

Bland, A. M., & DeRobertis, E. M. (2018). Humanistic psychology. In D. S. Dunn (Ed.), *Oxford bibliographies in psychology*. New York, NY: Oxford University Press.

HUMANISTIC PSYCHOLOGY

INTRODUCTION

Humanistic psychology emphasizes individualized qualities of optimal well-being and use of creative potential to benefit others, as well as the relational conditions that promote those qualities as the outcomes of healthy development. It offers an alternative to mechanistic and/or reductionistic psychological explanations based on isolated, static elements of observable behavior or mental processes. Humanistic psychologists believe that the technocratic assumptions and practices of the natural science approach conventionally adopted by psychologists in the interest of prediction, manipulation, and control of behavior are insufficient to capture appropriately the nuances of how human experience and behavior dynamically co-contextualize and co-constitute one another. They question (1) the placements of theory and method before human subject matter, as well as that of the observer and the observed in passive roles in the interest of mathematical precision, and (2) generalizability at the expense of contextually-situated perspectives gleaned from meaningful interaction. Likewise, they consider rigid, unreflective employment of monolithic theories and preoccupation with technique in psychotherapy inappropriate for adequately understanding and addressing human suffering. Rather, humanistic psychologists employ a holistic, systemic, and empathically attuned approach in their therapeutic and research practices to understand lived experiences of individuals as active participants in their *life-world*—i.e., situated in sociocultural and eco-psychospiritual contexts. A flexible, process-oriented, descriptive approach is favored to elucidate individual self-awareness and self-regulation and to explore how values (e.g., autonomy and commitment, freedom and responsibility, personal decision, and worldly adaptability) influence commonalities and diversity in human experience. The person is conceptualized as continually evolving, motivated by a need to progress toward greater levels of

interactive and integrated functioning, guided by intentionality and ever-expanding conscious awareness of self and others, and with capacities for growth and change irrespective of past limitations and future uncertainties. Humanistic psychologists highlight maturity and the role of cooperative meaning making. This article begins with a list of sources for novices to catch a “big picture” view of humanistic psychology as written by humanistic psychologists (*General Overviews and Textbooks*), followed by a selection of edited volumes (*Reference Works and Anthologies*), peer-reviewed publications (*Journals*), and multimedia presentations (*Online Resources*) that feature the broad range of voices that constitute classic and contemporary humanistic psychology. Next, recommendations are provided for primary source writings on theory and philosophy of humanistic psychology (*Theory and Philosophy*) as well as its applications in therapy and research (*Applications*). Finally, a review of sources on humanistic psychology’s history and development and influence (*History, Development, and Influence*) sets the stage for its additional contemporary applications (e.g., enhancing education, informing career development, and addressing the needs of technological and multicultural global society) (*More Contemporary Applications*).

GENERAL OVERVIEWS AND TEXTBOOKS

From its inception, humanistic psychology has been a broad-based yet theoretically delineated movement rather than a highly specialized school. Initially known as the “Third Force” in American psychology, humanistic psychology began in the mid-20th century as an alternative to the limitations of and disparities between experimentalism and behaviorism and Freudian psychoanalysis. It both subsumed the strengths and transcended the limitations of those traditions by developing an intersubjective approach to arrive at a process-oriented conceptualization of optimally functioning (vs. pathological) personality and personal growth that had been inadequately available in the field. Subsequently, humanistic psychology has become elaborated by three movements in psychology: existential (which emphasizes limited

and situated freedom, experiential reflection, and personal responsibility), transpersonal (which stresses spirituality, transcendence, and compassionate social action), and constructivist (which accentuates culture, political consciousness, and personal meaning). Contemporary humanistic psychology has evolved into a tripartite approach that phenomenologically integrates these three ontologies as the foundation for a human science and clinical outlook that explores the processes that organically promote psychological health and growth in accordance with a person's innate nature and potentials. Such an intentionally nonexclusive approach has been preferred in order to keep the movement open and flexible with the deliberate goal of continuous revision and elaboration to remain relevant for new generations. As noted in Bland and DeRobertis 2017, humanistic psychology often is presented poorly (i.e., inaccurately and/or one-sidedly) in conventional psychology textbooks. For that reason, novices are encouraged to consult summaries that have been developed by reputable humanistic psychologists – e.g., Schneider, et al. 2015 (cited under *Reference Works and Anthologies*) and Cain, et al. 2016 (cited under *Applications: Therapy (Contemporary Sources)*) – in consort with original source material. A concise overview of humanistic psychology from its inception to the mid-2010s (including the existential, transpersonal, and constructivist ontologies) is presented in Bland and DeRobertis 2017. Brief comparisons and contrasts of humanistic and conventional perspectives on a range of psychological topics are included in Bargdill and Broomé 2016 and Whitehead 2017. More detailed expositions of humanistic psychology are provided for undergraduates by Combs 1999 and Jourard and Landsman 1980. More advanced readers (graduate students, professionals, and academicians) are encouraged to consult the following, in order: Misiak and Sexton 1973 (surveys early phenomenological, existential, and humanistic traditions), Rowan 2001 (provides overviews of humanistic, transpersonal, and constructivist perspectives), Schneider 1998 (outlines humanistic psychology's principal challenges to conventional natural science psychology), and Giorgi 1992 (suggests next steps for humanistic psychology). Interested readers are encouraged

thereafter to consult primary source writings in specific topics of humanistic psychology (as identified in the remainder of this article).

Bargdill, R., and R. Broomé, eds. 2016. *Humanistic contributions for Psychology 101: Growth, choice, and responsibility*. Colorado Springs, CO: Univ. Professors Press. [ISBN: 9781939686107]

This edited text written principally by graduate students introduces humanistic perspectives on topics across the spectrum of psychology: theory and research, neurophenomenology, sensation and perception, consciousness, learning, memory, thinking and language, motivation, development, personality, social, stress and health, psychopathology, and therapy. Following the chapter structure of typical introductory psychology textbooks, it provides a supplemental humanistic counterpart to conventional psychological theory and research in each area. Although some philosophical material may be better suited for upper-division students, down-to-earth anecdotes and vignettes elucidate nontraditional concepts.

Bland, A. M., and E. M. DeRobertis. 2017. The humanistic perspective. In *Encyclopedia of personality and individual differences*. Edited by V. Zeigler-Hill and T. K. Shackelford. Cham, Switzerland: Springer. Advance online publication. doi:10.1007/978-3-319-28099-8_1484-1

Describes humanistic psychology's key principles. Traces its influences (humanities; existential-phenomenological philosophy; Eastern wisdom; William James; systems, gestalt, organismic, personality, post-Freudian psychodynamic psychologies), and its historical development through four phases (1940s to 1960s: establishment as "Third Force"; 1960s to 1990s: expansion via existential and transpersonal movements; 1970s to 2000s: relationship with postmodernism and constructivism; and 2000s and 2010s: integration of perspectives and dialogue with conventional psychology). Identifies therapy and research applications. Outlines common critiques of humanistic psychology and provides counter-critiques as appropriate.

Combs, A. W. 1999. *Being and becoming: A field approach to psychology*. New York: Springer. [ISBN: 9780826112576]

Proposes a humanistic theory of motivation, development, emotion, meaning, embodiment, values, social relations, intelligence, learning, and growth based on holonic and systems principles applied to individual lives. Behavior is conceptualized in relation to one's experience of events as challenging vs. threatening and self-concept in relation to the totality of one's perception of "me" vs. "not me."

Implications of the theory for education, personal relationships, society, organizations, and psychological research are discussed.

Giorgi, A. 1992. Whither humanistic psychology? *The Humanistic Psychologist* 20:422-438. [doi:10.1080/08873267.1992.9986807]

Discusses the essential characteristics of a humanistic conceptualization of the person and the promises of a humanistic psychology for revolutionizing the discipline at large. The article culminates with Giorgi's assessment of the prospects of the humanistic movement with an eye toward a program of systematic, disciplined research from a human science viewpoint. A firm understanding of humanistic psychology is recommended before consulting this article.

Jourard, S., and T. Landsman. 1980. *Healthy personality: An approach from the view of humanistic psychology*. 4th ed. New York: Macmillan. [ISBN: 9780023613906]

This undergraduate-friendly textbook summarizes key postulates of classic humanistic theorizing: self-actualization and optimal well-being compared to various theoretical perspectives on average or unhealthy functioning; consciousness and perceptions of reality; basic human needs; emotional and somatic experiences; identity, self-concept, and conscience; authenticity, defenses, and personal growth; social roles, communication, and relationships; love, sex, work, play, and spirituality; and psychological suffering and therapy. Some ideas and research are dated and/or presented simplistically, but this book is particularly accessible for beginners.

Misiak, H., and V. S. Sexton. 1973. *Phenomenological, existential, and humanistic psychologies: A historical survey*. New York: Grune and Stratton. [ISBN: 9780808908142]

This book is a straightforward overview of the influence of phenomenological and existential philosophies in European and American psychology and their practical applications for an unbiased exploration of consciousness, inner experience, and individuals' relationship to themselves, others, and the world. The authors trace the early history of humanistic psychology and address its controversial relationship with the human potential movement. They include contributions of numerous lesser-known figures and copiously summarize myriad formative humanistic texts that now are out of print.

