

summary

My aim is to show in this paper why the Humanistic Psychodrama aware called humanistic. It is the philosophy of existence suggests that explores the individual existence , and fits in with the school of humanistic psychology .

After outlining the historical development of these psychological main direction I will reference the most important philosophers of existence with its central idea and make known thereafter with the psychologist , who represent a humanistic approach . In this I refer to the standard work for Humanistic Psychology by Helmut Quitmann , which for more than three decades with the common history of ideas and philosophical backgrounds and the representatives (the protagonist) has of Humanistic Psychology . Quitmann it comes to taking stock of the resultant in the U.S. Humanistic Psychology . I remain aware of close to Quitmanns text that has now become a classic for students and practitioners , as I follow the logical structure and the structure of quotations , paraphrases and supplements in my remarks . The disclosure of quotations of readability, is omitted due to the close proximity to Quitmanns book. It should be especially on the pages 64 - 250 referenced the 3rd revised and expanded edition (Quitmann , H.: Humanistic Psychology Psychology, Philosophy, Organizational Development 3rd Edition, Hogrefe -Verlag 1996. .) . Quitmanns book made at the beginning of the 80s the basis for a lecture on Psychotherapeutic Institute Bergerhausen in Duisburg at the opening of a new training center , which now finds its transcript by the integration of the Humanist psychodrama is emphasized in Humanistic Psychology .

At the end of the article I put key statements of Humanistic Psychology Humanistic Psychodrama in the relationship.

Influenced by the spirit of the economic reform of the "New Deal" , the upcoming European ideas of existentialism and phenomenology , built in the fifties and sixties in the U.S. Humanistic Psychology as so-called " third force " in addition to psychoanalysis and behaviorism . The psychologists involved , many of which had to emigrate from Germany during the time of fascism , 1962 join together in the " American Association of Humanistic Psychology " (AAHP) . BUGENTAL speaks in his 1961 essay " The Third Force in Psychology " of humanistic psychology as a counterweight to the current threat to humanity , and compares them in optimistic -pragmatic way with the once revolutionary science.

In the " Basic postulate and Orientations of Humanistic Psychology " formulated BUGENTAL 1964, the axioms of Humanistic Psychology :

- 1 Man as man is more than the sum of its parts .
- 2 The human Exist takes place in human contexts.
- 3 Man lives consciously .
- 4 Man can choose and make decisions.
- 5 Man lives purposefully.

Worked out is an image of man that understands the people against reductionist closure from a holistic perspective. The importance of others and their own individuality with their limits and potentials in focus . The ability and opportunity to learn , to change one's own behavior and the self- respect conscious , self- determined decision and choose to live freely and to take responsibility for themselves and others , self-discovery and realization as an intrinsic growth human need are basic statements of Humanistic Psychology .

Under the heading "Orientation of Humanistic Psychology " BUGENTAL describes the epistemological Location: The Humanistic psychology is phenomenologically oriented, they endeavor to research into the human being as a whole , they will capture the essence of things. It recognizes the relativity of human knowledge and encourages you to use the possibilities of imagination and creativity. Man is at the center of humanistic psychology . Psychological methods are subordinate to the meaning and importance of issues , the human experience is more important than statistical methods and test procedures.

Historical embedding of Humanistic Psychology

When in 1933 the Roosevelt presidency took over , one in four Americans was unemployed. ROOSEVELT

began the great economic reform of the " New Deal ", which should be accompanied by a long-term democratization of the society in which it was to strengthen the individual benefit of the community . In this cultural- humanistic innovation also emigrated Europeans were able to contribute their experiences. Thus came in the field of philosophy to an interest in the new philosophy of existence that was imported by European scientists .

In 1968, the increasing recognition of Humanistic Psychology by the experts expresses that MASLOW is elected president of the "American Psychological Association " .

In 1970 the first international symposium on " Phenomenological Psychology: Implications of Phenomenology for Theory and Research " will be held .

In 1971, within the APA established a section for Human tables psychology , which means their recognition at formal and official association level .

As the birth of Humanistic Psychology , the years must be considered 1961/62 . As Carl Rogers said that the time was ripe for a humanistic orientation , not only in psychology, but also society in general. John F. KENNEDY had become President, a youth movement that einklagte their rights of freedom began to develop. In the groups that have worked to implement the social humanist ideals , the spirit of the age , the representatives of humanistic psychology were obliged reflected .

Philosophical Hinder reason

At the heart of existentialism exploration of individual existence is as typically human way of being. Existentialism takes a break with the entire philosophical tradition , wants to start over. Not so much what is common to all human individuals , is the focus of interest of existential philosophy , but the individual in its uniqueness , uniqueness and incomparability . The individual is not just a common man, but even it be as an individual. The focus of philosophical discussion are individual , existential themes such as human Anxiety, loneliness , death, but also freedom, responsibility , encounter, love. The increasing focus on the individual can as a tendency of all philosophers of the 19th Century to be seen and will most likely already evident in Arthur Schopenhauer (1788-1860) and in particular in his ethics of compassion. Pronounced there is the understanding of man as an individual then especially in Ludwig Feuerbach (1804-1872) , the fundamentally emanates as sensually 's biological nature of man, the ego, as it feels itself . So the thinking is for FEUERBACH always seeing, hearing or feeling- thinking , and it is the individual himself due to his body and his self-esteem . FEUERBACH also emphasizes the necessary connection of the individual to other individuals. He understands the human being as sensual and corporeal world exemplary individual, which is necessary in relation to other people, other individuals. One could say FEUERBACH of existential philosophy has prepared the web . The main agent of existentialism Soren Kierkegaard are (1813-1855) , Martin Heidegger (1889-1976) , Martin Buber (1878-1965) , Karl Jaspers (1883-1969) and Jean -Paul Sartre (1905-1980) .

Your scientific method is phenomenology , Edmund Husserl, as of (1859-1938) in the continuation of the thoughts BRETANOs Franz (1838-1917) was developed . In its center the " essences " stands as the inner spiritual process by which a person learns the essence of things directly or indirectly, by its perception. Husserl is not about knowledge in the strict sense, but intuition , spiritual vision .

Husserl is the being of the world in principle in question. It calls for the " eidetic reduction " , turning off the belief in the being of the world , and the associated assumptions . What remains back after this " exclusion " is the " phenomenon " that awareness even Vermeinen . HUSSERL phenomenology is therefore " descriptive psychology," a return " to the things themselves " . The man is again part of the world emerges from its assigned status of the sciences of causally determined object.

The importance HUSSERL for psychology can be seen in overcoming the dualism between subject and object, man and the world .

The beginning takes to be described development of existentialism with the Danish philosopher Kierkegaard .

Soeren Kierkegaard (1813-1855)

Kierkegaard's outer life was marked by grief and misfortune. Almost his entire family , Kierkegaard was the

youngest of seven children , died during his lifetime. The father was convinced that to him and his family a curse rested because he was a small boy in his despair about hunger and cold Went Up a Hill and cursed God . The fate of Kierkegaard was very influenced by his father, the family climate and thus especially the childhood of his son Soeren certain in his melancholy. This was a delicate and very sensitive child that is actually his life was ailing . In school the teachers liked him for his intelligence and his unwavering sense of duty , but he remained isolated among the children.

Kierkegaard felt according to his own life course to special. This special he saw in the analysis and investigation of its own existence , where he left the conventional subject-object schema by just conceived the subjectivity of his method as a criterion of truth . The researcher must be affected in order to understand the process of his research as truth. Kierkegaard wants to establish the truth of knowledge on the veracity of the existence. A scientist could find some truths without having to be an essential human need itself . But where it related to existential truth, it all depended on the materiality of the person.

Much of Kierkegaard's " self-awareness " was the realization that its existence was characterized by extreme experiences of Am- abyss - standing, through death, dismemberment and anxiety. He realized that this was not only his personal fate , but a " basic situation of man " , the man is the fear and despair unumgebar delivered , even if he is not aware of its own .

Kierkegaard made the fear linearly dependent on the growth of consciousness. Man of his own fear not kick over , he will never be able to find an answer to a fundamental question of who he is . The way to freedom and self-realization led in Kierkegaard a self- own - the - fear - places. Fear he describes as a deep existential sense . In it, Kierkegaard found the key to the explanation of the boring and uneventful life of his fellow men , who are terrified of having to think and act themselves, their potential to evolve independently , to offend , to open your mouth and at worst to be isolated. Man forgets his innate him freedom in social conformity. The individual is confronted in his freedom , responsibility and openness with their own depths and refractions , with fear as the feelers of freedom and despair as the failure of freedom.

The goal of human life is for Kierkegaard is to be a real and existent self . This ethical median Kierkegaard describes a psychological concept of health . True selfhood but be tedious to achieve , as there is no collective road to this amount . Each individual must ultimately find its own way .

Kierkegaard has , inter alia, also socio-psychological aspects in his discussion about taciturnity , In -itself be encapsulated and from taking place dissociations of body, soul and spirit worked out. Psychopathological disorders he describes as a disturbed relationship to self, to others and to eternity. Freedom , however, was a perpetual becoming - and - be - expand . Rich and human is the self by the unredeemed selfhood is inserted into a dialogic existence through continuous relationship recording.

A person who does not care about his self , like looking for Kierkegaard a homeowner who wants to live only in the basement and spurned the stay in the freestanding floor. Man must find a mode between possibility and necessity in his life. He does everything possible to breathe and to flourish. In his opinion, the personality is a synthesis of possibility and necessity . Here is a center must be found again and again , a dialectical discharging the voltage between the two poles within which oscillates human life . The first step to wisdom is that you accept yourself and built far from there .

Kierkegaard's thinking develops in Copenhagen of the 30s of the 19th Century. The city is rich , the trade flourishes , the citizens are full and satisfied . It is the era of Biedermeier. The word in the Danish capital has the Protestant state church that controls all areas of the public with the inexorability of religious zealots . No one can do what he wants , but Kierkegaard involved the people on the street in Socratic conversations and acts like a thorn against the social norms. Kierkegaard himself hardly schertt by conventions , is shrill and expensively dressed and brings the frugal and virtuous Copenhagen often embarrassed . His first book, "either - or" pushes like a battering ram in the Copenhagen town world with the main thesis that not religion over the life orientation of the people decides but he has free choice time and time again the ability to determine his life . Throughout his life remains Kierkegaard socially isolated because of its provocative writings , theories and statements.

In Kierkegaard's " Philosophical Fragments , or a morsel Philosophy " (1844) and " Concluding unscientific postscript to philosophical fragments " (1846) emerged as a source of inspiration for the later existentialism already a large part of the spectrum of existential philosophical vocabulary on : human life descriptive as intellectual exist as a temporal extension of the birth to death , in which choice , action, decision , selfhood and self-becoming , interiority and subjectivity are .

Martin Buber (1878-1965)

Martin Buber was born in 1878 in Vienna into a wealthy family . Since his parents separated , he lived from the age of three with his grandparents in the Galician Lemberg (now Lviv , Ukraine). At 14 he moved to his father, who remarried , now also lived in Lviv. Buber studied in Vienna , Leipzig, Zurich and Berlin and attended events in philosophy , German literature , art history, psychology and psychiatry . He received his doctorate in philosophy and art history with a dissertation > Contributions to the History of Individuationsproblems < on German mysticism within Nicholas of Cusa (1401-1464) and Jakob Boehme (1575-1624) .

Martin Buber's work as a philosopher of religion and a leading representative of Central European Jewry makes the attempt clearly to combine politics and philosophy together. So it was between 1933 and 1938 an important personality in regard to the then still living in Germany Jews. In the period before the establishment of Israel , when he was already emigrated in 1938 , he worked to live together jointly for a state in which Jews and Arabs. That earned him a lot of opposition and hostility. Throughout his life sat down Buber for the Zionist movement and was a mediator between the threatened traditional Jewish world in the east and the Western scientific and Enlightenment modernity.

For Buber, there is a double behavior of the outside world over : the orientation and the realization . In the orientation we will arrange the things they put in relationship with others, classify and categorize them in order to speak of them in layman's possible sets can , as we do in the experience and science. In the implementation, we bring forth the creative reality , create the essential form of existence as unique and unrepeatable .

