UK Association of Humanistic Psychology Practitioners

A GUIDE TO HUMANISTIC PSYCHOLOGY

by John Rowan
PREFACE

The third edition of this book has been published to commemorate the 25th anniversary of the UK Association of Humanistic Psychology Practitioners. The second edition was sold out a few years ago. This compact overview of humanistic psychology has proved valuable for students, trainees and practitioners in various fields of therapy.

John Rowan was a founder member of AHPP and has made an immense contribution to the humanistic approach to psychology, as a writer and an active participant in the development of psychotherapy and counselling both in this country and abroad. He is an Honorary Life Member of UKAHPP and is still active in the field of humanistic practice.

Few of the original members of AHPP are still members, some retired, some moved on to other fields of work, but we owe a debt of gratitude to them for establishing professional standards for humanistic practitioners. Their endeavours have kept UKAHPP in the forefront in the development of psychotherapeutic practice during the past two and half decades. Our members have been involved in the setting up of the UK Council for Psychotherapy as well as serving on the Humanistic and Integrative Section of this body. At the same time we have maintained a careful brief to ensure that humanistic principles are applied both at the ground level of practice and in the way we carry out our work as an organisation.

So we welcome the publication of this book as a reminder of past achievements covering a wide range of therapeutic activity as well as a celebration of the ongoing contribution of the humanistic movement in the whole field of personal and professional development.
# A GUIDE TO HUMANISTIC PSYCHOLOGY

by John Rowan  
(Third Edition)

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INTRODUCTION
THE HUMANISTIC APPROACH

A world-wide surge of interest in what human beings could be and could become started in the
1940s, grew slowly in the 1950s, grew much faster in the 60s and finally reached its full flowering
in the 1970s. Today it is consolidating itself, and becoming much more widely accepted. It is now
part of the mainstream, rather than being something new and unfamiliar. It is no longer
unfashionable to admit that you are interested in understanding yourself and what you might be or
become. In fact the ‘new’ positive psychology movement has much in common with humanistic
psychology, and the ‘new’ approaches to coaching have taken much from the humanistic tradition,
particularly when working with organizations.

In the process of change and development, a number of different names and titles have been
used. Sometimes it has been called ‘third force psychology’ (the other two being psychoanalysis and
the orthodox academic behavioural-cognitive approach); sometimes the ‘self-awareness movement’
(because awareness seemed to be quite a key word); sometimes the ‘human potential movement’
(because of its insistence that the average and the normal are actually less than average and less than
normal); and sometimes just ‘personal growth’, because of its belief that people could continue to
grow beyond their usual limits, if they were allowed to. Today it is less of a movement and more of
a tendency or approach within the whole field of self-development. The full story can be followed

In the early days, one man was the pioneer of this way of looking at the world: Abraham
Maslow. He was an academic psychologist who later became president of the American Psychological
Association. He put forward the key idea of self-actualization: the idea that our purpose in life is to
go on with a process of development which starts out in early life but often gets blocked later. He
was joined by others such as Carl Rogers (another president of the APA), Charlotte Buhler, Roberto
Assagioli, Fritz Perls, Virginia Satir, Kurt Goldstein, Sidney Jourard, Rollo May, Clark Moustakas, Ira
Proff, Jean Houston, Alvin Mahrer and others. It is important to point out that humanistic
psychology is not to be reduced to Maslow and Rogers, as if they were the sufficient definition.
Others who are important include Rollo May, Jacob Moreno, Fritz Perls, Alvin Mahrer and many
others, as the books just quoted make clear. The Maslow/Rogers reduction is all too common in
today’s textbooks.

One of the most characteristic features of this approach is that it lays a great deal of stress
upon personal experience: it is not enough to read about it in books. And so this movement
produced a unique kind of institution, which had never existed before – the growth centre. A growth
centre is a place where you can go and be encouraged to meet other people and meet yourself. This
idea of meeting yourself is unique. No one had ever talked about that before, except in a rather
forbidding way connected with illness or personal problems, or perhaps as part of a religious group.
But the growth centre is for everyone who feels that there is more – there doesn’t have to be
anything wrong with them. And there they find an encouraging atmosphere. If you go to one, you
will find yourself in an atmosphere which enables you to open up and trust the situation enough so that you can move forward – maybe even sometimes leap forward – in self-understanding and human relationships. It is open to all – you don’t have to be sick or troubled in order to go. In the USA the Esalen Institute is still going, and so is the Open Centre in England.

Today there are fewer growth centres than there were, because the approach has been adopted much more widely. Most courses which teach about dealing with other people now include some emphasis on understanding yourself, and use humanistic thinking and humanistic methods – often unacknowledged. They have to, because any attempt to understand or work with others on any kind of emotional level has to involve some self-understanding, some self-awareness. And this is the heartland of humanistic psychology.

In the year 2000 there was a big humanistic conference, called Old Saybrook 2, and this led to a bursting forth of new books and new thinking about the humanistic approach. The *Handbook of Humanistic Psychology* (2001) put together over 700 pages of new thinking covering vast ranges of the psychological landscape; the very important *Handbook of Action Research* (2001) is not entirely humanistic, but does have important humanistic and transpersonal material there; *Humanistic Psychotherapies* (2002) comprised another 700 pages of research and practice.

In this booklet you will find all the basic humanistic approaches, so that you can recognise them when you come across them, and so that you get some idea as to which one might suit you in your own quest.

In today’s world, with its fierce challenges and fast changes and hard lessons, we have to know ourselves much better, and how to relate to others much better, if we are to survive at all. But we can do much more than survive – we can realise our potential. We can be all that we have it in us to be.

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De Carvalho, Roy José (1991) *The founders of humanistic psychology* New York: Praeger


THEORY IN HUMANISTIC PSYCHOLOGY

Because all the pioneers of humanistic psychology were very individual people, there is no one single accepted theory which we can lay out and say – this is it. But there are some very consistent themes running through all the material put forward by these people.

The first is that, deep down underneath it all where it really counts, you are OK. This goes against many other and much older theories which say that people are fundamentally bad, selfish, narrow and nasty. By saying that people are fundamentally OK, we do not at all mean that people are not sometimes destructive, or that there is no evil in the world. What we mean is that if someone will agree to work with us on his or her destructive actions or evil wishes, in an atmosphere of trust and acceptance, that person will discover that the evil and destructiveness are just as phony and just as forgettable as the false niceness of other people, which apparently causes no problems.

In other words, we believe that personal nastiness and personal niceness are most often, in both cases, masks and illusions, put on for reasons which seemed good at the time, but which have now become stuck and rigid, and out of our control. In that sense, if you want to use labels, we are all neurotic. By working on ourselves to unstick the rigidities and loosen the mask, we can eventually learn how to live without needing masks at all – though it may be still be useful to put one on occasionally, as we might have a dress suit or an evening gown.

So when we talk about self-actualization, about getting in touch with what is the deepest truth within us, and allowing that to come out, we are not saying something fearful or dangerous. People often say – “How do I know I won’t hate my deepest self when I come across it?” But this is an unrealistic fear, and we may sometimes suspect that it is really designed to enable the person to avoid the necessary effort.

The second thread which runs all through humanistic psychology is an emphasis on the whole person. If we say that human beings exist on at least five levels – body, feelings, intellect, soul and spirit – then we have to do justice to all five of those levels in all our efforts at realising human potential. Ken Wilber (2000) spells out all the implications of this more clearly than anyone else. If I want to be that self which I truly am, then I have to be it on all five of those levels – I must not leave any of them out. Any theory, any therapy, which leaves out one or more of these must be inadequate to deal with the full human being who has to be met and responded to. It was Maslow who taught us to think in terms of levels, and to ignore all this is to live in Flatland.

Now today there is much more interest in the body – diet, exercise and so on – but much of that interest seems to us very external. It is as if we were supposed to be somewhere outside our bodies, disciplining them and making them do things, sometimes under protest. But the humanistic approach is to say that I am my body. If you touch my hand, you are touching me. So I am just as responsible for my body as I am for my thoughts, feelings, mental pictures or whatever – it is me doing it. This total responsibility for our own bodies, feelings, ideas and intuitions is very characteristic of humanistic psychology, and theoreticians like Mahrer (1989) and Schutz (1979) have made it clear exactly how this works.

This means that we are interested in integration. By integration we mean that the splits in the person can be healed, and that the holes in the personality can be filled. The various parts of the person can get to know each other better, accept each other more, and change in that process. This is not a process of subordinating all the various tendencies in the person to one overall control, like
some kind of totalitarian ego – it is more like a harmony of contrasts.

The third thread we can follow all through the humanistic approach is the emphasis on change and development. Human beings are seen not as static victims or villains, but as people in a process of growth, which is natural and needful. All through our infancy, childhood and adolescence we are going through very substantial changes, involving our most basic attitudes and how we see ourselves. Maslow said that we grow through six main levels of development, and his rather speculative theory has now been confirmed through the research of people like Lawrence Kohlberg (1981), Clay Alderfer (1972) and Jane Loevinger (1976) in many different countries of the world.

This process can continue, if we let it, in adulthood, too. We have all seen people we recognise as being further ahead than us, more complete, more evolved, more themselves. What humanistic psychology says is that we could all continue to grow if we did not limit ourselves and sell ourselves short. All the methods described in the next pages are designed to enable us to take off our self-imposed limitations, and continue to grow into our full potential as human beings.

One more idea which is important in humanistic psychology is abundance motivation. Most other psychology says that our actions are basically motivated by deficiency – that is, a lack of something. We may lack food and look for it, or lack safety and look for it, or lack company and look for it. This is to treat human beings as if they were basically something like a thermostat, only acting when something moves them outside their proper limits. But human beings also have an achievement motivation, and a need for varied experience, and an enormous curiosity, which takes them out of this deficiency-oriented realm into an abundance-oriented world of experience. So when we seek to realise our potential, we are not repairing some deficiency, we are entering a world where being can sometimes be more important than having or doing.

Most of us normally think that if we have enough worldly goods, then we can do what we want to do, and then we can be happy. The sequence is HAVE – DO – BE. But what we in humanistic psychology say is that it is exactly the other way round. If we can be who we really are, we will find ourselves doing things which genuinely satisfy us and give us enjoyment, and then we shall have all we really want. The sequence for us is BE – DO – HAVE.

This begins to sound almost religious, and it is one of the characteristics of humanistic psychology, which distinguishes it very sharply from secular humanism, that it has a place for the spiritual.

Maslow always laid great stress on the importance of peak experiences and the experience of transcendence. A peak experience is one of those times, felt by many millions of people, when all the pretence and all the fear drops away, and we seem to be in touch with the whole universe. It is a timeless moment of intense feeling, which comes to some people when they see a sunrise, or a mountain, to some when they hear great music, to some when they look at a child, to some when they are having sex, and to some in a religious ceremony. It is technically known as casual extraverted mysticism (Horne 1978), and it is within the reach of all of us.

In humanistic psychology we are very interested in studying this kind of phenomenon, and seeing how in some cases it can change a person’s life. In fact, some of us got so interested in the whole area of the transpersonal – the more spiritual aspects of psychology – that a separate Journal of Transpersonal Psychology was set up and is now flourishing.

One interesting issue which arises here is the exact relationship between ordinary life, the process of development which we have been talking about, and the transpersonal. A good book which shows how all these things are linked is by Fadiman & Frager (1994). A look at Figure 1 may give some idea of the situation.

It can be seen that the first column deals with ordinary everyday life, and with the forms of therapy which simply try to restore people to that when they get sick or unhappy.
## A COMPARISON OF FOUR POSITIONS IN PERSONAL DEVELOPMENT

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### Definition
- I am defined by others
- I define who I am
- I am defined by the Other(s) defined
- I am not defined

### Motivation
- Need
- Choice
- Allowing
- Surrender

### Personal Goal
- Adjustment
- Self-Actualization
- Contacting
- Union

### Social Goal
- Socialization
- Liberation
- Extending
- Salvation

### Process
- Healing
- Ego-Building
- Development
- Ego-Extending
- Opening
- Ego-Reduction
- Enlightenment

### Great Exemplar
- Albert Ellis
- James Bugental
- Roberto Assagioli
- Shankara

### Ego
- Dominant
- Transformed
- Light
- Open

### Story Example
- Erickson
- May or Wheelis
- Naropa
- George Fox

### Traditional role of Helper
- Physician
- Growth
- Advanced
- Priest(ess)

- Analyst
- Facilitator
- Guide
- Sage

### Representative approaches
- Hospital treatment
- Chemotherapy
- Some psy-ana
- Directive
- Behaviour mod
- Cognitive-behavioural
- Some TA
- Crisis work
- REBT
- Brief therapy
- Solution based Cognitive

- Primal
- Gestalt therapy
- Some psy-ana
- Psychodrama
- Open encounter
- Bodywork
- Therapies
- Some TA
- Person-centred
- Co-counselling
- Regression
- Experiential

- Integration
- Some Jungians
- Some pagans
- Transpersonal
- Voice Dialogue
- Some Wicca or Pagan
- Magic
- Kabbalah
- Some astrology
- Some Tantra
- Shamanism
- Core process

- Psycho-synthesis
- Da Avalohsa
- Voice Dialogue
- Some Wicca or Pagan

- Mystical
- Buddhism
- Raja Yoga
- Taoism
- Monasticism
- Da Avalohsa
- Christian mysticism
- Christian mysticism

### Focus
- Individual and Group
- Group and Individual

- Supportive
- Community

- Ideal
- Community

### Representative names
- Freud
- Ellis
- LeBon
- Beck
- Eyre
- Skinner
- Lazarus
- Watzlawick
- Marinoff
- Haley
- Erickson
- Linehan
- Ivey

- Maslow
- Rogers
- Mahler
- Perls
- Stearles
- Laing
- Moreno
- Winnicot
- Lomas
- Bugental
- Hycner
- Bohart
- Satir

- Jung
- Hillman
- Starhawk
- Assagioli
- Gordon-Brown
- Mary Watkins
- Jean Houston
- Bolen
- Grof
- Boorstein
- Whitmore
- Field
- Fukuyama

- Eckhart
- Shanka
- Dante
- Mark Epstein
- Ram Dass
- A H Almaas
- Lao Tzu
- George Fox
- David Brazier
- Sheng-Yen
- Amy Mindell
- al-Ghazalli

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The second column is the heartland of humanistic psychology, and deals with a number of issues which are crucial to this practice. Most of the activities described in this booklet have to do with the second column, though many have some interest in the first and third columns as well.

