

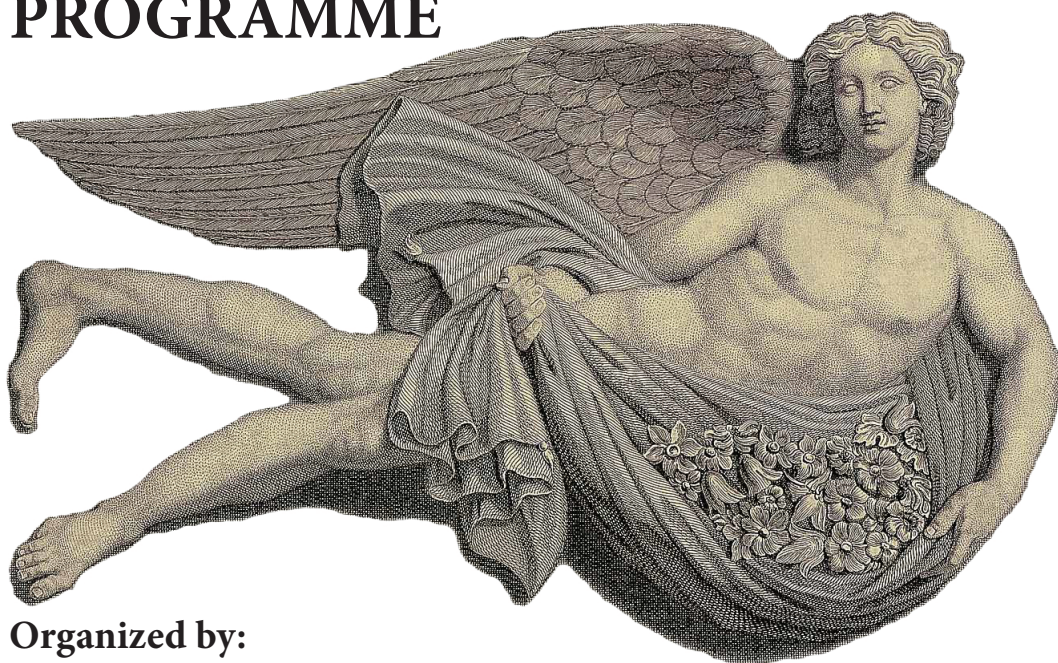
5th PCE Europe Symposium

**“Welcoming Polyphony
in a Changing World”**

September 21st-24th, 2023

Athens, Greece

PROGRAMME



Organized by:

PCE Europe

Hellenic Focusing Center

The Winds: The Symposium takes place in the heart of ancient Athens. We will look out from our conference venue and see very near to us the ancient **Tower of the Winds**, the world's first meteorological station, once topped by a weather vane that indicated the direction of the winds and decorated with a frieze that depicts the eight wind deities.



How do we understand ‘the Winds’,
how might they inspire us
in creating our own
polyphony?

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Symposium Hosts:



PCE Europe

European Network
for Person-Centred and Experiential
Psychotherapy and Counselling

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Symposium Venues:

The Ionic Center

The Athens University History Museum



IQNIKO KENTRO





Welcoming Polyphony in a Changing World

Welcome to Greece, Welcome to Athens!

It is a great pleasure for the **Hellenic Focusing Center** to host along with **PCE Europe** the **5th Symposium** of the Person-Centered and Experiential Community entitled “**Welcoming Polyphony in a Changing World**”.

Polyphony in music means that several independent melodic lines are harmoniously combined and give an interesting music result. Polyphony also means the existence and the expression of different ideas and opinions about a topic. In other word polyphony refers to democracy and melody.

So here in Greece, in the country where democracy and theatre were born, in the country where symposiums were gatherings for entertainment, but also opportunities for philosophy and reflection, our aim has been to organize a Symposium that will be inspired by the conditions of **empathy**, **acceptance** and **authenticity**. As we know in the **Person-Centered and Experiential** approach, these conditions create a safe space for different voices and polyphony.

During the four days of the Symposium in Athens
we hope that you will enjoy your participation in the process.

Keynote Speakers



Manu
Bazzano



Jo
Hilton



Maria
Malikiosi-Loizos



Siebrecht
Vanhooren

Dr Manu Bazzano is a writer, psychotherapist/supervisor in private practice, and independent researcher. Among his books: *Subversion and Desire: Pathways to Transindividuation* (2023) Nietzsche and Psychotherapy (2019); *Re-visioning Existential Therapy: Counter-traditional Perspectives* (Ed, 2020); *Re-visioning Person-centred Therapy: Theory and Practice of a Radical Paradigm* (Ed, 2018); *Zen and Therapy: Heretical Perspectives* (2017); *Therapy and the Counter-tradition* (co-edited with Julie Webb, 2016); *After Mindfulness* (Ed, 2014); *Spectre of the Stranger* (2012); *The Speed of Angels* (2013); *Buddha is Dead: Nietzsche and the Dawn of European Zen* (2006); *Haiku For Lovers* (2003); *Zen Poems* (2002). He studied Eastern contemplative practices since 1980 and in 2004 was ordained in the Soto and Rinzai traditions of Zen Buddhism. He has been co-editor of PCEP Journal and is associate editor of Self & Society Journal of Humanistic Psychology. From September 2023 to June 2024 he will facilitate a monthly course (in person and online), *The Primacy of Affect: an Introduction to Affect-based Therapy, Supervision and Research*. Read more: manubazzano.com

Jo Hilton has pursued a lifelong interest in learning and facilitation of learning. She has worked in this field for more than 40 years, initially within theatre and the performing arts before moving into the field of counselling and psychotherapy, latterly as a clinical fellow at the University of Edinburgh. Inspired by the work of Paulo Freire and Carl Rogers, she has worked to facilitate dialogue with many counsellors-in-training from Europe, the Americas, Asia, Africa and Australasia. She has hugely appreciated the different cultural experiences and personal developmental processes that she has witnessed in students and in her client work. She recently retired from the University of Edinburgh but her research interests in person-centred and psychodynamic counselling and psychotherapy continue.

Maria Malikiosi-Loizos is Professor Emeritus of Counselling Psychology at the National and Kapodistrian University of Athens in Greece. She studied Psychology (M.A. 1974, Ed.D. 1978) in the USA, where she also worked as a research and teaching assistant. # She has worked as a Researcher at the National Center of Social Research in Athens, Greece; as a post-doctoral intern at the Laboratory of Social Psychology of the National Centre of Scientific Research, (C.N.R.S.) Université Paris VII; and at UNESCO's International Institute for Educational Planning in Paris, France. # She founded, directed, and supervised the Peer Counseling Center of the University of Athens, Greece for twenty years, where she also trained peer counsellors. She initiated the first post graduate program in counseling and counseling psychology in Greece. She has taught counselling psychology courses at the undergraduate and graduate level in Greece, the US and several European countries. She has been invited as a lecturer in seminars and congresses in Greece and abroad. She has authored and co-authored several books, edited and also participated in publications in Greece and abroad with research articles for journals and book chapters. # She is and has been member of several scientific societies, in Europe and the United States including the APA and Division 17 of counselling psychology. # She has been granted the award of outstanding contribution to European counselling psychology (the European Association for Counselling); an honorary award for her contribution to the development of counselling psychology in Greece (the Hellenic Psychological Society); the honorary membership of the Hellenic Association for Person Centered and Experiential Approach (hapcea); and also, the honorary membership of the Hellenic Association for Counselling. # She founded the Greek Association of Peer Counselling (Hellenic Scientific Association of Peer Counselling), which she presides since its foundation in 2013 and is active as a trainer, supervisor and counselling psychologist.

Siebrecht Vanhooren (PhD) is professor of clinical psychology at the Faculty of Psychology and Educational Sciences at the University of Leuven (KU Leuven) in Belgium. He teaches counseling, psychological interventions, and person-centered, experiential, and existential psychotherapy at undergraduate, graduate and postgraduate level. He is the director of the person-centered therapy training programs and the existential well-being counseling program at KU Leuven. He also supervises the person-centered and focusing team at PraxisP (KU Leuven). He is the co-director KU Leuven's Meaning & Existence research center and a committee member of The Eugene T. Gendlin Center for Research in Experiential Philosophy and Psychology (The Focusing Institute). His research includes topics such as existential concerns, meaning in life, posttraumatic growth, experiential-existential interventions, focusing, and existential empathy. Last but not least, he enjoys being alive, spending time with his family and friends, and tries to get a good sound out of his saxophone.

21st - Thursday

Registration (15:00-16:30) (Ionic Center – Hall, ground floor)

Opening ceremony- “Welcome” (16:30-17:00)

(Ionic Center – Room Aerides) (PCE Europe & Hellenic Focusing Center)

* *PCE Europe* will be represented by Leonore Langner and
Hellenic Focusing Center by Anna Karali & Pavlos Zarogiannis.

Keynote – Maria Malikiosi-Loizos (17:00 - 18:00)

“Can we be congruent both with the outer and inner voices in an era of polyphony?”