Rowan, J. 2001. *Ordinary ecstasy: The dialectics of humanistic psychology*. 3d ed. London: Taylor and Francis. [ISBN: 9781317724575]

Rowan explores the emphasis in humanistic psychology on paradox, its relationship with natural science psychology, its influences and historical-perspectival trajectory, and its practical philosophy (e.g., questioning fixed categories, living spontaneously but not impulsively, approaching phenomena on their own terms, and breaking rigid patterns of thought and behavior) as applied in counseling and psychotherapy, education, organizations, sexuality and gender, society, power relations, and research. The author fittingly integrates assorted ontologies and epistemologies of humanistic psychology for 21st-century audiences.

Schneider, K. J. 1998. Toward a science of the heart: Romanticism and the revival of psychology. *American Psychologist* 53:277-289. [doi:10.1037/0003-066x.53.3.277]

Schneider critiques the foci in conventional psychology on standardization and expediency as reflections of mainstream American culture. The author suggests that both psychology and society acknowledge affective, intuitive, and holistic understandings of behavior as alternatives to linear and causal knowledge; considers the broader context of individuals' lived realities; asks systemic questions about

health, dysfunction, love, and work; and engages in sustainable, socially conscious pursuits. Schneider also proposes that the romantic and conventional positions ultimately can enhance and enrich one another.

Whitehead, P. 2017. *Psychologizing: A personal, practice-based approach to psychology*. Lanham, MD: Rowman & Littlefield.

This alternative introductory psychology textbook compares and contrasts conventional and humanistic and phenomenological psychologists' perspectives on the following: methods; learning; thinking, knowledge, and intelligence; biological psychology; sensation and perception; memory, retrospection, and propection; development; personality; motivation; emotion; normality and psychopathology; health psychology; dream analysis; and consciousness. Although arguably more accessible for beginners than Bargdill and Broomé 2016, it generally covers less ground.

REFERENCE WORKS AND ANTHOLOGIES

As noted in Schneider, et al. 2015, humanistic psychology from its inception has been a “diverse, multidimensional, interdisciplinary amalgam of secular, theistic, individualistic, and communalistic strands” (pp. xviii–xix) represented by numerous individuals who share a common vision of psychology. This vision values the whole person in context and, by its methods, serves to reconcile the dualities of objective and subjective, individual and species, dispositional and situational, nature and nurture, art and science, science and spiritual, mind and body, Eastern and Western, aesthetic and pragmatic, etc. Although it is beyond the scope of this article to include all the authors' names, many of their voices have been included in numerous edited volumes since the beginning of the movement. For that reason, a perusal of the multiplicity of perspectives is recommended. Schneider, et al. 2015 and House, et al. 2018 present a smorgasbord of contemporary humanistic luminaries, and founding humanistic pioneers are represented in Bugental 1967. The existential-phenomenological camp is

covered well by Valle and Halling 1989, and the transpersonal movement is exemplified in Hart, et al. 2000 and Valle and Halling 1989.

Bugental, J. F. T., ed. 1967. *Challenges of humanistic psychology*. New York: McGraw-Hill.

This edited volume features thirty-four papers by founding humanistic psychologists. Topics include the promise and assumptions of a human science approach to psychology; creativity in science, humor, and art; morality, proactivity, and intentionality; early human science methodology and research findings (group dynamics, children's spirituality, death, and peace); interpersonal and psychotherapeutic processes; self-actualization, learning, and re-sacralization; authenticity; the relationship between psychology and literature and the humanities; and the interface of science, values, and experience.

Hart, T., P. Nelson, and K. Puhakka, eds. 2000. *Transpersonal knowing: Exploring the horizon of consciousness*. Albany: State Univ. of New York Press. [ISBN: 9780791446164]

This edited volume features twelve papers by contemporary humanistic-transpersonal psychologists on postconventional modes of knowing that entail authenticity, immediacy, connectedness, and capacity for transformation. Topics include the shift from thinking to authentic awareness; inspiration; mystical experience and engaged knowing; unconditional presence; psychospiritual development, inquiry, and contemplative practice; participatory and service-oriented approaches to transpersonal phenomena; resonance, intersubjectivity, and deep empathy; and contemplative sexual experience.

House, R., D. Kalisch, and J. Maidman, eds. 2018. *Humanistic psychology: Current trends and future prospects*. New York: Routledge. [ISBN: 9781138698864]

This edited volume features twenty-seven papers by contemporary humanistic psychologists on both sides of the Atlantic. These review humanistic principles and propose their relevance in the early 21st century for promoting pluralism, global

praxis, and activism, as well as for addressing climate change and psychological trauma. Topics also include the relationship of humanistic psychology with contemporary psychotherapy and mental health culture and with academic psychology (positive psychology and self-determination theory). Also discussed are the next steps for humanistic psychologists to confront cultural crises constructively.

Schneider, K. J., J. F. Pierson, and J. F. T. Bugental, eds. 2015. *The handbook of humanistic psychology: Theory, research, and practice*. 2d ed. Los Angeles: SAGE. [ISBN: 9781452267746]

This edited volume features fifty-eight papers and commentaries by contemporary humanistic psychologists. Topics include the history, development, and current status of humanistic theorizing; humanistic perspectives on multiculturalism, ecology, creativity, the arts, neurophenomenology, aging, technological culture, health care, love, spirituality, conventionality, social action, and the workplace; as well as overviews and applications of qualitative and human science research methods and humanistic approaches to therapy and assessment. Also provides a listing of humanistic-oriented graduate programs.

Valle, R. S., and S. Halling, eds. 1989. *Existential-phenomenological perspectives in psychology: Exploring the breadth of human experience with a special section on transpersonal psychology*. New York: Plenum. [ISBN: 9780306429798]

This edited volume features twenty papers that provide a well-rounded introduction to the existential-phenomenological current of thought in humanistic psychology along with its foray into the transpersonal realm. Topics include a dialogue with conventional psychology; introduction to the phenomenological method; psychology of the body; perception; learning and memory; development; emotion; person perception and valued relationships; therapy and assessment; forgiveness; aesthetics; introduction to transpersonal psychology; and states of consciousness.

JOURNALS

In the early 21st century, humanistic psychology is represented by three principal journals: the *Journal of Humanistic Psychology* and *The Humanistic Psychologist*, both published in the United States, and *Self and Society*, published in the United Kingdom. In addition, humanistic psychologists frequently are published in, and are often editorial board members of, the *Journal of Theoretical and Philosophical Psychology* (theory); the *Journal of Phenomenological Psychology*, the *Indo-Pacific Journal of Phenomenology*, *Phenomenology and the Cognitive Sciences*, and *Qualitative Psychology* (research); and *Existential Analysis*, the *Journal of Humanistic Counseling*, and *Person-Centered & Experiential Psychotherapies* (practice). Furthermore, emerging developments and discussions are featured in the Society for Humanistic Psychology Newsletter.

Existential Analysis [<http://existentialanalysis.org.uk/journal>]. 1989-.

Peer-reviewed journal founded in 1989 by the Society for Existential Analysis (United Kingdom) “provides a forum for the expression of views and the exchange of ideas among those interested in existential-phenomenological analysis and its application to therapeutic practice and everyday life.”

The Humanistic Psychologist [<http://www.apa.org/pubs/journals/hum/index.aspx>]. 1972-.

Peer-reviewed journal of the Society for Humanistic Psychology (Division 32 of the American Psychological Association). Founded in 1972 and published quarterly by the American Psychological Association since 2016. The journal publishes “qualitative, quantitative, and mixed methods research on humanistic, existential, transpersonal, and constructivist theories and psychotherapies”; “articles grounded in phenomenological, hermeneutic, critical, feminist, and multicultural perspectives” as well as “indigenous psychologies”; and “contemporary critiques and applications of humanistic psychology.”

Indo-Pacific Journal of Phenomenology [<http://www.ipjp.org/>]. 2001–.

Peer-reviewed journal founded in 2001 by the Phenomenology Research Group in Australia and South Africa, “a circle of postgraduate scholars who have a range of scholarly research interests which cross a broad spectrum of areas including education, health, religion, philosophy, business, tourism, counselling and psychology, [etc.]” who are committed to “facilitating world-wide dissemination of broadly-based phenomenological research.”

Journal of Humanistic Counseling [<https://onlinelibrary.wiley.com/journal/21611939>]*. 1961–.

Peer-reviewed journal of the Association for Humanistic Counseling, one of the four founding divisions of the American Counseling Association. First published in 1961 as a humanistic education journal, it evolved into the *Journal of Humanistic Counseling, Education, and Development* in 1982 and then transitioned into its current form in 2011. Articles emphasize innovative programs and practices that nurture diversity and uphold human rights.

Journal of Humanistic Psychology [<http://journals.sagepub.com/home/jhp>]. 1961–.

