

A selected range of literature depicting the development of humanistic psychology is reviewed. Factors leading to the development of humanistic psychology are outlined, and the theoretical contributions of Rogers, Maslow, Hampden-Turner, Jourard and Schutz are discussed. Implications of humanistic psychology for contemporary social scientific method are analysed. The application of humanistic psychology to society and particularly education is considered briefly.

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The Growth of Humanistic Psychology: A Review Essay

The turn of this century marked the birth of two major forces in psychology, Freudian psychoanalysis, and behaviourism. Due to the deterministic nature of the theories, it was inevitable that an alternative psychology would develop. The theories of Maslow¹ and Rogers² developed directly as a reaction to Freud's notion that man's behaviour is compelled by his unconscious instincts and the behavioural view that man is a pawn of his environment. In 1961, *The Journal of Humanistic Psychology* was initiated to disseminate the views of psychologists representing this "third force." A year later the Association of Humanistic Psychology (AHP) was established in North America³. It was not until a decade later that the Association gained international status⁴. Since the inception of humanistic psychology, there has been a virtual explosion of literature concerning theory, research and practice in the area. This wealth of material has led to a diversity of thought concerning the implementation of the goals of the movement. Despite this diversity, there is considerable agreement on the objectives of humanistic psychology⁵.

The objectives of humanistic psychology are best outlined in the following statement of the AHP.

1. A centring of attention on the experiencing *person*, and thus a focus on experience as the primary phenomenon in the study of man. Both theoretical explanations and overt behaviour are considered secondary to experience itself and to its meaning to the person.
2. An emphasis on such distinctively human qualities as choice, creativity, valuation, and self realization, as opposed to thinking about human beings in mechanistic and reductionistic terms.

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¹Abraham H. Maslow, *Motivation and Personality* (New York: Harper and Row, 1954).

²Carl R. Rogers, *Client-Centred Therapy* (Boston: Houghton Mifflin, 1951).

³Charlotte Buhler and Melanie Allen, *Introduction to Humanistic Psychology* (Monterey, California: Brooks/Cole, 1972), p. 1.

⁴*Ibid.*, p. 25; and John Rowan, *Ordinary Ecstasy Humanistic Psychology in Action* (London: Routledge, Kegan Paul, 1976), pp. 137-147.

⁵Charlotte Buhler, "Human Life as a Whole as a Central Subject of Humanistic Psychology", in J. F. T. Bugental, ed., *Challenges of Humanistic Psychology* (New York: McGraw-Hill, 1967), p. 83.

3. An allegiance to meaningfulness in the selection of problems for study and of research procedures, and an opposition to a primary emphasis on objectivity at the expense of significance.
4. An ultimate concern with and valuing of the dignity and worth of man and an interest in the development of the potential inherent in every person. Central in this view is the person as he discovers his own being and relates to other persons and to social groups.⁶

While these ends are commonly shared, the means to their accomplishment represent the individuality and creativity of each author. Hence, the evolving literature in humanistic psychology considers many dimensions of man's existence. This essay seeks to expose the reader to some of the influential and progressive works published over the last decade. Before beginning this, however, a brief consideration of the theoretical and philosophical underpinnings of this psychology is warranted.

Due to the youth of humanistic psychology and its concern with the real problems of present human existence, only minor attention has been given to detailed examination of its origins. Buhler and Allen⁷ present a brief discussion of the philosophical bases of the movement. They discuss the development of humanism from Socrates to Erasmus and indicate that while the aims of humanism and humanistic psychology are similar, "the earlier schools sought this inner freedom between the covers of old books" while contemporary humanistic psychologists see the attainment of inner freedom "experientially, in the act of living."⁸ Buhler and Allen also note the influence of existential philosophy represented in the works of Kierkegaard, Heidegger, Jaspers and Sartre. In their consideration of Camus, they isolate an important distinction between humanism and existentialism, "he [Camus] replaces the meaning of life which had earlier been stripped away by Sartre."⁹ This distinction is important in that it emphasizes the humanistic position that man can actualize his potentialities through experiencing his existence.

