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A COMPARATIVE STUDY OF THE ORGANIC-HUMANISTIC PSYCHOLOGY OF MASLOW AND PROGOFF

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PROLOGUE

In principle, there are two different ways of bringing Maslow's concepts to the surface.

Maslow's "statement" is certainly philosophically in accord with the way I state my thesis. The only point of difference would be with respect to the way I am using the concept, and--fair to say--Maslow's work is not really involved in the therapeutic or developmental working with individuals.

Maslow's attitude is philosophical, and it is very basic, really at the core of what I am doing. So, really, there is no difference between me and Maslow. It is only that I am engaged in taking that perspective further, in an actual operational way, working with it, having specific tools.

Maslow took a step, especially in his Toward a Psychology of Being, which is not really a philosophy, but a kind of attitude. It is an attitude that has now rejected the whole psychoanalytical style, affirming this other approach, the developmental, growth approach, and that's the importance of it. Maslow and I are "brothers."

There's no difference between us.

--Ira Progoff, Ph.D.
Personal Communication
to John Day
November, 1970
Los Angeles, California

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Chapter 1

INTRODUCTION

This research study was focused on the issues and the solutions to the issues which have arisen in the general studies of the similarities and dissimilarities or points of departure found in the statements of the basic theoretical assumptions in the psychotherapeutic and academic approaches to organic and depth-humanistic psychology devised and implemented by Abraham Maslow and Ira Progoff.

For some time, the exact nature and delineations of the findings and teachings of these two men have failed to come to prominence. The specific psychotherapeutic or theoretical identity as psychologist or practitioner of either of these two men has been uncertain. In like manner, both of these eminent psychologists have fallen short of a definitive and cogent statement of their theory and techniques of psychotherapy.

It is the hypothesis of this investigator that a study in depth of the writings of Maslow and Progoff will provide pertinent data and contentions about psychological theory and its applications to the student of behavioral sciences providing him with a greater insight into the meaning and implications of these sciences if he has a clearer and more comprehensive understanding of the psychologies defined and practiced by Maslow and Progoff.

Statement of the Problem

The general objective of this study was to identify and present alternative solutions to the major issues which are thought to bear upon the similarities and dissimilarities of the basic writings of Maslow and Progoff. More specifically, this study was concerned with: (1) a presentation of the salient features of the theoretical model of a psychology espoused and presented by Abraham Maslow; (2) a statement of the psychological/psychotherapeutic model for personal growth espoused and presented by Ira Progoff; (3) an academically appropriate presentation of the findings which isolate specific points of departure in the theoretical frameworks of Maslow and Progoff; (4) Maslow's implicit and explicit statements regarding the attainment of self-actualization, i.e., the attainment of what he called "ultimate good mental health"; (5) Progoff's literary and didactic theoretical model for psychotherapy which is similar in some respects to Maslow's theory yet veers markedly from it in application and implementation; (6) a statement of Maslow's "growth through delight" notion as a panacea in psychotherapy, and also a concurrent explication of Progoff's "transpersonal and organic-psyche" views that state that an "unfoldment as the life process proceeds is in all phases of the life-cycle"; and (7) a comparison and analysis of the similarities and dissimilarities in their respective presentations of their psychologies.

Need for the Study

Historically, says Goble (10:3), psychology has come to be identified as "the study of human behavior which was almost exclusively the province of theologians and philosophers." If identities were to be had prior to the nineteenth century psychologists were "natural philosophers" or metaphysicians. Since the time of Wilhelm Wundt (1879) only certain schools of psychological thought have been introduced: Functionalism was developed in the United States by William James; Gestalt psychology was founded by Koffka and Köhler in Germany; and Freud introduced Psychoanalysis near the turn of the century in Vienna, while a short time later John B. Watson introduced Behaviorism in America.

Up to the early 1950s in the United States there appeared to be only two major psychological theories dominant in the universities and colleges in the United States. Even though there were numerous "splinter theories," the majority of the psychologists and behavioral scientists traced the roots of their thinking either to Freud and his psychoanalysis or to John B. Watson and his Behaviorism. It was well into the decade of the 1950s before Maslow's researches came to fruition with the publication of his epoch-making text, Motivation and Personality (1954) and Progoff's work reflecting his previous investigations of Carl Gustav Jung, Depth Psychology and Modern Man (1959) gave new meaning to man's

involvement in a personal search for self-realization and identity with respect to his wholeness or organic being.

Thus, we have two well-recognized, eminent, contemporary psychologists who have promulgated answers to the earlier prevailing theories of human behavior and mankind itself. An extensive review of pertinent literature provided no complete statements of the psychologies identified with Maslow and Progoff. Psychologists and psychotherapists in practice have usually been oriented to a medical model or strictly laboratory model of investigation and practice in behavioral sciences.

Research Hypothesis

Owing to the evasiveness of data that apply specifically to the techniques of modifying human behavior or the remediation of deficient or aberrant behavior which might ordinarily be found in the basic writings of the major proponents of a methodology, it is this writer's contention that the following investigation in a reasonably structured form will provide heuristic and explanatory information designed to be of significant value to the fields of psychology and the methods of psychotherapy.

For critical issues which provide a foundation for this investigational study, it was first advanced that both Maslow and Progoff are eminent authorities in the fields of organic and depth-humanistic psychology. They are well known for their writings as well as for their productive and

creative work in the profession. It was further advanced that it is always incumbent on the behavioral sciences worker to know more about himself dynamically and interpersonally, and to apply such knowledge in his work with other human beings. The taxonomic method used in this study was fixed by specific assumptions evolving from statements, global and specific, of Maslow and Progoff. An analysis of selected literature in which crucial or pivotal issues seemed either to overlap or to contradict gave a basis for this investigation in terms of providing method and criteria for conclusions drawn.

It will be tentatively advanced by this writer that there are more similarities than dissimilarities in the writings of Maslow and Progoff, yet it is hoped that clarification of certain moot points and delineations of their approaches will bring into focus a justification for this study.

Weaknesses in the Study

When a philosophy or psychology becomes exclusive, the attendant goods of other theories and methodologies are often minimized to point up the major areas of strength in what can fairly be called a new "third force" in psychology. This particular study does not pretend to deal exhaustively with the entire psychological statements of Maslow and Progoff, but it is intended that major areas of psychological importance be examined for the purposes of compiling a limited in-depth study of likenesses and differences in the psychologies of Maslow and Progoff.

Certain inherent weaknesses will further be noted in the study which have the visible characteristics of an admitted growth process on the part of this writer during the inception and execution of a comparative study justified by its relevance to the field and its importance to behavioral scientists. There are also limitations and weaknesses owing to the impossibility of exhaustively examining all of the methodological implications in the texts of Maslow and Progoff.

Justification for the Study

It is thought to be a supportable contention of this study that the methodologies propounded by two emininent practitioners of psychology and psychotherapy, in a distinctively human-oriented psychology, merit and deserve further study in order to solidify a growing awareness of the majesty of the human individual. Progoff, for example, has repeatedly pointed out that to understand the life of man, one must have a depth dimension in the perspective of time. He has also rightly paraphrased Carl Jung in saying that people are ill because they have not found a way--or had lost their way--of feeling and experiencing from within the meaning of human existence.

Maslow, quite philosophically, says that man has two sets of forces within him: (1) one (set) which clings to safety and defensiveness out of fear, tending to regress--afraid to grow--afraid of independence; and (2) a second set

of forces which impels him forward toward wholeness of self, toward functioning with his full capacities so that he can accept his deepest, most real, unconscious self.

Eminent authorities in several fields--not only psychology--have praised Maslow and Progoff as innovators and genuinely original thinkers who have contributed to a burgeoning, dynamic field called organic-humanistic psychology as well as a new "third force" in psychology.

Finally, it is this investigator's desire to determine, then to confirm, that these two important authorities in psychology and psychotherapy are justified in their individual findings.

Remainder of the Dissertation

Following Chapter 1 which introduces the main statement of the elements of the comparative investigations of the psychologies of Maslow and Progoff, Chapter 2 will present a systematic and reasonably concise explanation of organismic and depth-humanistic psychology. The two distinct psychologies will be considered separately, at first, in order to point up the historical formations of two views that are not antithetical to the classic statements of "organismic-humanistic" psychology or "depth-humanistic" psychology which were alleged to define the object of psychological study as an organized, unitary, "whole" human being. Despite the fact that Gestalt psychology provided the impetus to the

study of man and his cognitive processes from the point of view of analysis of conscious experience, organismic and depth-humanistic psychology sought to minimize the emphasis on "mental analysis" and to view man as an entire, complete, human organism. Chapter 2 is primarily a statement of what may be seen as two different perspectives of the general conception of humanism. Psychology is seen first from the perspective of the distinctly organismic-humanistic point of view and, second, from the point of view of depth-humanistic psychology.

Chapter 3 will present a concise statement of the "organic-humanistic" psychology of Abraham Maslow, an American psychologist of fundamentally analytic persuasion who admits that his adherence has been to a behavioristic model of psychotherapy. This chapter will be highlighted by a review of the now-classic presentation of self-actualizing persons as described by Maslow. There will also be a study of the psychotherapeutic panacea of Maslow called "growth through delight," with implications for the student of psychology who wishes to integrate the provocative findings of Maslow with regard to motivation and meta-motivation.

Chapter 4, like Chapter 3 in form, is a concise statement of the "depth-humanistic" psychology of Ira Progoff. He is also an American psychologist, but one who began the study of psychology from the strictly sociological point of view. Progoff underwent a metamorphosis of his own when he met with great difficulty in acquiring academic support from

the Graduate Faculty at the New School in New York in writing a doctoral dissertation entitled "Jung's Psychology and Its Social Meaning," which later became one of his best-selling books. Progoff later pursued advanced private studies with Carl Jung himself, first on the continent and then in the United States. Some time later, Progoff came to find Jung's psychology not totally applicable to the kind of work he was doing, and he developed his conception of emergent man as a "developing human being" with great psychic potentialities. This chapter will highlight the aforementioned "psychological/psychotherapeutic model for personal growth" propounded by Progoff. There will also be included a somewhat heuristic examination of the methodology and psychological technique of Progoff which will be shown to veer markedly from the basic tenets characterizing Maslow's approach.

Chapter 5 will be a point-by-point examination of the salient features of both Maslow and Progoff's "humanistic" approaches to psychology and psychotherapy. The chapter will give a comparison and analysis designed to justify the extended examination of two influential contemporary psychologists who follow the organic-humanist persuasion.

Chapter 6 will be an in-depth response to the positions of Maslow and Progoff from the psychotherapist's point of view. That is, the chapter will evaluate closely the more or less fundamental conceptions of the methods and procedures of psychotherapy as a discipline, and further delineate some

of the obvious discrepancies in the approaches taken by Maslow and Progoff.

Chapter 7, Summary and Conclusions, will finalize the whole study in that the similarities and dissimilarities of the presentations of Maslow and Progoff will serve to emphasize the fact that through the centuries men of reason have differed about the basic assumptions of men and morals, and yet have managed to make signal contributions despite marked variations and admitted preferential interpretations of basic human preferences.

There will, lastly, be appended an appropriate bibliography for the study, a lifetime bibliography of Maslow and a lifetime bibliography of Progoff, as well as other appendices relative to the position of Maslow.

Chapter 2

A BRIEF STATEMENT OF ORGANISMIC-HUMANISTIC PSYCHOLOGY

Attempts have been made for the last three hundred years to put the mind and the body back together, so to speak, in order to treat the human organism as a "unified" or "organized" whole. Maslow and Progoff, eminent and influential writers and practitioners of organic- and depth-humanistic psychology, have emerged as major spokesmen for this movement. Maslow has emphasized the fundamental organic approach to his explanation and use of a new "force" in contemporary psychology. Bugental says:

> Humanistic criteria for determining the value of research findings stress the importance of human rather than non-human objectives. There are valid humanistic criteria such as intrinsic meaningfulness, coherence with other conceptions, validations by the observations of independent observers, effectiveness in changing human experience--all of which are every bit as validating as are statistical frequency or laboratory repetitions. (5:136)

Progoff, although using the same fundamental essentially as Maslow, says that psychology without a "soul" is a psychology without a "psyche." He has, therefore, emphasized what he calls "depth" humanistic psychology, using principles designed by him to evoke the "psyche."

Maslow's position, with respect to humanistic psychology, is one markedly similar to that of Kurt Goldstein's (7) who first solidified a statement of "self-actualization" as one of the "major thrusts" toward which the human being is constantly moving. Goldstein's position falls well within the province of humanistic psychology, and both Maslow and Progoff freely acknowledge the enormous debt they owe to Goldstein for the foundational arguments they draw from to support their separate predilections in humanistic psychology. Maslow, unlike other psychologists, draws upon his extensive investigations of healthy and creative persons to arrive at certain formulations of his organic-humanistic psychology.

Buhler says:

> One of the main points of the humanistic psychologists' new orientation is their concept of the healthy person's end-goal in life. It is a process [growth] in which potentialities are brought to realization.
>
> The self-realization process is essentially the experience of bringing values to materialization. Human existence is self-transcending and the human goal lies in the fulfillment of a personal meaning projected into something for which he lives. The common denominator of humanistic psychologies is that all of them see the goal of life as using your life to accomplish something you believe in, be it self-development or other values. (6:381)

The organismic conception of the "psychology of the person" has had many literate and influential adherents. Organismic theory, for example, has been elaborated on by such authorities as Gardner Murphy and Carl Rogers who, like Maslow and Progoff, freely admit that the theory has borrowed most of its fundamental tenets from Gestalt psychology.

These men, however, point out that organismic psychology is merely an extension of the principles of Gestalt psychology as a whole. Gestalt psychology tends to restrict its own perceptions to the phenomena of conscious awareness, and it was, in a way, a revolt against the type of "mental analysis" which had characterized Wundt's laboratory techniques. In explaining Gestalt psychology, Hall says:

> This movement stood for a new kind of analysis of conscious experience. Starting with the perceptual field as a whole, they proceeded to differentiate it into a figure and ground [background] and then studied the properties of each of the components and their mutual influences. In the area of learning, they replaced the doctrine of association with the concept of insight. A person learns a task as a meaningful whole rather than in a piecemeal fashion. [Italics not in the original.] (12:299)

Gestalt psychology had very little to say about the organism (the human being) in its entirety; however, Gestalt psychology had an impressive impact on the realm of thought congenial to organismic-humanistic psychology. It is well to remember that Gestalt psychology cannot be said to be interchangeable with organismic-humanistic psychology.

One of the most prolific spokesmen for organismic psychology was, indeed, Kurt Goldstein (7). He was, indisputably, the one common source for most of the tenets of both Maslow's and Progoff's humanistic psychologies. In brief, Goldstein's theory of organismic psychology is that: (1) organismic theory emphasizes the unity, integration, consistency, and coherence of the normal personality; (2) organismic theory starts with the organism as an

organized whole and proceeds to analyze it by differentiating the "whole" into its constituent parts or members. A "member" is never abstracted from the whole to which it belongs to be studied in isolation as a unique entity. It is always considered to have membership characteristics in the total organism. "Organization" is the natural state of the organism, and disorganization is pathological, and is usually brought about by the impact of oppressive or threatening environment. Organismic theorists who follow Goldstein believe that it is impossible to understand the "whole" by directly isolating parts and segments from the perceived total. The "whole" functions according to laws that cannot be found in the parts. Organismic theory does not regard the individual as a closed system, and it tends to minimize the primary and directive influences of the external environment on normal development. Pathology is usually brought about by the impact of external threats from the environment, and, to a lesser degree, by intra-organic anomalies. Organismic psychologists stress the inherent potentialities of the organism for growth. The "organism" selects the features of the environment to which it will react, and except in abnormal circumstances, the environment cannot force the individual to behave in a manner that is foreign to its nature. If the organism cannot control the environment, it will try to adapt itself to it. Organismic psychological theory states that the potentialities of the organism will produce a normal, healthy, integrated personality if it is allowed

to unfold in an orderly way through appropriate environment. Organismic theory has been very successful as a reaction to the "mind-body" dualism and as a counter-statement against stimulus-response psychology. Although organismic psychologists emphasize the "inner-determinants" of behavior, and the principle that the organism finds the environment which is most appropriate for self-actualization, they do not adopt the extreme position that the organism is immune to the events of the external world. They also recognize the importance of the objective world, both as a source of "disturbance" which the individual must deal with, and as a source of supply through which the organism fulfills its destiny. An individual's potentialities can be determined best by finding out what the person prefers and what he does best. The demonstrated preferences correspond to his potentialities, and this means that if one is to know what a person is trying to actualize, it is necessary to familiarize one's self with what is best preferred and what one has a gift for doing.

In general, the organismic psychologist stresses conscious motivation over unconscious motivation. The unconscious, in the perspective of the organismic psychologist, is the background into which unconscious material recedes when it is no longer useful for self-actualization in a definite situation. Unconscious material may re-emerge when it becomes suitable for, and appropriate for, self-actualization. All of the peculiarities which Freud enumerates as characteristic of the unconscious correspond completely

to the changes which normal behavior undergoes through isolation by disease. With this statement, Goldstein suggests that the environment intrudes on the organism by stimulating or overstimulating it so that the organic equilibrium is upset, while on the other hand, the upset organism searches in the environment for what it needs in order to equalize the inner tension.

To give meaning to Goldstein's conception of the equalization process, he points out that there is energy in a supply that is fairly constant, which tends to be evenly distributed in the organism. This constant evenly-distributed energy represents the average state of tension in the organism. It is to this average state that the organism always returns--following a stimulus that changes the tension. The goal of the normal person's organism is not simply to discharge such tension but to equalize it! The principle of equalization, for Goldstein, explains the consistency, coherence, and orderliness of behavior in spite of disturbing influences in the environment.

A person has a responsibility to come to terms with the environment because the environment affords means by which self-actualization can be brought about. The organismic-humanistic psychologist will tell you that the tendency toward self-actualization is acting from within, and overcomes nearly any disturbance arising from the clash with the world, not out of anxiety, but out of the joy of conquest, and this is the hallmark of the healthy, normal individual.

Although the concept of self-actualization suggests that there are patterns or stages of development through which the person grows or progresses, the organismic-humanistic psychologist does not have much to say about the course of growth, except for some generalities to the effect that behavior will become more even and orderly, more fitted to the environment, as the person grows older. As a result of maturation and experience, the individual develops preferred ways of behaving to keep interferences and conflicts to a minimum and to preserve the balance of the organism. Thus, the person's life becomes more "centered" and less subject to the variations or changes of the inner- and outer-world as he grows older.

Goldstein put it this way:

> The tasks are determined by the "nature" of the organism, its "essence" which is brought into actualization through environmental changes that act upon it. The expressions of this actualization are the performances of the organism. Through them, the organism can deal with the respective environmental demands and actualize itself. The possibility of asserting itself in the world, while preserving its character, hinges upon a specific kind of "coming to terms" of the organism with its environment. [Italics in the original.] This has to take place in such a fashion that each change of the organism caused by the environmental stimuli is equalized after a definite time, so that the organism regains that "average" state which corresponds to its nature, which it is "adequate to."
>
> Only when this is the case is it possible that the same environmental events can produce the same changes--can lead to the same effects and to the same experiences. [Italics in the original.] Only under this condition can the organism maintain its constancy and identity. If this equalization towards the average or adequate state did not occur, then the same environmental events would produce diverse changes in the organism, and would alter

> continually. An ordered course of performances would be impossible. The organism would be in a continued state of disquiet, would be endangered in its existence, and actually would be continuously "another" organism. We can observe that the performances of the organism show a relatively great constancy. If this constancy did not exist, we could not even talk of a specific organism. (11:111-112)

In the event that environmental circumstances become too harsh or arduous for the developing child, such inherent capacities which he might have are threatened, and he will develop reactions that are not consistent with the principle of self-actualization. In such a case, the growth process tends to become isolated from the person's normal pattern of life. Isolation of a process is the primary condition for the development of pathological states. It is felt that man is neither submissive nor aggressive by nature, but, in order to fulfill certain demands of his person, he sometimes has to be aggressive and at other times submissive--depending upon the circumstances. It is possible, though, that either aggression or submission will be a disruptive influence on the individual's personality development if a strong, fixated habit of one or the other should assert itself at inappropriate times and in ways that are contrary to the interests of the whole person.

Buhler had a rather different way of saying this:

> Adaptation to me is not simply that enforced submission that Freud consistently restricts it to being. It is, from the first, a willingness to fit in, to get along, and to belong in the interests of his [the individual's] security, which incidentally Adler emphasized first as basic against Freud. As such, it is a valuable basic tendency, helping the individual to cooperate with circumstances, if the given reality is positive and favorable.

> Adaptation may be found to cause deep conflicts in a child's life. The submission to given habitual circumstances that cause guilt feelings [also relate] as much to the creative rebellion. And this conflict, to me, seems just as basic as the love-will conflict [of Rollo May]. (6:382)

In summary, the organismic-humanistic psychological viewpoint is often thought of as an attitude or orientation, or frame of reference, rather than a systematic behavioral theory. It says, in effect, that since everything is related to the whole, true understanding comes as a consequence of the correct focusing of a phenomenon within the context of the whole system. Organismic psychology requires that the investigator take into account the event which he is studying as a component of the system rather than as an isolated reference.

Goldstein says:

> There is a continuous alteration as to which "part" of the organism stands in the foreground, . . . and which is in the background. The foreground is determined by the task which the organism has to fulfill at any given moment, i.e., by the situation in which the organism happens to find itself, and by the demands with which it has to cope. (11:111)

Thus, the organismic-humanistic psychologist asserts that the total person is the natural unit of study for the scientist. For the reason that the normal, healthy human being always functions as an organized whole, the psychologist should not examine the parts. Suffice it to say that, despite some limitations, although contemporary techniques of psychological investigation might not allow the researcher to realize the organismic goal of studying the whole person,

it still continues to urge investigators to find the methods for doing so. Methods that are qualitative should be used if quantitative methods are not productive. It would seem, then, that organismic-humanistic theory is much more a set of directives than a system of facts, laws, or principles.

The humanistic conception of the "psychology of the person" has as its ultimate goal the presentation of a complete description of what it means to be alive as a human being! Most humanists would agree that this goal is not likely to come about for most people. Even Maslow was compelled to state publicly: "I'd say only a fraction of one per cent [achieve self-actualization]," (9:55) and then, rarely before the age of sixty! Nonetheless, this humanistic goal is an important cornerstone from which to work after one has recognized the task of compiling an inventory of his own potentialities, his own native endowment. Man's growth, development and decline; his interaction with various environmental conditions (and here a truly complete psychology of man would subsume all physical and social sciences, since they, too, are relevant to all human experience, actually and potentially); the range and the extent of human experience open to man allow him to derive what is his meaningful place in the universe.

Humanistic psychology addresses itself to the aspects of human experience which have significance in man's daily life. This psychology is typically concerned to describe the existing manner and style of human behavior, but it also

asks: How might it be extended or enriched? What might be more potential? Humanistic psychologists traditionally have attempted to develop ways for enlarging and enriching man's stay on earth. If such techniques are ever finalized, it will serve to increase our understanding of such familiar experiences as love, pain, hope, willing, fearing and the like.

A major spokesman for humanistic psychology says that all knowledge, ultimately, is founded on a psychology--be it conscious or unconscious, implicit or explicit--of the human experience! Bugental began his statement of the definition of humanistic psychology in this way:

> It may make it somewhat clearer to point out that the astronomer, the physicist, the chemist--as well as the psychologist, the sociologist, the anthropologist--make assumptions about such psychological functions as the senses, thinking, the significance of logic, the processes of language, human relationships, communication, motivation, attention and concentration constantly when they observe, record their observations, speculate about meanings, experiment and write reports.
>
> [The scientist] . . . is calling for a recognition that the supposedly "objective" is in fact dependent upon, or subsequent to, other matters which are clearly subjective. These, I am arguing are--among other things--implicit assumptions about the psychology of human experience and its functioning. [Italics not in the original.] (5:6)

Eysenck said:

> I am strengthened, however, by my belief that at the bottom of humanist attitudes lies belief in the power and importance of reason. Indeed, the terms "humanist" or "rationalist" used to be almost interchangeable. Thus, the first part of my definition of humanism would involve a stress on the use of reason in dealing with inanimate nature and with other human beings. To me, humanism is the use of reason in human affairs, applied in the service of

> compassion. [Italics in the original.] The addition of compassion to reason is needed if we want to make humanism something other than a cold, selfish portrait of a person's immediate self-interest through entirely rational means. (5:24)

The humanistic psychologist finds the coldly scientific restriction to the objective and to the abstract too limiting. The humanist believes that the non-humanist approach to the solution of problems to be "tender-minded" in viewing the world which does not really lend itself to a confrontation with the breadth and scope of that which is potential. The objectivist approach (called mechanomorphic by Bugental) excludes the influences of the observation process on what is observed. This orientation, the humanistic psychologist suggests, causes the investigator to accept the challenge of a subject-matter that he knows he will not fully be able to encompass.

A fundamental difference between the humanist psychologist and the objective (mechanomorphic) psychologist is that the latter looks on man as an object, an object that is acted upon by various forces in the outside world, characterized chiefly by their relationships to the outside. Regularities and the static seem to be of major importance to the mechanomorphic psychologist; and his range of studies covers items such as instincts, reflexes, habits, conditioned responses, learning, and so forth. The humanist, on the other hand, looks to the ways in which humans distinguish themselves from objects, and from lower animals--or from one another! The humanistic psychologist sees man at an early stage in the

evolution of his capacities and possibilities; and he examines the several conceptions of vicarious experiencing, as well as all kinds of communication, invention and discovery. Of course, the humanist is aware of man's reactiveness in an objective world, but he continues to emphasize the majesty of the individual's personhood; he upholds the peculiarly human capacity to self-actualize.

Bugental has taken a pronounced stand in the issue that separates the objectivist and the subjectivist psychological approaches to the study of man. He is deeply convinced that this dichotomy may well be termed a "battle for man's soul."

Bugental said:

> . . . it makes a very great difference to the world of man and to man's own experience of his life which view of his nature and which orientation to the study of his being is dominant.
>
> The humanistic orientation differs from the behavioristic in a number of ways, but these six points seem to be especially important:
>
> The humanistic psychologist:
>
> 1. Disavows as inadequate and even misleading descriptions of human functioning and experience based wholly or in part on subhuman species.
> 2. Insists that meaning is more important than method in choosing problems for study, in designing and executing the studies, and in interpreting the results.
> 3. Gives primary concern to man's subjective experience and secondary concern to his actions, insisting that this primacy of the subjective is fundamental in any endeavor.
> 4. Sees a constant interaction between "science" and "application," such that each constantly contributes to the other and the attempt rigidly to separate them is recognized as handicapping to both.

5. Is concerned with the individual, the the exceptional, and the unpredicted rather than seeking only to study the regular, the universal, and the conforming.
6. Seeks that which may expand or enrich man's experience, and rejects the paralyzing perspective of "nothing-but" thinking. (5:24)

This chapter has sought to provide a basic reference for understanding organismic-humanistic psychology first, historically, and later with reference to the differing views promulgated by Maslow and Progoff--both men using the identical theoretical springboard.

Chapter 3

THE PSYCHOLOGY OF ABRAHAM MASLOW[1]

Self-actualization is the master motive of Maslow! No other psychologist in recent times has been so indelibly remembered for fostering a movement that glorifies the human individual, and seeks to minimize the unwelcome findings of the abnormal psychology researcher. Maslow insists that self-actualization is the only motive that the human organism has.

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[1]Abraham Maslow was born in Brooklyn, New York, on April 1, 1908. He was educated locally, but for his advanced education, he journeyed "west" and took a B.A. in 1930, an M.A. in 1931, and a Ph.D. in 1934 from the University of Wisconsin.

After several posts as Research Assistant, Assistant Instructor, and Teaching Fellow at the University of Wisconsin, he returned to New York where he became a Carnegie Research Fellow in 1953 at Teachers College, Columbia University, a post he held for two years. He then rose from Tutor to Associate Professor at Brooklyn College from 1937 to 1951. From 1951 to 1955 he was Associate Professor and Chairman of the Psychology Department at Brandeis University, where he was also a Resident Fellow at the W. P. Laughlin Foundation in New York to his death.

