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THE NECESSARY REVOLUTION IN HUMANISTIC PSYCHOLOGY¹

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It was the best of times, it was the worst of times.

(Charles Dickens Tale of Two Cities (opening line))

So fair and foul a day I have not seen.

(William Shakespeare's Macbeth, Act One, Scene Two (Macbeth's first line))

In his very powerful encyclical on the environment 'Laudato Si', Pope Francis (2015) writes about the destruction of our environment and the challenges now facing our collective world:

These situations have caused sister earth, along with all the abandoned of our world, to cry out, pleading that we take another course. Never have we so hurt and mistreated our common home as we have in the last two hundred years. The problem is that we still lack the culture needed to confront this crisis. We lack leadership capable of striking out on new paths and meeting the needs of the present with concern for all and without prejudice towards coming generations.

This chapter will focus on the history of Humanistic Psychology, the great gifts it has given us, but also on how Humanistic Psychology has been part of the culture that has created the world's challenges we and sister earth now face. It will then look at how we address these shadow aspects of the humanistic culture in order to contribute to creating a new humanism that can address the challenges of the twenty-first century.

History of Humanistic Psychology

Humanistic Psychology had its roots in the early part of the twentieth century, but came into prominence in the three decades after the Second World War. In the war of 1939–1945, the world had witnessed the ‘horrors of Mordor’, such as: the extermination camps of Auschwitz and Belsen; the Blitz bombing of Coventry and Dresden; and the nuclear destruction of Hiroshima and Nagasaki. Much of the human species had descended into hell, and was now in search of redemption, healing, and a new hope and trust in the positive capacity of human beings.

The founding fathers (and they were mainly men), included Jacob Moreno, Carl Rogers, Abraham Maslow, Wilhelm Reich and Fritz Perls. Four of these were Jews, and three of them had fled from Nazi Germany and Austria. All of them opened up new perspectives on understanding the possibilities for human beings and ways of developing each person’s potential.

The great gifts of Humanistic Psychology

I want to start by sharing what I see as some of the great positive contributions of Humanistic Psychology in my lifetime. Dina Glouberman (2013: 125) the founder of the Skyros Growth Centre writes:

Humanistic Psychology was a wonderful thing when I was growing up – at that time it meant everything that was young and progressive, open to change and politically on the side of the angels. It encouraged us to begin a lifetime of development and expansion without ever having to label ourselves as ill or lacking.

For those of us in the UK, who grew up in the after-shadow of the Second World War, it is now hard to recall how grey, conformist and narrow life was before it burst into riotous technicolour in the late 1960s. Along with the Beatles, Carnaby Street, Hippies, LSD, women’s liberation movement, anti-psychiatry, dialectics of liberation and Ronnie Laing, CND and anti-Vietnam marches, came Humanistic Psychology. We read Erich Fromm, Fritz Perls, Jacob Moreno, Carl Rogers, Wilhelm Reich and others. More importantly, we learnt to cry, to love, to shout our feelings, find our voice, throw off the shackles of our inherited beliefs and go for freedom. We believed that we could change the world. The trouble is, we did!

Humanistic Psychology was, and is, a broad church, with many different approaches and schools, but all are involved in experientially exploring the further reaches and the fullness of what it means in being human. The current website of the Association for Humanistic Psychology in Britain reads thus:

The first thing to say is that Humanistic Psychology is many things. It is broader than just a psychological discipline, and A HUMANISTIC

PSYCHOLOGY is not just an organisation for psychologists, psychotherapists and counsellors; we are open to anyone who is interested in how to be human. It was founded by a broad band of people from many disciplines, such as history, poetry, philosophy and spirituality.

Humanistic Psychology is not in itself a psychotherapeutic discipline; rather it is an umbrella term for a number of disciplines which put the person at the centre of their ways of working and strongly believe that the realisation of our own potential is crucial to creating a better world.

