to Mr. Up Sous, or Up and Down, who after spectacular adventures had managed to escape the shackles of his master to build this house and go on an endless journey.

One day, as Mr. Up Sous was flying around his house to dust it off, he found a baby on the roof tiles.

He went to catch it to take care of it, but mysteriously it disappeared! Mr. Ap Sous jumped back in fright, but was caught by the swarm of cicadas that lifted the house into the air.

The cicadas then, for the first time in many years, stopped singing. And a void filled with silence prevailed in the sky.

Mr. Ap Sous sank into sadness, but since he is not the type to give up easily, he decided to find a way to make the cicadas sing again. Before he could take his first step, the baby appeared in front of him! The baby told him about an island called Kythera, and about a group called Gestalt, which, as he said, would help him make the cicadas sing.

At the same time that all this was happening, Gestalt was enjoying a meal. But a great commotion broke out when they saw the flying house with the silent cicadas appear in the sky.

The people of Gestalt, facing the house, began to go up and down, right and left, talking to themselves and not knowing what to do. But when they saw that the house finally began to land towards them, immediately and without much thought they created a large circle with clasped hands, ready and willing to welcome it into their arms.

Mr. Ap Sous was surprised by this attitude of the people, as the last time he had come down to earth 80 years ago, there was destruction and chaos among the people. Mr. Ap Sous came down from the house with great leaps, holding his hat, with the baby following him, hovering near his shoulder, but without the people being able to see it.

He began to tell them about his incredible story and why he had come to Gestalt. The Gestalt people listened attentively to his words and tried to come up with ideas to help him. In this effort, one of them made a sound, and then another followed, and another, and another, and another, each making his own sound. Soon, the entire Gestalt became a choir. The cicadas, knowing their talent, also began to sing. Mr. Ap Sous looked at the cicadas in surprise, happy that they could sing again.

"Was it that simple?" he wondered. Then, one of the Gestalt instructors explained to him that the most complex problems usually require the simplest solutions, and she told him the story of the Gordian knot.

Satisfied and certainly wiser, Mr. Ap Sous thanked the Gestalt people and took off to continue his journey.

As for the baby, he was forever united with the non-existent foundations of the house.

Albertis Nireas, student of the Greek Academy of Physical Education 2023-2024

Tsiamoura Marialena, graduate Gestalt therapist

The end of a cycle, the beginning of a new one

The process has begun within me at least a month ago. What will I write? How much do I want to expose myself? My initial and safe answer was not much. So, my initial text was honest, but not very deep. I was talking about my path, with references to my life, but without mentioning all these deep connections that have been made with a lot of effort and tears in therapies, supervisions and trainings.

So, we arrive in Karpenisi, a few hours after the closing of our training group, with red eyes and swollen faces. I see beloved colleagues settling into the wooden houses. That was it, I thought, it's over...

We wake up the next morning and with a cold coffee in hand, we go to Mavrilo where the profiling process takes place. There, colleagues open their souls and the more vulnerable and honest they become, the more I feel like I trust them as professionals.

"They share their most difficult parts with courage and effort," I think. I breathe heavily and think about what it means to be a Gestalt therapist.

Therefore, it was inevitable that night, after our meal, to stay up until 3 am and rewrite my profile once again. Much more complete this time. Because that is how I wanted this beautiful journey to end for me.

What is certain is that I returned to my office different and richer, having gained valuable experiences. I feel that I now look at my patients with a clearer gaze because I feel more fulfilled. Full of this unique gift I gave myself.

Thank you for everything

Giorgalli Maria, Gestalt Foundation 2023-2024 senior

The most "perfect" non-perfect profile

From the first day of the training, I knew that 4 years later this day would come. I didn't know how it would find me, where it would find me and with which companions after the trip. And here I am, 4 years later, in a warm (literally and figuratively) circle in a mountain village somewhere in the Greek countryside, getting to know and introducing myself to the present and future of Gestalt. To feel the present and future of Gestalt too.

