
Psychology: the Journal of the Hellenic Psychological Society

Vol 31, No 1 (2026)

Special Issue: Counseling and Positive Psychology in dialogue: Encounters, narratives, challenges, a tribute to Professor Anastassios Stalikas

Constructing meaning through adversity: Contributions to Positive Psychology and counselling practice

Agathi Lakioti

doi: [10.12681/psy_hps.45342](https://doi.org/10.12681/psy_hps.45342)

Copyright © 2026, Agathi Lakioti



This work is licensed under a [Creative Commons Attribution-ShareAlike 4.0](https://creativecommons.org/licenses/by-sa/4.0/).

To cite this article:

Lakioti , A. (2026). Constructing meaning through adversity: Contributions to Positive Psychology and counselling practice. *Psychology: The Journal of the Hellenic Psychological Society*, 31(1), 397–403.
https://doi.org/10.12681/psy_hps.45342

ΣΥΖΗΤΗΣΗ | DISCUSSION

Constructing meaning through adversity: Contributions to Positive Psychology and counselling practice

Agathi LAKIOTI¹¹ Department of Psychology, Panteion University of Social and Political Sciences

KEYWORDS

Positive Psychology
Counselling Psychology
Well-being
Resilience
Meaning
Positive relationships

CORRESPONDENCE

Agathi Lakioti
Panteion University of Social
and Political Sciences
Dimitsanas 44, 11522, Athens,
Greece
alakioti@gmail.com

ABSTRACT

This Special Issue brings together Counselling psychology and Positive psychology in a dialogue shaped by both loss and legacy, following the passing of Anastassios Stalikas, a pioneer in the field. Drawing from conference contributions, the Issue explores how these traditions intersect across theory, research, and practice, with a particular focus on meaning-making, resilience, relationships, and human agency. The included studies move beyond individualistic models of well-being, emphasizing cultural context, relational processes, and narrative reconstruction. Articles address diverse populations and life stages, illustrating how individuals actively construct meaning, develop resilience through social support, and transform adversity into growth. Contributions on relationships highlight belonging, attachment, and family resilience as foundational to flourishing. Other papers examine counselling practice, positioning psychotherapy as a growth-oriented intervention that fosters emotional regulation, self-awareness, and adaptive life skills. The well-being of therapists themselves is also foregrounded, demonstrating how compassion satisfaction and reflective practice sustain empathic clinical work. Collectively, these contributions advance a culturally sensitive, contextually grounded Positive Psychology aligned with second- and third-wave approaches that integrate suffering, complexity, and social responsibility. The Special Issue thus honors Stalikas' legacy while charting future directions for an inclusive, relational, and meaning-centered psychology.

This Special Issue emerges at the intersection of two closely related fields in psychology: Counselling Psychology and Positive Psychology. It also carries strong emotional and symbolic meaning, as the conference from which these papers originate was marked by the loss of Anastassios Stalikas, a pioneer of Positive Psychology and founder of the Positive Psychology Division of the Hellenic Psychological Society. In this sense, both the conference and this Special Issue embody absence and presence at once: loss and continuity, grief and legacy. Yet, they also reflect a productive meeting of two scientific traditions bringing together theories, research methods, and practices from both fields to create fertile ground for dialogue and innovation.

The papers collected here explore how Counselling Psychology and Positive Psychology meet in theory, research, and practice. This discussion approaches the Special Issue through a Positive Psychology lens, with a particular focus on meaning-making, resilience, narrative reconstruction, and human agency. These themes resonate deeply across both traditions.

Well-being has been central to Positive Psychology since its inception, with scholars seeking to understand what constitutes a “good life.” Early work focused largely on hedonic well-being, emphasizing the presence of positive emotions, the absence of negative emotions, and overall life satisfaction (Diener, 1984; Diener et al., 1999). In contrast, eudaimonic approaches conceptualize well-being in terms of optimal functioning and personal

growth, incorporating dimensions such as meaning, autonomy, self-acceptance, and positive relationships (Ryff, 1989; Ryff & Singer, 2008). More recently, integrative models have sought to bridge these perspectives, recognizing that well-being involves both feeling good and functioning well (Huta & Waterman, 2014; VanderWeele, 2017). Contemporary developments also highlight cultural diversity and indigenous conceptualizations of happiness, challenging Western individualistic assumptions (Delle Fave et al., 2016).