(Ionic Center – Room Aerides) **Chair:** Anna Karali

Abstract: Congruence has two components — an internal component involving awareness of one’s own flow of experience and transparency, and an outer component, that refers to explicit communication. Rogers defines congruence in relation to experience and awareness. Both of these elements describe the therapist’s internal state. # Elsewhere, Rogers writes about congruence involving experience, awareness and the therapist’s behavior and communication. # A therapist is congruent (or genuine or real) in the relationship, his picture of himself and the way he communicates matching his immediate experiencing. # Experience in today’s era, results from a multitude of stimuli, much more than in the past. We move constantly, forced or willingly, we are influenced by multiple cultures in our everyday life, we encounter repeated social crises and collective traumas. Our identity is now structured by multiple voices, and this polyphony “resounds” both inside and outside of us. # How does this complexity impede our efforts to be congruent? # How can we sift through these triggers and keep only the voices that resonate with our authentic selves? # How do we focus on the experience and feelings that guide us towards self-realization? # With reference to lived experience, we will look for the processes that help us in today’s world, in the midst of polyphony, to continue developing, to stay in the realm of “Becoming a person”, a person who constantly changes and adapts his behavior to new situations.

Break (18:00–18:30) (Ionic Center)

Home groups (18:30-19:30) (Ionic Center)

Home groups are small groups of people that will be formed at the beginning of the Symposium and remain the same until the end. Each group can find a quiet and pleasant place within the venue where they can meet each other every day. These daily gatherings will be a “safe place” that “feels like home”, where you can share your thoughts and feelings, exchange ideas or thoughts about the themes of the Symposium, or even reflect on your own experience at the Symposium. The purpose of a home group is for participants to get to know each other personally and as openly as they can, feeling free to exchange current experiences and emotions.

Welcome drinks (A Greek toast!) (19:30-20:30) (Ionic Center)

22nd - Friday

Announcements (09:00-09:15) (Ionic Center – Room Aerides)
“Welcome”, HAPCEA (09:15-09:30) (Ionic Center – Room Aerides)

* (the *Hellenic Association for Person Centred and Experiential Approach*)

* HAPCEA will be represented by Ioanna Kousteni

Home groups (09:30-10:30) (Ionic Center)

Keynote – Siebrecht Vanhooren (10:30-11:30)
“Chaos, Growth, and Existential Empathy”
(Ionic Center – Room Aerides) **Chair:** Anna Karali

Abstract: Many of the revolutionary ideas of humanistic, person-centered and experiential psychotherapies have their roots in the work of the Otto Rank (1936) and Jessie Taft (1933). Rank and Taft would emphasize that therapy was a process of growth, and that the experiential here-and-now encounter between client and therapist was the catalyst of change. Departing from Rank, different humanistic and experiential therapies would develop their own voice in this rich humanistic-experiential polyphonic choir. Over the decades, singers came and went, but the scale nor the pace of our polyphony hardly changed. We have been trusting that helping the client to experience life to the fullest – within a genuine, accepting and empathic climate – can lead to a deep change. # Behind our model, there is a sense of basic trust (Frankl, 1969) that openness-to-experience and our continuous endeavors to make sense of our existence will lead us to a better place. However, in a world of increasing mutual and epistemological distrust, polarizing societies, international tensions, climate change and extinction of species, it does not take a lot to lose our confidence in the larger process we are all part of. It gets hard to rely on our not-knowing when we feel we really don't know anymore. Our willingness to meet and listen to the other is under pressure when the other does not want to meet us. It is hard to find meaning in our work while the world polyphony sounds completely off key, seems in decay and seems to fall into chaos. # Instead of dropping our voices, or losing our not-knowing stance by thinking that our voice is right and the other is wrong, there might be something to be found in the chaos we are living in. But what is chaos? As Taft (1933) shares, profound growth experiences rarely appear without fear and chaos. What happens when we enlarge our scope – just like Rank (1936) did – and experience therapy and ourselves as expressions of existence? What do we need to enlarge ourselves so we can be with where we are?

Break (11:30-12:00) (Ionic Center)

Parallel Presentations & Round tables (12:00-13:15)

(Ionic Center – Room 1 – Aerides)

Round table / Joint presentation

PCE Europe & WAPCEPC* – “Working together to promote the polyphony of person-centred and experiential approaches in a changing world”

Abstract: This joint presentation will highlight the work of PCE Europe and WAPCEPC, two or-

organisations which are committed to supporting and promoting the polyphony of person-centred and experiential approaches in a changing world. Over the last quarter of a century, both organisations have been involved in furthering the humanisation of interpersonal and social relationships in individual, societal and cultural life, especially in the areas of counselling and psychotherapy. We are excited to share with you what we have to offer, and what our visions are for the future. The presentation will be an opportunity to engage with board members of both associations, to find out more about what the organisations do, how they operate, the work they are currently undertaking, the benefits of being a member, and how you can become involved.

*PCE Europe will be represented by **Leonore Langner, Paul Diaconescu, Ewa Kaczorkiewicz**
& WAPCEPC by **Yana Gololob, Kyriaki Kentigjeleni**

(Ionic Center – Room 2 – Ionia)

Round table “Gender, identity, and sexuality as multiplicities: heteroglossia and polyphony”

Coordinator: Pavlos Zarogiannis

Participants: Chloe Kollyri, Anna Apergi-Konstantinidi, George Kesisoglou, Parvy Palmou

Abstract: It seems that, in recent years, what Aristotle once formulated is increasingly accepted, namely that “it seems impossible for all things to be one” and that ultimately the “one... is many”. This notion seems almost self-evident, if one considers, even for a moment, the diversity of all living beings, humans included. It is a notion that could lead to a horizontal distribution, mutual recognition, and equal acceptance of all living beings. # And yet: the one may be many, but the many were sacrificed, and continue to be sacrificed, in the name of the one. Because what has prevailed and what has been imposed for centuries is categorization, grouping, and homogenization, as well as the vertical hierarchy of homogenized categories and groups, something that led, and still leads, to prohibitions, marginalization, exclusions, and conditional inclusions with painful, traumatic, and sometimes tragic consequences for those who belong to the arbitrarily and pejoratively called “minority” groups. # Maybe now is the time to remember Aristotle’s saying about the multiplicity of beings and to reflect on their heteroglossia and polyphony. And, of course, it is also a time for us to contemplate the depth and implications of this saying at all levels of our psychotherapeutic practice. And this not only in relation to our patients, but also to us as therapists.

(Ionic Center – Room 3 – Apellis)

Chair: Niels Bagge

Jen Holland, Urszula Plust

“Unconditional Negative Self Regard: A self-destructive tendency or necessary adjustment for survival? An exploration through collaborative autoethnography”

Abstract: Rogers was adamant that experience is his only authority, it is through the shared experience of encountering each other that we refer to, as we explore the concept of unconditional negative self-regard (UNSR). Rogers was also clear that the exploration of the difficulties with regarding oneself positively is at the core of the PCA. This presentation is a recognition and exploration of the varying degrees of struggle that exist within the spectrum of unconditional positive and unconditional negative self-regard, focusing on the challenges and lived experiences of UNSR to contextualise. # We’ll begin with an exploration of UPSR, which has received some mention in the literature, we then explore UNSR, in relation to key tenants of PCT, namely; the actualising tendency, conditions of worth, the self-concept, incongruence and UPR, within the therapeutic relationship and beyond. Contextualising with autoethnographic vignettes of lived experiences as persons, clients, therapists, facilitators, daughters, and parents. # This discussion aims to explore UNSR, where

the inner critic reigns supreme. As person-centred therapists, we are in an advantageous position to reach a client experiencing UNSR, although the process is challenging. There is a struggle to allow UPR into awareness, having received little or inconsistent positive regard coupled with a scarcity of psychological safety. Despite this, we understand that the core conditions are both necessary and sufficient in promoting an environment where psychological growth is possible, trusting in the actualising tendency of the individual. We do not introduce UNSR as a diagnostic category, templates for interventions or instrumentality in the therapeutic relationship. Having a better understanding and working definition of UNSR identifies the impact of the destructive oppression commonly associated with implications for practice and future research directions. Especially important now, in a polyphonic world that is increasingly polarised, with real consequences for the selves that are being shaped within it. Ultimately the discussion aims to explore existing theory to facilitate person-centred therapists to work with people who experience UNSR.