In his consideration of the origins of humanistic psychology, Rowan¹⁰ discusses its western and eastern roots. Within the western tradition, he acknowledges the importance of the work of Lewin, Maslow, Sutich and Rogers. A second trend which he documents is that which was provoked by the existential psychiatry movement spearheaded by the work of Laing and Cooper. A third impetus which he delineates is the important focus on states of consciousness which occurred with the emphasis on mind-expanding drugs. He also notes that "Humanistic psychology today contains many things which came originally from the East."¹¹ Discussing the eastern origins of humanistic psychology, Rowan indicates some of the similarities between humanistic psychology and Zen, Tao, and Tantra. In this too brief and disjointed discussion, he attempts to demonstrate the importance of these eastern beliefs in supporting humanistic psychology's attention to altered states of consciousness.¹²

The reviews by Buhler and Allen and Rowan, though brief and narrow in scope, do provide an attempt to document the origins of humanistic psychology. Given the potential impact of humanistic psychology on man's thinking and

⁶*Brochure of the Association of Humanistic Psychology*, cited in Buhler and Allen, pp. 1-2.

⁷Buhler and Allen, pp. 15-24.

⁸*Ibid.*, p. 18.

⁹*Ibid.*, p. 22.

¹⁰Rowan, pp. 3-25.

¹¹*Ibid.*, p. 14.

¹²*Ibid.*, pp. 15-25.

development, it is perhaps important that a more substantial work integrating its broader influential bases be provided. An important biography of Maslow, a central figure in the development of humanistic psychology is given in a small volume by Lowry.¹³ Such works will no doubt be important in tracing the origins of humanistic psychology. Lowry's initial chapter is essentially biographical in nature and stresses the theorists who played an influential role in provoking Maslow's contributions. Subsequent chapters deal with the development and status of Maslow's thinking in the areas of human motivation, self-actualization, peak experience, religion and science. Of particular interest in Lowry's work is the inclusion of primary source material in the form of Maslow's "Good Human Being" Notebook as an appendix.¹⁴ It is the material in the GHB Notebook which forms the basis for much of Maslow's later statements on the topic of self actualization. Future historical discussions of humanistic psychology will no doubt analyse this material for its impact on the development of the field.

An important facet of any new movement is the development of the theory upon which it is based. Traditionally, the development of theory has preceded both research and practice, and humanistic psychology is no exception to this rule. Significant theoretical contributions have been made by Rogers¹⁵, Maslow¹⁶, Hamden-Turner¹⁷ and to a lesser degree Jourard¹⁸ and Schutz.¹⁹

The earliest and most concise statement of Rogers' personality theory is to be found in his book, *Client Centered Therapy*.²⁰ Readers acquainted with the deterministic nature of the Freudian and behaviouristic positions will perceive the humanistic alternatives inherent in his theory. He argues, first, that each individual exists in his own experimental world, with which he interacts as an organized whole. The major determinant of all behaviour is to "actualize, maintain, and enhance the experiencing organism."²¹ Such goal directed behaviour is accompanied by emotion, which is for the most part facilitatory. He then argues that a segment of the individual's experiential field becomes differentiated as the self. The perceptions and concepts, which make up the self, have associated with them values, which either originate in experience or are introjected from others. As the self develops, experiences are either ignored, rejected, symbolized, or distortedly symbolized, depending on their degree of communality with the self. In this regard he draws the distinction between adjustment and maladjustment in terms of the degree to which the person can incorporate into the self or must reject significant experiences. Inconsistent experiences are seen as threatening, and hence, result in a more rigid, inflexible conception of the self. Thus, Rogers stresses the importance of a non-threatening climate in order to facilitate the consideration and integration of inconsistent experiences within the self. This latter step is seen as imperative for the growth of the person, for the person who

¹³Richard J. Lowry, *A. H. Maslow: An Intellectual Portrait* (Monterey, California: Brooks/Cole, 1973).

¹⁴*Ibid.*, pp. 81-105.

¹⁵Rogers, *Client-Centred; On Becoming a Person* (Boston: Houghton Mifflin, 1961); and *Freedom to Learn* (Columbus, Ohio: Merrill, 1969).

¹⁶Maslow, *Motivation; and Toward a Psychology of Being* (2nd ed.; New York: Van Nostrand, 1968).

¹⁷Charles Hampden-Turner, *Radical Man* (Cambridge: Harvard University Press, 1970).

¹⁸Sidney M. Jourard, *The Transparent Self* (2nd ed.; New York: Van Nostrand, 1971); and *Self-Disclosure: An Experimental Analysis of the Transparent Self* (New York: Wiley, 1971).

¹⁹William C. Schutz, *Joy* (New York: Grove 1967); and *Elements of Encounter* (Big Sur: Joy Press, 1973).

²⁰Rogers, *Client-Centred*, pp. 481-533.

