

AUGUST / SEPTEMBER 2003

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PSYCHOLOGY

# Perspective

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## AHP Newsletter Retrospective

40<sup>th</sup> Anniversary 1963 to 2003

*Charlotte Bühler      Sidney Jourard*

*Rollo May      Charles Hampden-Turner*

*Mike Arons/Carmi Harari/Denis O'Donovan*



August 1976: Bill Bridges, Tom Hanna, Arthur Deikman, Eleanor Criswell, Will Schutz, Larry Solomon, John Levy  
middle row: Hank Basayne, Carl Rogers, Sherm Kingsbury, Liz Bugental, Claudio Naranjo, Jim Bugental,  
front row: Tom Greening, Jack Gibb, Norma Lyman (editor for 8 yrs.), Richard Farson, Dulce and Michael Murphy

**F**rom the very first issue of AHP's newsletter, in December 1963: *The program of the AAHP will . . . be diversified . . . workshops will be offered, in order to bring the humanistic-psychological approach into such disciplines as counseling and psychotherapy, teaching, nursing, personnel, and the like.* Maslow and others emphasized not only the *interdisciplinary* nature of humanistic psychology but also its *multidisciplinary* origin and reach, in the first issue of the AHP Newsletter, called *Phoenix*.

In putting together this retrospective issue celebrating 40 years of AHP newsletters, I read through about 200 issues. The range of contributors and topics over 40 years of AHP newsletters is so broad that there is no way to be "representative" or to say that the few chosen to be reprinted here define humanistic psychology. There are five short pieces, to give the flavor of the early years, and five articles, by AHP founders and presidents, all from the first 15 years, 1963 to 1977. We will follow up this issue with at least one more retrospective issue next year.

What I found in the old newsletters were:

- Cover Stories** by the current president and others
- AHP Portraits**, one-page essays by members interviewing other members, with photos.
- Annual Meeting** conference reports
- Letters** giving feedback on AHP annual meetings
- Letters** about articles and conference reports
- Conference reports** (other than the annual meeting)
- Growth Center Reports** about their local activities
- Cartoons** (this was a regular feature for a while)
- Art** including drawings and photos
- Poems** (a few here and there)
- Annual Meeting** Announcements and Programs
- Obituaries and Memorials**
- Book Reviews**

In choosing the contents for this issue, I ignored letters and dialogue, feedback about annual meetings, AHP (Member) Portraits, and the many reports from

"growth centers," which at one time numbered 44 active AHP communities in the U.S. and I don't know how many abroad. With the exception of the first annual meeting in 1963, I have not included any of the many reports on the



meetings. Also passed up were book reviews. No sense in printing reviews of unavailable books. Quite a number of the books are still in print or the authors have written new editions, and many of those have been reviewed recently.

I also ignored memorials and obituaries, preferring to spend the space on those persons' original writings.

All the articles have been reprinted *in toto*, and none are excerpted. Most of them were cover stories and were chosen because they deal with the history and definition of humanistic psychology. They happen to be mostly written by AHP Presidents. Apologies for the quality of the photographs (including cover), which were scanned from yellowing (browning!) newsprint.

**AHP NEWSLETTER EDITORS**

**PHOENIX**  
Pincus Gross, 1963 and 1964  
Miles Vich, 1965

**AAHP NEWSLETTER**  
Edwin Barker, 1965 to 1966  
Norma J. Rosenquist, 1966 to 1970

**AHP NEWSLETTER**  
Norma J. R. Lyman, 1970-1973  
Carol Guion, 1973 to 1983  
Deborah Breed, 1983 to 1984

**AHP PERSPECTIVE**  
John Maybury 1984 to 1986  
Deborah Breed, 1986 to 1990  
Mary King 1990 to 1993  
Alexandra Hart, 1994 to 1999  
Kathleen Erickson, 1999 to present

All of the articles found to be reprintable will appear in future *Perspectives* that are on a particular topic, and on [ahpweb.org](http://ahpweb.org) under Classic AHP Articles, according to topic area. These topic sections on [ahpweb](http://ahpweb.org) will also include articles from the *Journal of Humanistic Psychology*.

When I sent out the call to current AHP board and staff who have been around AHP a lot longer than I have, two people responded with their good memories and excellent judgment: thanks to Bonnie Davenport (AHP Membership Director) and Tom Greening (JHP Editor) for their suggestions.

— KATHLEEN ERICKSON

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June / July 2003

## C O N T E N T S

### NEWS & COLUMNS

- 4 • **EDITOR'S INTRODUCTION** . . . Kathleen Erickson
- 5 • **CALENDAR OF EVENTS**
- 6 • **JOURNAL OF PSYCHOLOGY** . . . Tom Greening
- 8 • **INSIDE AHP** Saybrook Honorary Degrees; JHP Office; Rollo May Center Award; AHP Community Calendar; *International Journal of Transpersonal Studies*
- 10 • **WEB SIGHTS** *Perspective* Anniversary on ahpweb . . . Bruce Wochholz

### ARTICLES FROM PAST NEWSLETTERS

- 14 • Dec. 1963 [First] Convention Highlights . . . Miles Vich
- 14 • July 1966 A Challenge (Mission Statement on Education)
- 14 • Oct. 1966 [Half-Baked Ideas Forum]
- 14 • **AHP Newsletter Editors**
- 14 • April 1968 **Humanistic Psychology in Teaching** . . . Janie Rhyne
- 15 • January 1969 **The Tale of a Tub: Rat Power Allegory** . . . W. H. Blanchard
- 16 • February 1970 **Existential and Humanistic Psychology—Trends and Impact** . . . Charlotte Bühler
- 22 • Summer 1972 **What's IT All About?** . . . Mike Arons, Carmi Harari, and Denis O'Donovan
- 23 • January 1975 **On Being Persuaded Who You Are** . . . Sidney M. Jourard
- 26 • March 1976 **Introduction to the AHP Theory Conference** . . . Rollo May
- 28 • October 1977 **Presidential Report to the Association** . . . Charles Hampden-Turner
- 31 • **Bulletin Board**
- 31 • **AHP Advertising Rates**



