

*Section: Special articles***The European Room for Listening as Field Resonance as an Ethics of Presence in Times of War****Ewa Dobiąła**

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**Abstract**

The European Room for Listening (ERL) began to take shape in 2023 as a collective international response to the war in Ukraine. It was initially connected to the WAPP Support Project (Poland) and supported by colleagues affiliated with the European Association for Psychotherapy (EAP) from France, Denmark, and Kosovo. At first, it offered a space for Ukrainian supervisors of Positive and Transcultural Psychotherapy who, in the midst of war, needed somewhere safe to speak, to be heard, and to remain professionally present while surrounded by loss. Over time, the ERL transformed into the European Room for Listening Association (France) as a place for a transcultural field of resonance. Psychotherapists and supervisors from across Europe began to join, not because of shared theoretical views but because of a common ethics of listening and presence.

Within this field, listening itself became regulatory and transformative. It allowed both for support of Ukrainian colleagues and for the recognition and integration of transgenerational dynamics that the war had reawakened across Europe. For many participants, this process felt like a collective coherence – a return to humanity through tenderness, silence, and co-presence.

The ERL demonstrates that listening can be an act of care and even of resistance – a quiet form of action. Presence, in this sense, becomes not only therapeutic but also epistemological: a way of knowing that emerges in the encounter between people.

**Keywords:** Positive Psychotherapy, resonant field, emotional regulation, war trauma, European solidarity, relational ethics

**Introduction**

The war in Ukraine exposed not only the depth of human suffering but also the limits of existing models of psychotherapeutic and supervisory care. Under conditions of chronic threat and social instability, traditional approaches – based on analysis, structure, and distance – proved insufficient when the experience of trauma stopped belonging to

“someone else” and became our own shared reality.

In this context, the European Room for Listening (ERL) was initiated in 2023 by Ewa Dobiąła (Poland) and Ludmyla Moskalenko (Ukraine) through the WAPP Support Project Association, Poland (Dobiąła, 2025). It was co-founded with Christina Winkler (France), Vibeke Lubanski (Denmark), and Enver Cesko (Kosovo), colleagues representing diverse

psychotherapeutic traditions within the European Association for Psychotherapy (EAP).

Over time, the collaboration evolved into an EAP Working Group on the ERL and, later, into an independent ERL Association in France, both devoted to developing a model of support grounded in listening, resonance, and shared presence.

The ERL began as a meeting place for Ukrainian supervisors of Positive and Transcultural Psychotherapy who were working under wartime conditions.

Gradually, it expanded into a transcultural field of resonance, encompassing supervisors and psychotherapists from across Europe and diverse therapeutic orientations. What brought them together was not a single school of thought, but a shared ethics of presence - the conviction that listening itself can hold life together when words fail. –

Theoretically, the ERL stands at the crossroads of several paradigms:

Transcultural Positive Psychotherapy (Peseschkian, 1987) – integrating intrapsychic, interpersonal, systemic, and cultural dimensions;

- Field Theory (Lewin, 1947; Mindell, 2002) – viewing psychological reality as a dynamic relational field;
- Interpersonal Neurobiology (Siegel, 2012; 2020) – describing co-regulation and neurobiological coherence through presence;
- and the Hermeneutic Model of Relational Knowledge (Gadamer, 1975/2013; Orange, 2010) – understanding as attuned participation rather than detached observation.

Seen through these lenses, the ERL can be read as a living supervisory-therapeutic field - a space where listening itself becomes both ethical practice and epistemic process. Presence, in this setting, carries therapeutic weight; empathy becomes not a technique but a way of enduring together.

As one Ukrainian participant said:

*“This is not just a room – it is a circle where it feels good to be.”*

The circle, as a symbol of shared rhythm and equality, captures the essence of this project: a resonant field that sustains meaning and life even when everything else seems to collapse.