I had a hard time creating the most "perfect" non-perfect profile that would correspond to the image that I and my significant others have of me. I think it is summed up in these 3 images and 3 phrases. Certainly not perfect, but I certainly don't care that much anymore.

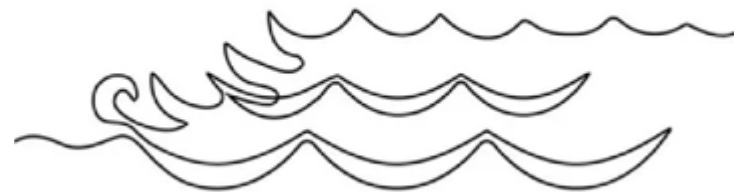
Welcome to you and welcome to me. I hope to meet you on our next trips. Forever grateful.



I was thrown into life by chance, into a universe without a plan, and I struggle to create something.



Loneliness is a natural consequence of freedom and growth. Creating a new path, a personal destiny, inevitably leads to a separation from the rest. I learned to seek my freedom and to love my crumpled pieces.



"We are alone on a boat sailing in a dark sea. But it is comforting to see the lights from other boats sailing around us"

Bikou Marina, MD, MSc, Gestalt Foundation Graduate, Karpenisi
June 2024

“Archimedes’ Principle...”

I had time to attend an experiential workshop... The decision was made spontaneously, a week before the start, without much thought.

So “Archimedes’ Principle” with Nikolas! The title and the name of the coordinator were the only things I knew or the only things I had paid attention to.

That Saturday, in December, when we met, nothing indicated all that would happen.



I entered the room. Four unknown people, four women and Nikolas, five. In the end, it turned out that we would be working on a play. Four heroes of the play and five authors.

I was slow to realize the numerical correspondence. Much later, however, towards the end, we all confessed the deeper meaning that this coincidence brought to the surface for us.

Nikolas, after first, in a very masterful way, took care of the ground between us, then introduced us to the play.

Who, where and when...

And while the «where» (the place) was answered immediately, quickly and firmly, this «when» played a little with us. It made it difficult for us as the scenes of the play moved back and forth in the three states of time. I watched the heroes of the story unfold, folding into the present, the past and the future, and I, impatient, passionately defended the one

with whom I had momentarily identified. Until the next moment came, to reveal a new aspect of his character and to overturn everything inside me!

Following the principle of Archimedes, I was each time in the «where» of the story, a swimming pool, I would take my hero in my arms and weigh our weight before falling in. Each subsequent scene exerted the natural force of buoyancy on us and we measured ourselves against it.

In the case where our weight was greater, we sank. There at the bottom of the pool, the hero and I, were suffocating, fighting for breath, our vision was deceiving us, truth and lies were confused and everything was blurry. In the other case, when the scales were balanced (weight and buoyancy were equal), we were suspended in the water, immobilized, incapable of any movement. The body froze and the thought stuck, was lost in confusion and everything seemed static, lifeless.

However, when the weight of our bodies happened to be less than the buoyancy, we managed to float. It was the moment when, together with the hero, we took a breath! In the calm and confidence of floating, our bodies relaxed, there was time to process and assimilate the experience. There was time to live...

All three of these instances of immersion were present in our process and alternated every now and then. With Nikolas’ guidance, we managed to connect with ourselves, with history, with each other. The very careful steps he invited us to take composed a path much greater than the number of footprints we left.

And finally, despite the questions that remained unanswered, we, taking into account the special weight of each other, honoring the condition that brought us there together, managed to get our heads out of the water and take a breath!

It was a very powerful and valuable experience! I thank from the bottom of my heart the girls with whom we shared it and I am grateful to Nikolas for the conception, organization, care and love.

I remain tuned, waiting for the next time, the next opportunity!

Giannaki Alexandra, 4th year trainee, 2024-2025, in Athens

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