²¹*Ibid.*, p. 487.

can flexibly incorporate new experiences into the self is viewed as more understanding and accepting of others. Further, as the individual is able to accommodate more and more of his experiences, his value system is modified from one based upon introjected values to one based upon values derived in experience.

Perhaps the most recent statement of Rogers' views concerning personality theory is found in *Freedom to Learn*.²² He introduces his theory in a revised version of "a highly personal talk"²³ delivered at a conference of the American Personnel and Guidance Association. Here, Rogers stresses the importance of hearing what another is communicating, and reciprocally the importance of being heard by another. Hearing has the deeper meaning of understanding a communication in terms of the communicator's field of reference. In this work and elsewhere he has termed this mode of interacting as empathic understanding. Next, he discusses the consequences of being real or genuine in one's interactions with others. Finally, he discusses the impact of accepting and giving love, or non-possessive warmth in interpersonal relationships. He concludes that empathy, genuineness, and warmth "are some of the elements which make communication between persons, and *being in* relationship to persons, more enriching and more enhancing."²⁴ Thus, interpersonal activities containing these qualities are growth provoking for all concerned.

He then deals with an important and critical aspect of his theory "the valuing process."²⁵ He suggests that the infant has "a flexible, changing, valuing process, not a fixed system,"²⁶ a process which is based upon immediate experiences of satisfaction and dissatisfaction. As the child develops, values are introjected from others. These values which are then considered to be owned by him, even though they are not validated by his own experience. Often, these introjected values form the basis of the adult's value system, even though they may be markedly at odds with experience. The individual thus becomes estranged from himself and fails to grow. In order to restore growth to the individual Rogers argues that the individual must develop a value system based upon his experiences rather than introjected values. He concludes by offering several propositions concerning the valuing process and its outcomes.

The third theoretical area he considers is the issue of freedom and commitment on the part of humans. This discussion is perhaps more philosophical than theoretical and no doubt of interest to those with these concerns in mind. It is uncertain that Rogers adds much to the solution of such issues when he concludes that persons have the capacity to be both free and committed to their actions, and this is a "paradox with which we must learn to live."²⁷

Finally, Rogers in an extension of an earlier paper, attempts to specify his conception of "the fully functioning person."²⁸ Based upon his psychotherapeutic experience with clients he suggests that the person, who has attained maximal psychological growth, "would be open to his experience,"²⁹ "would live in an existential fashion,"³⁰ and "would find his organism a trustworthy means of

²²Rogers, *Freedom*, pp. 215-297.

²³*Ibid.*, p. 221.

²⁴*Ibid.*, p. 237.

²⁵*Ibid.*, pp. 230-257.

²⁶*Ibid.*, p. 242.

²⁷*Ibid.*, p. 275.

²⁸*Ibid.*, pp. 278-297.

²⁹*Ibid.*, p. 282.

³⁰*Ibid.*, p. 284.

arriving at the most satisfying behaviour in each existential situation."³¹ He continues with an extensive, well reasoned consideration of the practical, research and philosophical implications of his definition. In conclusion, he cautions that while one may observe persons moving in the direction of the ideal person, such ideal persons do not exist at the present. The definition of optimal growth is most important in order to assist society to design and evaluate therapeutic, educational, and other procedures aimed at producing optimal growth.

Rogers has contributed four important postulates to the humanistic psychology forum. Firstly, he has stressed the individuality of persons, who react as a whole to their own unique experiences. Secondly, he has argued that individuals are growth oriented. Thirdly, he has declared that for optimal growth the individual must employ a value system which is based upon his experiences. Finally, he has underscored the importance of a non-threatening environment if growth is to occur. If these propositions are correct, then, they have important ramifications for those agents and institutions in our society charged with the facilitation of growth in others. A criticism of Rogers' theory might be that it is based upon his experiences with psychotherapy; however, recent applications of his theory to encounter groups with normal individuals, and to education suggest that programs based upon his assumptions do indeed lead to growth in "normal" individuals.

