

# Ψυχολογικές γνώμες

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# Editorial

Welcome to the new issue of the Journal "Psychological Opinions".

We are going through a convoluted spring weather, coordinated with the ambivalent feelings of the era and society yet we continue to always look on the bright side.

In this issue we have an article by **Elisavet Tseliou** about divorce mediation, how couples that are separating can resolve their differences extrajudicial.

Furthermore, the known psychotherapist **Harlene Anderson**, talks about the art of active listening and speech therapy with the article: "**Listen, Hear, Speak**".

The writer **Sophia Nikolaidou** delivers "**10 small but valuable lessons from chemotherapy**" through her personal adventure.

Also, **Gina Thanopoulou**, psychologist, gives advice on "**How can a woman deal with the crisis and be a winner**" in her up-to-date article.

**Antigone Oreopoulou** writes about treating infertility through hypnosis in her article **“When the therapeutic hypnosis encounters infertility, conception, pregnancy and childbirth without pain”**.

Finally, we present the book: **“Discipline without punishment”** by Judy Arnall, from March editions.

Remember that you can subscribe to the magazine’s website [here](#) or like our [facebook](#) page Psychological Opinions and see new articles and conferences.

Happy reading!

*Era Moulaki*

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## **Family mediation: the best way of resolving family disputes**

Article by

**Elisavet Tseliou**



### **What is family mediation?**

Family Mediation is the alternative, out-of-court way of resolving family disputes, which is now possible also in Greece, following the introduction of mediation by means of Law Nr. 3898/2010.

Family Mediation is a process in which the parties to the dispute take part voluntarily, in order to resolve their personal and financial differences and to reach a viable solution, with the help and contribution of a third, neutral, party, the mediator.

### **It is suitable for:**

- Married couples, or couples who have signed a cohabitation agreement, whether they have children or not. The couple may be deciding to separate or may have already stopped living together and may wish to settle all outstanding matters and disputes-whether personal or financial- without having to go to court. They may choose instead the most modern, civilized and, possibly, painless way, which is mediation, adapted to their needs, their wishes and their interests.

- Same - or different – sex couples, who live together without marriage or civil partnership agreement, and end their relationship.
- Resolving differences between spouses, partners or parents who separate and are of different nationalities or live in different countries. These are the so-called cross-border disputes, which include the unlawful removal and/or retention of the child/children by one of the parents and the consequent deprivation of contact with the other parent. In such complex cases, where more than one jurisdictions, more time and more money are involved, often with uncertain outcome, mediation gives parents the opportunity to work out, in a time-efficient and direct way, a solution for matters such as the return of the child, living arrangements, custody, contact with the non-resident parent and financial support.

**Family mediation is not:**

- An attempt at reconciliation
- Couples counseling
- Family Therapy

**Issues that can be resolved with family mediation**

Family Mediation may help in resolving issues such as:

- Children’s custody or living arrangements
- Children’s contact with the non-resident parent, as well as with other relatives
- Child support
- Children’s everyday issues
- Use of the family home
- Spousal support
- Distribution of spouses’ assets (property, moveable items, family business, joint accounts etc.) and other arrangements regarding financial issues.

**Where and when mediation can take place**

The process of mediation takes place in a neutral, specially designed space, chosen by the mediator, in agreement with the parties and/or their lawyers.

Mediation may take place at any time during the dispute, that is, before any court procedure starts, or at any stage after the court procedure has started.

### **Main characteristics of mediation**

Mediation is

- **Voluntary** The parties choose mediation and remain in it as long as they wish. If, during the mediation, one of the parties feels that they do not want to go on, they are free to go.
- **Impartial** The mediator is an independent and neutral third party and is not connected in any way with the interests of either party.
- **Confidential** The mediator, the parties, their legal counselors (lawyers) and any other advisors (e.g. psychologists) that may take part in the mediation, do not have the right to reveal to others what is taking place during the mediation, or its outcome. They may not testify as witnesses in any future legal proceedings for the same dispute. Additionally, the mediator is obliged not to convey to one party any information confided to him/her during the private meetings with the other party, unless s/he has the party's explicit consent. No minutes are taken during the mediation.