(AHP in Britain, 2015)

What links the many different approaches that can be classed under the broad umbrella of Humanistic Psychology is that they share some important key concepts and values. Each of these core values has brought great benefits not only to the field of psychology, but to the wider society, and each has contributed to the cultural revolution of the late twentieth century. I believe the most important of these values are:

- *Emotionally expressive:* Humanistic Psychology focuses not just on the right brain neo-cortex, but also on the intuitive, imaginal and spontaneous capacities of the left brain. It focuses not just on the neo-cortex brain, but also on the emotions of the heart and gut brains. Without Humanistic Psychology we might never have had the growth in emotional intelligence (EQ) work, from Daniel Goleman (1996) and others.
- *Embodied:* Prior to Humanistic Psychology, many of us treated our bodies as necessary vehicles for transporting around our brain. Humanistic Psychology and the pioneers such as Wilhelm Reich, Kurt Lewin and Gerda Boyeson taught us not only to listen to our bodies but to fully inhabit them. This has had an impact on greater body awareness, attention to our own bodily health and Mindfulness training.
- *Relational:* Humanistic psychotherapies have always focused on authentic 'I-thou' relating (Buber, 1970) between the psychotherapist and the client, as opposed to the methodological fidelity of the behaviourist and the blank-screen approach of traditional psychoanalysis. Research has increasingly shown that the quality of the relationship is the most significant factor in the efficacy of psychotherapy, and other psychotherapeutic approaches have become more relational, leading to such developments as relational approaches in object relations and the development of inter-subjective psychotherapy (Stolorow and Attwood, 1992). Relational approaches have also impacted beyond therapy as the focus on EQ developed into (SQ) social intelligence, and then to RSI (relational systems intelligence; Rod and Fridjhon, 2015). It has also impacted on religion and theology, most notably in Raimon Panikkar's work where he writes: 'God is neither within you nor among you, but between you. Everything in the world is interrelated and beings themselves are nothing but relations' (Panikkar 1995).

- *Human potential*: Humanistic Psychology views the individual as naturally self-healing, and evolving to higher forms of maturity and self-functioning. It moves away from a focus on symptoms and pathology to a focus on positive features of the individual, and how they can best realize their latent potential. This has had enormous impact on education and the development of Positive Psychology (see Chapter 13, this volume), and many approaches to business and life coaching. Jacob Moreno, who was the originator of Psychodrama and socio-drama, a contemporary of Freud's, and who can be considered the grandfather of Humanistic Psychology, when he met Freud is reputed to have said to him: 'You analyse men's dreams; I give them the courage to dream again.'
- *Authenticity and self-responsibility*: Humanistic Psychology encouraged us to find our own truth and have the courage to express it, rather than be bound by the mores, beliefs or assumptions we have inherited and absorbed from our family and society, but in the words of Joseph Campbell to: 'follow your bliss. Find where it is, and don't be afraid to follow it' (Campbell, 1991: 120 and 149).
- *Experiential*: Focused on direct experience. My own Psychodrama teacher Marcia Karp would constantly use the phrase she had learnt from Jacob Moreno – 'Don't tell me, show me'. The humanistic psychologies all favour experimenting, learning through experience and phenomenological inquiry, rather than through theory and intellectual thinking. Carl Rogers (1961: 23–4) wrote:

It is to experience that I must return again and again; to discover a closer approximation to truth as it is the process of becoming in me. Neither the Bible nor the prophets – neither Freud nor research – neither the revelations of God nor man – can take precedence over my own direct experience.

Humanistic Psychology's experiential focus has influenced many fields beyond the therapy room. Its experiential approaches have informed coaching and team coaching, collaborative and action research, and education.

Seven traps of Humanistic Psychology

The author, Tom McCarthy (BBC Four, 'Birth of the Novel', 15 February 2011) spoke about how every novel ought to contain within it, its own negation, an embedded anti-novel, which, like the grit in the oyster, creates the pearl of lasting quality. We too have to examine how the liberation movement of the post-war generation contributed to the more hidden horrors of our own generation. These include: the neo-liberal selfish consumerism of Thatcher and Reagan, the oppressive international wars of Blair and Bush, late-stage capitalism, tolerated and hidden sexual abuse and massive ecological destruction. The seven traps that I outline below have emerged in part as a consequence of humanistic belief systems, and have contributed to creating dangerous limiting mind-sets which, if unaddressed, will make it impossible to meet the challenges of our times, which I will outline in the next section.

Growth

The work of the early pioneers led to the development of the so-called ‘growth movement’ and of growth centres such as Esalen in California, and Quæstor and Community in London. ‘Growth’ was about realizing our potential, self-actualizing (a term coined by Abraham Maslow (1943), one of the founding fathers of Humanistic Psychology). We were the first generation not to have military service, but instead were blessed with greater access to higher education, international travel and sexual freedom. Those of us who went to growth and encounter groups were eager to find the fastest escalator up the Maslow pyramid (Maslow, 1943).