Chin-Ping Liou "A frowning hedgehog: Mental imagery as a means for transforming emotions in counselling"

Abstract: Mental imagery as the representation and experience of sensory in-puts without a direct stimulus is strongly connected to emotion. Research findings have demonstrated significant effects of imagery re-scripting, emotive imagery, imagery rehearsal therapy, and rational emotive therapy with imagery in the treatment of mental disorders, if adapted to children's developmental stages. Few studies have explored the use of mental imagery in actual counselling sessions. # The current study investigates how mental imagery is used to work with clients suffering emotional distress. This study adopts a qualitative case study method for an in-depth exploration of how mental imagery is employed in counselling to work with those suffering emotional distress. The participants selected for this case study were two college students with whom the author became acquainted while working as a counselling psychologist in a university counselling centre. Sally was a junior undergraduate majoring in Language and Culture. She initially came to counselling for treatment of depression, anxiety, and insomnia. James was a second-year graduate student majoring in clinical psychology, who came to counselling after experiencing increased stress. For a period of time James had felt overwhelmed by unsatisfactory academic performance. # This study employed several tools to gather data, including interviews and sessions with each student, personal observation, anecdotal and cumulative records, and journal entries. # The study results demonstrate a five-phase method of the use of mental imagery for working with sufferers of emotional distress. The phases include a) Concretization, b) Personification, c) Re-scripting, d) Understanding, and e) Modification. The findings confirm that mental imagery is a powerful tool for accessing, evoking, and intensifying unacknowledged emotions, and transforming emotional / cognitive / behavioural responses. This exploratory and interpretive study raises opportunities for future research regarding theory development and concept validation.

(Museum – Room 1)

Chair: Chrysoula Tsetoura

Tetiana Kolesnyk, Hanna Moroz "The challenge of identity in the conditions of war through the eyes of person-centered psychotherapists"

Abstract: Our talk is devoted to reflections on the phenomenon of identity in times of war from the perspective of person-centered psychotherapy. Today, identity is subject to significant changes and attempts to destroy it by the aggressor, which poses a great challenge to the Ukrainian nation. Psychotherapists cannot stay away from this process. However, for us as professionals, the difficulty lies in the fact that we become both traumatized and those who help in traumatic events. Therefore, it is crucial to feel and understand the dynamics of changing identities, including professional, personal and national, as integral parts of what we can draw on in the uncertainty brought by war. # In

our talk, we take a historical retrospective to analyze how the concept of identity has evolved from ancient times to the present day. We also address the views of person-centered psychotherapists on identity. With regard to our national identity, we are inspired by the historical experience of overcoming challenges similar to those we have to live, comprehend and integrate today. # It is important for us to consider the phenomenon of identity because it is the main basis of person-centered therapy, it helps clients to find answers to the question “Who am I in these changing realities?” and it contributes to the awareness of personal and national identity. # The talk aims to highlight the importance of understanding the phenomenon of identity and how it changes in times of war. And to show how person-centered therapy can help clients in finding their identity and facilitate the process of overcoming trauma, thus contributing to the formation and preservation of identity at both personal and national levels.

Ioana Agachi, Cosmin Lungu “Clients’ Voice: Clients’ perception of person-centred psychotherapy in the Romanian field of practice”

Authors: Ioana Agachi, Cristina Babalau, Cosmina Brascauceanu, Eva Maria Cucoanes, Arina Dogaru, Cosmin Lungu, Georgeta Niculescu

Abstract: Person-Centered Psychotherapy is relatively recent in the history of the Romanian psychotherapeutic field, spanning about twenty years. Having established a foundation for training and practice in the approach, the time has come to investigate how Person-Centred Psychotherapy is perceived by clients. Thus, we have initiated a descriptive study aimed at capturing clients’ perceptions of the person-centered psychotherapy process carried out in Romanian private practice. # To conduct this descriptive study, we developed the following methodology: an online questionnaire consisting of 19 questions. The questions explore various aspects, such as the factors that facilitated change during the psychotherapeutic process, the duration of the process, and the perceived differences between the therapeutic relationship and other types of relationships. The respondents are adults currently engaged in ongoing psychotherapeutic processes. # Our intention is to use this methodology as a foundation for further research inquiries, the outcomes of which can be used to enhance and improve the practice of Person Centered Psychotherapy in Romania. The aim of this study is to listen to and consider the clients’ viewpoints on their experiences within the psychotherapeutic process. We view clients as valuable partners in the development of the Person Centred Psychotherapy approach.

(Museum – Room 2)

Chair: Rita Ventura

Charlotte Parker “Some You Win, Some You Lose”

Abstract: Polyphony is an ongoing, never-ending symphony. It starts with a sound, a thought, a process, and in this case; a voice. Polyphony gives people freedom to express themselves through dialogue. But this might also include having difficult and uncomfortable conversations or listening to those voices which may sometimes go unheard. # Therapists are human beings, who are intrinsically fallible. We may reject or refuse to engage in difficult topics of conversation, especially those which can threaten or underpin our self-concept, or how others might view us. The opposite of a polyphony is a monophony, where a louder voice may seek to dominate or drown out those of others. Power dynamics may begin to form, stifling the conversation. # ‘Some you win, some you lose’ started as a heuristic exploration of the effects that negative feedback from clients, supervisors and organisations can have on newly qualified Person-Centred counsellors. The researcher intimately and openly explored her own process and development following difficult feedback during their clinical placement, and then sought out the perspectives of other therapists with similar experiences. # Later, she went on to expand her research independently, seeking to cast the net wider so that

more of those hidden voices could be uncovered. Adding the results of an anonymous survey, the researcher uncovered the data to collect the polyphony of these many, hidden voices, adding these to the qualitative interviews of their original research. The results explore how negative feedback impacts our work covering a difficult and potentially painful topic that has rarely been written about in our profession. Through qualitative interviews and analysis, the researcher identifies the hidden strength of feeling that negative feedback can cause, and how its delivery is critical to maintain the trust, safety, and wellbeing of therapists within their organisations.

Michael Callifronas

“Nature or nurture? An empathic view to genes expression!”

Abstract: According to Piaget a newborn has no self awareness, its world is defined as a flow of non symbolised and non differentiated experiences of the ‘here and now’. During the first months it starts slowly to symbolise the first symbols, e.g. the mother’s embrace, the kiss, the rattle etc. # Accurate symbolization needs a secure parent-child bond. Parents need to show empathy and acceptance without criticism and comparisons with his close environment. This was also seen in the – classic – temperament study by Chess and Thomas (1990), where 133 children were studied for 33 years from childhood until their professional activity. A good parental relationship with rich stimuli led “the child” in a smooth development until adulthood and was accompanied by the achievement of personal goals. A less stable relationship with ‘significant others’, with conflicts and tensions, often led to secondary problems in the child’s health, development and behaviour. # Today, we know better the neurobiological mechanisms that allow the exact symbolisation of experiences without distortions and value-based references, whether it’s about parenting or psychotherapy. # In our presentation we will address the important contribution of epigenetic science to therapy, identifying the neurobiological main pillars on which Person Centered Therapy is based (Motschnig-Pitrik & Lux, 2008; Savite 2020; Silani, Zucconi, & Lamm, 2013,). Specifically, we will discuss the pathways that this approach uses to intervene in both the limbic system and the cerebral cortex, ensuring the right conditions for processing existing distortions and enriching accurately symbolized experiences. # These therapeutic conditions create the pillars for the development of the personality of the child and the adult with the gradual achievement of personal goals, thus enhancing the expression of the actualising tendency by helping to create more links between the self and the organismic orientation. #

References available upon request: # Motschnig-Pitrik, R., & Lux, M. (2008). The person-centered approach meets neuroscience: Mutual support for CR Rogers’s and A. Damasio’s theories. *Journal of Humanistic Psychology*, 48(3), 287-319.

Savite, S. (2020). *The Neurobiology of Carl Rogers’ Person Centered Approach: A Comprehensive Review and Theoretical Proposal* (Doctoral dissertation, Pepperdine University).

Silani, G., Zucconi, A., & Lamm, C. (2013). Carl Rogers meets the neurosciences: Insights from social neuroscience for client-centered therapy. *Interdisciplinary Handbook of the Person-Centered Approach: Research and Theory*, 63-78.

Light lunch (13:15-15:00) (Museum)

Parallel Workshops (15:00-16:30)

(Ionic Center – Room 1 – Aerides)

Niels Bagge “The Polyphony of Emotion-Focused Therapy Practice”

Abstract: Emotion-Focused Therapy (EFT) is part of the PCE-therapy tribes as a humanistic integrative psychotherapy with roots in the person-centered approach and integrating experiential practices in a client responsive moment to moment process of facilitating emotional change. It is founded

both in a psychotherapy research tradition through 40 years, and in everyday clinical practice of psychotherapy. Polyphony is derived from the Greek word for “many sounds”. In music polyphony means the simultaneous combination of two or more tones or melodic lines (www.britannica.com). In this workshop we will explore the many layers of relating, assessing, facilitating and formulating that constitutes the polyphony of Emotion-Focused Therapy practice. The EFT therapist is engaging in many simultaneous processes that come together in one polyphonic expression with the client. One set of layers are the principles of relating and therapeutic tasks, or “following and guiding”. Another is the EFT compass: Emotional assessment, change principles, case-formulation and task markers of problems. The workshop format will contain short presentations, demonstrations, experiential exercises and discussion in the group. The participants are invited to explore experiential more and more layers of the polyphony of EFT practice in exercises with therapist and client roles. We end with an open discussion of the experiences and the questions: Is practising polyphony possible? Or are we talking about sequences of monophony of relating, assessing, formulating and facilitating? Or maybe homophony “chords” of layers of practice.