### **The role of the mediator**

The mediator is a specially trained, accredited professional, chosen by the interested parties, usually with the help of their lawyers.

The mediator is neither a judge, nor an arbitrator. She/he does not make any decisions about the way the dispute will be resolved, nor does she/he indicate, directly or indirectly, any course of action. She/he facilitates communication between the parties and helps the parties find a solution to their dispute and reach a mutually acceptable agreement. More specifically, the mediator, trained in communication skills and methods, in dialogue facilitation and in negotiation techniques, manages to

create a climate of trust and safety, in which the parties – spouses/partners/parents – have the possibility to speak freely and be heard, to express their opinions and their feelings, which are also part of what the mediator has to deal with, so that they will not be finally an impediment for reaching an agreement.

The goal of the mediator is to look into and identify the deeper, the real causes of the dispute, in order to help towards its final resolution. The mediator's attitude is one of politeness, respect, neutrality, impartiality and equal treatment of the parties. She/he accepts, recognizes and responds to the parties' viewpoints and feelings without criticizing them. She/he points out the positive aspect of various situations and the common points and mutual aims of the parties, so that the parties may feel that they work together for the resolution of their dispute. Especially in the case of couples with children, there is no more important common goal from the best interest of the children, which is where mediation is focused on.

For this reason, the mediator does not rely merely on the positions and demands of the two parties, as would be the case in a court procedure, but tries to identify their real needs and interests, so that the solution that will finally be reached by the parties will address them in the best possible way.

### **The mediation process**

The mediator, the parties involved and their legal advisers take part in the mediation. Given the fact that mediation is a flexible process, other people may also take part – provided that all parties agree- such as a psychologist, who may give advice regarding issues about the changes in the family and the children, or an accountant, who may advise on issues of asset management and distribution.

The process of family mediation is usually completed in two to three sessions that do not take place on the same day, allowing the parties involved to work on specific issues and formulate proposals. Each session usually lasts between 3 and 4 hours, without excluding the possibility that the mediation may be concluded in a longer, one-day session.

During the mediation, the mediator, in private and joint meetings with the parties, discusses their views and their concerns on equal terms and helps them negotiate freely.



More specifically, the mediator helps the parties determine the issues they need to resolve and, following that, to discuss and negotiate on these issues looking at possible solutions, in view of their proposals and counterproposals.

The mediator also works with the legal advisors of the parties, so that the agreement the parties reach is explicitly and accurately written down in the agreement document, which is immediately executable. The written mediation agreement, if both, or even one, parties wish, can be registered in the registry of the single-member court of the first instance and it then becomes effective and equivalent to a court decision.

## **Cost**

This includes:

- a) The fee of the mediator, which is specified by Law to the amount of 100 Euro per hour, for 24 hours at most, and burdens the parties in equal parts, unless they agree otherwise.
- b) The lawyer's fee, for his participation in the mediation process, which is payable by the lawyer's client, according to their agreement. In case there is no such agreement, the lawyer's fee will be a minimum of 150 Euro, plus the minimum fee for legal consultation that is 80 Euro per hour.
- c) An amount of 100 euro for state duties, payable when registering the written mediation agreement at the competent court of the first instance in order for it to become effective as an "enforcement order", that is in order for it to have the value of a court decision. This amount is divided equally between the parties unless they agree otherwise.

## **Advantages of family mediation**

Family mediation leads to solutions that arise as a result of the free will of the parties and aim at their maximum satisfaction.

It is brief in duration and much less costly than a court procedure.

It is completely confidential and therefore it safeguards the privacy and the protection of sensitive information regarding the parties.

It succeeds in addressing all personal and financial aspects of a family dispute and results in an agreement that is both binding and immediately executable.