In his main work "Me and You " (1923) Buber describes that the ego does not exist in itself, but that it is expressed in the " I-It relationship " or the " I-Thou " relationship .

" The I-It relation is the normal, everyday man's relationship to the things that surround him to the world, which consists of these things. Humans can also his fellow man as a look at it and deal with. " (Störig , p 601) In the " I-It " is the range of human experience in focus . He offers peace, structure and safety. In the I-Thou relationship we enter the people and things as a "whole " opposite . " In it the man signs with his innermost and whole being . " (Störig , p 601) Real encounter with the world only happens in the " I-Thou " relationship .

Now what Buber calls is that the man of the polarity and voltage turns out, an " uninhibited doer ", the Hourly venture of creative transgression of proportion to the relationship of the " I-It " to the " I-Thou " takes upon himself . Out of our own being, which can only say: " So I am," the person says is : "I am." Individuals reverses to humanity if he is the unity of man and the environment arises in their polarity and understand by participating in the realizing world itself . The respective person does not exist as a pure person or an individual, but he lives as " zwiefältiges I in the voltage of the two poles of the Menschiums " . It should therefore not let the world realize behind, but give the realization in all its danger and insecurity for a moment the priority.

For Buber, the duality is the fundamental nature of the world , life and death, spirit and matter , good and evil , implementation and orientation belong to each other . Man is asked to confront with these polarities and to live the associated stresses.

In admitting to the polarity of humanity , the polarity of the world, man in the present decision for the creative , holistic person-to - person relationship is .

Even Kierkegaard sought by its cultural critical writings on a creative change of social relations by solicits his readers to live the adventure of self-knowledge and in the face of precipices own a real individual self , and thus become essential. Where Kierkegaard goes according to his biography on the individual, of self-knowledge, Buber goes according to its shaped by social commitment Biography of " true community " from which presupposes the risk , the danger and the risk of realization of border crossings .

Buber calls on the real and potential human life under a principle of dialogue that is meant in the sense of a " mess - Zuwendens " within the meaning of compassion and tolerance. Healing occurs from the encounter , from person to person , from I to you .

Buber's dialogical principle has a lasting effect on the flow of Humanistic Psychology .

Karl Jaspers (1883-1969)

Similar to Kierkegaard also JASPERS childhood of severe suffering is marked . So there

early with him the prevailing mood of loneliness before . Philosophy is for him dealing with the people , and thus in particular also with himself , he studied medicine in order to capture the people as a whole to know the limits of its possibilities . His important work " General Psychopathology " (1913) endeavor to psychology as a design possibilities of the soul . " Instead of showing dogmatically asserted results , it wants to introduce mainly in the problems , questions, methods One does not have psychopathology, but psychopathologically observe psychopathologically ask psychopathologically analyze , learn to think psychopathologically " Jaspers writes in the preface of 1 Edition. Many thoughts of Kierkegaard their way into his work. Man learns in search of himself know his limitations . Finding himself leads the people to " limit situation " of hopelessness .

Man is confronted with illness, death and fear. The chance of borderline situations is that the person does not avoid them , but take the liberty of yes and no - agent. When we face the critical situations with open eyes , we can penetrate even to us, lose ourselves or win . The person also has the option of free choice , despite the circumstances determined him .

This involves JASPERS the freedom and selfhood as its main feature to the social relation , and "Communication". So he understands history as the responsibility of the decisions and actions of the people on which depends the future. With the idea of " humanity " JASPERS is hoped that freedom for humanity in its history is also true , as for the individual.

Jaspers has contributed significantly to the scientific development of psychiatry .

Karl Jaspers and Martin Heidegger were as young graduates relatively close . They had both released from the prevailing neo-Kantianism and made the concept of existence of the individual in the center of its philosophy. They met had at a meeting in 1920 in Freiburg. This was followed by exchange visits and a lively correspondence , but which always ended with the Second World War .

Martin Heidegger (1889-1976)

Heidegger visited fourteen years old as a good student , the Jesuit College in Konstanz . After he first studied theology , he turned increasingly to philosophy. In 1914 he received his doctorate two years later he received his habilitation . In 1916 he became a student and assistant of Edmund Husserl . He brings to most of his life in the vicinity of the Black Forest , as he his home feels very connected .

The phenomenology HUSSERL initiates a turning point in his thinking. However : In his main work " Being and Time " (1927) , dedicated to Husserl , Heidegger is clear that the " things themselves " are not enough. He wants to penetrate to the " meaning of being " .

Man differs from animals , plants, and things in that he can ask for his " existence " and thus may be in relation to its environment . Man is not only , but the essence of man is a *seinverstehendes* being, which Heidegger calls *Dasein* . The man finds himself as an "in - the - world - Tossed " confronted with the fact of his death. Through the confrontation with the fear of death that man can raise his existence in the "authenticity " of existence, which offers the opportunity of well-being and the realization of recognizing their finitude.

Man has the opportunity to make the fear or flee from it . The task of the decision , however, is given to him by his existence. But since he must decide by its existence on the one hand

and can be decided by the related object of the decision , he meets his "freedom." By namely the fear turns out, the possibility of the decision to take fear , he seizes his freedom , or he flees from her. Man rips through this decision , in this "mood" , from his " inauthenticity " he is himself , and shall take its "authenticity " .

Jean Paul Sartre (1905-1980)

SARTRE was born in Paris in 1905 and his father died a few months after his birth, so that SARTRE grew up under the influence of his grandfather, Charles Schweitzer, an uncle of Albert Schweitzer. By the age of ten years SARTRE had little contact outside of his family, since he was taught by his grandfather and by private tutors at home. He began very early to read and his interest in literature and for writing ran through his whole life. Early SARTRE novels began to write and in 1923 he wrote for a small newspaper .

SARTRE is considered the most influential representatives of French existentialism . He accepts the view of Heidegger's time , which is determined by the future. Our current behavior is determined by a purpose that is in the future . Since this is the purpose of the non-existent at the moment here and now , our being is determined primarily by non-existence. The man is now but the connection between the not-yet - existent and the current action . In creating the connection, man is free . This man must choose . In order to change his present , he must look to the future, therefore, transcend his presence. But if the future is determined by a "draft" that is in the past. The future is the changed past, whose " design " by the choice in the past was determined.

For Sartre , man's situation is characterized by absolute freedom. He is to be condemned to free, he must choose and decide , is not determined by the nature , but man is that which he makes himself . It also follows that man is responsible fully for themselves and for the world. Everyone designed the structure of his personality with in a responsible manner . Despite a more or less determinative epoch-making , social, economic , biological, familial and fateful situation of man takes on all conditions of its existence, position and formed themselves

This select and decide the people , this forms takes place essentially in the face , in the mirror of the other , choosing in the face of the other . However, Sartre develops a social anthropology, which is anything but harmonizing and euphemistically . In his opinion, every human community is largely determined by conflicts. Everyone is in some ways the antagonist of his teammates in the game of life by becoming the object by the other , in view of the other, by the subject . In the dynamics of falsifying overview of establishing relationships between anti-Semites and Jews , between master and servant , between husband and wife. It comes war and destruction, once you have a rigid idea of other people, classes , minorities, peoples or of the opposite sex . Only when I admit to the other options available to the freedom and development , look with a loving glance , may result in a mutual and human interaction. For this , however, the prevailing conditions of socialization stood rather poor.

On the question of whether existentialism is a humanism , Sartre replied that the existentialists reminded the people that there would be no other legislator except him and that man in his abandonment decide about themselves. The existentialists also showed that by not turning back on itself, but always by the search for a destination outside of itself , which this or that liberation , this or that particular achievement was - that this man realize themselves as human beings. "

concluding Summary

All philosophers of existentialism start from a basic voltage state in which man is made , however, he is able to transcend through self-development and -realization . The fundamental polarity in human life Kierkegaard sees in the desire and ambition of man for self-discovery and self-being and the tragedy of the continuous failure, the calls Kierkegaard despair.

Man is a Tossed into the world , as Heidegger puts it . In this world , he encounters the limitations of circumstances , one of which is the most threatening one's own mortality. He is confronted with suffering, meaninglessness , emptiness , sickness and failure, what with him the fundamental mood of anxiety, causes . At the same time it also precisely this chasm acknowledges the freedom he can get involved with the anxiety as part of its existence or not.

The fear leads him to choose and decide what is given to him not only as a possibility , but he needs to do just just before freedom. Man is condemned to be free (SARTRE) . So he can actively take in freedom itself, but may also be passively surrender of one's own determinism .

Man is aligned in its actions on the future. In future death, he is certain. The man transcends in its design , the presence, he sketches out the moment for the future. The value of the past, results from the present forward-looking attempt.

The self of man is not a possession , but must be striven for and achieved in the face of precipices , bends and breaks , which man confronts each individual. There is a possibility that we need to make to reality itself . Man lives as a spirit and freedom in the polarity of the finite and the infinite , the necessity and feasibility and find a nascent self between these poles a proper center needs . He wanders too far into infinity , then it is fantastic, the imagination is to escape from reality , the person loses touch with reality , it becomes a fantastic self. Immerse it too much into the finite , it becomes an abraded pebble to an adapted , in the amount hardly distinguishable person who so gets around the hassle of selfhood can be publicly recognized well , but in his total adjustment itself never really lived . Thus man must find a balance between these two poles .

This positioning Kierkegaard is the identity concepts of EH Erikson (1950), G.H. Mead (1968) , E. Goffman (1970) , L. Krappmann (1972) and Habermas (1976) close . Krappmann speaks of a " balancing identity " . For the healthy identity formation a balance between personal identity is (to be like no other) and social identity (to be like everyone by the individual persons overarching role expectations equivalent) is important. Only a balance between personal and social identity provide for the individual satisfaction here .

In Humanistic Psychodrama the interactionist role theory of Mead, Goffman and Habermas will therapeutic implemented in theory and practice. The identity used herein synonymously for the self- concept , the necessary social identity as an essential part belongs to the self of a person. In addition to the biographical and personal aspect of the social group therapy is consistently represented , making a balancing of the personal and social interests of a functioning self is achieved.

At Martin Buber man stands in the tension of the I-It relationship with other people and the environment and the I-Thou relationship. Individuation means this polarity and voltage to provide and to take the risk of creative transgression of the relationship to relationship always

up. Man does not live as individuals , but as I *zwiefältiges* in the voltage of the two poles of the *Menschentums* .

The man is due to " in-the -world " (Heidegger) a whole with its environment. He is not separated from it , but is only comprehensible as a unit with her. The " in-the -world " allows him to develop his inauthenticity to authenticity . Only in the tension of being separated and the unit of Buber's I-It relationship and the I-Thou relationship , the constant change of this duality can bring its existence to unity with the world the individual.

Central psychological concepts

Kurt Goldstein (1878-1965)

GOLDSTEIN comes from a wealthy Jewish family from Katowice in Upper Silesia. At school he was a good , but very shy students. GOLDSTEIN first studied philosophy and literature at Breslau and Heidelberg, but then switched over to study medicine , which he completed in Frankfurt in 1903. In 1914 he founded in Frankfurt, the " Institute for the Study of the sequelae of brain injury ." The results of his research there led to the formulation of a holistic conception of the organism. In 1933 he was arrested and expelled . He went to Amsterdam. Here is his famous work " The organism " was that in 1934 still appeared in German language , before moving in 1935 to New York. There GOLDSTEIN opened a psychiatric practice and also worked at hospitals and universities.

GOLDSTEIN regarded spirit and life than the details , but these are all based in the unit with a voltage other. In the interdependence of the two poles in the " voltage " , the man realizes the circumstances , arises only true being . The " voltage" is aware of the people . It allows him to an opinion which makes its appearance in the phenomenon of fear and freedom. All culture can only be understood from the joint interaction of mind and "vital sphere " .

The organism is always in a state of tension , the "catastrophe" , between the "Its ok " and "being in disarray ." The " disaster " occurs when the organism crashing into productive engagement with the world. The Way " from disaster to disaster " causes the constant embeddedness in the world, so eventually leads to inclusion and transformation of the world to self-realization . The healthy man is by GOLDSTEIN man who does not fear the interference caused by the collision with the world, seeks to overcome , but from " joy of overcoming ." So the man tried in the process of creative self-realization, to get from one " being the disorder" a " being the order" by getting into again and again to the flow , the disorder to end the supreme goal of life , self-realization , to reach.