No consideration of the theoretical origins of humanistic psychology would be complete without a discussion of the contribution of Maslow. The best overview of Maslow's theory is presented in his book, *Toward a Psychology of Being*.³² Like Rogers, Maslow was compelled to provide an alternative, "a reaction against the limitations (as philosophies of human nature) of the two most comprehensive psychologies now available — behaviourism (or associationism) and classical, Freudian psychoanalysis."³³ His hope was that this alternative psychology would ultimately be called simply "psychology." He proposed that each person has an essential inner nature or core, which at birth is a complex of potentialities, some of which are species-wide and some of which are idiosyncratic. As the individual develops some few of his potentialities may become actualized, while the majority are repressed or actively forgotten. Though repressed into the individual's unconscious these potentialities act as a dynamic force toward actualization. In Maslow's opinion, it is frustration of this actualization process, not frustration of basic needs, which leads to psychological ill health. He suggests a distinction between the controlling effect of the Freudian superego and intrinsic conscience, which is activated when the individual is conscious of not actualizing his potentialities. It is easy to sense that intrinsic guilt would be far more devastating and disruptive than guilt due to conflict with the superego. For growth or self actualization to occur the essential inner nature of the person must be "fundamentally accepted, loved and respected by others and by [the person] himself."³⁴ Further, he postulates that given a choice the individual will select a growth provoking activity, and hence, society should provide and foster need gratifying rather than need frustrating environments. He continues by delineating several other important aspects of growth facilitating environments.

Maslow, in contrast to Rogers, provides a far more extensive definition of the self-actualized person. The self-actualized person enjoys thought for thought's sake rather than as a means to reduce basic needs. He is motivated by intrinsic

³¹Ibid., p. 286.

³²Maslow, *Toward*, pp. 189-214.

³³Ibid., p. 189.

³⁴Ibid., p. 196.

rewards rather than extrinsic rewards, and emotions, such as love, are aimed at mutual rather than self-serving satisfaction. Maslow sees the self-actualized individual as more integrated in many ways, for example, for the self-actualized person the distinction between work and play evaporates, both are equally fulfilling. The Freudian levels of consciousness disappear in that the actualized person is comfortable in and with all levels of consciousness. The self-actualized person is independent, while at the same time able to exist in harmony with others. Self-actualization or "being" is not viewed by Maslow as problem free. While problems of "becoming" are egocentric in nature, problems of "being" are altruistic in nature. The importance of Maslow's careful delineation of the characteristics of the self-actualized individual cannot be underestimated. It has led to the development of instruments such as the *Personal Orientation Inventory*³⁵ designed to evaluate self-actualization. Such instrumentation is essential to the scientific evaluation of the postulates of humanistic psychology.

One of the most outstanding books to emerge from the field of humanistic psychology in the seventies is Charles Hampden-Turner's *Radical Man*.³⁶ Written as a dissertation at the Harvard Business School, this book is noteworthy for both its scholarship and its forthright application of humanistic principles to all aspects of society. This latter is the focus of the book.

Like Maslow, Hampden-Turner begins with the premise that there is a process of human development which extends from anomic or alienated man to self-affirming, self-transcending, self-actualizing man whom Hampden-Turner has termed "Radical Man." Man's development is pictured as a continuum, at one end of which is radical man who "imagines reasons autonomously," "defines himself and his environment in dialogue with others" and "is a radiating centre of meaning."³⁷ At the other end of the continuum is anomic man who is frequently "deluded, helpless, obedient, hostile, conforming and cruel."³⁸

The development or diminution of human capacities is viewed within a spiral of existence — a "double helix"³⁹ in which individuals move upwards towards full existence and humanness, or downwards towards anomy and failure of existence. Movement up and down the spiral results from man's choices, the activities he engages in, the clubs which he joins, and the relationships which he establishes. It is this latter interdependence between individuals which is stressed in the development of human capacities. "The individual can only grow in relationships to 'significant others' with whom he forms synergetic relationships."⁴⁰ With his emphasis on significant relationships with others, Hampden-Turner is very much within the existentialist tradition, although as previously discussed, within that humanistic orientation which is devoted to assisting man to opt for positive, constructive, growthful choices.

Hampden-Turner proposes the following components in his model:

Existence	Man exists freely. Progress up the spiral is linked with greater freedom of choice.
Perception	Increase in ability to perceive discrepancies.
Identity	Self acceptance, self knowledge, self insight.

³⁵J. William Pfeiffer and Richard Heslin, *Instrumentation in Human Relations Training* (Iowa City: University Associates, 1973), pp. 99-100.

³⁶Hampden-Turner.

³⁷Ibid., p. 14.

³⁸Ibid., p. 97.

³⁹Ibid., p. 32.

⁴⁰Ibid., p. 33.

Competence	Acknowledgement and utilization of abilities.
Investment	Intense involvement in authentic human acts.
Risk	Openness to new ideas and willingness to suspend present understanding. Constant self examination.
Bridging Distances	Advancement up the spiral is linked with greater ability to experience kinship despite moral, social, international differences.
Impact	Engages in both self confirmation and self transcendence at the same time.
Dialectic	Capacity to reconcile opposites through dialectic confrontation in order to achieve greater development.
Integration	Ability to use feedback to restructure thinking, permit deeper understanding and expand consciousness.