It protects the emotional wellbeing of spouses and parents and mostly the wellbeing of children, by avoiding the confrontations and the deterioration of family relationships that are caused by court procedures.

It transforms negative feelings (anger, indignation, fear, resentment, vindictiveness) into positive (relief, satisfaction, feeling of security, optimism) and creates a spirit of collaboration, aiming to resolving the dispute to the benefit of both parties (win – win situation). Therefore, there is no winner or loser.

It helps parents to re-establish their relationship and to maintain communication, as well as to collaborate in the future, for the benefit of their children.

## **Listening, Hearing and Speaking: Brief Thoughts on the Relationship to Dialogue**

Article by

**Harlene Anderson**



Over the years I have sustained an interest in client voices and the importance of the expertise they bring to therapy (Anderson & Goolishian, 1992). This interest came from my clinical experiences and in what I refer to as a collection of assumptions related to social construction theory and postmodern philosophy. Clinically, I was curious about clients' experiences and descriptions of successful and unsuccessful therapy: the process of the therapy and the relationship with the therapist (Anderson, 1997). I interviewed clients that I met at the Houston Galveston Institute and in my consultations around the world with other therapists' clients. In this study clients often spoke of particular kinds of what may be called a therapist's manners, actions and responses that seemed to be related to the therapy's success and vice versa. As I listened to their words and tried as best I could to understand their meanings, the importance of listening, hearing and speaking and the relationship of these relationships and conversations that were transforming in nature caught my attention. This learning partly informed what I refer to collaborative-dialogue.

### **Dialogue**

The notion of dialogue has been in cultures for centuries. Dialogue or dia (through) logos (word), in early Greek society, for instance, referred to conversation and the generation of meaning and understanding through it. More important than the product produced through dialogue was having a space for and participating in the process of dialogue. Historically, the space

and process for dialogue are evidenced in many cultures, for instance, the talking circles in some indigenous cultures and in the Japanese concept of *Ba* which refers to a space or condition for dialogue.

One summer I visited the ancient Court Chancellery in Lucignano, Italy that dated back to the 12th century. I walked into the Chancellery, a small room with vaulted ceilings and an arched doorway. In homage to the greatness of the court justices, the walls and ceilings were covered with 15th century frescoes that depicted Roman and Biblical heroes. My eyes went to the arch and ceiling rising above it. I noticed that on each of the arch was an angel was blowing a trumpet. Latin words flowed from the trumpets. I learned from the guidebook was that the inscriptions were intended to remind the justices of their role. On one side, "Speak little, listen too much and keep your aims in mind" and on the other, "Listen to the other side." The clients mentioned above remind us that the century old references to dialogue seem as fitting today as they were then.

Much is written today about dialogue for a general readership and especially in the business literature. Often, dialogue is described and treated as something that can be learned to do, along with formulas or steps to follow to achieve it. Reducing dialogue to a technique-drive activity minimizes the complexity and naturalness of it.

For me, dialogue refers to a form of conversation: talking or conversing with one's self or another toward a search for meaning and understanding—out loud, silent and with or without words. In and through this dialogic search meanings and understandings are continually interpreted, reinterpreted, clarified, and revised. Newness in meaning and understanding emerges, and thus, possibilities are generated for thought, feeling, emotion, action, and so forth. In other words, transformation is inherent in dialogue. True dialogue cannot be other than generative.

My bias is influenced by Russian literary critic and philosopher Mikhail Bakhtin's notion of humans as dialogical beings – referred to as *dialogism* by some scholars of his works (Holquist, 2002). Assumptions central to Bakhtin's position are: we are always in dialogue with others, our world and ourselves; the importance of a multiplicity of voices and perspectives to the development of knowledge; each perspective is influenced by a unique position; everything is relational (e.g., perspective, reality, meaning, etc). For an excellent overview of Bakhtin's contributions to social science disciplines see Holquist, 2002.

