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Humanistic Psychology: A Clinical Manifesto is destined to impact not only the face of humanistic psychology, but the field of psychotherapy in general. David N. Elkins, a long time leading voice in humanistic psychology, presents a compelling case about what is

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wrong with contemporary psychotherapy and how, through a re-envisioned humanistic psychology, it needs to change.

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Humanistic psychology is a psychological perspective which rose to prominence in the mid-20th century, drawing on the work of early pioneers like Carl Rogers and the philosophies of existentialism and phenomenology. It adopts a holistic approach to human existence through investigations of meaning, values, freedom, tragedy, personal responsibility, human potential, spirituality, and self-actualization.

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Humanistic psychology, a movement in psychology supporting the belief that humans, as individuals, are unique beings and should be recognized and treated as such by psychologists and psychiatrists. The movement grew in opposition to the two mainstream 20th-century trends in psychology, behaviourism and psychoanalysis. Humanistic principles attained application during the “human potential” movement, which became popular in the United States during the 1960s.

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The humanistic psychology perspective is summarized
by five core principles or postulates of humanistic
psychology first articulated in an article written by
James Bugental in 1964 and adapted by Tom Greening,
psychologist and long-time editor of the Journal of
Humanistic Psychology. The five basic principles of
humanistic psychology are:

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Elkins, a long-time leading voice in humanistic psychology, presents a compelling case about what is wrong with contemporary psychotherapy and how, through a re-envisioned humanistic psychology, it needs to change.

The Second Edition of the cutting edge work, *The Handbook of Humanistic Psychology*, by Kirk J. Schneider, J. Fraser Pierson and James F. T. Bugental, represents the very latest scholarship in the field of humanistic psychology and psychotherapy. Set against trends inclined toward psychological standardization and medicalization, the handbook offers a rich tapestry of reflection by the leading person-centered scholars of our time. Their range in topics is far-reaching—from the historical, theoretical and methodological, to the spiritual, psychotherapeutic and multicultural. The new edition of this widely adopted and highly praised work has been thoroughly updated in accordance with the most current knowledge, and includes thirteen new chapters and sections, as well as contributions from twenty-three additional authors to extend the humanistic legacy to the emerging generation of students, scholars, and practitioners.

In this book is realized a brief presentation of the main orientations and features of the Humanistic Theory and Method in the major socio-human sciences, domains and practices. As construction, structure and content this book cumulates, incorporates, synthesizes and develops in a new, original and unitary work a number of the author ' s previous works consecrated to the humanistic approach and method in some socio-human sciences and practices, especially in Psychology and

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Psychology, Sociology, Social Work, Education and Management, published up to the end of 2012, both in print and electronic format. In the process of realization of this works, including of this book, was taken into consideration and was consulted the universal "social" and "therapeutic" literature of humanistic orientation, with the two main directions – existential/positive and spiritual/ontological/humanitarian, or the one that describes it or refers to it. Essentially, the Existential/Positive Orientations represent and approach, in theory or practice (therapy, education, social work etc.), the Person and Personality through traits (objectives) like high level of personal and social autonomy, free will and high capacity/ ability for self-determination, high level of personal development, high resilience, high capacity to control the emotions, high degree of awareness, self-knowledge, high self-esteem, high level of interpersonal development, adaptability, mature personality, activism and initiative, assertiveness, etc., while the Socio-Human (Micro-)Community is represented through features such as high autonomy, strong organizational culture, high socio-human functionality, high cohesion, unity, solidity, adaptability, resilience, resistance to crisis and challenges, good management, etc. The Ontological/Spiritual Approaches/Theories promote core concepts (and objectives of the intervention) such as spiritual-humane personality and humane/good community, spiritual-humane development of the person and humane-cultural development of the community. These paradigms highlight and promote Personality traits and qualities such as spirituality, virtue, humanness, altruism, empathy, love, faith, etc. Regarding the theoretical representation of the

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Community these approaches/theories highlight ideas and features as people-centered community, the dominance of the inter-personal relationships of attachment, love, respect, the dominance of the practices and customs of mutual helps, social/group/community solidarity, harmony, unity, inter-personal congruency, socio-human, inter-personal, community functionality, socio-human, moral and cultural integration/ cohesion. *** Regarding the destination of this paper, its design, content and bibliography are made in such a way to be useful both to the academic community, to students and teachers, and also to the professional community, to psychotherapists, educators, managers, social workers, artists, etc.