In 1968 he was nominated and elected as President of the American Psychological Association. He was simultaneously honored by the University of Cincinnati (a Jesuit university) which gave him an honorary Doctor of Laws (Dr. Maslow is an agnostic), and he was named "The Humanist of the Year" in 1968 by the American Humanist Association (also an agnostic organization). Dr. Maslow has written several major psychological texts, and innumerable articles and monographs for almost all of the reputable professional journals.

The satisfaction of a particular need is the one in the foreground when it is a prerequisite for the self-actualization of the total organism. Self-actualization is the creative trend of human nature. It is the organic principle by which the human organism becomes more fully developed and more complete. Drives such as hunger, sex, power, and the like are merely manifestations of the sovereign purpose of life: to actualize oneself!

When a person is hungry, he actualizes by eating. When a person craves power, he actualizes by obtaining power, and so on. An ignorant person who desires knowledge feels an inner emptiness--he has a sense of his own incompleteness. Then, by studying, his desire for knowledge is fulfilled and the emptiness will dissolve. A new person has been created! Inner changes in the "old" person result when learning has taken place. One's desire for "something" gets turned into action, and this brings about a definite result. Self-actualization is the creative tendency which shores up man's innate propensity for the growth process. Any need is seen to be a deficit state that can motivate the person to replenish that deficit.

In his later years, Dr. Maslow spent much of his time in Menlo Park, California. He died unexpectedly in June, 1970, and his posthumous book, The Farther Reaches of Human Nature, stands as a personal monument to a man who spent a life-time living and working toward clarifying his conception of "self-actualization" principles of personal growth. How much he has succeeded in doing this may well be predicated on his statements of what he has named "a new third force" in psychology: his organic-humanistic psychology as well as his distinguished work in motivation, metamotivation and the hierarchy of needs.

Although self-actualization might well be a universal phenomenon, the specific ends toward which people strive will vary from person to person. Individuals have different innate potentialities which shape their ends and direct their lives, their developmental growth, and so they have different cultures and environments to which they must adjust, and from which they must secure the necessary ingredients and supplies for personal growth.

Maslow is not sympathetic with all of the psychologies which have gone before. He felt that previous investigators had spent too much time emphasizing the pessimistic, negative and limited conception of man. While psychology had pointed up man's frailties more than it had his strengths, it also was guilty of time expended on exploring man's sins while neglecting his virtues. Psychologists, said Maslow, had been convinced that man must make desperate attempts to avoid pain rather than to gain pleasure and happiness. Where is the psychology, Maslow asked, that took into account a feeling of gaiety, exuberance, love and well-being to the same extent that it deals with misery, conflict, shame and hostility?

Psychology seemed to Maslow to have restricted itself voluntarily to only the "sick" half of humankind--the darker, meaner half. In response to this misapplication of scientific concern for finding out about human beings, Maslow has deftly supplied us with the "other half of the picture," the better, brighter, half. He said:

> All the evidence that we have (mostly clinical evidence, but already some other kinds of research evidence) indicates that it is reasonable to assume in practically every human being, and certainly in almost every newborn baby, that there is an active will toward health, an impulse toward growth, or toward the actualization of human potentialities.
>
> Only a small proportion of the human population gets to the point of identity, or self-hood, full humanness, self-actualization, etc., even in a society like ours which is relatively one of the most fortunate on the face of the earth. This is our great paradox. We have the impulse toward full development of humanness. Then why doesn't it happen more often? (15:25)

Maslow had in mind to create a comprehensive, definitive statement of what the "whole" human person was like. He proceeded to make an extensive empirical study of what he termed the "psychiatrically healthy" human being. In studying what he categorized as self-actualizing people, using such luminaries as Lincoln, Jefferson, Beethoven, Eleanor Roosevelt, and Einstein, he compiled a formidable list of personal characteristics. He developed a "portrait" of the self-actualizing person, and for good measure appended a theory of human motivation. Never at any time omitting his debt to Goldstein, a colleague at Brandeis University, he presented the "essence of this newly-developing" whole person. Most important was his strong belief that man had an essential nature of his own--Maslow called it "some skeleton of psychological structure that may be treated and discussed analogously with his physical structure." (16:340)

Man had needs, capacities, and tendencies which were genetically based, some of which were characteristic of the whole human race, and yet still others that were unique and

individual, specific to only a few. As a consequence of his applied study, Maslow put together a theory of human motivation designed to differentiate between basic needs and meta-needs. Maslow said:

> I am convinced that value-free, value-neutral, value-avoiding models of science that we inherited from physics, chemistry, and astronomy, where it was necessary and desirable to keep the church out of scientific affairs, are quite unsuitable for the scientific study of life. (15:5)

Basic needs are those of hunger, affection, security, self-esteem, and the like. Meta-needs are those such as justice, goodness, beauty, order, unity, and so on. Clearly, Maslow was right when he insisted that the human being, taken from the organismic-humanistic standpoint, is a "unity," and that all events occur within the framework of the total organism. The needs that men have are not evil, rather they are good or neutral. If man has "an essential nature," there is involved the conception that full, healthy, and normal or desirable individual development should proceed on the basis of one's actualizing that nature. Brinckerhoff says:

> The "good guys" (third-force psychologists) believe, first, in the freedom of man, and second, in the inherent goodness of man. Both Freudian and Behavioristic models of human development are based on deterministic premises. Men may be free to do as they please, but their choices are governed by impulse or habit--by internal and often unconscious drives, or by environmental influences (rewards and punishments). (3:17)

But--Maslow replied:

> My whole training at Wisconsin and my reading and all American psychology, for that matter, was behavioristic.

> I didn't question it until I began reading Freud and Gestalt psychology and organismic psychology and studying the Rorschach test. At the same time, I stumbled into embryology and I read Ludwig von Bertalanffy's Modern Theories of Development. And I had become disillusioned with English philosophy generally.
>
> I fell in love with Alfred North Whitehead and Henri Bergson. Their writing, their thinking destroyed behaviorism without my recognizing it. (13:55)

Maslow was convinced that psychopathology would result from not allowing man to express his "essential nature," and set about making a dogmatic statement of the healthy man. It seemed to him that man's innate potentialities were covered over by "a dimly-seen essential nature" which grows from within, rather than being shaped from without. Deriving a principle from this point of view, in answer to the question, "What is good?" one replies, "Anything that conduces to this desirable development in the direction of actualization of the inner nature of man." Anything that is bad, on the contrary, is whatever frustrates or blocks or denies the essential nature of man. It is of interest to note that Maslow spoke of the inner nature as "not strong" and "overpowering" or "unmistakable" like instincts in animals. Actually, the inner-nature is weak, delicate and subtle and easily overcome by habit, cultural pressure, and wrong attitudes toward it. Despite the fact that the inner nature is weak, it rarely, if ever, disappears in the normal person, and perhaps not even in the sick person. It is a factor that, even though denied, persists underground, always striving for actualization. Brinckerhoff says:

> The implication is . . . that man is loving, productive, and responsible by nature; so what we must do is simply to allow man to realize himself. The new world is at hand; allow man the freedom "to be himself," and all of the cherished values of Western civilization will finally be realized in man as self-actualization. This is the central theme of most who refer to themselves as "third-force" psychologists. (3:11)

The essential, inner, intrinsic, given nature which Maslow says each person has in him is somehow very resistant to change. The individual "self" has hereditary, constitutional and very early acquired roots which are the raw material out of which potentialities are realized or actualized, given appropriate environmental conditions. Maslow says that all "characterological traits" are shaped in the individual in the early years of life, but only as a concession to brevity and avoidance of discussion.

It is, at this point, necessary to make a distinction between people <u>below</u> the level of self-actualization, who have motives that are predicated on deficiency needs. These are what Maslow has named <u>basic needs</u>. <u>Basic</u> needs are <u>deficiency</u> needs whereas <u>meta</u>-needs are <u>growth</u> needs. As has been mentioned, the basic (ordinary) needs are hunger, affection, security, self-esteem, belongingness, respect, and the like. Basic needs are prepotent over meta-needs in almost all cases, and Maslow has even arranged them into a "hierarchy of needs." The meta-needs have no hierarchy; they are equally potent, and can be quite easily substituted one for another. These meta-needs (justice, goodness, beauty, order, unity) are as instinctive or inherent in human beings

just as much as the basic needs are, and in many cases, when they are not fulfilled, the person may experience pathology. Pathologies caused by unfulfilled meta-needs are called "meta-pathologies," and they are characterized by such states as alienation, anguish, apathy, and cynicism.

On the other hand, people who are propelled by higher motivations usually have all of their basic needs sufficiently gratified, and are no longer motivated primarily by them, so they are motivated in other ways.

No examination of Maslow's psychology would be complete without a cursory examination of the "meta"-motivations of healthy, self-actualizing persons. It is considered important to this study of Maslow to pinpoint at least one of the meta-needs thought by Maslow as absolutely essential (through cultural actualization) to the human being who seeks to be self-actualized. Maslow said:

> I want to demonstrate that spiritual values have naturalistic meaning, that they are not the exclusive possession of organized churches, that they do not need supernatural concepts to validate them, that they are well within the jurisdiction of a suitably enlarged science, and that, therefore, they are the general responsibility of all mankind.
>
> If all of this is so, then we shall have to re-evaluate the possible place of spiritual and moral values . . . For, if these values are not exclusively identified with churches, then teaching values in the schools need not breach the wall between church and state. (18:164)

Maslow also said:

> In my theory of metamotivation [cf. 13:59] I've tried to develop an entering wedge, the basis for an ideology that all human beings can accept. There should be no boundaries. What we need is a

> system of thought--you might call it religion--that can bind human beings together--a system that would fit the Republic of Chad as well as the United States--a system that would supply our idealistic young people with something to believe in. (13:55)

Value-life (where the person entertains such conceptions as religion or philosophy) is a "higher life," but it is on the same continuum as basic needs! Maslow points out that the so-called spiritual or higher life is on the same continuum as lower animal life (rather than being in separated, dichotomized, or mutually exclusive realms). Having this relationship to animal life, and being a meta-need, Maslow confusedly asserts that spiritual life is part of our biological life. So, then, spiritual life is a "defining-characteristic" of human nature, and without it, human nature is not full human nature. Maslow proposes that, despite the fact that religious evaluation has been ignored by the "value-free" sciences modeled on objective analysis, religion can be reclaimed for study by a humanistic science. This type of humanistic science would, he says, consider eternal verities, ultimate truths, final values, and the like. Such a science would find these meta-needs or meta-motivations to be real, and natural, fact-based and so on rather than wish-based, or superhuman. They would be human, legitimate scientific problems for research. Maslow said:

> Let me also make quite explicit the implication that metamotivation is species-wide, and is, therefore, supra-cultural, common-human, not created arbitrarily by culture.
>
> . . . the metaneeds seem to me to be instinctoid, that is, to have an appreciable hereditary, species-wide determination. But--they are

> potentialities, rather than actualities. Culture is definitely and absolutely needed for their actualization, but also culture can fail to actualize them, and indeed this is just what most known cultures actually seem to do and have done throughout history. Therefore, there is implied here a supracultural factor which can criticize any culture from outside and above that culture, namely, in terms of the degree to which it fosters or suppresses self-actualization, full-humanness, and metamotivation. (13:59)

It is Maslow's conception that if you look at mankind in the objectivist sense, you are thinking about psychology! Psychology and its principles change radically, and the vast proportion of what has been written about so-called learning theory is simply irrelevant to a grown human being. There is an emphasis given in the literature to extrinsic learning, but Maslow is more interested in promulgating an individual and personal growth as a move toward self-actualization. Such a growth-process is very subtle, yet very meaningful, and it is only as a "matter of degree," of little accessions accumulated one by one. Self-actualization may be defined in various ways, but, says Maslow, there is a solid core of agreement which is generally visible when such a concept is defined.[2]

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[2]A digest of Maslow's Self-Actualization, as well as a digest of his theory of Metamotivation, is in Appendix A.

Two Major Principles of Self-Actualization

There are two major principles of self-actualization which are constant in Maslow's theory: (1) acceptance and expression of the inner core or self, i.e., actualization of these latent capacities and potentialities, full-functioning, availability of the human and personal essence, and (2) minimal presence of ill health, neurosis, psychosis, of loss or diminution of the basic and human personal capacities.

Maslow said:

> The goal of identity (self-actualization, autonomy, individuation, the real-self, authenticity, etc.) seems to be simultaneously an end-goal in itself, and also a transitional goal, a rite of passage, a step along the way to the transcendence of identity. (19:107)

> The organism has more tendency toward choosing health, growth, biological success than we would have thought a century ago. For me, it brings back into serious focus the whole Taoistic point of view, where we have learned not to intrude and to control, but for the human being it also means trusting more and more the child's own impulses toward growth and self-actualization. This means a greater stress on spontaneity and on autonomy rather than on prediction and external control. (15:14)

Maslow advocated a humanistic "science," not as an alternative to a mechanistic or mechanomorphic one, but as a complement to it. Such a humanistic science would deal with questions of value, or essentially what Maslow referred to as "meta-needs." Maslow did say: "I believe mechanistic science (which in psychology takes the form of Behaviorism) to be not incorrect by rather too narrow and limited to serve as a general or comprehensive philosophy." (17:17)

Distinguishing Characteristics of Self-Actualizing People

When Maslow did his original research to discover just what characteristics distinguished self-actualizing people from ordinary people, he found the following to be representative: (1) They are realistically oriented. (2) They accept themselves, other people, and the natural world for what they are. (3) They have a great deal of spontaneity. (4) They are problem-centered rather than self-centered. (5) They have an air of detachment and a need for privacy. (6) They are autonomous and independent. (7) Their appreciation of people and things is fresh rather than stereotyped. (8) Most of them had had profound mystical or spiritual experiences although not necessarily religious in character. (9) They identify with mankind. (10) Their intimate relationships with a few specially loved people tended to be profound and deeply emotional rather than superficial. (11) Their values and attitudes are democratic. (12) They do not confuse means with ends. (13) Their sense of humor is philosophical rather than hostile. (14) They have a great fund of creativeness. (15) They resist conformity to the culture. (16) They transcend the environment rather than just coping with it.

Self-actualizing people are, without exception, involved in a "course outside themselves," outside their own skins. They tend to be devoted, and involved in working at

something usually very precious to them. They pursue some calling or vocation, and they usually seem to be working, in the priestly sense, at something which fate has called them to. The work they do, they do with joy and love. There is no disparity between work and love. Some tend to devote themselves to things materialistic and others devote themselves to truth and beauty. The latter, says Maslow, spend their lives in the search for what he calls "being"-values; these are the ultimate, intrinsic values that cannot be reduced to anything "more ultimate." These ultimate values, along with the ones already mentioned, include perfection, simplicity, comprehensiveness, and the like.

Maslow proceeds to formalize his conceptions of "the ultimate values," which he called "meta-needs." He said that their existence added a whole set of complications to the structure of the growth-process and/or self-actualization. Meta-needs which are not met in normal circumstances often bring about certain kinds of pathology which have not been sufficiently studied and described by him, but, at any rate, he calls "meta-pathologies" "the sicknesses of the souls" which come, for example, from living among liars all of the time and not being allowed to learn to trust anyone. Inescapably, most people learn extrinsically; they are materially acquisitive in nature, and are too caught up in the struggle to satisfy their mundane deficiency needs.

If Maslow's principle of self-actualization were stated in the negative, it would go something like this:

Persons who are self-actualizing do not, for any length of time, feel anxiety-ridden, insecure, unsafe, do not feel alone, ostracized, rootless, or isolated, do not feel unlovable, rejected or unwanted, do not feel despised and looked down upon, and do not feel deeply unworthy, nor do they have crippling feelings of inferiority or worthlessness.

Maslow said:

> The process of learning to be the best human being you can be is another business altogether. The far goals of adult education, and any other education, are the processes, the ways in which we can help people to become all they are capable of becoming. This is what I call "intrinsic" learning. This is the way that self-actualizing people learn. (5:281)

> In certain definable and empirical ways, it is necessary for man to live in beauty rather than in ugliness, as it is necessary for him to have food for an aching belly or rest for a weary body. In fact, I would go so far as to claim that these Being-values are the meaning of life for most people, but many people don't even recognize that they have these meta-needs. (5:281)

Eight Fundamental Ways to Achieve Self-Actualization

There are eight fundamental ways in which a human being may self-actualize, according to Maslow:

(1) First, self-actualization means experiencing fully, vividly, selflessly, with full concentration and total absorption. It means experiencing without the self-consciousness of the adolescent. At this moment of experiencing, the person is wholly and fully human. This is a moment when the human being is.

(2) Second, think of life as a process of choices, one after another. At each point there is a progression choice and a regression choice. There may be a movement toward defense, safety, toward being afraid; but over on the other side, there is the choice of growth. Maslow said:

> To make the growth choice instead of the fear choice a dozen times a day is to move a dozen times a day toward self-actualization. Self-actualization is an on-going process; it means making each of the many single choices about whether to lie or to be honest, whether to steal or not to steal at a particular point, and it means to make each of these choices as a growth choice. This is movement toward self-actualization. (5:282)

(3) Third, to talk of self-actualization implies that there is a self to be actualized. A human being is something already there. There is a self! It is what Maslow has referred to as "listening to the impulse voices," which means to let the self emerge.

(4) Fourth, when in doubt, be honest rather than dishonest. Looking within oneself for answers implies taking responsibility. This is also a step toward self-actualization.

(5) Fifth, a person comes to know what his destiny is, who his wife or husband will be, what his mission is in life, and so on. One must listen to himself at each moment in his life in order to choose wisely. To be courageous rather than afraid is another way to effect self-actualization.

(6) Sixth, self-actualization is the process of making viable one's potentialities at any time. 'Self-actualization means using one's intelligence; it means working to do well the one thing one wants to do.

(7) Seventh, peak experiences are transient moments of self-actualization. One can set up conditions so that these experiences are more likely, or he can perversely set up the conditions so that they are less likely. One can break up an illusion; get rid of a false notion; learn what one is not good at; learn just exactly what one's potentialities are not--these ways are merely part of discovering what one is, in fact.

(8) Eighth, finding out who one is, what one is, what one likes, what he doesn't like, and the like, means identifying defenses, and after their identification, having the courage to give them up.

Maslow said:

> People selected as self-actualizing subjects, people who fit the criteria, go about it in these little ways: They listen to their own voices; they take responsibility; they are honest and they work hard. They find out who they are and what they are, not only in terms of their mission in life, but also in terms of the way their feet hurt when they wear such and such a pair of shoes, and whether they do or do not like eggplant, or stay up all night if they drink too much beer. All this is what the "real self" means. They find their own biological natures which are irreversible and difficult to change. (5:284)

When Maslow conceived of his "third force" in psychology he had one conviction in mind: that none of the psychological approaches he knew did justice to the study of the human being, and especially to the "healthy human being." None of the then existing theoretical approaches was geared to the individual as a whole. One of the most-generally accepted convictions of modern-day investigators

is that they should strive to find the way to get to know the human person. Maslow said: "The basic coin in the realm of knowing is direct, experiential knowing." (6:45) And, "There is no substitute for experience, none at all." (Ibid.)

In retrospect, anent Maslow's previously mentioned seventh fundamental way to self-actualize, the "peak" experiences he referred to are experienced at the "highest" level of man's perception, a perception fused with all of the varied sentient and cognitive forces that fuse into one mighty impetus for "joy." He said, over and over:

> The world is in itself interesting, beautiful and fascinating. Exploring it, manipulating it, playing with it, contemplating it, enjoying it, are all cognitive, motor and esthetic needs. (13:315)

Maslow's Peak Experiences Explained

What Maslow structures implicitly in his globally encompassing encomiums about the wonder and majesty of people and the world they live in is on the premise that "sheer expression of the nature or state or powers of the organism" is the highest order of Being! Contemplation and enjoyment of the expression or demonstration of being, bring about the state of "delight" that Maslow saw human beings deriving from any "peak-experience." Peak-experiences were, to him, the quintessence of growth! People, especially those who are meta-motivated, who have all, or nearly all, of their basic needs satisfied are the ones who have been able to report

feeling in a peak-experience that they have transcended deficiency needs and have moved in a growth process! It is, in fact, they reported, like having a "mystical experience."

Maslow's "Growth Through Delight" Thesis

The persons who participated in Maslow's famous study were not unwilling to report that they, as self-actualized people, experienced "growth through delight." During a peak-experience, the participant is giving way to pure spontaneity and free, uninhibited expression of the self--this is joy! This is delight! This is growth through delight! With this uninhibited expression, there is uncontrolled, trusting, unpremeditated acceptance of the self, without criticism. There is acceptance of the energy and the viability of psychic forces with minimal interference by consciousness. Maslow said:

> Peak-experiences come from love and sex, from esthetic moments, from bursts of creativity, from moments of insight and discovery, from moments of fusion with nature. And, I believe those experiences can be studied scientifically. (13:55)

In view of the fact that many persons might have peak-experiences, transcendent, mystical involvement with nature, it seems contradictory to report that they may or may not be self-actualized persons. Self-actualized persons are, by definition, healthy in almost all respects, but if they lack poetry and "soaring flights of the imagination," Maslow calls them "non-peakers." They can be healthy, they can be self-actualized, but they possibly may not be

"peakers." The so-called "peakers" are motivated "by something higher." Whatever that is, Maslow did not actually say, specifically. He did say:

> They [peak-experiences] are, per se, not dependent upon human vagaries for their existence. They are perceived, not invented. They are trans-human and trans-individual. They can be conceived to be a kind of perfection. They could conceivably satisfy the human longing for certainty. (13:61)

Esthetic perceiving and creating, and esthetic experiences, said Maslow, are a central aspect of human life, and of psychology. This line of thought is supported by two main hypotheses regarding peak-experiences: (1) All the peak experiences are . . . integrative of the splits within the person, between persons, within the world, and between the person and the world. Since one aspect of health is integration, the peak experiences are moves toward health, and are, themselves, momentary "healths." (2) These experiences are life-validating, i.e., they make life worthwhile. Whenever a person is in a peak-experience, he is perceiving values of Being. Maslow said:

> And yet they are also human in a specifiable sense. They are not only his, but him, as well. They command adoration, reverence, celebration, sacrifice. They are worth living and dying for. Contemplating them or fusing with them gives the greatest joy that a human being is capable of. [Italics not in the original.] (13:61)

Maslow beautifully describes a personal peak experience:

> I was in a faculty procession here at Brandeis. I saw the line stretching off into a dim future. At its head was Socrates. And in the line were the ones I love most. Thomas Jefferson was there. And Spinoza. And Alfred North Whitehead.

> I was in that same line. Behind me that infinite line melted into the dimness. And there were all the people not yet born who were going to be in that same line. That is a peak experience. (13:55)

Maslow gave some typical examples of "non-peakers," such as Eleanor Roosevelt, Harry Truman, Dwight Eisenhower, Lord Russell--all healthy people, all self-actualized, but non-peakers. He indicated that only those people, very special people, who pursue life's ultimate values, the realization of pure beauty and pure truth, could be peakers--with "bursts of creativity," "moments of insight and discovery," as well as "moments of fusion with nature." Mrs. Roosevelt, a non-peaker, lived "for duty." Truman and Eisenhower were in the same category. But Lord Russell was a "cold, very smart non-peaker, a non-enjoyer, who was nasty to women." (He was even nasty to Alfred North Whitehead.) The consummate gentleness of Maslow shows through in all of his writings--he is a "peaker." For example, he said:

> . . . when my baby was born that was the thunderclap that settled things. I looked at this tiny, mysterious thing and felt so stupid. I was stunned by the mystery and by the sense of not really being in control. I felt small and weak and feeble before all this. (13:66)

Another example:

> The Israeli victory over the Arabs made a great difference to me. Suddenly I realized that all the ghettos, the music, the stories, the whining, the wailing, the "please-pity-me, God" stuff had all disappeared for me. (13:36)

And:

> A good controlled experiment is possible only when you know a hell of a lot. If I'm a pioneer

> by choice, and I go into the wilderness, how the hell am I going to make careful experiments?
> . . . then I suddenly burst into laughter. Here I was, the great sexologist, and I had never seen an erect penis except one, and that was from my own bird's-eye view. That humbled me considerably. (13:54)

Maslow did not write a great deal on technique and method for psychotherapy, but he did have some incisive things to say regarding his own "philosophy" and conception of psychotherapy, most often referred to by him as "counseling."

Maslow's Principles of Counseling and Psychotherapy

In order to set the stage for a heuristic review of the implicit principles of counseling and psychotherapy, let us bring into focus a major sentiment of Maslow's. Counseling, as he calls psychotherapy, is not concerned with teaching--in the ordinary sense--of "telling people what to do and how to do it." Counseling is not concerned with propaganda. It is a Taoistic uncovering, first, and thereafter, the offering of help. Taoism, as Maslow sees it, is a "noninterfering" or "letting-be." As a model of the "process" Maslow would have one think of the "therapist" as a "decent human being" who would not think of imposing himself upon his patients, or of propagandizing, or of trying to make the patient into something he is not. Maslow said:

> All of us in psychology should look at the similarities within the various disciplines and think of enlarging psychology. To throw anything away is crazy. Good psychology should include all the methodological techniques without any kind of loyalty to one method or one idea or one man. (13:56)

Also:

> . . . many people don't even recognize that they have meta-needs. Part of our job as counselors may be to make them aware of these needs in themselves, just as the classical psychoanalyst made his patients aware of their instinctoid basic needs. (5:281)

In the orientation of the organismic-humanistic psychotherapist, it appears that one common ability was shared by most people: they had the ability to develop self-understanding; to bring about more adequate human relationships, and to build within themselves much improved self-images.

As "counselors," the therapists may help clients become more totally involved in something, to forget their poses, their defenses, and their shyness. With improved awareness of needs, and the like, the client will learn to know what he lacks, and learn what his fundamental desires are. Maslow said:

> If . . . every human being learns in broad outline the symptoms that indicate the lack of satisfaction of these fundamental desires, he can consciously go about trying to make up for these lacks.
>
> Love, safety, belongingness, and respect from other people are almost always panaceas for the situational disturbances and even for some of the mild character disorders. If the individual knows that he should have love, respect, self-respect, and so on, he can consciously seek them out. (16:262)

Maslow's "Insight Theory"

Successful therapy, thought Maslow, seems to help the patient by providing greater understanding, insight, self-knowlege, and perception of reality. He thinks good

mental health is synonymous with a good perception of reality. Ignorance about people reduces personal effectiveness, but, understanding of people increases effectiveness. Although one might be tempted to think of Maslow as an eclectic par excellent, he puts together directional approach. If, as he says, clients are not honest much of the time, and do not easily accept the responsibility for looking into, or within, themselves, it is at this point that insight therapy becomes not only necessary but irreplaceable. Looking "within oneself" implies taking responsibility, and this is a great step toward self-actualization. Each time a person takes responsibility, he is actualizing the self. Making an honest statement involves daring "to be different," unpopular or non-conformist.

Buhler said:

> To help the person experience his existence as real is the essential goal of the humanistic psychotherapist. The strongest of these experiences seems to be . . . reality. . . . this core of a person's self and of his motivation. [This] implies both a person's focusing on a subject which means or signifies something to him as well as a person's directing himself toward this subject. (6:380)

According to Maslow, however, aside from insight therapy, no other therapy is effective in helping the client come to know his existence. The people who are "sick" are the people who have built up all sorts of neurotic defenses against being human. The insight therapist, following Maslow, would try to cause the client to be "respectful" of the inner-nature, the being, the essence of the self; to make him recognize that the best way for him to lead a good

life is being more fully himself. As a matter of fact, in Maslow's eighth way to self-actualize, he pretty much says the same thing: Open oneself up to himself, expose the psychopathology. Identify defenses, and after they have been identified, find the courage to give them up. If psychoanalytic literature has taught us nothing else, says Maslow, it has taught us that repression is not a good way of solving personal problems. Maslow speaks of the "bringing of insight" to the patient as "the most revolutionary of these techniques." Insight therapy is more effective than suggestion, catharsis, symptom cure, or need-gratification.