Dialogue involves having a metaphorical, though sometimes a literal, *space* for people to connect and talk with each other. It involves a process in which participants engage with each other in shared or mutual inquiry: jointly examining, thinking, questioning and reflecting. In and through dialogue meaning and understandings are continually interpreted, reinterpreted, clarified, revised, and expanded. These characteristics distinguish dialogue as a dynamic generative joint activity.

Dialogue is a relational and collaborative activity, influenced by the multiple larger contexts and discourses in which it takes place and the relationship between the dialogical participants or conversational partners (Anderson, 1997). Wittgenstein talked of relationship and conversation going hand-in-hand: the kinds and quality of conversations that we have with each other inform and form the kinds of relationships we have with each other and vice versa. Dialogue invites of its participants a sense of mutuality--genuine respect and sincere interest regarding the other. While at the same time, dialogue invites a sense of belonging and ownership.

In this sense dialogue involves not-knowing and uncertainty. Sincere interest in another necessitates not-knowing the other and their situation ahead of time, whether the knowing is in the form of previous experience, theoretical knowledge, or familiarity. Knowing can preclude being inquisitive and learning about the uniqueness of the other. Because perspectives change and dialogue is transforming, it is impossible to predict how a story, for instance, will be told, the twists and turns it may take, or where it ends up. Not-knowing refers to the way that one thinks about the construction of knowledge, including having a critical and tentative attitude about what you think you know (i. e. theory, facts, truths, beliefs, and assumptions), and the attitude, tone, manner and timing in which it is offered. In my experience presumed knowledge is best offered tentatively as food for thought and dialogue rather than with an objective such as instructive interaction. Maintaining a not-knowing posture and entertaining uncertainty are critical for the freedom of expression necessary for dialogue to have the opportunity to take its unforeseen natural or fortuitous paths.

### **Listening, Hearing and Speaking**

Dialogue involves the reflexive, intricately woven process of listening, hearing and speaking. Listening is part of the process of trying to understand what the other person is saying. We try to understand by responding to what we think the other has said. Responding to understand involves being genuinely curious, asking questions to learn more about what is said (not what you think you should have been said) and checking-out to learn if what you think you heard is what the other person hoped you heard. In other words, we speak to invite the other to speak so that we can listen. We respond to the other's response to understand what we think we have heard. In each position we are a respectful learner. This is the therapist's manner.

Dialogue in the sense of having a transforming nature operates along a continuum: Sometimes we are less in a dialogic process and sometimes we are more so. What counts is the entirety of the relationship and conversation. In and through dialogue we are both being and becoming. For me, the words in the Court Chancellery speak to the importance of listening, hearing and speaking.

Following are tips for a therapist's manner that prepares and optimizes the conditions that invite the other to engage *with* us in, more so rather than less

so, in what I call collaborative-dialogue. Importantly, inviting and sustaining collaborative-dialogue requires a shift in orientation which naturally guides actions that invite it. In other words, dialogue does not require repeatable skills. Also,