Peer-reviewed journal of the Association for Humanistic Psychology. Founded by Abraham Maslow and Anthony Sutich in 1961, it is an international, interdisciplinary journal of “human potential, self-actualization, personal growth, the search for meaning, . . . interpersonal encounters, social problems, and philosophical issues.” Current special topics include humanism and social justice, critical consciousness and social change, heroism psychology and research, diagnostic alternatives, and understanding and responding to extreme states.

Journal of Phenomenological Psychology [<https://brill.com/view/journals/jpp/jpp-overview.xml>]. 1970–.

Peer-reviewed journal founded by Amedeo Giorgi in 1970. Articles demonstrate the relevance of phenomenology for “furthering the psychological understanding of the human person in relation to self, world, others, and time” and “apply phenomenology to enhance the field’s philosophical foundations, critical reflection, theoretical development, research methodologies, empirical research, and applications in such areas as clinical, educational, and organizational psychology.”

Journal of Theoretical and Philosophical Psychology

[<http://www.apa.org/pubs/journals/teo/index.aspx>]. 1980–.

Peer-reviewed journal of the Society for Theoretical and Philosophical Psychology (Division 24 of the American Psychological Association). Founded in 1980 and published by the American Psychological Association. The journal “encourages and facilitates the informed, innovative, and critical exploration and discussion of psychological ideas and practices in both their scientific and philosophical dimensions and interrelationships” by addressing their inherent “ontological, epistemological, ethical, and critical issues.”

Person-Centered & Experiential Psychotherapies

[<https://www.tandfonline.com/toc/rpcp20/current>]. 2002–.

Peer-reviewed journal of the World Association for Person-Centered and Experiential Psychotherapy and Counseling. Founded in 2002, it aims to “encourage, and disseminate worldwide, new work on person-centered and experiential therapies, including philosophy, theory, practice, training and research.” Also “seeks to create a dialogue among different parts of the person-centered and experiential tradition” and to “stimulate their creativity and impact in a broader professional, scientific, and political context.”

Phenomenology and the Cognitive Sciences [<https://link.springer.com/journal/11097>]. 2002–.

Peer-reviewed international journal founded in 2002. “Offers a forum for illuminating the intersections between phenomenology, empirical science, and analytic philosophy of mind” by “building bridges between [Husserlian] phenomenological approaches . . . and disciplines that have not always been open to or aware of phenomenological contributions to understanding cognition.” Articles elucidate “the variety of approaches appropriate for addressing these problems” and “the connection between empirical results in experimental science and first-person perspective.”

Qualitative Psychology [<http://www.apa.org/pubs/journals/qua/>]. 2013–.

Peer-reviewed journal of the Society for Qualitative Inquiry in Psychology (Division 5, Section 3 of the American Psychological Association). Founded in 2013 and published by the American Psychological Association. Articles “underscore the distinctive contributions that qualitative research can make to the advancement of psychological knowledge” and “represent a wide variety of methodological approaches.” Journal also addresses issues involving “epistemology, philosophy of science, methodological criteria” and the teaching/training of qualitative researchers.

Self and Society: An International Journal for Humanistic Psychology [<https://www.tandfonline.com/loi/rse120>]. 1973–.

Peer-reviewed journal of the Association for Humanistic Psychology in Britain. Founded in 1973. Emphasis given to “epistemological pluralism” and to “committed engagement with vital contemporary issues within both the psychological therapies and within modern culture more generally.”

Society for Humanistic Psychology Newsletter [<http://www.apadivisions.org/division-32/publications/newsletters/humanistic/index.aspx>].1972-.

Semi-annual newsletter of the Society for Humanistic Psychology (Division 32 of the American Psychological Association). Includes articles from the division's president, vice president, membership chair, and the editors in addition to regular features exploring the intersections of psychology and the arts, humanities, and current events. The publication attempts to capture the discussions, debates, and new ideas taking place in the research, teaching, clinical practice, and advocacy applications of humanistic psychology.

ONLINE RESOURCES

As supplements to (but not replacements for) the print resources in this article, *SHP-TV* and the YouTube channels by Eric Dodson and Louis Hoffman offer multimedia presentations of topics in humanistic psychology. Shostrom 1971 is a documentary film featuring interviews with formative humanistic psychologists. Brief commentaries, bibliographies, and archives are available on the websites *Association for Humanistic Psychology* and *Society for Humanistic Psychology*, two humanistic psychology organizations in the United States.

Association for Humanistic Psychology [<https://www.ahpweb.org>].

Official website of the Association for Humanistic Psychology (AHP). Includes news and announcements, article and book recommendations, an online newsletter (*AHP Perspective*), and newsletter archives.

Eric Dodson [<https://www.youtube.com/channel/UCr8ziBzqZlGAvv4krfAAORQ>].

Offers beginner-friendly overviews of existentialism and phenomenology as well as humanistic- and existential-oriented commentaries on topics and issues involving abnormal psychology, social psychology, creativity, social justice, thinking, education, etc.

Louis Hoffman [<https://www.youtube.com/channel/UC99Pcq5zoEf-0X1KIuwVRzQ>]. Provides introductory lectures on humanistic, existential, transpersonal, and international psychologies, as well as therapeutic and social justice dimensions of poetry.

Shostrom, E. L., Director. 1971. *The humanistic revolution: Pioneers in perspective* [film]. Santa Barbara, CA: Psychological Films. [<https://www.youtube.com/watch?v=fZqAkH1yQvc>] Half-hour documentary film features interviews with or presentations by formative humanistic psychologists: Abraham Maslow, Gardner Murphy, Carl Rogers, Rollo May, Paul Tillich, Fritz Perls, Viktor Frankl, and Alan Watts.

SHP-TV [<https://www.youtube.com/channel/UCuV094Dq9y6kZY2wSLbXkug>]. Official YouTube channel of the Society for Humanistic Psychology (Division 32 of the American Psychological Association). Includes brief educational clips as well as an archive of classic and contemporary interviews with and presentations by humanistic psychologists.

Society for Humanistic Psychology [<http://www.apadivisions.org/division-32/index.aspx>]. Official website of the Society for Humanistic Psychology (Division 32 of the American Psychological Association). Includes news and announcements, position statements, special interest groups, links to the organization's official publications and Facebook and Twitter pages, etc.

THEORY AND PHILOSOPHY

HUMANISTIC PERSPECTIVES ON SELF

Humanistic psychology was founded on the premise of conceptualizing personality and growth in holistic and integrative terms. This decades-long intellectual tradition

provides a counterpoint to today's positive psychology, which largely has chosen to approach well-being in a predominantly linear, quantified manner. The affirmation of the connection of humanistic psychology to the pioneering work of William James and personality psychology serves to rectify the reputation of humanistic psychology as a merely reactionary mid-20th-century movement and to enrich its database in the 21st century. Key constructs, terminology, and foci vary across humanistic theorists.

However, they share several common tenets with regard to the outcomes of healthy personality development, as summarized by Jourard and Landsman 1980 (cited under *General Overviews and Textbooks*) as follows: (1) The ability to gratify basic needs through socially acceptable behavior and relative absence of self-consciousness, the freedom to participate attentively in the world, and a lively interest in and pursuit of goals beyond one's own needs for security, love, status, and recognition. (2) An efficient contact with reality (perception and cognition not distorted by emotion and unfulfilled needs) and a capacity for aesthetic cognition (perception and thinking that is receptive, contemplative, free to play and enjoy vs. selectively choosing experiences based on their relevance to one's immediate personal needs). (3) The freedom to experience the full range of feelings, to have appropriate emotional responses to situations, and to have the capacity to control their expression vs. repression or uncontrollable outbursts. (4) Valid knowledge about the body's structure and functions and limits, a healthy acceptance of one's body, and control over its functions and movement, including the effort to foster optimum bodily functioning. (5) Self-structure that is fairly congruent with the *real self* (process and flow of spontaneous experience) vs. self-alienation (driven by pride, impulses, hyper-conscience, external authority, and others' wishes) and behavior that reflects responsible self-direction vs. defensive responses to threats (actual or perceived) to one's ideal and public self (façades and social roles). (6) A conscience that fosters the individual's fullest development (vs. blind obedience or compulsive rebellion) and permits guilt-free gratification of needs, as well as interpersonal behavior that is compatible with the conscience and demands of the social and cultural system and the ability to enact a variety of roles. (7) The power to give and receive love and

interpersonal relationships that are characterized by respect for the other's growth, autonomy, individuality, and idiosyncrasies, as well as self-disclosure and realistic expectations. (8) Meaningful work balanced with absorbing leisure. (9) The ability to live decisively, face death with courage, produce happiness for oneself and others despite tragedy and failure and suffering, and have peace of mind despite adversity. Pfaffenberger 2007, Arons 1999, and Schneider 1990 reconcile humanistic, existential, transpersonal, and postmodern conceptualizations of self. Frick 1991, Frager and Fadiman 2013, and Taylor 2009 situate the contributions of humanistic personality theories among other theoretical traditions in psychology, and DeRobertis 2008 does the same with humanistic theories of child development. Hoffman, et al. 2009 and Hoffman, et al. 2015 compare and contrast humanistic-existential theorizing and Eastern wisdom. Hoffman, et al. 2015 and Polkinghorne 2015 appeal for the relevance of the humanistic perspective of self for contemporary psychology and postmodern society. The relationship between humanistic psychology and positive psychology is discussed by Mruk 2008, which identifies how humanistic psychologists offer a more comprehensive view of self-esteem, and by Bohart, et al. 2013, which pinpoints the contributions of humanistic psychology to addressing the psychology of evil.