The third column is the heartland of the transpersonal in some of its practical aspects – see the further sections on this.

The fourth column can also be used in counselling or psychotherapy, but is more rare because of requiring more dedication to reach.

So when we say that humanistic psychology is concerned with the whole person, we really do mean it in a very particular way. We have developed a number of direct and effective ways of working, most particularly in the ways suggested by the second column. We assume that people are whole, and we treat them as if they are whole, and we encourage them to act as if they are whole. And in the pages which follow, we shall see exactly how this works out in practice.

REFERENCES

1. Awareness of the body
Your body is you. It expresses your feelings, if you will let it. If you suppress your own body, you may be willing to suppress other people. In groups like this we often get rid of chairs and tables so that interaction may take place physically as well as verbally. (See also No.9)

2. The here and now
Talk about what you are aware of in this group at this moment. If you want to talk about the past, or about events outside the group, find ways of making them present to the group members. This can often be done by action or role-playing.

3. Feelings
Let reality have an emotional impact on you, especially the reality of the other group members. Let yourself feel various emotions - but if they are blocked, be aware of that too. Feel what it is like to experience whatever is happening at an emotional level.

4. Self-disclosure
Be open about your feelings or lack of them. Let people into your world. If you are anxious, let people know about it; if you are bored, it is OK to say so. Be as honest as you can bear to.

5. Confidentiality
Don’t talk about what is said or done in the group outside it.

6. Taking responsibility
Take responsibility for yourself - do what you want and need to do, not what you think the group wants you to do. If the leader suggests something, it is still your decision whether to go along with it. Be aware of what you are doing to other people by what you say and do: take responsibility for that. Be aware of the “I and thou” in each statement. You are not an impartial observer.

7. Risk taking
If you are torn between expressing something and not expressing it, try taking a risk. Doing the thing you are most afraid of is usually a good idea in this group. You can reduce the danger of hostile statements by saying them non-evaluatively: instead of saying “You are a cold person”, say “I feel frozen when you talk like that”. This is more likely to be true, and it makes you more real to the others. In a good group, people support risk-takers.

8. Safety
If at any point you are in danger of going beyond the limits of what you can take, use the code phrase STOP! I MEAN IT! and everything will stop immediately. No physical violence in the group. No physical sex.

9. Listening
Listening to others lets us in to their worlds. But listening is not just about words - it means being aware of expressions, gestures, body positions, breathing. Allow your intuition to work. Really be there with the other people in the group.

10. Bridging distances
As relationships in the group become clearer, there may be one or two members you feel very distant from, or want to be distant from. By expressing this, a new kind of relationship may begin to appear. Opposition and distance are just as likely to lead to growth as closeness and support, as long as the feelings are owned.

11. Distress
When someone in the group is distressed, encourage them to stay with that feeling until the distress is fully worked through, or turns into some other emotion. There is a “Red Cross nurse” in all of us who wants to stop people feeling distressed, and jumps in too soon. A person learns most by staying with the feeling, and going with it to its natural end, which is often a very good place.

12. Support and confrontation
It is good to support someone who is doing some self-disclosure, some risk taking, some bridging of distances. It is good to confront someone who is not being honest, who is avoiding all risk-taking, who is diverting energy away from the group’s real work. It is possible to do both these things with love and care. A good group is full of mutual support.

13. Avoidance
Don’t ask questions – make the statement which lies behind the question. Address people directly, saying “I” rather than “it” or “you”. Don’t say – “I feel” when you mean – “I think”. Ask yourself – “What am I avoiding at this moment?”

14. The saver
Don’t take any of these rules too seriously. Any set of rules can be used to put someone down - perhaps yourself. In a good group, you can be who you are, say what you mean, and not have to be some particular way.
INDIVIDUAL AND GROUP WORK

When humanistic psychology first came on the scene, the main emphasis was on group work to help in the process of self-understanding; but today there is more emphasis on individual work.

The advantage of a group is that you get a great deal of stimulation from the other people in the group. They are there to work on themselves, just as you are, and by seeing them do it you get more of an idea as to how to do it yourself. Also some of the issues they raise may touch you personally; one of the key findings of humanistic psychology is that the deeper and more personal is the material which comes out, the more universal it is, and the more it connects with other people in the group.

All humanistic groups are experiential, which means that they are based on experience. (One of the standard misprints is to put “experimental” instead, because the correct word is less familiar.) Nobody just sits back and listens, nobody just sits back and takes notes – all are participants. A group may have a designated leader, or it may be run on a self-help basis (Ernst & Goodison 1981). To give the flavour of a typical humanistic group, see the hints given in Figure 2.

A group tends to go on longer than an individual session – it may run for a two or three hour evening, or a six, eight or ten hour day, or a weekend, or five or ten days. Or it may be run as a marathon, with 20, 30 or 48 hours of continuous work (Shaffer & Galinsky 1989). This makes a group very intensive, because there is a continuous build-up of trust and confidence in the group as time goes on, which enables people to go deeper inside themselves and open up their most important blocks and hang-ups.

The advantage of work on a one-to-one basis, on the other hand, is that you have the time all to yourself to go into something in detail and work it through at your leisure, perhaps over a number of sessions (Brammer, Abrego & Shostrom 1993). By having someone who is there just for you, you can have much more choice over what to go into and how to go into it. If you have a crisis, it is ideal to work on it in a one-to-one way, without the distractions of a group. An individual session may last anything from a few minutes to several hours, but the most usual practice is for it to last for one hour. Sometimes this becomes 50 minutes, if the practitioner is heavily booked throughout the day and needs ten minutes between sessions. Or it can be 1_ hours or 2 hours if working with primal or transpersonal material (Rowan 1998).

Normally you would sign up for one weekend at a time with group work, or for a limited series (usually six to ten) of evening groups. But with individual work, because of its slower pace, it is more usual to leave it open-ended, and to arrive at a mutually agreed time to stop. It is realistic to think in terms of a commitment to individual work of one or two years (depending on whether the sessions are once a week or twice a week) before getting too impatient about it. Something which took a long time to build up may often take a long time to dismantle. Also sometimes things get worse before they get better, because you are uncovering things you have covered up for what seemed at the time to be good reasons. But most people seem to come to the conclusion that it is worth it, because they come out at the other end feeling much better about themselves and their relationships.

It is a very effective practice to use group work for shaking loose a lot of material, and individual work for working through it more thoroughly. There can be an analogy here with mining for valuable ore. But there will be variations on this depending on which specific approach is taken.
It cannot be emphasised enough that the time taken is very variable, and depends in part on what is being worked on. If there is a crisis, this can often be got through quite successfully in three months or so. If there is a persistent symptom, but with an obvious cause, this too can usually be dealt with quite quickly. But for the kind of change of total character or personality which in many cases is needed, a process is involved which may take ten years or so to complete (probably not all with the same person or group). Life-changing does not come easy or cheap.

Sometimes there is a two-phase process, where you come to a therapist with a problem which seems quite straightforward. You get somewhere with the immediate problem in a reasonable stretch of time, but in the process discover other things about yourself which you had not suspected. In recent years, for example, many people have discovered that they were sexually abused in childhood. These were not conscious memories, because they had been buried in the recesses of the mind as being too horrible. But in the process of opening up in therapy, where a lot of trust is involved in the best cases, these things have come to the surface. These deeper problems may then need to be worked through on their own account. This will be phase two. And this will obviously take longer again. Self-help can also be done on a one-to-one basis (Gendlin 1981).

James Bugental (1987), the first president of the Association for Humanistic Psychology, and a warm and human psychotherapist, used to say that therapy that intends being life-changing is a demanding undertaking, expensive in terms of time, intrusion upon ordinary life, emotional energy and money. It therefore involves commitment to a degree which is often not understood at first by the person who comes for help. Most people underestimate the amount of time and energy they have to commit to the process, if they want to pursue the matter to its end. Many humanistic therapists do not believe in the unconscious, but equally many do, for the reasons which Grof (1985) explains. Many humanistic therapists use intuition a great deal (Mindell 1985).

This does not mean, incidentally, that the whole job has to be done with just one therapist. It is often a very good idea to spend some time with a male therapist and some time with a female therapist. The two experiences are complementary and may be better than either alone.

It has to be said that all therapy is open to abuse, particularly by enthusiastic but untrained people, but also by experienced people who should know better. The safeguard against this is to make sure that the therapist belongs to an organization which has a complaints procedure should anything go wrong.

Work can also be done with children, and an inspiring book on this is the one by Virginia Axline (1971).

REFERENCES

COUPLE THERAPY OR COUNSELLING

Sometimes it is best for a couple to come together, rather than separately, for counselling or therapy. This will particularly be the case where one partner blames the other for his or her problems. The couple may be married or unmarried, homosexual or heterosexual, and may have been together for a few months or many years. There may be one therapist or two co-therapists (Greenberg & Johnson 1988).

Couple counselling tends to focus on the area of communication; what do the partners communicate, and how do they communicate it? Often the problem is simply lack of communication – the partners don’t know how to listen to each other, and sometimes don’t even know how to talk to each other (Button 1985). So quite often it is a matter of teaching the skills of communication.

Between men and women, there are often quite specific mistakes which each gender makes about the other, and these have been much studied in recent years. Men, for example, often want to solve problems as quickly as possible, while women want to explore them from all angles. Both of these approaches, of course, are appropriate at different times, and it is a pity to get locked in to just one type of response.

But when couples do communicate, it is often in ways which produce the opposite effect from that intended (Gray 1992). He tells her how to be a better person; she hears it as a put-down. She tells him how to improve; he hears it as an attack. Once a fight starts, it is often the case that the parties don’t fight fair, and they can be taught the skills of fair fighting (Hough 1991). So this is one level, and surprisingly much can be achieved simply by dealing with these superficial matters.

The imagination is very powerful, and it is always worth looking at the question of what each partner imagines about the other. What is the visual or other image which comes to mind as they look at the partner? It is often the case that the person is relating to this image, and not to the real partner at all (Mearns & Dryden 1990).

Emotional issues are also very important, and may come out through a more childish part of each person (Stone & Winkelman 1989). If each person has an inner child who needs to be looked after from time to time, that works fine if partners take it in turns. The trouble comes when both inner children need looking after at the same time: neither of them can get what they need from the other. Once this is understood, however, something can be done about this situation. There are certain stages that a marriage (or other permanent relationship) tend to go through (Campbell 1980).

At a deeper level, we may start looking for the more hidden questions. It may turn out that the partner has all the necessary skills to communicate well, but still doesn’t do it. They may have quite positive and appropriate images of the partner. But it is as if there were a compulsion to get it wrong. This very often has to do with the question of control (Scher et al 1987). Here it may be best to move to some individual sessions with the individual concerned, to find out where this compulsion comes from. Now that it has come out so clearly as a problem, the person may be willing to work on it. This can be a political question as well as an individual one, and some political awareness is important here for the therapist. It is important not to reinforce stereotypes in an unaware fashion.

Sexual issues may of course be important, though it is often the case that these are a
symptom rather than a cause of the couple’s problems. Once there is clear communication between
the partners, the sexual problems may be quite easy to solve. It is possible, in cases where difficulties
still remain, to give exercises and homework which can deal with them quite quickly. Some
humanistic practitioners do this themselves, while others refer couples to specialist sex therapists.

It is no function of the couple counsellor to keep the couple together at all costs. A good
ending to the relationship may be just as valuable as a good continuation of it (Schaeff 1986). Either
is better than a bad continuation. There are many ways of working with couples (Chasin, Grunebaum
& Herzig 1990). Of course, in some cases there will be children to complicate the issue of separation.
In such cases the humanistic approach is to involve the children if at all possible, so that they can
express their own point of view and be heard. At this point it turns into one form of family therapy.

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FAMILY THERAPY OR COUNSELLING

The basic point here is that problems in families often arise because of the way the whole family
works. People are pushed into family roles which may or may not have much to do with them as
individuals – for example, one person may be a scapegoat, one person may be the bright one, one
may be the sick one, and so on. It would be ineffectual in such cases to take, say, the sick one out
of the family and treat that person in isolation, because as soon as they got back into the family the
same pressures would operate to push them back into their role. These pressures may often be very
strong and very hard to resist.

We came across one example recently where four therapists were treating four family
members quite independently. This is quite obviously a case where family therapy would be more
economical and more efficient.

In family therapy, the whole family comes in at the same time, and there may be one
therapist or two co-therapists. Again the main emphasis will be on communication, and almost
always there are secrets to be brought out, and shown to be innocuous. And again the question of
conflict resolution will be important.
More than one generation may be involved in some problems, and it is not unusual for grandparents to be brought into the picture, and also aunts and uncles. In some cases this can get very complex indeed.

In the humanistic approach to family work, it is thought to be very important for the therapist to work in an authentic way, treating the family members as subjects rather than objects. This contrasts with some other approaches to family work, which see the family as an almost mechanical system, where one ingenious adjustment, made perhaps without the knowledge or understanding of the family members, can make the system work normally. So we do not deceive people or play tricks on them or say the opposite of what we really mean. A good discussion is to be found in Eddy Street (2003).

