

excesses of some of the early personalities have long been left behind. Similarly, Humanistic Psychology needs to demonstrate, perhaps repeatedly, that it is as interested in the pursuit of 'the truth' as much as in any traditional, empirical science, but believes that truth can better be served by researching in ways that maintain human dignity rather than in ways which objectify and manipulate people.

Humanistic Psychology must also demonstrate that it is as concerned with the way people act and think as it is concerned with the way they feel. Therapy isn't politics, but there are political implications present when we talk about the process of EMPOWERING people, and therapy is only a part of Humanistic Psychology. Growth groups are as much about relationships between people as they are about personal issues, and this is political too. Humanistic Psychology is already involved in unravelling the destructiveness of

sexism, and should get more involved in combatting racism, perhaps as a start by looking at its own institutional racism and by examining more closely the racist content of its developing language,

There is more scope for Humanistic Psychology to get involved on an institutional or organisational level. Recent moves to establish interest groups among Social Workers is an example of how this might be done, and there is room for more contributions to be made in the field of Education, inspired perhaps by Rogers book 'Freedom to Learn for the Eighties' and the largely undervalued work of the 'alternative educationalists'.

Whatever choices we make about how to be or how to act, there are always political implications. Doing nothing has political implications. We talk a lot about empowering people. I hope we have empowered enough to form part of the new resistance.

Photocall at the Hanwell Day centre

No doubt they would call you casualties
in receipt of indefinite welfare: not deviants
so much as victims: unfortunates
they had better not consider too closely.
For if we really look at you smiling
through the confusion of your wavering lives
in between the camera's eye and our own
we might recognise our image
and weep to feel ourselves
so vulnerable and distant.

John Hands