Hampden-Turner's thesis is that man's existence in society can be considered under this model and this is his undertaking with well backed documentary evidence throughout his book. He investigates laboratory experimentation, growth, rebellion and regression in training groups, corporate radicalism, the radical conservative dimension in American politics, conservative and radical issues, the crypto-conservatism of technological thinking and finally, student radicals. Each of these facets of society is evaluated in terms of the degree to which man is assisted in his progress towards full existence and humanness or towards anomy and failure of existence.

In his examination of human relationships in the business world, Hampden-Turner presents strong evidence of its deleterious effect on man's development. He examines the common interactions which occur in the name of business, the ill founded assumptions which accompany these interactions, and the demoralizing effect on all concerned. At the same time evidence is presented to show such interactions are not necessary, that corporate gains and human development are not incompatible. Practices of enlightened corporations are presented wherein organizations encourage creativity, participation and industrial democracy to the growth of all concerned.

As one reads Hampden-Turner's book, it is easy to see the reason for its entitlement, for in focusing on man's development of his potentials, on his necessary progress through ascending spirals, he presents a view of man that is aptly named. Nowhere is this so evident as in his analysis of the political arena. In studying the relationship between the dogmatism of the Communist Left and the conservatism of the Extreme Right, he analyses their common characteristics. Each is "high in anomy, conventionality and classical conservatism in the sense of rejection of human needs in favour of moral imperatives."⁴¹ The alternative model is presented in a further discussion of political activism, the student radical movement. Hampden-Turner presents evidence after evidence to show that student activists of the New Left were operating from a higher level of human functioning than were their conservative compatriots.

What Hampden-Turner presents is a well worked out theory of human development backed by documentary evidence from over 200 research studies. He demonstrates the negative effect on our daily lives if we continue to act at low levels of synergy and allow ourselves to be controlled by the forces around us. The alternative he offers is one wherein man functions at a higher level, acting

⁴¹Ibid., p. 233.

from conscience, and changing organizations till there emerges a person oriented society. In his extensive theory, he offers hope that such a society may be more than a utopian dream.

Another theorist who has advocated dissent against established patterns of interaction is Sidney Jourard. Like Hampden-Turner, Jourard is concerned with man taking risks, with man being open and honest, and with man reshaping society so it is suitable to grow and live in. In Jourard's model, man must be "authentic" and self disclosure is the medium by which he attains his authenticity. In the *Transparent Self*,⁴² Jourard explores the hypothesis that health and fullest personality development are dependent on man's courage to be himself and to follow meaningful goals. In developing his theory Jourard traces man's historical pattern of hiding behind a mask, of camouflaging his true feelings in his desire to protect himself, and of the results of this, misunderstanding at best, loss of touch with reality and some form of illness at worst. In either case, estrangement from one's fellow man follows, and life loses meaning. To Jourard, transparency, rather than mystification or concealment is the goal and authentic dialogue is the means to it.

Dialogue is like mutual unveiling, where each seeks to be experienced and confirmed by the other as the one he is for himself.⁴³

A dialogue such as this involves no threat, hence the actions of each participant is intelligible to his fellow and each may respond to the other with an expression of his experience as the other has affected it.

Jourard's interest in the effect of self disclosure and authentic dialogue on human existence is revealed in his discussions of prudery and impasse in the marital relationship and on the mortality rates of the undisclosed male in our society. The risks of the authentic writer in his efforts to reveal his experiences to "whole" people are examined and compared with those of the propagandist with his vested interest in keeping people stupid and misinformed. In a further development of his argument, Jourard examines the use of authentic dialogue in promoting changes within marriage, education and the helping professions so that society may be reshaped in a mode more congenial to human existence.

Jourard's contributions to the field of humanistic psychology reside not only in his conceptualizations but also in the ten years spent in examining the implications of one person revealing himself to another. A body of this research is discussed in his book *Self-Disclosure: An Experimental Analysis of the Transparent Self*⁴⁴ where he discusses, among other aspects of his research, the effect of changing the experimental climate to include the research subject as a collaborator. A number of variables were identified as important in the experimental dyads: the subject matter disclosed, certain characteristics of both the revealing person and the audience person, and the depth of disclosure. The most powerful invitation for self disclosure appeared to be the willingness of the other person to self disclose.