Some of the greatest family therapists have been humanistic in orientation, and Virginia Satir (1988) has left behind her a flourishing school of therapists trained by her (Satir & Baldwin 1983). She has also left materials on how to teach her approach (Schwab et al 1989). Walter Kempler (1973) has also made an important contribution in the humanistic approach to family therapy.

Occasionally we may use an intensive marathon approach, where the family is kept together with a pair of co-therapists for a whole weekend. The family experiences the actual stress of mutual confrontation and works through it with the help of the therapy team. The group sessions are supplemented with individual sessions. On some occasions it has been known for the therapists to bring their own families to these intensive weekends to add to the naturalness of the human interactions, but this is rare rather than common.

One of the great problems of family therapy is the cost, in every sense, of bringing the whole family together and working with it. For this reason family therapy tends to be brief and intensive, rather than open-ended and lengthy. But it is important for family therapists not to get so carried away by the importance of brevity that they cease to treat the family members as human beings. As with couples, it is important to have some political awareness, and to notice the power issues which may lurk behind seemingly rational actions (Perelberg & Miller 1990). The reinforcement of stereotypes has to be avoided.

REFERENCES
THE PERSON-CENTRED APPROACH

This is the approach developed by Carl Rogers (Thorne 1992), and is sometimes for that reason called Rogerian counselling or therapy, although Rogers himself never approved of that title. The best book on his work is Barrett-Lennard (1998). The classic compilation of his work is of course the Carl Rogers Reader edited by Kirschenbaum and Henderson (1990), and the companion volume of dialogues with famous people is equally good. What it says is that if we approach another person in a certain way, we can enable them to grow and develop and work through any problems they may have. And the suggestion is really that any approach which is genuinely going to help people must involve working in that same way. Well, what is this way? It entails three qualities (Rogers postulated six, but these three are the most often mentioned).

The first quality is empathy (Haugh & Merry 2001). Many people believe that this is the single quality which is most important in all forms of therapeutic listening. It means getting inside the world of the person who comes for therapy (usually called the client, though some people not in this group prefer other words such as patient or consulter) so that that person feels accepted and understood. Two things are important about this: (1) that the empathy be accurate, and (2) that the empathy be made known to the client. Both of these are learnable skills, and they do make a huge difference to the relationship between client and counsellor or therapist.

The second quality is genuineness (Wyatt 2001). If empathy is about listening to the client, genuineness is about listening to myself – really tuning in to myself and being aware of all that is going on inside myself. It means being open to my own experience, not shutting off any of it. And again it means letting this out in such a way that the client can get the benefit of it. Genuineness is harder than empathy because it implies a lot of self-knowledge, which can really only be obtained by going through one’s own therapy in quite a full and deep way. It is only a fully-functioning person (Rogers’ word for the person who has completed at least the major part of their therapy) who can be totally genuine.

The third quality is non-possessive warmth (Bozarth & Wilkins 2001). It means that the client can feel received in a human way, which is not threatening. In such an atmosphere trust can develop, and the person can feel able to open up to their own experiences and their own feelings. It may be noticed here that these three qualities are really what we would hope for from any human being. And anyone who would not be capable of exhibiting these qualities would not be much of a human being. So there is a lot in this approach about learning how to be a human being. It is one of the paradoxical and exciting things about the humanistic approach generally that it assumes that everyone is capable of being fully human (Rogers & Stevens 1967).

The very thorough book from Farber et al (1996) goes through a number of Rogers’ recorded interviews with clients and makes comments on them.

In a therapeutic situation where these qualities are operating, Rogers found, clients go through a sequence of stages which more and more closely approach being fully functioning persons, able to take charge of their own lives and really be themselves.

Rogers later extended his work to basic encounter groups (small groups where the same principles operate), to organisational work on several different levels (for example, working with a class in school, with the school itself, and with the whole school district), and to work with cross-cultural groups to improve international understanding. He saw his work as having political
implications: for him personal power and political power were closely connected.

Since his death some very interesting material has come out from Mearns & Dryden (1988, 2000), adding two new ideas – working at relational depth, and configurations of self.

An important recent development is the use of pre-therapy. This an approach which can be used with people who otherwise might not be considered suitable for psychotherapy (Prouty, Van Werde & Pörtner 2002) as being ‘contact impaired’.

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This is the site of his daughter Natalie, which has details of the CD and also links to other Carl Rogers sites with archives.
www.oac.cdlib.org/findaid/ark:/13030/tf2f59n977
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Plenty of links to person–centred material.
www.bapca.org.uk
Includes details of the Association, the Journal (Person–Centred Practice) and conferences.
www.adpca.org/
The international association. Conferences.
www.pce–world.org/
The world association for person–centred and experiential psychotherapy. Produces a journal. The next conference is in 2006.

THE EXPERIENTIAL APPROACH

Experiential therapy is a relative newcomer to the humanistic field, even though its roots go well back into the 1970s. It was quite recently that the eye-opening handbook came out (Greenberg et al 1998), which really put it on the map in a big way.

It consists of twenty chapters by twenty-seven authors, from five countries. They come from gestalt, psychodrama, person-centred work, experiential psychotherapy, focusing, existential analysis – the whole gamut of humanistic work. Indeed, it seems at times as if the word ‘experiential’ is being used as a kind of code-word for ‘humanistic’, in the same sort of way that ‘psychodynamic’ is used as a code-word for ‘psychoanalytic’. But this is a new kind of ‘humanistic’, and so it makes sense to have a new word for it. There is a lot of emphasis on the relationship in therapy. There is an awareness of constructivism. The idea of the ‘real self’ is questioned. Words like ‘empathy’ are reexamined and redefined – there is a whole chapter on this.

The client is always seen as the active agent in the process of therapy. Art Bohart and Karen Tallman have an excellent chapter on this. They speak of therapy as ‘Dialoguing with another creative intelligence’ (p.197). Al Mahrer, who of course has been developing his own version over the years (Mahrer 1996), provides another of his clear and hard-hitting chapters, this time on ‘How can impressive in-session changes become impressive post-session changes?’

So far so predictable, perhaps. This is the humanistic approach we know and love, give or take a few modifications. But now comes a series of chapters which seriously challenge the usual humanistic position. The titles tell you: ‘Process-experiential therapy of depression’; ‘Process-experiential therapy for post-traumatic stress difficulties’; ‘Experiential psychotherapy of the anxiety disorders’; ‘Goal-oriented client-centred psychotherapy of psychosomatic disorders’; ‘Experiential psychodrama with sexual trauma’; ‘The treatment of borderline personality disorder’; ‘A client-centred approach to therapeutic work with dissociated and fragile process’; ‘Experiential approaches to psychotic experience’; ‘Psychopathology according to the differential incongruence model’; and ‘Diagnosing in the here and now: A gestalt therapy aproach.’ In other words, these people are biting the bullet and using diagnostic labels so that they can communicate better with psychiatrists and other professionals. This was a great shock for me, because I have long argued against diagnosis (or assessment, as it is now more usually called) on the grounds that the therapist is then likely to treat the diagnosis rather than the person. I have in fact argued this at length in Chapter 2 of my book The Reality Game. So I read these chapters very carefully. And what I found was that they had miraculously managed to square the circle and embrace both humanistic values and principles and the medical model of diagnosis. Diagnosis, instead of being done once at the beginning of the treatment, is being done on the hoof or on the wing, over and over again. This was all new stuff for me, and I found it enthralling.

These people write much more precisely, much more carefully, than anyone I have come across before in the humanistic world. They have then been able to think about difficult questions like what is the difference between a depressed person and an anxious person? And they have come
up with answers. By doing so they have been able to go further, and make real arguments for the proposal that the humanistic approaches to therapy are good and effective not only for neurotic problems, but also for borderline and psychotic distress.

Here is a new breed. These are people who are not afraid to look at patterns and constellations within people, and describe them in detail. As the final chapter states: “This type of process-sensitive approach provides a process-diagnostic and process-directive form of treatment that will become the hallmark of a modern experiential psychotherapeutic methodology. In this approach the therapist uses process diagnosis as a key tool and is seen as an expert not on what a client experiences but on how to differentially facilitate optimal client processes at particular times.” (p.456) These people want to know what they are doing, and why they are doing it, in great detail. They speak much less about intuition, about emotional feeling, about the whole. They want to use the whole gamut of the humanistic instruments, not as serving a single purpose, the same for all clients, but in a differential way: this is not the language we are used to. In a way it is shocking. But I do not see how any humanistic practitioner could not be interested in it.

Another approach which has come forward more in recent years, and is also very remarkable, is Focusing (Gendlin 1996). This used to be rather a specialised non-mainstream speciality, but now it is taking its place as the central feature of an approach to therapy which is very close to the experiential methods already described. As Friedman (2000) has shown, it can be integrated with other humanistic and experiential approaches in creative ways which take the whole are to therapy forward. And there have been several conferences in recent years where the client-centred approach has joined with the experiential approach and with focusing to make a strong new surge in the humanistic field (Lietaer et al 1990).

To me it is exciting beyond measure. It is not only interesting at the level of practice, it is challenging at the level of political and economic realities. There is a lot of politics in psychotherapy, often denied by the idealist. We do live in the marketplace. We do compete. And the vision of this book, and certainly one that interests me, is that we can have a tough humanistic psychotherapy fit to hold its own and take on all comers.

I want to end with a long quote from the very end of the last chapter of the Handbook, because it sums up this whole enterprise in what I find an inspiring way: “Finally, integration of various approaches under an umbrella identity of experiential therapy will be necessary to create a new third force. This will include the major approaches identified here, client-centred, existential, and Gestalt, and other experiential approaches such as focusing-oriented therapy, the body therapies, bioenergetics, feeling-expressive therapy, feminist therapy, logotherapy, psychodrama, and re-evaluation therapy. This integrated force will then be strong enough to stand alongside cognitive approaches as a recognized alternative... Until the time of an integrated approach to the treatment of psychological problems has been developed, experiential therapists need a strong identity based on the study of good practice. We have attempted, in this book, to lay the groundwork for this.” (p.465)

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GESTALT THERAPY

One of the most interesting approaches was introduced by Fritz Perls (1969). It was his workshops which first really put Esalen on the map. The Esalen Institute was the world’s first growth centre, and people came to it from all over the world.

What Perls did was to make everything very immediate. He was always emphasising the here and now. People would start telling him about their lives or their problems and he would stop them, saying – “Do you hear the quality of your voice? Can you hear the fear in it?” – or – “What is your right foot doing? What would it say to you, if it could talk?” This threw people out of their familiar story, their familiar mood, their favourite ways of engaging with other people, and forced them to attend to what was going on with them in the present.

With Perls, awareness was the key to everything. He would say that better than trying to change something, the thing to do was simply to be aware of it – fully aware, deeply aware – and with that awareness the thing could change of itself, if that’s what was needed.

He would not allow people in his workshops to talk about other people not in the room. He dismissed that as gossip and avoidance. You would have to talk to the other person, as if they were here and now in the room (Clarkson 1989). What this does is to raise the emotional intensity of whatever you are saying considerably: many people now recognise the importance of this (Zinker 1978).

He insisted that people took responsibility for all their actions. If someone had a pain in the neck, he would get the person to say “I am giving myself a pain in the neck” and then go on to get the person to say how, exactly how, they were giving themselves that pain. Originally the theory was worked out in serious detail (Perls et al 1951), but later Perls became much more interested in demonstrating his work and commenting on what happened (Perls. So most of his later work was one-to-one therapy conducted within a group.

Sometimes in this way he would discover a split in the person – one part gives the pain, the other part receives it. This conflict might take a number of forms. Quite often it takes the form of a top dog trying to dominate an underdog: the top dog manipulating with threats, the underdog manipulating with whining and avoidance. Working through this sort of conflict and achieving some more useful integration can be extremely valuable and therapeutic (Polster & Polster 1974).

This is all based on an existential philosophy which says that life is a series of choices. We are responsible for all the choices we made, and we experience the results of our choices. I often feel that many people talk about existential therapy, but Perls is the only one who actually shows us how to do it.

During the course of gestalt therapy, whether in a group workshop or in one-to-one work, the client may experience catharsis, followed by an amazing feeling of getting in touch with his or her real self – the self as opposed to the self-image. This may give us what Perls calls the “mini-Satori” – a peak experience which is essentially mystical in nature. Perls died in 1970 but he was one of the most influential leaders in the whole field. His life is fascinating, and can be looked at from a number of angles (Gaines 1979), and in different ways (Clarkson & Mackewn (1993).

Since he died gestalt therapy has continued to develop, particularly in the area of one-to-one work not carried out in groups (Smith 1977). Some of the younger people are now quite critical of Perls, regarding him as too intrusive and too concerned with immediate results (Yontef 1993). They are
now adopting a more long-term perspective which is much less concerned with catharsis and more concerned with the whole contact cycle.

The contact cycle is an idea which has long been a part of the gestalt approach, but has been pushed into a much more important position recently (Korb et al 1989). The idea is that all experience of anything we want or need goes through a sequence of stages: (1) We are at rest, and our field of consciousness is undifferentiated; (2) A need or want emerges (which could be physical, psychological or spiritual). We may or may not have to clarify exactly what this need is before proceeding. Once the need is clear, this arouses us and points us towards the sources of possible need satisfaction; (3) Our energy has now been mobilized, and we scan the field for possible sources of satisfaction. Depending on the need, this might be a brief process or might require the making of enquiries of various kinds; (4) We choose one, under whatever constraints may be operating, and move towards it to get it; (5) We make contact with the object of choice, and experience it; (6) We judge it to be suitable or unsuitable, and either continue with it or go back to (3) for further scanning; (7) We experience satisfaction; (8) We withdraw, and our energy now goes inwards, fully digesting the experience. We are now ready for a new cycle to begin.