Arons, M. M. 1999. Self, multiple selves, and the illusion of separate selfhood. *The Humanistic Psychologist* 27:187-211. [doi:10.1080/08873267.1999.9986904]

Arons compares and contrasts perspectives on self through the lenses of humanistic ("an intrinsically core responsible self," p. 188), constructivist and postmodern ("a multitude of 'selves' playing themselves out reconstructively in their embedded cultural, historical contingency," p. 188), and transpersonal ("'I' am *other*, my greater identity is with the whole of Being," p. 188). After reviewing critiques of each orientation, Arons concludes by emphasizing the "compatibility, even necessity of a compatibility, of differences" between the three viewpoints (p. 187).

Bohart, A. C., B. S. Held, E. Mendelowitz, and K. J. Schneider. 2013. *Humanity's dark side: Evil, destructive experience, and psychotherapy*. Washington, DC: American Psychological Association. [ISBN: 9781433811814]

This edited volume features thirteen papers by contemporary humanistic psychotherapists in dialogue with therapists from other theoretical traditions. The editors address a common critique of humanistic psychology being too “Pollyannaish” by exploring how therapists of varying orientations use their theories to understand and conceptualize the dark and shadow side of human nature, to help clients deal with their capacity for destructiveness toward others and themselves, and to develop more constructive ways of living.

DeRobertis, E. M. 2008. *Humanizing child developmental theory: A holistic approach*. New York: iUniverse. [ISBN: 9780595449248]

DeRobertis formally introduced Existential-Humanistic Self-Development Theory (EHSDT), a developmental model based on a rapprochement of phenomenological, existential, humanistic, and psychoanalytic and dynamic thought. The author provides a conceptualization of healthy self-development and then contrasts it with pathologies of self-formation falling along a continuum of severity. Accesses the theorizing of D. W. Winnicott, Heinz Kohut, Carl Rogers, Karen Horney, Richard Knowles, Charlotte Bühler, Daniel Stern, Kurt Koffka, Ernest Schachtel, etc.

Fragar, R., and J. Fadiman. 2013. *Personality and personal growth*. 7th ed. Boston: Pearson. [ISBN: 9780205254781]

Provides exhaustive but accessible summaries of the major tenets of Sigmund Freud, Carl Jung, Karen Horney, Alfred Adler, feminism, Erik Erikson, William James, B. F. Skinner, Albert Bandura, Aaron Beck, George Kelly, Carl Rogers, Abraham Maslow, Hinduism, Zen, and Sufism as depicted through a humanistic lens of self-development. Each chapter offers contemporary counterparts to the classic theories.

Frick, W. B. 1991. *Personality theories: Journeys into self*. 2d ed. New York: Teachers College Press. [ISBN: 9780807730881]

Beginner-friendly text provides concise but comprehensive summaries of the major tenets of Sigmund Freud, Alfred Adler, Carl Jung, Karen Horney, Erik Erikson, Albert Bandura, Gordon Allport, Abraham Maslow, and Carl Rogers as portrayed through a humanistic lens of self-development. Each chapter contains numerous personal reflection questions to apply the theories to one's life and stimulate personal growth.

Hoffman, L., S. Stewart, D. M. Warren, and L. Meek. 2015. Toward a sustainable myth of self: An existential response to the postmodern condition. In *The handbook of humanistic psychology: Theory, research, and practice*. 2d ed. Edited by K. J. Schneider, J. F. Pierson, and J. F. T. Bugental, 105–133. Los Angeles: SAGE. [ISBN: 9781452267746]

Reviews postmodern and Buddhist critiques of modernist views on self and identifies areas of convergence and divergence between these critiques and an assortment of classic and contemporary humanistic and existential and transpersonal theories of self. Argues that the self is too integral a myth (narrative motif) in Western society to be abandoned altogether and proposes points of integration across the humanistic, existential, and transpersonal theories that are suitable in the early 21st century.

Hoffman, L., M. Yang, F. J. Kaklauskas, and A. Chan. 2009. *Existential psychology East-West*. Colorado Springs, CO: Univ. of the Rockies Press. [ISBN: 9780976463863]

Edited volume features twenty papers constituting a cross-cultural dialogue between existential psychology and Eastern traditions. Topics include the challenges of applying existential psychology in the East as well as opportunities for integration, global authenticity, mindfulness and existentialism, and the application of Eastern and Western mythologies to illuminate both existential givens as well as culture-specific values. Also includes an annotated bibliography of readings in existential psychology.

Mruk, C. 2008. The psychology of self-esteem: A potential common ground for humanistic positive psychology and positivistic positive psychology. *The Humanistic Psychologist* 36:143–158. [doi:10.1080/08873260802111176]

Compares and contrasts the approach of humanistic psychology to well-being, optimal functioning, healthy relationships, and favorable social conditions with that of traditional scientific positive psychology, which is rooted in logical positivism.

Proposes that the multidimensional approach to self-esteem in humanistic psychology – which encompasses both competence and worthiness and which boasts a solid empirical foundation – has not yet been addressed by positivistic positive psychology and serves as a potential meeting ground for the two approaches.

Pfaffenberger, A. 2007. Different conceptualizations of optimum development. *Journal of Humanistic Psychology* 47:501–523. [doi:10.1177/0022167806296858]

Compares and contrasts existential, humanistic, and transpersonal positions on optimal adult development. The existential position (e.g., Rollo May) emphasizes embracing paradox (dialectics between freedom and destiny, constructive and destructive elements of human nature, and anxiety and psychological health). The humanistic position (e.g., Abraham Maslow, Carl Rogers) underscores self-actualization (ongoing internal change, creativity, commitment, and empathetic acceptance of self and others). The transpersonal position (e.g., Ken Wilber) focuses on advanced development beyond ego structures typically assumed by Western psychologists to constitute personality.

Polkinghorne, D. E. 2015. The self and humanistic psychology. In *The handbook of humanistic psychology: Theory, research, and practice*. 2d ed. Edited by K. J. Schneider, J. F. Pierson, and J. F. T. Bugental, 87–104. Los Angeles: SAGE. [ISBN: 9781452267746]

Reviews the humanistic conceptualization of self as discussed by Carl Rogers, Rollo May, and Abraham Maslow, and addresses the absence of focus on self in both current academic psychology and postmodernity. Proposes that theories by Ulric

Neisser, George Lakoff and Mark Johnson, Eugene Gendlin, and Paul Ricoeur account for both the postmodern critique of modernist assumptions about self and for the plausibility of a self that is knowable via its interpersonal, experiencing, embodied, and narrative dimensions.

Schneider, K. J. 1990. *The paradoxical self: Toward an understanding of our contradictory nature*. New York: Plenum. [ISBN: 9781573926362]

Demonstrates the way in which humanistic psychology contributes to a dynamic, dialectical understanding of selfhood, fully appreciating the drama, conflict, profundity, and nuance inherent to human existence. Posits that the human psyche is a constrictive and expansive continuum (only degrees of which are conscious), that dread of constriction or expansion results in dysfunction, extremism, or polarization (proportional to the degree and frequency of one's dread), and that confrontation with and integration of the polarities promotes optimal living.

Taylor, E. 2009. *The mystery of personality: A history of psychodynamic theories*. New York: Springer. [ISBN: 9780387981031]

Painstakingly traces the development of humanistic conceptualizations of self and personality, including their relationships to William James; the psychoanalytic and dynamic, depth, gestalt and personality psychology traditions; and neurophenomenology.