COVER ART:  
PHOTO OF PARTICIPANTS AT AN  
AUGUST 1976 MEETING TO DISCOVER  
THE FUTURE OF HUMANISTIC PSYCHOLOGY  
INCLUDES AHP FOUNDERS, SIX AHP  
PRESIDENTS, AN EXECUTIVE DIRECTOR,  
A JOURNAL EDITOR, ENERGY CENTER  
REPRESENTATIVES, AND REGULAR  
NEWSLETTER CONTRIBUTORS

### AHP PERSPECTIVE

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**Web Sights Column: Bruce Wochholz**

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Feb. 15 for Apr. issue, Apr. 15 for June issue, June 15 for  
Aug. issue, Aug. 15 for Oct. issue, Oct. 15 for Dec. issue.

**Manuscripts:** up to 2,500 words. Include brief bio and  
photo: /TIF/JPEG/print. Ms. edited for brevity and clarity.

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### UPCOMING PERSPECTIVE TOPICS

<i>October</i>	<i>THE SHADOW</i>
<i>December</i>	<i>SUSTAINABILITY</i>
<i>February</i>	<i>EXPRESSIVE ARTS</i>
<i>April</i>	<i>SOMATICS</i>
<i>June</i>	<i>???</i>
<i>August</i>	<i>RETROSPECTIVE</i>

**Journal of Humanistic Psychology**  
Vol. 43 No. 4 Fall 2003 Contents

<b>Commentary by the Editor</b>	... Tom Greening
<b>Toward a Cognitive-Emotional Model of Rogers' Person-Centered Approach</b>	... Renate Motschnig-Pitrik and Ladislav Nykl
<b>Humility, Empathy, and Rebirth: The Dynamics of Ferenczi's Metapsychology</b>	... Tobi Zausner
<b>Sandor Ferenczi and the Origins of Humanistic Psychology</b>	... Dassie Hoffman
<b>How Getting in Touch with Feelings Happens: The Process of Referencing</b>	... Akiko Doi and Akira Ikemi
<b>Fragmentation In Contemporary Psychology: A Dialectical Solution</b>	Sanford L. Drob
<b>Spirit, Identity, and Self in Mountaineering</b>	... James Lester
<b>Nueva: Designing a Humanistic School for Gifted Youngsters</b>	... Dennis T. Jaffe
<b>Carmi Harari 1920–2003</b>	... Tom Greening
<b>Robert Tannenbaum 1917–2003</b>	... Tom Greening

**Commentary by the Editor**

**I**n this issue you will find obituaries for Carmi Harari and Bob Tannenbaum, friends and colleagues in humanistic psychology for many years. I met Carmi in 1971 when, as the newly appointed *JHP* Editor, I attended my first AHP Board of Directors meeting at John Levy's house near San Francisco. Carmi was one of the prime movers of humanistic psychology, as you will see in his obituary. His article in the special Winter 1997 *JHP* issue on international developments in humanistic psychology gives you some idea of his contributions and escapades.

Bob Tannenbaum gave me my first training in sensitivity training group facilitation in 1962, and then we were part of a men's group that met regularly for decades until last year. He helped me greatly with his reviews of submissions to *JHP*, and he published two articles: "Consulting and Being in Israel" in the Winter 1983 issue, and a letter to Jim Bugental in the Fall 1996 issue dedicated to Jim. Bob's obituary lists his broad range of contributions, and he, like Carmi, will be sorely missed.

The first article in this issue is challenging but worth your careful reading. Austrian authors Renate Motschnig-Pitrik and Ladislav Nykl discuss Rogers' person-centered approach using an integrative model

extended to consider the processing of feelings at a cognitive neuroscience level. Such an analysis gives a modern scientific foundation for understanding the profound changes that occur with the person-centered approach. Rogers, as early as 1946, wrote about "the inter-relation of psychological and physiological change," anticipating Damasio's recent thinking about the "body relatedness" of emotion, feeling, and consciousness. Rogers' concept of congruence is given deeper, neurologically grounded as well as phenomenologically experienced meaning, and the confluence of the fields of humanistic psychology, cognitive psychology, and cognitive neuroscience are explored.

From Japan comes a related article about what the authors Akiko Doi and Akira Ikemi call "referencing." By this they mean what actually happens in the process of getting in touch with feelings and then articulating them. Akira Ikemi previously co-authored a *JHP* article on humanistic psychology in corporations and now works in corporate medical centers using a focusing approach he learned from Eugene Gendlin. Akiko Doi is a doctoral student in clinical psychology at Kobe College.

Next we shift focus from work in Austria and Japan to the Hungarian associate of Freud, Sandor Ferenczi, who is being rehabilitated after years in the psychoanalytic doghouse. Two articles in this issue

give him some long overdue credit and connect him intellectually with the early development of humanistic psychology. Tobi Zausner presents this roguish Hungarian's metapsychology with particular focus on "humility, empathy, and rebirth." In her article you can read about how, in a sense, "We are all Ferenczi's children." Dassie Hoffman's article is based on her dissertation at Saybrook Graduate School and explores the direct and indirect influences Ferenczi had on humanistic psychology.

Sanford Drob published an article in the Summer 1999 *JHP* titled "The Depth of the Soul: James Hillman's Vision of Psychology." In the current issue, he explores "Fragmentation In Contemporary Psychology: A Dialectical Solution." We certainly need a solution, lest our field split irrevocably apart. He lists seven problems or dichotomies in psychology, and their possible integration. After reminding us of Sigmund Koch's concerns and efforts, he proposes multi-perspectivism, and you can read how that is related to the moon over New York vs. the moon over Buenos Aires.