- Dialogue requires collaborative design of its focus, process and imagined or hoped for outcome. This is part of the process of co-generating newness in meaning, understanding and action. In other words, collaborative design requires inviting, respecting the other person's expertise.
- You can be prepared for dialogue but you cannot plan it. Dialogue is a natural, spontaneous activity that occurs moment-to-moment. Dialogue, therefore, cannot be step-ordered and its process is not sequential or repeatable. In other words, it cannot be implemented, orchestrated or managed. Each dialogue is unique to the participants, their situations, circumstances and goals.
- Dialogue is rhizomatic; there is no one entryway and no entryway is more correct than another. It is sporadic; it wanders and surprises and takes unexpected twists and turns. In other words, dialogue cannot occur without interruption and snags, but it must have overall sustainability.
- Differences of opinions, values and truths are inherent in dialogue as they are part of everyday life. What may be seen as barriers to dialogue such as tension, non-clarity, ambiguity, incoherency, uncertainty and misunderstanding are necessary for dialogue to be creative and productive. In other words dialogue is multi-dimensional.
- Each encounter, relationship and conversation is part of past, present and future ones. Each dialogue entails a multiplicity of voices, of those present and not present. Dialogue also occurs with multiple contexts that influence it such as historical, cultural, organizational, relational, etc.
- Dialogue requires trust in and openness to the other and their difference as well as openness to being questioned, critiqued and not agreed with by the other. It is important to be careful to not too quickly assume you know what the other person means and to not fill in the blanks or details of the other person's story or what is thought to be behind the story. What is important is to try to understand from the other's sense-making or logic map, not yours. This requires checking-out to make sure you understand the other's perspective as best you can, and keeping in mind that understanding does not mean agreement.
- Pauses and silences are important for dialogue. They provide opportunity for to think about what you think you have heard, to reflect on it, and to preparation to speak. This means that inner talk is equally important to out loud talk.
- Some actions do not invite dialogue. For instance, dialogue is not trying to persuade the other to understand or agree with you. If you try to get the other to understand or agree, you are not in dialogue with yourself or the other or with yourself; nor does striving for consensus or synthesis. Similarly, asking questions you *think* you know the answer to or to get the answer you want does not invite dialogue. In other words to truly engage in dialogue one must be able to let their passions, trusts and understandings be challenged by the others and to challenge them themselves.

In sum, the intent and hope of the inviter of dialogue is: to Invite and engage one's self and the other in dialogue. The hope is to create a process of "dynamic sustainability".

Returning to my earlier words, dialogue requires the opportunity for listening, speaking and hearing.

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## **When therapeutic hypnosis meets infertility, conception, pregnancy and the birth free of pain.**

Article by

**Antigone Oreopoulou**



### **A small journey.**

Therapeutic hypnosis history is literally lost in the beginnings of time. It is registered in different areas all over the world: references of hypnosis are found in Hebrew scrolls, in texts in India and ancient Egypt along with the ancient Greece. Especially in Greece, in the holy temples of Asclepius (Asklipeia) but also in other therapeutic temples, the pilgrims experienced the "egkoimis": a therapeutic sleep, during which, a lucid apocalyptic dream offered information about the appropriate course of therapy.

Hypnosis travelled in the eons and it was used often under different situations and practices, until it became "famous" by S. Freud.

The contemporary method of therapeutic hypnosis is mainly transformed by M. Erikson, a psychiatrist. He used it extensively during her practice and his contribution to hypnosis scientific evolution resulted in from 1958, to be recognized by the AMA and APA as a therapeutic method. In addition, since 1955 the ANHS recommends therapeutic hypnosis as a relief method for chronic pain.



## Myths and truths.

Nowadays, therapeutic hypnosis is often accompanied by specific myths, which either transform her into a frightening tool or they encompass it with a halo of omnipotence.

- **Myth no 1:** During therapeutic hypnosis the person totally loses his or her consciousness.

The definition of therapeutic hypnosis is “**an alternative state of consciousness**». This means that the person is in a situation of inner relaxation, which can be similar to this of a daydreaming: We literally are in one place, but our mind just flies to another. Nevertheless, we keep listening and realizing what is happening around us, but we don't pay any attention to those stimuli.

**Truth no 1:** During therapeutic hypnosis, the consciousness is maintained.

- **Myth no 2:** The person doesn't control his or her actions. He/she is under the beg and call of the “hypnotist.”

The person never loses the ability to control his or her actions. Neither she obeys blindly the therapist. During therapeutic hypnosis, the person can relax up to the point that he feels safe and relaxed. The trained and certified hypnotherapist moves and harmonizes according to the person's needs and never tries to impress or to perform miracles.

**Truth no 2:** During therapeutic hypnosis, the person keeps listening and feeling whatever is happening around him. He keeps listening the hypnotherapist's voice, but he always has the freedom to respond in whatever way he desires. The person has the absolute control of the session.