Great influence on Goldstein's work has exerted Gestalt psychology . Also Goldstein's work has points of contact with Heidegger's philosophy. Also GOLDSTEIN speaks of the necessity of decision , calls it " being in the world " and the " being in time " as important characteristics of human existence. His concern is not about uncovering the historical and philosophical relations , but a "clarification of principles."

The importance of Goldstein for Humanistic Psychology can be summarized as follows :

1 Choice and decision are features of human existence .

2 The self-realization as the main motive of human life is an organismic and holistic process .

3 An essential component of this process is the constant contact with the surrounding world. This voltage is defined as pleasurable .

4 GOLDSTEIN refers to form principles , such as the " figure-ground phenomenon " and the " tendency to good shape ," he wants as opposed to Berlin school to prove their validity for all functions and appearances of the organism.

5 GOLDSTEIN used in his research to a phenomenological method which proceeds from the whole organism.

GOLDSTEIN could be described as the "father " of humanistic psychology . He took her to his war-related emigration a living philosophical and psychological gestalt theory influenced the people in the United States. His most important pupil was Fritz PERLS .

Gestalt Therapy with Fritz PERLS (1893-1970)

PERLS regarded as the founder of Gestalt therapy . As he himself has not written much, it is difficult to convey from him a picture .

PERLS was born as the third child of Jewish parents in 1893 in Berlin. His parents' house was marked by quarrels of their parents. Upon completion of the baccalaureate PERLS studied medicine since 1914 , but had in 1916 in the war. He lost his only friend and fell into a deep crisis. After the war he took up the study again. An important influence on PERLS had Max Reinhardt , on whose expressionist theater PERLS played during his studies . He shared his demand for truth and authenticity and was impressed with how intensely REINHARDT worked with voice, posture, facial expressions and gestures. After graduating in 1921 , he settled as a psychiatrist in Berlin , but remained in spite of his professional stabilization in contact with the Bauhaus artists and the political left . He learned the philosophy Solomon Friedlander know that impressed him deeply.

In 1926 he became an assistant to GOLDSTEIN at the Institute for brain-injured soldiers. His psychoanalytic training began PERLS in Berlin and continues in Frankfurt. In 1933, he fled with his family to Holland, where he went in 1934 to South Africa , where the " Psychoanalytic Institute " founded in Johannesburg . In 1946 he went to New York, where he wrote his fundamental work " Gestalt Therapy " along with Ralph HEFERLINE and Paul GOODMAN , published in 1951. In 1959, he was brought by the phenomenologists Wilson VAN NOZZLES to the West Coast . In 1966 he was at Esalen / California has a new home. PERLS relationship with Freud was a split because he recognized him as a role model on the one hand , but on the other hand, criticized him vehemently .

In addition to the logotherapy of Victor Frankl and the existence analysis of Medard Boss and Ludwig Binswanger is PERLS Gestalt therapy the third kind with phenomenological- existentialist approach. PERLS sought a teaching that was based on no other . The solution was to Gestalt therapy for him, as he found the shape inherent in the nature.

The figure is understood here as a pattern or figure, as a holistic form of organization of individual elements . Human nature is to consist of such a holistic structures and therefore learn even within these wholes and can be understood. The term "form" includes therefore the aspect of wholeness. The form of human existence is the organism as a biological and social organism. All organic life works on the principle of homeostasis , a process in which the organism satisfies his needs in a constant change of balance and imbalance .

Thus, our actions of needs is caused as an individual response to the homeostatic process. PERLS sees in the organism tends therefore moving in a constant struggle between self-preservation and growth of the balance . Homeostasis he associates with the shape of the formation . The currently strongest desire emerges from the background as a figure out , and the whole organism allocates to this need under . Is it satisfied , it shall enter immediately into the background and a new need is figure. Since the closure of the figure gives satisfaction , the simultaneous re-opening but frustration , it can never come to a final contentment . The decisive factor is the constant change between the poles.

During the process of the organism interacts with itself and the environment in connection. The overall goal is self-preservation and growth. In the sensory apparatus and musculoskeletal system of the human body has two systems in order to connect with the world. PERLS calls for a holistic approach of these two systems . Homeostasis, and holism are the two innate tendencies of the organism with the aim of self-realization .

PERLS , HEFERLINE and GOODMAN distinguish the self into three subsystems , the ego , the id and the personality , of which each one occurs on the background of the organism as a dominant figure in appearance. The self with its subsystems is used to contact you in the organism / environment field. The organism is in terms of its various systems (thinking , emotions , body) a whole. Each interaction within this unit is a "contact process " , which takes place at the surface boundary in the organism / environment field. The contact boundary is the most intense place of encounter and exchange with the environment in terms of potential growth of the organism.

The contact boundary is the place is where the tension between self-preservation and growth come into awareness and processed with the tendency to restore the balance .

PERLS, HEFERLINE GOODMAN and distinguish four different phases of the contact process :

1 Precontact : Inner and outer " unfinished situations " ie surplus and Mangelzu circumstances , excite the contact boundary according to the homeostatic principle.

2 Initial contact / contact documents: The excitations allow to take the organism object figures that serve the integration or assimilation of unfinished situations or anew sharper or easier to view . The feelings in this case do not interfere with the recognition process, but support him. That I should here either identify in a deliberate decision with the excitement or remove from it. Important here is not the decision for or against a figure, but the decision in favor of the conflict as such , because only then the figure will be intense , but also full of destruction and suffering. That I'm supposed to decide the self is to go through and change the conflict. The experience and living through conflict is a necessary part of the creative adaptation . The conflicts are to be affirmed as such. The healthy organism varies as between the adherence to the safety and painful openness to new and new . Thus, the self can either remain in a state of security , the price of the accumulation of pending situations , or optimistic can use his powers , with the risk of failure.

3 Contact law enforcement : The contact enforcement is the culmination of the contact process in which it a full agreement between the organism and its environment is , the self is for a moment the figure, virtually no background. The self becomes aware of itself . Again, it can be either bright conditions, such as , for example, give happiness , or dark , such as despair.

4 Follow-Up : The Aftermath of the contact is reflected in the organism. The assimilated - lated elements with the moment of contact enforcement part of organismic self - regulation. All creative adjustment must be understood as a performance of self and leads to growth .

Neurosis is the result of an interruption of the contact process described above. The life of the neurotic is not in a constant state , but is determined by the constant self- interruption. PERLS, HEFERLINE GOODMAN and distinguish various neurotic disorders , depending on where the contact process is interrupted :

1 Confluence : The break contact before the primary excitation causes of neuro- cally confluent man no longer knows the exchange between those situations in which organism and environment are to merge into one another and those in which it is necessary to clearly distinguish it from its environment. He eventually becomes more aware of what he wants to do , and how it prevents to it.

2 Introjection : If the interrupt occurs during arousal , the own potential engine is replaced by the one from the environment. In this way, the personality is added to something alien to it . There can be no growth, because all the energy is used it to break the contact process , the " unfinished business " situations accumulate and inhibit the contact process new situations. On the other hand , there is a splitting of the personality , not only by the unsettled situations , but also by the fact that the individual introjects are incompatible . This often leads to the inner struggle of the neurotic is challenged to the point where no one can win and the personality has been rendered incapable of any growth .

3 Projection: Again, there is a break in contact while the contact acquisition or initial contact . If there is an interruption in the excitement, the object reference is thus interrupted it comes to projection. The neurotic , the free-floating sense of fantasy and hallucination does not recognize it as a part of itself , but it writes the things or people from the environment . Aspects of our personality that we find negative, so we give the responsibility to the environment.

4 Retroflexion : If, at the stage of enforcement contact to an interruption , it may be that the energies were actually directed against things or people to the outside world , be directed against himself, or that of neurotics themselves fulfilled what he would actually have on the environment. The environment is totally turned off, the ego takes the place of the environment.

5 Egotism : Again, there is a break before contact during the whole train. The behavior , which could lead to growth is interrupted in favor of a renewed examination and coverage. Due to lack of spontaneity, and increasing control there is an entanglement with the aim to kill the uncontrollable and Surprising . The result is that the neurotic man is not his can be corrected by the perception.

All described neurotic forms have their task in a "healthy" contact process. If pinging constructive, so they may well promote growth , are even necessary. So off is the Unbeherrschbarem as it exists in egotism , or the

projecting forward thinking naturally in certain processes necessary. The danger lies in the one-sidedness or overweight, so that from the healthy contact process is a neurotic.

In the practice of Gestalt therapy now have to find out at what stage the man breaks the contact process and how he interrupts him. If it is clear in which phase occurs, the interrupt will be "concentrated" by the means of Gestalt therapy on just this interruption. The sensory experience changes in the "concentration" significantly: In the confluence of the neurotic is aware of nothing while in the concentration of the self feels surrounded by an oppressive darkness. In the introjection of neurotics experienced this as normal, which would weed out the self in the concentration as a foreign body. While the neurotic tangible proof is before our eyes in the projection of all experiences the self in the concentration just the gap in experience. In the retroflexion of the neurotic is zealous in the matter, where the self feels ignored in concentration. In the neurotic egotism is all aware, while the self feels empty in concentration.

PERLS assumes that the decision to see a therapist, because she is aware of this is an act of creative adaptation. PERLS is of the opinion that "the personality of today the neurotic personality is" because you have either the choice to participate in the collective illness or to get well and thus opt for the risk. The main difference from the analytical form of therapy is, that the Gestalt therapists do not analyze, but also to integrate, understand the therapy as a process of becoming.

The goal of therapy is to establish or re-establish contact to himself and to the world.

Gestalt therapy emphasizes this four principles:

1 Here-and-now:

The first task of Gestalt therapy is the client in his thoughts and feelings in the Present to pick. The past is either assimilated or exists in the form of "unfinished business" on. From the future it is separated by the fear of change. However, we are taking every action in the here-and-now. Who is on now, can have no fear, which the excitation is immediate. The clients must succeed, to experience its existence in its presence.

2 Awareness (self-awareness):

When Awareness is a relaxed form of attention in which the living organism in contact with itself and the environment. The client should be aware of HOW and WHAT. In WHAT the client to realize the obvious existence of a feeling, an object, an operation. In the HOW it is to describe phenomenologically, as he WAS perceives this. The foreground figure is seen as related to their background. The emphasis on the awareness of the WHAT and HOW in the here and now is the basis for the study of the contact process and breaking the contact.

3 confrontation:

The primary goal of Gestalt therapy is the deliberate confrontation with the social and personal reality. The recognition of the person who you really are, is the first step toward change, growth ("paradoxical theory of change"). The next step is to increase the contact is being risked with the current crisis to the jump into the unknown. The fear is deliberately taken to opportunity.

4 Relationship therapist - client:

Task of the therapist is to make sure that the client contact in a state of current awareness with itself and its environment by a digression into the future or the past does not interrupt. Here, the therapist must not be distracted, but must the client, if necessary, even frustrating, to keep him in the here-and-now.

However, the therapist remains person, he may react angrily and should not rely on the therapeutic technique. A protected emergency situation should be created with the aim of confrontation. The client should be helped to independently help themselves.

In addition to the eastern philosophy existentialism and phenomenology had the strongest influence on PERLS. Gestalt therapy employs the whole existence of man in their opposites: birth and death, meaning and absurdity, clarity and confusion, etc. Especially at the existentialist concept of "facticity" builds on PERLS. The man must decide whether he wants to accept responsibility for his actions, whether it protects against the risks of the future or experiencing the responsible openness. The use of specific terminology makes the inner proximity to Heidegger clearly, although he explicitly mentions only the connection between language and human existence.

Thus provides language for PERLS the possibility of individual identification and that of the self- in-relation - putting to other people. PERLS is very determined in this view of the human " basic contradiction" of Kierkegaard and Buber . The individual as self stands in relation to man in his environment and society through a wide variety of demands and claims . Since we are moving in a certain kind personalized environment, PERLS highlights the environment " contemporaries " , which he regards as ever-changing boundary at which two people meet .

PERLS specific contribution for Humanistic Psychology is the development of the psychological concept of the contact.