But James Hillman (1975), the archetypal psychologist and ex director of the Jung Institute, pointed out that we have made an idol of one part of the natural cycle: growth is healthy in spring, childhood and adolescence, but he asks us to consider the question ‘What is growth in late middle age?’ Hillman suggests that it is over-consumption, obesity and cancer!

I was brought up on the Protestant work ethic rhyme: ‘Good better best, never let it rest, till your good is better, and your better best.’ The Protestant work ethic in the late twentieth century became: ‘Perpetual performance improvement, company quarter on quarter growth in profits, exponential growth in GDP (Gross National Product), and the worship of MORE!’

There is a parallel between Humanistic Psychology’s focus on growth and the capitalist economies built on exponential growth dependent on an increasing consumerist society that advertising ensures is focused on constant new fashionable acquisitions, bringing in its wake the ‘throwaway society’. This materialist growth culture is then psychologically paralleled and we, growth-addicted Westerners, go in search for the better and best: training workshop, charismatic teacher, bigger catharsis, better ‘*aha*’ moments of enlightenment and greater breakthrough experiences.

Individualism

The individualistic nature of Humanistic Psychology is probably best captured in Fritz Perls’s Gestalt Prayer:

I do my thing and you do your thing.
 I am not in this world to live up to your expectations,
 And you are not in this world to live up to mine.
 You are you, and I am I,
 and if by chance we find each other, it’s beautiful.
 If not, it can’t be helped.

(Perls, 1969: 75)

Gestalt psychotherapy, in the late-stage Perlsian variety, along with much of the Humanistic Psychology movement of that time, was rampantly self-centred. It was

part of the ‘me generation’. In the words of Britain’s Prime Minister Harold Macmillan, we ‘had never had it so good’, and we were going to make the most of it.

Caroline Brazier (2013: 94) suggests that:

The growth of individualism is evidenced in an increase of single-person households, changes in patterns of family life and marriage, and more emphasis on personal fulfilment in the rhetoric of popular media . . . it seems reasonable to imagine a link between these changes and a rise of personal-growth movements through the 1960s and 1970s, and beyond.

Individualism is integrally entwined with Liberalism, Free Market Trading and Late-Stage Capitalism (Harari, 2014) as products of late twentieth- and early twenty-first-century Western hegemony.

In its wake, individualism has brought celebrityism and the idolizing of famous individuals, often followed by subsequent demonization, of individual heroic leaders. I have argued elsewhere that the ‘Heroic CEO is dead – long live the team’; that no individual leader of any major organization can manage the myriad complexities, inter-relatedness and challenges of our time, and we need collective team leadership with a new ethic of collaboration (Hawkins, 2011/2014, 2012, 2014). We need to discover how leadership teams in government, companies, voluntary organizations and professional associations can be more than the sum of their parts, and one of the main barriers to this is the individualistic personal development that the team members have been schooled within.

A focus on the wrong unit of flourishing

As Gregory Bateson (1972), the great systems thinker of the twentieth century, wrote:

In accordance with the general climate of thinking in mid nineteenth century England, Darwin proposed a theory of natural selection and evolution, in which the unit of survival was either the family line or species of sub-species or something of that sort. But today it is quite obvious that this is not the unit of survival in the real biological world. The unit of survival is organism plus environment. We are learning by bitter experience that the organism that destroys its environment destroys itself.

(Bateson, 1972: 491)

As Bateson indicates, we need to recognize that both the unit of survival, and therefore by implication the unit of flourishing, is never the individual, the family, the team, the organization, the nation, the species. Narrowly focusing on, or competitively succeeding within, your own niche will at best lead to sub-optimizing your part of the system and, at worst, to contributing to destroying the environment that sustains it. Flourishing is always relational, so the individual, team, organization

or species only flourishes in co-creative relationship with its environment, its ecological niche and its systemic context.

Self-actualization is a destructive myth and a mirage. So is species actualization. Replacing GDP with Gross National Happiness is still Gross and unhealthy. As Yuval Noah Harari (2014) argues, we might or might not have created a more beneficial world for *Homo sapiens* since 1945, but we have done so at the cost of thousands of other living beings.