(Ionic Center – Room 2 – Ionia)

Emmanuel Vantarakis

“The fragmented world of trauma and its voices – Dissociation & Integration”

Abstract: “*Polemos* (war in Greek) is the father of all”, Heraclitus

Heidegger agreed with Heraclitus by stating that polemos “is the essence of being [as] it gives rise to entities and supports them in a meaningful world”. Da-sein is polemos. # Emmanuel Levinas, also influenced by Heraclitus, declared that “being reveals itself as war.” Polemos is the primordial element of being for facing the ‘Other’. # The origin of the word en-counter is derived from the Latin word contra (against). Accordingly, Peter Schmid has perceived the “en-counter with another person, first of all means, recognizing that the Other really stands opposite, because he or she is essentially different from me”. # “Polemos” and “contrariety” refer to the core of the problem of diversity, polyphony and trauma. # In this existential thrownness (polemos) into the ‘cosmos’ and against the Other, the ego or the structure of the self is always traumatized. Although trauma has a negative impact, it can provide the necessary condition of crack, for the transcendence of the solipsistic ego, leading to the open interaction with the other person. # The traumatic experience, however, in PTSD owing to the self-protective and defensive mechanism of dissociation, it cannot be processed on a physical and symbolic level and remains undigested and fragmented into the psychosomatic organism. Consequently, the vulnerable structure of the self is driven to disorganisation and collapse. # In this workshop, the nature of traumatic human experience is going to be discussed. It will be conveyed by myths, the focusing experiential approach, and the findings of modern neuroscience. Most particularly, we will focus to the how, as therapists, can we hospitalize and unfold, the non-symbolized experiences, that remain in the silence of preverbal experience, as well as to the aspects of the ego that do not have a ‘voice’ yet, as they are in the state of Speechless Terror.

(Ionic Center – Room 1 – Apellis)

Wil Roes “Listen to the voices of your body”

Abstract: In this workshop we will discover in praxis how to be present and in contact with the client using physical contact or bodywork approach. Physical contact is another, powerful way to connect with the client and help them to discover their own path to growth. # Bodywork helps the therapist to focus more on the person and less on the narrative or symptoms of the client. The therapist is expected to only accompany the process growing in the client, creating a safe space for the client, sensing tentatively to what is happening here and now in them. The client might be helped to

listen to their own process and expression of their inner self, instead of translating their inner world to another person through mental effort. # After a short introduction about the process, the sense and the application of the bodywork approach, participants will exercise in pairs in new ways to be present to a client without words, only by physical presence and, if useful and accepted, by touch.

(Museum – Room 1)

Patricia Foster “Polyphony, Cacophony and Euphony in a changing world...”

Abstract: I wish to present a Focusing workshop, where we will briefly explore experientially some of Eugene Gendlin’s Focusing steps, in order to find “that Small Still Voice” (Gendlin 1970) that we all hold within... “The Small Still Voice” which ultimately carries us forward in the right direction to change. # Let us begin by examining what we mean when we say “Welcoming polyphony in a changing world”. The dictionary meaning of Polyphony is the style of simultaneously combining a number of parts, each forming an individual melody and harmonizing with each other. However, Polyphony may also be interpreted as “many voices” (“πολλές φωνές”). Something we all experience daily, the many voices within our societies, our cultures, our organizations, our families, others, as well as our inner voices... # Polyphony, which experientially includes listening and saying interactively both internally and externally, more often than not, leads not to a harmonious melody, but to a Cacophony (Κακοφωνη), literally translated as bad voices, the dictionary meaning of Cacophony is a “harsh or jarring sound, dissonance sense, an incongruous or chaotic mixture”. # For me the inevitable question is; How do we find Ευφωνη, meaning “sweet-voiced” which comes from ευ+φωνή, which was formed by combining the prefix eu- (pronounced ef) (“good”) and phōnē (“voice”). The dictionary meaning of “Euphony” is the effect of sounds being perceived as pleasant, rhythmical, lyrical, or harmonious.” As therapists we are all aware of the importance of this “sweet voice”, which contains within it the qualities of empathy, congruence and unconditional positive regard, all are necessary to tap into “the edge of awareness” enabling each of us to discover “our small still voice” that will guide each of us to find our True North, the safe starting point of our internal compass that will guide and carry us forward in the right direction...

(Museum – Room 2)

Olivia Fekete “The polyphony in psychotherapeutical methods: on the way of finding consonancy”

Abstract: Empathy, unconditional positive regard and congruence, the person-centered method’s specific therapeutical variables, are considered in other psychotherapeutical approaches as non-specific characteristics of the therapist that have essential functions: to build rapport, to found and maintain therapeutical alliance as well as to catalyse method specific intervention or to enhance their efficiency. # In the clinical setting, when conceptualizing a psychotherapeutical diagnosis, making decision on method indications, finally concretizing method choice and therapy planning, the therapist faces method combination dilemmas. Even after starting off a plan, the necessity of method change, or change of the combination can raise, due to the patients’ state or patients’ unfavorable reaction to applied therapeutical intervention. # The workshop is addressing the fundamental questions of humanistic psychotherapy’s combination with other methods. Different pathways of methodological polyphony are dressed and the polyphonies’ advantages and the difficulties are discussed, pointing on challenging clinical situations such as crisis states, auto- and heteroaggression, frame violations and the general difficulties of directivity and structure in integrated method settings. # 4 polyphony pathway categories will be adressed, two in settings where person-centered therapeutical variables are specific, and two in settings where person-centered therapeutical variable are non-specific. # By reflecting on dilemmas from their own practice, the workshop participants can make

conscious the features of their current method combination practice, pinpoint on their development potential in method integration, increase their knowledge and flexibility in terms of applying person-centered values in specific and non-specific conditions. # The workshop takeaway is a personal growth in mastering a sound polyphony of methods where the person-centered voice is providing the base. # (*The workshop is preferably recommended for participants who are working with clinical patient population.*)

(Museum – Room 3)

Katerina Powell, Kostas Mavrakakis, Agapitos Chrysochoos
“The synthesis of polyphony through creative writing”

Abstract: The aim of the workshop is for participants to experience polyphony from different perspectives: # First, from the perspective of their own ‘inner’ world of thoughts and feelings or different configurations, by coming into contact with the ‘voice’ that seeks expression at that moment within themselves. Then from the perspective of the ‘outer’ world by experiencing the voice that arises from each individual participant of the workshop at that given moment creating the unique dynamic of that particular group. We will begin the workshop with a creative writing exercise that will be completed by each participant individually and will focus on the ‘here and now’ of each person. This will give the space to each participant to come into contact, express and give a ‘voice’ to an aspect of themselves through a creative means. # For the second part of the workshop, we will carry out a creative writing exercise involving the whole group. This exercise will be based on what the participants have written in the first part of the workshop. This is an interactive exercise whereby the individual ‘voice’ of each participant will become a part of a collective ‘voice’. This will enable the participants to experience both the polyphony of the group’s different ‘voices’ and expressions, whilst at the same time experiencing the outcome that arises when their individual ‘voices’ are synthesized and combined with all the ‘voices’ of the group. The final part of the workshop will give space for group discussion so that the participants can share their experience and thoughts about the synthesis of polyphony that emerged from the two different creative writing exercises.

Break (16:30-17:00) (Ionic Center)

Community meeting /encounter (17:00-18:30)

(Ionic Center – Room Aerides)

All the attendees will come together in the plenary room on Friday and Saturday. The participants will have the opportunity to unfold their reflections and emotions regarding the Symposium theme: *Welcoming Polyphony in a Changing World*.

Akropolis Museum Tour (optional – extra fee) (19:30-21:00)

(Akropolis Museum) (www.theacropolismuseum.gr/en)

You might watch the video: “**Acropolis. 6.000 years in 10 minutes**” (Acropolis Museum | Official website) to see what transformations the rock has gone through over time and which have been the most important events in its history.

<https://www.theacropolismuseum.gr/en/multimedia/acropolis-6000-years-10-minutes>

“The Acropolis Museum, one of the most important museums in the world, houses the findings of only one archaeological site, the Athenian Acropolis and its slopes. The masterpieces that form its collection offer a comprehensive overview of the character and historical course of the site that became a global landmark of both the ancient and the modern world.”

23rd - Saturday

Announcements (09:00-09:15) (Ionic Center – Room Aerides)

NOPG* (09:15-09:30) (Ionic Center – Room Aerides)

* (the *National Organisation for Psychotherapy of Greece*, represented by Petros Vagiakakos)

Home groups (09:30-10:30) (Ionic Center)

Keynote – Jo Hilton (10:30-11:30)

“A look at how counselling theory has influenced our engagement with polyphony”

(Ionic Center – Room Aerides) **Chair:** Judy Moore

Abstract: This keynote lecture will explore the theme of polyphony over time, dating back to the beginnings of client centred therapy. I will suggest some ways that engaging with theory can help support the development of the person centred and experiential practitioners of the future. I will assert that we have failed to fully acknowledge the voices of women that contributed to the early development of person-centred theory and I will suggest ways that this could be rectified in our writing and teaching. Based on the experience of working with students of counselling theory bringing European, North American and Asian perspectives on identity, I will reflect on the extent to which current person-centred and experiential perspectives on polyphony are helpful and the personal development agenda that could help us be receptive to our clients telling us their stories, no matter how complex.