CLASSIC PRIMARY SOURCE WRITINGS

Writings by founding humanistic psychologists typically involved dialogues with both the contributions and the limitations of the dominant modes of American psychology at the time: classical Freudian psychoanalysis and behavioral and experimental psychology. As noted in Schneider, et al. 2015 (cited under *Reference Works and Anthologies*), they posed “two overarching challenges to the study of conscious and nonconscious processes: (a) what does it mean to be a fully experiencing human and (b)

how does that understanding illuminate the fulfilled or vital life?" (p. xvii). Humanistic psychology was founded on five basic postulates now featured in the masthead of the ****Journal of Humanistic Psychology**** (cited under ***Journals***). Human beings (1) supersede the sum of their parts and cannot be reduced to components; (2) exist in a uniquely human context and in a cosmic ecology; (3) are conscious, and human consciousness always includes an awareness of oneself in the context of other people; (4) have the ability to make choices and, with that, responsibility; and (5) are intentional, aim at goals, are aware that they cause future events, and seek meaning, value, and creativity. Humanistic psychologists see the goal of life as using one's life to accomplish something one believes in and to create something that outlives oneself. They believe that focusing on life stories and narratives (sometimes in conjunction with objective data) is the ideal means for understanding where individuals have been and who they are becoming. In addition, humanistic psychologists address societal and ecological conditions that promote or impede the development of social intimacy and personal identity within a community as principal components of healthy development. Allport 1955 and Laing 1967 critique the assumptions of conventional psychology and cast seeds for alternatives. Maslow 1987 and Maslow 1999 present formative humanistic theorizing and research findings on psychological health, potential, and growth (including primary source renderings of concepts and principles now commonly included – albeit often in diluted form – in conventional psychology textbooks). Frick 1971 offers reflections by founding humanistic psychologists on the historical development of, and next steps for, the movement at a pivotal moment toward the end of the 1960s. At that time, humanistic psychology (1) had become decreasingly confined to academe as it gained ground in American popular culture, and (2) was segueing from its beginnings as the "Third Force" into its second wave (existential and transpersonal). Fundamental writings in existential psychology are represented by May, et al. 1958; May 1967; and van Kaam 1966, as well as those in transpersonal development by Wilber 2000.

Allport, G. W. 1955. *Becoming: Basic considerations for a psychology of personality*. New Haven, CT: Yale Univ. Press.

Proposes *proprie striving* (i.e., teleological process of self-directed unification of personality), conscience, and valuing as central to an adequate understanding of personality functioning as an alternative to psychological theorizing centered around tension reduction and hedonic pursuits.

Frick, W. 1971. *Humanistic psychology: Interviews with Abraham Maslow, Gardner Murphy, and Carl Rogers*. Columbus, OH: Merrill.

Provides reflective dialogues with three founding humanistic psychologists. Also summarizes humanistic psychology's historical antecedents and its formative postulates: (1) dialectical relationship between process (personality is ever-evolving toward higher levels of consciousness) and organization (personality seeks self-consistency); (2) sovereign motivation (personality is guided, energized, and integrated by the motive of self-realization and self-actualization in relation with one's culture and environment); and (3) potentiality (conceptual focus on healthy personality rather than pathology).

Laing, R. D. 1967. *The politics of experience*. New York: Ballantine.

Critiques (1) the reductionistic, objectifying stance of positivistic scientism, and (2) the emphasis in psychology on adjustment to intra- and interpersonal alienation, truncation of experience, pathological normalcy, and destructiveness in conventional individualistic society. Appeals for a social phenomenology in psychology (behavior is conceptualized as a function of experience, and both experience and behavior are always in relation to someone and something else) and for self-transcendence and psychospiritual integration as the hallmark of genuine sanity.

Maslow, A. H. 1987. *Motivation and personality*. 3d ed. New York: Harper & Row. [ISBN: 9780060419875]

A collection of seminal writings from the early 1940s to the mid-1950s. Introduces Maslow's holistic-dynamic hierarchy of needs theory. Contextualizes pathology and human destructiveness as the outcome of an actual or perceived threat to the fulfillment of basic needs. Presents findings from Maslow's iterative research on the characteristics of self-actualizing people. Suggests implications for therapy and society, as well as ensuing research questions and imperatives for psychologists.

Maslow, A. H. 1999. *Toward a psychology of being*. 3d ed. New York: Wiley. [ISBN: 9780471293095]

An expansion of Maslow's thinking from the mid-1950s to the early 1960s. Outlines Maslow's theories on (1) psychological health and the developmental and ecological preconditions thereof; (2) *deficiency vs. being* motivation, cognition, and love; and (3) *safety vs. growth* (homeostatic regression to the familiar contrasted with creative transcendence of self and environment). Presents findings from Maslow's qualitative research on peak experiences. Includes recommendations for academic psychology, therapy, and society.

May, R. 1967. *Psychology and the human dilemma*. New York: Van Nostrand.

Contextualizes problematic anxiety as an artifact of personal identity loss in a technological culture in which reason and emotion are dichotomized and individuals are isolated from their community. Proposes that therapists help liberate individuals to live constructively with normative anxiety. Defines consciousness as an ongoing dialectic between experiencing oneself objectively and subjectively, which provides creative capacities for authentic choice, freedom, and social responsibility. Emphasizes how consciousness and behavior unite via active valuing.

May, R., E. Angel, and H. Ellenberger, eds. 1958. *Existence: A new dimension in psychiatry and psychology*. New York: Basic Books.

Introduced American psychologists to the existential-phenomenological approach from its European origins. Provides a historical overview and suggestions for enhancing psychology and psychotherapy by promoting ontological awareness (the “I am” experience in the world) and applying existential principles: three modes of world – *umwelt* (biological), *mitwelt* (interpersonal and relational), and *eigenwelt* (self-awareness and -relatedness); negotiating temporality, spatiality, causality, and materiality and substance; and *dasein* (capacity to transcend the immediate situation). Includes case studies by seminal phenomenologists (Eugene Minkowski, Erwin Straus, and V. E. von Gebsattel) and existentialists (Ludwig Binswanger and Roland Kuhn).

van Kaam, A. 1966. *Existential foundations of psychology*. Pittsburgh, PA: Duquesne Univ. Press.

This text launched the phenomenologically-oriented psychology program at Duquesne University and solidified the presence and influence of existential-phenomenological psychology in the United States. Van Kaam places existential-phenomenological psychology in historical and cultural context and explains the rationale for a comprehensive view of personality as grounded in an anthropological understanding of human existence.

Wilber, K. 2000. *Integral psychology: Consciousness, spirit, psychology, therapy*. Boston: Shambhala. [ISBN: 9781570625541]

Maps holonic self-development into its superconscious levels (i.e., transpersonal, spiritual, and post-postconventional). Employs Wilber’s four-quadrant model – *I* (intentional, subjective), *it* (behavioral, objective), *we* (cultural, intersubjective), and *its* (social, interobjective) – to integrate insights from premodern, modern, and postmodern sources and to propose an integral therapeutic practice that exercises

body, mind, soul, and spirit in self, culture, and nature. Also addresses the *pre/trans fallacy* (the confusion of pre-rational and trans-rational because both are nonrational).

APPLICATIONS

THERAPY (CLASSIC WRITINGS)

Humanistic and existential approaches to therapy involve a collaborative relationship between therapist and client that is designed to promote transformative change (vs. tension reduction) by cutting through clients' defenses and helping them forge a new worldview and behaviors that authentically express their core values. Humanistic therapy arguably was the first evidence-based practice. Carl Rogers's observations and empirical findings on therapist, client, and relationship factors and the process and outcomes of therapeutic change (presented in Rogers 1957, Rogers 1959, and Rogers 1961) not only demystified and legitimized the effectiveness of psychotherapy during the Eysenck era, but it also paved the way for the focus in the early 21st century on the power of the therapeutic relationship as a common factor across theoretical traditions that serves as a vehicle for change. The therapeutic encounter serves to present clients with the choice between (1) becoming consumed by suffering to the point that they attempt to evade it (experiential avoidance) and thereby create even more suffering for themselves or others, and (2) struggling well – i.e., accepting the aspects of their lives over which they have no control and resiliently committing their attention and energy to those which they do. This sense of intentionality enables a person to set goals and move forward instead of becoming mired in the face of adversity. Furthermore, humanistic and existential therapy has influenced other systems of therapy (e.g., relational psychoanalysis, applied behavior analysis, third-wave cognitive behavioral therapy [CBT], narrative therapy, etc.) in its approach to case conceptualization and its contribution of mechanisms and principles of change and experiential techniques. With regard to conceptualization, Rogers 1959 offers an overview of the person-centered approach; Frankl 1959, van den Berg 1972, Yalom 1980, and Frankl 1986 provide existentially-oriented perspectives; and Perls, et al. 1951 introduces gestalttheory. With

regard to therapeutic strategies, Friedman 1986 provides an overview of the focusing technique (a kind of mindfulness-based intervention), and Bugental 1999 and Perls, et al. 1951 suggest practical therapeutic opportunities of working in the here and now.

Bugental, J. F. T. 1999. *Psychotherapy isn't what you think: Bringing the psychotherapeutic engagement into the living moment*. Phoenix, AZ: Zeig, Tucker. [ISBN: 9781891944130]
Synopsizes the values and processes of, and practical strategies for, attuning to clients' immediate subjective experiencing in the living moment as a core aspect of relational psychotherapy.

Frankl, V. E. 1959. *Man's search for meaning: An introduction to logotherapy*. Boston: Beacon.

Part 1 consists of Frankl's reflections on his experiences and observations in Nazi concentration camps. He concludes that (1) psychological reactions are not determined solely by one's life conditions but also by one's perpetual freedom of choice, and (2) even in severe suffering and death, life never ceases to have meaning. Part 2 introduces tenets of logotherapy (will to meaning, existential frustration and existential vacuum, noöynamics and noögenic neurosis, paradoxical intention, etc.).