Two articles in this issue advance this evolving discourse. Delle Fave reconceptualizes happiness as harmony and balance, proposing a dynamic model that moves beyond individual maximization. Drawing on cross-cultural research, she frames well-being as a relational process embedded within social and ecological systems, aligning with second and third waves of positive psychology that emphasize complexity and interdependence (Lomas & Ivtzan, 2016; Lomas et al., 2021; Wong, 2011). Complementing this, Olympiou et al. examine the role of appreciation of beauty and excellence, showing its association with higher well-being and its potential as a resource for recovery and resilience. They also highlight cultural influences, reinforcing the need for culturally responsive well-being models. Together, these papers emphasize well-being as dynamic, culturally shaped, and co-constructed, highlighting harmony and character strengths like appreciation of beauty as sustainable resources for flourishing within Positive Psychology.

Resilience is commonly understood as a dynamic process or an outcome of positive adaptation to adversity, trauma and stress (Masten, 2007; Ryff & Singer, 2003). Resilience research has moved away from an exclusive focus on preventing negative outcomes and toward understanding the processes that enable individuals to cope effectively and even grow through adversity (Lakioti, 2011). Increasingly, resilience is understood not as an extraordinary personal quality, but as a process that emerges from everyday protective systems that support human development across diverse life circumstances (Cutuli et al., 2021). Closely related, post-traumatic growth refers to the positive psychological changes that can emerge through individuals' efforts to cope with and make sense of profoundly challenging life events (Tedeschi & Calhoun, 2004). Although not originating in Positive Psychology, both concepts have been strongly embraced, particularly within second-wave approaches that integrate suffering and growth (Lomas & Ivtzan, 2016; Wong, 2011).

Several articles in this Special Issue explore diverse pathways to resilience across populations and contexts. Anagnostou and Giovazolias show that fear experienced during COVID-19, when combined with social support and adaptive coping, can promote post-traumatic growth. Lianou and Malikioti-Loizou identify gratitude, hope, bravery, creativity, and perspective as key strengths linked to resilience, supporting the strengths-based foundations of Positive Psychology (Peterson & Seligman, 2004).

Studies with vulnerable populations further highlight the relational nature of resilience. Kastrouni and Vorria show how unaccompanied refugee minors draw on support networks, faith, and future aspirations to cope with trauma. Mitsi and Issari illustrate how prosthetic limb users transform adversity into personal growth through social networks, psychotherapy, and sport. Additionally, Polychroni et al. emphasize the importance of preventive interventions for students facing prolonged adversity, while Parpottas et al. show that personal therapy enhances resilience and university adjustment.

Together, these studies highlight resilience as a socially embedded process rather than an individual trait, integrating cultural, relational, and environmental factors. The focus on diverse populations enriches Positive Psychology's cultural relevance, while the emphasis on prevention and therapy bridges research and practice. Together, these contributions advance a more inclusive and applied Positive Psychology, aligned with contemporary calls for complexity, contextual sensitivity, and social responsibility (Lomas & Ivtzan, 2016; Lomas et al., 2021).

The construction of meaningful life narratives represents a central concern within Positive Psychology, as individuals actively seek coherence, purpose, and significance in their life stories (Steger, 2021). Meaning in life has been identified as a core component of well-being, associated with greater life satisfaction, resilience, and

psychological health (Steger et al., 2006). Through narrative processes, individuals interpret experiences, shape identity, and orient themselves toward valued futures (McAdams, 2001). Narrative identity research suggests that individuals actively construct and revise their life stories, and that these meaning-making processes are associated with personal growth and well-being (Adler et al., 2016).

Several contributions in this Issue illustrate the role of narrative in meaning-making and well-being. Fitzpatrick and Perlinghis show how acting on personal values, particularly caring values, can help clients construct meaningful life stories that guide decisions and promote well-being. Randall challenges dominant cultural narratives of aging as decline, proposing instead an “adventure” framework that supports growth and prevents narrative foreclosure, contributing to positive gerontology (Johnson & Mutchler, 2014). Moraitou demonstrates how cultural narratives, such as the myth of Oedipus, can be used therapeutically to help clients reconstruct meaning after failure.

Narrative processes are also central in emerging adulthood. Vleioras et al. capture identity-shaping turning points among university students, while Vasilaki and Anastasakis show how mathematics anxiety becomes embedded in narrative identity and can be reframed through coping strategies. Finally, Vitzilaios and Kourkoutas illustrate how parents of children with autism transform biographical disruption into a source of meaning and identity change.