Jim Lester took a long, steep hike in 1963 and wrote about the experience in the Spring 1983 *JHP* in his article "Wrestling with the Self on Mount Everest." His article in this issue is a followup titled "Spirit, Identity, and Self in Mountaineering" and explores the haunting question, "Why do they do it?" He quotes Wielicki who, after ascending a Himalayan mountain totally alone, wrote: "In that small stone house at the foot of Nanga Parbat, far from my loved ones, by the light of a small candle I made tea. Had anything changed in my life?" Jim's articles provide some thought-provoking answers, ones I find stirring but not quite sufficient to drive me up an ice wall.

Dennis Jaffe and I teach together at Saybrook, but maybe we would be happier teaching, or even being students, at Nueva School. There we could learn along with Dennis' son Colton at this wonderful school extending earlier work by A. S. Neill, Jonathan Kozol, George Dennison, Herbert Kohl, and others. A group of 17 Nobel prize winners met to discuss what they would have wanted in place of the schooling they got. Dennis's article about this creative school adds to the long list of *JHP* articles on humanistic education.


I am pleased to announce that Tom Cloonan and Linda Riebel have joined *JHP's* Board of Editors. Tom received his doctorate from Duquesne University and is also a graduate of the National Academy

School of Fine Arts. In addition to his drawing and painting, he is Professor of Psychology at Marymount College of Fordham University. His interests are in the philosophy and psychology of art and esthetics, and in phenomenology. I have had the pleasure of working with him on doctoral dissertation committees at Saybrook, and look forward to his help with *JHP*.

Linda Riebel has published three articles in *JHP*: "Theory as Self-Portrait and the Ideal of Objectivity" (Spring 1982), "A Homeopathic Model of Psychotherapy" (Winter 1984), and "Consuming the Earth: Eating Disorders and Ecopsychology" (Spring 2001). She has been in private practice for more than twenty years, on Saybrook's adjunct faculty for almost ten years, and is very concerned about our environment and our greed and waste which constitute a war against the earth. She has written about these concerns in her book *Eating to Save the Earth: Food Choices for a Healthy Planet* (Celestial Arts/Ten Speed Press, 2002) and is part of a task force that is creating a sustainability specialty at Saybrook.

This issue goes to press right around the time of the APA convention in Toronto. I won't be there; instead I'll be struggling to catch up with a huge backlog of unread manuscripts. The Winter 2004 issue will contain some excellent articles, so, until next year . . .


— TOM GREENING



# Eckhart Tolle

the author of *The Power of Now*, *NY Times* Bestseller and one of Oprah's "Favorite Things!"

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## 40th Anniversary of the Perspective on ahpweb.org

*The peak experience is a sudden surge of meaning. The question that arises now is: how can I choose meaning? If Maslow is correct, I can't. I must be "surprised" by it. It is a by-product of effort.*

— Colin Wilson

WEB RESOURCES — [ahpweb.org/involve/resources.html](http://ahpweb.org/involve/resources.html)

The 40th Anniversary of AHP's newsletter highlights the "new pathways" and significant contributions of many members and founders of Humanistic Psychology. This edition of Web Sights hallmarks these critical contributions to the history of psychology.

Before moving to the reviews, I would like to mention that I inherited this column from its founder, Georgia Berland, who was AHP's Executive Director for five years. The *AHP Perspective* June/July 1999 issue

introduced Internet Connections with reviews of internet connections, or links, on ahpweb.

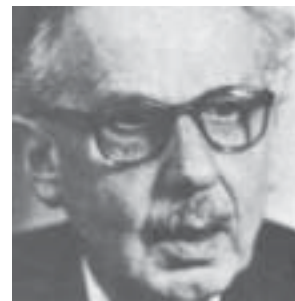
Georgia, as *ahpweb* editor, linked this column with ahpweb to allow members the opportunity to have their sites reviewed and publicized, a tradition that continues today.

Then I took over with the first issue of 2001.

Many of the original humanistic psychology works are out of print. However, the website for **Maurice Bassett Publishing** [www.reinventingyourself.com/booknewpathways.htm](http://www.reinventingyourself.com/booknewpathways.htm) provides many in e-book form. For example, the opening quote above is from *New Pathways in Psychology: Maslow and the Post-Freudian Revolution* by Colin Wilson, which is out of print, but available from this web site in three formats, which all contain the complete 270-page text of the 1972 hardcover edition.

C. George Boeree provides two excellent sites, one on Abe Maslow and the other on Rollo May. **Maslow** [www.ship.edu/%7Ecgboree/maslow.html](http://www.ship.edu/%7Ecgboree/maslow.html) served as the chair of the psychology department at Brandeis University for 10 years, where he met Kurt Goldstein, who introduced him to the idea of self-actualization, and where began his own theoretical work. It was also here that he began his crusade for a humanistic psychology—something ultimately much more important to him than his own theorizing.

**Rollo May** [www.ship.edu/%7Ecgboree/may.html](http://www.ship.edu/%7Ecgboree/may.html) is the best-known American existential psychologist. Much of his thinking can be understood by reading about existentialism in general, and the overlap between May's ideas and the ideas of **Ludwig Binswanger** [www.ship.edu/~cgboree/binswanger.html](http://www.ship.edu/~cgboree/binswanger.html) is great. In 1958, May edited, with Ernest Angel and Henri Ellenberger, the book *Existence*, which introduced existential psychology to the U.S.