In ancient China, a revered Taoist sage named Zhuangzi told many parables. In *Existential Psychology and the Way of the Tao*, a selection of these parables will be featured. Following each parable, an eminent existential psychologist will share a personal and scholarly reflection on the meaning and relevance of the parable for psychotherapy and contemporary life. The major tenets of Zhuangzi's philosophy are featured. Taoist concepts of emptiness, stillness, Wu Wei (i.e. intentional non-intentionality), epistemology, dreams and the nature of reality, character building in the midst of pain, meaning and the centrality of relationships, authenticity, self-care, the freedom that can come from one's willingness to confront death, spiritual freedom, and gradations of therapeutic care are topics highlighted in this book.

Existential Psychology East-West is a collection of

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chapters exploring existential psychology in a cross-cultural context. The original version was published in preparation for the First International Conference on Existential Psychology held in Nanjing, China in 2010. This revised and expanded edition includes several updated chapters as well as four new chapters. The book consists of three sections. The first section provides an introduction to existential-humanistic psychotherapy along with a case illustration. Section two contains 13 chapters from Eastern and Western scholars exploring the theory of existential psychology. The third section contains 10 chapters building from Rollo May's work on myth. Each chapter explores the existential themes of a myth embedded within a particular cultural context. The book concludes with an Annotated Bibliography of important works in existential psychology. Existential Psychology East-West is an important contribution to the field with many influential Eastern and Western scholars including Kirk Schneider, Xuefu Wang, Ilene Serlin, Mark Yang, Ed Mendelowitz, Heyong Shen, Erik Craig, Myrtle Heery, Alan G. Vaughan, Louis Hoffman, and Nathaniel Granger, Jr.

This book represents a new stage in the author's project to contribute at the development of the humanistic social work theory and methodology, with special attention paid to the professional/ practitioner (social worker, caregiver, psychologist, etc.), to his psychological-spiritual and humane qualities and conducts in practice. * In the PART I is presented THE HUMANISTIC SOCIAL WORK PROJECT – the author's initiative, started in 2009, with the assumed aim to enhance the effective presence of the humanistic

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values, theories and practices in contemporary social work, a theoretical, axiological and methodological framework, a heuristic laboratory, a philosophical, scientific and professional forum wherein it can be set, what could be called, the theory, axiology and methodology of the Humanistic Social Work. * PART II, HUMANE AND SPIRITUAL QUALITIES OF THE PROFESSIONAL IN HUMANISTIC SOCIAL WORK is the basic body of the paper, and is composed predominantly of three chapters. The Chapter 1, Humanistic Social Work - The Third Way in Social Work Theory and Practice, is devoted to present, theoretically, the concept, doctrine and specific of humanistic social work, with emphasis on its main sources, values, theories, practices and methods, to circumscribe, philosophically and doctrinally, Humanistic Social Work as the third way, alongside Traditional/ Conventional Social Work and Radical/ Critical Social Work, in the contemporary social work practice and theory, with the assumed claim to imposing even as dominant in the future. The Chapter 2, Humane Personality and Soul – Personal-Psychological Sources of the Professional 's Humane and Spiritual Qualities, shows what might be called, in the author 's view, the personal-psychological sources of the professional 's humane and spiritual qualities in humanistic social work practice, mainly the soul (as the main component of the psychological-ontological sphere of the humane personality), with the sub-spheres: affective (social) soul, spiritual soul (mystical, playful, aesthetic, moral, intellectual) and humane soul. It is not negligible nor the role of the axiological-moral/prosocial sphere, or of the motivational-energetical sphere. In the Chapter 3, Humane and Spiritual Qualities of The