Human centrism

In the very title, Humanistic Psychology, is rooted in its human-centricity. It puts the human being at the centre of everything. Grof (2004) and Heron (2011) show how both Maslow and Rogers turned more to the spiritual dimension later in their lives, and in the last 25 years there has been an increasingly close relationship between the humanistic and the transpersonal psychotherapies such as Psychosynthesis and the Buddhist- and Sufi-inspired psychotherapies. However, these transpersonal psychologies can also be very human-centric – privileging the focus on human beings developing *their (sic)* ‘higher self’. As the Buddhist philosopher Maurice Ash has written:

For those who have continued the search for the metaphysical Self, they are left with nothing but their needs. And need itself is the greatest of these needs. It is the defining characteristic of contemporary society. Man is one who needs. I need therefore I am.

(Ash, 1995: 12)

While focusing on our personal and spiritual development, so many of us have been blind to the abusive destruction of the ‘more-than-human world’ that contains and sustains us. We talk about nature and the environment as if they are something outside of us; some non-systemic ecologists even talk with heroic hubris about ‘saving the environment’. The biggest challenge of our time is to realize that the more-than-human world is desperately trying to tell the human species that we need to listen, learn and change, in order to align to the healthy co-evolution of the biosphere; but we humans neither want to listen, learn nor change.

Activism: purpose

Humanistic psychologies have also favoured an activist, purposive approach to improving the human condition. ‘Take charge of your life’, ‘have the courage to dream again’, ‘be positive’, and ‘make your own future’. James Hillman (1975) once again can waken us to the shadow of this stance, when he points out that the Christian tradition can only bear Good Friday if Easter Sunday is already guaranteed; but the reality is that on Good Friday there is no Easter Sunday. Sometimes we need to stay with grief and despair, embrace descent, enter the dark night of the soul and avoid the rush to hope.

Counter-cultural

House, Kalisch and Maidman (2013: 170–1) argue that: ‘an intrinsically indissoluble aspect of Humanistic Psychology is precisely that it is counter-cultural’, with Richard Mowbray (1995, quoted in *ibid.*) arguing that Humanistic Psychology ‘must stay on the margin and not be absorbed, not be tempted by the carrots of recognition, respectability and financial security in reverting to the mainstream, but rather remain on the fringe’.

This is what I refer to as ‘the academic disease’ – which I describe as wanting to stay as a spectator and critic in the stand, rather than get on the pitch and play. I remember talking to a number of Labour politicians who, when Labour finally got into power in 1997, talked of the shock of having to step into responsibility for making things better; several talked about having to wake up to the fact that ‘Them’ is now ‘Us’. Humanistic Psychology has always focused on the importance of the individual taking responsibility for their own life and their own choices, but finds it much harder to step up to taking collective social responsibility.

The brave initiative by Judy Ryde and Andrew Samuels to start Psychotherapists and Counsellors for Social Responsibility soon led to the temptation to engage in strident criticism of society, blaming ‘them’, the others, which can soon drown out the space for critical self-reflection of ourselves and our own assumptions, and the time to explore, how we, who have had the privilege of a great deal of education, training and freedom, might use that to make a greater positive difference for others. In some humanistic circles one can witness the dictatorship of the impassioned protestors and the enactment of the Karpman drama triangle (Karpman, 1968) with: society as ‘persecutors’, clients as ‘victims’, and we humanistic psychologists, as heroic ‘rescuers’. This, as so often happens with this systemic pattern, turns full circle, with the rescuers themselves becoming persecutors, often of each other – and then the humanistic movement starts to resemble the political in-fighting so characteristic of far-left political splinter parties of past generations.

Dualism

Humanistic Psychologies have worked long and hard to overcome the Cartesian mind–body split with emotional, imaginal, somatic and action-based approaches but, like nearly all Western-based humanism, have remained deeply embedded in dualistic thinking. Our English language and grammar are fundamentally dualistic, with an emphasis on subject nouns, doing something (verb), to object nouns. Many of our ways of thinking are based on thinking in opposites; night and day, me and you, good and bad, past and future, rather on the relational and inter-dependence of all being.

In Fritz Perl’s Gestalt prayer that I quoted above we hear the dualistic splitting of self and other. The even bigger dualistic splitting, that I have mentioned above, is in splitting the human from the more-than-human world, in which we are inextricably nested; the failure to recognize that the whole human economy is a wholly owned subsidiary of the ecology, which has the power to shut down the subsidiary (Hawken, 2010).

Since the human species became first agrarian and then industrialized, it has moved further and further away from participative consciousness, feeling and sensing its deep participation in the wider flow of creation.