Ludwig Binswanger

The contributions to the history of psychology by practitioners of Humanistic Psychology would not be well rounded without reference to **James Bugental** [www.sonoma.edu/users/d/daniels/Bugentalsum.html](http://www.sonoma.edu/users/d/daniels/Bugentalsum.html). Not "healing an illness," but a philosophic venture in



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*which the person dares and learns to confront self and world. Not "learning to adjust," but facing infinite un-adjustability. The therapist sees the patient as an encumbered person who struggles against the limitations imposed by her encumbrances . . . . Therapy's mission is to make patients conscious of the inner conflicts that give rise to defensive and constrictive maneuvers, and encourage the growth tendency of striving for actualization which will overthrow the defensive maneuvers.*

A German psychologist who was committed to studying the whole person as early as the 1920s (including using subjects' diary entries), **Charlotte Malachowski Bühler**

[www.webster.edu/~%7Ewoolfilm/buhler.html](http://www.webster.edu/~%7Ewoolfilm/buhler.html) is known for her theoretical, research, and clinical work that eventually helped launch Humanistic Psychology. Her publications include *The Course of Human Life; A Study of Goals in the Humanistic Perspective* (1968) and *Introduction to Humanistic Psychology*, completed at age 79 in 1972.



Charlotte Bühler

Along with Abraham Maslow and others, she addressed what they considered to be deficiencies in behaviorism and psychoanalysis. She was at the Old Saybrook Conference with Maslow, Rogers, May, Moustakas, Vich, Bugental, et al. in 1964. She was president of AHP from 1965 to 1966. She also presided over the First International Conference on Humanistic Psychology in Amsterdam in 1970. [See her 1970 article in this issue on pages 16-21.]

According to Dr. Bühler, essentially healthy people face challenges continuously throughout life. They attempt to integrate four basic tendencies which include:

- 1) satisfying one's needs (for love, sex, ego, and recognition)
- 2) making self-limiting adaptations (by fitting in, belonging, and remaining secure)
- 3) moving toward creative expansion (through self-expression and creative accomplishments)
- 4) upholding and restoring the inner order (by being true to one's conscience and values).

The person-centered approach in *Taking a Closer Look at Carl R. Rogers* [snycorva.cortland.edu/~ANDERSMD/ROGERS/ROGERS.HTML](http://snycorva.cortland.edu/~ANDERSMD/ROGERS/ROGERS.HTML) is well documented, as is **The Humanistic View**. Humanism is seen as the "third force" in psychology. It is a theoretical alternative to the psychoanalytic and behavioral approaches. However, humanism does incorporate aspects of psychoanalytic and behavioral views. Behaviorists believe that all human behavior is controlled by external environmental factors, whereas psychoanalysts believe that human behavior is controlled and directed by unconscious internal forces. Thus, the humanistic approach [snycorva.cortland.edu/~ANDERSMD/ROGERS/human.html](http://snycorva.cortland.edu/~ANDERSMD/ROGERS/human.html) perceives behavior as holistic.

Perhaps one of the most important theoretical antecedents to humanistic psychology is the work reflected in *Seeing Things Right-Side Up: The Implications of Kurt Goldstein's Holism*. **Kurt Goldstein's** approach to biology, [www.ora.com/people/staff/stevet/netfuture/nic/ic2/goldstein.html](http://www.ora.com/people/staff/stevet/netfuture/nic/ic2/goldstein.html), in his book *The Organism and Human Nature*, heralded such an approach to science. *We have said that life confronts us in living organisms. But as soon as we attempt to grasp them scientifically, we must take them apart, and this taking apart nets us a multitude of isolated facts which offer no direct clue to that which we experience directly in the living organism. Yet we have no way of making the nature and behavior of an organism scientifically intelligible other than by its construction out of facts obtained in this way. We thus face the basic problem of all biology, possibly of all knowledge. The question can be formulated quite simply: What do the phenomena, arising from the isolating procedure, teach us about the "essence" (the intrinsic nature) of an organism? How, from such phenomena, do we come to an understanding of the behavior of the individual organism?*

The following links reflect substantial "continental" influences on humanistic psychology, its founders, and the many contributors to AHP's newsletters. **The Archives of the History of American Psychology links to History & Philosophy of Psychology Web Resources** [www3.uakron.edu/ahap/links.htm](http://www3.uakron.edu/ahap/links.htm) provide excellent detailed accounts and a through listing of links.

Alfred Adler's Individual Psychology is grounded in a holistic therapeutic approach and is a system of theory and practice built upon existential and humanistic principles, as described by The **Alfred Adler Institute of New York** [www.alfredadler-ny.org/overview.htm](http://www.alfredadler-ny.org/overview.htm). **The Gale Encyclopedia of Psychology** [www.findarticles.com/cf\\_0/g2602/0000/2602000012/p1/article.jhtml?term=adler](http://www.findarticles.com/cf_0/g2602/0000/2602000012/p1/article.jhtml?term=adler) describes how in 1911 Adler and his followers left the Psychoanalytic Society to form their own group and develop the system of individual

psychology, a holistic, humanistic therapeutic approach that views the individual as primarily a social rather than a sexual being and places more emphasis on choices and values than Freudian psychology does. At the center of Adlerian psychology is the individual striving toward perfection and overcoming feelings of inferiority (a concept later popularized—somewhat mistakenly—as the “inferiority complex”).

**Fritz Perls** [www.gestalt.org/yontef.htm](http://www.gestalt.org/yontef.htm), a student of Goldstein's, made unique contributions to Gestalt psychology, particularly the concepts of holism or wholeness—the restoration of wholeness being a principle aim of its technique. These insights are included within The **Gestalt Therapy Page** [www.gestalt.org/index.htm](http://www.gestalt.org/index.htm), a joint project sponsored by *The Gestalt Journal* and the International Gestalt Therapy Association.