Frankl, V. E. 1986. *The doctor and the soul: From psychotherapy to logotherapy*. 3d ed. New York: Vintage. [ISBN: 9780394743172]

Describes the potential for meaning in one's finiteness, suffering, work, and loving relationships as distinct from unemployment neurosis, Sunday neurosis, and various forms of experiential avoidance. Provides existential conceptualizations of psychopathological conditions (anxiety, obsessiveness, depression, and psychosis) and case examples of logotherapeutic techniques (e.g., paradoxical intention and dereflection).

Friedman, N. 1986. On focusing. *Journal of Humanistic Psychology* 26:103–116.

[doi:10.1177/0022167886261008]

Offers a beginner-friendly overview of Gendlin's *focusing* (mindfulness-based) technique with a case example and a step-by-step therapeutic script.

Perls, F., R. F. Hefferline, and P. Goodman. 1951. *Gestalt therapy: Excitement and growth in the human personality*. New York: Delta.

This book launched the gestalt approach to therapy, which emphasizes stimulation of mindful awareness via experiential contact (spontaneous concentration vs. distraction and avoidance), sensory attunement, excitement of constricted physiological experiences and/or undifferentiated emotions, and gestalt formation (integrating awareness, putting closure on unfinished situations vs. compulsion, as well as a relational meeting of counselor and client). Outlines gestalt theories of defense mechanisms (confluence, retroflection, introjection, and projection), aggression, self-regulation, boundaries, etc.

Rogers, C. R. 1957. The necessary and sufficient conditions of therapeutic personality change. *Journal of Consulting Psychology* 21:95–103. [doi:10.1037/h0045357]

In this seminal article, Rogers proposes a model for effective helping. Therapeutic relationships serve as vehicles for change in situations whereby clients experience (1) within themselves, incongruence and discrepancies between the totality of their lived experience and their perceptions of themselves and/or their circumstances, and (2) from the helper, genuineness, unconditional positive regard, and empathy. Includes a discussion about the relevance of these facilitative conditions irrespective of theoretical orientation and implications for training.

Rogers, C. R. 1959. A theory of therapy, personality, and interpersonal relationships, as developed in the client-centered framework. In *Psychology: A study of a science*. Vol. 3. Edited by S. Koch, 184–256. New York: McGraw-Hill.

Provides a firsthand glossary of Rogerian concepts. Outlines the outcomes of effective therapy (increased self-congruence, internal locus of evaluation, acceptance of others, and openness to experience). Explores developmental constituents of optimal growth (need for positive regard to prevent conditions of worth, discrepancies in behavior, defensive distortions of experience, and ultimately breakdown and disorganization). Identifies characteristics of *fully functioning* individuals and relationships and implications thereof for family, education, leadership, and mediation. Summarizes supporting research.

Rogers, C. R. 1961. *On becoming a person: A therapist's view of psychotherapy*. Boston: Houghton Mifflin.

Explicates the outcomes of effective therapy as both objectively observed and subjectively experienced by clients and therapists (away from façades, “oughts,” conformity, people-pleasing, defensiveness; toward enhanced autonomy, openness to experience and complexity, process orientation, creativity, self and other acceptance). Identifies seven stages of clients' readiness for change. Presents empirical findings supporting the effectiveness of the client-centered approach, and discusses its applications in education, interpersonal and intergroup communication, and psychological science.

van den Berg, J. H. 1972. *A different existence*. Pittsburgh, PA: Duquesne Univ. Press.
[ISBN: 9780820701448]

This is an easy-to-read introduction to the way in which existential-phenomenology is applied to psychopathology and the process of psychotherapy through the lenses of the major forms of experiencing (one's physical world, body, social world, and time

perspective) and of loneliness. The book also serves as a quick historical introduction to the development of the phenomenological movement.

Yalom, I. D. 1980. *Existential psychotherapy*. New York: Basic Books. [ISBN: 9780465021475]

Expounds Yalom's typology of four existential givens – death vs. existence, freedom vs. destiny, isolation vs. connectedness, and meaning vs. meaninglessness – and how difficulty negotiating these dialectics underlies psychopathology. Provides numerous case vignettes and implications for enhancing case conceptualization and therapeutic intervention.

THERAPY (CONTEMPORARY SOURCES)

Today, the range of humanistic therapies has expanded to include not only person-centered, existential, and gestalt, but also constructivist and narrative, emotion-focused (also known as process-experiential), meaning-making, focusing-oriented, systemic, and transpersonal approaches. As summarized in Angus, et al. 2015, humanistic therapies assume that clients are holistic and irreducible (i.e., not determined by their past or conditioning, capable of agentic change) and are experts on their own experiences, their potentials, and the social, community, and cultural contexts within which they forge their identities and sense of control, responsibility, and teleological purpose. Thus, clients are granted an autonomous role in the therapy process, with therapists respecting their freedom and potential to make choices about whether and how to change. Contemporary humanistic psychotherapies share several of the following therapeutic evidence-based principles of practice. (1) An authentic therapeutic relationship is central to effective practice. Therapists attempt to enter empathetically into clients' subjective experience – deemed an essential aspect of their humanity – in a way that provides them with a new, emotionally validating interpersonal experience. (2) Tacit experiencing is an important guide to conscious adaptive experience. An attuned, supportive therapeutic relationship serves to help clients develop comfort

looking inward and therefore to render emotional pain more bearable. (3) Therapists' responses and interventions are intended to stimulate and deepen the process of clients' immediate experiencing and ongoing awareness throughout the course of therapy. This includes clients' perceiving, sensing, feeling, thinking, and wanting or intending. (4) Emphasis is given to clients' integrative, formative tendencies toward survival, growth, personal agency, and the creation of meaning through symbolization. The collaborative nature of the therapeutic relationship is key to the unfolding process of therapy and to clients' disclosure of narratives and personal stories, which further develop or maintain a shared understanding and trust. (5) Clients are seen as unique individuals with complex arrays of emotions, behaviors, stories, and capacities that can, at times, be viewed as representative of a particular clinical diagnostic category but never reduced to one. Instead of viewing clients through the lens of pathology or deficits, humanistic therapists understand them from the stance of thwarted potential and truncated development and emphasize their strengths. Overviews and analyses of theories and processes of contemporary humanistic-existential therapies are provided in Cain, et al. 2015; Schneider 2008; and Cooper 2016. Spinelli 2015 sketches a map of the therapy process and practical strategies therein. Bland 2013 surveys therapeutic presence and second-order change. Elkins 2016 emphasizes the social dimensions of effective therapy. Heery 2014 covers the role of mindfulness-based practices. Van Deurzen, et al. 2018 offers international variations. Despite the fallacious view that humanistic therapies have a minimal evidence base, as critiqued in Elkins 2009, reviews of humanistic-existential therapy outcomes research are offered in Angus, et al. 2015; Cain, et al. 2015; and Hoffman, et al. 2015.

Angus, L., J. C. Watson, R. Elliott, K. Schneider, and L. Timulak. 2015. Humanistic psychotherapy research 1990–2015: From methodological innovation to evidence-supported treatment outcomes and beyond. *Psychotherapy Research* 25:330–347. [doi:10.1080/10503307.2014.989290]

Outlines core assumptions and principles of contemporary humanistic psychotherapies (HPs) and reviews recent outcome studies. Quantitatively, HPs yield large effects in client change, pre- and post-treatment, and longitudinal maintenance; are clinically and statistically equivalent to other therapies, including CBT; and are particularly effective for addressing interpersonal and relational issues, depression, psychosis, chronic medical issues. Qualitative research suggests that HPs promote enhanced emotional experiencing, self-compassion, resilience, empowerment, self-awareness, symptom mastery, and interpersonal functioning. The authors recognize the contributions of humanistic researchers to identifying mechanisms of change.

Bland, A. M. 2013. A vision of holistic counseling: Applying humanistic-existential principles in the therapeutic relationship. *Journal of Holistic Psychology* 2:277–282. Continued on pp. 334–337. Surveys key tenets and outcomes of relational, transformative, process- and meaning-oriented therapy and provides a case illustration. Summarizes empirical literature on second-order change (deep restructuring of self) and therapeutic presence (setting aside expectations and assumptions, allowing clients to set the tone and pace for change; attending to clients' inner experiences and responses to the therapy relationship and process; uncovering layers of ambivalence or resistance to change; modeling centeredness, equanimity, commitment to personal and spiritual growth, courage to be wrong, and flexibility).

Cain, D. J., K. Keenan, and S. Rubin, eds. 2016. *Humanistic psychotherapies: Handbook of research and practice*. 2d ed. Washington, DC: American Psychological Association. This edited volume features sixteen papers by contemporary humanistic psychotherapists. Topics include key principles of evidence-based humanistic praxis;

reviews of 21st-century outcomes research (both qualitative and quantitative); the roles of empathy and emotional experiencing in effective psychotherapy; surveys of contemporary person-centered, gestalt, focusing oriented and experiential, existential, and emotion-focused approaches; applications with couples, families, and children; and therapist, client, and relationship variables.