1 "Contact" as an expression of existential mode of being

Human life does not happen in a center as a mental or physical, but on the border "with" the world in which he lives because of his " in-the -world " and its " being-with " . At this contact boundary meet "me" and "you" , ie the person is not relieved of its responsibility to the human community , the "we " , but he must realize itself in an existential choice and decision his responsibility. He takes so in two respects Contact: as a single entity and as part of our community.

Due to the phenomenological way of looking PERLS comes to a holistic view of human beings . The man is to be regarded as a unity of body, soul and spirit as well as the unity of man and the environment . The in-the - world becomes a methodological maxim. Contact takes place only in a subject-subject relationship.

The subjectivity , and in terms of the intentionality of the human organism , such a great importance is attached to .

2 The theory of contact interruption

Important for the therapeutic approach is the opening and closing figures at the contact boundary . For each open figure confronts the individual with his " thrown-ness " . The tension between self-preservation and growth come into balance , so that the individual every time the possibility and necessity of " existential choice " facing . If you decide not to decide to take no contact , all further contact processes disabling 'second nature' remains. In place of the contact and the growth occurs , the contact avoidance and self-preservation. Also avoid this does not happen in humans , but he takes them active. For the Gestalt therapy face the question , at what stage and how the contact process was interrupted.

Only when the " awareness of self " , the "self - consciousness" is opened again, it can lead to a restoration of the contact. It is important that the therapist "person" must remain himself understands as part of the therapeutic process , as only so real "help for self-help" can be made .

Helping people help themselves - The concept of Talk therapy with Carl Rogers (1902-1987)

Emergence and development of talk therapy

The career Rogers the founder of client-centered psychotherapy

Carl Rogers was born in 1902 . He grew up in a puritanical conservative family, who supported himself by farming. In close family combination was worked hard . Religious , ethical beliefs inspired the thoughts and actions. Parents and children walked distances to each other. They spoke only when it was necessary , and certainly not about feelings .

In his article "Development and current status of my views on interpersonal relationships " (Rogers, 1983) Rogers describes in detail how his development in this family home has its beginning , as he his loneliness and social isolation within the family, growing up and during his entire period of training was aware of and how he makes important learning experiences in overcoming this loneliness to which he can fall back later in his personal and professional

life .

Just took ROGERS important stages of his life and his training intensively in order to gain experience about yourself and about interpersonal relationships. He developed his convictions for meaningful interaction with other people . In friendship and marriage, he learned that an in-depth exchange is not only possible but even enriching it with others. He noted that it is important to talk just about the elements of a relationship that is likely to affect are disturbing or unsatisfactory.

About a Country Economic Studies, later studying theology he joined the Clinical Psychology .

ROGERS was particularly interested in the practical clinical work in child guidance . He tried to gain as much knowledge about the client. The nature of his actions was there rather cold and distant as he knew it from his parents' house.

He learned in dealing with psychoanalysis more about the individual, his childhood , various degrees of addiction to persons of his environment. Sophisticated tests , long reports , careful diagnostic interviews should aim to be able to learn the clients better and treat .

During his studies ROGERS was impressed by the warm and compassionate end behavior of a professor who impressed him more by their personality than by their lectures without having consequences for his behavior in dealing with clients have been able to derive from it .

He began his work as a member of a " Department of Child Research" in Rochester , New York. From his failures - some clients did not agree and do not take advice of his diagnosis , some simply stayed away - ROGERS learned to put his detached attitude in question to really listen to the client and to trust in his own way.

He was excited and confirmed by the views of Freud 's student Otto RANK , which can be found in his therapy, the capacity of the client , their own solutions to their problems , that involved .

Some experiences from this period were decisive for ROGERS later work :

- dominant and authoritarian behaviors in dealing with clients have at most short-lasting and superficial effects.
- The client knows best what bothers him , what conflicts he has , and what direction he wants to go .

ROGERS became a professor at Ohio State University. Here he developed his person-centered psychotherapy , which clearly stood out against the direct advice and psychoanalytic treatment and placed it in 1942 in his book " Counseling and Psychotherapy " (Rogers , 1942) to the public , supplemented by the verbatim transcript of a recorded with tape full psychotherapy.

At the University of Chicago , he attempted to formulate his new attitude towards interpersonal relationships and to act in dealing with students and staff afterwards. At the same time he checked his hypotheses by intensifying therapy research has already begun .

In 1951 his book "Client - Centered Therapy" (Rogers , 1951) in which he describes in detail his therapeutic approach , the philosophical foundations to empirical studies and a theory of

personality .

This is followed by 1954 , 1967 studies on processes and effects of person-centered psychotherapy . Later ROGERS expanded his concept to groups : "On Encountergroups " (Rogers , 1970) in 1970 and on the education of the "Freedom to Learn" (Rogers, 1969) 1969.

The personal learning experiences he gradually won and the specific behavior as a therapist , he puts it:

- In my experience with people I've found that it does not help in the long term , to act as if I would be someone who I'm not.
- It is more effective when I listen to myself and accepting me if I can be myself.
- For me it is of great value when I can permit myself to understand another person.
- It is enriching to open channels , their emotions, can their "private perceived world " talk me through the other .
- It is highly satisfying to accept another person. (Rogers, 1961)

The three phases of the development of psychotherapy

The concept of client-centered psychotherapy by ROGERS was born in 1940 and was published in 1942 with his book " Counseling and Psychotherapy " . The attached tape recording of a therapy session was the first sensational trial in the history of clinical psychology, psychotherapy transparent with the methods of empirical- psychological research to make . in the further development of psychotherapy theoretical systems have been continuously from those observed in psychotherapeutic processes phenomena derived , which in turn were verified by empirical research. development of theoretical consideration and their empirical verification were understood as necessary , mutually corrective process.

The results of this intensive Forschens were reflected directly in therapeutic practice .

It was found in the 40 years Gesprächspsychotherapie a significant change in the role of the therapist , as well as in the relationship between therapist and client .

The development can be described in three phases, but which - albeit in a different accent - consistently show similarities that describe the therapeutic concept as a whole :

- "Everyone basically has the ability , personality , behavior and experience - at present suitable conditions , for example, in therapy or other good interpersonal relationships - to independently develop towards maturation and self-realization.
- The therapeutic situation must be for the client largely angst -free and safe .
- The communication style of the therapist should be such that it enables the client to reflect about his person , deep self- exploration and self-reflection about his behavior and experience .
- The therapeutic situation a real as possible interpersonal, ie interpersonal encounter should be, in which the therapist meets the client in a real , warm-hearted and compassionate manner . The therapist should thereby also bring their own experience of the therapeutic situation and his own personal self-experience , sensitive , open way the client to express . " (Pavel , 1978)

The non-directive phase

It is time to put about 1940-1950 . The goal of therapeutic work , it is , above all , to create a

permissive , anxiety-free atmosphere in which the client - free of dirigistischem therapeutic approach - even come to an understanding of his in order to properly assess its problems and become eligible even attempts at a solution to companies. The therapist deliberately avoids advice and instructions - which ROGERS demarcated against the then usual method of therapy - but accepts the expressed feelings of the clients , strives , warm and with sympathy to capture the emotional content of the utterances and zurückzuspiegeln possible interpretation free.

The client -centered phase

Just as the first section of psychotherapy through the first book ROGERS , the second portion through his second book "Client - Centered Therapy" (Rogers , 1951) 1951 is initiated. He is later than about 1950-1967 and is overlapped by the third phase, starting around 1957.

The emphasis here is not so much the therapist , his cognitive clarification and insight into the problematic situation of the client, but now the subjective world of the client is the focus that applies to perceive it . The gained understanding through empathy is conveyed to the client , the value-free reflection of feelings and the warm and genuine efforts of the therapist is to set in motion a process with the client , in which he reorganized themselves. At the same time a theory of personality is developed. The empirical research is pursued in order to demonstrate the effectiveness of talk therapy and review.

The focus of the investigation is the behavior and the change of the client. Key concept is the " self-concept " . After ROGERS , it is the therapist's task is to help to review and change the solidified may self concept to the client , so that he is able , undistorted perceive meaningful experiences and integrate .

The behavior of the therapist towards his clients is particularly described by three variables :

- Mitmenschlich real , not facade exemplary reaction of the therapist in conversation with the client.
- Warm -hearted , not unconditional acceptance of the person of the client.
- Empathic understanding of the world of experience of the client and as exact verbalization of his emotional experience content.

These basic variables were examined thoroughly by rating scales and can be backed up empirically as basic psychotherapeutic practices .

In Germany the results ROGERS were taken up mainly of SWAP at the time , further elaborated in theory and applied in therapy.

Meanwhile, the client-centered attitudes of the therapists are recognized as valid and beneficial not only in clinical therapy, but also in other areas of social life .

The person- centered phase

It extends from about 1957 to today. Here the emphasis is clearly placed on the relationship and the running process between therapist and client itself . The three significant by Rogers in 1957 first described the therapist variables empathy , warmth and genuineness are increasingly seen as a necessary basic conditions and are enhanced by a variety of therapeutic

approaches. In addition to the empirical research exploring therapeutic procedures are increasingly becoming the focus of interest . Are investigated therapeutic phenomena , prepared and audited , which are obtained not just in a single conversation, but increasingly in consciousness-raising groups , family and group therapies in drug addicts , alcoholics and psychotics hypotheses.

This defines more precisely what the variables warmth and authenticity in each individual case can mean , and how they are filled content .

In therapy, the crucial question is whether it is possible that the interlocutor (not client) in the intense interpersonal encounter his inner experience comes closer, opens itself and dealing with it remains .

Basically confirms the gradually formed and verified hypothesis that the individual is in itself carry tremendous potential to self-knowledge and to change its self-concept , his attitudes and his self-determined behavior , and that this potential could be released if one can only manage a climate conducive to defining psychological adjustment to create .

The therapist not only reflects feelings expressed , but puts itself on . Therapy is comprehensive to a therapist and client process of self-discovery .

Theoretical considerations ROGERS for psychotherapy

ROGERS theoretical ideas relate to three main themes: building and development of the personality, the healthy and the disturbed personality , the reintegration of the disturbed personality.

Thoughts on Personality Development

ROGERS term system for viewing the personality is not static , but he is aware it is undergoing constant development of . ROGERS is an advocate of the thesis : therapy should arise from the theory, and this must be allowed to question the practice. The therapeutic concepts are heavily influenced by his personal experience .

He sums up his view of personhood in 1951 in " The client -based psychotherapy " (Rogers , 1951) provisionally together in nineteen theses .

ROGERS is based on the idea of a special , ideal form of life that is inherently good , positive, realistic, trustworthy, free. The " pre-developed person " experience not as an object, pass the things from the outside or from the inner experience , but they determine themselves

1 The actualizing tendency

A basic motif in human ROGERS image includes the natural urge of the human organism to grow, to evolve towards self-realization, that is, in ROGERS , independence and self-responsibility .

The self-esteem of man arises when the person can realize his desire for self-respect and social recognition .

As soon as attempts are made to raise disowned experiences into consciousness, the person feels threatened, he developed anxiety and defense, since he must fear that his self-esteem and its value system will be shaken by him the discrepancy between his self-concept and the previously are denying experience is conscious.

Task of the therapist is to create conditions under which the fear and defense posture of the client is weakened, so can a match between himself and make his experiences.

In "personality development" (Rogers, 1973) and "Learning in Freedom" (Rogers, 1983) provides ROGERS before a hypothetical person. The experience that makes the man through his senses, for him reality, even if they are not accessible all his consciousness. The image of the man because of his experience has of itself and evaluated, is his self-concept. New experiences that do not comply with the self-concept will be denied before the awareness, that is, in ROGERS, "does not symbolize". A "fully functioning person" is the one that is open to all experiences, takes no defensiveness, self-respecting and repeatedly makes and integrates new experiences.

2 The necessary and sufficient conditions for the psychotherapeutic process

1957 ROGERS has described the "necessary and sufficient conditions of personality change through psychotherapy." (Rogers, 1957)

- Two people (client and therapist) have a connection to it.
- The client is in a state of vulnerability, his experiences and feelings not equivalent to its self-image. Is he the disagreement with itself (mismatch) is not aware he is in a fearful state of stress.
- The therapist takes - as far as it is possible for him - the client unconditionally, regardless of what he always does, thinks, says or feels. This condition can be considered to be met if the client feels encouraged to take a close look after his own experience without fear of losing face awareness of the therapist under certain circumstances.
- The therapist learns by understanding the client know the inner frame of reference, reporting his experiences with this.
- The client takes at least approaches the positive attention and the message of what the therapist has understood true.