Insight therapy as used by Maslow (1) makes consciously available to the patient his unconscious desires, his impulses, and thoughts; (2) teaches the patient to see another person in his symbolic values; (3) teaches the patient to see another person eternally, or as an aspect of eternity.

Maslow, in making explicit his eclecticism, said: "We shouldn't have to say 'humanistic psychology.' The adjective should be unnecessary. Don't think of me as being antibehavioristic. I'm antidoctrinaire. I'm against anything that closes doors and cuts off possibilities." (13:55)

Further direct quotes spell out his apparent blanket acceptance of any psychotherapy that works:

> "Uncovering," or Taoistic or existential therapeutic or logotherapeutic, or "ontogogic" techniques should uncover and strengthen the metaneeds as well as the basic needs. (13:59)

Also:

> Depth-diagnostic and therapeutic techniques should ultimately also uncover these same needs, because, paradoxically, our "highest nature" is also our "deepest nature." (13:59)

Also:

> So far, most of these techniques for bringing it [insight] about have not gone very much beyond those that Freud elaborated. Free associations, dream interpretation, interpretation of the meaning behind everyday behavior, are the major paths by which therapists help the patient gain conscious insight into himself. Relaxation techniques and various techniques that induce some form of dissociation, and then take advantage of it, are not so important as the so-called Freudian techniques, even though they might very well be used more than they are today. (16:260)

Maslow further indicated that all the principles and exercises which help to develop one's sensory awareness, i.e., body awareness, a sensitivity to the inner signals which are given off by our needs, capacities, etc., all apply. The therapist must be a party to the client's opening up to the existence of unconscious desires, impulses, inhibitions, and thoughts. It is primarily this tool (the bringing of insight to the patient) that gives the professional therapist who also has the requisite good personality his tremendous advantage over the man who merely has good personality and not good professional techniques. Maslow said:

> What the good clinical therapist does is to help his particular client to unfold, to break through the defenses against his own self-knowledge, to recover himself, and to get to know himself. Ideally, the therapist's rather abstract frame of reference, the text-books he has read, the schools that he has gone to, his beliefs about the world--these should never be perceptible to the patient.

> Just as it makes no difference to the rosebush whether the gardener is Italian or French or Swedish, so it should make no difference to the [patient] how his helper learned to be a helper.
>
> These basic concepts include, imply, and are completely in accord with the basic concepts of Freudian and other systems of psychodynamics. It is a Freudian principle that unconscious aspects of the self are repressed, and that the finding of the true self requires the uncovering of these unconscious aspects. Implicit is a belief that truth heals much. Learning to break through one's repression, to know oneself, to the impulse voices, to uncover the triumphant nature, to reach knowledge, insight and truth--these are the requirements. (5:285)

This chapter was designed to bring together relevant information and data on Abraham Maslow, a "third-force" psychologist, also known as an "organismic-humanistic" psychologist, to set the stage for a comparative study of the likenesses and differences between him and another forceful writer and psychologist (also known as a "humanistic" psychologist), who has averred that there "are no differences" between him and Maslow.

Chapter 4

THE "DEPTH"-HUMANISTIC PSYCHOLOGY OF IRA PROGOFF[1]

In the first place, says Ira Progoff, we see a humanistic psychology as one that focuses on the study of man as a person, and in a study form that is different from all other forms of academic psychological techniques. Humanistic psychology is interested in the study of man as a developing

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[1]Ira Progoff was born in New York City on August 2, 1921. He attended Brooklyn College in the thirties when Maslow was a professor there, and he took his bachelor's degree in sociology from that college. He earned an M.A. from City College of New York, and then matriculated into the New School for Social Research, where he did the spade work for his Ph.D. in Jung's psychology. The title of his doctoral dissertation, "Jung's Psychology and Its Social Meaning," later became his first and best-selling book. Having the doctorate in sociology, Progoff was a Fellow of the Bollingen Foundation from 1952 to 1958, and subsequently studied privately with Carl Jung in Zurich and, later in New York City in 1952, 1953, and 1955. Progoff is the author of some twelve books, all dealing with aspects of his researches in depth-humanistic psychology, as well as numerous articles and monographs. In recent years, Progoff was appointed Director of the Institute for Research in Depth-Humanistic Psychology where he is a professor at Drew University. He has been an American pioneer in research in the theory of human development from the point of view of depth psychology.

Progoff's Direct Experience Workshops have been held at universities and colleges throughout the United States. He has been a Danforth Visiting Lecturer from 1963 to 1965, and as such he has visited many American campuses under the auspices of the Association for American Colleges conducting his workshops for students.

He is a professor at Drew University and is on the staff at Fairleigh-Dickinson College in New Jersey. He is also the Director of Dialogue House Associates, a professional endeavor designed to promote his work in depth-humanistic psychology.

human being. The key factor is that humanistic psychologists study the possibilities which man possesses, and then they study the person so as to draw up a program of methods and disciplines used to increase the possibilities of developing the capacities of man. In other words, humanistic psychology is not much interested in studying the person from the classical psychoanalytical point of view. The person need not be "analyzed" out. In methodology, the person is taken from the viewpoint of what was happening in the "depth experiences" thought to be something that was opening out that had a significance beyond the individual's particular personal conflict.

Humanistic psychology from the "depth" perspective is not interested in studying the person from the point of view of illness, or of pathology. It is, on the other hand, very much interested in studying the human being in terms of how development is possible in him; and that leads to the question of how experience of meaning occurs in a person's life; and to how these experiences of meaning become the focus and the basis of integration in the personality to promote experiences by which a person develops in himself a core of feelings and beliefs so that he is able to function in a social world; and so that the possibilities of that kind of development within the person take on a "focus" for personal study.

What is meant, moreover, by "depth" in Progoff's special brand of depth-humanistic psychology is an increased

subjective involvement in examining the dynamic processes that "work" in the person at different levels of awareness. Progoff tells us that there are many "levels" beneath the surface of consciousness.

Progoff's Contribution to Depth-Psychology

The main thrust of Progoff's contribution to "depth" humanistic psychology is contained in a sequential presentation of his theories on development and growth of the human personality in three basic books. The first, The Death and Rebirth of Psychology (1956) brings together the cumulative results of his own work in condensing the theoretical findings of the few great historical names in depth psychology, men like Freud, Jung, Adler and Rank. Progoff finds in the writings of these authoritative figures (he especially was impressed with Jung) a foundation in concept for a "new psychology of personal growth." It is Progoff's conviction that if any psychology is truly designed to help mankind to advance in the world, toward self-fulfillment, it is only able to do so in leading mankind to a regularized and theoretically sound attack on repression and lack of personal growth.

The Death and Rebirth of Psychology deals with the techniques for deepening insights and expanding personal growth through a transformation out of the nature of psychological understanding. Between the first theoretical statements (garnered from Sigmund Freud) to the foundation of depth psychology (from the later views of Adler and Rank)

there appears to Progoff to be a definite pathway of personal growth and evolution of the human personality. In this first of three books, Progoff reviews the history and the emergence of depth psychology, and he contends that he is able to add "new dimensions" to the magnitude and creative potentialities of mankind and his experience by going beyond psychology! The text makes possible a fuller appreciation of the previous works of the great psychologists, and it opens the doors to "new directions in psychology." These new directions, says Progoff, offer a conception of man that nourishes and strengthens his creative will and predicts "a freedom from the chronic pessimism of the age of anxiety."

In his second book of the "trilogy," Depth Psychology and Modern Man (1959), Progoff presents the evolutionary and philosophical perspectives of a psychology for personal growth, and he presents the theoretical formulations which make the creative experience possible. He also provides in this book a practical knowledge of man conceived in the doctrine of science, but even though Progoff does not espouse any formal religion, as such, he emphasizes throughout all of his writings that man has not successfully dissociated himself or his nature from a fundamental reliance on the metaphysical conceptions of the origins and sustenance of man's spirit. Progoff suggests that he moves on another level, but he considers what a person believes, or professes to believe, not to be as important as what he experiences. Depth-psychology, according to Progoff's tenets, has the

responsibility to study the more fundamental level, the one that Progoff calls "the experience level," and which underlies beliefs. Here, Progoff provides an understanding of the principles that underlie faith, and he offers a compendium of practical methods by which an encounter with the meaning of life can become a real possibility. Depth psychology, he says, is concerned with providing ways of experience, not with new doctrines for modern man, but ways by which each individual can relate himself in actuality to the ultimate reality of life.

Progoff takes as his starting point in the second book the advanced conceptions of previous psychology that have been developed into depth psychology in recent years. To this basis he adds the insights into man's nature now emerging from other pioneering areas of modern investigation, especially organismic biology which he draws on heavily in supporting his biological equivalence of the creative force and personality, as well as the history of civilization and religion. Progoff, in drawing together these sources of knowledge, is able to present a new conception of the "whole-ness and magnitude of man." He also demonstrates the many uses and applications of his new conceptions of depth psychology, and proceeds systematically to show how they are realistically possible to view as the foundations of the "new depth-psychology." This psychology, says Progoff, is really a constructive philosophy, and is equally a practical way to personality development which will be capable of meeting the urgent and difficult requirements of modern man.

The third book in his trilogy is The Symbolic and the Real (1963) which pursues the practical and religious implications of his previously stated formulations of his ideas, and applies them in techniques and disciplines which apply to man's personal growth. "Whole-ness of personality" is not a goal that is off in the future to Progoff, it is a condition of being that, in the course of the work that pursues it, becomes viable and real. In this sense, The Symbolic and the Real is much more than an intellectual study of modern culture, philosophy and religion. It is also more than an active involvement in the historical and symbolic dimensions of experience by which perceptions of reality can be enlarged and participated in more productively. To enter into the concepts, methods and life-experiences is to waken the potentials of modern man and his inner existence.

The third text presents the advanced conceptions of depth psychology as they are brought to bear upon the fundamental human problems of today. The result is a perspective and a program of psychological practice for individuals and groups by which the modern person can establish contact with the deepest levels of his being. One pre-condition for a significant development of the creative personality in our troubled times is an expanded perception of reality beyond intellectual boundaries. It is not a question of ideas about what is real, but it is a question of the relation to reality that an individual can know intimately in the depth and in the fullness of his personal existence. It is also

a question of what the individual can actually become capable of experiencing. Progoff's main impetus in the third text is a description and demonstration of how the capacities and sensitivities of persons can be enlarged so that they can relate their lives more fully to the ultimate dimensions of reality.

At the core of Progoff's work is a conception of psychology that is able to achieve, he believes, a marked therapeutic effect for mankind by reaching beyond the traditional boundaries of psychotherapy. The method evolved by Progoff is called "psyche-evoking." He maintains that this is the disciplined "evoking by depth psychological techniques" of the potentials that lie dormant in the seed of personality. The focus of change lies in the individual personality; but what is finally required is a change in social atmosphere. The framework of belief in which reality is perceived in modern culture, says Progoff, needs to be transformed; thus, his attempt is to alter this atmosphere by inculcating a larger capacity for the symbolic recognition of reality.

In the first place, says Progoff, we see a depth-humanistic psychology as one that focuses on the study of mankind as individual persons, and in a study form that is different from all other forms of academic psychological techniques for knowing mankind. Humanistic psychology, especially Progoff's depth-type, is interested in the development of the human being out of a "seed" of meaningful life. Progoff says:

> While this sensitivity to the inward process is being developed, a particular attitude is called for on the part of the depth-psychologist himself.
>
> This is an attitude of connection to the seed of the other person, an acceptance of it without defining it (so as not to limit its potentiality by his own preconceptions), and a sensitive openness to the process by which it is unfolding. In a profound sense, this is an attitude of love, for it involves an affirmation of the seed of potentiality in the other person even while that seed has not disclosed its specific form. [Italics in the original.] (24:62)

Progoff's New Kind of Psychology

The foundation of Progoff's "new kind of psychology" is really its conceptions of man as an organism of psychological depth, and of spiritual magnitude. The fundamental aim, then, of depth-psychology, is to carry on its psychological work in the unconscious levels of personality in such a way as to open dormant possibilities of the spirit, and to permit them to emerge and to unfold.

Progoff wrote:

> The ultimate task of the "new psychology" is to re-establish man's connection to life, not superficially in terms of slogans or therapeutic stratagems, but fundamentally and actually as an evident fact of modern science.
>
> Its task is to bring the modern person into touch with the sustaining and creative forces of life beyond all intellectual doctrines that may be preached or professed, to make these forces available to man and to make man psychologically available to them in terms of experiences that he can learn to verify by himself, within himself. In this way, depth-psychology will finally fulfill the purpose for which history called it into existence in Western civilization. (22:265)

So, it is seen that depth-psychology studies how these "inner-experiences" (evolved from the seed) become

the focus and the basis of integration in the personality for experiences by which a person develops in himself a "core of feelings" and beliefs so that he is able to function, and so that the possibilities of that kind of development in the person are of most immediate concern to the depth-humanistic psychologist.

What Progoff means by the word "depth" in depth-psychology is a reference to the processes that work below the known levels of consciousness. Because there are many levels beneath the conscious, they had their origin in infancy and childhood, and have gone through various stages of development on several levels. The thing to remember is that it is particularly important to Progoff that a person's development follow a rather automatic pathway in all levels, and it is only at a point (somewhere in adolescence) in one's developmental experiences where the growth process is no longer automatic. The growing child's life involves subjective and inner-experiences, and it is at this particular point (called "initiation") that the child's own identity comes into question. When a person feels himself to be a person, he then has identity and existence. Each person is thought by Progoff to undergo a unique "transformation" which is peculiar or endemic to his own specific capacities. The transformation is uniquely subjective as an experience which the child undergoes, and it is a transformation possible only to human beings. Each individual person's life is distinctively different from every other individual for

the reason that the movement toward man's inner-experience is considered by Progoff to be at man's core. Man is able to think, to meditate, to plan and to prepare logically and methodically for his future--something the vast majority of animals cannot do! Man is set apart from all other "animals" because he has a mind, or "soul," or "psyche." Here Progoff is especially influenced by Jung's conception of the psyche: "It is, in its general sense, the part of the human being that contains his inner life, or totality." This is what Jung called the "personal unconscious" and what Freud simply called the "id." Jung continued to point out that the "quality of knowing is much deeper than consciousness," and such a quality lies "in the future" presumably because it is an experience that has not happened yet. There is a further "quality" (the "seed" that Progoff alludes to so often) which contains that which is latent in the personality and will unfold at some future time. Both Jung and Progoff relate this to a "natural life-process" of which the past cannot be a part. The life-process augments man's potentiality.

Progoff's Methodology

Progoff's methodology is presented in a distinctly organic way. One point made by him--really the one and only grounds for resolving the whole issue of a depth psychology--is that every time there is an incident of dying or rebirth, a human being is able to know himself better and better.

This duality of "self," plus the influence of a positive environment, causes growth! He means that analogously there is a "death" of the old self and a "re-birth" of the new self, a "self" validated through initiation of an inner self. In this way, the individual's personhood evolves; there is an inner thrust toward an experience of identity. The forward movement occurs with the death of the old self through a highly subjective personal experience. What is meant here is that the sources for defining man's identity are in the "depth"-reflections still out beyond the person, himself!

Symbols and rituals form a great part of man's preparedness to emerge as a fulfilled individual personality. Symbols cannot be put into rational formulas because they are so individually subjective that they define the specific "kind" of relatedness that each person has with the world. Through this trans-action, a person becomes more closely aware of the content or the inner-core of his identity as a person because the quality of growth-elements is emergent in nature. Progoff says that the "experience" brought about in an individual by these changes is at a level deeper than personal or inter-personal--it is trans-personal. The death of the old self is the subjective experience which causes a growth, growth which is an initiation and re-birth.

The special experiences which validate the existence of the new self are returned to again and again. With the growth process causing personal identity, there is also the birth of the psyche. Experiences of special nature are

usually contained within rituals of behavior. Rituals that are religious in nature are seen by Progoff to be validating experiences as well. He said:

> Reality cannot be communicated in direct terms to another person. The nature of reality is experienced! It is a trans-personal dimension with the perception of life in a very personal way. The feeling of being at one with the universe can also be the experience that makes the person realize that he is separate from the universe. Some people go all through life feeling and identifying with some external group-religious activities, and the like, and if something breaks that outer-self, then the individual is thrown onto his own resources. Only the organic image can grow. This is the objective test. When the environmental image breaks down, the person feels that there is nothing left. (26:7)

Progoff's intention was to clarify his presumption that the release of repressions by no means accounts for the content and intensity of experiences that carry a quality of spiritual awakening. His hypothesis was formed on the positing of two aspects of "psyche." Although it is not specifically challenging, Progoff says that to understand this hypothesis, one must appreciate the significance of the psyche as a manufacturer of symbols, basically--not of representational symbols, but of elemental symbols. The latter are the ones that reflect the ultimate ground and nature of the "life-processes." Such symbols are archetypal and primordial in nature, and they are always latent in the psyche. But, they are formed and brought to the surface by demonstrated techniques, such as Progoff's "psyche-evoking" method. An organic growth-process and inner-timing are involved at the core of each individual's life-unfoldment.

An individual's growth-process is a kind of inner clockwork which moves forward by symbolic expressions. When symbolic relationships occur to the person's immediate life-situation, he tends to confuse "natural" time-movement with "unnatural" time-movement. And, if the symbol-making process is ever held back, it cannot come forward without an "unnatural thrust." Symbolic relationships that are valid must be propelled forward in a natural or organic timing. If the reverse is the case, the individual is without "environmental context." When an individual is seen to be grasping for his identity, it may be inferred that he is striving to grow from within. Progoff says:

> A temporary condition of mental unbalance is thus created in which the individual experiences a great intensity of psychic effect. He becomes subject then to a generalized mental instability that results from the disordering of psychic forces at deep mental levels. Paradoxically, this troubled activity that is beyond conscious control leads to experiences of awareness of heightened intensity and a degree of both perceptivity and of feeling far greater than the ordinary condition of consciousness would make possible. (21:29)

The answer, says Progoff, is a resource or "core" within each individual that is there to be tapped. A person's images, derived from his environment have only a repetitive force, not the energy-producing element that enables a person to become fully actualized in terms of his own identity. If one feels the inner-image, then one has "energy." If the image should lose its energy and strength, and if the environment should lose relevance, then the person completes a life-cycle. Progoff insists that images are a natural

flow that is just there! There is a "wisdom of the psyche." When the inner-image and the outer-work that corresponds take shape, then energy returns to the person. A balance will then exist. Progoff makes repeated reference to Jung's statement that the psyche was a quality that has inner-directed principle. So, then, the experiences which serve to validate the actuality of the psyche, being repetitive, turn into ritual behavior. Rituals are involved in almost every case with the so-called "rites de passage." These initiation (life-cycle) rites are universally known to represent the entry of the young man into pre-adolescence or young manhood. These rites are unique to the bulk of all human cultures, and the subsequent change from "before-identity" to "after-identity" is accomplished by means of social patterning, a device thought to give the newly-identified "self" a basis for existence.

Once having found a basis and a purpose in one's life, possibilities arise for man to live out his life seeking to realize himself by experience with the subjective counterparts to ritual and symbolic-experiences which are plumbed out of the depths of man's psyche. Such plumbing and probing will eke out a reflection, a subjective experience, of the person if he has identity. Depth-reflections provide the source of man's identity, but only in the sense that the identity is out "beyond" the individual himself. This becomes a "trans-personal" activity, in contrast to the inter-personal. It is a point where one comes to try

to reach an experience beyond his relationship even to society, to touch "something," to make contact with something, in oneself. Progoff wrote:

> What does an experience of contact involve? By means of it a person discovers his intimate connections with a principle that works within him and sustains him in an active, effective process in his psyche. Before the experience of it happened to him personally, he could talk about it, he could describe it, call it to the attention of the individual, praise it. But to be in favor of it is of no consequence if one has not encountered it as a living truth that is available to him. It is necessary that it be felt and known as a reality of life; and for this an experience is required, an experience by which an actuality becomes concrete as a fact of intimate knowledge in the person. (24:34)

If this contact with experience is to become real, it is required that some time pass so that an inner knowledge of the principle behind the process of experiencing is demonstrated. This is done by allowing the cycles of the psyche (initiation, e.g.) to deepen the levels of awareness in the individual who is involved. The individual must "commit" himself to the process of contact-making, and he must sensitize himself to the style of the non-conscious psyche. Progoff said:

> The point of contact becomes a turning point in the individual's experience because he enters a totally different psychological atmosphere when it occurs.
>
> He perceives the world in radically altered dimensions, and the relation between his personal existence and the universe around him is transformed.
>
> The effective world in which he moves is an inward world. The dimension of reality he perceives, and experiences, most intimately is the effective atmosphere. (24:35)

Progoff's Definition of the "Organic Psyche"

In Progoff's terminology, the conception of the "organic-psyche" is a unity that unfolds by the same process of growth that is expressed in all of the natural world; that is to say, its potentiality is contained in the seed, and it unfolds as the life-process proceeds. In this perspective, the life of the individual is a forward-moving unfoldment. The unconscious remains unconscious, not because it has been repressed, but because it has not yet been experienced. The important relationship of the unconscious is not the repressions of childhood, as Freud had emphasized, but the "un-lived potentials" of life which are in the seed, latent in the personality, waiting to be given life-expression. The potentials of the unconscious are in the "depth" of the organic-psyche, waiting to be evoked, either by the natural movement of life, or by psychological and spiritual techniques that are in harmony with the "depth" nature of man.

Following the traditional conception of psychoanalysis that repression is the primary mechanism in the human psyche, the dominant interpretation of Progoff is that the psyche is left free to bring up all that it has been holding beneath the surface. The release of repressions by no means accounts for the content and the intensity of experiences that carry the distinguishing marks of spiritual awakening, for example. The heart of Progoff's psychology is a "re-positioning" in favor of organically nurturing the

potentials of the inner-seed-potential of the person into objective reality. This is why Progoff felt the need to distinguish, also, the differing features of psycho-analysis and psyche-evoking.

"Evoking the Psyche"

Evoking the psyche, in order to promote growth and/or identity, is not a process of diagnosing the unconscious parts of the psyche but a technique, devised by Progoff, to concretize the ego of an un-self-realized person. Feeling at all times that an individual should have inner-experiences of authenticity so that "core-cycles" (growth through initiation rites, e.g.) of death and re-birth might happen to cause the individual to participate in an energy-system for personal identity. The basic experience at which an individual finds a sense of identity is the source of unlimited possibilities. The person needs to become aware that there is an inner-continuity--a stream that flows on and on. For a person who has minimal "contact" this inner-continuity will die out if it is rebuffed in actual life-experiences. The "psyche" is at the center of the ego, and the individual is made up of several different systems, each with its own center, and the ego has only a small part of the life-energy of the person, so potential for growth in persons is the energy that is available from the ego. For Progoff, the factor of the future possesses the greatest power in the psyche of man. All of the world of nature, all of life, and

all of growth move to the future. But, until it reaches the level of the human psyche, the principle that guides that movement does not have the possibility of becoming conscious of itself in motion. In man, such a movement is the distinctive crown of human existence, according to Progoff. Man's consciousness of the possibilities of the future is what gives him hope, and his belief in life. In large part, it is what gives man his spiritual quality. Progoff said:

> The next step in religion will not depend on external authority. It will be an experience of religion that comes integrally from within the individual. It will base itself on an "inner" authority.
>
> It will not require hierarchies or officialdoms. Neither will it require authoritative teachers to make definitive statements of doctrine. People will no longer need to listen to others to find out what they believe, for their beliefs will come from their own experience--one that is drawn from their inner depths and their outer life in the world. It will then be possible for people who are actively engaged in the inner life to bypass theological disputations and nuances of doctrine and go directly to the core of the matter. (26:1)

> Together with the reality of inner experience, the use of imaginative intellect will play a major role in opening up broad perspectives both for concepts and insights. The intellect is important for the next step in religion, but not intellectualism. The intellectual verbalization of doctrines and beliefs has the effect of turning the focus of awareness away from actual participation in inner experience. The connection of the Unity of Being takes place in the depth of a person's experience.
>
> Such a method must meet three main criteria: It must make possible an experience of contact with the transpersonal principle of life; it must provide personal and social context; and it must open a way of continuity by which both experience and life can unfold. (26:4)

Even with so ephemeral a concept as religion itself, Progoff emphasizes the fact that an inner-experience of authenticity must be effected as a "core-cycle" where death and re-birth symbolically and ritually experienced as a real connection (engagement) with the authentic "inner-self" so that the inner-contents of the person's life can be broken down and the individual can be thrown onto his own resources, especially the inner-experiences. It is as if one were in tune with all of nature, and yet still aware that one is still separate. Validation of the inner-self is interfered with if one spends a life-time in identification with a religious or external group of some kind. If something happens which can cause a breakdown of the external environmental self, then the inner-organic image can grow. Along with his emphasis on movement toward self-realization through evoking one's "inner" and "outer" facets to be used at full potential is Progoff's pervasive hope that mankind will be able to use an inner-directed principle which will guide and promote personal individuation. The process of growth is enhanced by being involved in a transpersonal feeling of being at one with all humanity, and yet still feeling individual.

Until an individual has had an initiation experience, he is really only shopping for his identity. Initiation into a culture such as ours, for example in the United States, takes place much later than in other, lower, cultures. The child has a sense of self that is dependent on other's perceptions of him. The glimmer of a newer self indicates that

the organic process is moving ahead. With initiation, the individual has a personal identity as a person, a human being, and in a way this is the beginning of Progoff's statement of what a "depth" humanistic psychology really is. His is a psychology that deals with the specific steps and processes by which a person comes into existence because, actually, says Progoff, before initiation, a person is not in existence!

Two Aspects of Progoff's Methodology

There are two separate and distinct aspects to Progoff's conception of "depth-psychology." One aspect is its role as a therapy for mental illness, and he has attempted to set aside the "rigmarole of contemporary clinical psychology" with its use of specific names and labels. However, he avers that depth-psychology's role as a therapy is related to psychopathology, and has a medical tone. As to the diminishing of the function of his methodology as therapeutic, Progoff said:

> Its [depth-psychology's] goal is no longer therapy as such. It no longer concentrates on removing specific symptoms of so-called mental illness. [Italics not in the original.]
>
> Its goal now is to draw forth the fullness of the potential of the person; and in the course of this, therapy does take place. It takes place naturally and in a perspective of growth, not merely removing old symptoms but opening new avenues of meaning. Therapy becomes then not a deliberate and conscious goal in the new psychology, but an incidental and yet inevitable by-product of the emergent experience of wholeness at the core of personality. [Italics not in the original.] (24:64)

Psychology has the second aspect, then, of being an emergent psychology. It has been emergent in a double sense. In the first, he says, the quality of spiritual concern that has evolved could not really have been anticipated from the emphasis given to diagnostic analysis, the very source of the principal tenets of depth-psychology. From the emergent point of view, depth-psychology's work is now increasingly directed toward drawing this emergent quality forth out of man as an individual, and in bringing to him an integral awareness of being out of tension, anxiety and emotional confusion.