The importance of Jourard's work lies in his attempts to research the very aspect of the human condition that humanistic psychologists so frequently focus on, "the encounter." Though his research might not satisfy the presumed rigour of contemporary psychology, it does represent an important step in the scientific verification of an essential proposition of humanistic psychology and as such cannot be ignored.

⁴²Jourard, *Transparent*.

⁴³Sidney M. Jourard, *Experimenter-Subject Dialogue: A Paradigm for a Humanistic Science of Psychology*, in Bugental, p. 111.

⁴⁴Jourard, *Self-Disclosing*.

To many, humanistic psychology and the human potential movement are synonymous and this last decade has witnessed a plethora of literature on this controversial topic. Some of the most influential work in this area has been offered by William Schutz, a skilled and enthusiastic group leader whose writings focus on both the therapeutic as well as the scientific aspects of encounter. In his book, *Joy*,⁴⁵ Schutz sums up ten years of experience in the encounter movement. From a therapeutic stance, he discusses the importance of assisting man to develop his potential, to regain his "joy." Like other humanistic psychologists, Schutz places much emphasis on man's honesty and openness and his book presents a framework for achieving this. The "open encounter" method which he describes is concerned not only with verbal but also with nonverbal interaction. Feeling and experiencing are considered equally if not more effective than talking. In developing his model of "Realized Man," Schutz is concerned with man's physical, psychological and spiritual growth and methods for developing each, based upon his experiences with well conducted open encounter groups. According to Schutz, joy is attained when man "realizes his potential for feeling, for having inner freedom and openness, for full expression of himself, for being able to do whatever he is capable of, and for having satisfying relations with others and with society."⁴⁶ Within the group, this development occurs through stages of "undoing" in which the group assists each member to "undo" emotional trauma and destructive blocking feelings. This is followed by a further stage in which the role of the group is to assist each member to develop talents and abilities.

Schutz has proposed that for most people, "the primary source of joy is other people."⁴⁷ In his theory of basic interpersonal needs, he focuses on three aspects of man's interpersonal relations — inclusion, control, and affection — and states that interpersonal joy will be attained when a satisfying flexible balance is achieved on these dimensions.

The fully realized man can feel comfortable and joyful both with and without people, and knows with how much of each — and when — he functions best. . . . The fully realized man is capable of either leading or following as appropriate, and of knowing where he feels most comfortable. . . . The fully realized man is aware of his needs, and functions effectively not only in close, emotionally involving situations, but also in those of lesser intensity.⁴⁸

The importance of *Joy* lies in the clarity with which Schutz presents the process by which interplay between body, emotions and mind in the areas of inclusion, control and affection may be achieved.

If *Joy* is important because of the clarity with which the process of encounter is explicated, *Elements of Encounter*⁴⁹ is important because of its simple, yet systematic analysis of the encounter movement. This is a brief but very readable book which begins with a definition of encounter and continues on to discuss the history of the movement, the basic principles, the physiological bases on which encounter rests, the theory of group development, the facilitative components of encounter experiences, and finally, the application of encounter to society. Though brief, this book represents an effort to bring together the historical background, theoretical principles, and relevant research associated

⁴⁵Schutz, *Joy*.

⁴⁶*Ibid.*, p. 23.

⁴⁷*Ibid.*, p. 131.

⁴⁸*Ibid.*, p. 22.

⁴⁹Schutz, *Elements*.

with the encounter movement in a more scientific and concise manner than previously attempted and as such it adds credence to the area. Perhaps it is in his attempts to apply encounter to society that Schutz makes the least impact, for his ideas on the application of encounter to society add little to combat the argument that the encounter movement has become the modern opiate of the people.

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An essential quality of a good theory is that it is amenable to empirical validation and the theoretical postulates of humanistic psychology cannot be absolved from this requirement. Both Rogers and Maslow, while acknowledging that their propositions run ahead of empirical validation, are quick to argue that their theoretical notions are open to empirical examination and support.⁵⁰ The extensive theory of Hampden-Turner remains ripe for research evaluation. Jourard has made a significant contribution to humanistic psychology by demonstrating that it is possible to research credibly aspects of human interaction.⁵¹ Rowan has underscored the importance of research to the humanistic psychology movement:

The innovative practice, the wide-ranging theory and the highly specific research are all important to humanistic psychology. Only by cultivating all these three ways of working can humanistic psychology save itself from the fate of narrowness which has befallen behaviourism, and the fate of woolliness which has befallen psychoanalysis.⁵²