Gestalt theory is perhaps best known through the efforts of Kurt Koffka, **Wolfgang Kohler**, [psychclassics.yorku.ca/Kohler/today.htm](http://psychclassics.yorku.ca/Kohler/today.htm), and **Max Wertheimer** [www.geocities.com/HotSprings/8646/](http://www.geocities.com/HotSprings/8646/). The basic thesis of gestalt theory might be formulated thus: there are contexts in which what is happening in the whole cannot be deduced from the characteristics of the separate pieces, but conversely; what happens to a part of the whole is, in clear-cut cases, determined by the laws of the inner structure of its whole. The term gestalt (“figure”) was introduced by the Austrian philosopher **Christian Ehrenfels** [ontology.buffalo.edu/smith/articles/mach/ach.html](http://ontology.buffalo.edu/smith/articles/mach/ach.html) in 1890.



Christian Ehrenfels

**The Association for the Advancement of Gestalt Therapy** [www.aagt.org/html/aware\\_relations.html](http://www.aagt.org/html/aware_relations.html) describes holism as a scientific and philosophical field which has made an important contribution to the central ideas of Gestalt therapy. It is present-centered

in the same way as Gestalt psychology, because it is impossible to conceive of the holistic perspective without its present-centered focus. This is also true of phenomenology. Phenomenology takes as its subject matter the study of the objects and events we perceive and the development of thorough and comprehensive methods for observing and examining them. Existentialism takes as its main concern modern (and present-centered) questions about the nature and meaning of living, death, and personal relations.

The **Society for Existential Analysis** site [www.existentialanalysis.co.uk/index.php?page=papers.php&sid=&paper=1](http://www.existentialanalysis.co.uk/index.php?page=papers.php&sid=&paper=1) is set up for members and non-members where particular attention is given to the impact of an existential and phenomenological approach to counseling and psychotherapy. *The existential model seeks to remain with the phenomena as they present themselves, to “open the phenomenon to a less restricted view.” Existential psychotherapy attempts to unfold and “refocus” conscious awareness. The existential therapist’s attempts to “unfold” the client’s lived experience rest upon a specific form of inquiry, the phenomenological method, which seeks to remain at a descriptive level, focusing upon the “what” and “how” of experience, rather than posit or provide “why-based” explanation.* A superb set of links on phenomenology is available within the **Center for Advanced Research in Phenomenology** [www.phenom-enologycenter.org/](http://www.phenom-enologycenter.org/).

*Existentialism rests on phenomenology, i.e. it uses personal, subjective experience as the foundation upon which abstract knowledge is built . . . . The existentialists along with many other groups are helping to teach us about the limits of verbal, analytic, conceptual rationality. They are part of the current call back to raw experience as prior to any concepts or abstractions. This amounts to what I believe to be a justified critique to the whole way of thinking of the western world in the 20th century, including orthodox positivistic science and philosophy, both of which badly need re-examination.* **Abraham Maslow** [www.dividingline.com/private/Psychology/TopPage/Maslow\\_Quote.shtml](http://www.dividingline.com/private/Psychology/TopPage/Maslow_Quote.shtml)

*All the sites mentioned in this column can be reached at [ahpweb.org](http://ahpweb.org) under **WEB RESOURCES**. AHP Members are encouraged to submit their web addresses to WebSights columnist Bruce Wochholz at [bwochholz@mac.com](mailto:bwochholz@mac.com) for review. Sites should be primarily educational or informational, and relate to AHP’s interests, but member sites may emphasize services, books, workshops, tapes, or other commercial offerings.*

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# Existential and Humanistic Psychology

## —Trends and Impact

— Charlotte Bühler

In unexpected measure, our present time is bringing existential and humanistic thinking to the fore, after a long period of a predominantly materialistic orientation. This movement finds its strongest expression and, as I like to think, its leadership and its foundation, in modern psychology, the youngest of our sciences.

There is no denying that underlying all our scientific endeavors there are always certain directives our minds take in the selection and interpretation of data that we try to

### . . . Nicholas V (1447-1455), the first humanistic pope . . .

assemble. No matter how factual and how objective we are, the enormous complexity of all facts forces us to see them under certain aspects, in their different connections, to order them in certain frames, and this by necessity makes us selective, letting us emphasize one grouping of data as against another.

Thus, while not denying that a philosophical orientation underlies our search for knowledge, as is true of any time, this presentation will not dwell on existentialism and humanism as *philosophies*, but as they document themselves in our present-day *psychology*.

This new ideological trend of our present-day psychology and its applications has a long and distinguished history. And while it cannot be the task at present to go into the complex and interesting details of this history, I think it is of

great assistance for the understanding of the concepts of existentialism and humanism to know a few facts about their origins and their usage in the course of time.

The term *humanism* designated originally an actual movement, with its peak during the 15th century Renaissance in Italy, emphasizing the study of Greek and Roman Classics. This movement was considered "*freedom of thought*," because it represented a break with the medieval scholastic system of thinking that the Church philosophers had developed.

While this movement did not lead to any great achievements in philosophy, it opened the door to independent critical

thinking. Nicholas V (1447–1455), the first humanistic pope, encouraged humanism over piety or orthodoxy, over morals and religion.

### Erasmus of Rotterdam, the most outstanding representative of the humanists.

This new "freedom of thought" often led, as Bertrand Russell points out, to immoral lives even of some of the popes. It was a kind of paganism, reminding us a little of what now is going on here and there, which then seeped through in the adulation for the antique culture.

The new "independence of thought," incidentally, did not necessarily prevent some of the humanists from trying for a reconciliation with the Church, especially when they felt death

approaching. And it did not preclude what Bertrand Russell calls "plunges" into all sorts of "antique nonsense," such as experiments in astrology.

If we ask ourselves what exactly relates the Renaissance humanist movement to what we think of at present as humanistically oriented thinking in the social sciences, and especially in psychology, I believe it appears most distinctly in the writing of Erasmus of Rotterdam, the most outstanding representative of the humanists. In his book *On Free Will*, the great book of that time [1524], we find that same struggle for the establishment and definition of the "inner freedom," which also today we psychologists, especially we psychotherapists, try to stand up for. This inner freedom which at that time the thinkers tried to secure for themselves by means of the study of old books, has become to us something which now we try to clarify for ourselves

not by way of studies, but *experientially*.