The point made by gestalt therapy is that something can go wrong with each of these stages. (1) Some people can never reach the point of rest. (2) Some people are not aware of their needs. (3) Some people cannot mobilize their energy. (4) Some people cannot make a choice between alternatives. (5) Some people cannot fully experience anything. (6) Some people cannot discriminate between what is good for them and what is not. (7) Some people cannot experience satisfaction. (8) Some people cannot withdraw. So each of these points on the cycle suggests a possible problem area, and by understanding the cycle we can understand better exactly what the problem is.

Some interesting scholarly work is now appearing, as for example the worthwhile book by Ulrich Sonneman (1999) which links Gestalt therapy to phenomenological psychology and existential analysis. The Gestalt Journal Press is bringing out various classics, such as Perls’ *Ego, hunger and aggression* which had been out of print for some years.

The most recent development is the work of Richard Hycner (1993) and also with Lynne Jacobs (1995) on what they call a dialogical psychotherapy. This is a fresh approach to Gestalt, which is willing to talk about spirituality as well as existentialism. Their work breathes the spirit of humanistic psychology better than most.

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GESTALT ON THE WEB

www.gestalt.org
A general site, with a great deal of information on it, including many classics.

www.aagt.org
An international organization.

www.gestalttherapy.org
The Pacific Gestalt Institute website, featuring Gary Yontef.

www.britishgestaltjournal.com
The British website.

www.gestaltcleveland.org
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www.gestaltinorganisations.com
A Gestalt approach to developing organizations through people.

www.edinburgh-gestalt-institute.co.uk
Well established institute.

www.surrey.ac.uk/Education/gestalt
University of Surrey department specialising in Gestalt.

www.g-gei.org
Gestalt Global Corporation. Particularly interested in Gestalt and spirituality.

www.gestaltpsychotherapie.de/jacobs1.pdf
Marvellous essay by Lynne Jacobs on the question of dialogue in therapy – lots of references to Martin Buber.

ENCOUNTER

The word ‘encounter’ is a term from existentialist philosophy, and simply means a real meeting between people, where each treats the other as a full human being. The aim of an encounter group is to make it possible for people to treat each other in that direct and undefended way. For that reason it has sometimes been called the game of no game. And it explicitly suggests that the encounter with one’s own real self is just as important as the encounter with other people (Wibberley 1988).

Historically there have been three quite different versions of the encounter group, and this has made for confusion. The simplest form comes from Carl Rogers (1970), and he calls it “basic encounter”. Here people sit in a circle, usually on chairs, and interact almost entirely at a conscious verbal level. The role of the leader is simply to facilitate what is going on, to participate as a full human being, and to encourage people to be more honest and more self-disclosing. The leader sets up the same three conditions we noted earlier – empathy, genuineness and non-possessive warmth.

The main form of encounter which is most frequently used, however, comes from Will
Schutz (1973, 1981, 1989), and he calls it “open encounter”. Here people also sit in a circle, but usually on cushions, because furniture gets in the way of physical action. There is much more emphasis on the body, and on energy. The basic rule for the leader is to go where the energy is. If the leader sees that some physical action would enable the person to go deeper into an experience, he or she will suggest such an action. So there is a great deal of movement in an open encounter group. In years gone by, an encounter leader might start off the group by actually suggesting some exercises to raise some issues and get the energy flowing, but this seems to be less common today.

The rules outlined earlier (Figure 2) are essentially the same as for encounter groups, and if you should go to an encounter group, this will provide all the hints you need to start.

Today there is an event called a microlab, also pioneered by Schutz, which consists entirely of a series of experiential exercises, but this should never be confused with an encounter group.

So an encounter group is an intense and unpredictable affair, where the leader is very active in suggesting ways of pursuing a person’s problem, using techniques taken from gestalt, psychodrama, primal, psychosynthesis, healing, bioenergetics and anything else which may be useful. Sometimes the group is extended to last for two days, or a weekend, and this is called a marathon group (Mintz 1972).

The third form of encounter is much more specialised. It was developed by Chuck Dederich, and called “Synanon encounter”. Here the whole group turn on one member and make him or her the target of attack. This can be a very useful approach in its original setting, which was a residential hostel for ex drug-addicts (or substance-abusers, as they are called nowadays). Many of these people are very withdrawn and shut-off and the Synanon approach can winkle them out and get them going. And the residential setting means that any adverse reactions on their part can be taken care of and treated properly, with a lot of care and love. Synanon itself unfortunately degenerated into a cult, but a similar approach was used very successfully at the Delancey Street Foundation in San Francisco (Hampden-Turner 1977). When used outside such a setting, however, this method is less effective and may actually be harmful, by leading to a lot of dropouts from the group, who are then not followed up. It can also be quite abusive, and we are more sensitive to this issue than people were in the 1960s and 1970s.

So it is open encounter which is the one you are most likely to come across in practice (Shaffer & Galinsky 1989). And in a way it is very central to the whole humanistic approach. It is very flexible, and can move in many directions, depending on the group’s needs. It can work on a conscious level, or can go deeply into unconscious material (Rowan 1992). Where there are two co-leaders of opposite sex, as often happens, it is very common for Oedipal material to emerge, for example.

As with most other of the humanistic approaches, the encounter group does not focus so much upon the group as a group, but more on individual work within the group. So at one time the focus will be on one person, at another time on another person, and the leader will usually continue to work with the one person until the particular point at issue is resolved in some way. The rest of the group will participate vicariously, following the rule that the deeper a person goes into his or her individual experience, the more universal will be the material which emerges. Members of the group may also be brought in to play roles helpful to the protagonist, or may speak or act spontaneously in ways which express their own response to what is going on.

Encounter groups are very good for working through interpersonal issues such as shyness, talkativeness, inability to express anger, difficulties in handling closeness, not knowing what to say to people and all that kind of thing, because the leader can encourage very direct confrontation on such matters.

It is not possible to have a leaderless encounter group, because of the very central and demanding role of the leader, but it is possible to have an encounter group where the leadership
shifts from one person to another, either spontaneously or by design.

Because of its emphasis on directness and openness ("say what you mean and mean what you say") the encounter group quite often leads to experiences of getting in touch with the real self, which we saw before tend to be ecstatic. This is why Schutz’s own groups were often called “joy groups”. Unfortunately, some leaders have occasionally tried to go direct for joy, by emphasising peace and love all the time. This does not work, because the joy has to be real spontaneous joy if it is to be genuinely experienced at all. We are not in the peace and love game, we are in the reality game; and if we do justice to the reality and the real self, joy will come in due course, in its own way.

This also applies to spiritual experience in the group. It is not uncommon for people in encounter groups to have deep spiritual experiences, which show them that the boundaries of time, space and the self which they have taken for granted are questionable. But to aim deliberately at giving people such experiences is not wise. The basic value in an encounter group is truth, truth to one’s own experience. Anything which interferes with this is less good in this context and is not real encounter.

REFERENCES


CO-COUNSELLING

Co-Counselling is basically a very simple idea, which has developed into a world-wide movement with many separate organisations, all with rather similar rules. The basic idea of it is that you and I go on a brief course to learn the approach. Then we meet regularly, and share the time equally between us; for half the time I am the client and you are the counsellor, and for the other half you are the client and I am the counsellor (Evison & Horobin 1983).

What we learn on the course is some very simple and non-confusing theory, and a great deal of practice in how to do it. There are very few techniques to be learned – repetition, contradiction and role-playing by the counsellor are the main ones – and most of the emphasis is laid on the balance of attention. The counsellor gives free attention to the client, and the client is encouraged to pay equal attention to the material he or she wants to go into during the session, and the here and now of interaction with the counsellor. If the client goes too deeply down into distress, the counsellor will lightly encourage a little more attention to the present time and place. It is regarded
as very important to validate the client.

The emphasis is all on lightness and encouragement, because the approach is specifically designed to be used safely by people with no other training. It is considered very important not to do anything harmful. So the main instruction which is urged all the time is “the client is in charge”. It is the client who decides what material to work on, how deeply to go into it, and when to stop. It is the client who states the contract for each session, instructing the counsellor to say nothing, to intervene minimally, to intervene upon request, to intervene at discretion with the established techniques, or to intervene at discretion with whatever else the counsellor may know.

The identity of the counsellor is not supposed to matter. All the training emphasises that the identity of the partner is not important, and that any co-counsellor can work with any other co-counsellor. This is to minimise the tangles which people can get into over questions like transference and counter-transference (repetition of childhood relationships in the session itself), which are felt to be a nuisance rather than a help. Also for this reason co-counsellors are discouraged from meeting socially, and from discussing their sessions afterwards. It has been found by hard and bitter practice that it is best to keep co-counselling partners as co-counselling partners only.

Co-counselling was invented by Harvey Jackins (1965), and the Re-evaluation Counselling Communities are still controlled by him, but in Britain the main organisation is Co-counselling International, originally led by John Heron in a breakaway movement (Heron 1974). The latter organisation has far more connection with the rest of humanistic psychology, while the BC communities remain very isolated and disconnected (Kauffman & New 2004). This is a pity, as the RC stream has been very good in recognising the important political implications of co-counselling, and its particular relevance to groups such as people who are physically challenged, teachers, women, people from ethnic minorities, men and so on, issuing magazines especially addressed to them. See the website at www.rc.org. For a complete list of publications about Re-evaluation Counselling, see www.rationalisland.com.

There are other schools of co-counselling, such as the Barefoot Psychoanalyst (Southgate & Randall 1989).

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PSYCHODRAMA AND OTHER DRAMA APPROACHES

There are three approaches here to be considered: psychodrama, dramatherapy and theatre games. Of these, psychodrama is the most important for a humanistic point of view.

Psychodrama was developed by Jacob Moreno in Vienna during the 1920s. Moreno came to America in 1925, ahead of the main rush, and set up a psychodrama school in New York. When the great development of group work in humanistic psychology came along in the 1960s, it lit upon psychodrama as one of the main means of carrying out its aims. From being ignored and even ridiculed for much of his life, Moreno saw his work taken up and used more than ever before. But he died in 1974 at the age of 85, too soon to see the further expansion which took place in the 1970s (Marineau 1989).

In psychodrama you take a life situation which is loaded with feeling for you – a row with the boss, being ill-treated as a child, a problem with a partner, anything at all – and act it out, using people from the group as characters in your play (Badaines 1988). The group leader is called a director, and facilitates the action by suggesting ways of making it more direct and intense (Blatner & Blatner 1988). The director will set up the scene in a concrete way (“so the door is over here, the window is here, and there is a table in the middle…”) to make the scene as evocative as possible.

After the scene has been going along for a while, the director may suggest role reversal; that is, the person who has initiated the piece of work (the protagonist) changes places with the person who was being talked to. This is sometimes quite revelatory in itself (Karp et al 1998).

Something else that may happen is that a member of the group may feel that the protagonist is not saying what they really mean. The group member may then go up behind the protagonist and talk on his or her behalf. The protagonist, if agreeing that that is the real thought, repeats it; or has the option of saying – “No, that’s not right”.

There are over 200 different techniques which may be used in psychodrama (Holmes et al 1994), and it has often been remarked that anyone who wants to make a name by inventing new group techniques runs up against the Moreno problem – that Moreno probably invented it first.

Psychodrama is one of the best-developed group methods in humanistic psychology, and it has training courses, certification and all the other features of mature organization. It is virtually impossible to go to a psychodrama group and not learn something useful (Holmes & Karp 1991).

In a psychodrama group, the individual piece of work carries on until some resolution, often of a cathartic kind, is carried out. The other participants are asked about their reactions to what has been happening, and often someone whose feelings have been stirred up will step forward and do their own piece of work (Wilkins 1999).

Often there is a definite shape to each episode, such that there is a period of entry and slow build-up, followed by a rapid rise of energy and cathartic resolution, and then a period of digestion and relaxation. This involves the sharing, an episode where group member share their individual reactions and responses to what has occurred (Moreno et al 2000). Psychodrama is a very free-flowing discipline, where the director has to be very active throughout. It makes quite heavy demands upon all the participants to be active and involved.

In drama therapy the same is true, but here the emphasis is more on relationships within
the group, rather than on individual experiences outside the group. This means that the group becomes very much a unity as time goes on.

The group’s activities are relatively unstructured, and each person’s interpersonal style emerges in relation to the stimulation of others in the group. The therapist’s role is to help the group develop ways of examining and dealing with group problems as they arise (Jennings 1988). The individual’s recurring patterns of behaviour emerge in the role playing, and the therapist can help him or her to become more aware of these patterns, and then to experiment with changing them. Props and costumes may be used to make the action more vivid and direct.

Finally, in theatre games we use many methods originally developed in the training of actors, by people such as Anna Halprin and Viola Spolin, for therapeutic purposes. Often they are excellent methods of stirring up certain emotional issues and enabling attention to be paid to them. So for example we might say that the relationship of master and slave is very relevant to life in various ways. Two people are assigned to the roles, and then they play out their scene in their own way. At the end, they say what they have learned, and other people in the group give their responses.

There are thousands of variations upon this general approach – setting roles, carrying them out and seeing what happens – and this means that theatre games are a very flexible way of working (Dayton 1994). They can be combined with encounter or psychodrama in many different ways. They can be extremely basic – “Look in to someone else’s eyes for ten minutes” – or extremely complicated – “managers over here, workers over there, government over there and shareholders in the other corner.”

But when it comes to going deeply into just one thing, where one person can get some resolution to a deep-seated problem, we have to come back to psychodrama. In psychodrama we have all the flexibility of theatre games, all the group quality (what Moreno called ‘tele’) of drama therapy and in addition the ability to push right through into unconscious material if that is what the person needs. We all have to acknowledge the enormous contribution which Moreno made to the active and adventurous ways of working which we like so much in humanistic psychology.