It is important to stress, however, that most if not all humanistic psychologists see contemporary social scientific method as antithetical to their theory.⁵³ Conversely the research establishment fails to support humanistic oriented research.⁵⁴ As Jourard so aptly states,

Interestingly enough none of the research was done with outside financial support. I failed "grantsmanship", I reckon that somewhere around a half-million dollars worth of support that I asked for, from various granting agencies, was denied me. Perhaps this is as it should be, because there is no immediate practical payoff for the research we have done. Moreover, I was spared, once I gave up trying to justify the way of working to funding-agency referees, the agonies of periodic progress reports, reviewing sessions, and the like. In short I was free to follow my whims and inclinations.⁵⁵

Despite the apparent unwillingness of funding bodies to risk their resources on Jourard's studies, the majority are reported in the prestigious pages of the American Psychological Associations publications.⁵⁶

Both Hampden-Turner and Rowan have presented excellent discussions of the difficulties humanistic psychologists see in contemporary social scientific method. Anyone familiar with contemporary social scientific procedures should be quick to appreciate the challenge presented by a theory which respects the individual and his subjectivity, which stresses the importance of interpersonal

⁵⁰Rogers, *Client-Centered*, p. 482; and Maslow, *Toward*, p. 191.

⁵¹Jourard, *Self-Disclosure*.

⁵²Rowan, p. 36.

⁵³For discussion of this issue see Jourard, *The Transparent*, pp. 8-21; Hampden-Turner, pp. 1-17; Maslow, *Toward*, pp. 215-222; Rogers, *Freedom*, pp. 169-202; Rowan, pp. 173-186.

⁵⁴Jourard, *Self-Disclosure*, pp. 187-188; Rogers, *Freedom*, p. 327.

⁵⁵*Ibid.*, p. 187.

⁵⁶The reader should note that approximately 80-90% of all articles considered by the A.P.A. journals are rejected.

climate for growth and change, and which characterizes the healthy individual in quite different terms than do the traditional psychopathology based definitions. What humanistic psychology has done is to challenge the almost myopic dependence of social scientists on the methods of pure science. The subject of social science is not inert, the subject's behaviour is influenced by the way in which he construes the experimental experience, and the interaction between the experimenter and the subject does influence the outcome of the experiment. Hence, humanistic psychologists have had the courage to question the propriety of contemporary psychological method. It remains to be seen whether they and other psychologists will rise to the challenge and develop a truly unique psychological method appropriate to the study of man. Rowan has delineated eleven types of research characteristic of social science.⁵⁷ The first four methods are viewed as "alienated types of research," while the latter seven approaches are depicted as "much more genuine."⁵⁸ The task of psychology is to develop extensive methodologies based upon these "more genuine" approaches.

Despite their concern with contemporary methodology, humanistic psychologists are embarked upon extensive research which should form the basis for the development of a new science of man. The important research contributions of Jourard on self-disclosure have already been noted. Rogers' postulates concerning the growth facilitating effects of empathy, warmth and genuineness have been extensively evaluated and supported.⁵⁹ The application of Rogers' theory to the field of education is presently under investigation with only preliminary results available at this time.⁶⁰ The effectiveness of encounter groups as applied to personal growth, industrial organization, and training institutions has been extensively documented.⁶¹ The research to date forms only a modest attempt to investigate some of the many propositions of humanistic psychology and much of the theory outlined earlier awaits research support.

Given that humanistic psychology is oriented toward genuine problems of man's existence, growth, and being, it is not surprising that it has found extensive application. Rowan has presented an excellent overview of the many applications of humanistic psychology to personal growth, counselling, psychotherapy, education, industry, transpersonal phenomena, sexuality and to community development.⁶² In his review of each area, Rowan stimulates his reader to examine the well annotated bibliography of his sources and where necessary peruse those sources. It would be redundant for the present authors to duplicate Rowan's impressive review. However, some recent discussions of educational applications merit inclusion here.

Rogers' discussion of the application of his principles to public school, undergraduate and graduate education aptly highlight the impact humanistic psychology can have on the educational endeavour. When the individual and his growth directed motivation are respected, when interpersonal conditions for growth are established, and when resources for pupil growth are provided, education shifts

⁵⁷Rowan, pp. 183-185.

⁵⁸Ibid., p. 185.

⁵⁹Robert R. Carkhuff, *Helping and Human Relations: A Primer for Lay and Professional Helpers. Vol. II. Practice and Research* (New York: Holt, Rinehart and Winston, 1969); and David A. Wexler and Laura North Rice, eds., *Innovations in Client-Centered Therapy* (New York: Wiley, 1974).

