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

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

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David N. Elkins, a long time  
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Humanistic psychology, a  
movement in psychology  
supporting the belief that  
humans, as individuals, are

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

## humanistic psychology | Definition, Characteristics

...

A Clinical Manifesto : a  
Critique of Clinical  
Psychology and the Need for

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Author: David N. Elkins.

Publisher: University of  
Rockies Press. ISBN:

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The humanistic psychology  
perspective is summarized by  
five core principles or  
postulates of humanistic



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

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

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This book provides a thought-provoking examination of the present state and the future of Humanistic Psychology, showcasing a rich international contributor line-up. The book addresses head-on the current state of a world in crisis, not only placing the current conjuncture within a wider evolutionary context, but also demonstrating the specifically humanistic-psychological values and practices that can help us to transform and transcend the world's current challenges. Each chapter looks in depth at a variety of issues: counselling and psychotherapy, creativity

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and the humanities, post-traumatic stress, and socio-political movements and activism. The book amply confirms that Humanistic Psychology is as alive, and as innovative and exciting, as it ever has been, and has tremendous relevance to the uncertainties that characterize the unprecedented individual and global challenges of the times. It celebrates the diverse and continuing significance of Humanistic Psychology by providing a robust and reliable roadmap for a new generation of counsellors and psychotherapists. In these richly diverse chapters will

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be found inspiration,  
pockets of resistance,  
mature critical reflexivity  
and much much more – a book  
accurately reflecting our  
present situation, and which  
is an invaluable addition to  
the psychology literature.

The Second Edition of the  
cutting edge work, *The  
Handbook of Humanistic  
Psychology*, by Kirk J.  
Schneider, J. Fraser Pierson  
and James F. T. Bugental,  
represents the very latest  
scholarship in the field of  
humanistic psychology and  
psychotherapy. Set against  
trends inclined toward  
psychological  
standardization and

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medicalization, the handbook offers a rich tapestry of reflection by the leading person-centered scholars of our time. Their range in topics is far-reaching—from the historical, theoretical and methodological, to the spiritual, psychotherapeutic and multicultural. The new edition of this widely adopted and highly praised work has been thoroughly updated in accordance with the most current knowledge, and includes thirteen new chapters and sections, as well as contributions from twenty-three additional authors to extend the humanistic legacy to the emerging generation of

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Manifesto, A Critique Of  
students, scholars, and  
practitioners.

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

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Psychotherapy, Sociology,  
Social Work, Education and  
Management, published up to  
the end of 2012, both in  
print and electronic format.

In the process of  
realization of this works,  
including of this book, was  
taken into consideration and  
was consulted the universal  
"social" and "therapeutic"  
literature of humanistic  
orientation, with the two  
main directions -  
existential/positive and spi  
ritual/ontological/humanitar  
ian, or the one that  
describes it or refers to  
it. Essentially, the  
Existential/Positive  
Orientations represent and  
approach, in theory or

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practice (therapy, education, social work etc.), the Person and Personality through traits (objectives) like high level of personal and social autonomy, free will and high capacity/ ability for self-determination, high level of personal development, high resilience, high capacity to control the emotions, high degree of awareness, self-knowledge, high self-esteem, high level of interpersonal development, adaptability, mature personality, activism and initiative, assertiveness, etc., while the Socio-Human (Micro-)Community is represented through features



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such as high autonomy,  
strong organizational  
culture, high socio-human  
functionality, high  
cohesion, unity, solidity,  
adaptability, resilience,  
resistance to crisis and  
challenges, good management,  
etc. The

Ontological/Spiritual  
Approaches/Theories promote  
core concepts (and  
objectives of the  
intervention) such as  
spiritual-humane personality  
and humane/good community,  
spiritual-humane development  
of the person and humane-  
cultural development of the  
community. These paradigms  
highlight and promote  
Personality traits and

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qualities such as spirituality, virtue, humanness, altruism, empathy, love, faith, etc.