Break (11:30-12:00) (Ionic Center)

Parallel Presentations & Round tables (12:00-13:15)

(Ionic Center – Room 1 – Aerides)

Chair: Michael Callifronas

Michele Batuello, Ilaria Ungheri, Caterina Bianchi “The polyphony of co-leadership inside the Strategic-Experiential Group Training in Psychotherapy”

Abstract: The Strategic-Experiential Group Training in Psychotherapy is a model centred on the person/student before the professional (Battuello et al., 2022). The paper is presented by three voices of the group. # The duration of training is 4 years and the group attends 5 meetings/per year of 4 hours each. The first year the trainer leads the group alone; during the 2nd year a co-leadership trainer-trainee begins and the last two years present combined co-leaderships of trainees, trainer-trainee or trainee alone. # The co-leadership is used at different stages of the training process with various meanings. The group is a true polyphonic experience because all the voices of participants are heard from different perspectives allowing a wider listening as follows: 1. At the beginning of the co-leadership, students manage the responsibility of expressing themselves into the group and start to tolerate the frustration of others' feedback (expressiveness' process). 2. Students, leading the group, enhance an active listening of the self, of the members and of the co-leader. 3. With the co-leading of all the students the group opens up to an extensive range of expressed emotion. 4. Close to the end of the process students are more involved as professionals (individuation's process). 5. The group embraces

the leadership style of every colleague, improving the expertise in psychotherapy. # It is necessary for trainees in psychotherapy to experience the more expressive languages as possible. Co-leadership is used in an innovative space with the meaning of being a skill for introspection, intuition of the other, genuine response and only later it is finalized to techniques. The polyphony has the social meaning of decreasing the power of one only voice (the leader) and to enhance role's changes to reflect on equality, democracy and tolerance of our critical times.

Reference available upon request: Battuello et al., 2022 *Formazione di Gruppo in Psicoterapia: un modello Strategico*. *Psichiatria e Psicoterapia*, 41(2), 65-82. doi.org/10.36131/psichpsicoterapia2221

Sebastian Heid “Polyphonic harmony – how to balance diversity and universality by using the actualising tendency as master key”

Abstract: The ability of working with clients from a huge variety of cultural, economical, professional, philosophical backgrounds requires to tune into widely different voices and establish a connection or resonance with each of these voices. # The most direct way to deal with diversity might be to look for universal common ground regardless of the intricacies of specific socio-cultural backgrounds. Of course, any belief in universality needs to be handled with caution because we know that the concept of universality and assumption about universal human characteristics have been misused in the context of theories of, for example western supremacy, colonialism, and globalisation. Given that tainted history we need to check carefully to keep any idea for a common ground as abstract and free of specific notions (with unavoidable cultural baggage) as possible. I want to argue that Rogers concept of the actualising tendency (Rogers 1963), which should not be confused with self-actualising or other grand ideas of striving for whatever people think as their full potential, but which was stipulated as the a general replacement for any kind of psychological drive, i.e. the ground of all motivation that by virtue of being alive human beings are motivated to do something and do this always with the intention to improve rather than worsen their situation, gives us a suitable universal principle that can be used as a key to make sense of diverse human behaviour. It does so via the heuristic to enter a person's frame of reference by asking how their behaviour fits their tendency to actualise (Bozarth & Brodley 1991). This does not only work for individuals but also as an elegant approach to wider socio-cultural differences and as such works as a master key to create polyphonic harmony with any kind of voice.

(Ionic Center – Room 2 – Ionia)

Chair: Elli Avgerinou

Chloe-Georgia Kolyri & Vassiliki Roussou

“The Rhizome as the/a model of experiencing psychotherapy”

Abstract: Humans are becoming entities throughout different times in their lifetime. Their potentials (existentialia) are constantly being experienced as parts of the polymorphous world to which they belong. This is because their affectivity finds its way not only through conscious attention or via analyses based on a metaphysics of presence, but mainly through our attunement with the music of the World, which permeates every molecule in all entities and milieu. The attunement of our being-in-the-world, as Svenaeus (2000) suggests, seems to be the very phenomenon we need to attend to, when trying to grasp the difference between healthy and ill ways of being-in-the-world. To be healthy or ill is certainly not the same as having a good or a bad feeling. Attunement is not the quality of a thing – of an isolated human subject – but rather, a being delivered to the world, a finding of oneself in the meaning-structure of the world as an understanding existence. # In this presentation, we draw upon the term rhizome, a term originating from the Ancient Greek word ρίζωμα, which means “mass of roots”. The rhizome is generally defined as an interaction system applied to any division that follows no specific pattern or rules of organization; but as a philosophical term, it gained

prominence through the work of G. Deleuze and F. Guattari (1987), who employed it in order to describe an a-linear (i.e., a nonlinear) network that “connects any point to any other point” (p.21). This multiple, spread out, all proliferating and without boundaries, centres/margins or limits perspective is aspiring to describe the relations and connectivity of things during therapy. The rhizome is like a map, a network of multiplicities. We refer to this notion, then, as a concept capable of offering us a more radical understanding of the ontological processes taking place in dynamic and mutating assemblages. # To this extent, what we do in therapy is welcoming all parts of the fragmented self, allowing them to consonate or dissonate according to the refrains of freedom chanted by the world. Both the client and the therapist must abandon all pre-given and predefined identities, and opt for difference in itself. The body must be considered and respected both as an organism and as what D & G call a body without organs (i.e., “the unformed, unorganized, nonstratified, or destratified body and all its flows”; Deleuze and Guattari, 1987: p.43). Nobody knows “what a body can do” if it is restrained and subordinated to intellect. The body is a rhizome of connections that is always open to new conjunctions and disjunctions. The novel ways we find to hear and speak are nothing less than a re-education in the most fundamental of senses, for what they are effectively doing is generating new real-world relations. To illustrate some of these novel ways, the presentation will be enriched with clinical cases.

References (available upon request): # Deleuze, G. and Guattari, F., 1987. *Capitalism and schizophrenia: A thousand plateaus*. Trans. Brian Massumi. Minneapolis: University of Minnesota Press.

Svenaeus, F. 2000. The body uncanny — Further steps towards a phenomenology of illness. *Medicine, Health Care and Philosophy* 3, 125–137.

Shun Chen

“Dispositional Authenticity, Perceived Facilitativeness, and Relationship Quality in Same-Sex Couples: Actor-Partner Interdependence Mediation Analysis”

Abstract: In a society where heterosexuality is privileged, and other sexualities are stigmatized and underrepresented, individuals who identify as lesbian, gay, or bisexual (LGB) often face additional challenges in being authentic about their sexuality. Based on person-centred theory, such incongruence between self and experience is the root of psychological maladjustment, which may explain the physical and mental health disparities faced by sexual minorities. Additionally, Carl Rogers proposed six necessary and sufficient facilitative conditions in a relationship that promote individuals to become more authentic and function better. So, can the facilitative conditions provided by same-sex partners promote authenticity and improve relationship quality for both parties? # To further explore this area, a dyadic study was conducted with 158 same-sex couples to examine the relationships between perceived facilitativeness (including Empathy, Congruence, and Unconditional positive regard) and relationship quality, and the mediating role of dispositional authenticity in these relationships. Actor-partner interdependence mediation models were used to analyze the data. # The study found that one’s dispositional authenticity and perceived facilitativeness are positively related to both one’s own and one’s partner’s perceived relationship quality. Additionally, the results indicate that individuals’ dispositional authenticity partially mediates the positive relationship between their perceived facilitativeness and relationship quality. # The results of this study offer additional support for Carl Rogers’ interpersonal theory in the context of same-sex couples. Specifically, they underscore the significance of empathy, congruence, and unconditional positive regard in fostering authenticity among individuals in same-sex relationships, ultimately leading to improved relationship quality.