⁶⁰Rogers, *Freedom*, pp. 302-342.

⁶¹William C. Schutz, "Not Encounter and Certainly Not Facts", in *Journal of Humanistic Psychology* 15 (Spring 1975): 7-18; Peter B. Smith, "Controlled Studies of the Outcomes of Sensitivity Training", in *Psychological Bulletin* 82 (1975): 597-622; and John Rowan "Encounter Group Research: No Joy?", *Journal of Humanistic Psychology* 15 (Spring 1975): 19-28.

⁶²Rowan, pp. 39-133.

from a prescribed, teacher-oriented activity to a free, pupil-oriented enterprise. Each of Rogers' examples suggests how this change can occur within the strictures placed upon education by society as a whole in the form of curricula, and perceived educational goals.⁶³ After reading these examples, educators are compelled to consider how they might implement such changes in their own activities and Rogers continues by discussing the principles underlying all facets of humanistic education,⁶⁴ including a far reaching proposal for the implementation of these principles in a school district.⁶⁵ A central theme in his proposal is the necessity for voluntary participation in basic encounter groups in the facilitation of educational change both horizontally and vertically within the system. One can question whether the global method proposed by Rogers is indeed the most appropriate approach for provoking educational change. Perhaps it is more appropriate to initiate change within each classroom unit using methods such as those proposed by David Aspy.⁶⁶

Extending Carkhuff's model for training highly facilitative health professionals into the field of education, Aspy outlines a systematic method of training teachers to facilitate learning in their pupils. His model involves training teachers to focus on both their own modes of interpersonal interaction and on the growth oriented responses of their students. These general goals are broken down into a hierarchy of single skills which are first mastered independently and then integrated. In mastering each skill, teachers learn to measure the skill, as it is embodied in their own teaching activities, develop a cognitive appreciation for the skill and then through practice and feedback become highly effective in its use. Aspy's easily implemented model is oriented towards classroom behaviour within the present model of education. Given this context, he provides a mode to produce a realignment of teacher responsibilities with the emphasis on modes of interaction directed towards pupil growth and learning.

The models proposed by Rogers and Aspy are but two of the numerous applications which have appeared in the past decade. Recently, John P. Miller has endeavoured to bring these many models together under a taxonomy based upon their orientation and degree of structure provided. The results of his work are documented in his recent book *Humanizing the Classroom*.⁶⁷ Miller attempts to organize seventeen affective teaching models⁶⁸ "into four families: (1) developmental models, (2) self-concept models, (3) sensitivity and group-orientation models, and (4) consciousness-expansion models."⁶⁹ The impact of Miller's work has yet to be evaluated, however, it has the promise of providing a new structure for comparing the importance of both process and outcome variables in confluent education.

Given the extensive literature in humanistic psychology, the development of this essay has been both challenging and at the same time frustrating. The most provocative problem was to select an unbiased and yet representative and meaningful sample of the extant literature. One object of this essay was to provide the reader with an adequate and coherent review of early and con-

⁶³Rogers, *Freedom*, pp. 10-97.

⁶⁴Ibid., pp. 99-213.

⁶⁵Ibid., pp. 299-342.

⁶⁶David Aspy, *Toward a Technology for Humanizing Education* (Champaign, Illinois: Research Press, 1972).

⁶⁷John P. Miller, *Humanizing the Classroom* (New York: Praeger, 1976).

⁶⁸Ibid., pp. 10-11.

⁶⁹Ibid., p. 9.

temporary theory in humanistic psychology. Based upon our own impressions and those of his colleagues, the landmark work of Hampden-Turner must be considered an important theoretical step in the growth of humanistic psychology. While humanistic psychologists have severely challenged the "status quo" of current social scientific method, they require a methodologist of the stature of Hampden-Turner to provide a new and more genuine methodology for the study of man. To date, humanistic psychology has found extensive application to an overwhelming range of human problems. It is unlikely, however, that this advance will be maintained without ultimate demonstration of its inherent promise.

RESUME

L'article fait la critique d'un choix des écrits qui représentent le développement de la psychologie humaniste. Il donne un résumé des facteurs qui mènent au développement de la psychologie humaniste, et discute les contributions théoriques de Rogers, Maslow, Hampden-Turner, Jourard et Schutz. Il y a une analyse des implications de la psychologie humaniste pour la méthode sociale scientifique contemporaine. L'article considère d'une manière sommaire l'application de la psychologie humaniste à la société et notamment à l'éducation.