Paul Oskar Kristeller, one of the best informed writers on this period, emphasizes that the value set, which we now call "humanistic," is only incidental to the original humanist movement which called for classical studies. But I wonder whether this call itself was not just instrumental, whether this call itself was not actually the expression of the breakthrough of a new will to have intellectual freedom and to feel free

as a living being. Petrarch, often called the father of Humanism, emphasized the “dignity of man.”

Certainly, the values of “inner freedom” and of “creativity” relate the older to the present humanistic

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movement.

The movement of what is called *existentialism* is of much younger origin than humanism. Usually, the Danish philosopher Kierkegaard, whose main writings appeared in the 1840s, is considered its originator. Kaufman in his book *Existentialism from Dostojevsky to Sartre* considers Dostojevsky's *Notes from Underground* [1864] “the best overture for existentialism ever written.”

One of the characteristics of this movement is that each of its representatives has a viewpoint of his own, and they do not really belong to one school of thought. All that the authors of existentialism—a term that Sartre coined—have in common is their philosophizing about *human existence*. Most of it was in a very tragic, despairing vein. The essence of it is that man is thrown back on his experience, which is all he can have of reality.

The world, says Kierkegaard, had no part in helping man with the “human condition.” This condition is a needfulness which requires choice and decision. Ethics is not a matter of seeing, but of making a decision. I experience dread, he says, in the dizziness of my freedom, and my choice is made in fear and trembling.

It seems to me that this emphasis on ethics and on choice is what made Heidegger dismiss Kierkegaard as a mere religious writer. Heidegger, strongly influenced by Nietzsche, and Jaspers are

founders of existential philosophy, which they conceive of as an *interpretation of Being*. Both emphasize the limitations of science. Heidegger was concerned with what is called “fundamental ontology”—that is the study of our *Being*—hoping to penetrate to the

essence of Being itself. He tried to analyze man's existence, the fact that we find ourselves “thrown” into existence. He asked, “Why is there a Being at all and not rather nothing?”

Sartre, in a way the herald of existentialism, brings it back closer to Kierkegaard, in returning to the human condition and the absurdity and tragic fact that we have to make *commitments* and *decisions*, without proper knowledge of their consequences for us and for others. Different from the others mentioned before, he considers his writing to be *psychology*. He discusses despair, decision, dread, and self-deception as based on experience.

Also he emphasizes *choice* as the main aspect of human life, but he insists that man's tragic situation does not rule out “integrity” of

## Their [Americans] more optimistic outlook on human existence places them closer to the humanists than to the existentialists.

choice in opposition to dependence on “social utility,” that is just doing what is socially useful. Somewhat like Shakespeare, Sartre says, “There are situations in which, whatever choice we make, we cannot escape guilt.” This reminds the psychotherapists among us of many situations which we encounter in our patients.

Camus adds to this pessimistic

picture in his book *The Stranger*, the moving description of the *individual's isolation*, anticipating in his writings what we find presently in our all too widespread experience of *alienated persons*.

To summarize: In this short historical survey we saw the existentialists concerned with our human condition, with human existence as such, conceiving of it predominantly in a tragic vein. We find Sartre trying to reconcile himself with our human fate, or better, to stand up to it, with *courage* and with *integrity*.

Recent American writers—an outstanding example are those collaborating on a symposium, published under the title “Existential Psychology,” edited by Rollo May—are disturbed by the fact of the existential thinkers' preoccupation with dread, anguish, despair, and “nausea.” They see this stance as more European than American. Gordon Allport in summarizing comments on the foregoing chapter of this book quotes Maslow as saying that American patients may suffer as deeply and be as distressed by the shallowness of their lives as are European patients, but that the emphasis on resignation, acceptance, even on Paul Tillich's “Courage to Be” or Viktor Frankl's acceptance of responsibility and his urging the discovery of a

meaning in suffering, seems more European than American.

I would say: yes and no. Yes, the Americans have always had a great deal of optimism about life, and they have always wanted to feel that they can conquer almost any difficulty. And in a way they have proven they were often able to accomplish what seemed almost impossible.

Their more optimistic outlook on human existence places them closer to the humanists than to the existentialists. Herein lay previously one of the most significant differences between the two schools: that men like Erasmus believed in “free will” as a creative power, that he saw the *ability to choose* as the human’s greatest privilege and potential. On the other hand, men like Kierkegaard and Sartre feel dread and see absurdity in our being forced to make choices when we actually have no knowledge of the reality of our existence.

And here, of course, if I may interject this, is also where the modern *psychotherapist* makes some of the most crucial experiences with his patient. One of his main questions is: Can he help his neurotic patient to develop in himself the ability to experience an inner freedom of choice, and can he help his patient to experience this as an opening up of potentials rather than as a fearful responsibility, since we never know in advance just what the outcome of our choices will be.

With Maslow, for example, we find, as Allport points out, new weight being given to the healthy person’s experiencing choice, responsibility, futurity as something positive in his life. Maslow,

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says Allport, sees existentialism as deepening the concepts that define the human condition. In doing this, existentialism “prepares the way (for the first time) for a psychology of mankind.” This is true. And, as I like to add, there is in the Americans the tendency to a greater trust in a constructive purpose in the Universe than the French existentialists express.

Colin Wilson has stated some relevant reasoning in connection with our metaphysical needs. He speaks of the fact that our sense of purpose cannot exist unless we first make the assumption that “there is a standard of values external to everyday human consciousness.”

Personally I think one can drive the arguments for a constructive purpose in the Universe even further and even with quite scientific considerations involving physics.

But while all this is true, I can never believe that the present widespread and intense interest in these new philosophies would have developed if people were just more eager than in previous times to find a new way to better self-understanding, to self-realization, to a more fulfilling life, and to more scientifically founded beliefs.