Together, these articles illustrate how meaning and well-being are actively constructed through personal and cultural narratives. By examining diverse populations, from students to older adults and parents of children with autism, these studies highlight narrative identity as a dynamic resource for growth, resilience, and self-understanding. Collectively, they advance a culturally sensitive, contextually grounded Positive Psychology that views well-being not as a static outcome, but as an ongoing process of meaning-making and authorship.

Relationships are widely recognized as a cornerstone of human flourishing (Seligman, 2011). Extensive research has demonstrated the profound impact of social relationships on multiple life domains, including physical health, longevity, occupational success, and overall well-being (Holt-Lunstad & Smith, 2012; Keyes, 2007). Positive social connections are consistently associated with higher levels of psychological well-being and life satisfaction (Mertika et al., 2020). Moreover, social support functions as a powerful protective factor and a core pillar of resilience and growth through adversity (Bonanno et al., 2007; Helgeson & Lopez, 2010; Luthar, 2006; Singer & Ryff, 1999).

Several articles in this issue explore relationships as key sources of well-being. Touloupis et al. identify sense of belonging as a fundamental human need that protects against stress, anxiety, and depression. Among university students, higher belonging was associated with lower experiences of sexual harassment and negative emotional states, highlighting the protective role of community integration. Kounenou et al. examine attachment processes, showing how early maternal relationships shape adult romantic bonds, long-term intimacy and emotional security. Tsitos and Mantoglou focus on adolescent friendships, revealing how gender, social class, and place of residence shape experiences of closeness, emphasizing that friendship is socially and culturally constructed rather than purely individual.

Karakasidou et al. demonstrate how internal emotional processes influence relationship quality, with subjective happiness enhancing and depression undermining positive relational functioning. Finally, Vasilopoulou et al. highlight optimism and family resilience among couples facing cancer, showing that family resilience predicts well-being and relationship quality even under severe stress.

Together, these studies illustrate that relationships function not only as sources of support but as dynamic systems shaped by emotional processes, developmental histories, and social contexts. They advance a culturally attuned, relational understanding of well-being that emphasizes connection as a key pathway to resilience and flourishing.

Finally, several papers shift the focus toward counselling practice itself. Parpottas et al. demonstrate that personal therapy among university students enhances resilience and life satisfaction, functioning as a significant moderator between university adaptation and life satisfaction. This finding aligns with growing recognition that psychotherapy functions as a growth-oriented intervention, cultivating psychological resources such as emotional regulation, self-awareness, and relational skills, that extend well beyond symptom reduction (Lakioti & Stalikas, 2020; Wampold & Imel, 2015). Similarly, Mitsi and Issari (2026, this issue) identify psychotherapy as a protective factor in the experience of amputation, supporting recovery and future adjustment by fostering resilience and promoting active, creative lifestyles. Overall, these studies underscore counselling as a transformative practice that not only alleviates distress but actively fosters resilience, personal growth, and adaptive life skills, positioning psychotherapy as a central pathway to long-term well-being and flourishing.

While personal therapy supports individual development, the well-being of practicing therapists emerges as equally critical for shaping clinical attitudes and practice. Markozannes and Kleftras show that professionals with higher compassion satisfaction, the fulfillment derived from helping others, make more empathetic attributions about patients with borderline personality disorder, attributing less volitional control to difficult behaviors. Apostolopoulou et al. illustrate how therapists' personal histories of loss influence therapeutic endings, emphasizing the need for reflection, personal analysis, and supervision to manage the feelings of abandonment or failure that can arise during this phase. These findings situate therapists' well-being within Positive Psychology, showing how compassion satisfaction and reflective practice support resilience and meaning-making, enabling clinicians to sustain empathic, purposeful work and derive growth from challenging therapeutic experiences.

This Special Issue represents both a scholarly achievement and an act of remembrance. Born from a conference that honored Anastasios Stalikas while grappling with his loss, it embodies the very themes it explores: meaning-making through adversity, resilience amid grief, and the construction of legacy through continued work. The collected articles demonstrate how Counselling Psychology and Positive Psychology can inform and enrich one another, creating a dialogue that honors complexity while pursuing human flourishing.

