

WE FEEL THAT there are considerable advantages in becoming acquainted with the use of such techniques. Perhaps you are in business for the sake of being able to develop your skills and craftsmanship. Perhaps you feel that being a business person is secondary to being a craftsman or a designer. We hope to help you to learn business techniques not as an end in itself, but as a means to becoming a more successful craftsman or designer.

THE EMPHASIS will be on the common sense of business techniques and how they relate to your work:

MARKET RESEARCH
EVALUATION PRODUCT DESIGN

BOOK-KEEPING &
PAPERWORK

FINANCE

COSTING & PRICING

MARKETING & SELLING

WE WELCOME your comments. The more we understand your needs the more we will be able to assist you.

John Rowan

IMPULSIVENESS, CONTROL, SPONTANEITY

When in the growth movement we say that we are trying to enable people to be more spontaneous, the reaction is often ; "Oh, but wouldn't people go around killing people, having sex, being selfish?" It seems to suggest self-indulgence. And this is of course something that would put a lot of people off, as a totally adequate way of life- though it might be all right at odd intervals.

But there is a mistake being made here about what "spontaneous" means. And I'd like to clarify this by going back a couple of steps. I want to suggest that there is something called "impulsiveness" which is quite different from spontaneity, and much more primitive. I then want to suggest that we resort to control to get us out of the problems which impulsiveness gives us. And finally I want to suggest that control brings in such adverse side-effects that we need spontaneity to get us out of them.

Impulsiveness

When a child sees a friend on the other side of the street and runs to meet her, ignoring the traffic, that is impulsive. When a woman eats a whole box

of chocolates, ignoring the effect on her figure, that is impulsive. When a man sees a new gadget in a shop, and buys it without looking for a discount or a cheaper version, that is impulsive. In all three cases what is happening is that the person can only see one thing - the one thing that is occupying their mind at the moment - and everything else is blanked out.

This is what we normally mean by selfishness - that the person is oblivious to everything except the immediate object of desire. "I want what I want when I Want it." It is as if other people, other considerations, did not exist.

There is something essentially competitive and power-oriented about impulsiveness. If I want it, I will grab it, and use all my strength to keep it. It is as if my gain meant someone else's loss, or at any rate as if I didn't care whether it did mean someone else's loss or not.

Impulsiveness has not got a good memory. When I am impulsive, it is hard for me to remember about other considerations; but it is also hard for me to remember about what it is I did want, if I can no longer see it. It actually has to be present before it is real for me.

So in all these ways, impulsiveness is a very limited stance for living. I am going to be getting up other people's noses a lot of the time. If I am strong, I may be able to ignore their protests; but if I am weak or sensitive, their objections are going to cause me a lot of pain.

Control

So I move on to control as an answer to all these problems. If I can control my impulses, so as to take more things and more people into account, I am going to make fewer mistakes and offend and upset fewer people.

Control means foresight and planning - I can postpone my immediate desires so as to take in more of my other needs, and the needs of others. My mind can move backwards and forwards in time, using memory and anticipation to order my actions. I can co-operate with other people well, because we can make agreements and stick to them.

So control goes well with an organised society where events are predictable and comfortable, and where rationality is highly valued.

The snag is, however, that control soon becomes oppressive. Instead of programmes being used as a way of smoothing interactions, they take over altogether. The rules become more important than the purposes for which they were originally intended. Other people control me, and the system controls us all. Instead of just postponing my desires, I begin to ignore my desires; instead of correcting my feelings by bringing in other thoughts, I begin to deny my feelings altogether.

Spontaneity

By moving on to spontaneity, I dispose of these new problems. I resolve to treat my desires and my feelings as just as important as anything else. Instead of seeing rationality as being about setting the intellect in control of the emotions, I start to see rationality as being about doing justice to **all** that I am and want to be.

It isn't about losing control, it's about moving to a new model of control. I used to think of control as one part giving orders to another part; but now I think of control as being the integration of a number of different values.

By being spontaneous, I am less dependable - less like a machine - but more wholehearted about what I do. It means that **all** of me is behind what I do, and so all my efforts are more effective, as well as more joyful.

EUROPEAN ASSOCIATION FOR HUMANISTIC PSYCHOLOGY

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EUROPEAN CONFERENCE

The Geneva Conference runs from 28th July to 1st August inclusive, and there are two optional days afterwards for extra institutes. There is also a two-day pre-meeting for presenters and group leaders, to discuss matters of mutual concern.

Will Schutz and John Pierrakos are featured speakers, and Natalie Rogers will also be there. For registration before 15th June, fees are 190 Swiss francs. EAHP members get 10% discount on this. Registration after 15th June is 250 Swiss francs.

This does not include accommodation, which can be booked at the Cite Universitaire (the conference site) at about 18 francs a night, nor the air fare, which will be at charter rates as in previous years.

Other presenters will include Hilarion Petzold, Michele Festa, Arnold Keyserling, Jacques Donnars, Jay Stattman, Jerome Liss, Max Pages and Simone Weil.

For further details and booking form, either wait till they come through Self and Society, or write direct to EAHP, 10 Route de Ferney, CH-1202 Geneva, Switzerland.