I find, particularly in our present youth, more anxiety, even more despair, than was noticeable in the American youth ever before.

“At the house where I live, there are all these parties,” says Betty, “and I am meeting all these people, and it is fun, yes; but I wish I would meet somebody who would understand me and help me in my loneliness.” This is a new tenor, as compared with the time when “fun” was all everybody was looking for. There is a previously unknown introversion, an expression of unhappiness to which I could add

many others, some of which are very profound.

How do we explain this turn of events, this strong and widespread expression of disconsolate feelings?

There are quite a number of reasons which led to this development. Beginning with World War II, representing civilization’s letdown to all those who had expected the 20th century was

through with wars, and Hitler’s society, out of which Karen Horney and Erich Fromm came to America, saying “How can we trust society?”—there developed doubts in the moral progress of mankind, dread of the atom bomb, and fear of mankind’s self-destruction, described so realistically in Nevil Shute’s *On the Beach*. Then came Vietnam, another war, another generation of youths sacrificed; then the experience of the Negroes’ uprising and the flagrant racial strife in America; then the shocking revelations about the great amount of poverty in this rich country. All this makes our youth doubt the wisdom of the older generation and authorities, doubt traditional values and morality, feel hypocrisy in what the older generation claims to be their values. And on top of all that came religious doubts about scientific discoveries, doubts in Church dogmas and preachings, and the deeply disturbing question, Is there a purpose to the Universe? To this some writers answered, there is not, and “God is dead.”

All this stirred up young people’s feelings and also thoughtful adults’ questioning: What is the meaning of anything? Who are we, who am I? What is the right way to live? Far beyond adolescence, these questions bother people, causing confusion and arousing them to completely new thinking.

The reactions to the experiences of all these problems are different. I believe one can distinguish several different groups, among which we shall find different kinds and degrees of affinity with the humanist movement.

There are firstly those in whom traditions are too deeply ingrained to shake them off. These *conservative* people and groups go on, or, if they waver, return to their inherited and established convictions and ways of thinking and living. They support conservative views in politics, education, religion, and other areas of life. And they are of

course the ones with whom many of the young generation experience the "generation gap." Some of these people actually close themselves to any appreciation of the problems that have arisen.

The opposite of this conservative group are the *rebellious* ones. Here we find quite a number of different factions. There are those whose rebellion is mostly negative, in that they don't know really what new values they want to pursue in place of the old ones. They just reject society and its establishments the way they are. They condemn hypocrisy and prejudices of the establishments and the older generation which tolerates or even defends these ways of functioning. Feeling helpless in their opposition against the existing powers and feeling *alienated* from all those who fit themselves into the establishments, this faction of the rebellious group chooses to withdraw and to segregate themselves in often semi-primitive existences of their own. These are the ones we know as *hippies*.

This group of alienated youth suffers from the vagueness of their direction, from ideological confusion. When asked what exactly they wanted and were looking for, one may get the answer that I got as a response from a 17-year-old, highly intelligent girl with a cultured home background who had left her home and family: "I am not exactly sure what I am looking for, but one day we will know."

While this faction of the rebellious group is more or less confused in their outlook and rather passive in their attitude to society, another faction of the rebellious youth is aggressive and *fights for reforms* about which they have more or less definite ideas and convictions. These may be political in the more specific sense of the word, or they may have to do with freedom and human rights in a more general sense. And in this

latter version, they come, even though in unrealistic programs, closer to the humanistic philosophy than the other previously mentioned groups.

In a dubious relationship to humanistic thinking, I personally find another group of protesters whose participants are not only youths but belong to all age groups, including professionals. This group of protester heralds *freedom* from the bondage of traditional taboos under the aspect of *creativity* and genuineness of *feeling* being brought into life. This group recommends and practices sexual freedom, it fosters stronger emphasis on physical closeness and physical sensations, bodily enjoyment, and bodily self-expression. The same group also encourages and participates in the use of drugs, through which they feel that perceptual awareness and sensitivity are enhanced and the feeling of life is heightened.

I need not emphasize how controversial the discussion of these new freedoms is. On the whole, the general public is, I think, rather unhappy about these [hedonistic] movements. Especially those middle class parents whose teenage child-ren are lost, sometimes irrevocably, on their LSD trips or who go to pot, literally speaking, with their marijuana, hashish, and the like.

A strong and gripping expression of the sadness of this is given in the play *Hair*, which notwithstanding its interesting and exciting music, is a very sad play. It is sad when among this whole crowd who proclaim love, love as their credo, we see Jeanie, the pregnant girl, who needs loving care more than anybody, amble around the place like a lost soul without anybody paying attention, and when we hear the crowd exhorting Sheila, the star, who really loves Mr. Berger, not to be hung-up on Mr. Berger,

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but to let anyone love her, and we hear sarcastic railing at anything anyone might have wanted to believe in.

The various *psychological authorities* take very different stands with respect to these rebellious groups. Some see it all as the fault of parents, American parents, and American society who have not given today's youth the emotional equipment for engaging in relational and constructive protest. This now seems to me a fantastic oversimplification in viewing a *cultural crisis* which is shaking up the whole of Western civilization.

Because this is what it seems to be to me. A crisis which started in pre-First World War Europe, with European youths such as the German *Wandervogel* and *Pfadfinders* who fought the hypocrisy of the older generation, the

shallow pleasures of what was here in the States the "Gay Nineties," youths who criticized the "saber-rattling" Kaiser, who wrote poems and diaries full of *Weltschmerz* and longing for a better world, and out of whose rank and file came Marx and Marxists, still on the go with, say Herbert Marcuse, and came that youth whose meditating was expressed by Hermann Hesse, whom only now the Americans have discovered and adopted. But the European youths of those times were not strong enough, not many enough, to do very much. They grew up, and either they adapted themselves to their society and even to Hitler, or else their rebellion kept smouldering.