- **Myth no 3:** Therapeutic hypnosis is a panacea: it is a “magical” method, which can reverse and heal any problem in a blink of the eye.

Therapeutic hypnosis is a (powerful and effective) method, which detours the reasoning obstacles along with the psychological defences and helps the person to activate the strengths and the faculties that are incorporated in her body, mind and soul. Therapeutic hypnosis helps the person to reconnect with the therapeutic energy of the body and with the right brain hemisphere, thus activating an emotional and mental wellbeing, helping to secrete the hormones of joy, different neuropeptides and other biochemical substances, reaching the status of joy and relaxation. Therapeutic hypnosis can function alone but also it can act as a supportive factor in relation with a medical and psychological therapy that a person follows. (It can help, for example, a patient which is going to undergo an operation, to be more relaxed

beforehand and have less pain and faster recovery afterwards. Or it can be applied simultaneously with a psychotherapeutic procedure towards a definite goal: if for instance, a person follows a therapy for bulimia, therapeutic hypnosis can help so the bulimic crises be controlled better)

**Truth no 3:** Therapeutic hypnosis is a very effective and flexible method. Its effectiveness is maximized, when it is applied with the appropriate way. It can act autonomously but also supportively on medical and psychological issues.

- **Myth no 4:** The relationship between the hypnotherapist and the person accepting the treatment is a relationship of authority.

This relationship is based on trust and respect. The hypnotherapist trusts first the inherent strength that each person has inside him. He/she doesn't act as a saviour, but as a catalyst, that helps the person to discover and connect with his own therapeutic power, that exist inside him. The hypnotherapist respects also the pace and the time that is necessary for each person to activate this therapeutic power. (in other words, the therapeutic hypnosis in some cases can have immediate results, in some others a period of time can be necessary, in order for both conscious and unconscious to start "metabolizing" and assimilating the changes and finding the appropriate way to apply them).

**Truth no 4:** The relationship between the hypnotherapist and the person who accepts the hypnotherapy is a relationship of cooperation.

- **Myth no 5:** Therapeutic hypnosis is for all people and for all cases.

**NO!** Therapeutic hypnosis cannot be applied on some medical cases. Also a very careful evaluation is needed, if it is the appropriate method in terms of the stage of life that the person founds him or herself, the topic for which he/she asks for help, his or her current conditions of life etc.

**Truth no 5:** Therapeutic hypnosis can be applied only where appropriate.

**Where can therapeutic hypnosis be applied?** Therapeutic hypnosis covers a wide spectrum of applications: pain therapy (chronic, acute or post operation), sexual dysfunctions, eating disorders and obesity, support to medical applications (operations and therapies), body image, self-confidence, panic attacks, anxiety (for tests and exams, public speaking, work interviews) but also for stopping addictions (drinking, smoking etc.) It is also a very powerful ally to the journey towards parenthood, from the conception until the end of puberty.

## **Therapeutic hypnosis, infertility, recurrent miscarriages, pregnancy, birth free of pain and post-partum period.**

**Infertility and recurrent miscarriages** in most cases have a medical and biological background. However, there is a percentage of cases that cannot be explained with medical terms. In these cases, the cause seems to be clearly psychological. Therapeutic hypnosis helps to explore, discover and heal the emotional and subconscious causes. Even though in cases where there is an underlying medical cause, therapeutic hypnosis supports the medical treatment, helping the woman and the man to relax bodily, mentally and emotionally, to be able to handle the anxiety and fears, to prepare for the next therapy on a holistic basis, to be able to cope with the pain that the mourning of the loss results in (this mourning can be the result of the frustration that follows a failed IVF therapy, or the loss of the pregnancy, regardless of the pregnancy week that it occurred).