Here, the interactional nature of the therapy it is clear at least presupposes the recognition of a relationship between client and therapist. A therapeutically effective relationship has developed when the therapist is empathic, congruent and appreciative and the client perceive this relationship offer and also can accept.

The therapist variables

They are named differently in the psychotherapy part are called the Rogers' Empathic understanding - empathy, "unconditional acceptance and appreciation of the client", "authenticity of the therapist."

They are regarded as the most important features in the relationship between therapist and client, at ROGERS as "necessary and sufficient" to change the personality.

Empathic understanding - empathy

ROGERS defined empathic understanding as follows: "It means to enter the personal world of perception of another, and to be completely at home in it, it shall in any moment sensitivity to the changing sense of meanings which flow in this other people, for fear or anger, tenderness or confusion or whatever he or she is experiencing on experience. It means temporarily living in his / her life, therein to move to cut carefully and without judgment and the feeling meanings of which he / she is hardly aware to feel. Without it, however, to try to uncover feelings of which the other is completely unconscious, because that would be too threatening. empathy involves the sharing of one's own feelings of helper with respect to his / her world of experience with one, especially as he the elements, where the another saying scary, considered impartially and fearlessly. It means regularly with him / her to verify the accuracy of the perceptions of the helper and to be guided by the responses received. 's Helper is for the other in his / her world a trusted companion. by the emotional meanings shows in the stream of his / her experience, he helps the other this valuable relationship with the inner experience to take to experience the feeling meanings experientially complete and progress in his experience.

With other people to be together in this way, means that the helper to which he holds at this time the perspectives and values themselves, sets aside to enter the world of experience of the other without prejudice. In a sense, this means that the helper resets its self. This can only be someone who is strong enough in itself to know that he will not lose himself in the world of experience of others who may turn out to be strange or bizarre, and that he can leave whenever he wants. " (Rogers, 1976)

Empathy means as completely and accurately reproduce the experience of the other as if it were one's own and to communicate the perceived the client. Empathic understanding is to promote the function of self- exploration and self- empathy of the client.

Unconditional acceptance and appreciation

Unconditional acceptance and appreciation of the client (for EXCHANGE Attention - heat - called concern) are defined by Rogers as follows : "I take it that personal growth and changes in a person more likely to occur, the more the psychotherapist and consultant a warm, positive, accepting attitude in himself against the experienced what in the client 's going on. This means that he respects his client as a person with the same qualities of feeling, the parents towards their child feel when they watch it as a person, regardless of how it just behaves at the moment. This means that the psychotherapist its clients in non- possession movingly cared for as a person with development opportunities. , the closes the open willingness with one, to accept the client, whatever his feelings in may be the moment - . hostile or loving, is revolting or subduing, self-confident or self- despising It means to feel a kind of love for the client, as it is, provided we understand the word love in the sense of the theological concept of " agape " and not in the usual romantic and possessive sense. What I here is describing a feeling that is neither patriarchal caring, yet sentimental, yet superficially amiable. It respects the other person as a separate individual and does not take possession of it. It is a kind affection that has a certain power and intensity, but not overwhelmed. We have called respect of a person. " (Rogers, 1962)

An essential component of unconditional appreciation is that the therapist the client confronts possible prejudice. His own views and votes he needs to put it aside. ROGERS formulated a relationship between the empathic understanding and unconditional appreciation of the

therapist. Both of these features are aspects of the relationship between therapist and client . The extent of unconditional appreciation felt by the therapist , is a criterion of how far it is possible for him to respond empathically to his clients . Value estimate is only therapeutically effective if it is accompanied by understanding. He must know what he values without conditions. The therapist needs to see his relationship offer from the viewpoint of interaction , including in its probable effect on the client. Thus, they may initially be a matter of self-control and still not require notification to the client, who expressed appreciation might not be able to endure , as they can not be reconciled with his negative self- concept in line .

Authenticity of the therapist - congruence

The therapist variable " congruence " in the relationship between therapist and client describes ROGERS as follows : "First and foremost, I suppose , that the growth of personality will be funded if the therapist that is what he is genuine in his relationship with the client without boundaries or walls , if he can stand the feelings and attitudes which set him instantly . , we have used the term " congruence " to describe this condition. , we mean that the feelings that determine the therapist him to available that it can let them become aware that he is able to live them , namely in the relationship, and that he is able to tell you if that is displayed. This means that he meet his clients personally and directly liable can (encounter), so that a whole person encounters a whole person. this means that he is himself, not denied. Nobody reached this state completely , nevertheless , the more that can accept the therapist what he perceives , when he into listens within , and the more he can live his feelings in all its complexity without fear , the greater the extent of the " congruence ." (Rogers , 1962)

Be congruent means on the one hand , that the therapist make his emotional responses to the client at all times aware of and can use for the understanding of the client. On the other hand , that the client holds the therapist trust, may waive doubt as to whose person and to address open, free and fair defense entirely with his own life .

summary

Psychotherapy is an interactional events and a specific relationship offered by the therapist to the client. The therapist is looking for a relationship with the client to produce, in which it may be highly empathic , appreciative and congruent. Appreciation and congruence are not human qualities, but therapist variables with certain functions . They are a prerequisite for the effectiveness of empathy. Empathy and congruence affect the ability of the therapist to be appreciative . The therapist variables have no immediate impact , as the change in the relationship of the client to himself

In process research process characteristics are investigated , that is, variables in the behavior of therapists and clients , as well as features of the interaction between them. It particularly interested in the question of which variables can cause changes in behavior and experience of the client.

In other words : How does the therapist must behave , and what behavioral characteristics of the client must be present or be promoted in order to achieve constructive changes to the client .

The concept of Theme-Centered Interaction (TCI) at RUTH COHN (born 1912-2010)

Ruth Charlotte Cohn grew up as the second child of Jewish parents strict upbringing , but well

cared for , in middle-class family on . Her father was a banker . She began her studies in economics and psychology in Heidelberg and Berlin before the outbreak of the Second World War. In 1933, she fled to Zurich, where she continued to study psychology and at the same time was trained as a psychoanalyst at Medard Boss . They also studied education , theology, literature and philosophy. In 1941 she emigrated to the United States of America. From 1965 to 1966 she took additional training in Gestalt Therapy with Fritz PERLS and founded in 1966 in New York and in Switzerland in 1972 , the Workshop Institute for Living -Learning (WILL) , the Institute of Education , research and practice of topics Centered Interaction (TCI) .

Ruth COHN who always saw himself as a psychoanalyst , has oriented much of the experience and Gestalt therapy , which meant that they developed their own understanding of psychoanalysis , being of the hierarchically - kausalistischen practice starting later in the vicinity of the humanistic currents moved . Their main concern was to make the results of psychoanalytic practice, several people at the same time useful to apply in particular the findings of group therapy on the educational system .

In the TCI it comes to bring philosophical principles of humanist attitude in the form of a psychological didactics application. Expression of this attitude are the two " existential postulates existence " :

a) Be your own Chairman .

The first postulate should lead to responsibility towards myself , the perception about my thoughts , my feelings and my body and their acceptance that the desire for change does not exclude , and the responsibility of my environment to which

Perception in terms of the expectations that are brought to me and to accept their acceptance , including the decisions against them . I alone am responsible for what and how I give and take .

b) disturbances have priority

Disorders are commonly seen as not desirable and actually superfluous behaviors or events unpleasant character. COHN has a completely different understanding of disorders. You have to be recognized as a reality , including the ability and responsibility to change it.

In contrast to psychoanalysis , the interference is trying to strengthen aware better so as to solve the conflict , COHN agrees with the Gestalt therapists to provide immediate juxtaposition and editing of the transmission symptom in the center .

For the practical implementation of existence postulates COHN designed the dynamic triangle with its vertices :

a) I : the personality of the individual

b) WE : the group

c) ES: the theme of the group

The triangle is embedded in a sphere consisting of time, location and their social , historical and teleological condition in which the interactional group meets , representing the environment. This structure is the versatile , practical basis for the work of the TCI group. A balance between the factors will be achieved , which leads to an increase .

This balance is not static, but is achieved in a dynamic process . The leader has the task , to

focus on the factor of the triangle , which is currently the least attention in the foreground. The head is intended to lead the group and provide a structure , both in terms of content and practical implementation as well as their own position , what happens among other things, clear detailed planning.

COHN summarizes their pedagogical- psychological work on as a political work. Similar FROMM it assumes that political change must be initiated by the individual and not of a class even as the dictatorship of the proletariat .

The teacher falls so the two roles , on the one hand to amend the existing system structures by organizational and political work and on the other hand , bring about a change in our own teaching work . Policy , education and therapy combine to create an image of man that men like overweight understood in relation to himself and his body and in relation to you and to the world, einübt in the fine art of change and political progress .

COHN sees the teacher or therapist someone who also has the task of steering, and pleads so for the "authority - have " as a positive and necessary form of authority. The group members can as well learn on the conductor 's own authority - and have the responsibility of dealing with it.

The head comes in the context of transference and countertransference a special meaning in the group process : he is not as seen as he is, but always in the horizon of experiences and memories of the individual group member. For COHN bypassing part of the transfer phenomena of the essential hand tools of educators.

The leader thus has the task , we and to ensure the balance between the id and I move forward as a living example of the existential postulates.

Auxiliary rules are intended to support the course of a TCI group especially in the beginning , they are not dictatorial commandments. To structure the communication behavior and are a transfer or operationalization of the two postulates :

1 Represents yourself in your statements , that is, by "I " and not by "we" or by " Man" .

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COHN goes significantly from Heidegger's " in-the -world " . The man is as an individual, an autonomous whole, but also forms an interdependent whole with his fellow man and the conditions. The individual who its dependence and the associated lack of freedom is aware , can it find its autonomy and freedom, and even expand .

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Finally, the axiom "autonomy and interdependence " also includes the aspect of presence. The here -and-now is important, but must always be related to the past and be seen especially its focus on the future , similar to Heidegger's understanding of time and SARTRE .

The need and opportunity for freedom of choice includes the chance to change the existing boundaries and to expand and it is necessary to do so . The paradox of freedom is that it can unfold only in and through the conditionality of social and universal freedom. Man this decision to use the individual freedom game room must meet as a basis of human responsibility.

The reverence for the living and its growth targets the value of the human . On the meaning of life and the values it should be noted , even if they both opponents in their mighty menace in his way. The value sense has to be addressed , the need for evaluative decision be recognized , as it impacts on future plays an important role in terms , so as to preserve the world and human existence from destruction.

Cohn's confrontation with psychoanalysis opens in a pedagogical- psychological level approach to all social groups benefit . She emphasizes that human encounter an issue is always present , and they do not deny the value of the encounter. The meeting of people will as if these two factors , the personal and factual relationship level , contribute to the achievement of personal goals and values and content alike. For the success ensures not only the leader, but each group member is obligated to charge - supportive participate in the process. She observes the group action in the sense of wholeness of past, present and future, its uniqueness brings a biographical experience of the individual in which all the "I " . Similarly, the existential philosophy it comes COHN to the assumption of responsibility in the holistic here-and- now . In this responsibility, she sees a form of social and ethical obligation .

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The concept of Theme-Centered Interaction (TCI) at RUTH COHN (born 1912-2010)

Ruth Charlotte Cohn grew up as the second child of Jewish parents strict upbringing , but well cared for , in middle-class family on . Her father was a banker . She began her studies in economics and psychology in Heidelberg and Berlin before the outbreak of the Second World War. In 1933, she fled to Zurich, where she continued to study psychology and at the same time was trained as a psychoanalyst at Medard Boss . They also studied education , theology, literature and philosophy. In 1941 she emigrated to the United States of America. From 1965 to 1966 she took additional training in Gestalt Therapy with Fritz PERLS and founded in 1966 in New York and in Switzerland in 1972 , the Workshop Institute for Living -Learning (WILL) , the Institute of Education , research and practice of topics Centered Interaction (TCI) .