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PSYCHODRAMA ON THE WEB
psychodrama.org
This is the main site, with links to many organizations. Note no www.
www.psychodrama.org.uk
The British Psychodrama Association. Conferences. Research references. Summer school. Also found at www.zambula.demon.co.uk

www.asgpp.org/pdrama1.htm

www.blatner.com/adam

Adam Blatner’s site, with good material from him and others. He used to live in this country, named Howard, but moved to Australia and changed his name.

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TRANSACTIONAL ANALYSIS

There is a real question as to whether Transactional Analysis (TA) is part of humanistic psychology or not (Berne 1961). The truth of the matter seems to be that some of it is, and some of it is not. So it is a kind of borderline case, and for that very reason can teach us something about how the borders are drawn between humanistic psychology and other approaches.

In my own experience I have found the books interesting and rewarding (Berne 1964, Berne 1966, Berne 1972), and have read all of Eric Berne’s own work, in addition to papers, chapters and articles written by other people. But I have also been to about six TA workshops and seen about six TA training films, and these I have found a big let-down and quite feeble.

Many people experience a feeling of distaste about TA because of the brashness and Americanism of the whole thing – the language and presentation is often quite offputting.

Eric Berne never contributed to the Journal of Humanistic Psychology in all the years of its existence up to his death. Nor has there been a paper about TA in thirty years, so far as I can discover from the titles given. So there is a question mark in this respect on the issue of whether TA is humanistic or not.

Roger Kreitman, in an article on TA which appeared in Self & Society, says this:

Eric Berne went to some trouble to describe the relationship of TA to other psychotherapy systems – see Principles of Group Treatment for a full discussion. There are clear links, for example, with psychoanalysis, existential therapy and behaviourism. Furthermore, TA can be combined with any rational form of therapy if so desired.

So here again we have this sense that TA spreads considerably beyond the limits of humanistic psychology. It has always been held that humanistic psychology is not psychoanalysis, on the one side, and not behaviourism, on the other.

Then there is another question: is TA a form of psychotherapy at all? J G Allen (1980) says: “TA is a theory of personality, not a method of treatment... the comprehensiveness and broad applicability of TA concepts allow for their integration into a wide range of therapeutic approaches and styles.” Similarly, Dusay & Dusay (1979) say “TA... is a complete theory of personality”. They make links with many different approaches, some of them humanistic, some of them not. I am not trying to do a complete rundown of the literature, but simply to say that there is some confusion as to what exactly the status of TA is.

So there are quite a few headings here of trouble with accepting TA into the humanistic fold. I wonder if some solution could be found along the lines of talking about TA1 (the personality theory and broad via media) as against TA2 (the humanistic version which is taught at certain specific training centres), and TA3 the mechanistic version taught elsewhere. Then TA1 and TA3 could be outside the fold, and TA2 could be inside it. James (1995) also suggests that there could be a
transpersonal version of TA, which could be interesting.

There are certainly people who are teaching and using TA in a humanistic way, and of these the best known are Petruska Clarkson (1992) and the trainers at the *metanoia* training centre (Clarkson & Gilbert 1990). Here a definitely humanistic view is taken, and has now been written up in more than one book. This is where to go if you want to find the humanistic version of TA.

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**BODY WORK**

Again we have a number of approaches: bioenergetics, vegetotherapy, biosynthesis, biodynamic psychology, neo-Reichian work, Radix education, Hakomi therapy, Lomi body work, Hellerwork, Rolfing, postural integration, Tragering, Feldenkrais method, bio-release, Alexander technique and so on.

Much of this work stems ultimately from Wilhelm Reich (Boadella 1985), and we may lead into it by considering his approach. What Reich said was that a natural energy normally flowed through the body. This energy could be blocked at various points, usually where the segments of the body (he distinguished seven segments) joined on to one another. These blocks might have been set up originally as defences to some forbidden impulse or some painful trauma, and might be maintained as part of the person’s character structure. By working on these blocks and releasing the energy, the person might be made more healthy and happy (Totton & Edmondson 1988).

This makes it sound as if character, which we usually admire, were highly suspect, and Reich actually said that character is neurosis. In other words, we are responding to the world and acting in it either in an appropriate way, which stays in close contact with reality, or in a more rigid or floppy or otherwise inappropriate way. To the extent that it is the latter, Reich would see the undue rigidity or floppiness (or whatever) as neurosis, and would seek to undo the blocks which might be responsible.

This general approach has been adapted and extended in a number of ways by humanistic practitioners (Releman 1985). One of the main schools where this has been done is in bioenergetics, led by Alexander Lowen, who has been to this country a number of times (Whitfield 1988).
Bioenergetics lays particular emphasis on grounding, and has many exercises concerned with making better contact with our legs and feet and what they mean to us. Stress positions are used to stir up valuable material which may be connected to the person’s energy blocks.

Both Reich and Lowen think it worthwhile to say that certain patterns of blockages, certain systems of holding energy back, are very common. They draw attention to the existence of certain character types – the schizoid, the masochistic, and so on – and go into much detail as to the way of standing, the body posture and attitude, the type of breathing, the cognitive and affective patterns and contents and so on which belong to each type. One can actually do a body reading which amounts to a character reading, simply by getting the person to stand up and move about, so that one can see how the body is set in particular patterns of action (Kurtz & Prestera 1977). This gives some very clear ideas as to how to work with such a person in therapy.

One of the methods of working is to touch the body itself. The touch may be very light, as in Gerda Boyesen’s biodynamic massage (Southwell 1988), or may involve pressure on tense parts, as in Lowen’s bioenergetics (Lowen & Lowen 1977), or may involve deep restructuring of the muscles, as in Rolfing or Postural Integration (Painter 1986). This means that therapists in the area of body work must know the body very well, and many of them take massage qualifications, both because of the excellent education it gives on the whole body, and because of the legal requirements in certain countries. So in much body work some of the clothing is removed to give access to the muscles and also to enable the therapist to see any changes in colour of the skin as therapy progresses – these may be very important. Not all body therapists use massage tables, but it is quite common for them to do so.

Because of this emphasis on the body, and the possible sexual implications of this, it is particularly important for body therapists to have gone through their own therapy in this way. They can then work through sexual and other feelings which may arise in them when in contact with another person’s skin, before ever meeting a client. Good supervision is also particularly important in this form of therapy, because the therapist will have a supervisor who will help identify and resolve any distress which occurs as a result of the therapist making any mistakes in this sensitive area. The supervisor can also keep an eye open for any infringement of the rather stringent ethical requirements of this discipline. It is extremely important that no one does this kind of work without adequate training and supervision (Smith et al 1998).

The great pioneer of body work in this country is David Boadella (1988), and he has written and edited a number of books in this area. He is also the editor of Energy & Character, an excellent journal.

If you want a wide-ranging rundown on a whole host of approaches to the body it is worth looking at Nicholas Albery’s (1983) book. One of the problems with the body therapies is that they seem to lead to a proliferation of individual practitioners each with a method about which he or she is completely dogmatic. For some reason, this seems to be much more the case in the body therapies than in any of the other approaches. It is quite a relief to come across someone like Boadella, who has a lot of knowledge and quite wide-ranging sympathies.

Anyone who goes in for body work should be aware that it can get you into very deep material quite quickly. If you are ready for that, because you have done a good deal of more conventional therapy already, and are feeling a bit impatient with it, this may be fine. But it is in any case important to make sure that your therapist is a well trained and well practised person, who has worked on themselves for at least five years (Rothschild 2000). It is also well to check that the therapist is in supervision. Most good body practitioners recognise the need for supervision in their work. This is, of course, desirable for all therapists and compulsory for members of the AHP group of practitioners, AHP, and also for the other practitioners who are recognised by the UK Council for Psychotherapy, and to be found on their National Register (Staunton 2002).
The body therapy techniques developed by Reich and Lowen and their followers, and described above, involve much stressful and often painful work, such as hitting, kicking, screaming, intense breathing, stress-inducing positions and movements, and deep pressure applied to tight musculature, referred to as one’s body armour.

In contrast to this approach is the body work developed by a few German women, including Elsa Gindler, Magda Proskauer, Marion Rosen, Ilse Middendorf, and Doris Breyer (Moss 1981). Their work promotes mind/body awareness and integration using such techniques as movement, touch, natural breathing, sensory awareness, and voice work. These are much more nonstressful and nonpainful practices. See also Kogan (1980).

REFERENCES
This is a form of therapy brought over to this country by Bill Swartley, although it was also pioneered here by Frank Lake (1966). It lays the major stress upon early trauma at the basic cause of neurosis, and enables people to regress back in time to the point where the trouble began, and then to relive it. For this reason some people call it regression-integration therapy. Some of the crucial steps in understanding these early periods in a person’s life were pioneered by Grof (1975), and one of the most important early accounts came from Verny (1982).

It puts a lot of emphasis on the whole person, and aims at getting body, feelings, intellect and spirit into some appropriate harmony (Rowan 1988). That is why there is so much talk about the integration aspect. It is not enough to relive primal events, and so change one’s personality accordingly; there is then the long task of exploring all the implications of the change one is making. For this and other reasons this approach is different from that of Primal Therapy (Janov 1983, 1990).

Primal integration is one of the heaviest forms of therapy, in the sense of going very deeply into unconscious material (Grof 1988). Accordingly, it is not recommended as a first approach to therapy – rather it is for those who have done some form of therapy already, and who now feel ready to go down into the very roots of their neurosis. Because it deals with old and strong emotions – often in situations which the person felt were too much to take – there may be a good deal of pain involved (Albery 1985).

However, there is primal joy and primal love, as well as primal pain, and there is also a spiritual aspect to the whole thing, often missed or even denied by some other approaches in this area (Laing 1976, 1983). It seems that the deeper one goes into primal material, the more likely one is to have spiritual experiences too. And these can help a great deal in the process of integration, where we are calling on all the resources we can to build the person up again from scratch, without the harmful assumptions of one’s previous approach to life.

Primal integration sets very little in the way of limits for where the person can go to in the process of therapy. Some people may never get further back than childhood, some go back into infancy; some go back to the birth process (Chamberlain 1998); some go back into foetal life (Ridgway 1987), or even further back than that (Peerbolte 1975). Each person is encouraged, with no help from hypnosis or drugs, to go into whatever most concerns them, in a direct and straightforward way (Noble 1993). There are no special rules such as isolation periods or abstinence. Useful work can be done with children (Emerson 1984).

Both group work (usually with two leaders of opposite sexes) and individual work are carried out. This is done in a very active way, often with several people in the group participating. The group work is good for bringing out and working through traumas, and the individual work is particularly good for working up to that (preparation), and for working through the implications of what happens in the group, and enabling integration to take place (consolidation). An interview is usually required before people are invited to join a group.

A great deal of research has now been carried out on all this (Fedor-Freybergh & Vogel 1988) in a number of countries (Blum 1993). Some fascinating work was carried out by Piontelli (2002) on the connection between behaviour in the womb and in later life. Rossi (1994) did work on the psychobiology of foetal life, showing how such memories are possible. Verny (1994) is more interested in the actual process of psychotherapy.
There is a website:
www.primals.org/links.html#top – The International Primal Association

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TRANSPERSONAL PSYCHOLOGY

Transpersonal psychology started off within humanistic psychology, and then became more distinct, with its own separate journals and conferences. One interesting overlap is the work of Jean Houston (1998), an ex-president of the Association for Humanistic Psychology who calls her work in this field ‘sacred psychology’. So here we have something which goes beyond the borders of humanistic psychology. Yet if we look at a map of the transpersonal, such as the one given to us by Ken Wilber (see Figure 1), we can see that it overlaps with the humanistic. So there is still a strong connection, such that for example Frances Vaughan (1985), a star of the Association for Transpersonal Psychology, could be elected President of the Association for Humanistic Psychology.

Transpersonal experiences involve an expansion or extension of consciousness beyond the usual ego boundaries and beyond the limitations of time and space (Grof 1979). Maslow (1973) talked about peak experiences, and these form a good entrance point for understanding the transpersonal.

It is very important, however, not to fall into the one-two-three-infinity theory of the transpersonal, where we say that one is the body, two is the emotions, three is the intellect, and everything beyond that is one great mish-mash called “the transpersonal”. As the chart demonstrates, there is more than one realm within the transpersonal, and these distinctions are
quite essential if we are not to misunderstand our own experience.

Progression from one level to the next is not easy, because it is, as Wilber (1980) has emphasised, a dialectical process involving the negating of the previous phase. Many of us have had the experience of seeing the mental ego, with all its rules and roles, as quite ugly and wrong, when we first came into the stage of authenticity. And just in a similar way, we have to renounce the sense of a separate self with clear boundaries when we move on to the stage of the Subtle self or soul (Hillman 1989). This is a rich realm, full of symbols and myths, archetypes and visions, multiplicity and imagination (Rowan 2005). This is where we get in touch with the higher self, the deeper self, the transpersonal self, as Assagioli (1975) called it.

Robert Assagioli (1991) was a great pioneer in this area, taking off from Jung and developing his own approach, which he called psychosynthesis. In many ways this is an advance on Jung (1966), and is certainly much more approachable and understandable. It takes over from Jung the notion of the collective unconscious, and this is a very important concept at this stage.

One way of using symbols deliberately is in the form of symboldrama, also known as a guided fantasy (Ferrucci 1982), directed daydream or pathworking. What we do is to use a simple scene or story to enter what Hillman (1975) has called the imaginal world. For example, we might say – “imagine a meadow”. Already in that simple thing each person will imagine a different meadow, and by exploring and analysing further, much can be discovered about the person’s needs at the level of soul. The very form of the symboldrama will help the person to open up to the transpersonal realm. It gives a hint, as it were, on the symbolic level, which the person can take up if he or she is ready to do so. Similarly, experiences of love and sex can open us up in the same way (Wade 2004).