## Methodology

### 2.1. Context and Assumptions

The European Room for Listening (ERL) emerged in March 2023 as a grassroots initiative in response to the urgent need for psychological and supervisory support among therapists working under wartime conditions in Ukraine. The meetings were organized collaboratively by colleagues from Poland, Ukraine (WAPP Support Project), France, Denmark, and Kosovo (EAP) – without formal hierarchies or assigned roles.

The aim was not to analyze or instruct, but to be present. Unlike classical supervision models focused on cases, interventions, or techniques, the ERL was founded on the idea that listening itself could sustain life when other systems collapse.

The goal was not to seek solutions but to preserve a shared sense of humanity within the disintegration of ordinary structures.

### 2.2. Participants

Over the project's two-year span, approximately 50 professionals participated, with 20–25 attending each monthly meeting. Some joined regularly; others appeared every few months, depending on availability and stability of internet connection in wartime regions.

Participants came from Ukraine, Poland, France, Denmark, Germany, Belgium, and Kosovo.

Most Ukrainian and Polish participants were supervisors and psychotherapists in Positive and Transcultural Psychotherapy (PPT). In contrast, colleagues from France, Denmark, and Belgium represented other modalities within the European Association for Psychotherapy (EAP).

The group was transcultural and multilingual; the primary languages were Ukrainian and English, with full simultaneous interpretation between them.

Not everyone knew one another at the beginning; trust emerged gradually, through rhythm rather than obligation - through continuity of presence, not formal commitment.

### 2.3. Format of Meetings

Sessions were conducted online via Zoom, once per month.

During the summer months, meetings paused to allow in-person retreats in Poland, Denmark, and France, organized for Ukrainian colleagues

within the wider framework of the European Room for Listening network.

Each meeting lasted three hours and followed a spiral structure: opening – silence – sharing – reflection – closure.

There was no fixed facilitator. Facilitation rotated organically, with Ewa Dobiła and Christina Winkler primarily responsible and occasionally shared with other group members.

Presence was defined as attentive listening without interruption, advice, or interpretation, in which silence held equal status with speech. At the heart of the process was regulation of rhythm - awareness of moments when the group's energy rose or quieted, and collective attunement through voice, breath, or pause.

#### 2.4. Documentation and Data

Until October 29, 2025, meetings were documented through reflective notes written by facilitators after each session and discussed in monthly coordination meetings. Since that date, sessions have been recorded with explicit, informed consent from participants.

Recordings are used exclusively for qualitative analysis, transcribed with care, and anonymized to protect confidentiality (removal of identifying details, geographical or clinical data).

#### 2.5. Analytical Procedure

The qualitative analysis followed the principles of relational field phenomenology (Mindell, 2002; Gergen, 2015), integrating insights from humanistic psychology, interpersonal neurobiology, and transcultural Positive Psychotherapy (Peseschkian, 1987).

Rather than conventional coding, a resonance mapping approach was used to observe shifts in tone, rhythm, imagery, and emotion in response to changes in field intensity.

The analytical process included:

- Initial immersion – reading transcripts and notes holistically to capture the tone and emotional atmosphere.
- Resonance mapping – tracing how one voice evokes another; how rhythm, silence, and imagery move through the group.
- Theoretical triangulation, drawing upon:
  - Transcultural Positive Psychotherapy (Peseschkian, 1987; Peseschkian & Remmers, 2019)

- Field Theory (Lewin, 1947; Mindell, 2002)
- Interpersonal Neurobiology (Siegel, 2012, 2020)
- Hermeneutic Relational Epistemology (Gadamer, 1975, 2013; Orange, 2010).
- Phenomenological verification - ensuring coherence between the analysis and lived experience of the group across four emergent dimensions: somatic, relational, productive, and spiritual, embedded in a transcultural context.

#### 2.6. Researcher Positionality and Reflexivity

The author served as a co-founder and facilitator of the ERL. This insider position was acknowledged transparently and treated not as a limitation but as an epistemic asset, enabling deep attunement to the group's emergent field dynamics.

Throughout all stages of documentation and interpretation, reflexivity, transparency, and ethical accountability were maintained.