Regarding the theoretical representation of the Community these approaches/theories highlight ideas and features as people-centered community, the dominance of the inter-personal relationships of attachment, love, respect, the dominance of the practices and customs of mutual helps, social/group/community solidarity, harmony, unity, inter-personal congruency, socio-human, inter-personal, community functionality, socio-human, moral and

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cultural integration/  
cohesion. \*\*\* Regarding the  
destination of this paper,  
its design, content and  
bibliography are made in  
such a way to be useful both  
to the academic community,  
to students and teachers,  
and also to the professional  
community, to  
psychotherapists, educators,  
managers, social workers,  
artists, etc.

In ancient China, a revered  
Taoist sage named Zhuangzi  
told many parables. In  
Existential Psychology and  
the Way of the Tao, a  
selection of these parables  
will be featured. Following  
each parable, an eminent

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existential psychologist will share a personal and scholarly reflection on the meaning and relevance of the parable for psychotherapy and contemporary life. The major tenets of Zhuangzi's philosophy are featured. Taoist concepts of emptiness, stillness, Wu Wei (i.e. intentional non-intentionality), epistemology, dreams and the nature of reality, character building in the midst of pain, meaning and the centrality of relationships, authenticity, self-care, the freedom that can come from one's willingness to confront death, spiritual freedom, and gradations of

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therapeutic care are topics highlighted in this book.

Existential Psychology East-West is a collection of chapters exploring existential psychology in a cross-cultural context. The original version was published in preparation for the First International Conference on Existential Psychology held in Nanjing, China in 2010. This revised and expanded edition includes several updated chapters as well as four new chapters. The book consists of three sections. The first section provides an introduction to existential-humanistic psychotherapy

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along with a case illustration. Section two contains 13 chapters from Eastern and Western scholars exploring the theory of existential psychology. The third section contains 10 chapters building from Rollo May's work on myth. Each chapter explores the existential themes of a myth embedded within a particular cultural context. The book concludes with an Annotated Bibliography of important works in existential psychology. Existential Psychology East-West is an important contribution to the field with many influential Eastern and Western scholars including

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Kirk Schneider, Xuefu Wang,  
Ilene Serlin, Mark Yang, Ed  
Mendelowitz, Heyong Shen,  
Erik Craig, Myrtle Heery,  
Alan G. Vaughan, Louis  
Hoffman, and Nathaniel  
Granger, Jr.

This book represents a new stage in the author's project to contribute at the development of the humanistic social work theory and methodology, with special attention paid to the professional/practitioner (social worker, caregiver, psychologist, etc.), to his psychological-spiritual and humane qualities and conducts in practice. \* In the PART I is

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presented THE HUMANISTIC  
SOCIAL WORK PROJECT - the  
author's initiative, started  
in 2009, with the assumed  
aim to enhance the effective  
presence of the humanistic  
values, theories and  
practices in contemporary  
social work, a theoretical,  
axiological and  
methodological framework, a  
heuristic laboratory, a  
philosophical, scientific  
and professional forum  
wherein it can be set, what  
could be called, the theory,  
axiology and methodology of  
the Humanistic Social Work.  
\* PART II, HUMANE AND  
SPIRITUAL QUALITIES OF THE  
PROFESSIONAL IN HUMANISTIC  
SOCIAL WORK is the basic



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body of the paper, and is composed predominantly of three chapters. The Chapter 1, Humanistic Social Work - The Third Way in Social Work Theory and Practice, is devoted to present, theoretically, the concept, doctrine and specific of humanistic social work, with emphasis on its main sources, values, theories, practices and methods, to circumscribe, philosophically and doctrinally, Humanistic Social Work as the third way, alongside Traditional/ Conventional Social Work and Radical/ Critical Social Work, in the contemporary social work practice and

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theory, with the assumed  
claim to imposing even as  
dominant in the future. The  
Chapter 2, Humane  
Personality and Soul -  
Personal-Psychological  
Sources of the  
Professional's Humane and  
Spiritual Qualities, shows  
what might be called, in the  
author's view, the personal-  
psychological sources of the  
professional's humane and  
spiritual qualities in  
humanistic social work  
practice, mainly the soul  
(as the main component of  
the psychological-  
ontological sphere of the  
humane personality), with  
the sub-spheres: affective  
(social) soul, spiritual

