

Kevin Fleisch

# Group Growth?

Kevin Fleisch examine quelques-uns des différents moyens mis à notre disposition pour nous aider à développer notre personne dans sa totalité. Il souligne l'importance de faire l'expérience de notre environnement physique et d'être en paix avec notre corps; l'importance dans ce monde d'agir et d'accomplir, la notion d'une synergie plus 'élevée' dans les relations humaines et celle qu'elles font partie d'un moi et d'un monde spirituel et transpersonnel. Il insiste sur le fait qu'être une personne qui fonctionne dans sa totalité est un art de vivre et non pas quelque chose dont elle peut faire l'expérience que dans des groupes spécialisés.

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Kevin Fleisch untersucht einiger de möglichkeiten, wie wir unsere menschlichen Fähigkeiten voll entwickeln könnten. Er betont die wichtigkeit die uns umgebende Welt zu erleben und mit sich selbst im Einklang zu sein; die Wichtigkeit von Handeln und Erfolg im praktischen Leben; eine höheren Art von mitmenschlichen Beziehungen und das Gefühl, dass diese Teil eines spirituellen über-personalen Selbst und Welt sind. Er weist besonders darauf hin, dass das Ziel, eine Persönlichkeit mit allen Menschlichen Fähigkeiten zu werden ein 'way of life' ist, nicht etwas was nur in speziellen Gruppen angestrebt werden sollte.

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The humanistic movement has long been involved in looking at personal growth and development, 'reaching out'. Many are now questioning the individual nature of Maslow's "peak" experiences.

This article examines some of the ways of facilitating the growth of the fully functioning person, and draws on a variety of Eastern and Western theories. Its motivation lies in terms of a 'post Maslow' growth theory put forward in these columns by John Rowan in March 1973.

This is not so much a theory, more a questioning of whether, in the experiencing here and now, there exist ways of developing ourselves and others which we destroy, or ignore, rather than creatively use.

An initial stage of satisfaction with life is often reached when basic physical sensing, perception needs are there, and being satisfied: we feel safe, we have knowledge, a concept of reality, an awareness of the truth, a reason for getting up in the morning - a significance in life: grand potential at the base of the spine. . . the 'pleasure' of the loneliness of the long distance runner, the capacity to take part in the 'inner game'.

A further development of this may be when we feel competent: we have an awareness of emotions in ourself and others; a certain mastery of personal power: sexual energy at the level of the genitals, a task to fulfill. . . The workshops from the Pellin Institute have emphasised the need to feel useful/competent: to have a mastery in SOMETHING is important: perhaps our 'peak' experiences may be the gratitude of a child eating 'the best egg and chips in the street' - a significant happening, as important an experience to myself and my child, in our 'here and now', as any mystical state we could achieve.

Perhaps when we feel we have 'achieved' this, we can look forward to the respect/status/recognition of others. The ability to 'do', to make effective decisions: confirming and transcending the self in its impact on others, leading to basic communication and expression: the level of the throat in Tantric terms. Maybe this is the stage of unity, perfection, completeness, infinity, we feel we have arrived, achieved, made ourselves 'worthwhile': we have interacted with others!

A 'higher' synergy, through a process of dialectical integration, in which we feel free to receive help, initiate and maintain relationships - use our intuition, enter the transpersonal world, (being a self actualised, fully functioning individual) using conflict constructively, creating and managing personal change at the level of the pineal body: the concepts here are those of eternity, timelessness; this is the satori, the nirvana peak experience type meditative state. Higher individual? Self-centred? Self-ish? Many 'peak' without showing the ability to have a two way, co-counselling relationship.

The feedback from the synergy may lead to a complete cognitive awareness: learning to communicate interpersonally, verbally and non verbally, with the spiritual, transpersonal self: wanting to spread the word, the 'good stuff': self enlightenment only through other-enlightenment, leading to cosmic consciousness, bliss: lighting fires, sparking rays, the top of the head alive and 'with it'. One is beginning to come back into the real world, with a desire to help others and reach Utopia. But is that 'real', gestaltist, non-directive facilitation? Or does our personal pleasure make us want to 'impose' our new, super values on others, manipulating through promises of 'peak ecstasies' in the way others promise the 'good life' through double glazing.

Free existence is perhaps the next point many reach through the quality of 'enhanced' perception: an approach to personal problem solving, the monad self, a realistic constructive conflict which through the dialectic synergises and synthesises into a realistic here and now way of life: joy, bliss, delight, freedom, liberty: to be what one is and to accept others for what they are: to avoid the need to change/convert/criticise/comment/interfere - an acceptance of others as they really are - the non-judgemental acceptance of an individual's right to be: not to be X, Y, Z, but to be, full stop.

Freedom/Liberty; whom to serve could be the perfect freedom - the divine transpersonal self, the jewel in the Lotus may well be to accept that 'peak

experiences and their desire for self and others' is something we may have now, at this moment, and, if so, we accept that desire; but it is equally true and therefore relevant and therefore worthwhile and important - that we and others - may be experiencing the desire for a cup of coffee, a walk in the garden, a shout at the cat - and that's also life.

Freedom may lie in accepting that what we want to do is what we want to do - not what could/should/ought to be what we want, and that 'true tranquility' lies in the total acceptance of the reality - each having their own perception of what that reality is.

So lets examine ourselves and our 'humanistic' experiences and activities, and see where - for us - without imposing our values on others - our 'happy, satisfying' life is. Perhaps we may also be involved in groups - such as the family - where freedom and liberty of the individual could be considered, as well as on 'Tuesday nights at the meditation centre'. Didn't someone say that being a fully functioning, self actualised person, is a way of life, not a two hour a week activity.

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#### SCRAPE

*You get what you deserve,  
Scrape, scrape  
that thing  
Holy Orgasm  
and Cosmic Hard,  
Scrape, scrape.  
Do you like  
it; us now?  
We don't like you  
posturing.  
Playing a man's game  
in a man's world  
cut it out  
Sigmund.*

**Anne Kahn**