

## Reflections on the Dialogue between Katia Charalabaki- Maria Borcsa

**Katerina Theodoraki\***

*Child Psychiatrist, Family Therapist, Private Practice, Consultant in "Child, Adult and Family Development Center, Heraklion, Crete, Greece*

**\*Corresponding Author:** Katerina Theodoraki, Child Psychiatrist, Family Therapist, Private Practice, Consultant in "Child, Adult and Family Development Center, Heraklion, Crete, Greece.

**Received:** November 12, 2019; **Published:** November 22, 2019

This dialogue is rich in concepts and created many associations to me. It talks about the pathology caused by the crisis, the trauma, viewed with the clinical eye of the specialist.

The collapse of the Enlightenment laws had begun before the economic crisis, because for years we have lived in a spirit of commercialization, which does not help individuals to develop secure social attachment in society, since society does not provide any values of meaningful living. So people live in isolation, and the crisis finds them without secure bonds.

Attachment theory, postmodernism, (there are no rules and everyone can have the rules he wants), power without rules, cliques (underground power), bureaucracy (another power), double-bind situations, isolated 'islands' of eutopia (trust, honesty, responsibility), democratization of human relations, the introjection of humiliation, are some of the many concepts discussed in the dialogue in relation to the crisis.

All these concepts bring to my mind what G. A. Vassiliou [1] often mentioned, i.e. that differentiation and human development cannot happen in vacuum, but within a group and in interdependence with other team members. And about the power issues, the point is that group rules play the leadership role. So, through dialogue the group will compose the individual positions of its members. The rules should promote communication, trust, and foster collaborative and not exploitative relationships<sup>1</sup>. In other words, the leadership is the laws (rules) of the group<sup>2</sup>.

So if our family is the first group of our development, and is in crisis and cannot offer a safe attachment, and all the other groups also are in chronic crisis (school, work relationships, institutions, friendships, etc.) the individual cannot find the "group" (employment, social,

---

<sup>1</sup>In Plato's "Protagoras", when primitive people killed one another because they did not know the art of politics, Zeus sent Hermes, (before the human race had become annihilated) to introduce shame and justice. These two elements would bring harmony and cohesion among the cities and promote friendship. Hermes asked Zeus how he should give them justice and shame. "Share them out as the other arts are distributed? That is, one who possesses the art of medicine suffices for many, and the same is true of other craftsmen. Or should I distribute them to all people?" "To all," replied Zeus, "and everyone has to participate, because if only a few are involved in these arts, cities cannot exist". ("On Policy", ed. Konstantinos Despotopoulos, National Bank Cultural Foundation, European Foundation for the Promotion of Humanitarian Education) [2].

<sup>2</sup>Here I will quote Euripides [3], who says in his lesser-known tragedy 'Ion' that the gods do not deserve respect when they themselves do not respect the laws...

friendly, etc.) where he will become differentiated, learn to take responsibility, become more and more himself and at the same time contribute to the spiral development of the group through interdependence. This is extremely difficult.

So he regresses, as discussed in the dialogue, in all the ways described above.

But as we all know, because the crisis is also an opportunity and does not only lead to pathology, it can lead people to establish anotropically a new way of meaningful life which will make them actively to seek and create these 'islands' - with labour and pain (because we are not prepared for this, of course).

Many such 'island' attempts are recorded in Greece with the development of various collectivities organized with other values (humanitarian) and promoting resilience.

The book "Horizontalism" [4], edited by Marina Sitrin (2011), refers to the experiences of collectivities members in Argentina after the crisis of the 90s. They describe "therapeutic-type" experiences indicating how the dialogue and discussions changed them, helping them to develop their potential, their creativity and at the same time to become more communicable and empathetic with others and therefore more resistant mentally. The most important thing is that the benefit, which is described as an experience, results mainly from the process of participation, while the reaching of the collective target was seen as a secondary issue.

### Bibliography

1. Vassiliou G and Vassiliou V. "On the Diogenes Search: Outlining a Dialectic-Systemic Approach Concerning the Functioning of Anthropos and his Syprsystems". In "The Evolution of Group Analysis", Ed M. Pines, Routledge and Kegan Paul, London (1983).
2. Plato: "Protagoras" ("On Policy", ed. Konstantinos Despotopoulos. National Bank Cultural Foundation, European Foundation for the Promotion of Humanitarian Education) (2009).
3. Euripides: "Ion".
4. Horizontalism: Voices of Popular Power in Argentina. Edited by Marina Sitrin AK Press, Edinburgh & Oakland, CA (2006).

**Volume 8 Issue 12 December 2019**

**©All rights reserved by Katerina Theodoraki.**