Cooper, M. 2016. *Existential therapies*. 2d ed. Los Angeles: SAGE. [ISBN: 9781446201282]

Provides an accessible sketch of existential-phenomenological philosophies (and critiques thereof). Employs a case study approach to explore the following approaches: daseinsanalysis (Binswanger and Boss); meaning-centered logotherapy (Frankl); existential-humanistic (May, Schneider, Yalom, and Bugental), existential-phenomenological (Laing, van Deurzen, Spinelli, and Cohn), and brief existential approaches (Strasser and Strasser). Compares and contrasts the modalities along continuous dimensions of knowing–unknowing, directive–nondirective, explanatory–descriptive, pathologizing–de-pathologizing, technique-based–non-technique-based, immediacy orientated–extra-therapeutically orientated, philosophically orientated–psychologically orientated, individualizing–universalizing, and subjective–inter-worldly.

Elkins, D. N. 2009. *Humanistic psychology: A clinical manifesto*. Colorado Springs, CO: Univ. of the Rockies Press. [ISBN: 9780976463887]

Critiques the political and economic underpinnings of the recent trend toward short-term, linear, medicalized approaches to psychotherapy and challenges the minimization by mainstream psychology of the scholarly contributions by humanistic psychologists over several decades. Proposes an alternative vision of awe-based psychotherapy that offers the vital but ineffable “more,” promotes the phenomenological experience of the emergence of the new (personal growth), and provides opportunities to search for one’s place in the world (true self).

Elkins, D. N. 2016. *The human elements of psychotherapy: A nonmedical model of emotional healing*. Washington, DC: American Psychological Association. [ISBN: 9781433820663]
Reviews common factors research on client factors, therapist effects, and the therapeutic alliance. Summarizes literature on attachment and social relationships, on neuroscience and evolution of the social brain, and on moral treatment. Proposes that (1) humans have evolved to develop, maintain, and restore emotional well-being and give and receive emotional healing via social means, and (2) human factors are the most potent determinants of psychotherapy effectiveness (vs. medical-esque techniques). Discusses implications for training and practice.

Heery, M., ed. 2014. *Unearthing the moment: Mindful applications for existential-humanistic and transpersonal psychotherapy*. Petaluma, CA: Tonglen. [ISBN: 9780989452502]
Mindfulness-based practices have been part of the humanistic therapeutic repertoire since its beginning. This edited volume features twenty-five papers by contemporary humanistic psychotherapists. Topics include therapist self-care as an essential ingredient for ongoing mindful awareness; therapist-as-person; existential givens, intentionality, presence, “*pou sto*” (therapist’s positionality), resistance, and creativity; and applications for people with addictions, adolescents and young adults, bereaved individuals, children, clergy, disaster relief workers, families and couples, the homeless, Israelis and Palestinians, prisoners, and those with sports injuries.

Hoffman, L., L. Vallejos, H. P. Cleare-Hoffman, and S. Rubin. 2015. Emotion, relationship, and meaning as core existential practice: Evidence-based foundations. *Journal of Contemporary Psychotherapy* 45:11–20. [doi:10.1007/s10879-014-9277-9]
Evaluates literature in support of the position that the foci in contemporary existential therapy on therapeutic relationships, emotions, and meaning-making meet the American Psychological Association (APA) guidelines for evidence-based practice (supporting research, clinical expertise and competency, and client characteristics, culture, and preferences).

Schneider, K. J., ed. 2008. *Existential-integrative psychotherapy: Guideposts to the core of practice*. New York: Routledge.

This edited volume features twenty-four papers on the interface of existential-humanistic psychotherapies and other theoretical orientations. Demonstrates the diagnostic and clinical implications of Schneider's models of levels and spheres of consciousness (physiological, environmental, cognitive, psychosexual, interpersonal, experiential, and being), dread of constriction (smallness and obliteration) and expansion (greatness and chaos), and acute, chronic, and implicit trauma. Provides case illustrations involving clients from diverse cultural backgrounds and in various phases of life with concerns involving substance abuse, spiritual or religious entanglement, anxiety, psychosis, dissociation, and end-of-life issues.

Spinelli, E. 2015. *Practising existential therapy: The relational world*. 2d ed. Los Angeles: SAGE. [ISBN: 9781446272343]

Explores three key principles of existential psychotherapy: relatedness, uncertainty, and existential anxiety. Posits a three-stage model for practice: (1) co-creating the therapy world (other-focused listening, phenomenological exploration of the client's worldview via acceptance, and curiosity), (2) exploring the therapy world (challenging the client's narratives; exploring sedimentations and dissociations; working with dreams, intimacy, present moment, and daimonic; reconfiguring client's frame), and (3) closing down (bridging the therapy world with the wider world). Offers guidelines for existential couples, group, and time-limited therapy and supervision.

van Deurzen, E., E. Craig, A. Laengle, K. J. Schneider, D. Tantam, S. du Plock. 2018. *Wiley World Handbook of Existential Therapy*. New York: Wiley.

Forthcoming (as of August 2018) volume explores the varieties of existential therapies around the globe.

RESEARCH

Humanistic psychologists share a concern that the detached, unreflectively reductionistic attitude of natural science psychology, which intentionally excludes individual subjectivity, lends itself to a precarious scientific ethic that serves to control and conquer – instead of understand and cooperate with – nature. In the spirit of William James, works by humanistic psychologists such as Fischer, et al. 2016 and Giorgi 1970 suggest that for psychology to be a complete and relevant human science, it must not exclude arbitrarily anything of potential interest and relevance to the greater human species or become limited to generalizations based on spectator knowledge and technical methods that benefit privileged groups and institutions. With its foundational assumption that individuals are intersubjective selves inextricably related to the world, the humanistic approach to research provides an alternative to probabilistic cause-and-effect explanations by focusing on nuanced understanding of human experience via the reflective personal attitude. The humanistic approach supplements the range of available methods in psychological science. For example, the descriptive phenomenological method discussed in Giorgi 2009 discerns essential features and structures of psychological phenomena by asking what its most revelatory, invariant meanings are. By focusing on phenomena that cannot be adequately or fully illuminated with the natural science approach but that nonetheless assume a role in conscious human experiencing and are verifiable via intersubjective agreement, such a perspective provides an objective platform for appropriately understanding subjectively co-constituted meanings in human experience, as demonstrated in Giorgi, et al. 1971–1983. Humanistic psychologists also have developed and/or adapted a host of additional qualitative methods for psychology, as expounded and illustrated in Barrell, et al. 1987; Fischer 2006; Moustakas 1990; and Wertz, et al. 2011. By virtue of the efforts of humanistic psychologists, psychology has moved beyond being merely the science of behavior to include the study of meanings of personal experience and behavior. Qualitative inquiry increasingly has become legitimized, with more qualitative studies presented at psychology conferences and published in peer-

reviewed journals. Furthermore, the research division of the American Psychological Association (APA) has expanded to include a section devoted to qualitative inquiry. Levitt, et al. 2017 developed recommendations for evaluating methodological integrity, and Levitt, et al. 2018 formulated reporting standards for qualitative research. As noted by Friedman 2008, although many humanistic psychologists gravitate toward qualitative methods, they do not eschew quantification. Instead, humanistic psychologists (1) encourage competence in multiple methods of inquiry insofar as both qualitative and quantitative methods are considered necessary but incomplete on their own, and (2) assume as given that phenomena and associated research questions should drive the method. The two approaches can also complement each other in mixed-methods designs.

Barrell, J. H., C. Aanstoos, A. C. Recharls, and M. Arons. 1987. Human science research methods. *Journal of Humanistic Psychology* 27:424–457. [doi:10.1177/0022167887274004] Presents four qualitative research methodologies – experiential, hermeneutic, perceptual, and phenomenological – and applies each to exploring the topic of anxiety. Surveys the formulation of the research question, purpose of the research, and methods for data collection and analysis.

Fischer, C. T., ed. 2006. *Qualitative research methods for psychologists: Introduction through empirical studies*. Burlington, MA: Academic Press. [ISBN: 9780120884704] This edited volume features case demonstrations of thirteen approaches to qualitative inquiry that explore clinical, cognitive, affective, and experiential processes. Methods and methodologies include assimilation analysis, discourse analysis, grounded theory, phenomenology, conversation analysis, feminist collaborative research, conceptual encounter, dialogal approach, thematic analysis, intuitive inquiry, experiential method, and focus groups. Also includes an introduction on preparing, analyzing, presenting, and evaluating qualitative research.

Fischer, C. T., L. Laubscher, and R. Brooke, eds. 2016. *The qualitative vision for psychology: An invitation to a human science approach*. Pittsburgh, PA: Duquesne Univ. Press. [ISBN: 9780820704906]

This edited volume features seventeen papers by contemporary phenomenological and qualitative researchers. Topics include explanation vs. understanding in psychology, reflexivity, meaning in psychological inquiry, the nature of evidence, cultural-historical perspectives and local knowledge, the interface of phenomenology with Freud and Lacan, and human science approaches to assessment. Also demonstrates findings from studies involving variations of the phenomenological method.