The challenges of our time

We need to recognize that in the last 40 years the world has radically changed. In the growth of Humanistic Psychology in the UK in the 1970s, we lived in a Western world that believed that perpetual economic growth was possible, and that with it would come constantly increasing resources, and improved quality of life for all. Although some wise and courageous writers with great foresight were already warning of the looming ecological crisis (such as Rachel Carson (1962) in *Silent Spring*, Bateson (1972) and the Club of Rome report on Limits to Growth), we could still pretend that it was a long way off, and hopefully human ingenuity and science would find ways of avoiding it.

In the second decade of the twenty-first century, this denial is no longer sustainable. Tim Smit, the founder of the Eden project, wrote that the next 30 years are one of the most exciting times to be alive in the whole of human history, for in that time we will either discover whether 'Homo is truly sapiens' or we will join the fossil records! Thomas Friedman wrote in the *New York Times* in the midst of the economic crisis on 7 March 2009:

What if the crisis of 2008 represents something much more fundamental than a deep recession? What if it is telling us that the whole growth model we created over the last 50 years is simply unsustainable economically and ecologically and that 2008 was when we hit the wall – when Mother Nature and the market both said: 'No more.'

The economist Kenneth Boulding (quoted in Gilding, 2011: 64) went further and wrote: 'Anyone who believes exponential growth can go on forever in a finite world is either a madman or an economist.'

We cannot blame economists, bankers, governments or regulators for either the economic or the ecological crisis. We all created it with our addiction to, and reliance upon, growth, and we will all be living with the entwined ecological and economic crises for the foreseeable future until we make the necessary enormous changes to our expectations, our lives and our approach to living.

So what does this mean for Humanistic Psychology? There are four key incontrovertible forces that are shaping, and will continue to shape, the context for decades to come.

1. *Greater demand:* The world's population is still exponentially growing. When I was born in 1950 the global population was only 2.4 billion. It has now raced to over 7.3 billion, and the United Nations predict that population growth will continue at 0.7 per cent a year, which will lead to a world population of 9 billion

in 2050. So I have seen the global population treble in my own lifetime – an experience that has not happened since the dawn of *Homo sapiens*.

Some people say that the birth rate has been falling in developing countries; but in these countries the exponential rise in life expectancy is still fuelling the growth, as well as more infants surviving long enough to have their own children. Migration, despite political rhetoric, will continue to increase exponentially. The poorest in the world can increasingly discover the disparity between their living standards and those of the rich world, and the ecological crisis disproportionately creates severe hardship in the poorest parts of the world. Now we are seeing hundreds of refugees die while attempting to come to Europe, how will we respond when this number is thousands or tens of thousands?

2. *Higher expectations of quality of service*: Not only are there many more people to help, but the expectations of all human beings are increasing exponentially. Thomas Friedman (2008) wrote that the world was not only getting ‘Hot’ and ‘Crowded’, but also ‘Flat’ – by which he meant that we all know what each other are getting. The rest want what the best already have. The number of internet-connecting devices in the world reached 7 billion even before the world population reached that figure, and is now estimated at over 21 billion. Even the economically poorest parts of the world have internet access by mobile telephony, so we are all interconnected in new ways.

Propriety knowledge of the professions is now democratized and liberated so that clients can become better informed than the professionals in many areas, and can know what others are receiving in different parts of the country or in different parts of the world. Increasingly we are all demanding the best, and when caring services get it wrong the media and internet can ensure that everyone knows about it.

Five years after writing *Hot, Flat and Crowded*, Thomas Friedman (2012) demonstrated how we now live in a world of hyper-change:

When I said the world is flat, Facebook didn’t exist. Or for most people it didn’t exist. Twitter was a sound. The Cloud was in the sky. 4G was a parking place. LinkedIn was a prison. Applications were something you sent to college. And for most people, Skype was a typo. That all happened in the last seven years. And what it has done is taken the world from connected to hyper-connected. And that’s been a huge opportunity and a huge challenge.

3. *Fewer resources*: Many people still believe that the current economic down-turn is a temporary set-back in the inevitable rise in prosperity and continued economic growth. Yet the weight of scientific evidence shows us that this is a form of dangerous collective denial. Scientists show how it would take more than 1.5 worlds to sustain human life as it currently operates. That means we are annually using 150 per cent of the world’s available resources, or in other words eroding the fundamental resources year on year in a way that cannot be sustained. Economic forecasts on population growth and world consumption predict that by 2050 we will have a world that will annually run at 500–700 per cent of capacity (Gilding, 2011: 51).