The contributions advance Positive Psychology in several critical directions. They expand well-being beyond individualistic frameworks, emphasizing harmony, cultural diversity, and relational processes. They reconceptualize resilience as socially embedded and contextually shaped rather than an individual trait, demonstrating its emergence across diverse populations and circumstances. They illuminate how meaning is actively constructed through personal and cultural narratives, supporting identity development and growth across the lifespan. They highlight relationships as dynamic systems fundamental to flourishing, shaped by emotion, history, and social context. Finally, they position counselling practice itself as a pathway to well-being, both for clients seeking growth and for therapists cultivating compassion and purpose in their work.

Together, these papers embody the integrative spirit of contemporary Positive Psychology: one that embraces suffering alongside growth, acknowledges cultural and contextual diversity, and recognizes that flourishing emerges through relationship, meaning-making, and human agency (Lomas & Ivztan, 2016; Wong, 2011). The integration of Positive Psychology principles and interventions across diverse contexts, including schools, workplaces, universities, and clinical settings, holds significant promise for enhancing counselling effectiveness and reaffirming Counselling Psychology's commitment to human flourishing and actualization (Pezirkianidis et al., 2023). Yet as this collection demonstrates, realizing this potential requires continued scholarly development and sustained efforts to educate counselling psychologists in applying Positive Psychology principles and techniques within their practice. In honoring Anastasios Stalikas's vision, this issue advances a Positive Psychology that is inclusive, applied, and deeply human, offering pathways forward for both research and practice while acknowledging the work that remains.

References

- Adler, J. M., Lodi-Smith, J., Philippe, F. L., & Houle, I. (2016). The incremental validity of narrative identity in predicting well-being: A review of the field and recommendations for the future. *Personality and Social Psychology Review*, 20(2), 142-175. <https://doi.org/10.1177/1088868315585068>
- Bonanno, G. A., Galea, S., Bucciarelli, A., & Vlahov, D. (2007). What predicts psychological resilience after disaster? The role of demographics, resources, and life stress. *Journal of Consulting and Clinical Psychology*, 75(5), 671-682. <https://doi.org/10.1037/0022-006X.75.5.671>
- Cutuli, J. J., Herbers, J. E., Masten, A. S., & Reed, M. J. (2021). Resilience in development. In C. R. Snyder, S. J. Lopez, L. M. Edwards, & S. C. Marques (Eds.), *The Oxford handbook of positive psychology* (3rd ed., pp. 171-188). Oxford University Press.
- Delle Fave, A., Brdar, I., Wissing, M. P., Araujo, U., Castro Solano, A., Freire, T., ... & Soosai-Nathan, L. (2016). Lay definitions of happiness across nations: The primacy of inner harmony and relational connectedness. *Frontiers in psychology*, 7, 30. <https://doi.org/10.3389/fpsyg.2016.00030>
- Diener, E. (1984). Subjective well-being. *Psychological Bulletin*, 95(3), 542-575. <https://doi.org/10.1037/0033-2909.95.3.542>
- Diener, E., Suh, E. M., Lucas, R. E., & Smith, H. L. (1999). Subjective well-being: Three decades of progress. *Psychological Bulletin*, 125(2), 276-302. <https://doi.org/10.1037/0033-2909.125.2.276>
- Helgeson, V. S., & Lopez, L. (2010). Social support and growth following adversity. In J. W. Reich, A. J. Zautra, & J. S. Hall (Eds.), *Handbook of adult resilience* (pp. 309-330). New York, NY: The Guilford Press.
- Holt-Lunstad, J. & Smith, T. B. (2012). Social relationships and mortality. *Social & Personality Psychology Compass*, 6, 41-53. <https://doi.org/10.1111/j.1751-9004.2011.00406.x>
- Huta, V., & Waterman, A. S. (2014). Eudaimonia and its distinction from hedonia: Developing a classification and terminology for understanding conceptual and operational definitions. *Journal of happiness studies*, 15(6), 1425-1456. <https://doi.org/10.1007/s10902-013-9485-0>
- Johnson, K. J., & Mutchler, J. E. (2014). The emergence of a positive gerontology: From disengagement to social involvement. *The Gerontologist*, 54(1), 93-100. <https://doi.org/10.1093/geront/gnt099>
- Keyes, C. L. M. (2007). Promoting and protecting mental health as flourishing: A complementary strategy for improving national mental health. *American Psychologist*, 62(2), 95-108. <https://doi.org/10.1037/0003-066X.62.2.95>
- Lakioti, A. (2011). The concept of psychological resilience. In A. Stalikas & P. Mytskidou (Eds.), *Introduction to positive psychology* (pp. 117-140). Topos.
- Lakioti, A., & Stalikas, A. (2020). Resilient reintegration as a result of psychotherapy: a grounded theory analysis of clients' experiences. *Counselling Psychology Quarterly*, 33(3), 393-414. <https://doi.org/10.1080/09515070.2018.1553774>
- Lomas, T., & Ivtzan, I. (2016). Second wave positive psychology: Exploring the positive-negative dialectics of well-being. *Journal of Happiness Studies*, 17(4), 1753-1768. <https://doi.org/10.1007/s10902-015-9668-y>
- Lomas, T., Waters, L., Williams, P., Oades, L. G., & Kern, M. L. (2021). Third wave positive psychology: Broadening towards complexity. *The Journal of Positive Psychology*, 16(5), 660-674. <https://doi.org/10.1080/17439760.2020.1805501>
- Luthar, S. S. (2006). Resilience in development: A synthesis of research across five decades. In D. Cicchetti & D. J. Cohen (Eds.), *Developmental psychopathology* (2nd ed., Vol. 3, pp. 739-795). Wiley.
- Masten, A. S. (2007). Resilience in developing systems: Progress and promise as the fourth wave rises. *Development and Psychopathology*, 19(3), 921-930. <https://doi.org/10.1017/S0954579407000442>
- McAdams, D. P. (2001). The Psychology of Life Stories. *Review of General Psychology*, 5(2), 100-122. <https://doi.org/10.1037/1089-2680.5.2.100>