**During pregnancy:** Therapeutic hypnosis helps the woman to cope with problems that can arise during the pregnancy and eliminate the results on soul and mind (acceptance or rejection of the pregnancy, relationship with the mother, relationship with the spouse, relationship with the doctor and the midwife, fears, anxiety issues and panic attacks) It also helps effectively towards the bonding with the baby, the preparation for the birth (natural or caesarean) and the upcoming change in her body and life.

**Preparation for a pain free birth:** therapeutic hypnosis helps training the woman to bond with her baby, her body and her uterus, so during the birth procedure the pain to be absent and live her baby's birth as a magical journey. Even if she is going to give birth by a caesarean, therapeutic hypnosis helps for the pre operational relaxation but also for coping with the post operational pain and discomfort and faster recovery. Also, the therapeutic hypnosis supports the father in order to be able to support emotionally and essentially the mother, both during pregnancy and during birth.

**After the birth:** during the post-partum period, the woman has to cope with tremendous changes in her body, emotional status and everyday life. She often feels oppressed, helpless and unable to cope with this transitional period. Therapeutic hypnosis helps her to relax, to harmonize herself calmly and adapt to the new conditions of her life and to be able to find solutions to the problems she copes with. Therapeutic hypnosis is very helpful for coping with postpartum depression.

Therapeutic hypnosis is a precious ally in the journey towards parenthood. In each stage until the end of puberty, it helps both parents to be calm, relaxed, and content, in order to be able to create a relationship full of love with their baby. At the same time it can help the child to be calm, healthy, creative and full of confidence.

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## Book Presentation:

«DISCIPLINE WITHOUT PUNISHMENT» by Judy Arnall

By Era Moulaki



I read many books regarding how parents can raise and behave to their children, but this book caught my attention, because it differentiates between punishment and discipline and especially because it is based on the attachment theory.

All parents love their children and want the best for them, but while trying to set boundaries and eliminate unwanted behaviors, being exhausted from everyday life, make mistakes and miss the appropriate way to say things.

This is not an "easy" book, since it is addressed to the responsible parent who has realized, that **if he/she wants his/her child to change, he/she must change first**. It's a well written and complete book.

The first part, is about how to build a healthy relationship with your child, with specific examples, with dos and don'ts. It refers to the crucial issue of two way communication and that of respect to the child from day one. For example, in relation to the acknowledgement of emotions and their acceptance: instead of saying: "Don't worry. There is no reason to be scared", accept it by saying: "You worry that's why you're scared", or "Don't feel sorry for what happened. It's not your fault", you could phrase it "You feel discouraged now, hm?" Keep in mind that children will open up, if their given space and attention.

By reading this book, you will learn how to manage the child in a public place, how to get them to sit in the sea, even the role that birth order plays, different child learning types, the differences due to gender and the importance of forgiveness. In short, it covers almost all the issues that concern you in relation with your children and that would cover many pages to name them all.

In the second part, you will find useful tools and advices depending on the child's age and developmental stage. Five key points for effective discipline:

- We teach the child, we don't hurt him/her
- We say "no", and we mean it, we don't retract
- We search for the need or the emotion behind the behavior
- We separate our anger from discipline
- We become the person we want our child to become

*«The only area in which absolute consistency is required is love, attention, care and warmth that you give to your child. In other words, the unconditional love and limits. This consistency is easy to achieve. Most parents spontaneously develop or learn to conquer it».*

Concluding, it's a good book because it does not impose 'must' or rigid ideas, instead focuses on the essence of the relationship, which is for life and gives the opportunity to all parents, to be more flexible and stress free, and thus be more human and effective.

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[www.martis.gr](http://www.martis.gr)

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### **Elisavet Tseliou**

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Holder of PhD (1999) in Civil Law by the School of Law of the National and Capodistrian University of Athens.

#### Professional Experience

Elisabeth operates her own legal practice since 1989 and on 1999, in parallel, she became a permanent legal advisor and advocate in the Legal Services Directorate, of the National Bank of Greece.