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soul (mystical, playful, aesthetic, moral, intellectual) and humane soul. It is not negligible nor the role of the axiological-moral/prosocial sphere, or of the motivational-energetical sphere. In the Chapter 3, Humane and Spiritual Qualities of The Professional in Humanistic Social Work Practice - effectively is reached the content of the topic proposed by the book's main title, approaching so the theme regarding the humane and spiritual qualities of the professional starting from the category of "humane personality of the

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Manifesto", and insisting on the necessity to define it in connection with the spiritual-humanistic mode/way of representation and approach of the customer. \* The PART III of the book, IDEAS, FRAGMENTS, ELEMENTS OF SOME NEW TEXTS (in working) IN THE HUMANISTIC SOCIAL WORK PROJECT, includes three works, in preparation, to whom is working to appear, in the near future, within the project, respectively "Humanistic Social Work: The Third Way in Social Work Theory and Practice", "Humanistic Social Work Practice" and "Humanistic Social Work: Humane

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Personality and Humane  
Relationships - Basic  
Resources of Practice". \*

The paper ends with some  
CONCLUSIVE CONSIDERATIONS,  
where it is inferred the key  
conclusion that, operating  
into the sphere of human  
relations, the main purpose  
of the professional's  
activity, with his humane  
and spiritual qualities, is  
that to transform them in  
HUMANE relationships. To  
this end, his qualities  
represents essential  
personal-professional  
resources that can  
facilitate the change, that  
can humanize the troubled  
social relationships, the  
dehumanized, dysfunctional

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microcommunity, This new environment will impose, This exciting volume brings together leading figures across existential psychology in a clear-sighted guide to its current practice and therapeutic possibilities. Its accessible yet scholarly presentation dispels common myths about existential psychotherapy while demonstrating core methods and innovative techniques as compatible with the range of clinicians' theoretical orientations and practical approaches. Chapters review the evidence for its therapeutic value, and

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provide updates on  
education, training, and  
research efforts in the  
field, both in the US and  
abroad. Throughout,  
existential psychotherapy  
emerges as a vital,  
flexible, and empirically  
sound modality in keeping  
with the current—and  
future—promotion of  
psychological well-being.  
Highlights of the coverage  
include: Emotion,  
relationship, and meaning as  
core existential practice:  
evidence-based foundations.  
· Meaning-centered  
psychotherapy: a Socratic  
clinical practice.  
Experience processing as an  
aspect of existential

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psychotherapy: life  
enhancement methodology.  
Structural Existential  
Analysis (SEA): a  
phenomenological method for  
therapeutic work.

Experiencing change: an  
existential perspective.  
Creating the World Congress  
for existential therapy.  
Clarifying and Furthering  
Existential Psychotherapy  
will spark discussion and  
debate among students,  
therapists, researchers, and  
practitioners in existential  
psychology, existential  
psychotherapy, and allied  
fields as well as the  
interested public. It makes  
a suitable text for graduate  
courses in existential



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

Meaning Systems and Mental

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Health Culture: Critical  
Perspectives on Contemporary  
Counseling and Psychotherapy  
examines the intersection of  
meaning systems, mental  
health culture, and  
counseling and  
psychotherapy. By viewing  
mental health care through  
the lenses of culture and  
history, James T. Hansen  
argues that a defining  
element of mental health  
culture, throughout various  
eras, is the relative value  
placed on meaning systems.  
Contemporary mental health  
care, with its idealization  
of symptom-based  
diagnostics, biological  
reductionism, and the  
medical model, severely

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devalues meaning systems.  
This devaluation has led  
modern counselors and  
psychotherapists to largely  
abandon the factors that  
should be central to their  
work. Meaning Systems and  
Mental Health Culture weaves  
together empirical,  
historical, cultural, and  
philosophical perspectives  
to raise awareness of the  
need for counseling and  
psychotherapy to revalue  
meaning systems, even while  
operating within a culture  
that disregards them.

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