- Mertika, A., Mitskidou, P., & Stalikas, A. (2020). "Positive Relationships" and their impact on well-being: A review of current literature. *Psychology: The Journal of the Hellenic Psychological Society*, 25(1), 115-127. https://doi.org/10.12681/psy_hps.25340
- Peterson, C., & Seligman, M. (2004). *Character strengths and virtues: A handbook and classification*. Oxford University Press.
- Pezirkianidis, C., Stalikas, A., & Parpottas, P. (2023). An integrated positive psychology approach into counseling in different settings. *Frontiers in Psychology*, 14, 1205309. <https://doi.org/10.3389/fpsyg.2023.1205309>
- Ryff, C. D. (1989). Happiness is everything, or is it? Explorations on the meaning of psychological well-being. *Journal of personality and social psychology*, 57(6), 1069 – 1081.
- Ryff, C. D., & Singer, B. (2003). Flourishing under fire: Resilience as a prototype of challenged thriving. In C. L. M. Keyes & J. Haidt (Eds.), *Flourishing: Positive psychology and the life well-lived* (pp. 15–36). American Psychological Association.
- Ryff, C. D., & Singer, B. H. (2008). Know thyself and become what you are: A eudaimonic approach to psychological well-being. *Journal of happiness studies*, 9(1), 13-39. <https://doi.org/10.1007/s10902-006-9019-0>
- Seligman, M. E. (2011). *Flourish: A Visionary New Understanding of Happiness and Well-being*. Free Press.
- Singer, B., & Ryff, C. D. (1999). Hierarchies of life histories and associated health risks. *Annals of the New York Academy of Sciences*, 896(1), 96-115. <https://doi.org/10.1111/j.1749-6632.1999.tb08108.x>
- Steger, M. F. (2021). Meaning in life: A unified model. In C. R. Snyder, S. J. Lopez, L. M. Edwards, & S. C. Marques (Eds.), *The Oxford handbook of positive psychology* (3rd ed., pp. 959–967). Oxford University Press.
- Steger, M. F., Frazier, P., Oishi, S., & Kaler, M. (2006). The meaning in life questionnaire: assessing the presence of and search for meaning in life. *Journal of Counseling Psychology*, 53(1), 80-93. <https://doi.org/10.1037/0022-0167.53.1.80>
- Tedeschi, R. G., & Calhoun, L. G. (2004). Posttraumatic growth: Conceptual foundations and empirical evidence. *Psychological Inquiry*, 15(1), 1–18. https://doi.org/10.1207/s15327965pli1501_01
- VanderWeele, T. J. (2017). On the promotion of human flourishing. *Proceedings of the National Academy of Sciences*, 114(31), 8148-8156. <https://doi.org/10.1073/pnas.1702996114>
- Wampold, B. E., & Imel, Z. E. (2015). *The great psychotherapy debate: The evidence for what makes psychotherapy work* (2nd ed.). Routledge. <https://doi.org/10.4324/9780203582015>
- Wong, P. T. P. (2011). Positive psychology 2.0: Towards a balanced interactive model of the good life. *Canadian Psychology / Psychologie canadienne*, 52(2), 69–81. <https://doi.org/10.1037/a0022511>