The dual stance - being both participant and observer - is consistent with participatory phenomenological research and relational epistemology, where knowledge arises from resonance rather than distance. This position enabled the author to capture subtle somatic, linguistic, and affective processes often invisible to external observers, while maintaining ethical vigilance and respect for all participants.

#### 2.7. Ethical Considerations

- Informed consent was obtained prior to any recording or publication.
- Participation was fully voluntary, with the right to withdraw at any time without consequence.
- Confidentiality and anonymization were strictly observed: personal details and identifying contexts were omitted or modified.
- The research adhered to trauma-informed and culturally sensitive principles, guided by the do no harm ethic – ensuring the right to silence, to pause, and to non-participation.
- All reflections and analyses were conducted within a framework of

collective care and professional solidarity, honoring participants' emotional and cultural realities.

### 2.8. Analytical Dimensions of Presence

Four interrelated dimensions emerged from the qualitative material, corresponding to the Balance Model of Transcultural Positive Psychotherapy (Dobiala et al, 2022)

- Somatic (Body / Contact & Pleasure): manifested in breathing rhythm, tone, and pauses - a sensory foundation of awareness and self-regulation.
- Relational (Love & Care): observed in how one voice evokes another - the field as dialogue and mutual holding.
- Productive (Trust & Time): expressed through rhythmic continuity and temporal attunement – the capacity to sustain coherence across sessions.
- Spiritual (Meaning & Idealization): revealed in silence, gratitude, and imagery of light, roots, or renewal – the dimension of hope and transcendence.

Together, these dimensions constitute a living map of resonance – a field in which knowledge and healing arise through attuned presence rather than analytical distance.

### 2.9. Limitations

This study is exploratory and participatory in nature.

Its limitations include:

- Purposeful sampling and variable participation due to wartime realities;
- Multilingual communication that may influence nuance and translation;
- Absence of a control group and reliance on qualitative, field-based observation;
- Differences in data density between early reflective notes and later recorded sessions.

Nevertheless, these limitations are intrinsic to the ecological authenticity of ERL – a space where research and life coexist within a single resonant field.

## Results

### 3.1. The Emergence of the Relational Resonance Field

The process that unfolded within the European Room for Listening (ERL) did not follow a linear path. It grew gradually, as a living field

rather than as a planned intervention or a formal study. Each meeting brought together diverse voices – supervisors, psychotherapists, and trainers from Ukraine, Poland, France, Kosovo, and Denmark – and, through their presence, something began to take shape.

What emerged was not a structure but a resonant field: a shared atmosphere in which listening itself became a way of enduring. In that collective rhythm, compassion was no longer only an emotion - it became a form of knowing, an embodied understanding born from being together in uncertainty.

The ERL thus evolved as a phenomenon of relational resonance - a space where connection sustains meaning, and silence carries the weight of survival.

### 3.2. The Body of the Field

The first and most tangible dimension of the ERL field was somatic presence. Participants frequently described physical sensations - warmth, pressure in the chest, tears, or trembling - not as personal symptoms, but as shared bodily experiences. Listening together became a form of collective embodiment - the body of the community that feels before it speaks.

Silence, far from emptiness, became a physiological coherence: a moment when breathing rhythms synchronized beyond conscious control. The body thus acted as the first organ of knowledge. Listening ceased to be a mental process; it became a micro-regulation of the shared nervous system, forming the somatic base of the group's resilience.

*“Коли я слухаю інших, я знову відчуваю своє тіло... Спочатку боляче, але я нарешті знаю, що живу.”*

*(“When I listen to others, I feel my body again. At first it hurts, but then I know I am alive.”)*

This return to bodily awareness was not an individual event but a systemic phenomenon: through shared listening, the group recovered its capacity to remain alive together.

### 3.3. Ethical Co-Presence

The second axis of the field was ethical presence. During wartime, when loss is omnipresent, listening became a moral gesture. It was not empathy in the classical sense, but an ability to stay near the unbearable. Participants spoke of impossible choices: staying with an ill parent under bombardment, leaving home to

protect one's children, or offering shelter to others while having little left.