Our wealth and prosperity fundamentally come from the ecological world we live in, and we are massively over-drawn and eroding the base capital.

Combined with this we are seeing a large-scale move in economic power, with European and North American economies declining, and rapid growth in both the BRIC economies (Brazil, Russia, India and China) and the N11 (the next eleven that all have the potential to overtake the current G7 leading economies in this century). Economic growth is moving south and east.

In the over-spent first-developed countries, fewer resources in relation to the growing demand is an inevitability. We need to learn to adjust to living within our means and what the earth can sustain.

4. *The Great Disruption: The Great Disruption* is the title of Paul Gilding's book (Gilding, 2011) in which he presents an overwhelming body of evidence that the world is facing an unprecedented time of challenge on all fronts. Climate change is no longer a threat but a reality, and moving faster than the maligned ecologists of the last century were warning. Global warming is happening and leading to climate volatility, including: increased floods, droughts, heat waves and intense cold. Different regions will be differently and sometimes unpredictably impacted. Economic volatility is inevitable with our global interdependent economy at a time when we hit the limits to growth. We will see the price of basic food, energy and raw materials such as wood, fibre, concrete and minerals continue to rise more quickly than incomes. Political challenges will increasingly be beyond the capacity of nation-states to resolve, and we lack the global governance structures that can address them. We only need to look at the failure of the global eco-summits, the euro crisis, or the Israel–Palestinian conflict to realize the extent of this.

All this means that there is an inevitable increase in human disruption, disturbance, distress and dis-ease; and where will the human consequences of this be most felt? It will turn up daily in our schools, hospitals, prisons, care homes, on the streets and in our work-places. The helping professions will be at the front-line of addressing the human consequences, while they will also have to adjust to fewer resources and greater demand.

How can we respond?

In Hawkins and Shohet (2012: 9–10) I wrote:

A few years ago I spoke to a conference of teachers from across the developed world. They were all complaining about more being demanded of them – larger classes, year on year improvements in the exam performance of their pupils, children and parents demanding more and giving less automatic respect, and yet no increase in resources. The more they complained the more powerless they became. I decided to challenge the disempowering consensual collusion and presented a few demographic, economic and scientific projections. I concluded by saying: 'It seems inevitable that you will year on

year be asked to do more at higher quality with less resources in a more disrupted and disturbed world. The question is what can we do together to step up to this challenge?’

I do not believe that our choices in response to the global challenges are either denial or powerlessness. Neither do I believe that heroically doing more, trying harder under greater pressure, will be sustainable. The challenges are beyond individual leadership or individual coping mechanisms. We need to work on this together and that means far greater levels of collaboration and combining than ever before.

I used to ask individual coaching clients what they wanted from coaching, and teams what they required from their team coach. Now I ask them: ‘What is the world you operate in requiring you to step up to, and what are the areas in which you struggle to respond?’ When I work with teams, I ask them, ‘What is the world you operate in asking you as a team to collectively step up to, to which you, collectively, have not yet found a way to respond?’ Contracting needs to move from starting with the individual’s needs and the problems of last week, to being more focused on addressing the needs of the wider system and the future, with questions that are ‘outside-in’ and ‘future-back’.

The world is requiring the human species to evolve and change. What is needed is major transformation in human consciousness, ways of thinking, behaving and relating, both to each other and ‘the more-than-human world’ (Abrams, 2007). Psychotherapists, counsellors, coaches, psychologists, teachers, nurses, doctors, social workers – all need to play their part. Helping professionals will need to be constantly increasing their individual and collective capacities to respond, and we all need to develop greater human capacity to address the increased demands of tomorrow. In his new book Malcolm Parlett (2015) passionately articulates the need for the development of whole intelligence and the capacities of being embodied, relational, responding, inter-relating and experimenting.

The necessary revolution in Humanistic Psychology

Let us now return to the seven limiting mind-sets that Humanistic Psychology has inadvertently brought in its wake, discussed earlier. For each of these, let us look at what the possible antidote might be.

The great Sufi poet Mevlana Jalal-adin Rumi said: ‘Leadership is a Poison unless you have the antidote in your heart’ (in Rumi, 2007). Let me suggest that excess of Humanistic Psychology is also a poison, unless we have the antidotes in our hearts.