Ruth COHN who always saw himself as a psychoanalyst , has oriented much of the experience and Gestalt therapy , which meant that they developed their own understanding of psychoanalysis , being of the hierarchically - kausalistischen practice starting later in the vicinity of the humanistic currents moved . Their main concern was to make the results of psychoanalytic practice, several people at the same time useful to apply in particular the findings of group therapy on the educational system .

In the TCI it comes to bring philosophical principles of humanist attitude in the form of a psychological didactics application. Expression of this attitude are the two " existential postulates existence " :

a) Be your own Chairman .

The first postulate should lead to responsibility towards myself , the perception about my thoughts , my feelings and my body and their acceptance that the desire for change does not exclude , and the responsibility of my environment to which

Perception in terms of the expectations that are brought to me and to accept their acceptance , including the decisions against them . I alone am responsible for what and how I give and take .

b) disturbances have priority

Disorders are commonly seen as not desirable and actually superfluous behaviors or events unpleasant character. COHN has a completely different understanding of disorders. You have to be recognized as a reality , including the ability and responsibility to change it.

In contrast to psychoanalysis, the interference is trying to strengthen aware better so as to solve the conflict, COHN agrees with the Gestalt therapists to provide immediate juxtaposition and editing of the transmission symptom in the center.

For the practical implementation of existence postulates COHN designed the dynamic triangle with its vertices:

- a) I: the personality of the individual
- b) WE: the group
- c) ES: the theme of the group

The triangle is embedded in a sphere consisting of time, location and their social, historical and teleological condition in which the interactional group meets, representing the environment. This structure is the versatile, practical basis for the work of the TCI group. A balance between the factors will be achieved, which leads to an increase.

This balance is not static, but is achieved in a dynamic process. The leader has the task, to focus on the factor of the triangle, which is currently the least attention in the foreground. The head is intended to lead the group and provide a structure, both in terms of content and practical implementation as well as their own position, what happens among other things, clear detailed planning.

COHN summarizes their pedagogical- psychological work on as a political work. Similar FROMM it assumes that political change must be initiated by the individual and not of a class even as the dictatorship of the proletariat.

The teacher falls so the two roles, on the one hand to amend the existing system structures by organizational and political work and on the other hand, bring about a change in our own teaching work. Policy, education and therapy combine to create an image of man that men like overweight understood in relation to himself and his body and in relation to you and to the world, einübt in the fine art of change and political progress.

COHN sees the teacher or therapist someone who also has the task of steering, and pleads so for the "authority - have" as a positive and necessary form of authority. The group members can as well learn on the conductor's own authority - and have the responsibility of dealing with it.

The head comes in the context of transference and countertransference a special meaning in the group process: he is not as seen as he is, but always in the horizon of experiences and memories of the individual group member. For COHN bypassing part of the transfer phenomena of the essential hand tools of educators.

The leader thus has the task, we and to ensure the balance between the id and I move forward as a living example of the existential postulates.

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The concept of the CV in CHARLOTTE BUHLER (1893-1974)

Charlotte BUHLER was born as the eldest of two children of Jewish parents in Berlin. 1913 began to study im Breisgau it natural and social sciences in Berlin and Freiburg. In Dresden, BUHLER devoted the later research in the field of child and adolescent psychology and his habilitation in 1920. 1923 Charlotte Buhler received a teaching position at the University of Vienna after her husband Karl Bühler was previously become a full professor of psychology and director of the newly founded Vienna Psychological Institute at the Teachers' Academy of Vienna. 1938 left Charlotte and Karl Bühler Vienna. While Karl Bühler took a teaching position in Minnesota , Charlotte Bühler took a professorship true in Oslo and Trondheim. Shortly before the occupation of Norway in 1940 , she followed her husband to Minnesota . Only in old age , she returned to her children back to Germany. Charlotte Bühler's psychological interest was directed towards human life process as a holistic process and the associated concepts of life , objectives , expectations , problems and life balance . The failure or success of a life is for them as a question in the foreground, because it assumes that only very few people have the ability to deal with life as a holistic process , but the majority with the survival of one day working on the other is .

For BUHLER a constructive living person is the one who strives for the realization of his best individual potential and thus his inner self expresses , but also involved in the socio- cultural life. So understood, self-realization is self-realization in devotion to others. The constructive living man overcomes the doubts and losses to still based to be effective and to move forward into inner freedom . The whole individual is embedded in the social whole and this ultimately a part of the through under management of the design - sense-giving spirit world as a whole .

The person must be in a permanent process to make decisions and choose between four basic tendencies of life, leading to tension with each other to fulfillment and self-realization :

- 1 Tendency for satisfaction of needs
- 2 Tendency to sexuality , the recognition of the ego, limited to self- adaptation
- 3 Tendency towards creative expansion
- 4 Tendency to integrate and maintain of internal order

Fulfillment requires that all four tendencies are encouraged. In discussions BUHLER found that four factors , which correspond to the four basic tendencies characterize the performance or misconduct of life:

- 1 happiness
- 2 living conditions
- 3 performance
- 4 Moral self-assessment

For BUHLER all human action is directed towards goals that represent the values and meaning. Without faith or the intentionality of the person is not able to endure the constant process of choosing and deciding between the basic tendencies to gain fulfillment in self-realization.

For BUHLER is the " wholeness of the person " a tenet of humanistic psychology , which sets them apart to other psychological directions, it is based on the results of Gestalt psychology . BUHLER was known for her studies on the resume as a "whole " . This was so important to her that she the then standards of statistical methods contrasted the method of " biographical and clinical survey " and the " structured exploration " . She suggests , citing ALLPORT following validity criteria before :

- Feeling of subjective certainty
- Compliance with known facts
- Mental Processing
- Predictive power
- Social acceptance
- Internal consistency

BUHLER presented as one of the first in a time of Humanistic Psychology was not yet fully recognized scientifically , a fully developed , scientifically fused phenomenological concept. The biographical method was known , so that researchers , who were outside of Humanistic Psychology , began to be interested in the concept.

While psychoanalysis conceives man as driven by determinate nature and behaviorism as a stimulus-response system that understands the Humanistic Psychology of the man himself and intentional, that is, toward living on self-realization as the fulfillment of human life run.

This self-realization is BUHLER according to their biographical studies, taking as a result of the "life balance" as a negative or positive proposes and vividly describes. BUHLER confirmed as the statements of existential philosophy that life on the background of "thrownness" through the act of "choosing" and "decision-making" is self-realized, with the person the trends described above be well aware and so are self-choice can decide.

The concept of self-realization in MASLOW ABRAHAM (1908-1970)

MASLOW Abraham was born the eldest of seven children of Jewish- Ukrainian parents in Brooklyn / New York. He describes his childhood as unhappy and isolated from other children, so he spent a lot of time in libraries. Maslow studied in Wisconsin -Madison, where he received his doctorate in psychology in 1934. After he was a professor for many years at Brooklyn College, he moved to Boston in 1951 at Brandeis University. MASLOW originally came from behaviorism, but later took a turn to the tradition Goldstein, as he sat against the other pessimistic, only particular psychology, noted the "good" in people with the aim of self-realization.

In his 1954 published major work "Motivation and Personality" is MASLOW deals with human needs. MASLOW distinguishes the basic needs as deficiency needs, such as hunger, sexuality and sleep, and meta-needs as growth needs that are hierarchically higher and occur once the basic needs are met.

Maslow's hierarchy is as follows:

As so-called deficiency needs :

- 1 Physiological needs (food, liquid, shelter, clothing, sexuality, sleep)
- 2 Need for security
- 3 Need for love and belonging
- 4 Need for respect

As growth needs it leads to :

Wholeness, perfection, fulfillment, justice, aliveness, richness, single beauty, beauty, goodness, uniqueness, effortlessness, playfulness, truth, humility.

As the lowest physiological needs, also form the growth needs of each other is no hierarchy. If all needs are saturated, the "real" need only come into play: the self-realization as a life source. For most adult humans, the potentials of self-realization are broke because they are too busy with the satisfaction of basic needs. Nevertheless, this can make the experience of feeling of self-fulfillment in their lives.

Due to this theory MASLOW studied at people who have achieved their goals in his opinion, the self-realization as a healthy basic tendency of human life. In this study (of live and historical figures such as Einstein, Roosevelt, and Schweitzer), he was not referring to healthy people, therefore, as has been customary in psychology to mentally ill people. He has produced 18 features that may characterize both the self-actualizing person as well as a

"healthy society" :

- 1 Better perception of reality
- 2 Accept (yourself, others , nature)
- 3 Spontaneity , simplicity , naturalness
- 4 Problems (and orientation not Ichorientierung)
- 5 The property of objectivity , the need for privacy
- 6 Autonomy , independence of culture and environment , will, become active agents
- 7 Any unused appreciation
- 8 The mystic experience , the borderline experience
- 9 sense of community
- 10 Interpersonal relationships
- 11 The democratic character structure
- 12 Distinction between means and ends , Good and Evil
- 13 Philosophical , not hostile sense of humor
- 14 creativity
- 15 Resistance to adaptation , the transcendence of any particular culture
- 16 The imperfections of the self-actualizing people
- 17 Values and self-realization
- 18 The resolution of dichotomies in the self-realization

Judging from this conception of , so everything is to call the good, which leads to a development towards self-realization . Abnormally , psychopathology and poor is what this development inhibits , suppresses or interfere . So psychotherapy is everything that helps to bring back the person on the path of self -realization.

MASLOW calls that psychology does not exist on the view that man is evil , but that they , equally devoted attention both sides of life , the good and the evil.

Although MASLOW respects the behaviorism and psychoanalysis in some parts of their methods , but will refrain from their human images to come to a new image that is related to the intrinsic scale higher nature of man.

MASLOW is historically considered the leading exponent of humanistic psychology . He is against a psychology that does not consider the human being in its wholeness , against a dualism of body and soul , who does not recognize the principle of wholeness of the self -actualizing organism. Like other representatives of humanistic psychology has also MASLOW the view that it only comes to the organismic process of self -realization, when man is in the polarity of life and actively take the process.

Maslow's specific contribution to humanistic psychology is that it emphasizes the aspect of the border experience . Within the framework of the concept of self-realization as also appear rationally accessible experience . Psychology is extended to an aspect of holistic perception , which was otherwise the religion and philosophy reserved. These are just taken as seriously as other areas of experience . The concept of borderline experience play a key role in Maslow's theory with the following implications :

- 1 The peak experiences include as part of the world to the holistic perception. She is a culinary fusion with the world for a moment.
- 2 The border experience is an expression of an otherwise ver borgeren reality , it completes

so the reality is a crucial aspect which belongs to wholeness. MASLOW it comes to an extension of the human image in the sense of allowing perception and experience in all areas of life , the good and the bad.

The Social Psychological development of the Neo - psychoanalysis at ERICH FROMM (1900 - 1980)

Erich Fromm was born in 1900 in Frankfurt, Germany , and grew up in a very orthodox Jewish family that had emerged from the numerous rabbis . After the beginning of a law school in Frankfurt FROMM switched to studying sociology to Heidelberg, where he received his doctorate in 1922 on Jewish law . In 1926 he married the psychoanalyst Frieda Reichmann and began in the late 20's psychoanalytic training with Hanns Sachs . He conducted since 1930, the socio-psychological department of the Institute for Social Research in Frankfurt and emigrated in 1934 to the United States.

For Fromm's thinking based on three factors , the principal basis :

- The Old Testament (which brought him close , above all by the Talmud teacher Rabinkow was) ,

- Psychoanalysis (the suicide of a young acquaintance sparked his interest in the theories of Freud ,

- KARL MARX writings ' (whose image of man he opposed the numerous political interpretations as central humanistic conceived) . For FROMM it comes MARX to the realization of religiosity (not least as the expectation of the Messiah) in real life society .

- The fourth influence was the Eastern wisdom teachings. Especially fascinated by Buddhism as a way of religiosity without absolute authority and irrational mystification . Based on the historical materialist method FROMM thus connects the social provisions of the individual, how they were interpreted by Marx , the individual determination by Freud with the religious horizon of the people , the FROMM especially in Judaism , has been in Christianity and Buddhism . The common of these schools has examined FROMM in the call to make the social circumstances so that man his strength may live in His unfolding .