If therapy is to be a part of depth-humanistic psychology, the therapist must make use of his interaction with a client in relation to the growth patterns or cycles which principally relate to a person's experience with connections or contacts brought about by his integral engagement. To be "engaged in," to be committed to a growth-process thought to be capable of evoking one's own psyche (either alone or with the help of an intermediary), is as a consequence of an organic process in the individual. Progoff alluded to the word engagé, in the French language, to point up the breadth of its application in many cultures. He said:

> In contrast to the analytic, diagnostic materialism of its earlier form, the new depth-psychology is both holistic and existential.
>
> The main characteristic of depth-psychology and its approach to the understanding of man is its emphasis upon searching out those factors that are active beneath the surface of behavior. It is especially interested in what has been called the unconscious . . . that is so often called to mind when one speaks of depth. (23:5)

Paradoxically, however, Progoff also said:

> We have to deal directly with what is being repressed in the person, in the small situation, with the person where he is. There is a process working in him that is more fundamental than the sense of being, where the growth process is stymied or partially blocked, where the growth process is not able to move into closure. The relation of the person to his life and to his environment becomes difficult and partial, so the therapist has to work out an arrangement by which he represses those parts that he cannot include in the growth process. (26:1)

It would seem that the task of the therapist in depth-humanistic psychology--as Progoff sees him--is to bring about a relationship between "overarching organic" processes of growth and the seemingly "rootless irruption of imagery" that has entered the individual's world without appropriate context. If the inner-content of a person's life is, in fact, broken down before the authentic self can take hold, the core cycle of death and re-birth has to take place. Again, this is the "initiation" experience Progoff so often refers to as being necessary to make one's culture and environment relevant to, and meaningful, with proper relation to, the individual who has had contact with an inner-continuity of self (ego). Since each individual is made up of so many diffuse systems, it is reasonable for Progoff to feel that potential for growth in the person is energy available from the ego. This is also true for the fact that the "quality" of what can be formed in the depth of the psyche of the human being before he begins to relate to events in the outer world depends strongly on the "energy" to be evoked from the psyche. Remember, he said, that:

> "Psyche" is the directing principle in the individual that sets the pattern of growth and works to sustain it throughout the life of the organism. (24:73)

> It [the "psyche"] is made up of inward events, dreams, images, tensions, fears, desires, and intuitions. These are difficult to grasp and to define, but it is these that are the effective and formative factors in the psyche. (24:75)

> The process of growth begins with an image of its goal, though this image does not consciously direct itself. It simply appears. It is present as an image of the new condition which the psyche is engaged in bringing into actuality. [Italics not in the original.] (24:76)

Progoff says in essence: "It would be quite natural to feel that we deal first with the need, and then we deal with, and draw forth, the potential of growth." So, the need is taken care of, and the growth factor will have to wait upon the satisfaction of personal needs. His stated reason for this is that he feels that it is a transitional position that the growth factor must be evoked in the form of dreams, or images. The way that Progoff uses his humanistic (depth) psychology in practice is to take the dream as a focus, along with the deep, intensive journal (workbook), in order to keep in touch with the deep underlying movement of the life of the person as a whole. Progoff's Intensive Journal is used to evoke the psyche of the person in therapy. Since his images are derived from his environment, they are not the kind that produce "energy" to enable him to make decisions for himself and then to take necessary steps to inculcate them. The primary goal, it would seem, for Progoff, is to establish in the person a "sensitivity to the inward process"

of the psyche. This is what he calls a "feeling of a master cycle of life," which proceeds within the person, and includes tensions and rhythms, doubts and dynamics of all kinds. The process of therapy, of helping the individual, is an organic, unitary process, one that really depends not so much on taking things off one at a time from the top as on getting a single inner-integrated process of growth working in the individual. When that unitary process works, it draws the development, the growth of the person, up so that repressions and other "problems" drop off, making it unnecessary to solve the repressions! Repressions, it will be remembered, are not analyzed out and brought to the surface, and then gotten rid of. They "just drop off" because they are no longer relevant, even negatively. This is Progoff's conception of the mainstream of inner-development. The client in therapy feels a kind of inevitable movement as if there were going to be a "revolution," a kind of feeling that continues. Progoff says that it takes a "kind of faith" to accept the working of the principle of growth. It works, he says, even when the person cannot see it. As a therapist, Progoff, when he "sees" in the person how his repressions and confusions are leading to neurotic behavior, he attempts to work "with the guts of the person," and the thing that will be curative or therapeutic is finding out what the condition is! He said:

> The way we work it is to ignore the issue of presenting symptoms--except to take them as a focus, as a means of our getting deeper into the dream process and to go up, back on, and to go deeper into the anxieties; but we do not analyze in terms of repressive mechanisms--but they [the symptoms] are surely expressions of repressive mechanisms. (26:3)

The irrelevance of the mind--as far as consciousness of decisions goes--what we are going to do because decisions are to be made--whatever is taken on the conscious level--is beside the point because the therapist sees everything depending on the real experience (the authentic experience) and the quality of awareness of the individual of his own person.

Progoff's Major Technique

Inasmuch as Progoff feels that analytical theory is wrong, he has adopted a technique of "stimulating energies." The energies stimulated are really contained within the psyche and are evoked by any of several methodologies adopted by him. Suffice it to say that his "technique" is pre-eminently related to the use of dreams! He has written extensively on this topic (cf. Appendix B), and says that dreams (and rituals) allow a person to experience life-processes which are open to him. Rituals, for example, have the quality of past, present, and future, and from this they allow many inferences about the "eternal." But, dreams have a prophetic quality! They have the capacity for allowing the individual to expand a life-process. Progoff's thinking is fundamentally based on Jung's conception of his "collective unconscious," although he will tell you that he is no more a "Jungian" than Freud was a "Freudian." Having a prophetic quality, dreams also are anticipatory in content. Since there is a sense of self that is able to perceive "ahead of time," and since

the therapist is compelled to draw the patient into the organic process, always moving toward consciousness, he causes the focus of awareness to move away from the ego to consciousness. Progoff said:

> A person who is in the midst of transition--coming to know his life-process--to know that the future will really come--can lay it all to the presence of the dream, because the dream makes it possible.
>
> The realization that dreams provide a means of recapitulating the processes taking place on the deeper levels of the psyche provided a major tool, first of study, then of treatment, and then eventually, in the latter stages of holistic-depth psychology--of wholistic personality growth toward wholeness.
>
> Without this means of looking into the unconscious [dreams] its development [depth-psychology] had been seriously restricted; it had to remain in the medical phase. With it [dreams] depth-psychology was led to more than medical vistas. (23:48)

Dreams give awareness and energy to the process of what is happening in the individual. Dreams are like a process going forward, and they give access to levels in the personality not accessible while strictly conscious. In dealing with a patient and his dreams, the therapist must gauge the level of discussion to a level not controlled by conscious processes. Such a technique, or program, has three main components:

(1) Regular face-to-face consultations in a dialogue relationship to explore and to evoke the individuality of the psyche.

(2) The maintenance of a psychological workbook (an Intensive Journal, or other) to keep a continuing record of all of the varied contents and encounters on the depth level of experience.

> (3) Participation in group workshops in which experiences can be shared with other individuals who have embarked on the path of personal growth, and in which group techniques can be used by a competent leader for developing a greater sensitivity to the symbolic dimensions. (24:179)

The dialogue relationship is referred to by Progoff as a "dialogue in depth." It is a meeting at a depth level of being where a shared experience of the fundamentals of life brings two or more human beings together. The achievement of depth-dialogue has the effect of drawing the focus of attention more and more specifically to below the surface levels of subjective personality, setting aside environmental concerns, to the depths of elemental symbols. In this manner, the patient is able to cause the emergence of his potentials in transpersonal terms, so that his capacities are steadily re-structuring. Progoff says:

> The second person in the dialogue acts as an evoker of the images that are latent in the depth of the psyche, and he uses the principle of symbolic unfoldment to draw forth, and to establish the larger capacities in the emergent person. (24:189)

To achieve the projected goal of interaction through a depth dialogue, a variety of methods or techniques is supplied by Progoff. For example, the continuity of dreams is worked with. Transient dreams are of major importance if they are brought up from the deeper foundations of inner-human experience. A perspective of the inner-development of the patient is gradually put together through dreams; and to facilitate this, twilight imaging is employed to draw forth a flow of images from the lower depths, to find forms

and patterns, and symbolic meanings to work with. To demonstrate the method of evoking the psyche through imaging, Progoff says:

> In twilight imagery . . . the individual relaxes, closes his eyes, and permits himself to observe and to describe the flow of imagery that moves upon the screen of his mind's eye. This flow, which is the product of "image-making" of the psyche, is kaleidoscopic. It simply moves on, presenting itself in one form after another. Its imagery is not integrated but moves with no apparent cohesive principle until a pattern is formed by the formless flow of the imagery itself.
>
> To the degree that it is not induced by any self-conscious attitudes, the pattern that is developed and dramatized is an authentic expression of the psyche and reflects what is taking place at its unobservable levels. (24:92)

In this perspective, the conduct of the depth dialogue as a means of "evoking the psyche" may evolve as an added technique for "evoking the spiritual wholeness" of persons.

In working with the dream itself, says Progoff, it is to be extended--with absolutely no direction. If someone tells a dream in a workshop, it is only gone into when the "atmosphere in the workshop is deep," and then it is only enlarged upon. By his explanation, the tension which produced the dream had aroused great energy latent in the dream, and had disturbed images that had lain quiescent for a long time. Symbols representative of the disturbances in the dream could become the supplier of major resources for the expansion of creative life. The therapist is now able to do much more: he can draw the movement of the psyche forward; encourage it to move onward as much as possible;

and be sure not to break it down by analysis--and thus deprive the process of its momentum. If the therapist learns to feel the "inner rhythms" of the dream material so that the psyche may go ahead and balance out with the disturbing elements in a harmonious way, then, and only then, does it become possible for the potentialities which have lain dormant to come forth to unfold in the patient's life. For the patient to establish a growing awareness, as a consequence of letting his dreams "evoke" (through the therapist) more meaning in life, it makes it possible for him to meet personal confusion with a "more-than-personal" perspective. He has more "contact" experiences which open the way for even enhanced growth of the capacities of the personality, and further meaningfulness in his life.

The Depth Dialogue

After one has learned to achieve an inner-perspective of the psyche, and has had the experience of the symbolic mode or medium by which reality is reflected clearly, the patient is ready to move ahead, according the Progoff's three-part program. In the second phase, in order to evoke the "wholeness of the personality," he recommends using a psychological "workbook," or "intensive journal." This workbook, he said, is a continuing confrontation with oneself "in the midst of life." The workbook allows one to go even deeper into the meanings of external events, his symbolic visions and dreams, and the like, until he reaches the level

of reality upon which inward and outer experiences come together to join "as two sides of the same coin."

Dialogue, and the psychological workbook, with its many forms, all start the initial personal movement into one's inner-being as the inner-process starts to become tangible. Progoff said: "The psyche is elusive because it is intangible, but it is the thread of unity in the individual's existence, nonetheless." (24:74)

The Psychological Workbook

The psychological workbook should contain: (1) A continuing record of dreams, described as they occur, and an account of the events that precede and surround them. Dreams are not to be analyzed out, but are to be recorded and extended, only. (2) The on-going flow of dreams, and other imagery materials, permits a framework of meaning to unfold from within its contents. (3) All of the relationships that are important in the individual's life can be set down, explored, and encountered anew. (4) The gathering of insight occurs naturally and spontaneously, and is cumulative as the work progresses. (5) Keeping the workbook has an active quality which makes it a dynamic tool to be used in evolving larger personal capacities. "It is an active and continuing involvement in the inward process of the psyche by which an individual is drawn through his anxieties to a larger experience of reality in his personal experience." (24:187) (6) The person participates in the events of his

life anew. (7) Keeping a journal involves no assumption, neither stated nor hidden nor implicit ones, about the nature of reality or truth. To discover this, each in his own symbolic terms, and validated by his personal experience, is the goal behind the entire process of personal growth. (8) Workbooks do not begin by assuming intellectually that any particular structure of symbols is more nearly true than any other set of symbols.

> In the workbook, rather, the individual undertakes to achieve a personal contact with reality by means of the symbols and images that are brought forth from the depths of his psyche. His goal is to enlarge the scope and sensitivity of his confrontation with symbols in their endless variety, and to reach, by means of them, more deeply into their many levels of meanings. (24:190)

The journal or workbook can be productively used if the commitment to maintain it is authentically connected to a process of personal growth that is already well under way! Only then will the commitment to do it be strong enough to enforce itself in a disciplined way over a long period of time. Progoff points out that the most effective way to use the workbook is in conjunction with a face-to-face consultation in a depth-dialogue-relationship. It serves in this way to keep the contact vivid between sessions. A dialogue relationship provides the best situation an individual can devise for concretizing the style and format for a journal or workbook that will be most profitable to the patient.

The Intensive Journal (a psychological tool used in the separate and different types of workshops) is concerned with "depth" sections in areas like Work, or Dialogues with Events, or Dialogues with the Body, or Dialogues with Persons. (These are discussed extensively in Appendix B.) Dialogues with Persons is never done with individuals until the group leader makes certain that the atmosphere is "deep" enough so that people will be able to relate to the "depth" level within themselves. Progoff gives a "pre-experience" talk to members who have chosen, say, a girl-friend, or a girl one would like to meet but hasn't met yet, or one's mother, and so on. He proceeds, in another tack, to ask the group-members to list persons from their past or present, living or not living, with whom they feel there is something still unlived and possible in the relationship. Then he intones:

> Now feel that person [sic] present--but not as they [sic] actually are, or were, but as you feel them [sic] in their [sic] seed, in the seed of their [sic] potentiality; and feel the seed yourself. And, then, let a dialogue happen; let it be written through your pen. Let it come through your pen, and even though you're making it up, you can keep on going because sometimes when you make it up, it gets away from you, and writes itself despite your mind. (Cf. Appendix B.)

Someone in the group might, for example, do a dialogue with a great historical figure--not as a personal relationship, but as a "personifying" search for, and contact with, wisdom in oneself. In the Dialogue, what the great personages would say would be an expression of what is in the transpersonal depth. Progoff said:

> [An] underlying awareness on the part of persons [is required], and it requires a continuing and deepening experience to support it. Establishment of this quality of mind and spirit is the essence of the social atmosphere that is necessary if acts of personal transformation are to take place in our time. [Italics not in the original.]
>
> As an atmosphere, it requires definite disciplines to open the way for it, to sustain it, and to give it specific form. Here, depth psychology is a valuable source. Its experience in healing neurosis by working toward the wholeness of personality has led to a variety of practical procedures. [Italics not in the original.] These provide a perspective in which we can chart a program of personal disciplines by which to establish a new atmosphere of inward reality. (24:178)

On a superficial level, it is accurate to say that any Dialogue workshop involves a lot of writing in a loose-leaf binder, a sectioned "Journal." There is group discussion and some rather lengthy periods of silence in which the participants sit with their eyes closed, "imaging." There is no "programmed release of hostilities." What happens in an Intensive Workshop experience is that participants go through a re-orientation, or re-crystallization, of their own lives. An individual is somehow able to see that his actions, comparison to actions of others, present or past, have taken on "a life of their own," leading him in a direction he is not aware of. Or, on the other hand, there can be a realization that the conscious pattern of life has been blocking some inner-direction of which the individual has had some vague sense, yet has been unable to bring to fruition, or to follow it. A "life-crisis" that was produced by either "outer" or "inner" forces is faced in a calm atmosphere completely removed from circumstances of the crisis. Tensions

are to be "allowed out." Understanding and insight are "allowed in."

The third "main component" of a workable program as designed by Progoff for fashioning a "new personality" is the group workshop itself. The goal of the workshop is to neutralize the individual's ego so that a "larger-than-personal" awareness can come forth. Group quality of the workshop is extremely important. In Progoff's workshops, at least, the individuals relate to each other because everyone can go to a "deeper source," and the quality of "love" comes into being because of the awareness of the group of being focused in on the "deep" place. Love is present in such a group by the very nature of love's cohesiveness. The oneness of humanity becomes apparent when people experience together a oneness of symbolic images, or a oneness of emotion, and when they "touch each other in that underground stream" that flows through all men.

The Group Workshop

What "happens" in a group workshop is essentially spiritual in nature because the "involvement" requires the possession of awareness of forces deeper than consciousness. The conception of spirituality that is evoked through the Intensive Journal, for example, does vary. Just being there, in the group workshop, is a sine qua non for "love." Each member of the group gives all other members implicit support, and if that is evidenced, then they all go on to the

deep place. Progoff says that "religious experiences in our time have to be created new and fresh out of each person's symbolic experiences."

As the person "reaches out" and feels success in the group, his life-image begins to be established. The contact experience is fundamental here. By using Progoff's program of exercises and disciplines, modern man is said to be able to strengthen his inner muscles to the point that he can establish contact within himself, or the unitary process or source of life. Placing the experience of "contact" in the flow of one's life draw him into an awareness of the many transitions through which he must pass. One "peak" experience is not enough. A "turn-on" that is out of context or does not relate to the past and future may be disastrous. Lack of relevance, or dissociation, takes an individual on a trip to a distant land and just leaves him there. Disorientation is the result.

Failing, losing, and so forth, bring forth images and dreams, and consequently a connection to the life-process. It is fragile at first, says Progoff. But, the "old" person is able to become a "new" person, and when this happens, the old person dies, in the metaphorical sense. When a "self" dies, it really dies! Some of the "deaths" are painful, yet some are painless. If a person has experienced the love quality of the group and the life-process that underlies life, the transitions will have a connection to the inner principle of life, as in the spiritual realm. When

experiences of the depth of life are brought forth in the context of the individual's whole life, and in a framework that he is able to continue them regularly, he is then able to realize himself, transitions will come faster and faster, and he reaches a point where the new "contact" culminates, or opens up, all by itself, in a manner similar to the separation from anxiety in the "imaging" procedure. The "key" to personal growth in the group workshop is having a full, balanced, protected program in which the participants can freely and safely enlarge the capacities of their inner-experiences.

The group, meeting as a group, should start with sessions of silence, after the group leader's brief, suggestive, introduction so that the "tone" or the "atmosphere" of the group setting induces the members to feel that they can relate to one another. The freedom to experiment is essential, as is the need to have social support of the group, as well as the program disciplines, to let individuals carry out their work privately. Progoff said:

> In this procedure the individual turns aside from his anxieties and interests of the moment and directs his attention to the inward processes of symbolic unfoldment. He does not attempt to direct the movement of the symbolic principle at work, but rather takes an open and permissive attitude towards it. Within the depth of the psyche, he permits it to direct him.
>
> The essence of the method . . . was the recognition of the integrity with which the inward principle unfolds. Special care [is] taken to give it all the freedom it needs to express its autonomy and to establish a new situation in the life of the individual. This means placing the focus of consciousness at the depth level of the psyche and permitting

> the elemental symbols to work there to reshape the structure of the personality in accordance with their inner form and rhythm. (24:177)

The individual's "attention" is, in the group experience, directed to the core of essential humanness which is more fundamental than subjective differences. This unconditioned ground of personal existence is what Progoff called "the deep place in the psyche" where the group meets. This "effect" neutralizes all feelings of separateness and subjectivity. Members of the group spontaneously become able to share the elemental symbolic experiences of one another. An inter-penetration of psychic depths takes place "unobtrusively and without being planned."

Members of the group at will describe what happened to them in feeling that something basic in them has been touched and brought to life. The mere telling of this elicits new experiences in other group members. Each individual is encouraged to reach into the dimension of symbols in order to "develop the sensitivities of spiritual awareness in whatever terms that may come to him."

Group workshops make communication possible between persons on subjects that do not permit direct rational verbalization. When this point is reached in the group participation, an inward environment pervades the group. A meeting "in the deep place" becomes truly possible. Symbols, then, become transparent to each group member because they no longer are subject to doctrinal translation and because the symbols are no longer possessed by the particular form

of symbolic experience that has only incidentally come to them. Members of the group are able to reach through them (symbols) to the reality of the encounter for which the symbolic experiences are the vehicles. "In their transparency, the elemental symbols are, indeed, man's primary means of connection to the boundlessness of reality." (24:200) Progoff continues:

> In the group, it means to share this dimension of experience with others through an interpretation of the psychic depths, traveling by the vehicle of symbols. As one person enters the deep experiences of another, he is not any longer concerned with the boundaries of self. His consciousness then extends beyond himself on that dimension of the psyche that overlaps the boundaries of persons. (24:200)

Progoff's whole "three-component" program begins with the "opening of connection among persons which becomes the starting point for a larger relation to reality as a whole." The program is a commitment to an active participation of the individual group member in a discipline by which the capacities of the personality are extended in a way that actually brings about a larger experience of reality. If such an enlarged experience is obtained in sufficient depth and numbers, says Progoff, it will eventually alter the quality of consciousness in civilization as a whole! Once there are universal situations in which the multi-faceted interactional program of connection to the "unit of life" can take place, a new power will enter the life of man and religion. It will be a power of a kind that has not been in the world since the day when the original

experiences of Biblical account brought to themselves the nature and character of "living facts," says Progoff. If this "power" should become operable in all of culture, man would find inner-experiences occurring with the spontaneous power of revelation in many persons who had never previously thought seriously about the life of the spirit before. A new atmosphere, says Progoff, will have formed in the community of man, and people will not be competing and struggling and hating on the outer-level of life. They will have experienced the reality of the inner-dimension; they will have learned that at the depth level all mankind is connected; and that the experience of this inner connection is the basis for human love!

These three disciplines, taken together, says Progoff, comprise a program for evoking the potentialities of man with respect to the "inward oracle" which is each person's private source of an elemental truth, and also comprise a program for "enlarging the faculties with which this dormant knowledge of life can be aroused." He continued:

> In this sense, the psychological way of reaching toward reality fulfills the ideal of Socrates. He also sought to solve a crisis in civilization by enlarging the capacities of knowledge in his fellowmen. [Italics not in the original.]
>
> [This program] requires only that the individual person and his willingness to inquire whether a larger dimension of reality than he has lived with before can reveal itself to him from the depths of his own existence. (24:204)

Thus, we have had a systematized presentation of the definition of "depth-humanistic" psychology from Progoff's perspective, along with a statement of the main sources of

published theoretical assumptions in the form of a "trilogy" of texts considered to be the main thrust of depth-psychology's contribution to the theories of growth and development most relevant to modern man. Progoff spends an inordinate amount of time giving lip-service to the tenets of humanity and democracy with continuing emphatic allusions to the "spiritual" components of man's generic social-pattern or "natural-life-process."

The Role of the Therapist

Progoff deals somewhat peremptorily with the matter of psychotherapy, but concentrates almost exclusively on building a program for personal growth! His contentions all lead to a way of working with individuals as "clients" that is not a "treatment" procedure for illness but a development of one's capacities for individual growth and spiritual awareness. The main impetus and procedural development of such a training program is the development of inward sensitivity, and the capacity to perceive its rhythms and phases. The psychological foundation for this training program is inherently in a depth psychology conceived by Progoff in terms of growth rather than in pathology. The transformation of a depth-psychology results then in a transformation of the psychotherapist also--a transformation of his role and of the kind of person he should be! The "therapist" must be an individual who is capable of not merely neutralizing the emotional conflicts in which people find themselves,

but also of drawing out of the "depths" of persons' individual "visions of new ways of life."

The therapist, following Progoff's principles, will change from being a therapist with the overtones of medical healing that the term implies, to his being an "evoker" of psyches. He becomes a person who draws out of the depths of others larger spiritual capacities and recognitions. Progoff reiterates that it is of extreme importance that one remember that while the therapist in this "transformed" role will have some of the qualities of "teacher" traditionally assigned to spiritual teachers, he should not, by any means, become one of authoritarian bent or espouse any doctrine or dogma.

If a "therapist" he must be, it is incumbent on him, in the Progoffian style, to be one who draws forth "truths" from the depths of others, opening out their symbolic dimensions, but not necessarily restricting or determining the "content" of the evocations. It is self-evident, says Progoff, that considerable discipline should go into the disciplined subjectivity required to train persons capable of fulfilling the role of "evokers of the psyche" in others. Progoff maintains redundantly that the great need in a democracy is a quality of education that makes spiritual awareness possible. He refers to the primary article of belief in a democracy as freedom. One person has no "right" to specify to another the tone or content or quality of his spiritual awareness. This kind of awareness must be achieved

the hard way in the midst of the tough actualities of life.

In the humanistic procedure for self-actualization that Progoff proposed, a workshop seminar, e.g., on the life-history of creative persons will have an important place. It involves "entering" the lives of individuals who have lived fully and have identified with their subjectivity in a disciplined way. To do this, personally and individually, means entering one's own life-history systematically with an inward, symbolic, deeper-than-rational point of view. It is required that the individual work toward an experience of "unity" with the process of growth, a process which is the creative life-principle in its psychological form within oneself. To achieve such a goal would make possible a living and continuing dialogue with the unfolding life-process that is deep within one's own personal existence.

The experience using the Intensive Journal (in whatever form) leads to the attainment of essentially a total life-history journal specifically designed and structured to be used by the individual not only when he is a member of a workshop but in his private depth-work, i.e., his inner-dialogue when he is working alone; and in his face-to-face work in a dyad relationship of counseling. These varied contexts in which the journal is an instrument confirms the fact that it is in and through life-histories of individuals that spiritual experiences emerge, and that a process of inward-centering, or wholeness, is brought into existence. The skilled therapist, or practitioner, has the task of

drawing forth, or evoking, the fullness that is potential in each individual. These are the "happenings" of the human spirit, says Progoff, and it is cumulatively that these happenings comprise the life of the spirit in the arts, in religion, and in civilization, as a whole.

Chapter 5

A COMPARISON OF THE PSYCHOLOGIES OF MASLOW AND PROGOFF

In keeping with the general objective of this research study, the following concerns have been dealt with specifically: (1) Features of a theoretical model of Maslow's psychology. This section delineates Maslow's master motive of the human organism. This motive is, simply, self-actualization, a creative trend of the human organism which is the one principle of personal growth by which the human organism becomes more fully developed and complete. Man's essential nature is to actualize his essential nature! In other words, when an individual has a sense of his own incompleteness, he will strive to eradicate this indicator of tension. Each individual has a sense of, or innate tendency toward, the growth process, and the only time when the individual manifests a negative or immature overt response to his external environment is at a time when he is prohibited from expressing his essential nature. Each individual is, as a consequence of his own special and unique environment, made to view things from the perspectives of his own background and propensities, or growth-tendencies, all of which he must adjust to, so that he will proceed to personal growth through the actualization processes available to

him based on his being, first, basically satisfied, in regard to essential physical and mental needs, and secondly, in regard to his further personal, enhanced, involvement in "higher" motivations, which Maslow has called "meta"-motivations. When basic needs are not gratified, then psychopathology is the result; yet when "meta"-needs are not similarly satisfied, man is still subject to mental ill-health and discomfiture. When an individual is self-actualized, he accepts, and he expresses, his inner-core of the self; and, he is able to actualize latent capacities and potentialities for full functioning as a healthy, smoothly-functioning individual who shows a minimum of ill-health, or loss of basic satisfactions, as well as impairment of possible fulfillment of higher, or intrinsic, second-order "meta"-needs.

(2) Progoff, also a humanistic psychologist, is concerned to define psychology as an endeavor which studies the possibilities which man possesses, in this way to increase the possibilities of developing the capacities of man. Progoff indicates that his "new psychology" has two separate aspects: (a) a therapy for mental illness; and (b) being a psychology with an "emergent" characteristic. Although the goal of Progoff's psychology is not primarily to be a defined therapy, he says that when the fullness of the potential of the person is drawn forth from the inner-perspective of the patient, therapy just simply takes place. Therapy is not, then, a deliberate, conscious, goal, but an incidental and yet inevitable by-product of the emergent experience

experience of whole-ness at the core of the individual's personality.

(3) Points of departure in the theoretical groundings of Maslow and Progoff begin to show themselves not only in the ways that they state their fundamental premises, but also in the ways that they view man's plight in the world of conscious experience in either "conscious" or "non-conscious" experiences. Maslow begins his statement of the definition of organismic-humanistic psychology by acknowledging his academic debt to Goldstein, Angyal, the Freudians and the Gestaltists. He further devises a theoretical framework on the growth potential in human beings which is predicated on a recognition of the fact that one should take into account a feeling of gaiety, exuberance, love, and well-being rather than a framework of misery, conflict, shame and hostility. Maslow devised also a hypothesis and defensible theoretical basis for his theory of basic needs and higher needs, the latter called by him "meta"-needs. His basic psychological training was very behavioristic in nature, with a heavy flavoring of Freudian theory, but he drew away from these influences through the process of reading Bergson, Whitehead and von Bertalanffy, men of scientific and philosophic stature who caused him to start thinking in terms of the best in human nature, and the full, healthy, normal individual and what he is, or does, to become the self-actualized human being who has solved or has satisfied his fundamental and basic needs so that he can go on to something higher.