Within the ERL, a new ethical category emerged: co-presence without solution. Rather than searching for answers, participants held meaning in silence. In this way, the ERL became a shared vessel for carrying what could not be resolved - a rhythm of moral endurance that countered despair.

*"Я не можу більше допомагати, але я можу бути з вами."*

*"I can no longer help, but I can be with you."*

Being-with replaced doing-for; the act of presence itself became the most human form of help.

### 3.4. Resonance as Knowledge

In conventional science, knowledge is built through analysis. In the ERL, it emerged through resonance. Understanding was not constructed but co-felt. This can be understood as a form of embodied epistemology – knowing through attuned participation.

Participants often used natural metaphors - waves, breathing, roots, light - not as poetic ornament but as expressions of bodily truth. Such language points to an epistemic shift: meaning arises not through distance but through co-regulation of emotion and rhythm.

This embodied way of knowing sustained the group's capacity to make sense amid chaos - not to understand why something happened, but how to remain human while it happens.

### 3.5. Cultural and Spiritual Dimensions of Resonance. Cultural Reconstruction through Listening

War destroys not only lives but also the cultural rhythms that hold them – language, gestures, rituals of everyday tenderness. Each ERL meeting became a small act of cultural re-cultivation, not through institutions but through presence.

When a participant said,

*"Це винищення культурності, ґрунту спід ніг..."*

*("It is the destruction of culture – the ground beneath our feet..."),*

The silent listening of others restored that lost ground.

Silence itself became a ritual of meaning, re-establishing coherence between fragments of broken worlds.

### 3.6. The Sacred in the Everyday

Over time, the field began to generate spontaneous symbols – butterflies raised in homes, candles lit during blackouts, flowers shown on screen. These images were not metaphors but acts of survival. They revealed a sacred dimension of ordinary life, where spirituality emerged as the quiet energy of endurance. In this sense, the ERL transcended supervision and entered the realm of relational transcendence - the sacred found not in doctrine but in shared breath.

### 3.7. Diaspora, Loss, and Shared Memory

For many, the ERL became the only place where language could unite rather than divide. Migration and displacement ceased to be biographical facts and became existential conditions. Through collective remembering, the field transformed dispersion into connection - a network of living memory.

*"Навіть тоді, коли моєї землі у мене під ногами не було... я відчувала, що в кожен із вас є міцний корінь, який пов'язує з землею."*

*("Even when I had no ground beneath my feet, I felt that each of you held a root that connected me to the earth.")*

This statement captures the essence of the ERL: a place where others' roots sustain those who have lost their own.

### 3.8. A Language that is Born

Over time, the ERL began to develop something that felt like a language of its own - not entirely verbal, not entirely translated.

Most meetings were bilingual, with simultaneous translation between Ukrainian and English, which enabled everyone to stay together, even when words came slowly, or emotions ran ahead of them. Sometimes a few words appeared in Polish, French, or German - small phrases that carried their own stories. One of them, *la magnifique*, came from the French respite meetings and somehow stayed with the group, becoming a quiet symbol of shared humour and tenderness.

Through these small linguistic crossings, participants began to understand one another not only through meaning but also through rhythm, tone, and feeling. What appeared was not a new grammar, but a new way of listening – a language that could live inside translation itself.

**3.9. The Field as Collective Nervous System**

After two years, the ERL began to function as a collective nervous system. When one person entered crisis, others instinctively shared part of the emotional load - not to solve it, but to integrate it. The process resembled the dynamics of a multicellular organism: each part maintaining individuality while serving the coherence of the whole.

In neurobiological terms, this can be described as interpersonal coherence (Siegel, 2020), but within the ERL, it took the shape of lived solidarity.

*“Μυ ραζομ δυχαεμο.” – “We breathe together.”*

This simple statement captured the essence of the field’s intelligence.

**3.10. The Resonance Field Model. The Architecture of the Field**

Analysis of ERL processes revealed a four-dimensional structure (see Table 1), corresponding to the core potentials of Positive and Transcultural Psychotherapy (Peseschkian, 1987).