Because of the emphasis on manyness at this level, places such as wells and standing stones become very important, and we can be inspired by sacred sites. They can nourish our souls and open our hearts. Shamanic work (Mindell 1985) can help at this stage, working with imaginal journeys and so forth, and the resulting experiences can result in a deep ecological awareness (Fox 1990), where we feel part of nature, and nature as holy.

The great way of entering and developing within this stage is through ritual, where deep forces are introduced in a controlled way. If entry to this stage comes suddenly and unawares, however, this may result in a spiritual emergency (Bragdon 1990), which is sometimes hard to distinguish from psychosis. This needs careful handling, and can come out very well if this is done – it is the difference between breakdown and breakthrough (Field 1996).

But when we want to move on again to the Causal level, the level of spirit, we have to leave behind symbol and ritual, and use meditation as the prime method (Goleman 1977). Here again there is a renunciation of the previous stage, which can be painful and difficult. Now we are in the deep water of spirituality, where we have none of the comfortable warmth of the previous stage. As with all these matters, it is safer to meditate with others in a school, rather than thinking that this is something to do on one’s own. Meditation is almost tailor-made for self-deception if we work in an isolated way.

Some people speak and write as if the Causal level were the only transpersonal level, and that everything else is subordinate to it. It is certainly very important and worth pursuing, because the purest mystical experiences are to be found here (Underhill 1961). Nondual consciousness finds its natural home at this level of development (Wilber 1977).

Although it is possible to go in for transpersonal work at any time in one’s life, Jung thought that it is more appropriate in the second half of life, when there has been time for the other levels to develop fully. Certainly it seems that it is safer to postpone any very deep entry into this realm until the real self has been contacted. Otherwise there is a danger of projecting mother stuff, father stuff, womb stuff, birth stuff, shadow stuff and so on, into the spiritual world, which can lead to
frightening experiences. Taken at the right time, however, the transpersonal can be one of the best experiences in this whole field.

One point which Wilber makes, and which again helps to clarify all this, is that when we repudiate a previous stage, we do not lose it. Psychospiritual development is like a set of Russian dolls or Chinese boxes, one within the other. We do not lose the mental ego, we simply do not let it run our lives or need its image any more. We do not lose the real self, we simply do not take it for granted, and we do not need our self-image any more. We do not lose our soul, we recognise that it does not have to be central, and we do not need our soul-image any more. Much of the talk in this realm about losing the ego is quite confused and unhelpful. It is never lost – rather it is questioned in one way and expanded in another.

So far as psychotherapy is concerned, most transpersonal therapists work at the level of soul most of the time, in practice (Boorstein 1996). But all therapists have to work at all levels of which they are capable, at times. And some therapists say they they obtain a lot of strength and inspiration from their own work at the level of spirit. In recent years some therapists (e.g. Brazier 1995) have found that it is possible to do therapy at this level.

There has been a great deal of work done on the relation of the transpersonal to psychotherapy, and one of the best general texts comes from Brant Cortright (1997). A more specialised, but quite brilliant text is by Fukuyama & Sevig (1999). Another brilliant book is from Donald Rothberg & Sean Kelly (1998), which present discussions from all angles on the work of Ken Wilber, and helps to show how useful that kind of examination can be in this field.

One of the most challenging contributions has come from Jorge Ferrer (2002), who has presented a re-vision of the whole existing field of the transpersonal with some striking observations, causing a good deal of controversy.

Two interesting websites:
http://atpweb.org/ – The Association for Transpersonal Psychology

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The great thing about working with dreams is that we can do it at many different levels and in many different ways. Hence almost any approach to therapy or counselling can gain from working with dreams.

There are four main ways of working with dreams. One is to treat them as information about the past. They can be looked at for clues about internal conflicts stemming from childhood traumas or decisions. They can give a great deal of news about the unconscious mind and what is going on there (Freud 1901). And obviously this will be helpful in analysing one’s life and one’s problems.

The second way is to treat them as information about the present (Barrineau 1992). We can see a dream as an existential message from you to you. The existential approach (Spinelli 1997) takes exactly this point of view. One way of using this approach is to take up the role of each person and each thing in the dream, to find out what it is trying to say. (See entry on Gestalt therapy.) This, too, can be productive and useful.

A third way is to treat them as information about the future. Not simply as precognition — though this can certainly happen — but more as information about where you need to go next. This kind of prospective approach, pioneered by Jung (1968), is very popular in the transpersonal approaches.

And the fourth way is not to interpret the dream at all, but to let it be a guide to the inner world. This is the approach of James Hillman (1979), a modern Jungian, who says that the dream world is a world of its own, needing to be understood on its own terms, and not needing to be translated. It is also the approach of Alvin Mahrer (1994), in a different way.

All those approaches are possible because dreams are symbolic, and like all symbols can be taken in various ways. For example, a cross is a symbol which, in various contexts, can mean a crossroad, a kiss, a Christian emblem, an addition, a hospital or ambulance, a flag and so on. It is hopeless to say that a pistol always stand for this, or an oven for that, as old-fashioned dream books try to do.

Ken Wilber (1986) tells us that dreams can be interpreted on nine different levels, and that they very seldom have meaning on only one of these. Certainly when I have tried this in training groups, each dream has always had important meanings on at least two levels, and often three.

Most forms of therapy encourage people to remember and work with dreams, and it is worthwhile to keep a dream diary. To remember a dream, write it down in the same bodily position as you dreamed it, preferably without putting on the light. Then change position and see if more
details come. Write down the specifics as much as possible, including any unusual words or phrases that seem to be remembered.

It is possible to set up informal dream-sharing groups, and this can be very interesting, even if you are not in any process of therapy or counselling (Ullman & Limmer 1989). There is a saying that an unremembered dream is like an unopened letter. We owe it to ourselves to get access to the whole dream country in our minds.

Big dreams are dreams which have an archetypal meaning or significance. Such dreams, according to Jung (1968), have peculiar numinosity, a sacred quality. Unless they are treated with a proper transpersonal respect, they may well be undervalued and not given due attention. Crittenden Brookes (1996) has a good discussion of how to work with big dreams of this kind, and so does Dina Glouberman (1995). Kelly Bulkeley (1999) shows that people have been interested in big dreams all through history and in many different countries. Barbara Somers (2000) has a good deal to say about various aspects of dreams, including their transpersonal aspects at different stages in the life cycle. It is clear that there is a huge area here which only a transpersonal approach can do justice to.

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FEMINIST THERAPY

It was found by women who had become aware of the pressures of patriarchy, sexism and male chauvinism that therapy and counselling were not exempt from these pressures (Brodsky & Hare-Mustin 1980). They discovered that they were put down in a number of subtle ways, and that all sorts of expectations about the female role and how it should be played were built in to the therapy process (Brown & Liss-Levinson 1981, Forisha 1981). So they started to set up their own therapy centres and their own network of therapists. In this way a feminist therapy started to come into being.

In the UK the Women’s Therapy Centre was set up by Susie Orbach and Luise Eichenbaum (1985), and they have published several books on their work. Many self-help groups were set up by women, and an excellent book came out about that too, written by Lucy Goodison and Sheila Ernst (1981, showing how many of the methods which are described in the present booklet can be used for the benefit of women.

Sometimes women found that they needed to do some very basic things indeed – for example assertiveness training or consciousness raising – before even beginning to do any kind of deep therapy, simply because they had been deprived of the very basic independence training which men can take for granted (Dutton-Douglas & Walker 1988). Rape crisis work, working with battered women and other emergency actions were also necessary.

When it comes to therapy proper, one of the key insights has been that “the personal is political”. Feminist therapy helps the client differentiate between what she has been taught and has accepted as socially appropriate, and what may actually be appropriate for her as a woman, and as herself (Chaplin 1988).

Three themes often come up in feminist therapy – anger, self-nurturance and autonomy. Women often turn their anger inwards, and may need a good deal of encouragement to direct it where it really belongs. Women are taught to nurture others, but may not be good at nurturing themselves. Women are taught cooperation and find networking very easy, but may need a lot of help to see out through their own eyes and ask “what do I need myself”? This question tends to arouse much anxiety and even guilt, and a feminist approach is necessary if women are to feel that these reactions are unnecessary (McLellan 1995). Group support very often supplements individual therapy.

Jung and his followers have had a lot to say about the masculine and the feminine, but the work of Demaris Wehr (1988) has shown that much of it is hostile to feminism and unaware of the modern critiques. Some of the best accounts of these modern critiques are to be found in the compendium edited by Mary Gergen and Sara Davis (1997).

Sometimes certain stages can be recognised: (1) Increasing self-awareness: (2) Acceptance of self-awareness: (3) Strengthening of self-acceptance: (4) Developing the power to act: (5) Recognising societal restraints: (6) Accepting or combating societal restraints: (7) Acceptance of self and other women.

One of the main issues in feminist therapy is a woman’s relation to her work. It is important to see that doing well at a job does not have to be a masculine act. The ability to make choices, and to sustain these choices, is hard-won but possible for many women.

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REFERENCES


HUMANISTIC EDUCATION

We think that education can be a disrespectful and alienating experience. It too often asks people to learn things which someone else has decided upon. Too often it does not consult or negotiate with the learners in any meaningful way. We agree with those who say half-jokingly that the four R’s are reading, writing, arithmetic and respect.

The humanistic approach can be applied to the content of courses, the skills taught in courses, and the structure of the school or college itself.

As to content, we like to see relevant courses, which have directly to do with the lives of the students or trainees involved, and which they perceive as relevant to them. There might be a course on human sexuality, or a course on substance abuse, or a course about aggression and violence.

As to skills, we think it is important for students to learn about identity (who they are), power (they are entitled to a proper measure of power) and connectedness (with each other and with adults), and these in an experiential way, using well worked out exercises which involve the learner’s body and feelings as well as the intellect (Borton 1970). Values clarification, as taught by Simon and others, is one such approach, emphasising the skills of prizing, choosing and acting (Simon et al 1972). It can be used in a number of different subject areas.

Communication exercises, so useful to adults, are also useful to children (Hammond 1990). Parent Effectiveness Training is a way in which the school can reach out to the parents and enrol them in a programme whereby the aims of the schools and the aims of the parents can be better aligned. Group work can be used in various ways to break down the isolation which some children feel (Garry & Cowan 1986). Co-counselling can be taught to children from the age of five upwards (see separate section above), so that children can be emotional resources for each other. Assertiveness training is useful to girls and boys alike, teaching the skills of listening, giving and receiving feedback, handling conflict, etc. “Achievement Motivation” emphasises goal-setting, moderate risk taking and achievement planning, useful in every aspect of life. A transpersonal element can also come in (Hendricks & Fadiman 1976) and extend the work still further.

As to the structure of the learning establishment itself, we emphasize self-choice on the part
of the student, and de-emphasise marks and grades. The teacher or lecturer becomes a facilitator rather than just an authority figure or a provider. Students have a voice in the decisions which may affect them. All those places which have learning contracts, negotiated study or student-led project work are humanistic to that extent.

A second way of describing humanistic education looks more closely at what happens in the room. There are five ways in which we can look at this.

1. **CHOICE OR CONTROL:** We encourage students, as time goes on, to exercise more and more control and choices concerning the course of their education – both their education goals and their day-to-day activities.
2. **FELT CONCERN:** As education becomes more humanistic, the curriculum tends to focus more and more on the felt concerns and interests of the students.
3. **THE WHOLE PERSON:** We pay attention to feeling, choosing, communicating and acting, and ask students about their dreams as well as their thoughts and actions. We may use guided fantasy to illuminate physics, or drama to illuminate history or geography, for example.
4. **SELF EVALUATION:** Learners more and more are encouraged to evaluate their own learning progress, occasionally choosing to take tests, or asking for others’ feedback, or gathering data about themselves.
5. **TEACHER AS FACILITATOR:** The tutor or lecturer tends to be more supportive than critical, more understanding than judgemental, more genuine than playing a role.

Labels such as “confluent education” or “the open classroom” (Brown et al 1975) are sometimes used to describe humanistic education. The concept of a learning community also came out of the humanistic viewpoint. Today’s educational psychologists are calling for a psychology of self-discovery and awareness, and this is what humanistic psychology has to offer.

**REFERENCES**

HUMANISTIC MANAGEMENT

Most of what is valuable in management theory today comes from humanistic psychology (Crainer 1998). It is a field in which we have been particularly active (Kennedy 1991). This activity has concentrated mainly on two areas: how do you set up an organisation to function well, and how do you cure an organisation which is not functioning well?

When it comes to setting up an organisation, we have found that a hierarchical organisation (often called a bureaucracy) tends to be destructive of the people in it, and also tends to be much too rigid in a fast-changing society (French & Bell 1984). So we have been much concerned with the alternatives to hierarchy such as a matrix organisation, network organisation or semi-autonomous work groups (Kanter 1985). Where for some reason a hierarchy has to be retained, we prefer a flat hierarchy to a tall hierarchy – in other words, three levels rather than fifteen levels (Handy 1985).

An organisation of less than 200 people hardly ever needs to be hierarchical, and the vast majority of organisations in this country have less than 25 people in them, in terms of permanent employees.

In a non-hierarchical organisation it is much easier to get relationships of openness and trust (Herbst 1976). With such relationships, communication becomes easier. With good communications, rumours, misperception and paranoia can less easily blossom (Boydell & Pedler 1981). This in turn leads to more openness and trust. This sort of virtuous circle brings about what we call a high-synergy organisation. Synergy is the two plus two equals five principle, where the whole is more than the sum of its parts.

In such an atmosphere, conflict resolution is relatively easy rather than extremely difficult, and we think it is important to teach the skills of conflict resolution to all those who may need it (Fisher & Ury 1986). Good conflict resolution helps people to change and develop.