Progoff has adopted the entirely humanistic approach to psychology which tends to emphasize the inner-workings of the individual human being--in contrast to the approach that persons are shaped by outside conditioning and external influences. Progoff's contention is that man has several levels of awareness beneath the surface of consciousness, and that depth-psychology is interested in, primarily, learning what is possible in man, rather than how man responds to environmental stimuli which might shape his being and personality without reference to how man can evolve. On the other hand, Maslow's theoretical framework is avowedly very strongly influenced by the organicists and what was called a "holistic-dynamic" approach to the study of the individual. While Progoff's "new psychology" was designed by him to give the individual a feeling that he is a person beyond any type of emotional experience or expression, it left a void in regard to providing a substantial rationale for therapy. For Progoff, each individual is to be seen as "becoming a person" in his attempts to adjust by becoming more developed in his awareness of the inner- or deeper-levels of consciousness. Such an approach, based on the principles of "depth" and "time" in the psyche, require the therapist to have a patience and a sensitivity to the "elusive inner-rhythms" of each unique person. The therapist, too, must have a special "time" and a "special quality" of caring. He must "care" in such a way that there is indicated a concern for the right of the "seed" to grow, and to see that the seed in every

person tries to discover what kind of plant it is to become. In this approach, Progoff's emphasis is put on the person, on the individual in his whole-ness and uniqueness. Any therapeutic relationship must come as an authentic encounter between individuals, in a relationship that demands that the therapist drop his protected professional authority and reach out to the other person as an equal in search of mutual understanding. In this kind of intimate sharing, the patient is helped to become more fully himself.

(4) In the attainment of self-actualization, Maslow has defined ultimate good mental health which, he said, is the experiencing of joy and delight of personhood. Sheer expression of the nature or state or powers of the organism is the highest order of Being. Contemplation of the expression or demonstration of being brings about the state of "delight" which Maslow has stated sees human beings deriving from any "peak" experience the awareness of having transcended all of the deficiency (basic) needs, and then moved in a growth process. Ultimate values, said Maslow, are clearly emotional cognitive reactions within a person witnessing something not the same as himself, or, at least verbally separate. The more one fuses with the world in great "peak" experiences, the less of one's intra-self-reactions there will be, and the more of the self would be lost as a separable entity. Maslow's intent was to show the <u>biological equivalency</u> of basic needs and "meta"-needs. He said that being oneself, being natural or spontaneous, being authentic,

expressing one's identity--all of those are biological components since they imply the acceptance of one's constitutional, temperamental, anatomical, neurological, hormonal and instinctoid-motivational nature. "Ultimate good mental health" is involved in transcending the basic needs, and it is the enjoyment of the intrinsic delights of fulfilling "meta"-needs when one is moving in a growth-process toward a "mystical experience."

(5) Progoff's conception of psychotherapy is merely that the "therapist" find out what the condition is of the person's process of personal growth. He specifically states that the presenting symptoms are ignored, but they are taken as a focus so as to provide a means of going deeper into the dream process, as well as the anxieties which are expressed in the dream material. Whatever is taken on the conscious level is "beside the point," says Progoff. Any improved mental condition is a "mere by-product" of the individual's expanding his life-process. Dreams provide almost the sole means for recapitulating the processes taking place on the deeper levels of the psyche, first of study, then of treatment, and then, eventually, of wholistic personality growth toward wholeness. This means of looking into the unconscious is a direct avoidance of treating "ailing" persons from the medical-model view. Using dreams as the pivotal therapeutic mechanism for causing improvement in the individual, Progoff asserts that dreams give awareness and energy to the process of what is happening in the individual, and this process of

"going forward" is what gives access to levels of personality which are not accessible to the therapist at a conscious level. Progoff's model for psychotherapy requires the therapist to use continuity of dreams to work with, and to go deeper into the patient's inner-human experiences. Through this, a perspective of the inner-development of the patient is gradually put together through dreams. The therapist works with dream material, and lets the dream material extend itself in absolutely no direction; but, whatever is elicited in dream material is enlarged upon as an avenue so that the tension-producing material in the dream which caused images to appear through symbolic representation as the supplier of tension and anxiety. As the therapist draws forth the movement of the psyche, encouraging this movement onward as much as possible in interaction with the patient, all the while feeling the "inner-rhythms" of the dream material, allowing the psyche to go ahead and balance out the disturbing elements in the psyche in a harmonious way, then the therapist is able to promote the elicitation of potentialities which have lain dormant in the deeper levels of the patient's psyche to unfold in a way that promotes personal growth. As a consequence of letting the patient's dreams evoke more meaning in his life, the patient (through the therapist) meets personal confusion with a more-than-personal perspective. He then makes "contact" with possibilities in his life, and the way is opened up for enhanced growth of the capacities of his personality for further meaningfulness in his life.

(6) Maslow stated that a panacea in psychotherapy is individual, personal growth--"growth through delight." To make a growth-choice is a move toward self-actualization, and this is an on-going process because the individual who can participate in growth-producing experiences also tends to have important peak-experiences from which are derived a sense of "delight" or "giving way to spontaneity": being oneself entirely, and completely free of inhibited expression of the self. Growth through delight is an uncontrolled, trusting, unpremeditated acceptance of the self without criticism. Energy and viability of psychic forces are accepted with minimal interference by consciousness. Esthetic perceiving and creating are central aspects of one's life, and all peak experiences are integrative of the splits within the person and his world. Progoff states that a trans-personal psyche and an organic psyche are the components of energy-laden potentialities for change which lie dormant in the individual who is in need of developing in himself a sense of identity out of a "seed" which can be evoked, via the psyche, to provide a sensitivity to an inward process which strives for connection in the individual's outer life. A symbolic recognition of reality is available in each individual's inner-psyche, and unfoldment through the process of having the psyche "evoked" by an interaction with a second person is effected by the completion of a "cycle" of life. This "life-cycle" which proceeds from an undisclosed characteristic of the inner-psyche's seed which will open dormant

possibilities of personal growth to emerge or unfold is the natural procedural state of the individual's relationships growing out of the ascending awareness of the inner-psyche's propensity to expand and move to establish meaningful associations with each person's outer-world.

In order to emphasize some of the major similarities and dissimilarities of Maslow and Progoff, let us note that Maslow, from 1932 to 1941, did a considerable amount of writing in behavioristic psychology with special reference to the primates, after which he gravitated to the specific study of the human individual. At the end of this period, he had published his Problems of Abnormal Psychology (1941). This text might be said to have heralded his movement into therapeutic psychology, per se, but with the clear statement of his grounding in Freudianism, behaviorism and dynamics of the unconscious. By 1943 Maslow had made a preliminary statement about motivation in his monograph entitled "A Preface to Motivation Theory." In fact, the monograph was expanded and journalized as "A Theory of Human Motivation," and went through twenty reprintings (in several languages) prior to his text on "Self-Actualizing People" in 1950. Then, his monumental textbook, Principles of Abnormal Psychology (The Dynamics of Mental Illness), (1941) underwent a second revision in 1951, and at that time he made great strides in promulgating his theories on motivation and self-actualization. In addition, by 1956, Maslow's Philosophy of Psychology had undergone eight reprints, following the

impact of his outstanding text, Motivation and Personality, first published in 1954.

On the other hand, Progoff had just had his first book published in 1953, Jung's Psychology and Its Social Meaning, which, incidentally, did not reflect extensive training in theoretical psychology, but in sociological theory. This writer has heard Progoff say many times that he "discovered" Jung capriciously as an answer to the kinds of metaphysical or supra-human questions that caused him to write his Ph.D. dissertation, later expanded into his first book. Jung's analysis of the social-psychological scene was not the most favored at that time, and Progoff sought Jung out, actually studied with him in Switzerland, only to return to the United States, essentially to abandon the tenets of Jungian psychology. Progoff seems to have been spurred on to learn psychological theory at that time (1952-1956), and during 1956 had published a really excellent text, The Death and Rebirth of Psychology, a compendium of ideas from Freud, Jung, Adler, and Rank, from which he was able to develop a foundation for his new concept: "a new psychology of personal growth."

Coincidentally, there is no evidence that Progoff was at all influenced by the far more extensive writings of Maslow, from 1943 to 1956; and, in fact, Maslow had propounded all of the elements of personal growth, motivation, transcendence, and self-actualization, all of which were widely disseminated to culminate in 1962 with his singular

contribution, Toward a Psychology of Being (1962). This book, for Maslow, had paved the way for the examination of such things as "peak-experiences," "religious involvement," "instinctoid behavior," as well as values and axiology. This last book had an enormous impact on the literate world, and had numerous translations into foreign languages, including Japanese and Russian. Progoff continued his work through the early 1960s, but it seemed to veer away from the traditional scientific psychology and into creativity, metaphysics and personal growth through spiritual growth. His pursuit seemed only to encompass such things as: "How is growth possible in man?" In any case, like Maslow, Progoff feels that if any psychology is truly designed to help mankind to advance in the world, toward self-fulfillment, it is only able to do this in leading mankind to a regularized and theoretically sound attack on repression--or, lack of personal growth. In time, Maslow's dictum, "neurosis is a failure of human growth" became well known as a by-word for his general philosophy of psychology. Further, by 1967, Maslow's "Theory of Meta-motivation" had achieved world-wide importance, along with his epoch-making text, Motivation and Personality, which had its second printing in 1970. By this time, Maslow had begun to emphasize the "trans-personal" and the various meanings of "transcendence." Progoff, to this time, had had no comparable literary success, such as that shown by Maslow.

Nonetheless, one can begin to see parallels between Maslow and Progoff, in the more available monographs and texts. For example, they shared the sentiment that one precondition for a significant development of the creative personality was an expanded perception of reality "beyond intellectual boundaries," as well as a signal agreement that, in Progoff's words, "The foundation of a view of a new kind of psychology is really its conceptions of man as an organism of psychological depth and spiritual magnitude." Progoff proceeded to utilize this, and other similar approaches as Maslow did, and drew heavily from organismic psychology, especially from organismic biology, the concept of the biological equivalence of the creative force and personality. Maslow and Progoff seem to agree strongly also on the conception that man has not dissociated himself or his nature from a fundamental reliance on the metaphysical conceptions of the origins of man's spirit. Progoff has actually stated a systematic approach to religion (based on an inner-authority), and says that this should have (a) a method making possible an experience of contact; (b) a method for providing personal and social context; and (c) a way of continuity by which both experience and life can unfold. It is only after a thorough study of Maslow's basic needs and meta-needs that one begins to grasp that he (Maslow) has "tried to develop an entering wedge, the basis for an ideology that all human beings can accept. What we need is a system of thought--you might call it a religion--that can bind

human beings together--a system that would supply our idealistic young people with something to believe in." (13:55) Maslow had previously contended that spiritual values have naturalistic meaning. Further, he had opted for a "humanistic" science which would consider eternal verities, final truths, etc. The peculiar characteristic of his theory is that beyond basic needs, there were "meta"-needs which translated somehow into absolutely essential (through actualization) factors for self-actualization. He had previously noted that self-actualizing people did not hesitate to admit to having had metaphysical or "spiritual" experiences.

Points of similarity between Maslow and Progoff are quite evident with respect to the "goals of identity." Both men have congruent ideas about "transitional goals," "rites of passage," and steps along the human way to the "transcendence of identity." Both Maslow and Progoff make frequent reference to the Taoistic, or "non-interfering" nature of the therapist--whenever such a person is referred to. Both Maslow and Progoff put great stress on the importance of spontaneity and autonomy rather than on prediction and external control. Further apparent agreements between the two men relate to the "inner-directed principle" which somehow guides and promotes "personal individual growth." There is repeated reference, by both writers, to "a transpersonal feeing of being 'at one' with all humanity."

In examining the methodology and therapeutic techniques of Maslow and Progoff--despite their many theoretical

agreements--conclusions must be drawn that Maslow did not essentially practice psychotherapy, notwithstanding his early years in Freudian training and experimental psychology. If any psychotherapy, as a style or method, is successful, it would be insight therapy for Maslow. This "looking within oneself," and "taking personal responsibility" combine to produce a "great step" to self-actualization. All individuals have different innate potentialities which shape their ends and direct their lives, their developmental growth, and so on; so what does one derive as a therapeutic device for all? Maslow said:

> . . . evidence . . . indicates that it is reasonable to assume in practically every human being, and certainly in almost every newborn baby, that there is an active will toward health, an impulse toward growth, or toward actualization of human potentialities.
>
> Only a small proportion of the human population gets to the point of identity, or self-hood, full humanness, self-actualization, etc., even in a society like ours which is relatively one of the most fortunate on the face of the earth. This is our great paradox . . . Why doesn't it happen more often? (15:26)

In sum, Maslow gave us two principles of self-actualization: (1) acceptance and expression of the inner core or self, i.e., actualization of these latent capacities and potentialities, "full-functioning" and availability of the human and personal essence; and (2) minimal presence of ill health, neurosis, psychosis, or loss, or diminution of, the basic and human capacities. Thus, Maslow's organismic-humanistic psychology seems not to promulgate a specific type of psychotherapy or methodology for treating the

mentally ill. Maslow's platform does propose that one common ability is shared by all, and that is the ability to develop human understanding, to bring about more adequate human relationship, and to improve one's self-image. These come about through satisfying the basic needs first, then moving on to satisfy the more intrinsic "meta"-needs: the creative, the ethereal, and the "beyond-the-person" propensities which seem to be inherent in us all.

Progoff, on the other hand, strangely postulates a depth-psychology which does not have as its end psychotherapy. This psychology is "emergent" in nature, and all of its relevant features serve to promote "personal growth." When Progoff gives a definition to therapy, he says that it is an organic unitary process directed to getting a single-integrated process of growth working in the individual. When, and if, that unitary process works, it draws the development, "the growth of the person," up so that repressions and other "problems" drop off, making it unnecessary to solve the repressions. Progoff's main tenet, then, is that the main-stream of inner-development is dropping off the repressions because they are no longer relevant.

Inasmuch as the existential nature of Progoff's depth-psychology is holistic, the "therapeutic" process searches out factors that are active beneath the surface of behavior. For Progoff, there are only certain ways this can be done: through dream-extension, through twilight imagery, and through the use of the Intensive Journal.

Progoff takes the dream, or the fairy-tale, as a focus (for an individual member in a group) in order to keep in touch with the underlying movement of life of the person as a whole. Images produced by the environment are not the kind that produce energy to enable a person to make decisions for himself, and then to take steps to inculcate them. The primary goal of the group meeting is to establish in the person a "sensitivity to the inward process" of the psyche. Progoff called this "getting a feeling of the master cycle of life." He alluded to the fact that depth-psychology's experience in "healing" a neurosis by working toward the wholeness of personality had led to a variety of procedures: one, a perspective in which we can chart a program of personal discipline by which to establish a new atmosphere of inward reality.

In order to get a perspective of the "group meeting" in a Progoffian workshop, certain descriptive data must be given. The group must have an awareness of what is called "the deep place in the psyche." Progoff calls this "the unconditioned ground of personal existence" where the group meets, and where an atmosphere ("effect") is produced to neutralize all feelings of separateness and subjectivity. The therapist is needed there, in the group, to "bring them back." Since group workshops do not permit direct, rational, verbalization, the members are accountable for bringing about an inward movement which pervades the group, and symbols are transparent to each group member because the symbols

are no longer possessed by the particular form of symbolic experience that only incidentally had come to them. Oddly, when the group initiates the "atmosphere" of participation in their inner experiences, the therapist will intone something like this:

> Now, close your eyes with me. Breathe deeply; and slow. Feel your center (i.e., the "deep place"); feel yourself at the center of yourself. Come, close your eyes; let whatever comes to you come. As it comes out, let it drift out. (----and so on.)

What happens in a workshop is said to be essentially spiritual in nature because the involvement requires the possession of awareness of forces deeper than consciousness. The conception of spirituality that is evoked through the Intensive Journal varies in the same manner as the products of the group participation. This writer is quite familiar with hypnotic techniques, and from voluminous reading on Progoff's groups, he can find little, if any difference between group contagion enhanced by a good hypnotist and a group leader using Progoff's techniques. Let us continue.

Each member of a group goes "to the deep place." No one is asked to, or is expected to, say anything. No one responds specifically to another person in the group. No valuational comments are made. As in a Quaker meeting, perhaps, the leaderless group members, one by one, make their individual contributions. The individual's attention in the group experience is directed to the core of essential humanness which is more fundamental than subjective differences.

When a person "reaches out" and feels success in the group, his life-image begins to be established, and the key to personal growth in the group is having a full, balanced, protected program in which the participants can freely and safely enlarge the capacities of their inner-experiences. Enlarged experiences gotten from the group-experience, i.e., meeting in the deep place, will eventually alter the quality of consciousness in civilization as a whole. A new atmosphere will have formed itself, first in the group community, and then in the world-community, and group participants will have learned that the inner-connection is the basis for human love, and that all mankind is connected at the depth level. The "therapist" as defined by Progoff needs to be there to "bring them back." The quality of "love" previously mentioned comes into being because of the awareness of the group of being focused upon the deep inner-self. Thus, says Progoff, if the individual remains authentically committed to the process of growth in the psyche, the image eventually bears its flower.

Along with the group experience, fairy-tales are especially helpful in drawing the group onto the symbolic dimension. If the therapist does use fairy-tales, it is best not to announce in advance the story or text that is to be used. The most evocative effect seems to be gotten if the text is read simply by the group leader, without warning, so that a spontaneous response can be brought forth. The use of myths and fairy-tales is introductory in workshops.

The participants become increasingly relaxed, and responsive to the dimension of symbols. The therapist learns to "consider" other people in a "family way." Through this adjustment, a certain harmony is established, and as a result, the individuals give themselves over to this feeling. It is an experience brought about at a deeper than personal level, i.e., at the trans-personal level.

Maslow wanted to create a comprehensive, definitive, statement of what the "whole" human person was like. Progoff, in a similar vein, said wholeness of personality is not a goal that is off in the future, it is a condition of being that becomes viable and real. However, Progoff indicated that the focus of change lies in the individual personality, yet, even then, what is finally required is a change in social atmosphere. This meant that if a person felt himself to be a person, he had undergone a unique transformation endemic to his own unique capacities. For this transformation, Progoff has devised his "psyche-evoking" techniques. Maslow, on the other hand, felt that psychopathology would result from not allowing man to express himself and his "essential nature." Man's innate potentialities, according to Maslow, were covered over by a "dimly-seen essential nature" which grows from within, rather than being shaped from without. This is the individual "self" which has hereditary, constitutional, and very-early-acquired roots--the raw material out of which potentialities are realized or actualized, given appropriate environmental

conditions. Progoff simply says that to enter into the concepts, methods, and life-experiences is to waken the potentialities of modern man and his inner-experience, while Maslow indicates that "intrinsic learning" is the manner in which most people come to know, and he outlines eight specific ways in which a person can proceed on a path to self-actualization.

Progoff's position is a "re-positioning" in favor of organically nurturing the potentials of the inner-seed or its potentials into objective reality. The methods he evolved, however, unlike those of Maslow's, are highly elaborate in the metaphysical sense, and extremely highly interlaced with religious or mystical flavoring. Although, says Progoff, the use of the intellect and the imagination will play a major role in opening up broad perspectives for concepts and insights, for religion, intellect is not important; this is so because religion bases itself on an inner authority. This he never did explain. He did say that the quality of spiritual concern that has evolved could not really have been anticipated from the emphasis given diagnostic analysis, the very source of the principal tenets of depth-psychology.

Interestingly enough, in his distinction between basic needs and meta-needs, Maslow indicated that meta-needs are as instinctive or inherent as the basic needs are. The "inner-nature of man," for him, could not develop properly, i.e., could not grow from within, unless the essential nature of man proceeded unhampered, or unblocked. In the human

being, if the basic needs are satisfied, he will, in any case, be further motivated by meta-needs. The individual becomes involved in a search for "Being"-values.

This chapter has sought to give specific comments on similarities and dissimilarities in the psychologies of Maslow and Progoff. This chapter began with statements of Maslow's theoretical model (highlighting his "master motive"). There was a cursory examination of the basic needs and the meta-needs, as Maslow outlined them. Progoff, also a humanist, gave a broad and inclusive statement of "depth-humanistic" psychology.

Points of departure, in comparing Maslow and Progoff, began to show themselves in derivation, shaping influences, and theoretical leanings, as found in the writings of Maslow and Progoff. Organicism, frankly, played a great part in the fundamental theories of Maslow and Progoff. Finally, there was a somewhat heuristic presentation of the therapeutic methodologies, as far as they could be formulated, of Maslow and Progoff.

Maslow began his written contributions to the world of psychology about twenty years prior to Progoff's first book in print. Even a cursory glance at Maslow's works shows that he was steeped in the classical experimental psychological procedures of studying primates, in order to make assumptions about their behavior and to draw analogies with that of human beings. Maslow was thoroughly trained in academic psychology; and he wrote a definitive textbook

in abnormal psychology (in concert with Mittelman) which, today, is still recognized as a standard.

Progoff, on the other hand, has no such classical, experimental psychological training. He began academically in the area of sociology; and it was not until he was doing his doctoral work that his interests took on the mantle of psychological inquiry. He acquitted himself grandly, having studied Freud, Jung, Adler and Rank, by writing his book The Death and Rebirth of Psychology (1956). A thorough reading of Progoff's works following this work does not give one the impression that any especial psychological leaning is evident. In fact, Progoff officiously disavows his "psychology" as even being Jungian.

Chapter 6

A PSYCHOTHERAPIST'S POSITION WITH REGARD TO MASLOW AND PROGOFF

The positions of Maslow and Progoff in regard to the methodology and practice of psychotherapy are rather imprecise and without structure. For instance, Maslow merely describes psychotherapy ("counseling," he calls it) as a "Taoistic uncovering," and a "letting-be of the patient." Progoff substantially dismisses the integral necessity of any psychotherapeutic mode.

It would appear to this writer that it would be valuable to show, first, what psychotherapy is most generally thought to be; and second, to answer the question of how psychotherapy is either applied in practice or what it can do. The form and structure, then, of this chapter will be to crystallize the tenuous statements or definitions of "psychotherapy," and to show how practitioners of this art or skill have come to designate their ministrations in interactions with patients.

Assuming, first, that it is the intent of the psychotherapist to cause some change in the behavior of the patient through a systematized behavioral response pattern in a one-to-one arrangement with the therapist so that the patient's "problems" are pretty generally solved; and

second, that the specific application of a procedure applied to this end to aid the individual in changing his behavior, to improve his emotional state and to cause his thinking processes to bring about the development of good interpersonal relationships; then the acceptability of procedure suggests adherence to the hypothesis that psychotherapy does have a definitive nature.

Paradoxically, psychotherapy has been characterized as "an undefined technique applied to unspecified problems with predictable outcome; for this technique, we recommend rigorous training." The foregoing, taken verbatim from a Conference on Graduate Education in Clinical Psychology in 1949, does not necessarily detract from the known and effective methods of intervention by a trained therapist. In the last generation, there have been demonstrable improvements in at least the statements of technique and procedure. Barron says:

> Psychotherapy is an interaction between two or more people. The psychotherapist utilizes psychological theories and techniques for the purpose of helping people with disturbances in their intellectual and emotional growth, and personality development. The psychotherapeutic process draws from a multitude of psychological areas including personality, motivation, perception, sensation, conditioning, and learning. (2:2)

Psychotherapy, or whatever one chooses to call the therapist-patient interaction, can range from mere counseling (directive or non-directive) through guidance, vocational or instructional counseling, suggestion, persuasion of several forms, including hypnosis or hypnotherapy, to insight

or reconstructive therapy of the dynamic types (e.g., Maslow's or Progoff's) and the psychoanalytic types of the Freudian or neo-Freudian. Psychotherapy, for all that has been said about it, does reverse disturbed patterns of behavior, and it does promote positive personality growth and development. Strupp says:

> . . . all psychotherapists deal with the problems of change in the personality and behavior which includes feelings, attitudes or emotions and actions. Ideally, the psychotherapist wants to help patients who desire change, and his work is designed to help the patient accomplish whatever changes he wants to make. (29:1)

This writer goes on to say that he would continuously emphasize the disinclination of the therapist to change anyone against his will, especially when the therapy desired by the patient's spouse or parent is foisted upon him. The psychotherapist, says Strupp, is something like the attorney in that his primary concerns are for his client and no one else. The therapist's goal is the patient's autonomy and independence. The therapist generally assumes that the patient is suffering because he has somehow failed to realize these goals on his own. So, the therapist construes the patient's problems in terms of immaturity, dependence, lack of confidence and ignorance. The patient is sick, apparently, because his past experience has not properly equipped him to cope with life's problems as the adult encounters them in his culture. It is simply that the patient either has not really learned to cope effectively or he has acquired faulty techniques whose end results are the kinds

of problems tending to debilitate the patient in his day-to-day encounters with normal demands. It may be said that the patient is suffering from problems in the area of self-control which are construed by him to be helplessness. Psychotherapy, successfully used, may help the individual to understand himself better so that he is better able to cope with inner conflicts which may interfere with a healthy personality development and functioning.

Barron says:

> Psychotherapy is for those who are unable to experience themselves as worthwhile, unable to achieve success in their endeavors or unable to establish and maintain mutually satisfying interpersonal relationships as a consequence of emotional conflicts or personality disturbances. (2:3)

There are, of course, many kinds of psychotherapy. Without delineating them one by one, it might be well to bring to the reader some semblance of a presentation of the more usually accepted definitions. For psychotherapy to exist as a "process" or "technique," it has been predicated by this writer--who is a devotee of intensive psychoanalytically oriented psychotherapy--that the essence of mental health and therapeutic re-establishment of it is a basic premise, precise and simple: The symptoms and behavior of the individual always become intelligible in terms of the reactions as a child to how he was treated. This theme runs throughout Freudian and dynamic psychotherapy. In fact, the upshot of this can be stated in these terms: The child's pattern of feelings toward its parents and

siblings, formed by about the age of six, remains constant for life in its essentials. It continues (as a pattern) as a permanent nucleus, mostly unconscious, in the personality. The child we once were lives on in each of us, however much the rest of the personality matures. This is an "extremely important concept for psychotherapy," according to Chessick, who continues:

> . . . the pattern of disturbed emotional relationships developed during the early formative years is the key to psychopathology, to the whole range of emotional disorders, invisible inner suffering to frank criminal behavior. The symptoms and behavior of the individual always become intelligible (to the psychotherapist) in terms of his reactions as a child to how he was treated. [Italics not in the original.] (27:1)

Mental illness, following Chessick's conceptions of this formation of mental ill health, is a series of manifestations of emotional immaturity. Even more simply, these manifestations reflect an impaired formation of the ego. The unhealthy development of the ego is, in fact, the origin of mental ill health. If the capacity of the ego to endure frustration, delay, ambiguity, or separation is impaired, then there is mental illness. From this point of view, and the present writer's, psychotherapy has the function of "neutralizing a childhood pathological nucleus." Such a nucleus is the developmental core of the infant's childhood, and it is the reflection of how he was treated in infancy as manifested through his behavioral patterns.