FROMM , which initially saw himself as a " good student " of Freudian psychoanalysis , came in the course of his work to a critique of psychoanalysis, which can be summarized as follows :

- Man is reduced to a drive -controlled beings need . Man, however, must be considered as a whole , whose needs arise from throughout his life , not only from his libido development. Man is also independent of economic conditions and social structures.

- Freud's image of man relates only to the selfish man whose quest is alone in turning away from displeasure as misfortune. Psychoanalysis is not so to a positive attitude, in which lay the basis for a free society.

- Freud writes of the people to a constructive tendency, which is also aimed at growth , and a destructive , which brings the prevention of life with them. In FROMM but the destructive tendency does not win like Freud , but it only comes to light when a person has missed the tendency to live.

How MARX not differ FROMM in humans between "nature" and "essence" . The essence of man is distinguished from its respective historical " existence " , where the essence is to be regarded as human nature in general . The constant needs, such as sexuality and hunger, are part of human nature that can learn according to the cultural conditionings different forms . The relative needs, such as money, aesthetics and values that are not an essential part , but the expression of specific social structures. Man is endowed from birth with constant needs that evolve according to the historical situation and be extended by relative needs.

FROMM understands the birth as a process of the formation of the personality, as he conceives the evolution of humanity as a process. Man is defined as a primate that its development began in the evolutionary point at which the determination reached by the instincts of a minimum and a maximum brain development .

The person recognizes as a rational and self- conscious being the limitations of his existence , the dichotomy between life and death, between the development of all of its possibilities and to the short life span as an expression of a " tragic conflict."

Another dichotomy exists in the contrast of being alone as a unique entity and the related standing and searching .

In addition to these existential dichotomies there are historic. These have been created by man himself, and he must be responsible and productive care for their solution , and get involved with the uncertainty of the possibility of the solution. This leads to a permanent disorder of the inner equilibrium , since certainty and uncertainty alternate from which to escape the disturbance , the experiment created to develop a new equilibrium. This is the " process of individuation " .

The physiological needs , such as hunger, thirst, sleep and sex, the man with the animal has in common . However, this can be satisfied only to the extent , as well as the existential needs find satisfaction . As existential needs FROMM leads especially in his work "The Anatomy of Human Destructiveness " and " The Sane Society" from the following :

- 1 Orientation and devotion
- 2 rootedness
- 3 identity
- 4 transcendence and
- 5 the need to make a difference.

Man can only understand the dynamics of the interacting processes between the individual and society . In his book, " The fear of freedom " goes FROMM be discussed further . Man is faced with the choice to surrender either of dependence and submission, or to strive for the full realization of its unique , individual freedom.

For FROMM the history of mankind is marked by the struggle for freedom. The establishment of totalitarian systems , however, suggests that there is still a submission longing in the human being in addition to the desire for freedom .

Man is born into a social situation where he can first change anything. Only by accepting the situation of the attempt can be made , together with others to bring about a change. This takes place not only outside on a societal level , but also within the individual. Man has achieved more and more of its original conditions throughout history . In the process of individuation man cut more and more the " umbilical cord " which connects it with the outside world and that makes it unfree.

This increasing freedom has dialectical character , because on the one hand, an increase in the strength of the self and its means of action is, but on the other hand, goes hand in hand with increasing isolation and self-responsibility . Here Fromm distinguishes between two kinds of freedom: "freedom from , " which refers to the separation of given conditions and the " freedom " as a positive freedom with the objective of achieving . If the process of progression suppressed to a realization of individuality, the "freedom from " can become an intolerable burden , which leads to a desire for submission and bondage and makes so totalitarian systems possible.

FROMM tried the dialectic of freedom derive from the analysis of the political- economic structures of the Middle Ages and to bring them in connection with the freedom of the individual. The spirit of freedom in the Renaissance and Reformation is the basis for the early capitalism . The man of this time emerges from the vorindividualistischen existence and begins to see themselves as a separate entity . At the same time he is confronted with the double face of freedom. People are suddenly confronted with a stranger a threatening world in which the possibilities of the world are come to the fore . The problem is for FROMM is that many people make the step to "freedom from " , but not simultaneously assume the responsibility for the resulting loneliness and undertake the actual liberation in the " freedom " with others. If this is unsuccessful , it can quickly lead to a dedication to new dependencies , what Fromm sees embodied in the phrase from feudalism to capitalism.

FROMM also developed concrete ideas on how to overcome to succeed . Self-realization is a creative activeness , which includes the person in all its totality for him. In this totality of the human being can develop an activity that allows him individual self-realization , while embeddedness in the world. In such a spontaneous activity is the possibility of self -realization and union with the world for FROMM . For this he cites three important components :

- The love of man
- The work of the people
- The uniqueness of people .

These features allow real liberation and solidarity with other people. The thus acquired new security is not one that is based on other, but to their own spontaneous activeness. Without the situation too hopeful and optimistic to evaluate FROMM sees this as the chance of developing a democratic society that does not succumb to the totalitarian and inhuman threats.

Fromm's contribution to humanistic psychology is mainly theoretical. His humanistic world view he would have liked to seen as philosophical and political basis of a revision of psychoanalysis and as well as a theoretical foundation of humanistic psychology.

Its specific contribution to humanistic psychology is that it manages to make the individual significance of the people in the context of a social analysis as an equal footing with the economic- historical conditions. FROMM sets itself apart from in his understanding of the " self-realization" of the other psychologists of Humanistic Psychology. He characterizes it as a historic and thus collective process of permanent relation of humans with nature, where the individual needs are the result of a historical collective process, but that is concrete and actual experience.

summary

Humanistic psychology is not a theory building, which houses a tradition, but a movement that receives the currents of the zeitgeist, which is global and not just be limited to psychology.

1 The European existentialism and phenomenology are the most important background for the concepts of humanistic psychology.

- Fear and liberty as interdependent aspects of human existence
- The possibility and necessity of choice and decision and the resulting yield responsibility
- presence
- intentionality
- In- the -world

These are the aspects that are covered in the illustrated approaches in different ways to wear.

2 Another philosophical influences need to be addressed:

a) Marxism

The collective action and the nature of man is brought into focus. Humanistic psychology is extended to the political dimension of human existence.

b) Old Testament

The teachings of the prophets of the Old Testament with its ethical principles, such as faith, love, hope, and the idea of a human community be made available for Humanistic Psychology.

c) Buddhism

From the ideas of Buddhism in Humanistic Psychology are primarily the following was added:

- The knowledge in the sense of an intuitive contemplation for detecting the wholeness of a thing,
- The dialectical conception of the polarities
- The idea of oneness with nature and the cosmos in the way of inner contemplation
- The absence of absolute authority.

3 The era of economic reform initiated by ROOSEVELT was the political and historical background of the economic, scientific and cultural prosperity, and thus enabled the development of psychology in

a) the Behaviorismus and humanistic psychology as a counterweight to psychoanalysis and at the same time

b) the humanistic psychology as a counterweight to Behaviorismus.

4 The most important psychological concepts of humanistic psychology are:

- a) choice , decision , responsibility
- b) wholeness

- As an individual body, mind and soul, and considering the polarities
- In the encounter as a unit of I and Thou
- In the relationship between the individual and the world / environment as a society
- In the sense of the epistemological claim -in-the -world

- c) Self-realization
- d) the here-and - now

5 The emergence of humanistic psychology as a " third force " is unthinkable without the Behaviorism and psychoanalysis . The representatives of humanistic psychology often come from one of these two directions, and have never understood than their opponents , as it gives them to the advancement of psychology as a whole and went about.

Humanistic PSYCHO DRAMA

1980 arranged Hilarion Petzold psychodrama as a method in the Humanist psychology . He thinks that the psychodrama as "the oldest method of humanistic psychotherapy are referred and Moreno as the founder of psychodrama itself as the Nestor and most important pioneer of this movement could be seen . The main concepts of humanistic psychology are from Moreno already in the twenties and thirties been developed long before ROGERS , PERLS , MASLOW and the many other "third force " had conceived their ideas and methods. Now is indeed true that Moreno precursor , Stimulator, inspirer for some of these protagonists has been. He but never explicitly attributed to the resulting direction of Humanistic Psychology Rather, it was important to him because the Moreno psychodrama as an independent method of group psychotherapy - . especially in contrast to psychoanalysis - . establish His pioneering work in the psychological group work he did in 1966 as " Third psychiatric revolution " means . Not Humanistic Psychology should be the" third force " , but his psychodrama, its sociality Trie . JL Moreno stood with his personality and the associated claims for originality and copyright machinations , his prophethood , his egotism of the integration of his thoughts . in a psychological movement in the way it seems to me he wanted this not in his later work , he developed a religious , cosmological world view , he writes in 1959 : . . "These new values are cosmo- dynamic in nature . The new powers of life are the people accrue from his cosmic connectedness. " (Moreno , p.8)

The Classical Psychodrama Moreno , represented here in Germany mainly by Grete Leutz has since learned new and further developments. A first variation of the original settings took Moreno student Heike STRAUB : You involves a lot stronger group dynamic approaches and methods of other psychotherapies in psychodrama with a . Again and again the methods of psychodrama have been implicated in psychoanalytic therapies are used. Adolf FRIEDEMANN in Switzerland and in France Serge LEBOVICI , and later from 1950 Didier Anzieu , BASQUIN , among others Widlöcher use psychodrama in a still partly orthodox psychoanalytic concept. Erdmann and HEN see similarities between Moreno's psychodrama and analytical psychology by CG Jung in particular the target of therapeutic action : The private nature is discovered in its entirety, an encounter with the self, an enlargement of individual autonomy and sociability are obtained. Social phenomena combine Alfred Adler and JL MORENO , so that Adlerian therapists such as ANSBACHER , ACKERMANN , CORSINI and THREE COURSE began psycho dramatic methods to practice without however resorting to Moreno's theoretical concepts. Behavioral role-playing games have been

derived early on in the 40 years of ZANDER and LIPITT from the intervention Moreno's sociometric practice . Role playing games have since been repeatedly used for the training of desired behaviors. Under the influence of cognitive behavior therapy and multimodal approach of LAZARUS the role play is gaining wide importance . PETZOLD has since 1969 tried to connect that psychodrama with behavioral therapy. His " Behaviordrama " he sees as an expression of the specification of the behavioral elements in psychodrama, as it is also sought the psychoanalytic elements of psychodrama to work freely . (Petzold in Peoples , p 211) The Tetra Dische psychodrama is to provide an integration of the various psychodrama directions. PROTECT BERGER tries to unite with the assistance of humanistic-psychological approaches of Rogers , the theory of Freud , Moreno and Lewin . Your theoretical within this project remain confused , where their efforts can be seen to create an inclusive psychodrama therapy. PETZOLD then - as he says - developed building blocks for an inclusive drama therapy to help the Tetra Dische psychodrama justified , as it combines Moreno's psychodrama, therapeutic theater of IILJINE in conjunction with the shape and movement therapy . In an initial phase is followed by an action phase , in turn, an integration phase , culminating in a phase of reorientation . Actually, he has not done more than the classic drama of antiquity with the phases protasis , Peripeteia , add the lysis phase of Eintrainierens new behaviors , a role training.

The Humanistic Psychodrama is a new form of psychodrama . After a return to Moreno's original thought , a serious consideration of what he wanted , began in Humanistic Psychodrama a reformulation of ideas and theories. It refers both to Moreno's concepts as well as newfound knowledge from the very intense practice of Humanistic psychodrama from 1980 until today . By integrating into the Humanistic Psychology it was necessary to evaluate the goals and methods is a new and describe .

Placed at the center is the individual responsibility of man for themselves and for the community. The goal of self-realization of the individual is jointly pursued in the group and with the help of the group.

The image of man of Humanistic Psychology is used:

- The belief in the possibilities of self-development and -realization of the individual,
- the personal acceptance and acceptance of the other group members ,
- hope and responsibility for humane life in this world,
- No absolute truth claim and authority.

Here every man is autonomous and simultaneously integrated socially , he is responsible for his life.