At present, where the revolt is out in the open and brought to bear on society by *activists*, we see so many facets of it that it is hard and perhaps impossible to get an objective overview.

Among psychologists there is a new and generally accepted position that they are co-responsible for the welfare of *communities* and that they are trying to help with free services to the [economically and educationally] underprivileged. Head Start, one of the most successful educational movements, is under psychological leadership.

But the opinions among psychologists are intensely divided with respect to the evaluation and handling of the various expressions of rebellion.

*Why can't we know where we are going? Why can't we be sure where the way will lead?* The youths who discuss with elders these questions, I consider a third, *constructive* group. As against the rigidly conservative and the differently acting out of rebellious groups, these constructive young people, while seeing the necessity for improvements in our personal and

social lives, try to work out new solutions with the help of trusted older people. They want help in finding deeper and more valid beliefs and values, they want

### Humanistic psychologists concur in the conviction of the primary nature of the pursuit of values.

assistance in freeing their creativity to bring out their best potentials; they are the carriers of humanist psychology into its future.

And what makes it so bad for the older generation, for us who presumably are the leaders or, better, the *guides*, is that we cannot tell them anything for sure. This is what made the position of the last generation's parents so difficult, that they were so insecure regarding their position, their views, their techniques, their roles in their children's lives. Psychoanalysis [and global depression and global wars] had made them completely insecure regarding the influence they exerted. I think Dr. Spock's tremendous success derives to a great extent from the fact that he tells parents not to worry excessively.

But now it is not only the parents: now it is every thinking person who must reevaluate his concepts of his existence as a human and his orientation in directing himself—himself and others who ask his help and advice. And here is where we have the central problem of our time and culture. Who can tell whom what?

It is at this point that humanistic psychology comes in and meets in a fortunate way these problems of our time and particularly our youth. There are these new aspects that humanistic psychology developed.

First and most important, in humanistic psychology the pursuit of *values* is considered an inherent need of the human individual. This pursuit receives its directives from the Self, which I personally consid-



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er a central core system, present in nuclear form from the beginnings of an individual's life. In this theory, there is a decisive difference from psychoanalysis in that psychoanalysis considered the pursuit of values a secondary goal, that is to say a goal pursued under the pressure of society, only when the individual's drives could not be satisfied. This is one of the important differences of interpretation of human motivation to which I referred in the beginning of this paper.

Humanistic psychologists concur in the conviction of the primary nature of the pursuit of values. That means they assume that the individual's own innermost self can

The new turn of events is that therapists as well as their patients have found that what people need is assistance in directing themselves to healthy and appropriate goals in life. Thus it is not only *neurosis* we are working with, but even more the problem of adequate *standards* of life. Some of us feel we need a *new image of man*.

In all this, the role of the modern psychotherapist has changed completely from what it used to be in psychoanalysis. The modern psychotherapist is not an unquestionable authority who sits in an ivory tower. Instead he sits with his patient and may even occasionally hold his hand. He has a *person-to-person relationship* with his patient and shows himself as he is. Recent

But there are many young as well as older people whose reaction against hypocrisy is that they want to truly help to better people's lot and to help people understand and to tolerate each other. This is what the Florida college student Elizabeth Crosby meant when she said "Our attitudes are more an emphasis on relationships."

And this is what I found movingly expressed by the laborer Yefrim Poduyev in Alexander Solzhenitzyn's novel *The Cancer Ward*. Poduyev, this simple man who did much hard labor and much whoring during all his life, Poduyev who never had been ill for a single day but now finds himself sick in this terrible cancer ward and is confused about life and about

everything, Poduyev who had never read a book and now in the cancer ward, having nothing else to do, picks up by chance this little volume where he

finds an article headed by the question "What do people live by?" What do people live by? he asks himself and the other patients in the ward. By rations, by wages, by their trade, they tell him. These were the thoughts he himself had also had. But no, he reads in the book, no: "People live by love," says Leo Tolstoi.

*This article has been assembled by the Editors [Norma Lyman and Carol Guion] from two talks given by Charlotte Bühler. We consider this an unusually clear and informative statement of what humanistic psychology is all about. We accept full responsibility for any distortions or significant omissions from the original statements and we regret the necessity of eliminating and abbreviating so much valuable material. Charlotte Bühler is one of the principal founders of the Association and one of the pioneering and significant leaders in the development of the humanistic approach to psychology.*

## The main humanistic value that we find most generally acknowledged in our time is the pursuit of and the working toward better *human relationships*.

find that the pursuit of certain values furthers the development of his own *potentialities*, that is the fulfillment of his own innermost needs. These differ with different individuals, due to individual inclinations as well as potentialities. In the discovery of his potentialities an individual may need help. And here is where the humanistic psychotherapist comes into the picture.

*Psychotherapy* is a modern procedure which in our time has been spreading and expanding tremendously. People ask why this is happening. The answer results from all I said in the foregoing, from the facts of the general experience of desperation and uncertainties about beliefs and values, which makes people look for help and guidance. The increased awareness of self that psychoanalysis helped to develop made people more conscious of the hazards of truthful self-understanding and of appropriate self-direction.

research regarding the most beneficial factors in psychotherapy helping to its success showed that the appropriateness of the therapist's personality, his being convincing as a person, belong to the most decisive ones.

Let me end this on a hopeful note, hopeful for mankind at whose moral progress I usually look somewhat skeptically.

The main humanistic value that we find most generally acknowledged in our time is the pursuit of and the working toward better *human relationships*. This is what the constructive groups are doing, whom I mentioned briefly before. It is one of the main values on which to work in new ways; there is a widespread determination of many.

For some, this goes together with modernized *metaphysical* thinking about a hopefully constructive purpose in the Universe and the role of man's existence in it. For others, it is more a *sociopolitical* reform they are working on.