She has a rich experience in providing consulting and litigation services to individuals and companies in contract, corporate, civil, commercial and family law, in civil and administration courts in Greece up until the Supreme Court of Justice and the Council of State. Moreover, she specializes in negotiation and dispute resolution.

#### Mediation

Elisabeth is an accredited mediator in Civil and Commercial cases from the Center of Effective Dispute Resolution (CEDR/UK). She is officially enlisted within the accredited mediators of the Greek Ministry of Justice, Transparency and Human Rights and a member of the Hellenic Union of Mediators. She has further specialized on Family Mediation and is a member of the Family Law Society in Greece.

She has received particular training on negotiations during mediation. As a mediator she specializes in:

- Civil law and in particular Family Law
- Contract Law
- Property Law
- Succession Law
- Banking Law (Business and Housing Loans, Joint Credit Accounts, Syndicated and Bond Loans)

- Administrative Law (Taxation, Social Security disputes and petitions for annulment of enforceable acts)

#### Education – Additional Skills and Information

Graduate (1987) of the Faculty of Law of the National and Capodistrian University of Athens

She speaks English and French fluently including legal terminology

She has attended a series of Law congresses, participated in various seminars and conferences about mediation and has publications in law journals.

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#### **Harlene Anderson**

Recognized internationally as a leader in the development of a postmodern collaborative approach to psychotherapy, Dr. Anderson has applied her collaborative approach to organizations, communities, education, research and consultation. A sought-after speaker, consultant, and trainer, she uses her tools—her insights, her keen interest, her engaging conversational style, her leadership skills--to help and inspire individuals and organizations to achieve clarity, focus, renewed energy, and often surprising results.

Widely published, her books which have been translated into several languages include Conversations, Language and Possibilities and coedited Appreciative Organizations, Collaborative Therapy: Relationships and Conversations that Make a Difference and Innovations in the Reflecting Process. Dr. Anderson is a cofounder and on the boards of the Houston Galveston Institute, the Taos Institute, and Access Success International; she is the founding editor of the International Journal of Collaborative Practices and the International Certificate in Collaborative Practices program.

Harlene Anderson holds a doctorate in psychology and is a licensed professional counselor and family therapist. She is an Advisor for the Taos Institute Doctoral Programs and an Associate of the Silver Fox Advisors. She is the recipient of the 2008 American Academy of Family Therapy Award for Distinguished Contribution to Family



Therapy Theory and Practice, the 2000 American Association for Marriage and Family Therapy award for Outstanding Contributions to Marriage and Family Therapy, and the 1997 Texas Association for Marriage and Family Therapy award for Lifetime Achievement.

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### **Antigone Oreopoulou**

Antigone Oreopoulou studied Biology at the University of Thessaloniki, Greece. She obtained her first graduate degree (M.Sc.) from the Medical School of the University of Toronto on Nutritional Sciences and her second one (M.A.) on Psychology, from the University of Indianapolis. She has been trained on body Psychotherapy (biosynthesis), both as a therapist and as a supervisor, on therapeutic hypnosis (Ericksonian method), on trauma therapy, on EMDR and on Bioenergetics. She is also trained on reiki and pranic healing.

She has written books for parents and for children and her work is mainly focused on all expressions of parenthood from infertility and conception until the end of puberty.

For more than 20 years she has supported more than 5000 women and men, both in Greece and abroad, in their journey towards parenthood. Her goal is to create a relationship full of love, acceptance and respect with their child from the moment of conception until the end of puberty, She is focused on the holistic connection with the child and she educates parents and future parents to learn how to communicate in a holistic way with their child (from the first day, bodily, mentally, emotionally, energetically and spiritually). She considers the birth procedure very important, since she believes that our birth has a very important and definite role on how we view and cope with the world.

The last 10 years she trains health professionals both in Greece and abroad in order to incorporate the body and the energy in their professional practice and be able to communicate deeply and effectively with patients and children.

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