The psychotherapist, in ferreting out the reality of the patient's conflicts and impairments, questions the

adequacy of the formulation of the problem itself. In this manner, the psychotherapist shows himself to be a specialist in human learning and the rules which govern the acquisition--and conversely--the extinction of behavior. Strupp offers the most cogent statement of the function and role of the psychotherapist:

> . . . he is also a specialist in understanding and decoding human communication which often takes exceedingly complicated and intricate forms. The problem, in part, lies in the fact that man does not make simple responses to specific stimuli, but he creates and responds to complex symbols of which he may have only a very dim understanding.
>
> The therapist uses the vehicle of the therapeutic situation which is unequaled by anything that man has been able to contrive: to help the patient achieve greater freedom and autonomy by encouraging him to find his own answers.
>
> Psychotherapy is a learning process of a particular kind, and this learning is designed to free the patient from the domination--not of his instincts but of strategy, techniques, patterns of behavior, fantasy which govern his feelings and actions, but of which he is not aware and over which he has limited control. The goals of psychotherapy are, therefore, those of freedom, autonomy, independence, flexibility in making choices and adapting one's behavior and emotional reactions to the complicated exigencies of modern living. (29:1)

One of the aspects of the relationship between the patient and the therapist which neither Maslow nor Progoff seems to consider important is the establishment of a "therapeutic alliance" between them. When a real, mature relationship is formed, there is an alliance between the conscious ego of the patient and the psychodynamic acuity of the therapist which causes him to become a "scientific partner" in the exploration of his difficulties. Any psychotherapeutic remediation is thought to be a "correcting

of the blunders of the parents," according to Chessick, and can be best described in terms of how a certain conditioning or a corrective emotional experience becomes viable. The basic goal of psychotherapy is to develop the patient's capacity for self-realization (which Maslow certainly did openly support) and his ability to form a durable emotional relationship and intimacy with other human beings, and most important, to give and to accept mature love. Chessick, for example, has gone to great lengths to clarify the issue of "cure" in psychotherapy. A psychotherapist does not make reference to any particular disease but to predominant pathological reaction patterns appearing as personality characteristics or clusters of symptoms, or both; and, these, in turn, are manifestations of emotional immaturity, i.e., they reflect an impaired formation of the ego. Mental illness, as dealt with by the psychotherapist, is a disorder in the functioning parts of the personality, and the consequence of this failure is a further disruption of relationships between the patient and other people.

Stein says:

> The patient's experience in the therapeutic relationships is assumed to be a sample in microcosm of the significant factors that brought on [this failure of relationships] related to his problems. Observing the patient's behavior, both verbal and non-verbal, and using his empathic understanding of the patient's behavior in relation to himself, the therapist comments on what he observes. The patient, witnessing the same behavior, and viewing it in the light of the therapist's comments as well as in the light of his own reactions, is now in a position to re-evaluate his own past behavior and to prepare for

> or begin to change. While all factors involved in the change are not clear, it is assumed to involve the general principles of learning. (2:631)

A careful reading of the foregoing pages in this chapter will strongly support the contention that psychotherapy, as a modality or technique, has a procedure (or "modus operandi") which neither Maslow nor Progoff seems to have adhered to. Maslow talks broadly about self-actualizing procedures but never anywhere in his writings gives more than analogical discussion of moving toward the goal of realizing one's self. The client has the onus of becoming aware (by counselor intervention) of the symptoms indicating lack of satisfaction of fundamental desires and going on ahead to make up these lacks consciously (cf. p. 46). If a client does not easily accept the responsibility for looking into himself, it is at this point, says Maslow, that insight therapy "becomes not only necessary but irreplaceable." This mode of intervention can be a successful therapeutic device, says Maslow, if it helps the client by providing an increased understanding, insight, self-knowledge, and perception of reality. Only by attaining a "good perception of reality," by increasing one's social and emotional effectiveness, can a client achieve good mental health. The crux of the "counselor's" intervention, in Maslow's terms, is to cause the client to become more totally involved in something, to forget his poses, his defenses, and his shyness. With an improved understanding of his "fundamental desires" the client will learn to know what he lacks and then, by being honest--

looking into himself--he will regain mental health. It seems irrelevant that Maslow would suggest that being honest implies taking the risk of "being different, unpopular, or non-conformist." A further indication of Maslow's lack of adherence to a specific therapeutic modality is his avowal that "bringing of insight" to the patient is "the most revolutionary" of psychotherapeutic techniques. Insight therapy, he says, is more effective than suggestion, catharsis, symptom cure, or need-gratifaction. As previously examined, Maslow's use of insight therapy emphasizes: (1) making consciously available to the patient his unconscious desires; (2) teaching the patient to see another person in his "symbolic values"; and (3) teaching the patient to see another person "eternally," or as an "aspect of eternity."

Maslow, an admitted eclectic, advocates a blanket acceptance of any psychotherapy "that works." There are many indications that he has a basic theoretical loyalty to Freud. He said, "So far, most of these techniques for bringing insight about have not gone very much beyond those that Freud elaborated." (Supra, 45) In helping the client to unfold, to break through defenses against his own self-knowledge, to recover himself, and to get to know himself, the "good clinical therapist" ideally refrains from allowing the patient to ascertain the rather abstract frame of reference and textbooks read, schools attended, and certain beliefs held about the world. This is in sharp contradiction to Strupp, who says:

> Throughout therapy, the therapist sets an example and portrays an ideal. When the patient is anxious, the therapist is calm; when the patient feels guilty about his feelings or past actions, the therapist, through his attitudes more than by any other means, disagrees with the patient's a priori assumptions and evaluations of his behavior; when the patient attempts to provoke the therapist, the latter does not participate in the maneuver; when the patient is horrified by the enormity of his demands and expectations of others, the therapist accepts the feelings as "scientific data" although he places them continually in the context of infantile wishes and questions their adaptive value; when the patient feels overpowered or helpless in the face of manipulations by significant others, the therapist displays a sense of mastery and competence and at times may suggest alternative courses of action; when the patient attempts to "act out" passivity, erotic longings, etc., with the therapist, the latter cancels these wishes by non-participation. (29:209)

Another well-known authority, Barron (2:14), takes just about the same stance with respect to the interaction of therapist and patient. Whatever in the background of the therapist has been constructive, whatever the therapist has gone through, the subsequent growth of insight and perceptiveness of the therapist is brought to bear on the "cooperative venture" between the two. No matter what direction the interaction may take, it is assumed that it is a direction toward health and growth. Barron calls the interaction "a special kind of partnership," and Fromm-Reichmann calls it a working-through in the "spirit of collaborative guidance." The client and therapist work together to increase the client's ability to tolerate frustration, delay, ambiguity, and the stresses of life, and further to achieve a sense of emotional balance or equilibrium.

If one takes seriously the initial impression left by Progoff--that presenting symptoms are ignored--regarding the interaction of the client and the psychotherapist, one wonders just how he would find out what the condition is of the person's process of personal growth. The merest attempt to find structure in a definition of psychotherapy by beginning students might certainly be thwarted by Progoff's assertion that "any improved mental condition is beside the point and is a mere by-product of the individual's expanding life-process." (Supra, 92) [Italics not in the original.] There are suggestive areas of support for Progoff's assumptions from the existentialists and the avant-garde dynamicists. For example, Barron says:

> Psychotherapy, as a formalized field of professional and scientific endeavor, has been a response to man's search for some meaningfulness in his life, or at least some sense of stability. As the psychotherapy experience proceeds, there is continued evaluation and re-evaluation which may change or shift the methods and course of treatment. The therapist, fortified by his knowledge, ability and training, tunes in with his "third ear." (25:25)

Progoff allows that presenting symptoms may be used as a "focus" but only for the purpose of going deeper into the dream material. However, this descent into dream material is not, one recognizes, to be like the classical Freudian use of dreams. Progoff's theory has it that dreams give awareness and energy to the process of what is happening in the individual, and this process of "going forward" is what gives the therapist "access to levels of personality which are not accessible to the therapist at a conscious

level." (Ibid., 92) Paradoxically, Progoff's technique calls for the therapist to "work with the dream material" and "to let the dream material extend itself in absolutely no direction," so that the therapist can enlarge upon whatever is elicited in the dream work, as an avenue so that the tension-producing material in the dreams causes images to appear through symbolic representation as the supplier of tension and anxiety. In all of Progoff's writings there are no specific methods or techniques alluded to in the area of psychotherapy, per se. One is constrained to give minimal credence to what Progoff has said because so many eminent men of psychotherapy have come up with similar, albeit metaphysical, considerations. Tauber, for example, in "translating" Fromm for the layman, says:

> It [the therapeutic experience] is somewhat like an artistic experience. This experience, however, is not supposed to be contaminated by parataxic distortions where we need something from the patient, whether it is that he get well or whatever. He [the therapist] approaches a patient with his eyes open, with his heart open, with his whole self. In this way there is the experience of being united, and yet one has one's separateness. It is an attitude of "I am," not "I have." In the "I am" attitude there is nothing to lose, so there is nothing to fear. In the "I have" attitude, I hold on and am anxious because I can lose something. By being one's full self before the patient, one is less likely to need the patient in any restricted sense.
>
> What I have described I consider to be the mystical aspect of Fromm's engagement in the analytic atmosphere. It is the sense of the whole self being used, being fully aware, fully alert. (1:1814)

It appears to be Progoff's continuing involvement in the sphere described above, which he described as:

> . . . a trans-personal and organic psyche [which] are [sic] the components of energy-laden potentialities for change which lie dormant in the individual who is in need of developing in himself a sense of identity out of a "seed" which can be evoked, via the psyche, to provide a sensitivity to an inward process which strives for connection in the individual's outer life.
>
> . . . unfoldment through the process of having the psyche "evoked" by an interaction with a second person is effected by the completion of a "cycle" of life. This "life" cycle which proceeds from an undisclosed characteristic of the inner psyche's seed which will open dormant possibilities of personal growth to emerge or unfold is the natural procedural state of the individual's relationships growing out of the ascending awareness of the inner psyche's propensity to expand and move to establish meaningful association with each person's outer world. (24:94)

Chessick, an avowed psychoanalytically-oriented psychotherapist, himself lends support to Progoff's intended definition of the therapeutic intervention, when he says "Psychotherapy operates by the perceptive understanding of the motivational needs of the patient's speech and action--by evoking emotional experiences which led to these needs rather than by trying to disclose the specific past events as the cause of the patient's illness." (27:2) This, however, does not detract from Chessick's fundamental persuasion which is strictly dynamic and hews to the rather rigid procedurally. There is a distinct "religious" or "metaphysical" strain running through most of Progoff's writings. In fact, one may safely say that the greater proportion of his time and effort is given to expounding his "new religion." An interesting starting point, for Progoff, is that a person must undergo an "initiation" experience in order to gain an identity. He says:

> . . . before initiation, a person is not in existence!
>
> The next step in religion will not depend on external authority. It will be an experience of religion that comes integrally from within the individual. It will base itself on an "inner" authority. It will not require hierarchies or officialdoms. Neither will it require authoritative teachers to make definitive statements or doctrine. People will no longer need to listen to others to find out what they believe, for their beliefs will come from their own experience, one that is drawn from their inner depths and their outer life in the world.
>
> It will then be possible for people who are actively engaged in the inner life to bypass theological disputations and nuances of doctrine and go directly to the core of the matter. (26:21)

And, finally, says Progoff:

> Its [depth-psychology's] goal is no longer therapy as such. It no longer concentrates on removing specific symptoms of so-called mental illness. Its goal is to draw forth the fullness of the potential of the person; and, in the course of this, therapy does take place.
>
> Therapy becomes then not a deliberate and conscious goal in the new psychology, but an incidental and yet inevitable by-product of the emergent experience of wholeness at the core of the personality. (24:64)

A momentary return to the categorical definitions of psychotherapy, especially with reference this time to Hollender, will continue to suggest the inexact or imprecise statements seeking to define psychotherapy. In his 1964 article, Hollender says:

> The patient seeks self-knowledge for the purpose of changing his feelings and/or his behavior. The therapist, as participant-observer, fosters learning by decoding and interpreting the patient's unconscious messages. (14:361)
>
> As in all sustained and important relationships, some learning or change also occurs as the result of imitation, identification and various subtle influences. The situation is not (and cannot be) value-free, but the highest premium is placed on the patient's self-determination. (14:361)

Strupp has already been reported as stating that "Psychotherapy is a learning process of considerable complexity." In his continuing attempts to render a form or procedure out of the interactions of therapist and patient, he has stressed the "social influence techniques," as well as an odious but equal technique: behavior control. Strupp's commendable efforts in this explication of psychotherapy never veer from intensively psychoanalytically oriented psychotherapeutic foundations. He stresses that:

> . . . the illustrations which have been used to call attention to the various kinds of learning often discussed in terms of global mechanisms (e.g., reinforcement, modeling, etc.) leave little doubt that single principles do not adequately describe the learning process.
>
> Therapeutic learning always proceeds on a broad front even thought divergent theories may stress one form of learning at the expense of others.
>
> The therapist's operations are typically not very well-articulated to the kinds of changes of learning to be effected. Rather it seems that the therapist sets in motion a complex process whose consequences are predictable only in a very broad sense. The task of the future is to achieve greater specificity concerning the effects of particular kinds of interventions. (29:212)

The outcome of Strupp's extensive writings on the procedures of psychotherapy is that learning occurs on a broad front: the patient learns a variety of strategies and techniques for relating to himself and to others, and the insights he gains in the therapeutic situation must necessarily be tested and applied in real-life situations. Inasmuch as learning in psychotherapy almost by definition occurs within the context of an interpersonal relationship one initates the procedure by recognizing that the patient's

learning is largely experiential as well as cognitive. Further, cognitive learning is seen as fully effective when feelings have mobilized in the form of affect responses about the therapist by the patient, and in the patient-therapist interaction itself.

It is not, and never has been, the intent of this chapter to examine exhaustively all of the commonly prevailing definitions of psychotherapy nor to come up with a conceptual model for propounding a "technique" of psychotherapy.

The major emphasis, however, has been to bring into focus the fact that neither Maslow nor Progoff put together what one could call a "systematized" methodology which satisfactorily answers all or most of the demands of the therapist-patient interaction. The primary tools of any psychotherapist are involved in his own person and what he has come to be through his own particular background. Maslow and Progoff quite routinely admit to the special characteristics and charisma of a given psychotherapist which, through either well-defined or ill-defined "techniques," cause the patient to undergo changes in personality structure. It is thought that through the personal growth, insights, perceptiveness and interaction of himself, the psychotherapist is able to help the patient to struggle with his own problems, anxieties, and hang-ups in a special kind of cooperative venture--a partnership--an agreement to work together toward some goal. Under the aegis of mental and physical health, the goals for each individual take form and the therapist helps the patient

to achieve a sense of emotional equilibrium or balance. Psychotherapeutic treatment is geared toward developing a greater ability to tolerate such factors as frustration, delay, ambiguity, and the like, as Chessick has already told us.

For the reason that the present writer is a staunch supporter (and user) of intensive psychoanalytically-oriented psychotherapy, any formulation of specific objections to the uses of method or technique employed by Maslow or Progoff would, of necessity, come from basic convictions about form and structure in psychotherapeutic procedure. It is without any compunction that we draw on a basic quote from Strupp:

> To the dynamic therapist, I wish to emphasize that psychotherapy is indeed a learning process and that "analysis of resistances" and "interpretations" are only two facets of the therapeutic influence albeit important milestones on the road to therapeutic learning. (29:204)

Chessick, in the same presentation, had this to say:

> In psychotherapy we try to learn to help the patient to learn about the noxious event or events that happened to a person that led to morbid emotional reactions--to discover the complex pattern that has maintained this morbid state and to undo to cause by the achievement of insight. We try to learn about the patient's bad patterns of reactions and the patient's assets and potentialities also, and to evoke the constructive use of the patient's assets into better handling of unresolved problems; thus we evoke the potential of the patient in curing his problems. (8:1)

Strupp, this time, says:

> I am convinced that interpretations of resistances, that is, roadblocks which the patient erects to prevent a more open and closer relationship to the therapist are of the greatest significance and tremendously important in facilitating the identificatory process.
>
> The transference paradigm, without question, is a highly ingenious design, unequaled by any other method yet created by psychologists except perhaps through pharmacological agents and more transiently through hypnosis for creating an almost incredibly intense sense of openness, emotional arousal, or permeability in the patient. (29:210)

It would, at this time, be somewhat pointless to pursue the question of who has the better theory, or the more "influential" or popular appeal in current psychotherapeutic schools. One begins to see that both Maslow and Progoff--from the evidence presented--do not regale us with a specific or fundamentally rigid theory of psychotherapy. In his stated acceptance of practically any pragmatic technique, Maslow emphasizes the importance of the therapist's helping the patient, or causing him, to break through the defenses against his own self-knowledge, to recover himself, and to get to know himself. Each human being, says Maslow, ought to learn in broad outline the symptoms that indicate the lack of satisfaction of the fundamental desires, such as awareness of personal needs, so that he can consciously go about trying to make up for these lacks.

As Progoff sees psychotherapy, the important relationship of the unconscious is not the repressions of childhood. Substantially, it is that the "un-lived" potentials of life are in the "seed" of man's inner-essence waiting,

latent, in the personality to be given life-expression. All is yet to be evoked "either by the natural movement of the organic psyche of life or by psychological and spiritual techniques that are in harmony with the inner contents of the psyche, yet to be broken down into an inner awareness of not being in tension, anxiety or emotional confusion.

So many diversified authorities could be called upon to enlarge on the definitions of psychotherapy that it seems very appropriate to inject the present writer's own predilections in the method and technique of psychotherapy. In almost all methodologies in vogue today, practitioners meet with success on a scale that surely is seen as better than chance. But, it is commonly known and accepted that an interpersonal interaction usually has the benefit of tacit helpmeets. For example, in the volume by Chessick, Alexander is quoted:

> Our main allies [in psychotherapy] are the striving of unconscious forces for expression; and, the natural integrating tendencies of the ego. Even if we do nothing else but not interfere with these two dynamic forces, we can help many patients. [Italics not in the original.] (8:1)

The academic and theoretical training that have gone into the preparation for licensing by the present writer underwent several minor and major transitions until there appeared in the personal procedural tactics a kind of "recognizable" style. This is admitted unashamedly to be of the Fromm-Reichmann, Sullivanian, or Alexanderian persuasion. For this reason, I should like to include a few of

Alexander's most fundamental precepts--procedural techniques which he calls "dynamic principles":

> 1. During therapy, unconscious material becomes conscious. This increases the action radius of the conscious ego and permits greater ego control of previously repressed impulses and tendencies.
>
> 2. The mobilization of unconscious material is achieved mainly by two basic therapeutic factors: (1) interpretation of material emerging from free association, and (2) the patient's emotional interpersonal experiences in the therapeutic situation (transference). The therapist's relatively objective, non-evaluative, impersonal attitude is the principal factor in mobilizing unconscious material.
>
> 3. The patient shows resistance against recognizing unconscious content. Overcoming this resistance is one of the primary technical problems in therapy.
>
> 4. The patient develops a transference (directs his typical neurotic attitudes toward the therapist) and this is the repetition of interpersonal attitudes, mostly the feelings of the child to his parents. The resolutions of the "transference neurosis" becomes the aim of therapy. (2:203)

In the event that "psychotherapy" takes on the mantle of counseling, such a move is thought merely to be that of using "psychoanalytically oriented intensive psychotherapy." This practitioner would look at it this way: intensive psychotherapy is designed to move toward a reconstruction or reorganization of the personality structure. With the therapist, the patient explores the unconscious to gain an understanding of how and why his emotional and behavioral patterns (which now deter his being well and happy) originated. Oftentimes in the process of re-experiencing early situations, a patient (or client) learns how old reaction patterns have continued to be precipitated by similar events

in the present. Therefore, within the treatment process, emotional "stumbling-blocks" are worked through and the patient is then freed to develop a healthy, mature, personality structure. The patient, eventually, learns to handle stress situations on a more realistic basis, and he tends less and less to respond "automatically" to situations with patterns learned in childhood. The patient's energies are no longer dissipated in anxiety, and he is better able to put to productive use those energies that were previously so deviously depleted.

In substance, we have seen presented in this chapter the various views of psychotherapy as first casting rather dubious statements of definitions. Maslow and Progoff, in their writings and work, have similarly provided unsatisfactory, or at least incomplete, statements of psychotherapeutic method. Psychotherapy, stated succinctly, begins with the interaction of two persons: a trained therapist and a needful human being who has been having difficulties solving the ordinary difficulties of living ("exigencies" of life). Definitions of the process of psychotherapy ran the gamut from "mere counseling" to "classical Freudian" interpretation of resistances.

A suggestive and repetitive series of references was made to authorities in the field of psychotherapy who are known to be of "dynamic" persuasion, and who, in the main, cleave to the tried-and-true theoretical principles

of Freud's psychology of the unconscious. From this there followed lengthy quotes and discussions of psychotherapy evolved from the exposure and use of Freudian principles and practices having great influence on the writer.

Chapter 7

SUMMARY AND CONCLUSIONS

This study was designed to state the meanings and the definitions of organismic-psychology, humanistic-psychology, organismic-humanistic psychology and depth-humanistic psychology. In order to provide meaningful substance to the individual contributions of Maslow and Progoff, it was necessary to define organismic psychology and humanistic psychology from the usual "classic" statements of their meanings. Both Maslow and Progoff readily admit their debts to men like Goldstein for defining organismic psychology, and the early Gestaltists for defining psychology from the point of view of the study of conscious motivation in preference to unconscious motivation.

The basis for this study of the psychologies of Maslow and Progoff arose from the continued assertion of Progoff that he and Maslow shared a complete and total commitment to the philosophy that each individual should have an identity which is derived from full self-realization, given that certain procedures for achieving these ends be incorporated into the person's living pattern.

Chapter 1 introduced the topic as a research study designed to provide behavioral science workers with a good

understanding of the meanings of the several psychologies mentioned, but with especial regard to the positions taken by Maslow (an organic-humanistic psychologist) and by Progoff (a depth-humanistic psychologist). The findings and teachings of these two men are well-publicized, as will be noted by the extensive life-time bibliographies provided in appendices as well as the research bibliography. Although Progoff has stated that there are no differences between Maslow and himself, the stated purpose of this chapter was to justify the research by objectively stating the position of Maslow, with an emphasis on his therapeutic model for personal growth, and his "panacea" in psychotherapy, which he called "growth through delight," along with a review of Progoff's psychotherapeutic model for personal growth which he called an "attitude" or "philosophy" geared to one's psyche being evoked to actuality in the growth process so that a person's old self will die, and a new self will be born. Chapter 1 proceeds to posit a need for this study, a significant research hypothesis is formed, and a statement of the weaknesses thought to be inherent in the research study was given, with a concluding remark on a further justification for the study.

Chapter 2, using organismic psychology for the superstructure of Maslow's organismic-humanistic psychology and for Progoff's depth-humanistic psychology, developed the main tenets of the movements. Maslow and Progoff specifically maintain that their psychologies are <u>extensions</u>

of the principles of Gestalt psychology into the principles of humanistic psychology as a whole. Organismic psychologists believe that it is impossible to understand the "whole" by isolating parts and segments from the perceived total. Organismic psychology tends to minimize the primary and the directive influences of the external environment on normal human development, although they do stress the inherent potentialities of the organism for growth. In summary, organismic psychologists feel that the potentialities of the organism will produce a normal, healthy, integrated personality if it is allowed to unfold in an orderly fashion through an appropriate environment. The organismic psychologist stresses the conscious elements of motivation over unconscious motivation, and he further indicates that the goal of the normal person's organism is to equalize tension. If environmental circumstances are too harsh or arduous for the developing organism, then the inherent capacities of the organism's personality will develop reactions that are not consistent with principles of self-actualization, and then the growth process would tend to become isolated from the person's normal pattern of life. This "isolation" of a process is the primary condition, for the organismic psychologist, for the development of psychopathological states. Organismic psychology is not thought to be a systematic behavioral theory, but it maintains the view that everything is related to the "whole" and true understanding comes as a consequence of the correct

focusing of a phenomenon within the context of a whole system.

The humanistic conception of the "psychology of the person" has as its ultimate goal the presentation of a complete description of what it means to be alive as a human being. This psychology addresses itself to the aspects of human experience which have significance in man's daily life. The humanistic psychologist calls for a recognition that the supposedly objective is, in fact, dependent upon, and subsequent to, other matters which are clearly subjective and are implicit assumptions about the psychology of human experience and its functioning. The humanistic psychologist looks to ways in which human beings distinguish themselves from objects, from lower animals, and from one another. The humanistic psychologist emphasizes the majesty of the individual's personhood, and he upholds the peculiarly human capacity to self-actualization.

The humanistic psychologist disavows description of human functioning and experience based wholly, or in part, on sub-human species. He insists that meaning is more important than method in choosing, designing, and executing studies of the human individual. He gives primary concern to man's subjective experience. He recognizes that theory and practice are fundamentally interactive, and he is not concerned with studying only the regular, the universal, or the conforming. He seeks, however, to expand and to enrich man's experience through increased awareness of man's own capacities and potentialities.

Chapter 3, a statement of Maslow's psychology (with a comprehensive footnote on his life and achievements), began with the assertion of Maslow's master motive: "Self-actualization is the only motive that the human organism has." Since self-actualization is the creative trend of human nature, it is the organic principle by which the human organism becomes more fully developed and more complete. Basic drives are merely manifestations of the sovereign purpose of life: to actualize oneself! Maslow's intention was to create a comprehensive, definitive statement of what the "whole" person was like; therefore, his empirical studies on the psychiatrically "healthy" personality ensued. Maslow had postulated that man has an "essential nature" that proceeded on the basis that it was destined to self-actualize, and he further contended that psychopathology would result if man were prohibited from expressing that essential nature. Given appropriate environmental circumstances, the individual self which has hereditary constitutional and early acquired roots has the potential to self-actualize.

A major contribution by Maslow to the literature of psychology was his theory of meta-motivation. He stated that people who are propelled by "higher" motivations are those who usually have their basic needs reasonably well-gratified, and so they are no longer primarily motivated by basic needs. For this reason, individuals are able to strive for ends that are beyond the person. Such motivations, or higher values, are just as instinctive in human

beings as basic needs, and, like basic needs, when they are not fulfilled, that, too, may cause a psychopathological state. Maslow's humanistic "science" would consider such things as "eternal verities," "ultimate values," "final values," and the like. His psychology is most interested in promoting an individual and personal growth as a move toward self-actualization, and so he posits two major principles of self-actualization: (a) acceptance and expression of the inner-core of self, i.e., actualization of the latent capacities and potentialities, "full functioning," and availability of the human personal essence; and (b) minimal presence of ill health, neurosis, psychosis, loss, or diminution of, the basic and human personal capacities.

Self-actualizing persons learn in an "intrinsic" way in order that they will not feel anxiety-ridden, insecure, unsafe, alone, rejected or unwanted, despised and looked down upon, and deeply unworthy, or have crippling feelings of inferiority or worthlessness. Each individual finds his own biological nature which is irreversible and difficult to change in order to become self-actualizing; finally to learn what the "real self" means. For Maslow, the highest order of being is <u>expression of</u> the nature or state or powers of the organism. To experience growth through delight, one contemplates and enjoys the expression or demonstration of <u>being</u>. People who have peak-experiences, the ultimate in the growth process, have transcended deficiency (basic) needs, and have moved in a growth process.

For Maslow, psychotherapy (counseling) was a Taoistic uncovering, a non-interfering or letting-be of the patient. Maslow conceived of good mental health as a good perception of reality, and this allowed for looking "within oneself" to take the responsibility for himself toward self-actualization. Maslow's statement about psychotherapy is: "To help the person experience his existence as real is the essential goal of the humanistic psychotherapist." Aside from insight therapy, no other therapy is effective in helping the patient to come to know his existence. The therapist who uses insight therapy has the responsibility to cause the patient to be "respectful" of the inner-nature, the essence of the self, to make him recognize that the best way for him to lead the good life is to be more fully himself!

In summary, Maslow is an eclectic who supports the use of any "psychotherapy" that works! However, he does emphasize that insight therapy, implementing free associations, dream interpretations, interpretations of the meanings behind everyday behavior, and the like, are the major paths by which therapists help the counselee to gain insight into himself.

Chapter 4, a statement of Progoff's "depth"-humanistic psychology, defines it as a study of man as a developing human being. Depth-humanistic psychology studies man in terms of how development is possible in him, and further, how experience of meaning occurs in a person's life. In

order to make specific the meaning of depth in his psychological techniques, Progoff emphasizes "an increased subjective involvement" in examining the dynamic processes that work in the person at different levels of awareness in the inner core.

This chapter specifically outlines the major textual presentation of Progoff's theories in a trilogy of books which he wrote between 1956 and 1963. In the first book, he derives from the writings of four great psychologists the foundation of a concept which he named a "new psychology of personal growth." This first book deals with techniques for deepening insights and expanding personal growth through a transformation by a definite pathway of personal growth and the evolution of the personality. His contention was that he added new dimensions to the magnitude and creative potentialities of mankind and his experience by going beyond psychology!