(Ionic Center – Room 3 – Apellis)

Chair: Chrysoula Yaliraki

Anna Karali “Polyphony: a challenging movement in Psychotherapy”

Abstract: In this presentation we will first argue that psychotherapy, in its conversational practice,

is often characterized by a sterile language expanding in incongruent (Rogers, C.R. 1959, 80) or structured bound, difficult/fragile processes (Gendlin, E.T. 1964, 2017). Evidently, this limitation suppresses client's other 'voices', and turns the therapeutic language to be monologic and blocked in one perspective. Another feature that this work will attempt to illuminate is the excessive attunement between therapist and client, an issue that might likewise cause the emergence of a unique, mono-thematic speech that could limit client's potential for inner reflection, by keeping him tied to the 'client's role'. Drawing from these substantial observations, the plurality of therapeutic dialogue will be encouraged, as it apparently provides new narratives and new meanings by creating a never-ending dialogue that embraces various voices, where none is more important than other, and may largely facilitate the client's carrying forward experiential process (Gendlin, E.T. 1973). To conclude, there will be extensive references to how the ability to 'pause' the on-going situation creates an inner space in which a bodily felt sense can form so that new personal meanings may be articulated (Gendlin, E.T. 2006). These new fresh meanings will hopefully enhance the psychotherapy's process, as they may free the client from being manipulated by external authority, cultural roles, ideologies and mostly his inner oppression of self-attacking and shame (Hendricks-Gendlin, M. 2003).

Christoph Solstreif-Pirker

"If You Do What is Right, Carry!" – (Re)Introducing the Carrying Paradigm within the Person-Centered Approach (with the voices of Lévinas and Ettinger)

Abstract: An etymological look at the first pages of the Old Testament shows that the human being is, first and foremost, inscribed with a single quest: for in Hebrew, "human" (אנוש) also always means "to carry" (אָנשן). This connotation manifests when God speaks to Cain, who is envious of his brother Abel: "Why are you angry? Why is your face downcast? If you do what is right, carry!" To carry the other unconditionally seems to be the first commandment that humans receive from God and that which constitutes being human(e) in the first place. # In this presentation, I speculate on how this fundamental narrative about the human-as-carrier might impact the person-centered approach. What does it mean to carry the other, particularly within the therapeutic relationship? Is this "carrying paradigm" already inherent in Rogers' central concepts or going beyond his conceptual triumvirate of empathy, congruence, and acceptance? # In a 1995 essay, Peter F. Schmid pointed to philosopher Emmanuel Lévinas and claimed that "his anthropology (...) is highly significant for further developing the person-centered approach." Starting from Lévinas' thinking of alterity, I build a bridge to contemporary feminist philosopher and psychotherapist Bracha L. Ettinger, who leads Lévinas' radical ethics from its sacrificing claim to a more caring, com-passionate, and vulnerable orientation, similar to the prenatal ("matrixial") relationship between mother and child in the womb. How does the therapeutic relationship change as soon as the other, as Lévinas and Ettinger highlight, overthrows the natural order (also of person-centered growth and self-actualization), and I become sub-jected to her/him/them, taken into carrying obligation? # In juxtaposing Lévinas and Ettinger with person-centered theory, a polyphonic dialogue unfolds that adds a specific ethical and feminine dimension to the person-centered approach that seems crucial in times of global crises (also within the person-centered field itself). Carrying the other (and being carried by her/him/them) might be a (still) undiscovered potentiality of the person-centered approach.

(Museum – Room 1)

Chair: Dimitra Ntente

Kyriaki Kentigkeleni, Ani de la Prida

"Sharing our learning of how digital technology can promote polyphony, creativity, and learning on a person-centred creative art in therapy course"

Abstract: Polyphony is a concept that acknowledges multiple voices or perspectives that co-exist

without any one voice being superior. In person-centred learning polyphony is valued. It can promote creative relational processes and dialogue that foster a dynamic co-construction of knowledge and ideas between group members. On our course at APCCA we use a peer assessment model devised by Liesl Silverstone, in consultation with Carl Rogers. In this model students are responsible for collaboratively contracting, devising some of the course requirement and assessing each other's portfolios. Learning, meaning, and creativity are developed in the tensions, interactions and dialogue between different, and often opposing ideas and voices. # In 2020 we were thrust into a changing world of online therapy and online learning. This posed many challenges for training and working with creative arts in therapy. We had to adapt. Digital technology and online environments can sometimes be seen as an inferior learning environment to a more traditional in-person communication and settings. But what we learned was that the unique properties of digital technology can promote, enhance and deepen polyphony, creativity, and learning on a person-centred course. We found that digital media can be a helpful tool that promotes learning in new and unexpected ways. The possibilities for use of digital media are diverse and opens exciting new educational dimensions. In this presentation we would like to share some of what we have learned and discovered with our students about the value of digital technology in person-centred training.

Nicola M. Richter “From Stormy Authenticity to the Clear Skies of Connecting”

Abstract: The use of one of the Rogerian core conditions ‘Authenticity’ seems to have become distorted – yet as the most powerful element it deserves to be at the centre of therapeutic work. # In our changing world, views and beliefs can be expressed in an instant to large audiences on social media. Images of celebrities are portrayed in so called ‘reality shows,’ allegedly showing the viewer the ‘authentic’/ ‘real’ person. What seems mostly forgotten: in the ancient Greek theatre, actors wore masks – ‘personas’. – # In my over 25 years of psychotherapeutic practice, with over 20,000 sessions, more and more clients have over the past few years shared their pain of others telling them – in the name of being real – very hurtful things. # These pains include: # Considering divorce as the wife is not looking “sexy” enough – when in her cleaning-the-home outfit. # Telling the girl-friend that their love would be over, if she would put on any more weight – when she had thyroid problems and struggled to loose weight. # Calling the husband a “murderer” – when he was unvaccinated and worried about getting the Covid-vaccination. # I would term the above examples ‘naïve’ or ‘stormy’ authenticity. Whilst these examples are opinions of the person who expresses them – they lack empathy and are unfiltered judgements. They seem to be representative of attitudes, which are on display in modern society, with ‘trolls’ lashing out on social media. – # It seems symbolic that social media makes it easy to ‘un-friend’ people, without the individual ever knowing why, which contributes to people feeling disconnected. # Many people are missing: connection, truly experiencing to be connecting with others. # This presentation will focus upon what being authentic means in the modern world, how we can be authentic with clients, and how this authenticity is in my experience essential for breathing life into connecting with others.

(Museum – Room 2)

Chair: Zoe Voulgaraki

Sofiana Milioritsa “The necessary existence of inner and outer voices in narcissism, gender varieties, narcissistic voices in individualistic and collectivistic cultures for the polyphony of society”

Abstract: The emergence of the so-called narcissistic personality is viewed through the lenses of the person centred approach with reference to the concepts of (un)conditional positive regard and ego configurations. In addition, the parenting style that is characterised by lack of empathy will be explored for its connection to the narcissistic traits. I will expand on the outcome of the incongruent voices that the individual experiences, like the inner critical voices and the outer dominant, gran-

diöse, offensive etc. voices. How is this incongruence felt? Is their quest for acceptance constantly experienced as a partial self-actualisation? Are these voices interwoven at any point? Gender differences in the expression of the narcissistic personality trait is presented based on scientific evidence. What are the similarities and differences between masculine voices and feminine voices? Narcissism is expressed in different ways in collectivistic and individualistic societies. Overt and covert ways of expression are discussed. Finally the necessity of narcissistic voices in the polyphony of the western societies is explored by drawing examples from the field Evolutionary Psychology.

Marina Zhigulina

“Opportunities for a Person-Centred Approach to Prevent Burnout”

Abstract: Professional burnout is still an unsolved problem. The risk of burnout is especially high among helping professionals. Is it possible to look at this problem from the Person-Centred Approach point of view? Does being a Fully Functioning Person (as described by C. Rogers) influence burnout in helping professionals? Can the Person-Centred Approach help employees cope with professional burnout? # The first stage of the current research included a survey on social sphere specialists (338 participants, 251 females, 87 males) aged from 22 to 64 years old. The questionnaires/scales used were as follows: “Emotional burnout” (V.V. Boyko); Level of communication skills (V.F. Ryakhovsky); Thomas-Kilmann Conflict Mode Instrument (TKI); “Locus of Control Scale” (J. Rotter); POI (Personal Orientation Inventory) E. Shostrom; The Strathclyde Inventory (SI-22) reflecting Rogers’ characteristics of a Fully Functioning Person. In the second stage, an experimental and a control group were formed randomly from employees suffering from burnout. The experimental group was trained once a week for 3 hours for 9 months using the Person-Centred Approach. The total time of the sessions was 108 hours. Measurements were taken before sessions, at the end of the study and 6 months later. Statistical analysis and data processing methods were used to analyze the results: correlation analysis, analysis of variance, Mann-Whitney U-test, Wilcoxon T-test and Cohen’s d-method. # The findings suggest that there is a negative correlation between professional burnout and being a Fully Functioning Person. The higher the indicators of a Fully Functioning Person, the fewer burnout symptoms were expressed. Conducting a program based on the Person-Centred Approach reduces the levels of burnout symptoms. # Specialists with higher levels of Fully Functioning Person indicators understand and accept themselves and their clients, build constructive and cooperative relationships, are more adaptive and cope better with work stress. The Person-Centred Approach can be effective at preventing burnout in the workplace when applied. The achieved findings remain without significant changes for quite a long time.