Κατασκευάζοντας νόημα μέσα από την αντιξοότητα: Συνεισφορές στη θετική ψυχολογία και την πρακτική της συμβουλευτικής

Αγάθη ΛΑΚΙΩΤΗ¹

¹ Τμήμα Ψυχολογίας, Πάντειο Πανεπιστήμιο Κοινωνικών και Πολιτικών Επιστημών

ΛΕΞΕΙΣ ΚΛΕΙΔΙΑ	ΠΕΡΙΛΗΨΗ
Θετική Ψυχολογία Συμβουλευτική Ψυχολογία Ευημερία Ψυχική ανθεκτικότητα Νόημα Θετικές σχέσεις	<p>Το παρόν ειδικό τεύχος φέρνει σε διάλογο τη συμβουλευτική ψυχολογία και τη θετική ψυχολογία, σε ένα πλαίσιο που διαμορφώνεται τόσο από την απώλεια όσο και από την παρακαταθήκη, μετά τον θάνατο του Αναστάσιου Σταλικά, πρωτοπόρου στον χώρο. Αντλώντας από τις εργασίες του συνεδρίου, το τεύχος διερευνά τον τρόπο με τον οποίο οι δύο αυτές παραδόσεις συναντώνται στη θεωρία, την έρευνα και την πράξη, με ιδιαίτερη έμφαση στη νοηματοδότηση, την ψυχική ανθεκτικότητα, τις σχέσεις και την ανθρώπινη αυτενέργεια. Οι μελέτες που περιλαμβάνονται υπερβαίνουν τα ατομοκεντρικά μοντέλα ευημερίας, αναδεικνύοντας τη σημασία του πολιτισμικού πλαισίου, των σχεσιακών διεργασιών και της αφηγηματικής αναδόμησης. Τα άρθρα αφορούν διαφορετικούς πληθυσμούς και αναπτυξιακά στάδια, καταδεικνύοντας πώς τα άτομα οικοδομούν ενεργά νόημα, αναπτύσσουν ανθεκτικότητα μέσω της κοινωνικής υποστήριξης και μετασχηματίζουν την αντιξοότητα σε ανάπτυξη. Οι συνεισφορές που εστιάζουν στις σχέσεις αναδεικνύουν το ανήκειν, τον δεσμό και την οικογενειακή ανθεκτικότητα ως θεμελιώδεις πυλώνες της ανθρώπινης άνθησης. Άλλες εργασίες εξετάζουν τη συμβουλευτική πράξη, τοποθετώντας την ψυχοθεραπεία ως παρέμβαση προσανατολισμένη στην ανάπτυξη, η οποία ενισχύει τη συναισθηματική ρύθμιση, την αυτογνωσία και τις προσαρμοστικές δεξιότητες ζωής. Παράλληλα, αναδεικνύεται η ευημερία των ίδιων των θεραπειών, δείχνοντας πώς η ικανοποίηση από τη συμπόνια και η αναστοχαστική πρακτική στηρίζουν την ενσυναισθητική κλινική εργασία. Συνολικά, οι συνεισφορές αυτές προάγουν μια πολιτισμικά ευαίσθητη θετική ψυχολογία, ευθυγραμμισμένη με τις προσεγγίσεις δεύτερου και τρίτου κύματος που ενσωματώνουν τον πόνο, την πολυπλοκότητα και την κοινωνική ευθύνη. Με τον τρόπο αυτό, το ειδικό τεύχος τιμά την παρακαταθήκη του Σταλικά και ταυτόχρονα χαράσσει μελλοντικές κατευθύνσεις για μια συμπεριληπτική, σχεσιακή και προσανατολισμένη στο νόημα ψυχολογία.</p>
ΕΠΙΚΟΙΝΩΝΙΑ	
Αγάθη Λακιώτη Πάντειο Πανεπιστήμιο Κοινωνικών και Πολιτικών Επιστημών Δημητσάνας 44, 11522, Αθήνα alakioti@gmail.com	