Progoff's second book of the trilogy goes on to present the theoretical formulations of this "new psychology" which makes the creative experience possible. His emphasis here is mostly on what the human being experiences and what can make life meaningful, and the ways to bring about man's contact with the ultimate reality of life. It is in this second book that Progoff draws together sources of knowledge, and presents a new conception of the "whole-ness and magnitude of man."

Progoff's third book in the trilogy pursues the practical and religious implications of his "new" psychology. It follows a procedure which he called an active involvement in the historical and symbolic dimensions of experience by which perceptions of reality can be enlarged and participated in more productively. Out of this comes a perspective and a program of psychological practice by which the modern person can make contact with the deepest levels of his "being." In reaching beyond psychology, beyond the traditional boundaries of psychotherapy, Progoff evolves a method which he names "psyche-evoking." This is a method which is "the disciplined evoking by depth-psychological techniques of the potentials that lie dormant in the seed of personality." Although the focus of change lies in the individual, what is finally required is a change in social atmosphere. The ultimate task of the "new" psychology is to re-establish man's connection to life. This task also brings the person into touch with the sustaining and creative forces of life beyond all intellectual doctrines to make these forces available to man in terms of the experiences that he can learn to verify by himself.

Progoff's methodology is presented in an "organic" way. He says that every time there is an incident of dying or rebirth, a human being is better able to know himself. A kind of "highly-subjective-inner-experience" is required to cause the death of the old self, and because all growth-elements are emergent in nature, the new self is a result

of a transaction which is an "initiation" or rebirth. With the many experiences of "subjective-instances" which validate the existence of the new self, there comes an "experience of special nature" which causes the birth of the psyche. This psyche has elemental symbols to represent it, and these symbols are always latent in the psyche, waiting to be born, to be brought to the surface through psychotherapeutic psyche-evoking processes. Symbolic expressions move forward through a natural or organic timing process, and when a temporary mental imbalance is experienced or created, the individual has disordered psychic forces at deep mental levels. This is what leads to a person's experience of a heightened intensity or higher degree of perceptivity and feeling which is greater than the ordinary condition of consciousness would allow. Psyche energy is felt when a person <u>feels</u> the inner-image which precedes a dying and a rebirth, after the person has gone through a life-cycle. Rebirth is a sort of initiation, through ritual behavior, of the person's sense of identity which gives him a "self" and <u>a basis for existence</u>. Depth reflections by the person give the source of man's identity if, and only if, the transpersonal experience succeeds in relating man's inner-essence with an "outer-related" symbol of life-style which makes for a contact in depth with man's most intimate connections with his reflections and experiences which are <u>beyond</u> any relationships to society or his personal existence and the world around him--in a transpersonal sense.

In Progoff's conception, the important relationship of the unconscious is not the repressions of childhood, but the un-lived potentials of life which are in the "seed" waiting, latent in the personality, to be given life-expression. The potentials of the unconscious are in the depth of the organic psyche, yet to be evoked, either by the natural movement of life, or by psychological and spiritual techniques that are in harmony with the inner-contents of the psyche, waiting to be "broken-down." The inner-organic image can only grow if something happens in the person's existence to cause this breakdown so he will be thrown on his own resources, especially the inner-resources. The glimmer of a newer self indicates that the organic process is moving ahead. From the emergent point of view, depth-psychology's work is increasingly directed toward drawing this "emergent" quality forth out of man as an individual, and in bringing to him an integral awareness of not being in tension, anxiety, or emotional confusion.

Progoff's statement about psychotherapeutic techniques is that if therapy is to be a part of depth-humanistic psychology, the therapist must make use of his interaction with a patient in relation to the growth patterns or cycles which principally relate to a person's experience with connections or contacts brought about by man's integral engagement, a contact which is a growth-process capable of evolving one's own psyche because of the organic growth process inherent in the individual. The therapist may use any of

several ways to "evoke the psyche" of a patient, but there are three specific techniques or modes which Progoff recommends: (a) face-to-face dialogue consultations with a "therapist"; (b) keeping an intensive journal (workbook) as a continuing record of all the varied contents and encounters on the depth level of experience; and (c) participation in group workshops in order to develop a greater sensitivity to the symbolic dimension.

The "dealing with dreams" is a pre-eminent feature of Progoff's interactive therapy. Dreams are of importance, and to facilitate the sensitivity to a new perspective of the inner-development of the patient, the therapist must use "twilight imagery" to draw forth a flow of images from the lower depths to find symbolic meanings to work with. Progoff indicates that disturbances are represented by the symbols which supply resources for the expansion of one's life. The therapist does not hinder the evocation of the psyche by analyzing a patient's dreams, but feels the inner-rhythms of the dream material so that the psyche can balance out the disturbing elements in a harmonious manner, then to draw forth potentialities that make for a growing awareness of meaningfulness of one's life and the inner or inherent possibilities which, according to Progoff, have lain dormant until the psyche is evoked. Through all of this, the individual's attention is directed to the "core of essential humanness which is more fundamental than subjective differences." This core is the "deep place" described by Progoff.

Progoff's program is a commitment to an active participation of the individual in a discipline by which the capacities of the personality are extended in a way that actually brings about a larger experience of reality, and if such experiences are obtained in sufficient number and depth, it will eventually alter the quality of consciousness in civilization, as a whole! The main impetus and procedural development for Progoff's training program are development of inward sensitivity and the capacity of the patient to perceive its rhythms and phases. It is required, then, that an individual work toward an experience of "unity" with the process of growth--the creative principle of life--in its psychological form in the self.

Chapter 5, comparing Maslow and Progoff, dealt with specific theoretical models of psychotherapy as derived from individual statements from both men as to the fundamentals of their own training and backgrounds in psychology. This chapter was an attempt to delineate similarities, as well as dissimilarities, in a heuristic way without composing an analysis which was serial and numerical in its examination. Many obvious features of organism psychology permeated both Maslow's and Progoff's general assumptions; however, specific points of departure were quite adequately brought to light when either Maslow or Progoff veered away from the classical definitions of organicism. (Cf. Appendix C.)

Some pains were taken to evaluate the therapeutic models of Maslow and Progoff. It was found that neither

man had written an academically sound presentation of a model for psychotherapy. Maslow, an eclectic, showed a preference for insight therapy (whenever therapy was indicated for a patient), and Progoff had a predilection for a metaphysically oriented psyche-evocation.

It is fair to say that there are some obvious similarities between Maslow and Progoff, but only at a very superficial level. It is this writer's thought that the academic stature, the world-wide respect for Maslow, and the implementation of his findings, covering a forty-year period, all have served to set Maslow far apart from Progoff. It is also fair to say that Progoff has proved himself scholar enough to write one or two original works, with a psychological emphasis, but certainly not of the quality and academic acceptance such as the psychological community has shown Maslow.

Chapter 6 gives a detailed statement of a psychotherapist's position with regard to Maslow and Progoff. Although somewhat subjective in part it nonetheless sheds light on the tenuous positions of both Maslow and Progoff in psychotherapy.

Chapter 7 presents a summary and conclusions. It is routine and substantive to the nature of this research study.

A bibliography and several appendices are included. The nature and intent of each is self-explanatory.

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APPENDIX A

Part I: Some Basic Propositions of a Growth and Self-Actualizing Psychology

A Digest

"When the philosophy of man (his nature, his goals, his potentialities, his fulfillment) changes, then everything changes.

We are now in the middle of such a change in the conception of man's capacities, potentialities and goals. A new vision is emerging of the possibilities of man and of his destiny, and its implications are many not only for our conceptions of education, but also for science, politics, literature, economics, religion, and even our conceptions of the non-human world.

I think it is finally possible to begin to delineate this view of human nature as a total, single, comprehensive system of psychology, even though much of it has arisen as a reaction against the limitations of the two most comprehensive psychologies now available, behaviorism (or associationism) and classical Freudian psychoanalysis. Finding a single label for it is still a difficult task, perhaps a premature one. I have called it the "holistic-dynamic" psychology to express some conviction about its major roots. Some have called it "organismic," following Goldstein. My own guess is that, in a few decades, if it remains suitably eclectic and comprehensive, it will be called simply, "psychology."

I think I can be of most service by writing primarily for myself and out of my own work rather than from that of other thinkers. I will present only some of the major propositions of this point of view . . . I should warn the reader that at many points I am out ahead of the data, sometimes way out.

(1) We have, each one of us, an essential inner nature which is intrinsic, given, "natural," and usually, very resistant to change. I include in this essential inner nature instinctoid needs, capacities, talents, anatomical equipment, physiological balances, prenatal and natal

injuries, and traumata to the neonatus. This raw material very quickly starts growing into a self as it meets the world outside and begins to have transactions with it.

(2) Each person's inner nature has some characteristics which all other selves have (species-wide) and some which are unique to the person (idiosyncratic).

(3) It is possible to study this inner nature scientifically and objectively, and to discover what it is like. It is also possible to do this subjectively, by inner search and by psychotherapy, and the two enterprises supplement and support one another.

(4) Even though weak, this inner nature rarely disappears or dies, in the usual person. It persists underground, unconsciously, even though denied and repressed. That is, it has a dynamic force of its own, pressing always for open, uninhibited expression. This force is the main aspect of the "will to health," the urge to grow, the pressure to self-actualization, the quest for one's identity.

(5) However, this inner core, or self, grows into adulthood only partly by [objective or subjective] discovery, uncovering and acceptance of what is "there" beforehand. The person, insofar as he <u>is</u> a real person, is his own main determinant.

(6) No psychological health is possible unless this essential inner core of the person is fundamentally accepted, loved, and respected by others and by himself. The psychological health of the adult is called variously self-fulfillment, emotional maturity, individuation, productiveness, or self-actualization.

(7) If this essential inner core (inner nature) of the person is frustrated, denied or suppressed, sickness results, sometimes in obvious forms, sometimes in subtle, devious, forms, sometimes immediately, sometimes later.

From this point of view, new kinds of illness are most dangerous, e.g., "the diminished or stunted person," i.e., the loss of any of the defining characteristics of humanness, or personhood, the failure to grow to one's potential; valuelessness (see Proposition 19, <u>supra</u>).

(8) This inner nature, as much as we know of it so far, is definitely not "evil," but is either what we adults in our culture call "good" or else it is neutral.

(9) "Evil" behavior has mostly referred to unwarranted hostility, cruelty, destructiveness, aggressiveness. To the degree that this quality of hostility is instinctoid, mankind has one kind of future. To the degree that it is reactive (a response to bad treatment), mankind has a very different kind of future.

(10) This inner core, even though it is biologically based and instinctoid, is weak rather than strong. It is easily overcome, suppressed or repressed.

And, furthermore, these are weak, subtle and delicate, very easily drowned out by learning, by cultural expectations, by fear, by disapproval, etc. Authentic selfhood can be defined in part as being able to hear these impulse-voices within oneself, i.e., to know what one really wants or does not want, what one is fit for, and what one is not fit for, etc.

(11) It is at this time best to bring out and encourage, or, to recognize this inner nature, rather than to suppress it. Pure spontaneity consists of free, uninhibited, uncontrolled, trusting, unpremeditated expression of the self, i.e., of the psychic forces, with minimal interference by consciousness. Controls upon the psyche which come from fear of the psyche, are largely neurotic or psychotic, or not intrinsically or theoretically necessary. But these controls are eventually transcended and become aspects of spontaneity, as they become self.

(12) Coordinate with this "acceptance" of the self, of fate, of one's call, is the conclusion that the main path to health and self-fulfillment is via basic need gratification rather than via frustration.

(13) In the normal development of the normal child, it is now known that most of the time, if he is given a really free choice, he will choose what is good for his growth. This implies that he "knows" better than anyone else what is good for him. A permissive regime means not that adults gratify his needs directly, but make it possible for him to gratify his needs and make his own choices, i.e., let him be! It is necessary, in order for children to grow well, that adults have enough trust in them and in the natural processes of growth, i.e., not interfere too much, not make them grow, or force them into predetermined designs, but rather let them grow and help them grow in a Taoistic rather than an authoritarian way. [Italics not in the original.]

(14) To be strong, a person must acquire frustration-tolerance, the ability to perceive physical reality as essentially indifferent to human wishes. The child with a good basis of safety, love and respect-need-gratification is able to profit nicely from graded frustration, and become stronger thereby.

(15) To make growth and self-actualization possible, it is necessary to understand that capacities, organs, organ-systems all press to function and to express themselves and to be used and exercised, and that such use is satisfying and disuse is irritating.

(16) The psychologist proceeds on the assumption that there are two kinds of worlds, two kinds of reality: the natural world, the world of unyielding facts; and, the world of wishes, hopes, fears, emotions, the world which is psychic laws . . . it is an insoluble philosophical problem.

(17) Immaturity can be [defined] as the process of gratifying the deficiency-needs in their proper order.

Maturity, or self-actualization, means to transcend the deficiency-needs.

(18) Immaturity can also be differentiated from maturity in terms of the cognitive capacities, and also in terms of emotional capacities. Immaturity is selfish cognition. The parallel with maturity is that with increasing self-hood or firmness of personal identity (acceptance of one's own inner-nature) Being-cognition becomes easier and more frequent.

(19) A by-product of this aspect of cognition is a better understanding of the higher and lower levels of love. No ideally good relation to another human being, especially a child, is possible without Being-love. Especially is it necessary for teaching, along with the Taoistic, trusting attitude that it implies.

(20) In principle, growth toward self-actualization is easy, in practice it rarely happens (by my criteria, certainly in less than one per cent of the adult population). One main cultural reason [for this failure] is the conviction that man's intrinsic nature is evil or dangerous; and one biological determinant for the difficulty of achieving a mature self [is that] humans no longer have strong instincts.

(21) Growth has not only rewards and pleasures, but also many intrinsic pains, and always will have. Each step forward is a step into the unfamiliar and is possibly dangerous. Growth forward is in spite of these losses, and therefore, requires courage and strength in the individual, as well as protection, permission and encouragement from the environment, especially for the child.

(22) It is useful to think of growth, or lack of it, as the resultant of a dialectic between growth-fostering forces and growth-discouraging forces (regression, fear, pains of growth, ignorance, etc.).

(23) All this implies a naturalistic system of values, a by-product of the empirical description of the deepest tendencies of the human species and of specific individuals.

(24) The state of being without a system of values is psychopathogenic. The human being needs a framework of values, a philosophy of life, a religion or religion-surrogate to live by and understand by, in about the same sense that he needs sunlight, calcium or love.

(25) [With self-actualization] many dichotomies become resolved, opposites are seen to be unities, and the whole dichotomous way of thinking is recognized to be immature.

(26) Self-actualizing people tend to integrate the Freudian dichotomies and trichotomies, i.e., the conscious, preconscious, and the unconscious, and so on, [because] the primary and secondary cognitive processes are more equally available and more equally valued.

(27) In them [the healthy people] the conative, the cognitive, the affective and the motor are less separated from each other. What such a person wants and enjoys is apt to be just what is good for him.

(28) This development toward the concept of a healthy unconscious, and of a healthy irrationality, sharpens our awareness of the limitations of purely abstract thinking, of verbal thinking, and of analytic thinking. If our hope is to describe the world fully, a place is necessary for pre-verbal, ineffable, metaphorical, primary process, concrete-experience, intuitive and esthetic types of cognition, for there are certain aspects of reality which can be cognized in no other way.

(29) This ability of healthier people to dip into the unconscious and preconscious, to use and value their primary processes instead of fearing them, to be able to regress voluntarily without fear, turns out to be one of the main conditions of creativity.

(30) Esthetic perceiving and creating, and esthetic peak experiences, are seen to be a central aspect of human life.

(31) Self-actualization does not mean a transcendance of all human problems. Conflict, anxiety, frustration, sadness, hurt, and guilt can all be found in healthy human beings.

(32) Self-actualization takes place via femaleness or maleness, which are prepotent to general-humanness. That is, one must be, e.g., a healthy, femaleness-fulfilled woman before general-human-self-actualization becomes possible.

(33) A crucial aspect of healthy growth to self-hood is dropping away the techniques used by the child, in his weakness and smallness for "adapting" himself to godlike adults. He must learn to be strong and independent and to be a parent one day himself.

(34) Sources of growth and of humanness are within the person and are not created by or invented by society, which can only help or hinder the development of humanness.

(35) The achievement of self-actualization (in the sense of autonomy) paradoxically makes more possible the transcendance of the self, and of self-consciousness, and of selfishness. It makes it easier for the person to merge himself as a part in a larger whole than himself.

(36) Self-actualized persons (and all people in their peak experiences) occasionally live "out-of-time" and "out-of-the-world," (atemporal and aspatial). The person who is not afraid of this inner, psychic world can enjoy it to such an extent that it may be called "heaven" by contrast with the more effortful, fatiguing, externally responsible, world of "reality," of striving and coping, and so on. The healthy person is able to integrate them both into his life and give up neither. But confusing these inner and outer realities is pathological.

(37) Goal-directed, motivated, coping, striving, purposeful action is an aspect or by-product of the necessary transactions between a psyche and a non-psychic world.

(38) We must learn from growth-theory and self-actualization theory that the future also now exists in the person in the form of ideals, hopes, goals, unrealized potentials, fate, mission, destiny, etc. One for whom no future exists is reduced to the concrete, to hopelessness, to emptiness. For him, time must be endlessly "filled." Striving, the usual organizer of most activity, when lost, leaves the person unorganized and unintegrated.

--Abraham Maslow, Ph.D.
From an article entitled:
"Some Basic Propositions of a Growth and Self-Actualization Psychology,"
in Perceiving, Behaving, and Becoming: A New Focus for Education.
Washington, D.C., 1962.

Part II: A Theory of Metamotivation: The Biological Rooting of the Value-Life

Self-actualizing individuals (matured, more fully human), by definition, already suitably gratified in their basic needs, are now motivated in higher ways, to be called "metamotivations."

Clearly, we must make an immediate distinction between the ordinary motives of people below the level of self-actualization--that is, people motivated by basic needs--and the motivations of people who are sufficiently gratified in all their basic needs and therefore are no longer motivated by them primarily, but rather by "higher" motivations. It is convenient to call these higher motives and needs by the name of "meta-needs," and also to differentiate the category of motivation from the category of meta-motivation.

(1) All such people are devoted to some task, call, vocation, beloved work ("outside themselves").

I have sometimes gone so far as to speak of "oblation" in the religious sense, in the sense of offering oneself or dedicating oneself upon some altar for some particular task, some cause outside oneself, and bigger than oneself, something not merely selfish--something impersonal.

(2) In the ideal instance, inner requiredness coincides with external requiredness, "I want to," with "I must."

"Inner-requiredness" can be said to be felt as a kind of self-indulgence rather than as a duty.

"External-requiredness" is, rather, felt as a response to what the environment, the problem, the external world calls for, or requires of the person, as a fire "calls for putting out," or as a helpless baby demands that one take care of it, or as some obvious injustice calls for righting.

(3) The ideal situation generates feelings of good fortune, and also of ambivalence and unworthiness.

(4) At this level, the dichotomizing of work and play is transcended; work, wages, vacations, etc., must be defined at a higher level.

The ultimate and perfect ideal would run like this: This person is the best one in the whole world for this particular job, and this particular job is the best job in the whole world for this particular person and his talents, capacities and tastes.

(5) The tasks to which they are dedicated seem to be interpretable as embodiments or incarnations of intrinsic values rather than as a means to ends outside the work itself, and rather than as functionally autonomous. The tasks are loved (and introjected) BECAUSE they embody these values. That is, ultimately, it is the values that are loved rather than the job, itself.

The closer to full-humanness, etc., that the person is, the more likely I am to find that his "work" is meta-motivated rather than basic-need-motivated.

(6) These intrinsic values overlap greatly with the Being-values, and perhaps are identical with them.

(7) This introjection means that the self has enlarged to include aspects of the world, and that, therefore, the distinction between self and not-self ("outside," "other") has been transcended.

There is now less differentiation between the world and the person because he has incorporated into himself part of the world, and defines himself thereby.

(8) Less evolved persons seem to use their work more often for achieving gratification of lower basic-needs, of neurotic needs, as a means to an end, out of habit, or as a response to cultural expectations. However, it is probable that these are differences of degree. Perhaps all human-beings are (potentially) meta-motivated--to a degree.

(9) The full definition of the person or of human nature must then include intrinsic values--as part of human nature. The deepest, most authentic, most constitutionally-based aspects of the real self--of one's identity--we must include the Basic-need values.

(10) These intrinsic values are instinctoid in nature, i.e., they are needed (a) to avoid illness, and (b) to achieve fullest humanness or growth. The "illnesses" resulting from deprivation of intrinsic values (meta-needs) we may call meta-pathologies. The "highest" values, the spiritual life, the highest aspirations of mankind are, therefore, proper subjects for scientific research and study.

(11) The meta-pathologies of the affluent and the indulged come partly from deprivation of intrinsic values, frustrated idealism, from disillusionment with a society they see mistakenly motivated only by lower or animal or material needs.

This theory of meta-pathology [suggests] that much of the social pathology of the affluent is a consequence of intrinsic-value starvation. My hypothesis is that this behavior can be a fusion of continued search for something to believe in, combined with anger at being disappointed. This frustrated idealism and occasional hopelessness is partially due to the influence and ubiquity of stupidly limited theories of motivation.

The Freudian (not in good therapeutic practice, however) are still reductionistic about all higher human values. The deepest and most real motivations are seen to be dangerous and nasty, while the highest human values and virtues are essentially fake, being not what they seem to be, but camouflaged versions of the "deep," "dark," and "dirty."

(12) This value-starvation and value-hunger come both from external deprivation and from our inner ambivalence and counter-values.

Repression, denial, reaction-formation, and probably all the Freudian defense-mechanisms are available, and are used against the highest within ourselves, just as they are mobilized against the lowest in ourselves.

(13) The hierarchy of basic needs is prepotent to the meta-needs.

Both basic- and meta-needs foster growth toward full humanness, toward psychological success, toward more peak-experiences, and in general toward living more often at the level of being. They are all biologically desirable; and they foster biological success.

(14) The meta-needs are equally potent among themselves, on the average. I cannot detect a generalized hierarchy of prepotency. But in any given individual, they may be, and often are, hierarchically arranged according to idiosyncratic talents and constitutional differences.

(15) It looks as if any intrinsic or Being-value is fully defined by most or all of the other B-values. Perhaps they form a unity of some sort, with each specific B-value being simply the whole seen from another angle.

(16) The value-life (spiritual, religious, philosophical, axiological, etc.) is an aspect of human biology and is on the same continuum with the "lower" animal life (rather than in separated, dichotomized, or mutually exclusive realms). It is probably therefore species-wide, supracultural even though it must be actualized in order to exist.

(17) Pleasures and gratifications can be arranged in hierarchy of levels from lower to higher. So, also, can hedonistic theories be seen as ranging from lower to higher, i.e., that is, meta-hedonism.

The Being-values, seen as gratifications of meta-needs, are then also the highest pleasures or happinesses that we know of.

(18) Since the spiritual life is instinctoid, all of the techniques of "subjective biology" apply to its education.

(19) But Being-values seem to be the same as Being-facts. Reality, then, is ultimately fact-values or value-facts.

Contemplation of the ultimate values becomes the same as contemplation of the nature of the world.

(20) The Being-values are not the same as our personal attitudes toward these values, nor are our emotional reactions to them. The Being-values induce in us a kind of "requiredness feeling," and also a feeling of unworthiness.

(21) The vocabulary to describe motivations must be hierarchical, especially since metamotivations (growth-motivations) must be characterized differently from basic-needs (deficiency needs).

(22) The Being-values call for behavioral expression or "celebration" as well as inducing subjective states.

(23) There are certain educational and therapeutic advantages in differentiating the realm (or level) of being from the realm (or level) of deficiencies, and in recognizing language differences at these levels.

(24) "Intrinsic conscience" and "intrinsic guilt" are ultimately biologically rooted.

I believe that the biological rooting of metamotivation theory can clarify and solidify these concepts further.

(25) Many of the ultimate religious functions are fulfilled by this theoretical structure.

--Abraham Maslow, Ph.D.
From a reprint: "A Theory of Metamotivation," in The Journal of Humanistic Psychology, Vol. 7, No. 2, Fall, 1967.

APPENDIX B

Part I: The Humanic Arts: A Consideration of Prospects

Progoff says: I read with great interest in the January issue of Forum the several commentaries on my proposal for a new field of study, a new experiential, self-integrating discipline, to be called "the Humanic Arts."

To my reading, these varied articles express two main qualities of response, affirmation and pessimism. They are affirmative in the sense that the consensus seems to be that an innovation of this type is urgently needed in the study of man, an innovation that will make it possible to relate to the wholeness of man at a level deeper than intellect. At the same time there is pessimism because of the feeling that the nature of the change suggested is exceedingly fundamental, while our culture in general, and the universities in particular, are accustomed to move slowly and cumbersomely where such changes are involved. Thus, Henry Winthrop writes that though these are "great ideas," he doubts that "we or our grandchildren will live to see Progoff's proposal become a substantial or an effective social and educational reality."

This combination of sentiments is characteristic of many that have come to me, not only in Forum but also in private responses to the Humanic Arts concept. It appears that though the importance of this new approach is recognized, persons in the academic professions are too inured to frustration to allow themselves to hope that fundamental changes or additions can be made in our educational system. The indications are, however, that the patterns of educational rigidity are changing. Perhaps it is that the need for a more flexible and fruitful approach to the development of persons in our educational system is so great that old conservatisms are breaking apart from their own weight. Perhaps it is that the fullness of the need is clearing the path for innovations of this type.

I am now convinced that the climate of thought at the present time is much more receptive to the establishment of such programs than might have been anticipated. Success in establishing them will depend primarily, I believe, on whether we are capable of moving speedily beyond abstract

theoretical generalizations to programs that bring the immediacy of direct experience to a significant number of students, faculty, and persons who are currently practicing in the helping professions.

In the course of responding to the comments on the Humanic Arts proposal, I should like to: (1) elaborate and possibly elucidate some additional aspects of the Humanic Arts; (2) to present a brief "progress report" on steps that have been taken to date; (3) to indicate my present thoughts on the strategy or timetable by which the resistances of conservatism can be broken down so that the Humanic Arts can be more fully utilized in our educational system. I shall undertake to do this not systematically, but by responding in dialogue to the individual authors in their comments on the Humanic Arts.

Because of his work in interdisciplinary studies, especially in the integration of psychology and the social sciences, Winthrop appreciates the nature of the problem which the Humanic Arts program is intended to meet and the quality of the contribution it is capable of making.

Winthrop calls attention to the "subjectivistic posture" I take in the study of man, and he notes that this reverses the main trend to date in the social and psychological sciences. Significantly the original impetus to the development of my subjectivistic emphasis (if subjectivistic is the right term--which I doubt) lies in my early work in the social sciences. I came to the conclusion that an objectivist approach to the study of man had a totally disabling effect, and would finally prevent the social sciences from reaching the profound and intangible problems that man must meet in order to survive as a human being in modern civilization. Apparently Winthrop's experience as a social scientist has led him to the same conclusion.

Once this point has been grasped, several implications and corollaries become apparent and logically necessary. The first is the recognition that the primary area of study must be not outside of man but within man. This means that the primary focus of investigation must be the inner processes of inner experience by which persons develop and enlarge their capacities, or by which, when malfunctioning occurs, growth is blocked. That is the subject-matter of depth-psychology as it has emerged from psychiatry. Winthrop calls attention to the important point that the self-transformation of depth-psychology from a psychiatric study based upon pathology to a growth-process study that is focused toward potentiality opens totally new vistas for the social study of man. Many practical programs now begin to look possible on the basis of the new foundations of depth-psychology. That is why in my personal development it was

so important to write The Death and Rebirth of Psychology. It freed me to work on the development of new approaches.