Light lunch (13:15-15:00) (Museum)

Parallel Workshops (15:00-16:30)

(Ionic Center – Room 1 – Aerides)

Devang Vaidya “The Polyphonous Paradox of Incongruence and Congruence in Human Selfhood”

Abstract: This workshop is based on a proposal that views Carl Rogers’ theory of incongruence and congruence as an existential paradox. Going beyond a conceptual analysis, the therapist hears this paradox as a polyphony of human selfhood, as a synthesis of the organism and the self-concept. A genuinely person-centred discourse is not simply a dialectical interaction but an embodied dialogue – an encounter – involving the affectivity of both persons. It is then that the self finds an optimum actualising direction, without being externally directed. The task remains unfinished since the im-

balance – incongruence – is ontological; what Søren Kierkegaard refers to as ‘the thorn in the flesh,’ a given of human existence. Hence, instead of viewing therapy as a mechanistic solution to problems having a beginning and an end, we remain patiently and faithfully attentive to the ongoing polyphonic middle – the ‘muddle’ – of human existence. # On this view, how should we understand the phrase ‘becoming oneself’? According to Aristotle’s principle of non-contradiction, it is not possible to be and not to be the same thing at once. Becoming implies a transition from one state to another, for example, from ice to water, from a caterpillar to a butterfly, from an infant to an adult. When it comes to human existence, this raises a Socratic question that scientific enquiry cannot answer: How can anyone become who one already is? So how can we take seriously the person-centred aim of congruence as becoming the self that one is? Here, Rogers’ self-proclaimed friend from Denmark, Kierkegaard comes to our rescue: ‘Becoming oneself’ implies another paradox: it includes both, change and continuity, movement and stability. # How do we experience our clients’ ‘becoming oneself’? What is our aim as person-centred therapists? What is its relevance to today’s world? We will workshop these questions in an experiential / reflective exercise based on a case study drawn from one of Kierkegaard’s lesser-known dramatic works, Repetition. We will conclude with an open reflection on how polyphony is a distinctive feature of person-centred dialogue.

(Ionic Center – Room 1)

Holly Thomson “Counseling for Inner and Outer Peace: Polyphonic, Slow Listening in a Polarized World”

Abstract: All of life is music and it comes in many forms. We all have songs that we sing to ourselves and with others about who we are and aspire to be, as well as how others are in the world. The modern age is full of a diversity of types and styles of music. Some harmonic and soothing, other musical forms are loud, aggressive, and discordant. In the history of the West, attention has been given predominately to the songs for and about white, straight, Christian, cis-gendered, able-bodied, men. Music has been used to create political unity and consolidate power. In the United States music created by enslaved folks was used to provide support, encouragement, and empowerment through the atrocities of slavery, and the ongoing struggle for civil rights. While there are many musical genres, many do not get equal attention or respect. # Technology, social media, and modern life seemingly offers a lot of promise and space for the exploration of different ideas, yet increasingly people are living in echo chambers that exist in a monophonic simplicity and assert a kind of supremacy. Currently, in the U.S. and around the world, political polarization has been exacerbated by divergent ideas of power, freedom, infringement, and control. If we are to move into a polyphonic way of being together, it is necessary to find understanding of the historical contexts that are alive in present day. Implementing Roger’s core conditions and an existential-humanistic conceptual framework, the workshop will focus on relevant U.S. and global history to find empathy and understanding for those on the political left and political right. Further, we will engage in some experiential exercises that allow space for slowing and increasing attunement and awareness of ourselves in relationship with others. To create change in the world and heal the deep wounds that exist because of colonization, white supremacy, and slavery, it is imperative to assist ourselves and our clients to listen deeply and hold understanding and empathy. Together, we will explore therapeutic possibilities.

(Ionic Center – Room 2)

Christiane Geiser “From birdsong to J. S. Bach, from Japanese Renku poetry to D. Bohm’s dialogue – What we can learn while listening to many voices”

Abstract: My life has always been primarily informed by what I hear. Therefore, the Congress theme has inspired me to revisit some areas that I am passionate about. All of them have to do with

hearing, with listening and especially with the subject of polyphony in various forms. # Listening is not at all a passive activity. Real listening as transdisciplinary art, as craft, as skill is a radical way of being in contact to the world. # And what about responding to what we hear? Do we have an independent voice? Or do we follow the main voice? Or have we decided to stay silent? # Working in a person-centered and experiential field, we are accustomed to extending our listening and to helping our clients find his or her voice. # But what about dwelling in a world which is more and more overwhelming with a cacophony of voices that are often more noise than sound and do not find each other to form a soundscape, a dialogue, a togetherness in any way? # In this experiential workshop you will hear about and listen to examples of polyphony. While listening you will have a first inkling of HOW you normally listen. # Then you will have the opportunity to try out some versions of listening and talking in groups, using the principles of polyphonic composition to experience new ways to connect to yourself and others and the whole situation. # And maybe we can also find some inspiration as to how we could communicate better in the “changed world” we are inhabiting and forming at the same time?

(Museum – Room 1)

Ani de la Prida “Exploring person-centred creative arts therapies and its potential for promoting relational depth – an experiential workshop”

Abstract: Creativity is at the heart of the person-centred approach; therapy is a creative process and the actualising tendency is a creative motivational force that promotes psychological healing, change and growth. When the person-centred approach is integrated with creative materials and methods, it can become an incredibly powerful and transformational approach, one that promotes relational depth, psychological integration and a deep authentic connection. # Creative arts provide a route for the ‘inner’ voice of the client to be externalised in the ‘outer’ world. Multiple internal voices or perspectives can be expressed and co-exist in art form –making internal polyphony visual. The unconscious is made conscious through art. Traumatic experiences are often stored non-verbally as fragmented sensory, emotional, and visual elements, and using creative arts in therapy can help to access and process these experiences, even on a non-verbal level. # I see a hunger for creative work with clients. We are facing socio economic, political, pandemic and climate related challenges to our wellbeing, and perhaps need creative methods more now than ever. But until now creative arts therapies have not been considered a fully-fledged tribe of the person-centred nation, the approach is not widely understood, and person-centred therapists can feel unsure how to integrate creative materials into their practice. # In this workshop I will explore a person-centred approach to the therapeutic use of creative arts and how it can promote relational depth. I will discuss a person-centred view of the unconscious and its relevance to creative arts therapies. I will introduce a brief history of its development and key aspects. I will share case study material to illustrate, highlight the relevance of non-directivity and share some ideas and exercises you can safely use at any stage and level of experience. # This is an experiential workshop, and participants will be invited to engage with a simple experiential creative art exercise. Art materials will be provided.

(Museum – Room 2)

Patrick Akrivos, Maria Skordou “Collective Trauma in the Therapeutic Room”

Abstract: Life is hard, it is full of unforeseen circumstances and events beyond control and foresight. Every generation has witnessed catastrophes, is it the flooding of the Doggerlands, the eruption of Vesuvius, a World War, Refugee, Global Financial crises, Covid Lockdowns, to mention just a few. Every generation has managed to cope with it, be it by developing resilience, be it through various forms of disassociation or even creative adaptation. # With the latest events, from war on

terrorism, financial crises, lockdowns and local catastrophes psychotherapists are called to help and support clients, while they themselves are dealing with the very same events. How do psychotherapist deal with this? What tools for self-care do they use? What is the function of a possible supportive network? # In this workshop we will explore the therapist own intergenerational stories of Trauma, how they have learned to cope with it, explicitly and/or implicitly, and how these coping mechanisms are effective or not for the current events. Further, the workshop will investigate how the therapist, can through their own experience of the same traumatic field with their client, be a source of help and inspiration, in the therapeutic process.

(Museum – Room 3)

Maria Titova

“As many realities as there are people’. Autopoiesis in Person Centered Therapie.”

Abstract: In putting Rogers’ ideas into practice, we must be careful not to turn his creative process into ‘sluggish ideas’. His own ideas were always ‘work in progress’. He challenges us to always search for the ultimate truth, he suggests that we base our lives “on the assumption that there are as many realities as there are people” (Rogers 1980). # We work in rehabilitation clinic on a 6-week basis. In this period, we need to be able to deal with many realities effectively, non-directive and emphatically. In our workshop we would like to share what we have learned. # Experiential and process-oriented therapy combines client-centered attitudes with experiential, process-oriented methods and techniques. We adapt to the client’s feelings and experiences of who he or she is. The patient’s approach provides a “marker” that makes the experiential technique appropriate. In order to promote the process of self-awareness, autopoietic expressions of all kinds are helpful. With stones, slippers, fantasy you can get more clearly to ego states and feelings. # So-called reparenting belongs to ego-states intervention, helping to become a good parent to yourself, it plays an important and supporting role in our designed therapy processes. We will answer the questions: # What are my therapeutic facets in this process design? # How do I design these processes? # What is holding me back and how can I encourage it? # Which attitudes are familiar to me and flow in implicitly? # Which attitudes can still grow? # Which updating tendency would like to be promoted in me in order to be able to shape my therapeutic relationships even more congruently? # Through focusing, imagination and creative arts we design an open process of self-awareness and we can parent that in ourselves and make nourishing available to us.