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Professional in Humanistic Social Work Practice

effectively is reached the content of the topic proposed by the book's main title, approaching so the theme regarding the humane and spiritual qualities of the professional starting from the category of "humane personality of the professional", and insisting on the necessity to define it in connection with the spiritual-humanistic mode/ way of representation and approach of the customer. * The PART III of the book, IDEAS, FRAGMENTS, ELEMENTS OF SOME NEW TEXTS (in working) IN THE HUMANISTIC SOCIAL WORK PROJECT, includes three works, in preparation, to whom is working to appear, in the near future, within the project, respectively "Humanistic Social Work: The Third Way in Social Work Theory and Practice", "Humanistic Social Work Practice" and "Humanistic Social Work: Humane Personality and Humane Relationships – Basic Resources of Practice". * The paper ends with some CONCLUSIVE CONSIDERATIONS, where it is inferred the key conclusion that, operating into the sphere of human relations, the main purpose of the professional's activity, with his humane and spiritual qualities, is that to transform them in HUMANE relationships. To this end, his qualities represents essential personal-professional resources that can facilitate the change, that can humanize the troubled social relationships, the dehumanized, dysfunctional microcommunity, This new environment will impose,

This exciting volume brings together leading figures across existential psychology in a clear-sighted guide to its current practice and therapeutic possibilities. Its accessible yet scholarly presentation dispels common

myths about existential psychotherapy while demonstrating core methods and innovative techniques as compatible with the range of clinicians' theoretical orientations and practical approaches. Chapters review the evidence for its therapeutic value, and provide updates on education, training, and research efforts in the field, both in the US and abroad. Throughout, existential psychotherapy emerges as a vital, flexible, and empirically sound modality in keeping with the current—and future—promotion of psychological well-being. Highlights of the coverage include: Emotion, relationship, and meaning as core existential practice: evidence-based foundations. · Meaning-centered psychotherapy: a Socratic clinical practice. Experience processing as an aspect of existential psychotherapy: life enhancement methodology. Structural Existential Analysis (SEA): a phenomenological method for therapeutic work. Experiencing change: an existential perspective. Creating the World Congress for existential therapy. Clarifying and Furthering Existential Psychotherapy will spark discussion and debate among students, therapists, researchers, and practitioners in existential psychology, existential psychotherapy, and allied fields as well as the interested public. It makes a suitable text for graduate courses in existential therapy, psychological theories, and related subjects.

Let David Elkins, psychologist and former minister, show you how to find authentic, soul-nurturing spirituality outside church or temple walls. Discover your personal path to the sacred and explore new ways to bring nonreligious spirituality into your life.

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In *Philosophical Issues in Counseling and Psychotherapy*, James Hansen proposes resolutions to four fundamental philosophical questions about knowing, effectiveness, and truth. Presented within the context of the author's struggle to reconcile these philosophical questions with his understanding of patient care, Hansen gives unity and meaning to diverse and seemingly contradictory counseling models.

Meaning Systems and Mental Health Culture: Critical Perspectives on Contemporary Counseling and Psychotherapy examines the intersection of meaning systems, mental health culture, and counseling and psychotherapy. By viewing mental health care through the lenses of culture and history, James T. Hansen argues that a defining element of mental health culture, throughout various eras, is the relative value placed on meaning systems. Contemporary mental health care, with its idealization of symptom-based diagnostics, biological reductionism, and the medical model, severely devalues meaning systems. This devaluation has led modern counselors and psychotherapists to largely abandon the factors that should be central to their work. *Meaning Systems and Mental Health Culture* weaves together empirical, historical, cultural, and philosophical perspectives to raise awareness of the need for counseling and psychotherapy to revalue meaning systems, even while operating within a culture that disregards them.

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