These axes form the architecture of the resonant field, balancing the human dimensions of body, relationship, culture, and spirituality.

Table 1. The Resonance Field Model

<b>Axis</b>	<b>Dominant Movement</b>	<b>Relational Function</b>	<b>Healing Process</b>
<i>Body (Contact &amp; Pleasure)</i>	Sensation, breath, tears	Somatic regulation	Remembering aliveness
<i>Contact (Love &amp; Care)</i>	Listening, silence, co-presence	Emotional regulation	Restoration of co-regulation
<i>Productivity (Time &amp; Trust)</i>	Language, shared rituals	Cognitive regulation	Recovery of rhythm
<i>Spirituality (Meaning &amp; Idealization-deidealization)</i>	Gratitude, symbol, rhythm	Existential regulation	Renewal of transcendence

The field acted as a self-regulating system. When one axis became strained – the body by trauma, culture by disinformation – others activated to restore the equilibrium of shared experience. This adaptive rhythm reflected the balance model in motion, embodying resilience through relational coherence.

Psychotherapy can unfold within a collective body.

Regulation was no longer something individual; it happened between people. Through listening and shared presence, the field itself learned to remain coherent, even when everyone within it was touched by chaos.

**3.11. Dynamic Homeostasis of the Field**

In practice, the ERL field functioned like a living system, striving to maintain its own rhythm. When one part became overloaded – for example, when the body carried excessive tension or when trust weakened under uncertainty – other parts of the field appeared to step in.

Balance was not achieved through control but through small, almost invisible movements: a slower breath, a moment of silence, a gentle word that helped the group regain its rhythm. This ongoing adjustment – this “dynamic homeostasis” – demonstrated how the balance model of Positive and Transcultural

**3.12. From Isolation to Compassion – The Cycle of Resonance**

Throughout the ERL meetings, the process of resonance revealed a recurring rhythm – one that echoed both trauma recovery and the Balance Model of Positive and Transcultural Psychotherapy. The movement was not imposed, but discovered, emerging naturally from the group’s shared breathing, silences, and gestures.

Echo (Recognition) - a moment of stillness in which pain was received before any response arose.

→ The body began to reconnect through contact, breath, and sensation.

Resonance (Co-feeling) - the shared emotional vibration within the group.

→ Love and care awakened as capacities for relationship, gently restoring the sense of “we.”

Integration (Transformation) - warmth and meaning reappeared, carried by rhythm and breath.

→ Time and trust re-established continuity between inner and outer worlds.

Coherence (Regulation) - a grounded calm, where presence became steady and collective.

→ Meaning and idealization quietly transformed despair into hope.

This cyclical movement - Echo → Resonance → Integration → Coherence - became the microstructure of healing within the ERL. Each meeting unfolded within this rhythm, balancing affect and silence, motion and rest - a subtle choreography of human resilience and relational grace.

### 3.13. Emergent Intelligence and Collective Knowing

With time, the ERL demonstrated emergent intelligence - a form of self-organizing wisdom. The field seemed to know when to speak, when to rest, and how to balance despair with hope. This aligns with models of co-regulation and intersubjective synchrony (Schoore, 2021), but in the ERL, it appeared as an ethics of mutual regulation: knowing not about others but with them.

“It is not understanding about trauma, but with trauma.”

This distinction – from about to with – defines the field’s epistemology.

### 3.14. Spiritual Homeostasis

At a deeper level, the ERL operated as a rhythmic spiritual organism. Each session unfolded like breath - inhalation, saturation, integration, exhalation. Emotionally, this rhythm allowed participants to stay near pain without collapsing; spiritually, it became the heartbeat of shared endurance.

“Коло, де добре.” - “A circle where it feels good.”

This rhythm of presence, repeated month after month, reintroduced a sense of sacred continuity amid rupture.

### 3.15. Theoretical Integration

The Resonance Field Model expands the Balance Model of Positive and Transcultural Psychotherapy into collective, neurobiological, and transcultural domains.