From growth to ‘enoughism’

The focus in global economics needs to move from national competition for greater GDP, to finding collaborative sustainable ways of improving the living ecologies of all of the human family.

Businesses need to move from focusing on exponential growth in quarterly profits, to discovering how to create sustainable value for all their stakeholders, including future generations and our collective grandchildren.

Individuals need to move from our focusing on growing our self and our own happiness to being of service to the larger ecologies that support and sustain us all.

We need to move from a focus on Growth and More, to ‘enoughism’ and learning to embrace the beauty of less.

From individualism to collaboration

Humanistic Psychology has helped us move from IQ to EQ, but now we urgently need to move from IQ and EQ to ‘We Q’ – a new ethic of collaboration; one that recognizes that we are all indigenous earthlings but also orphans, migrants on the ‘Road from Damascus’, and that we are one Human Family.

From the focus on the wrong unit of flourishing to co-evolution

Self-actualization is a destructive myth and a mirage. We need to replace it with each of us contributing to co-evolution, actualizing the next stage in the development of ourselves in dynamic co-creation with our ecological niche. This niche includes the human communities with which we inter-relate, the many beings with whom we share the planet, the air we breathe, the waters and earth that sustain us.

A Native American teacher said that to take true leadership is to pause before making any decision and consider the seven generations that have preceded you, the seven generations that will follow you, and all beings that share this moment with you.

From ego-centric to eco-centric

The biggest challenge of our time is to realize that the more-than-human world is desperately trying to tell the human species that we need to listen, learn and change in order to align to the healthy co-evolution of the biosphere, but as already argued, we humans neither want to listen, learn nor change.

John Heron (2011) talks about combining the trinity of the intra, with the inter, with the beyond, but I prefer Satish Kumar’s trinity which is about reconnecting soul, society and soil. We need to not only move from IQ to We Q, but to the ‘More than We Q’. We must become more open to the ‘more-than-human world’ and recognize that we are indigenous earthlings (Peter Reason (2015), personal communication).

From activism and purpose to bearing witness

Sometimes we need to stay with grief and despair, embrace descent, enter the dark night of the soul and avoid the rush to hope. Simone Weil (1952) responded to the

horrors of the Second World War with a different sensibility to the (mainly male) humanistic psychotherapists. Hers was a path of staying with, bearing witness and fully accepting the bitterness:

To accept what is bitter. The acceptance must not be reflected back onto the bitterness so as to diminish it, otherwise the acceptance will be proportionately diminished in force and purity, for the thing to be accepted is that which is bitter in so far as it is bitter; it is that and nothing else. We have to say like Ivan Karamozov that nothing can make up for a single tear from a child, and yet to accept all tears and the nameless horrors which are beyond tears. We have to accept these things, not in so far as they bring compensations with them, but in themselves. We have to accept the fact that they exist simply because they do exist.

I think, a profound form of engagement, a way of entering into, participating in, the affliction of others that refuses the dubious comforts of distance or of resolutions. It is a form of accompaniment.

(Weil, 1952: 62–4)

Elias Amidon (2012) and Rabia Roberts have long practised and taught the practice of ‘bearing witness’, which they have done in many of the world’s places of conflict, not taking sides, not judging, just being with. A practice also carried out in Bristol by the dedicated psychotherapists working for Trauma Foundation South-West (www.tfsw.co.uk), with refugees who have been victims of horrific traumata in their own countries, and then the traumata of getting to and surviving in the UK. From Elias, I have also learnt the spiritual practice of ‘Doing Nothing’, to spend 24 hours having a complete holiday from the use of will-power and only doing what emerges as being necessary.

From ‘counter-cultural’ to taking leadership

As I have argued earlier, we have been part of creating the culture of the late twentieth and early twenty-first centuries, but many of us are reluctant to own what we have contributed to this creation. We need to step up to taking responsibility and leadership.

In 2005 I defined leadership as more an attitude than a role, an attitude that begins when we stop blaming others or making excuses (Hawkins, 2005).

Another difficulty with Humanistic Psychology being a movement of protest and oppositionalism is that you are only as strong as that which you are protesting about. Keith Tudor (2013: 139) eloquently writes about how ‘this early sense of identity in opposition has left a certain legacy and . . . an organizational psychology of opposition, and to a certain extent, marginality’.

Much of what Humanistic Psychology initiated and fought for has entered the mainstream, and, as I have indicated earlier, the challenges of our time call for a new rhetoric of participation and co-responsibility.

