

Editorial

Once again in this issue the accusation that Humanistic Psychology is failing to be sufficiently politically conscious is raised in an article by Barry Richards. There is an answering comment by Gaie Houston who, nevertheless, seems to feel very much the same way. As a journal, we try to represent all shades of opinion within Humanistic Psychology and each of these are sincerely felt personal opinions. My own, equally sincerely felt, opinion is that both of them are somehow missing the point.

Politics, it seems to me, has to do with activity: with doing and busyness. Growth - as used in the Growth Movement - is to do with being; with feeling and experiencing. Obviously any individual can at different times be concerned with politics and be concerned with growth. Equally obviously, political decisions can affect an individual's ability to grow and an individual's degree of growth can affect his political decisions. What seems to me more difficult is for someone to engage in politics and growth at the same time. And it seems irrational and quixotic for people actively engaged in politics to criticize the growth movement for not being political. It would be rather more appropriate for a Growth Movement to criticize political activists for not developing their sensitivity and awareness.

As the number one ground rule in growth is that the individual is free to accept or reject anything that is being offered to him, any individual and any group of individuals, and even the Growth Movement as a whole - if there is such a thing - must be free to say yes or no to being involved in active politicking.

The argument that everything we do is political is either nonsense, or so wide in its definition of politics as to be meaningless. With definitions as broad as this everything we do is practically everything - political, religious, social, sectarian or ideological. To a very religious person, everything may be religious; to a very political person, everything may be political; to a mean sensual man in the middle like me, some things are mostly religious, some things are mostly political, and some things are mostly to do with my individual and social functioning and nothing to do with politics and very little to do with religion.