When it comes to healing a sick organisation, a humanistic consultant may be called in (Allen 1980). The approach we take is called organisation development (Argyris 1986). We treat the organisation as if it were a client in therapy, and ask the question – “where does it hurt most?”

Usually we start at the top and work down, because the people at the top have the most power to obstruct any solutions they don’t agree with, and also because if they change the others are more likely to take the change process seriously (Kanter 1985). We interview each member of the ruling group (not usually more than 12 people) separately (Massarik 1990). We report back at a general meeting (which often continues for one or two days) at which some of the issues are resolved, and action plans set up to deal with the outcome of those decisions.

Then the process is repeated with the next layer, and the next, until everyone has been involved. This is a very successful approach which has been well researched, and can also be applied in education (Owens 1987).

It is sometimes said, by people who who have not really been into the matter, that the humanistic approach is too soft and too people-oriented, but in fact humanistic consultants always emphasise the importance of doing justice to the task as well as to the people involved (Graham 1995). It is important not to confuse the humanistic approach with the “human relations” school of management theory which flourished in the 1930s.
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TRANSPERSONAL MANAGEMENT

Instead of Organization Development, this approach is concerned with Organizational Transformation (Adams 1986). This change from OD to OT began in the 1980s, but it is still not well-known or widely practised.

This approach says that we are essentially spiritual beings in a spiritual universe, that humans ultimately seek meaning within work, and that creative work is necessary for both psychological and spiritual growth (Kegan 1994). It represents an ecological approach to radical, second-order change in the entire organization (Tichy & Devanna 1986). This involves transformative changes in the fundamental nature of the organization; it is about giving the organization a new kind of vision and mission (Harrison 1984).

This means balancing the active with the receptive, the intellectual with the emotional, the body with the soul, the tough with the tender, and doing justice both to the male and the female (Ray & Rinzler 1993).

One of the typical concepts is “alignment”. A clear and timely vision catalyzes alignment. Alignment is a condition in which people operate as if they were part of an integrated whole. A Jungian slant on this is to be found in Stein & Hollwitz (1992). It is exemplified in that level of teamwork which characterizes exceptional sports teams, theatre ensembles and chamber orchestras. When a high degree of it develops among members of a team committed to a shared vision, the individuals’ sense of relationship and even their concept of self may shift. It channels high energy and creates excitement and drive.

Another idea is “attunement”, defined as a resonance or harmony among the parts of the system, and between the parts and the whole. As the concept of alignment speaks to us of will, so that of attunement calls up the mysterious operations of love in organizations: the sense of empathy, understanding, caring, nurturance and mutual support. Attunement is quiet and soft, receptive to the subtle energies which bind us to one another and to nature (Fletcher 1990).

Another concept is “empowerment”. This word had been used before, mainly by humanistic people in the sense of self-actualization – that is, self-empowerment. But the new twist here is the...
emphasis on mutual empowerment. This has particular implications for women in eroding the invisible barriers that tend to keep them in mundane organizational roles. With mutual empowerment people support each other rather than trying to put each other down (Culbert & McDonough 1990).

We say “intuitive leadership” and encourage the development of intuition quite consciously and deliberately. Such leaders give inspiration and not just good ideas. They are often able to sum up the organizational vision in a memorable phrase. The structure of the organization shifts in order to enable all these changes to take place, and to give them full scope. When this happens, excellence appears (Senge 1990).

A final thought is summed up in the phrase “planetary consciousness”. Everything done in the organization is related to this higher (or deeper) purpose (Renesh 1991). If we find on reflection that there is no longer joy in the struggle, that we are burning ourselves out in the effort, that we are no longer energized by what we do, then that may be a signal that it is time to move on to a new vision of what we are doing. Perhaps we have lost touch with our purpose on this planet. And perhaps the organization needs to change to reflect what is happening. Some inspiring approaches are outlined in the 28th issue of the magazine What is Enlightenment?

Not only that: the research which is done in organizations needs to change, too along the lines laid down in Sherman & Torbert (2000).

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HUMANISTIC RESEARCH

One of the most exciting developments of recent years is that the whole question of what is human science has been opened up and taken a stage further forward.

It had been clear for a long time – at least since the early seventies – that there was something wrong with social science. Its early promise had never been fulfilled. Psychology and sociology were labels, as it were, but the bottles had never been filled – they were still empty and sterile.

This was fairly obviously because, particularly in psychology, which had very strong aims to be accepted as scientific (and in the 80’s was actually admitted to the international body representing all the sciences) there was a strong emphasis on being objective. This means treating a human being like an object, or thing (Wilber 1983). You had to work on a human being from the outside, not even allowing that anything more complicated than a computer program might be going on inside, and measure the variables – the independent variable and the dependent variable – in an accurate way. In this way explanations could be built up, and theories arrived at (Mitroff & Kilmann 1978).

But when, after one hundred years of this, no usable or generally accepted theory ever had been arrived at, there was obviously something wrong. So much was clear. The old paradigm (pattern or style of accepted research method) was not working.

Only recently, however, has a new paradigm emerged (Reason & Rowan 1981). And it has emerged out of the humanistic approach. It turns out that the only way you can get valid and useful results out of research is by treating people like human beings, rather than as things (Berg & Smith 1988). To say “I will only study the human mind by observing the human body” is so obviously crazy that it is almost impossible to see how it held sway for so long. There is a good discussion of all this in Donna Mertens (1998).

So what we do now is variously called “cooperative inquiry”, “participatory research”, “interpretative studies”, “naturalistic inquiry” and so on (Denzin & Lincoln 2000). Sometimes we speak of action research (Reason & Bradbury 2001). It is all new paradigm research, in its various forms. And what happens is that the outcomes of such research are directly valuable and useful to all those who took part. This is particularly true in psychotherapy research (Mahrer 1985). They feel enlivened and helped by participating in such a project, and almost always there is some social effect. In this way humanistic research is very close to feminist research (Burman 1990).

Orthodox researchers tend to ask – “But are the results generalisable?” Quite often the answer is no, but this is also true of old paradigm research itself. The typical study in old-style psychology is based on ten or twenty people, usually second-year students at a small American university. New paradigm research has been with prisoners in jail, villages in developing countries, bank employees, co-counsellors, youth camp managers and a host of other groups (Reason 1988).

The point is that you can’t have laws as in physics or chemistry – human beings are not objects and not things, they are and always have to be treated as conscious, intentional human beings. We have to talk about action rather than about behaviour.

REFERENCES
After humanistic research, but very much connected with it, came transpersonal research, sometimes called transformational research (Rowan 1997). It pointed out that if we are all spiritual beings, we need to pay attention to that in all the research we do with people. Of course one of the pioneers in this was Stanislav Grof (see his chapter in Boorstein 1996).

But possibly the most important contribution came from William Braud and Rosemarie Anderson (1998), who gave details of a number of approaches to research, together with copious examples of the work in action. This was indeed a groundbreaking effort, which made a huge impact. At about the same time, a specifically Buddhist approach came from Valerie Bentz and Jeremy Shapiro (1998), which again was inspiring in its freshness and commitment. It also contained material about critical theory, phenomenology and hermeneutics, and had some political references too. The mention of phenomenology points to the relevance of another excellent text from Ron Valle (1998), which again shows how wide-ranging this approach can be.

The connection between humanistic research and transpersonal research can be seen in Chapters 32 and 42 of the masterful handbook of action research (Reason & Bradbury 2001) already mentioned. There is also some very interesting material in Part 3 of Scotton et al (1996).

Specifically on psychotherapy, the work of Ken Wilber (1986) is highly relevant, showing how a transpersonal approach is necessary if we are to deal with the whole range of possible pathologies. Some interesting material coming out at the same time is to be found in the handbook edited by Wolman et al (1986).

All this work goes to show that the transpersonal is a field which is very researchable, and which also contributes many new ideas as to what can be done in such a delicate area.

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CRITICISMS AND LIMITATIONS OF HUMANISTIC PSYCHOLOGY

One of the things we are often accused of is being too self-indulgent and narcissistic. One critic said that the AHP really stood for the Association for Hedonistic Pursuits (hedonism is the philosophy of personal pleasure). It is an accusation which I believe deserves an answer. It really can give offence to serious people when they see courses advertised at £150 a time on “Turning Inward”, or “Loving your Body”, or “Integrative Holistic Macrosynthesis”. The first step is obviously to get clear what we are talking about. There seem to be six things that are worth distinguishing: self-esteem; egotism; selfishness (exclusive); selfishness (inclusive); and self-actualization.

SELF-ESTEEM
This is a general feeling of being convinced of one’s own worth. It is also often called self-love, self-respect or having a good self-image or self-concept. This seems to me a healthy thing, and most people in the helping professions would be only too pleased if their clients had more of it. What is often called love is a kind of addiction, or what is nowadays called co-dependency, and this is quite unhealthy. But if people can give more love to themselves, they are better able to give it to others and to accept it from others in a genuine way.

EGOTISM
This is a general feeling of being convinced of one’s own pre-eminence. It has a lot to do with pride, with an inflated self-image, with a kind of self-importance. Ego-boosting leads to this. Egotism always sees things in terms of better and worse, so it is always having to prove something. This is not something which anyone I know is trying to foster.

SELFISHNESS (Exclusive)
This is looking after one’s self-interest with blinkers on. This kind of selfishness can only see what is straight in front of it. It is a kind of tunnel vision. It is as if the rest of the world somehow did not exist. It is impulsive – if I want something, I have to have it now. This is not something which anyone I know wishes to encourage.

SELFISHNESS (Inclusive)
This is looking after one’s own self-interest without blinkers, letting in everything from inside and outside. It means going after what I really want, but with complete openness to experience. At my best, I am in touch with all my relevant feelings and all my relevant values and all the relevant
information, and I can then act spontaneously in whatever situation I find myself. This kind of spontaneity is the most rational action of which I am capable. The world would be a better place if there were more of this open and all-embracing selfishness around, and the word “empowerment” is often used today to indicate that we are aiming at this particular goal.

SELF-IMPROVEMENT
This is about the attainment of long-range goals. It has to do with good self-management. This is a tricky area, because it can lead to a kind of self-separation, where one part of me is trying to improve another part of me – leading possibly to a kind of self-oppression. But if this can be avoided, self-improvement obviously makes sense. One thing needs to be watched: if someone improves as a slave-driver, that would be a bad thing in my book.

SELF-ACTUALIZATION
This is being all I have it in me to be – being that self which I truly am. As we have seen in earlier sections of this booklet, this is the main aim of humanistic psychology as a whole. We get hints of what this is like in peak experiences, which have been well described by Maslow and others. Obviously there are dangers here: as Maslow himself pointed out, we can start to go after peak experiences in a programmed way which is basically deficiency-oriented, and also basically self-defeating.

To sum up, then, the things we are positively interested in as proponents of humanistic psychology are not self-indulgent or narcissistic, but socially defensible and politically desirable.

HUMANISTIC HERESIES

Let us turn our attention now to another area – the question of the way in which humanistic psychology can go wrong when one of its elements is blown up and exaggerated out of proportion. I have called these the humanistic heresies, and I think there are at least nine of them. Here they are:

1. Instrumentalism
This is where people use the methods developed within humanistic psychology to oppress others in new and more effective ways. Techniques can be useful when a person wants to do something, but genuinely doesn’t know how to do it. Instrumentalism loves technique for the power it gives to the practitioner. Albert Speer, Minister of Armaments and War under Hitler, ran his ministry in accordance with the best principles of humanistic management. Many organizations today which are less than admirable teach social skills in ways taken from humanistic psychology. This can also happen in education: is telling children to reveal their dreams any better than telling them to copy the sums off the blackboard? The content is different, but the form is the same – the teacher is the provider and the student is the consumer. The point is that humanistic psychology is always about the realisation of potential, not about its guidance into some groove laid down by someone else. We stand for real freedom and real communication, and systems which allow and encourage this.

2. Feelingism
Feelings are important to recognise and do justice to, and humanistic psychology is noted for its attention to feelings. But sometimes this can get exaggerated, so that people are expected to express feelings all the time, or even to express certain approved feelings all the time. This is a distortion and is quite undesirable. Feelings are in reality no more important or central than sensing, thinking, intuiting, imagining, desiring, willing and so forth. All these things can be connected to the centre or disconnected from it. For good communication and real intimacy between people, not only feelings need to be cultivated, but also honesty, freed energy, clear demands and other human qualities. We’re trying all the time to encourage the real person to come out, and this means the whole person. We are encouraging the person to put her or his whole self behind life and action. One-sidedly feeling people would be monsters, just as much as one-sidedly thinking (sensing, intuiting, imagining, desiring) people would be. What we are aiming at is integration, not feelings.

3. Autonomy-ism
One of the key things about humanistic psychology is the way in which it emphasises taking responsibility for oneself, and on creating one’s own world. As a therapeutic stance, and taken in a first-person way, this can be extremely valuable. It is the classic empowering move for people who have defined themselves as victims hitherto. But taken in a third-person way this becomes oppressive and punitive, a denial of solidarity and fellow feeling. The point is that “You alone can do it, but you don’t have to do it alone”. Both sides of the statement are true, and they must not be separated from each other. Autonomy is important, but love and mutual support and nourishment are important too. The sequence goes: dependence, counterdependence, independence, interdependence; it is important not to stop at independence. Autonomy as a total ideal is for hermits.

4. Peace-and-love-ism
This is the way in which group leaders and others aim at warmth, trust and openness in a way which says that if you are not being warm, trusting and open you are not getting it right. This is just as harmful as any other attempt to tell people what to think and what to feel. We are not in the peace and love game, we are in the reality game. If we attend closely to reality and do justice to what is present, what is there, my experience is that peace and love do ultimately ensue, but if they do, they too are real. However, there needs to be a note of caution the other way too. I have seen people dismiss certain workshops on love as “peace-and-love-ism” when in fact what the leader was doing was to use “total love” exercises to explore the scope and limits of love. The test is simple: what happens when hate, lust, fear or anger comes out instead of love? If the leader welcomes them and works with them and helps the person work through such feelings, that is fine: but if they are ignored or shunted aside, or wished away, then we are faced with peace-and-love-ism.