This means for the therapy Humanistic Psychodrama that the individual is called in their social environment and able to learn and to change. It also means that he must be responsible by the therapist not be removed by this "treated" him from the outside, but it can be encouraged to explore themselves, to define its goals and to address them. The ownership remains with the client. The client experiences in the therapeutic process that he deliberately elections and makes decisions and this is their sole responsibility. He meets such as the choice of which subject he wants to work in the group in which scene represents his subject and with which group members they wish to carry the therapeutic work . Also, each member of a humanistic psychodrama group chooses the degree to which there is , working his concern to the group. The therapist has the expertise to support the change process. Since psycho dramatic work is an expression of the individual work in and with the help of the group , gets

- as the therapist - client relationship - the group is of great importance , which allows the expression work as auxiliary ego or double and designed.

With the help of the therapist , the protagonist sets up a game scene , in which the conflict-prone way to experience and process situations is especially evident . The protagonist represented here with his subject both thematically shares of the other group members. The protagonists of the game previous warming phase at the beginning of a group session initially led each group member to find his subject , bring it to the group process , so that a common expression situation may arise within the group. The heating phase is completed by the sociometric choice. The group elects its protagonists. The protagonists choice is determined as sociometric and thematic crystallization by more or less well-known own thematic interests of group members. In it, the thematic and sociometric compounds that have taken place in the warming phase manifest . The group process focuses on a joint work issue , which is bound to a group member , the group's attention is focused as a result. The protagonists of choice is thus a certain compression is crystallizing own thematic interests of group members. The ensuing game protagonist represents an intense form of communication with the group and is a component for training of congruent relationship structures within the group. The illustration and design of the protagonist is always a darlegendes "conversation" with the group. At this "conversation" , the group involved immanent game by doubling and auxiliary ego game as well as in the final sharing. It is of importance , which is chosen each of the group members as auxiliary ego by the protagonist . The choice of the auxiliary ego is not arbitrary , but is based on a relationship that is emotionally and content, a combination of biographical current emotional state of the protagonist and sociometric timeliness in the group. That is, the relationships in the group are to be understood not only as the foundation of role-playing , but they go into the role-play with one .

The players and the therapist help the protagonist in psychodrama play in the presentation of his subjectively experienced truth and experience the world. It is not the job of the players to improvise in their roles as auxiliary ego or double , but they are to assume the role reversal by the imagination of the protagonist and design in his mind, in his role interpretation and role interpretation. The protagonist sets out the role , by first specifying the role of the auxiliary ego in a role reversal . The players are introduced as auxiliary ego in the imaginary world of the protagonist, in order then to make empathy in his mind. From this arises the common sense to realize itself in an ideal dimensions even for the protagonist . He is the center , the most important person of his own world , he makes his own authority and its own competence arise . He begins to act freely , to structure his world creatively effective. Not only people from the social environment of the protagonist, but also thoughts, ideas and feelings can be represented by group members in their role as auxiliary ego . This allows the protagonist to consider them from the outside to get to know them closer to deal with them , to modify them or to settle against them.

By the protagonist creates on stage his world, he discovers new aspects of his life and who have a different role for him , or so far lacked . He experiences through the presentation of its inner thoughts, ideas , fantasies , through the externalization of these , with the help of gambling auxiliary egos an altered sense of connection that allows him to let go of old constructions of reality to solve or change them yourself on a to achieve more adequate interpretation of his world.

Each group member is always prompted to doubles , where it decides whether and how often it is activated . Under an emancipatory balance of give and take , this is for each group member a long process , at the end by watching and own Taste the growing recognition that the commitment to other independence and enrichment means and that it is satisfying and

valuable, within the group action to take something from others to understand others , near and as a person to be important to them and go with them to a way.

The more a group member uses the chance to be a " double " to be in the course of therapy , the better it learns to understand through empathy other people. This builds in his social anxiety in the group but also in everyday life from . It has come to know many roles of other people in the course of psychodrama work and gained the security to deal with it . It is no longer a stranger to them , but shares with others and takes with them a path to understanding. As a result, growing during the therapy process, the willingness the other group members and in the wider sense, the people in the social environment to accept and appreciate as they are and to understand them in their possibilities and limitations .

Basic intention in Humanistic Psychodrama is to allow within the group action , the independent development of the group participants and promote. All psychodrama methods are subordinate to this objective. They refer to the group members , the group as a whole and are centered on the protagonist as representatives of the group. Group members determine the content and extent of their activities , limited only by the social group reality.

Representative of the Humanist psychodrama believe that the people inherent in a natural need to grow and to realize themselves .

In the therapeutic group process may be resorted to this need . It allows the conductor and the group members a non- judgmental , serene confidence that the therapeutic process progresses, and that the client , embedded in its social environment, under its own power on an even keel .

In Humanistic Psychodrama is based on the Humanistic Psychology represent a positive image of the creative , creative people , both in terms of individual development as well as the constructive and creative dialogue in relationships with other people and the world. Man as a living organism is active and strives to develop his creative abilities . Self-actualization trends are fundamental driving forces of the organism , which unfold in constant exchange with the environment in favorable constellation existing skills further and to specifically differentiate . The human organism is directed towards self-realization , values, meaning , goals, his tendency to "good shape " and to cross the border , self-fulfillment and holistic growth are his intention , are characteristic of human existence. Everyone basically has the ability , personality , self-employed to develop his behavior and experience processual towards maturation and self-realization. The self is in a continuous change and development process. In Humanistic Psychodrama are self-awareness and self-realization essential aspects in the therapeutic process . Are always for the group member 's subjective experiences , feelings and thoughts and their own experiences starting point for a change or reorientation in his experience and behavior towards more satisfaction and self-acceptance . They are at the same time , however, always in relation to social reality. In practical therapeutic work to grips with the biography of the individual is closely linked to the sociometry of the group. By succeeds the individual, creating a balance between personal and social identity , satisfaction, can develop. The self-esteem of man arises when the person can realize his desire for self-respect and social recognition .

The group therapy approach Humanistic Psychodrama thus offers good conditions and opportunities for the group members a balance , strike a balance between personal and social interests of the self and to realize.

All mental action is purposeful and meaningful.

The search for meaning and fulfillment, even about their own existence, is added, to take into account as an essential human motivation. For the purposes of psychodrama therapy can be initiated to investigate the relationships with people of the social environment and to improve because only in this way the experience of the individual in interaction and communication with others is an opening and extension of experiences that complement and change his life image.

Man is to be understood as a holistic being, as an acting subject in its social environment. In Humanistic Psychodrama not individual disorders are treated, the whole man with his individual view of life is the focus of the change process. The therapist guided by him with his methods, and the other group members in the shaping of the group therapy scene. This humanistic values such as freedom, justice and human dignity are represented by the therapist and flow in his attitude and his methods with one, they are in the process of norm formation in the group.

The aspect of holism is in Humanistic Psychodrama significant on several levels:

At the individual level, it means the person as a psycho-physical whole. Man is a whole in terms of its various systems such as thinking, feelings, body. The man is to be regarded as a unity of body, soul and spirit, as well as the unity of man and the environment. In psychodrama the subjective world of the participants found in all possible facets of human reality space. Holism thus says the spectrum of individual topics. Not treating individual disorders, but the whole man with his individual view of life is the focus.

At the same time, the aspect of wholeness thus relates the social relatedness of man with a man as psycho-physical social services. As a group, the therapeutic process Humanistic Psychodrama has by the group reality as it were a built reality criterion. The group is an opponent that can be triggered and touch of his problems, feelings and messages for the individual. In the group happen intensive communication processes and it can thus social constitution of the individual are met.

In the therapeutic process, the aspect of wholeness also plays the type of therapeutic approach, i.e. Psychodrama is not a "talking cure" is not only on speaking and not everything is dyadic. Psychodrama is open as part of its basic structure for a variety of methods.

Psychodrama is not so much designed for analysis, but more on integration; conflicts are not based solely on scenes and scenes of origin of the past but are always present updated and self-designed themes. They play in the here and now.

Humanistic Psychodrama found in the "here and now" rather than

For many people it is easier to come up with their thoughts and feelings in the past or in the future be held back as in the present. As a result, she begins the "real life" only in the future or has already taken place in the past. Thus, an escape from dealing with the current life issues takes place, the development potential therein remains unused. An important goal of humanistic psychodrama therapy is to focus on the presence. Humanistic Psychodrama takes place in the here and now, regardless of whether the subject to be treated is expressed in a scene from the past, the present or the future, or whether it is represented by a scene that is not inspired by a real event. However, it should be the here and now in process of wholeness of present, past and future, as it leads to the importance of the presence of both the

experienced of the past and of the knowledge of the possibilities of the future .

The Director shall first make the task that the protagonist and the auxiliary superego remain in the scene , in their respective roles and the here and now , instead of going to the meta-communication by reporting how the scene in the past has played or would play probably in the future. In addressing the issue of the head helps out the protagonist , what theme comes to the fore and with what current feelings and needs , it is associated with. Here is the protagonist learn "what" he actually perceives , for example, that his heart beats faster, he assumes a different posture or a feeling begins to change in him and understand "how" it happened and the importance of its gives perception in terms of its current issue.

The non-directive attitude in humanistic psychological drama , supported by empathy , appreciation and congruence

The Humanistic Psychodrama has - particularly in terms of the attitudes and behavior of the conductor or therapists - clear parallels to the thought world of CR ROGERS . What ROGERS called the person-centered approach is humanistic in psychodrama the protagonist - centered approach.

The head of the Humanist psychodrama based on the specifications or the emotional experience of the protagonist. He is responsible to give the theme of the protagonist in his subjective reality shape. Here, the head should be as non-directive and proceed to work with the " material " , which specifies the protagonist and nothing " to impose " him in a therapeutic setting , which does not meet its requirements or his experience . Bring the ladder, a double or a auxiliary ego aspects into play , which are formulated from his intuition or his background of experience out , so they should be approached with an offer or a question to the protagonists , so that it can make the decision , the aspect included in the therapeutic process or discard . In this case , both the leader and the group members in their respective roles within their interventions the protagonists encounter with a high degree of empathy , ie empathic and non-judgmental to understand him. Ideally, the leader and the group in the way the protagonists feel one in which they seek to understand his emotions as accurately as possible and to see without losing their own identity and the distance to the protagonists , and the theme . Make sure the slot , which the protagonist expresses are not necessarily found to be good , but be adopted in its individual particularity without prejudice and rating.

Here, especially the director has to make in terms of his humanistic attitude that a strong therapist-client hierarchy does not arise. The leader in Humanistic Psychodrama is congruent , ie in accordance with herself He is without fear of the complexity of his own feelings and attitudes aware of this and must also show what does not mean that he passes on all unfiltered to the protagonist , but that he must make transparent in an appropriate manner , what he considered to be conducive to the development process of the protagonist. The head thus allows an embossed authenticity of encounter between man and man , in which the possibly existing differences in the level of education or knowledge are secondary.

In this type of relationship group members and leaders alike benefit by being able to develop and to learn .

Besides the special emphasis on the humanistic approach also makes the particular orientation of the group therapy approach in Humanistic Psychodrama specific conversations with the Head necessary :

- a) the particular respect for individuality in their social responsibility through the head of a rule to a trusting group atmosphere
- b) also is important to comply with a organic unfolding , based on a group process facilitation and
- c) the use of the various psychodrama methods by the Head

The theme of the individual, of others and of the group in Humanistic Psychodrama
 Just as in everyday life find communication and interaction in a Humanistic Psychodrama group not simply abstract place , but about issues . In the heating phase, the group members have the opportunity to approach a topic of psycho-dynamics within the group or to a different theme from their inner psychological or social context outside the group and clarify this . Later found a link between the group members instead of with each other , in which the group members decide by sociometric choice method for which the topic of the other group members they are interested in most or with which person and their topic they would like to continue working. Searching a protagonist in the course of processing phase, for example for the implementation of a protagonist game, so choose the group members to each other the theme of the group member for which they are most heated and which thus represents the group topic. This approach has the advantage that the willingness of the group to work on a subject is the higher, the more the individual group members are interested in the topic and can relate to it . Ideally, the group members can mitbearbeiten this way about working on group topic have their own theme .

This reflects the humanistic psychological drama from the classical psychodrama different . In the classical psychodrama sometimes chooses the head of the protagonist and thus the subject to be treated , even here it is possible that the group members meet with each other on the urgency of the editing of their topic in negotiation .

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