From dualism to non-duality

As already discussed, the Humanistic Psychologies have worked assiduously to overcome the Cartesian mind–body split with a whole variety of approaches, but have still remained deeply embedded in dualistic thinking. In Fritz Perl's Gestalt prayer that I quoted earlier, we hear the dualism of the splitting of self and other. Bert Hellinger (1998) learnt one of the important antidotes from native Africans the principles of Ubuntu, the deep interdependency that transcends this separation – 'I am because you are'.

The bigger dualistic splitting that I have mentioned above is in splitting the human from the more-than-human world, in which we are inextricably nested: 'we and our environment, like a subject and an object, are actually inseparable' (Ash, 1995: 7). We have to move from just fighting for saving this or that species, to working with the preservation and development of living ecologies; from thinking of the environment as a thing, to seeing that it is a complex web of inter-connections; from seeing it as 'other' to experiencing it as part of us; from seeing it as resources to be exploited to realizing it is the source that sustains and flows through us.

There is no self apart from nature. Our nature–self is always part of the unfolding of creation in the dynamic dance of living nested ecologies.

The revolution into the Seventh Wave Humanism

John Heron (2011), a long-term colleague and one of the best British thinkers in Humanistic Psychology, has written about four waves of humanism in a very illuminative essay (see also Chapter 25, this volume). The first is that of Athens in the fifth century BC, the second in the Italian Renaissance of the fifteenth century. Heron locates the rise of Humanistic Psychology in the third wave which began with the eighteenth-century Enlightenment, before going on to argue that we are at the birth of a fourth wave.

I would suggest that Heron's general thesis is correct, but his history is limited and rather Euro-centric. I would posit that the first wave must include all the great thinkers of the axial age, not just the Greeks but also thinkers such as Buddha, Lao-Tsu, Zoroaster and many others. Then before we jump to the Italian Renaissance, we must include the humanism brought by Jesus and the early desert fathers of the fourth century, and the Islamic renaissance of the eleventh to fourteenth centuries, with philosophers such as Averoes, Avicenna, Ibn Arabi, and great poets such as Sanai, Mevlana Jalaladin Rumi, Hafiz, as well as the great Islamic architects, scientists and mathematicians, without whom the European Renaissance would not have been possible.

I would also separate out the eighteenth- and early nineteenth-century Enlightenment humanism from the modernist late nineteenth- and twentieth-century humanism which I believe is directly influenced by Darwin, Marx and Freud and the growth of secularism. I would join John Heron, however, in arguing that we are at the birth of a necessary new humanism, and my own Seventh Wave

Humanism is one that is based not just on systemic thinking, but systemic *being* (Hawkins, 2014). A humanism that is no longer rooted in human-centric, person-centred individualism, but an enlarged humanism that collaboratively inquires into finding a new compact and relationship with ‘the more-than-human world’. A humanism where the needs of the group take precedence over the needs of the individual, the needs of the community over the needs of the group, the needs of the whole human family over the needs of nations, and the needs of the biosphere over the needs of the human species.

Let me end with a delightful story taken from the wisdom teacher Cynthia Bourgeault (2008):

Acornology

Once upon a time, in a not-so-faraway land, there was a kingdom of acorns, nestled at the foot of a grand old oak tree.

Since the citizens of this kingdom were modern, fully Westernized acorns, they went about their business with purposeful energy; and since they were mid-life, baby-boomer acorns, they engaged in a lot of self-help courses. There were seminars called: ‘Getting all you can out of your shell.’ There were woundedness and recovery groups for acorns who had been bruised in their original fall from the tree. There were spas for oiling and polishing those shells, and various acornopathic therapies to enhance longevity and well-being.

One day, in the midst of this kingdom, there suddenly appeared a knotty little stranger, apparently dropped ‘out of the blue’ by a passing bird. He was capless and dirty, making an immediately negative impression on his fellow acorns. And crouched beneath the oak tree, he stammered out a wild tale. Pointing upwards at the tree, he said, ‘We . . . are . . . that!’.

Delusional thinking, obviously, the other acorns concluded, but one of them continued to engage him in conversation: ‘So, tell us, how would we become that tree?’

‘Well’, said he, pointing downwards, ‘it has something to do with going into the ground . . . and cracking open the shell.’

‘Insane’, they responded. ‘Totally morbid! Why, then, we wouldn’t be acorns *any more*.’

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Note

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