It builds on and connects several complementary frameworks:

Transcultural Positive Psychotherapy (Peseschkian, 1987; Dobiata et al., 2022; Kirilov et al., 2023; Dobiata & Kirilov, 2025) is a balance model and a strength-based approach that uses primary capacities as foundations for mental health and resilience.

Field Theory (Lewin, 1947; Mindell, 2002) - understanding the field as a self-organizing relational system, where change emerges through interaction rather than instruction.

Interpersonal Neurobiology (Siegel, 2012; 2020) - resonance and co-regulation as the neurobiological substrate of empathy and attunement.

Embodied Epistemology (Sheets-Johnstone, 2011) - the body as an organ of perception and meaning-making.

Ethics of Witnessing (Felman & Laub, 1992) - listening as both an ethical and epistemic act in the presence of collective trauma.

Taken together, these frameworks position the ERL as a Transcultural Field of Positive Psychotherapy - a space in which balance, resonance, and presence arise not as therapeutic techniques but as living conditions of shared humanity.

### 3.16. Collective Window of Tolerance - Resonance as Regulation

The structure of the ERL field reflects not only the Balance Model of PPT but also resonates with the neurobiological concept of the window of tolerance (Siegel, 2012).

Each primary capability can be seen as corresponding to a layer of physiological and psychological regulation:

Contact and Pleasure sustain somatic safety – grounding the body and restoring a sense of being alive.

Love and Care expand emotional capacity – allowing closeness without collapse.

Time and Trust stabilize cognitive rhythm – keeping thought and attention coherent amid uncertainty.

Meaning and Idealization anchor existential continuity – offering symbolic ground for hope.

Together, these dimensions form a psychosocial architecture of tolerance – a multilayered system that enables individuals to remain coherent even in the presence of trauma. Within the ERL, this process became collective. Through shared listening and resonance, participants expanded each other's regulatory capacity.

Moments of silence, a visible breath, or the tone of a voice often served as micro-movements of co-regulation that kept the group within a shared zone of safety. When one person's nervous system approached overwhelm, others intuitively steadied the field – sometimes by slowing their own breath, sometimes by a simple look of recognition.

In this way, the ERL operated as a collective nervous system, capable of holding oscillations of pain until they began to transform into meaning. From this perspective, the ERL can be understood as a collective window of tolerance – a living, transcultural field in which regulation, resilience, and relational ethics converge.

Where individual regulation reaches its limits, relational resonance begins – and through it, humanity continues.

### 3.17. Summary of Findings

The ERL demonstrates that a relational resonance field can serve simultaneously as a space of support, an instrument of knowledge, and a spiritual practice.

What began as supervision among psychotherapists became a living system of human coherence.

The body listens.

The relationship regulates.

Time remembers.

Spirit breathes.

Together, they form a field that sustains life when the world disintegrates...

## Discussion

The Ethics and Epistemology of Resonant Presence.

### 4.1. Between Science and Presence

The European Room for Listening (ERL) does not fit into the classical definition of a research project. It had no hypothesis, no measurement tools, and no control group. Yet, it revealed a profound process of knowing – a form of

understanding that emerges through shared presence and embodied experience.

In traditional epistemology, knowledge is produced through distance and observation. In the ERL, it arose through resonance – through the very act of being with one another. This shift marks a movement from an epistemology of observation to an epistemology of coexistence.

This perspective aligns with the works of Siegel (2012) on mindsight, Fuchs (2017) on intercorporeality, Peseschkian (1987) on the balance model of human potentials, and Felman and Laub (1992) on witnessing as an ethical act.

The ERL expands these ideas, introducing the concept of a field resonance epistemology – a way of knowing that is simultaneously bodily, emotional, temporal, and spiritual. In this understanding, knowledge is not merely information; it is a relationship that endures over time and amid vulnerability.

### 4.2. The Ethics of Shared Vulnerability

In the context of war, ethics ceases to be abstract. Every word has the potential to wound or to heal. Within the ERL, ethics did not depend on moral codes or professional guidelines; it emerged as an act of co-presence within fragility.