5. Peakism
Here people get hold of the bit about peak experiences being important, and turn it into something to strive for. Instead of the emphasis being on opening oneself up so that peak experiences have a chance to get in, all the emphasis goes on pushing oneself to greater and greater heights. The recent craze for fire-walking is a good example of this. But a deficiency-oriented search for private peaks can become very narrow and nasty.

6. Spiritual-wism
An inelegant word to describe an all-too-elegant reality. This is where one gets so very spiritual that one loses touch with the ground altogether. It has been said that New Age music is like the peak of a pyramid suspended in mid-air, and this expresses well the ungrounded nature of this diversion.
When people get into this state they often seem to confuse smiling with insight. There is a lot of talk about losing the ego, but I don’t think we ever really lose our ego. What we lose are false images of the ego, false boundaries to the ego. But the ego does not really die, it just has to change. I have never met anyone who seemed to me to have lost his ego, have you?

### 7. Expertism

Humanistic psychology is essentially anti-mystification. It is noticeable how the most central figures in humanistic psychology (Maslow, Rogers, May, Mahrer, Bugental) are also those who use jargon least. So to use vast numbers of technical terms and highly specialised vocabularies may make one feel more like an expert and one who knows, but they are not really much to do with humanistic psychology.

### 8. Sexism

Sexism is the oppression of women and all that is feminine. It usually involves reducing women to the rigid roles which represent the only proper ways of being female in a patriarchal society – almost always service roles of one kind or another, but also idealised moralistic roles. Humanistic psychology is dedicated to questioning all rigid roles whatsoever, because they represent one of the main ways in which potential is limited, by self or others. But it is all too easy for patriarchal patterns to creep back into the practice of humanistic psychology, because they are so all-pervasive. So most groups have male leaders, most of the most famous and highest-paid leaders are male, and most of the participants are female. In many groups, the heterosexual couple relationship is emphasised and underwritten. In some groups, the women are treated differently from the men. Child care is very often not taken care of as an issue in weekend groups. Women may find it exhausting to keep on fighting these patterns all the time, and there is no excuse for the men in humanistic psychology to avoid awareness of these issues.

Similarly with racism, it is important to be aware how easy it is for racism to creep in. There are very few black faces in humanistic groups or gatherings, even though it is one of the aims of humanistic psychology to work for the recognition of difference and the welcoming of diversity.

### 9. Eclectic Mish-mash-ism

One of the strengths of our general approach is its adventurousness – the way in which we are prepared to try things out and see whether they work or not. But pushed to a one-sided extreme, this becomes a nervous search for novelty and fads. If we put disparate things together and try to make them fit without really integrating them properly, the work of forging new theories and new unities of theory and practice is avoided and side-tracked. This is not what humanistic psychology is about.

If we want to steer clear of these heresies, diversions and aberrations we have to keep open and keep on learning. We have to use our vulnerability to let in reality, and sometimes the hard lessons which society and history teach us. We cannot learn much when all our defences are up. It is the horror, and the shame, of the world we live in that so often we seem driven to defend ourselves, forced to raise our barriers. It takes real inner strength, and staunch allies, to keep on going for a better world. Humanistic psychology stands for this unafraid look at the personal, the social and the spiritual.
THE ASSOCIATION FOR HUMANISTIC PSYCHOLOGY IN BRITAIN: AHP(B)

Initially formed over the years 1961-64 in the United States, the Association for Humanistic Psychology has grown into a network of affiliated centres and associations throughout the world. The AHP in Britain began in 1969 and operates with a central committee in London and regional groups in some areas. It is a registered charity, No. 290548.

The aims of the AHP include publishing and spreading the knowledge developed in humanistic psychology, encouraging basic theory and research, supporting the work of its practitioner members, and acting as a contact point for people involved in humanistic psychology.

Activities of the AHP have included lectures, workshops, an alternative disco, an annual celebratory gathering and occasional special events, all of which are open to non-members but can be attended by members at concessionary rates. Members can receive the Journal “Self & Society” at a reduced rate.

An Annual General Meeting is held early in the year at which the accounts are presented, reports are received, the policies of the Association are reviewed and a new Committee is formed. The Chairperson, Vice-Chair, Treasurer and Honorary Secretary are elected, and others who join the Committee may take on responsibility for events and certain other functions. Additional members may be co-opted.

Currently there is some interest in the formation of networks within the Association for those involved in specific areas such as health, psychotherapy, education, management, social work, the arts, etc. There have been contacts with AHP branches in other countries, and in 1991 some of us went to Russia to confer with the AHP which has been set up there.

Members have said that they value receiving (and being included in) lists of therapy centres, training courses, events, books, etc., as they are published; being kept up to date with new techniques, new ideas and new approaches on a world-wide basis; hearing of other people’s personal achievements and successes in applying humanistic psychology in their fields, and getting encouragement in their own struggles and difficulties, being in touch with other members locally and feeling part of a global movement for personal and social change.

Membership of AHP is open to anyone involved or interested in humanistic psychology. It is not restricted to any particular profession or group of professions.

In recent years there has been an opening up of the theory and practice of humanistic psychology. Some people have held to the Maslow/Rogers view that human beings are naturally developing up a kind of escalator, and only have to give in to the process to become self-actualised or fully functioning. Others have tended more towards the May/Mahrer view that existential choice is all there is, and there is no particular progress inherent in the nature of things: in fact, growing up as we do in a culture much of which is quite negative, we are just as likely to move downwards or sideways as onward and ever upward. Others again have moved more towards the Anderson/O’Hara view that reality is constructed by our efforts, rather than being an objective structure out there somewhere: on this understanding, again there is no goal to which we are all tending, but only the goals which we make for ourselves. Others have been influenced by the view of Ken Wilber that the Maslow levels need to be added to and explored still further, into the realms
of spirituality. Still others have been seduced away from humanistic psychology by the New Age idea that we are responsible for whatever happens to us, which in the field of medicine becomes a kind of “wellness macho” and a kind of omnipotence.

Contact address for the AHP(B) is BM Box 3582, London WC1N 3XX. Phone 08457 078506. The website is http://ahpb.org.uk The parent organization in the USA is to be found at www.ahpweb.org.

THE UK ASSOCIATION OF HUMANISTIC PSYCHOLOGY PRACTITIONERS : (UKAHPP)

Since 1980 there has existed a professional group associated with the Association for Humanistic Psychology in Britain. The object is to raise and maintain high standards in all the areas of humanistic practice – personal growth, counselling, psychotherapy, education, management training, organisation development, research and so on. Individuals are accredited in a specific area of practice for five years only, after which they come before a Review Board for re-assessment.

This is the place to come if you or your organization want a practitioner or consultant yourself for any reason.

Members of this group have to satisfy strict criteria of training and experience, and since education is seen as a life-long process, they are required to continue their own professional and personal development while they are members. They must subscribe to a code of ethical conduct and professional practice, which means that any dissatisfied client has recourse to a complaints procedure which has ultimate powers of expulsion.

This means that clients who come to members of the UKAHPP can be sure that any practitioners they choose have the required training and experience to do what they do, and if for any reason they feel badly treated, exploited or otherwise offended, they do have someone to complain to who can set matters to rights.

The UKAHPP runs conferences and workshops to keep members up to date and to encourage them to develop. These are often stimulating affairs where people can meet the people they may have heard of but never seen, in an informal way, as well as getting the latest information about theory and practice.

The UKAHPP produces a list of members with a description of what each one does, and how they can be contacted, where relevant professionals or members of the public can see immediately who does what, and can contact the relevant person direct. This membership directory also includes thumbnail descriptions of each form of therapy, so that the reader can understand the entries against each person more easily. It includes details of the ethical principles, the code of conduct and the complaints procedure.

UKAHPP is a member of the UK Council for Psychotherapy, which aims at creating a fully-fledged profession of psychotherapy in this country. It has a federal structure, and UKAHPP is a member of the Humanistic and Integrative Psychotherapy Section. All the psychotherapist members of UKAHPP appear on the National Register of Psychotherapists maintained by the UKCP. In the near future, UKAHPP expects to be accepted for Affiliate Membership of the UKCP’s new Psychotherapeutic Counselling Section which will enable counsellors to apply for membership of UKCP for the first time.
UKAHPP

UKAHPP also acts as a watchdog to see that humanistic approaches are not ignored, attacked or wrongly described by the media, when publishing articles or broadcasting programmes about mental health or other relevant matters. The AHPP contact address for media purposes is BCM AHPP, London WC1N 3XX. Phone 0845 766 0326. The website is www.ahpp.org and this is also the contact address if you want a practitioner or consultant for any reason.

Suitably qualified people, whether members of AHP(B) or not, are invited to join UKAHPP. There are three types of membership: Associate Membership is for those in training who are working towards accreditation; or for people who are humanistic practitioners and those working in related fields such as education, medicine and social work who do not require accreditation; Affiliate Membership is for people who are already accredited by other equivalent bodies, but who want to identify with the humanistic approach and meet like-minded practitioners; Full Membership is for people accredited by UKAHPP itself, and an application form gives full guidelines as to how to apply for this. (See inside back page for further details) In 2005 there were a little over 300 Members.
OTHER RELEVANT ORGANISATIONS

www.bacp.co.uk/
British Association for Counselling and Psychotherapy.
Everything you ever wanted to know about counselling.

www.ukcouplescounselling.com/
Couples Counselling Network
Useful details about this aspect of the work

www.ukapi.com
The United Kingdom Association for Psychotherapy Integration
A very helpful organization which produces a good journal.

www.primals.org/links.html#top
The International Primal Association
An international organization based on the work of Bill Swartley, Tom Verny, Graham Farrant and others. It puts on very good conferences, workshops and training courses.

www.go.to/existentialanalysis
The Society for Existential Analysis.
All about the existentialist approach.

http://atpweb.org/
The Association for Transpersonal Psychology
All about the transpersonal, including an excellent journal.

www.transpersonalpsychology.org.uk/index.html
The Transpersonal Psychology Section of the British Psychological Society.
Useful information, details of conferences, etc.

www.allaboutpsychotherapy.com/home/
General guide to what psychotherapy is available in the UK.
A useful general resource, covering workshops, etc.
MAGAZINES AND JOURNALS

Journal of Humanistic Psychology, Suite 205, 1314 Westwood Boulevard, Los Angeles, CA 90024, USA.

Self & Society: European Journal of Humanistic Psychology, 63 Foxcroft Close, Rowley Fields, Leicester LE3 2DZ, UK.

The Humanistic Psychologist, Psychology Department, West Georgia College, Carrollton, GA 30118, USA.

The Journal of Transpersonal Psychology, PO Box 4437, Stanford, CA 94309, USA.

Transpersonal Psychology Review, Department of Psychology, The Open University, Walton Hall, Milton Keynes MK7 6AA, UK
MEMBERSHIP ORGANISATIONS

www.bACP.co.uk/
British Association for Counselling and Psychotherapy.
Everything you ever wanted to know about counselling.

www.ukcouplescounselling.com/
Couples Counselling Network
Useful details about this aspect of the work

www.ukapi.com
The United Kingdom Association for Psychotherapy Integration
A very helpful organization which produces a good journal.

www.ahpb.org.uk/
The Association for Humanistic Psychology in Britain
An excellent site with much to offer.

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The International Primal Association
An international organization based on the work of Bill Swartley, Tom Varny, Graham Farrant and others. It puts on very good conferences, workshops and training courses.

www.go.to/existentialanalysis
The Society for Existential Analysis.
All about the existentialist approach.

http://atpweb.org/
The Association for Transpersonal Psychology
All about the transpersonal, including an excellent journal.

http://ahpp.org/
The UK Association for Humanistic Psychology Practitioners
The professional wing of humanistic psychology, offering formal accreditation in a number of different categories.

www.transpersonalpsychology.org.uk/index.html
The Transpersonal Psychology Section of the British Psychological Society.
Useful information, details of conferences, etc.

www.allaboutpsychotherapy.com/home/
General guide to what psychotherapy is available in the UK.
A useful general resource, covering workshops, etc.
Inside back cover:

**UK Association of Humanistic Psychology Practitioners (UKAHPP)**

UKAHPP is an independent member organisation of the United Kingdom Council for Psychotherapy (UKCP) and of the UK Register of Counsellors (UKRC). All UKAHPP-accredited psychotherapists are eligible to be entered on the UKCP register. All UKAHPP accredited counsellors are entitled to be entered on the UK Register of Counsellors and will shortly be able to apply to join the new UKCP Psychotherapeutic Counselling Section.

**There are three categories of membership:**

**Full membership.** UKAHPP exists to provide accreditation to humanistic practitioners who meet our criteria for training, supervision, personal therapy and practice in membership categories such as Psychotherapist, Counsellor, Art Therapist, Bodywork Therapist, Gestalt Therapist etc.

**Associate membership** is for those who are working towards accreditation and full membership – and also people who use humanistic psychology in their work in medicine, education, therapeutic practice, management, social work etc and have no need for accreditation.

**Affiliate membership** is open to practitioners who are full members of other humanistic accrediting organisations and who meet the criteria for UKAHPP membership.

Members are listed on our website [www.ahpp.org](http://www.ahpp.org) and in a published directory. UKAHPP members offer low-cost workshops (open to all); discounts to all members and free advertising on-line and in the bi-annual Newsletter.

To speak to Membership & Administration, telephone 0845 7660326, or email: admin.ahpp@btinternet.com or via the website, or write to: UKAHPP Box BCM AHPP London WC1N 3XX

[www.ahpp.org](http://www.ahpp.org)