When we study the inner experiences of persons, our subject-matter is inherently subjectivity. Our style of study, however, need not be subjective. Insofar as it is dealing with universal and recurring processes, it may, indeed, follow the objective procedures that are usually identified with scientific method. There is, however, a complication. That is the fact that the capacity to perceive inward events, and therefore the capacity to perceive the processes that are involved as well as the phases and cycles of these processes varies with the state of inward development of the individual. Therefore, though the point of view and criteria of truth are objective, the inward capacity of perception is subjective. The attempt to merge these two aspects I have called "disciplined subjectivity." To achieve this condition and capacity is, I think, a primary goal in training anyone to function on a professional level in the study of man socially and psychologically.

The larger significance of the proposal of the Humanic Arts which Winthrop understands and appreciates is that this field of study would then become the social expression of wholistic, growth-oriented depth-psychology. It would carry the growth aspect of depth-psychology into society, and would thereby open the way for many new programs. Not the least of such programs on the social level would be preventive programs in the field of mental health. At the present time, it is implicit in social programs for the prevention of mental illness that they are conceived in terms of categories of pathology which, following the medical model, they are seeking to prevent. In contrast to this, a social program that came equipped with a practical program and trained personnel capable of evoking the growth of persons on all levels throughout the population would be capable of making a much more constructive contribution to mental health. It would do this, in part, by by-passing the illness/health dichotomy, and proceeding with a wholistic approach to the social and private development of personality. This is one major result that can be achieved by the development of the Humanic Arts.

Agreeing with the major conceptions that underlie the proposal, Winthrop turns his attention to the practical question of whether such a program can be implemented in an academic situation. I infer that he concurs with me in the basic conception of the program. This includes a core of content courses in the form of seminars and workshops which would enable the student to learn through his own experience of the depth-processes of the psyche. Students would be drawn from all of the fields of specialization in the "helping professions," wherever the professional task involves a close helping relationship. These students would maintain their studies in the fields of their specialization, but

they would add a Humanic Arts component to their academic work. The goal of the program would be to enable them to function more creatively in their fields of professional specialization because they had gained an added dimension of experience and growth in their personal lives.

The direct experience part of the Humanic Arts program is based on three prime relationships: Monologue, Dialogue, and Multilogue. These are: (1) the relationship of an individual with himself (which is facilitated by the use of a personal journal); (2) the relationship of an individual with another in a dyadic relationship; and (3) the relationship of an individual with other individuals in the atmosphere of a group. In its proposed form, the Humanic Arts training program will provide ample room for all three of these relationships.

The culmination of the training program will then take the form of a continuing group-experience that I have called a "Conjunct Workshop." These workshops will take place after the students have completed their basic programs both in their fields of specialization and in the Humanic Arts. Then they will come together to meet at a deep level of experience with respect to their inner lives and their outer professional lives, to establish an intimate connection between the two.

Reflecting his experience in interdisciplinary studies, Winthrop is particularly appreciative of the idea of "conjunct workshops," in his words, "not only because they are integrative, but also because they would seek to end the current but stilted academic habit of separating theorie und praxis." Winthrop continues: "Progoff's Conjunct Workshops would be conducted in a spirit which would be the very antithesis of the academic timidity over teaching for real and the academic tendency to avoid relevance by means of high-level abstraction. In this sense, the Conjunct Workshops would be all to the good and would represent one of the most novel educational devices which have been proposed in recent years. They would be doubly novel, for they would permit a constant shuffling back and forth between monologue, dialogue and multilogue, between inner migration and extroverted concern, between the revealing reveries of the therapeutic session and the business-like professional conference. Nothing like them exists at this time anywhere--but particularly in academia. Progoff's Conjunct Workshops would, for the first time, blend both Dionysian and Apollonian trends in education. Imagine living moments of truth all the time."

With this as his judgment, it seems that Winthrop's main reservation about the Humanic Arts program is the concern that it will not be accepted for a long time to come, that, as he said, not even our grandchildren will live to

see it instituted. I understand his point all too well. The situation to which Winthrop is calling attention is one to which I have had ample occasion to become accustomed. It corresponds to the attitude I found in psychology some twenty years ago when I concluded that it was necessary to take Jung as my starting point rather than Freud. Since then there has been a progressive shifting of directions away from reductive analysis in psychotherapy to approaches that are integrative and spiritually affirmative.

When I consider the antagonism I experienced in American academic communities around 1950 when I was doing my doctoral work on Jung, and compare that situation with the present openness of atmosphere now found in many universities across the country, it does not seem to me that the next step toward the Humanic Arts is at all impossible.

In this spirit it has seemed to me that the best way to establish a Humanic Arts program was to start one in whatever form I could. I have tried, therefore, to take such steps as would open a way in whatever form or degree was possible. My guiding thought has been simply that if the experience of growth at depth levels could be carried over from theory and belief, i.e., from something we were in favor of to something that was socially experienced by at least some individuals, the ice would be broken and we would be able to proceed to next steps.

On this basis, I formulated a private strategy, or timetable, for the Humanic Arts. The first of these is an inherent goal of the work since the Humanic Arts program is specifically intended to reach into the graduate levels of our universities and especially into professional programs. The second of these (the off-campus programs), while at first ancillary to the main purpose of establishing the practical aspects of the Humanic Arts programs.

Working in these two formats, on-campus and off-campus, an encouraging amount of progress has been possible during the last two years. It is this progress on which I would like to report.

A pilot program in the Humanic Arts is now being instituted at the Graduate School of Drew University, thanks to the assistance given by a seed-money grant from a private foundation. This program is projected in three stages:

(1) A program of seminars and direct-experience workshops in personal growth.

(2) A core of seminar/workshops in the Humanic Arts will be available so as to complement work in other fields of specialization.

(3) The third step is the establishment of a degree program in the Humanic Arts leading to a doctorate. Eventually, it should be possible to make this a new and distinctive doctorate; a Doctor of Humanic Arts. The reason for renaming this degree is to distinguish the professional attainment of disciplined subjectivity which is the characteristic of Humanic Arts.

It was in order to establish an off-campus format that could fulfill these roles that I founded in 1966 an organization called "Dialogue House Associates." In point of fact, the most active and fruitful pioneering in the field of Humanic Arts is being done by the Dialogue House organization, and this has largely been made possible by its freedom of movement. It has thus been possible to initiate workshops as part of the professional training of nurses; personal growth programs have been instituted in the performing arts, theological schools, and the training of teachers.

In the same issue of Forum, the brief article by Father Neil Hurley is of considerable interest. "A Magna Carta for Education" is indeed called for at this point in history, and Father Hurley's ten points would certainly meet the need if they could be fulfilled.

The first point in Hurley's "Magna Carta" reads actually like the first commandment in a dialogue for education in a democracy. Education of every kind is to be available for everyone. That is primary and essential. The question then is what education consists in.

It is, Hurley says, "That education must not consist primarily in communicating objective knowledge but rather in developing capacities of inward perception and experience."

I find a very important and subtle perception expressed in the close order in which Father Hurley has placed these two statements at the head of his Magna Carta. The first involves the basic spiritual faith in a democracy. We realize that there is a spiritual need in a democracy. It requires an equality of opportunity on the spiritual level. [Hurley] sees that the need is not merely for equality on political and economic levels, but for a quality of education that makes spiritual awareness possible. This is the reason that it seems to me to be so important that we develop disciplines in the midst of our culture and our educational system. Since the goal of a democracy is validly the spiritual development of persons along the lines of belief that are distinct and self-determined for each individual, we

require also an education in disciplines that will enable persons actually to work at, and to develop, each his own integral relation to life. It is necessary that we have available a variety of valid methods, procedures, and programs that can serve as a continuing self-chosen discipline by which the capacities of inner sensitivity can be developed.

I am reminded also in relation to Professor Hurley's Magna Carta of the following passage in the Dialogue House statement of beliefs:

> "The problems of modern society are essentially human problems. One basic way to solve them, therefore, is to bring about the fuller expression of individual potential. To enlarge the creative capacities of persons frees them for fulfilling themselves. In doing so, it frees society from such problems as poverty, racial tension, and violence."
>
> "Many social philosophers agree with this statement in principle. But intellectual agreement is not enough. Actual experience is required. It is necessary that each person encounter within himself the potentials of his unique life. Only then can the creative principle of life become real enough in individuals to overcome the problems of modern civilization."
>
> "A modern democracy must make it possible for each member of the community to demonstrate the principle of creativity in his own life."

The brief paper by Professor Buhler helps greatly to focus the discussions that are taking place at this time, and to correct some of the loose thinking that is currently going on about "personal growth."

Especially helpful is Professor Buhler's categorization of three types of psychotherapists who take as their goal the development of the person toward meaningful lives. She lists the Rogerian type of therapist who has very noble intentions but who is, by the nature of his training, exceedingly conscious of his limitations. This type of therapist seeks to understand and to be supportive, but he remains neutral. As a matter of principle, he remains only a facilitator.

The second type of therapist is the actively helpful kind. A good example of this is Viktor Frankl who proceeds along with a noble conception of human life, and then makes definite suggestions as to how his patient shall achieve it.

The third category of therapist is one in which I believe Dr. Buhler erroneously includes me. These therapists also seek to bring about the development of persons, but they seek to achieve it primarily by their well-intentioned involvement. This is, of course, the main pitfall of existential types of psychology when they seek to become therapies.

Existentialism is inherently an attitude toward life. It may reach deep levels of awareness, or it may remain quite shallow. Of itself it carries no particular knowledge of mankind, nor of the processes by which human personality functions and grows. For this reason, it carries with it neither a method of therapy nor a procedure for achieving a fuller development of personality, although some people have talked as though it did.

The situation that has arisen out of these developments in psychology gives considerable relevance to Dr. Buhler's wry remark, "To be growth counselors . . . we must have a little clearer idea than our patients of what growth consists." The plain fact is that the academic training given to psychologists does not equip them to reach the deep and elusive aspects of human life. If they reach such a knowledge, it must be through some other avenue of experience. Particularly now, when the general atmosphere of thought in psychology is shifting so rapidly, we find many practitioners enthusiastically in favor of things they do not understand, and which they have much too recently discovered for them yet to be able to handle well.

The term "personal growth" is a good example. Everyone is in favor of it, but it would be good if psychotherapists who wish to base their practices on it knew something about its content and processes. Unfortunately, their enthusiasm [will] not equip them to practice the evocative procedures necessary for a psychology of personal growth. Old concepts hang on heavy in the well-trained mind!

What is the substance of growth psychology? In order to be able to answer the question in the affirmative, it seems to me to be essential that one possess a body of knowledge and experience that has been tested and validated over a significant period of time so that it can be applied in regular and continuing programs.

This is why it seems to me to be so important to undergird the Humanic Arts with the best and fullest that the history of depth psychology has provided. We then come equipped with a large resource of information regarding the content, the processes, the rhythms, the possibilities and the pitfalls of the depths of the psyche. The resources that wholistic depth psychology has garnered are truly of

major extent and value, especially since they represent research done on the basis of a growth conception of man. The methods of working in personality which these researches have yielded should now be made available to psychology as a whole.

One additional point of great importance in Dr. Buhler's article is her statement that the study of life-histories provides very valuable data for understanding the growth of personality. Such studies have provided a major source of information on depth processes and have been a major concern of our Institute at Drew.

Those who would eventually function in this role of the evoker of the life-history of persons could be called life-teachers, but only in a "Socratic" sense. They would not be teachers in the sense of being Gurus with a secret doctrine to impart. But they would be educators in the "goading" sense of Socrates, persons whose role in life is to evoke in others experiences and awarenesses that expand the content and the meaning of human existence. Out of these the life of the human spirit in the history of civilizations is cumulatively built. Thus, in a profounder sense, the new "evoker" of persons may turn out to be a spiritual teacher after all, but not as one who promulgates a doctrine. He will be a spiritual teacher in the subtler Socratic sense of one who makes it possible for spiritual events to happen in history because he draws them forth out of the depths of his fellow-man.

To take steps in this direction is the primary goal of the Humanic Arts program.*

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*This material was excerpted from: The Humanic Arts: A Response to Comments and a Consideration of Prospects, in Forum, Spring 1969.

Part II: The Group Leader's Workshop:

Groups and Organizations

Back in 1956, Ira Progoff wrote about a new kind of psychology that "no longer seeks to diagnose the modern man and reduce him to 'normality.' It attempts instead to provide a means by which the modern person can experience the larger meanings of life and participate in them with all of his facilities." (17:264f.)

"The foundation of the new kind of psychology," he continued, "is its conception of man as an organism of psychological depth and spiritual magnitude. Its underlying aim is to carry out its psychological work on the unconscious levels of the personality in such a way as to open the dormant possibilities of the spirit and permit them to emerge and unfold." (17:264f.)

This new kind of psychology, Dr. Progoff named "holistic-depth-psychology," and he gave it its basic description in his book, Depth Psychology and Modern Man (first printing, 1959). Long before the growth of the Human Potential Movement and the spread of humanistic psychology, Dr. Progoff was delineating some fundamental ideas of those two forces in ways whose power and trenchancy have never been equaled. Moreover, he has given his philosophical position a spiritual dimension which, until recently, has been lacking in "Third Force" writings.

Progoff has said: "Although I'm one of the founders of the A.H.P. [American Humanistic Psychology], I've never come to a conference until this one [1970]. Up 'til now I've felt that humanistic psychology was a kind of umbrella for every kind of idea that didn't fit into the old categories instead of a field with a particular point of its own."

"My interest in depth psychology," Dr. Progoff explained, "originally stemmed from an interest in society and history. I felt that a depth dimension to the study of history was needed, but for some time I couldn't find any psychologist who offered it. Then I discovered C. G. Jung, and it seemed to me that he did have an awareness of the relationship between history and the depths of the psyche. But I wasn't particularly interested in Jungians and the way they narrowed Jung down. I did my doctoral thesis on Jung, which eventually became the book, Jung's Psychology and Its Social Meaning. After the book came out, I went to Zurich and worked with Jung. When I returned to the United States in 1955, I came back with the sense of great depth and perceptiveness in Jung's work. I mean, he really is the prototype of the transpersonal psychologist."

"But I realized that Jung's ideas had been taken over by people in this country who were interested in forming a kind of coterie and who were not really interested in being socially involved. So I stayed on the periphery of Jungian work over here and began to use Jung's ideas in private practice and in groups."

"In 1956 I met Dr. Rachel Dubois, who had originated a method of working with groups which she called 'group conversation' and which grew out of the Quaker tradition. We worked together with groups of people in low-cost housing developments, and in our groups we might ask the question, 'You're ten years old, and it's Christmas. How is it?' And all of a sudden, we'd have people opening up at a gut level and talking about their lives. While working with Dr. Dubois, I developed a way of combining her group methods with Jungian ideas. We continued to work together until I published The Symbolic and the Real in 1963, at which time I had worked out a way of working with groups which is described in the book.

"In the early '60's I did groups under different auspices. At first, I called them Workshop Seminars, and then I changed the name to Myth-Making Groups, and later to Seminar Workshops on Texts of Spiritual Growth. What I did in the Text workshops was to take a spiritual text--which might be something like a fairy tale or myth that nobody else would take as a spiritual text--and have people in the group close their eyes, and I would read them the text. Sometimes the selections were from Leaves of Grass, or from a Peter Pauper edition called Russian Fairy Tales, or Chassidic stories, or Zen koans and stories. After reading the selection, I might say, 'Suppose that was a dream of yours. How would it feel?' Or, 'What part of the story could be eliminated--especially the mistakes that were made or wrong things that were done--and still have the dragon turn into a prince?' It usually turned out that there was nothing that could be eliminated--that all the things that happened--the hex that the wicked stepmother put on the girl, or the fact that the girl overstayed her leave--all those things had to happen for the dragon to become the prince. When they realized that, a great thing happened to them. They understood something very important.

"All of the work I did was based on the idea that each fairy tale was a person's psyche. So I did groups like that in the early '60's with very few takers, I might say, except my own small group of students. Those groups were fun to do, and I still get requests to do them, but the reason that I stopped was that I discovered that people could spontaneously produce out of themselves materials which had all the power--and more--of any spiritual texts. I had that idea even before I studied Jung. I had just been discharged

from the Army when I wrote in my journal, 'Suppose the Nazis had burned all of the Bibles in the world. What would happen?' And the answer was, 'Well, we'd just have to make new ones from the same place that the old ones were made.'"

In 1966, Dr. Progoff founded Dialogue House Associates to carry on the group work he started. An important part of the groups is the intensive journal. "For many years, I've advised my patients to keep journals in which they record dreams and other experiences. When I did the myth-making groups, I asked people to keep journals, too, but there was a tendency for people to go around and around in circles in using the journals. Simply keeping a record of their experiences didn't seem to bring about personal growth and change. In some cases, it even deepened the rut they moved in. So I felt that I needed a tool that was more specific than the unstructured journals. I wanted something that would help people break out of the ruts they were in, and build a momentum that would use the process of growth that's trying to happen in a person. So after a great deal of experimentation, I developed the Intensive Journal. Each person who attends a Dialogue House workshop is given a copy of the Journal which is a loose-leaf notebook whose pages are divided into sections."

Progoff's groups are not encounter groups. "The goal of the sessions," he says, "is by no means to build an esprit de corps among the group nor to cultivate good fellowship, nor even good 'interpersonal' relations. It is not infrequent that lasting friendships do emerge from them, but the group workshops are not a social meeting place. They are, rather, an opportunity for persons to meet others in the 'deep place' of the psyche where they can enlarge the vistas of their experiences."

"You see," he says, "what we do is based on the idea that within each person is a seed within the growth process in which growth takes place as a part of nature. In other words, the growth of the person is not something he creates; it's something that happens because of a process within him that's inherent in the cosmos. It moves through the human being, as well as through the universe, as a part of nature. We speak of the depths in the seed as transpersonal; the experiences of those depths connect us to one another. Therefore, it's important to have a way of having experiences that would make it possible for people to connect with one another at a level that is deeper than the interpersonal."

"In our groups we use the metaphor of the well. Each person in the group is like a well, and in the course of our work, each person goes down in his well. There's no point in going down somebody else's well. And nobody gives him advice as to how to go down his well, but he works with the various

procedures that we have, with this thought in mind: When he has reached deep enough down his well, he will come to an underground stream that is the source of all the wells. The group is a communion of persons whose attention and awareness are similarly tuned. By being together in a group, an atmosphere is built. And people have said to me that we get the kind of atmosphere that they would like to have in their churches--the reverence and the spontaneous spiritual feelings. And a quality of love and unity occurs which is like buoyant water. It holds people and supports them so they can have whatever experiences they have to have, whether it's tears, or suffering, or joy, or whatever. And they know they've been carried by a love that really is trans-personal."

Several types of workshops are offered, some attended by as many as 200 people. Intensive Journal Workshops are held on weekends in country settings (11:30 a.m. Saturday to 5:30 p.m. Sunday) or on two consecutive evenings in the middle of the week in the city (5:30 p.m. to 11 p.m. each evening). Quiet Journal Workshops are longer and are open to people who have participated in at least one Intensive Journal Workshop. Extended Workshops last for five days or more.

The Intensive Journal Workshops begins with an orientation talk. Each person is to become quiet and centered. Then all close their eyes and do "twilight" imagery as a group. In twilight imagery, the individual permits himself to observe and describe the flow of imagery.

"When we let the imagery come without attempting to direct it, what we find is a remarkable correspondence between the imagery and the period in a sense that's not merely descriptive of the present period, but that represents a movement, a sense of on-going transition of our life. The person who feels he's stopped or boxed in or can't move will be immediately brought into touch with some sort of movement."

"Part of the etiquette of the group is that it's good manners to write at any time, because the primary focus is inward, and whatever is said outward is said so that one can express and hear what it said, not necessarily to communicate. And the way we respond in the group when a person speaks is not to diagnose, criticize, or analyze them, because that would be getting into their well. What we try to do is to respond to the other person in a way that will help them move deeper into himself."

Other parts of the Intensive Journal are concerned with Works, e.g., a career, or perhaps simply unemployment, or a book someone is writing; Dialogue with Persons, e.g., one's mother, a girl-friend, or a girl one would like to

meet but hasn't yet met; Dialogue with Events; and Dialogue with the Body. A "Depth section" has to do with dreams and their extension and enlargement. When some people hear about our work with dreams and the Dialogue with Persons, they think that my work is very much like Fritz Perls' Gestalt Therapy, and Dialogue House programs are in many ways opposite. The Gestaltist's use of the empty chair, for example, has a lot more roots in psychoanalysis than Fritz ever wanted to admit.

What is the Dialogue with Works like? Here we take the attitude that, although the works that we do begin with us, once a work has begun, it becomes like a person in that it too has a seed which is its own nature. We can force the work to come out the way we want it to, in which case it becomes like the novel or the poem which seems to be manipulated and forced into a mold. Or, we can let ourselves listen to the work, let it speak to us and tell us what it wants to be.

"Our training program is open to people who have some sort of professional credentials, but that's a flexible prerequisite. However, I don't think that a Ph.D. in clinical psychology necessarily qualifies anyone to be a spiritual guide. On the other hand, we do want to be sure that we have people who have a temperament that is attuned to this way of working. And we want to know that they are people who have a sense of responsibility, and are not just out for the kind of fun and games that happen in encounter groups. What we're dealing with in Dialogue House workshops is the immense power in the transpersonal depth of the psyche, and if that's abused the results can be very bad."

"It's possible to use these methods at more superficial levels, and some people are using them that way in college counseling and with people on probation. Ministers are using them within the context of their religious denominations."

Finally, Dr. Progoff points out that his methods are not like guided imagery. "I don't guide the imagery," he said, "because I want all of the material to come out of the person's own life and nothing else. I feel that if someone has to induce imagery or give it a pattern, it must be because he does not trust the psyche enough and he wants to make sure that each person goes through all of the 'correct' stages. But if you want to be sure that the experience is both deep and authentically your own, you must trust your psyche enough to let it produce its own imagery."*

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*This material was excerpted from: Portfolio X, The Group Leader's Workshop in Explorations Institute. New York: The Dialogue House Associates, Inc., 1971.

APPENDIX C

Organismic Psychology

"Where It All Began"

The principal features of organismic theory may be summarized as follows: (1) Organismic theory emphasizes the unity, integration, consistency and coherence of the normal personality. Organization is the natural state of the organism; disorganization is pathological and is usually brought about by the impact of an oppressive or threatening environment, or, to a lesser degree, by intra-organic anomalies; (2) Organismic theory starts with the organism as an organized system and proceeds to analyze it by differentiating the whole into its constituent members. A member is never abstracted from the whole to which it belongs and studied as an isolated entity; it is always considered to have membership character in the total organism. Organismic theorists believe that it is impossible to understand the whole by directly studying isolated parts and segments because the whole functions according to laws that cannot be found in the parts. The atomistic viewpoint is felt to be particularly cumbersome because after the organism has been reduced to its elements, it is then necessary to postulate an "organizer" which integrates the elements into an organized whole. Organismic theory does not need an organizer because organization is built into the system from the beginning, and the integrity of the organism is not permitted to be lost or destroyed by analysis; (3) Organismic theory assumed that the individual is motivated by one sovereign drive rather than by a plurality of drives. The name given by organismic psychologists for this "sovereign" drive is: "self-actualization," or self-realization. The two terms are used interchangeably. "Self-actualization" means that man strives continuously to realize his inherent potentialities by whatever avenues are open to him. This singleness of purpose gives direction and unity to one's life; (4) There is nothing inherently "bad" in the organism; it is made "bad" by an inadequate environment. On this point, organismic theory has much in common with the views of the French philosopher, Jean-Jacques Rousseau, who believed that natural man is good, but that he can be, and often is, perverted by an environment which denies to man the opportunity to act and to develop in accordance with his nature; (5) Organismic theory often makes use of the principle of Gestalt psychology but it feels that the preoccupations of the Gestaltists with isolated

functions of the organism, such as perception and learning, provide too narrow a base for understanding the total organism. Organismic theory has broadened the base by including within its scope everything that the organism is and does; (6) Organismic theory feels that there is more to be learned from a comprehensive study of one person than from an extensive study from many individuals. For this reason, organismic theory has tended to be more popular with clinical psychologists who are concerned with the total person than it has been with experimental psychologists who are primarily interested in separate processes or functions.

The Structure of the Organism

The organism consists of differentiated members which are articulated together; these members do not become detached and isolated from one another except under abnormal or artificial conditions, for example, strong anxiety. The primary organization or organismic functioning is that of figure and ground. A figure is any process that emerges and stands out against a background. In terms of perception, it is that which occupies the center of attentive awareness. When, for example, a person is looking at an object in a room, the perception of the object becomes a figure against the background of the rest of the room. In terms of action, the figure is the principal, on-going activity of the organism. When one is reading a book, the reading is the figure which stands out from such other activities as chewing one's pencil, hearing the rumble of others' voices in the next room, and so on. A figure has a definite boundary, or contour, which encloses it and separates it from the surroundings. The background is continuous; it not only surrounds the figure, but extends behind it. It is like a carpet on which an object has been placed or the sky against which an airplane is seen. A member part of the organism may stand out as figure against the background of the whole organism and still retain its membership in the structure of the whole organism. That which causes a figure to emerge from the background of the total organism is determined by the task which the nature of the organism at the time requires. Thus, when a hungry organism is confronted with the task of getting food, any process which will aid in performing the task becomes elevated as a figure. It may be a memory of where food has been found in the past, a perception of food objects in the environment, or an act that will produce food. However, if the organism should change, e.g., when a hungry person becomes frightened, a new process will emerge as figure which is appropriate to the task of dealing with the fear. New figures emerge as the tasks of the organism change.

The organismic psychologist distinguishes between natural figures which are functionally embedded in a background consisting of the totality of the organism and unnatural figures which have become isolated from the total organism. These unnatural figures are produced by traumatic events and by repetitive drill under conditions that are meaningless to the person. Organismic psychologists believe that many psychological experiments which are designed to study isolated stimulus-response connections bear little or no relation to the natural behavior of the laws by which the organism functions.

A "natural" figure, according to the organismic psychologist, is one if it represents a preference on the part of the person, and if the behavior which is called forth is orderly, flexible, and appropriate to the situation. It is an "unnatural" figure if it represents a task that is imposed upon the person, and if the resulting behavior is rigid and mechanical. A person in a deep, hypnotic, trance who performs various actions at the suggestion of the hypnotist often behaves unnaturally because behavior is cut off by the dissociated state of hypnosis from his normal personality. They do not represent his preferences but those of the hypnotist, and they are often completely inappropriate to the situation. The subject is an automaton rather than a person. A young child who has been taught the words of a song, and sings them without knowing what he is singing exemplifies the kind of automatic behavior that the organismic psychologist classifies as being an unnatural figure.

Although the organismic psychologist emphasizes the plastic nature of natural processes as against the rigid character of unnatural processes, he recognizes that those activities that are preferred may remain fairly constant throughout life without losing their intimate relationship to the whole organism. Traits and habits do not necessarily become precipitated out and lose touch with the total matrix in which they are embedded. In fact, the organismic psychologist attributes many constancies to the organism, such as sensory thresholds, emotional factors, and the like. These constants are inborn and operate as selective agents for behavior. However, the constants are also shaped and molded by experience and training to a certain extent so that their concrete manifestations always bear the imprint of the culture in which the person has been raised.

Although the organismic psychologist does not have much to say about the structure of the organism aside from differentiating between figure and ground, he does point out that there are three different kinds of behavior. These are the performances which are voluntary; attitudes which are feelings, moods, and other bodily functions, and processes, that can be experienced only indirectly.

Another structural distinction that the organismic psychologist makes great use of is that between concrete and abstract behavior. Concrete behavior consists of reacting to a stimulus in fairly automatic or direct manner while abstract behavior consists of action upon the stimulus by the organism. In concrete behavior, one perceives the stimulus configuration and reacts to it as it appears at the moment, whereas, in abstract behavior, the person thinks about the stimulus pattern, what it means, its relationships to other configurations, how it can be used, and what its conceptual properties are. The difference between concrete and abstract behavior is the difference between a direct action to a stimulus and reacting to it after thinking about the stimulus. These two kinds of behavior depend upon contrasting attitudes toward the world.*

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*K. Goldstein. The Organism. New York: American Book, 1939.