As one participant said:

“I can no longer help, but I can be with you.”

This sentence expressed the foundation of a new therapeutic ethic – an understanding of helping as presence rather than action. To remain, even when no intervention is possible, became a gesture of solidarity and survival.

The ERL thus reframes the role of the professional in crisis: not as a rescuer or analyst, but as a witness of life – one who sustains the meaning that the external world can no longer guarantee.

### 4.3. The Resonant Field as Method

Methodologically, the ERL can be viewed as a living laboratory of relational coherence. What might elsewhere be called supervision or peer support here became an experiment in shared regulation. Through attentive listening and silence, the group cultivated a collective nervous system capable of holding the unbearable.

From the perspective of interpersonal neurobiology (Schore, 2021), resonance creates waves of limbic synchronization that stabilize the group and reduce anxiety. In the ERL, this synchronization was not only biological but also cultural and spiritual. The group became a

transcultural organism that self-regulated through breath, rhythm, and symbolic exchange.

Through the lens of Transcultural Positive Psychotherapy, this field restored balance across four fundamental axes: body, relationship, productivity, and spirituality. Each dimension represented an active human capability: contact and pleasure (body), love and care (relation), trust and time (productivity), meaning and hope (spirituality).

Together, these capabilities created a window of tolerance for collective regulation – a dynamic equilibrium that enabled participants to remain emotionally present in the face of trauma.

#### *4.4. Trauma, Culture, and the Politics of Listening*

The ERL also exposes the political dimension of listening. In a time when trauma is global, and narratives compete for legitimacy, to listen without judgment becomes a quiet act of resistance. Listening, in this sense, is not passive - it is a cultural and ethical stance.

Each story heard within the ERL became part of a shared European archive of experience. Silence, too, carried meaning - a language of solidarity that transcended national or professional boundaries.

The ERL therefore participates in a broader tradition of cultural witnessing and dialogical ethics - close in spirit to Ubuntu (“I am because we are”) and to the Jewish concept of tikkun olam, the repair of the world through presence.

Through this lens, the ERL represents a distinctly European contribution to this lineage: the repair of meaning through listening.

#### *4.5. Clinical and Educational Implications*

Clinically, the ERL suggests a paradigm shift:  
 from helping to being-with,  
 from interpretation to resonance,  
 from supervision to collective self-regulation.

This approach calls for new forms of professional education. Ethics, empathy, and self-regulation cannot be fully taught through cognitive models alone; they require experiential spaces where professionals themselves are heard and held.

The ERL may thus serve as a prototype for transcultural, interprofessional, and deeply human supervisory practice.

#### *4.6. Limitations and Future Directions*

The ERL is not a universal method. Its strength lies in the quality of its participants' presence and intentionality. It cannot be replicated mechanically within systems bound by metrics or standardization. Nevertheless, it can be studied through qualitative approaches - by analyzing recordings, narratives, and the language of resonance itself.

Future work could include mapping the field's dynamics using a combination of neurophysiological indicators (such as breath and heart rate) and linguistic analysis, thereby providing empirical evidence for what is currently felt intuitively: that listening is a neuronal, cultural, and spiritual act of community coherence.

## **Conclusion**

The European Room for Listening (ERL) emerged from a time of rupture - when familiar systems of care and meaning could no longer contain the weight of collective suffering.

What began as a small act of support between colleagues became a living field in which presence itself served as method, ethics, and knowledge. Through two years of meetings, the ERL revealed that listening can sustain coherence not only in individuals but also in communities.

It showed that to be with - in silence, resonance, and vulnerability - is a form of action in itself. This shared field of attention restored balance across bodily, relational, cultural, and spiritual dimensions, demonstrating that healing and knowing are inseparable processes.

In a world fractured by war and division, the ERL offers an alternative model of European solidarity - not one built on ideology or policy, but on the quiet rhythm of mutual regulation.

Presence becomes both the smallest and the most powerful gesture of repair. Through attentive listening, meaning returns; through resonance, life endures.

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