Break (16:30-17:00) (Ionic Center)

Community meeting /encounter (17:00-18:30)

(Ionic Center – Room Aerides)

Social event – Polyphonic singing: ISOKRATISSES (19:30-20:00)

(Museum)

Wine and Greek mezes (20:00-21:30)

(Museum)

24th - Sunday

Announcements (09:00-09:15) (Ionic Center – Room Aerides)

HAC* (09:15-09:30) (Ionic Center – Room Aerides)

* (the *Hellenic Association for Counseling*, represented by Eva Matallidi)

Home groups (09:30-10:00) (Ionic Center)

Keynote – Manu Bazzano (10:00-11:00)

“In Praise of Pandemonium – A polyphonic, contrapuntal perspective on the notion of the organism in experiential psychotherapies and beyond”

(Ionic Center – Room Aerides) **Chair:** Nikos Kypriotakis

Abstract: We are a coalition of affects. The ‘I’ is not one but many. When difference is honoured in ourselves and others, without being made dependent on a self-same identity, multiplicity emerges. Multiplicity is foundational, rather than conditional on an allegedly unitary organism. We are ‘split’, fragmented. Kurt Goldstein’s classic work *The Organism*, now largely ignored, needs to be adequately studied/worked through if ‘experiential psychotherapies’ are to become more than methodologies for cosmetic change. Implicit in the idea of the organism is the illusion of unity. Studied through the elaborations of Canguilhem, Merleau-Ponty and Simondon, I will present the case for a polyphonic organism – a pandemonium (many daimons). # In music, polyphony (from the Greek “many sounds”) is the synchronized blend of two or more tones or melodic lines. It is connected with counterpoint, the combination of distinct melodic lines. In the domain of human experience, a ‘contrapuntal’ life is the life of the exile, one who, as Edward Said wrote, sees the entire world as a foreign land – including, I would add, our own bodymind, a domain we arrogantly think we know. Being an exile is a painful experience of individualization but also one which may foster original vision and progressive political commitment. Another aspect of polyphony in music is the fugue. In the experiential domain, this is akin to a line of flight, an adventurous, risky, and rich domain of experience ignored in a conservative psychotherapy culture fixated on the pieties and platitudes of attachment theory, bland relatedness, and second-hand metaphysics. # Drawing on organismic psychology, music, and literature, this presentation will look at some of the implications for contemporary psychotherapies.

Break (11:00-11:30) (Ionic Center)

Parallel joint presentations (11:30-12:30)

(Ionic Center – Room 1 – Aerides)

Chair: Paul Diaconescu

Joint presentations

Yana Gololob, Valeriia Pryhozhyma

“Wounded hearts. Relationships that empower”

Abstract: It has been over a year since Russia’s full-scale invasion of Ukraine. While our country has been fighting for its integrity and independence since 2014, when Russia annexed our territories. Professionals in our field find themselves caught up in this complex and poignant situation of war

and genocide. Entire towns and villages find themselves cut off from the surface of the earth. People are deprived of their habitual lives and their roots. Every day the entire territory of Ukraine is threatened by rocket attacks and bombardments, and people are surviving in this situation. # What we are facing: # Some 7 million people have either lost their homes or had them partially destroyed. # Up to 5 million people have been displaced because of the hostilities. # More than 7 million people have immigrated and are in a difficult process of adaptation. # Up to 200,000 combatants are serving in the army and are fighting. # A therapist can be useful for all these categories of people, reducing their daily stress and suffering. But what makes our situation unique is that therapists suffer just as much as the rest of our population. # We would like to share with you our experiences and ideas about the wounded healer. Trauma does not define us as individuals. Although it can be painful and have a negative impact on our lives, we can overcome it and find mutual support. The support of others and our own will together helps us to overcome difficulties and achieve a better version of ourselves. Together we can turn our traumas into a source of strength and inspiration.

(Ionic Center – Room 3 – Apellis)

Chair: Leonore Langner

Joint presentations

Judy Moore “Discovering ‘a new universe’ for ourselves: beyond voices that affirm or deny ‘spirituality’ in the Person-Centred Approach”

Abstract: Carl Rogers said towards the end of his life that he had ‘underestimated the importance of [a] mystical, spiritual dimension’ to human existence. Since his death in 1987 an unstated battle has unfolded in the Person-Centred world where some have sought powerfully to affirm and others powerfully to deny the existence and relevance of a dimension that Rogers chose to describe in his later writings as ‘the spiritual’. We may have learnt much from these voices, but what might we also have lost by giving too much attention either to powerful assertions of ‘the spiritual’ or to equally powerful assertions of concepts and theories that promote a more secular understanding? # Since Rogers’ death, ‘spirituality’ has been re-interpreted and re-presented in the Person-Centred world by key individuals, but there has also been a re-framing of phenomena (for example, ‘presence’ and ‘relational depth’) originally articulated quite tentatively by Carl Rogers at a time when his own appreciation of an ineffable dimension to human and non-human life was unfolding. # Where do we place ourselves within this particular polyphony/cacophony? Is it possible that, since the death of Carl Rogers, we have created false gods whose authoritative voices have diverted us along paths of their interpretation, invention or choosing, hence contracting our own potential for engaging directly with ‘a new universe, where all the familiar concepts have disappeared [and] nothing remains but vibrating energy’ (Rogers, 1980: 347).

Nikolaos Kypriotakis

“Beautiful affordances of things around me: polyphony and the bodily subject”













Abstract: Is the self mainly articulated by language and social relations, constructed in an externalist discursive way? Or, rather, is subjectivity mainly a natural, bodily one, a kind of continuity of organic life where a person can be a person even if they are stripped of explicit memories and virtual, semantic narrations? # IMAGINE US demented, severely impaired, naked, deprived of language, deprived of consciousness or even speech and speech acts, heavily diminished and lost in a world full of identities and verbal interactions, conflicting or mutually-excluding voices and any kind of explicit knowledge—us—incapable of self-distancing, reflection and explicit recollection—us—bodily self-familiar and unreflective—us—habits, inhabitants, habitus and lived bodies—us—almost at the limits of being considered persons. DO WE bring explicit knowledge to its limits, together with verbalities, concepts, voices and polyphonies? # US, while being still able to try to articulate in words what is the root, or the tree, where this strange fruit grows (character, personality, autobiography...),

COULD WE be the (otherwise explicitly empty—and, thus, spiritual and mystical) centre of the Babylon of the polyphony of present time, but stripped of highly-ordered capabilities, just as embodied persons and selves? # Before we sink into oblivion and forget all the incorporated histories, before we sink into this vast endless field of immediate experience and all-encompassing pre-objective feeling, CAN WE give voice to this anti-voice, this meta-voice, this strange, abstract effort of (impossible) meta-language of languages, meanings and events? How can we make it simple, practical or unreflectively popular not only for everyday life but also for psychotherapies and sciences? Or is this effort doomed to fail par excellence? # How strange is it that we need explicitly to protect and define the implicit character of a person as a natural and embodied subject?

Closing ceremony (12:30-13:30)

(Ionic Center – Room Aerides)

The closing ceremony of the conference is the final gathering of those who came together to share, learn, and build relationships during the days of the Symposium. It is an opportunity for us to reflect on our experience, to celebrate new friendships, inspiring conversations and any progress made in better understanding of the conference theme. We will also share our hopes and aspirations for the future of Person-Centred psychotherapy.

Sep 21st 2023 - Thursday		Sept 22nd 2023 - Friday		Sept 23rd 2023-Saturday		Sept 24th 2023 - Sunday	
09:00-09:15	The 'start of the day' meeting (+ Registration)	Announcements (Hall)		Announcements (Hall)		Announcements (Hall)	
09:15-09:30		HAPCEA (Room Aerides)		NOPG (Room Aerides)		HAC (Room Aerides)	
09:30-10:00		Home groups		Home groups		Home groups (09:30-10:00)	
10:00-10:30		Keynote Speaker-Plenary		Keynote Speaker-Plenary		Keynote Speaker-Plenary (10:00-11:00)	
10:30-11:00		Break		Break		Break (11:00-11:30)	
11:00-11:30		Parallel Presentations		Parallel Presentations		Presentations (11:30-12:30)	
11:30-12:00		Light lunch		Light lunch		Closing (12:30-13:30)	
12:00-12:30		Parallel Presentations		Parallel Presentations			
12:30-13:00		Light lunch		Light lunch			
13:00-13:15		Parallel Presentations		Parallel Presentations			
13:15-13:30		Parallel Presentations		Parallel Presentations			
13:30-14:00		Parallel Presentations		Parallel Presentations			
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18:30-19:00		Parallel Presentations		Parallel Presentations			
19:00-19:30		Parallel Presentations		Parallel Presentations			
19:30-20:00		Parallel Presentations		Parallel Presentations			
20:00-20:30		Parallel Presentations		Parallel Presentations			
20:30-21:00		Parallel Presentations		Parallel Presentations			



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