Friedman, H. 2008. Humanistic and positive psychology: The methodological and epistemological divide. *The Humanistic Psychologist* 36:113–126.

[doi:10.1080/08873260802111036]

Addresses common misconceptions of humanistic psychology as unscientific. Reviews humanistic psychology's empirical research tradition, including the approaches of Maslow and Rogers to science as well as humanistic psychologists' quantitative research on happiness, transpersonal self-concept, meditation, psychotherapy, and psychological testing. Espouses a pluralistic approach to psychological science in its assumptions and methods.

Giorgi, A. 1970. *Psychology as a human science: A phenomenologically based approach*. New York: Harper & Row.

Manifesto for the development of a humanistic- and phenomenologically-oriented approach to academic psychology. Traces the history and development and critiques the assumptions of the natural science approach to psychology. Proposes that a reflective human science approach is better suited to understand rigorously the nature of consciousness, experience, and behavior insofar as it accounts for the inevitable presence of the scientist in the constitution of psychological science.

Giorgi, A. 2009. *The descriptive phenomenological method in psychology*. Pittsburgh, PA: Duquesne Univ. Press. [ISBN: 9780820704180]

An overview of Giorgi's mature thought on psychology as a human science and the possibilities and process of descriptive phenomenological research methodology in psychology based on a modified Husserlian approach. Includes several illustrative examples. Also includes reviews of qualitative research strategies employed by psychologists including William James, Edward Titchener, Frederic Bartlett, Gordon Allport, Jean Piaget, and Robert Coles.

Giorgi, A., W. F. Fischer, R. Von Eckartsberg, et al., eds. 1971–1983. *Duquesne studies in phenomenological psychology*. 4 vols. Pittsburgh, PA: Duquesne Univ. Press. [ISBN: 9780820701646]

These four edited volumes feature over eighty-five papers on phenomenological vs. experimental psychology; the relevance of experiential data and methods in psychological science; phenomenological approaches to and/or inquiries on learning, decision making, thinking, emotions, attitudes, spatiality and sense of place, motivation, perception, social psychology, psychopathology, therapeutic processes and transformation, psychological assessment, development, art and aesthetics, technology, and self-esteem; dialogues with Freud and Skinner; and hermeneutics.

Levitt, H. M., M. Bamberg, J. W. Creswell, D. M. Frost, R. Josselson, and C. Suárez-Orozco. 2018. Journal article reporting standards for qualitative primary, qualitative meta-analytic, and mixed methods research in psychology: The APA Publications and Communications Board Task Force report. *American Psychologist* 73:26–46. [doi:10.1037/amp0000151]

This article outlines flexible standards for authors, reviewers, and editors on what should be included in a qualitative research report to enable and facilitate the peer review process. The reporting standards honor a range of qualitative traditions, methods, and approaches to inquiry; research topics; and reporting styles that are

applicable to a broad range of social sciences. This publication marks the historical first inclusion of qualitative research in *APA Style* format.

Levitt, H. M., S. L. Motulsky, F. J. Wertz, S. L. Morrow, and J. G. Ponterotto. 2017. Recommendations for designing and reviewing qualitative research in psychology: Promoting methodological integrity. *Qualitative Psychology* 4:2-22.

[doi:10.1037/qup0000082]

The authors present recommendations for evaluating methodological integrity in qualitative research via (1) fidelity to the subject matter (researchers develop and maintain allegiance to phenomena under study as conceived within their tradition of inquiry), and (2) utility in achieving research goals (researchers select procedures to generate insightful findings that usefully answer research questions). This approach encourages researchers and reviewers to shift from using decontextualized procedures as criteria for rigor toward assessing underlying methodological bases for trustworthiness.

Moustakas, C. 1990. *Heuristic research: Design, methodology, and applications*. Thousand Oaks, CA: SAGE. [ISBN: 9780803938823]

Among the first experiential research methods. The author describes the phases of the method; discusses practical and procedural considerations for collecting, analyzing, synthesizing, and presenting data; and offers numerous illustrations and applications.

Wertz, F. J., K. Charmaz, L. M. McMullen, R. Josselson, R. Anderson, and E. McSpadden. 2011. *Five ways of doing qualitative analysis*. New York: Guilford. [ISBN: 9781609181420]

The authors provide overviews of descriptive phenomenological, grounded theory, discourse analysis, narrative research, and intuitive inquiry methodologies and apply each of these approaches to the same interview data. Includes reviews of the role of qualitative research in psychology (including detailed synopses of the contributions of

Sigmund Freud, William James, Abraham Maslow, Lawrence Kohlberg, and Gordon Allport that typically are not included in conventional textbooks) and addresses the position of the researcher and the participant in qualitative research.

HISTORY, DEVELOPMENT, AND INFLUENCE

As noted by Aanstoos, et al. 2000 and Grogan 2013, humanistic psychology emerged not only as an academic movement but also as a response to the sterility and social problems of post-World War II American culture that both reflected and were reflected by conventional psychology. Humanistic psychologists believed that the prevailing schools served to uphold a societal status quo characterized by mechanization, materialism, bureaucratization, authoritarianism, conformity, compartmentalization of experience, and disempowerment of the individual in society. Humanistic psychologists cautioned that the limited and limiting conceptualization of human beings would seep into the greater culture and lower ordinary individuals' expectations of themselves and their potential. Several of the psychologists who affiliated themselves with the humanistic movement had been trained as experimentalists, behaviorists, and/or psychoanalysts, and many had developed respected reputations in the field during the 1930s and 1940s. However, by the 1950s, their own experiences as both persons and professionals prompted them to question the conventional thinking in psychology and to note its limitations. As summarized by DeCarvalho 1991 and Moss 2015, these psychologists incorporated the insights of the existing schools into a broader phenomenological orientation that emphasized the validity of human experience and meaning by drawing from additional traditions both within and outside of psychology, some of which harked back to ancient Greece and the Renaissance. Aanstoos, et al. 2000 and Churchill, et al. 2016 offer vibrant lived accounts of the burgeoning explosion of humanistic and phenomenological psychologies, respectively, in the 1960s and the continued unfolding of these movements in the subsequent decades. Wertz 1994 reviews the accomplishments of humanistic and transpersonal psychologists as of the end of the 20th century and offers suggestions from the perspective of that era for

further developments in the 21st century. Arguably, what had been radical propositions and transitions at the time of the cultural sea change in American society that was inspired and propagated in part by the influence of humanistic psychology may appear milder today. Furthermore, now that humanistic psychology principles have become increasingly incorporated into both mainstream culture and psychology (as discussed in Grogan 2013 and DeRobertis 2013, respectively), deciphering the nuanced depth of its continued cutting-edge contributions in the 21st century can be more difficult (see *More Contemporary Applications*). Fully appreciating these changes and contributions may require taking a step back, observing the big picture, and tracing a way forward again.

Aanstoos, C., I. Serlin, and T. Greening. 2000. *History of Division 32 (humanistic psychology) of the American Psychological Association[<http://www.apadivisions.org/division-32/about/history.pdf>]*. In *Unification through division: Histories of the divisions of the American Psychological Association*. Vol. 5. Edited by D. Dewsbury. Washington, DC: American Psychological Association.

Contextualizes the emergence of humanistic psychology within the mid-20th-century cultural zeitgeist. Traces the movement's burgeoning development in the 1960s (founders; formative publications and conferences; establishment of the Association for Humanistic Psychology, the *Journal of Humanistic Psychology*, and graduate programs) through the launch of a humanistic division of the APA in 1971. Explores the division's early initiatives, programming, and leadership, followed by transitions and challenges in the 1980s and 1990s, and its next steps for the 21st century.

Churchill, S. D., C. Aanstoos, and J. Morley. 2016. *The emergence of phenomenological psychology in the United States: A brief review[http://www.academia.edu/34734907/The_Emergence_of_Phenomenological_Psychology_in_the_United_States_A_Brief_Review].

Sketches the development of phenomenological psychology as an alternative to natural science psychology in America. Recognizes the contributions of numerous humanistic-phenomenological scholars and academic programs from the second half of the 20th century through the mid-2010s.

DeCarvalho, R. J. 1991. *The founders of humanistic psychology*. New York: Praeger.

Recalls the founding of the Association for Humanistic Psychology in the 1960s. Provides biographical accounts of Gordon Allport, Abraham Maslow, Carl Rogers, Rollo May, and Jim Bugental. Compares and contrasts their theorizing with their formative training in behaviorism and psychoanalysis. Identifies how they were influenced by existential-phenomenological philosophies, Goldstein, and personality and gestalt psychologies. Summarizes their perspectives on human nature, ethics, and values and their research contributions.

DeRobertis, E. M. 2013. Humanistic psychology: Alive in the 21st century? *Journal of Humanistic Psychology* 53:419–437. [doi:10.1177/0022167812473369]

Identifies numerous parallels and resonances between humanistic psychology and an assortment of subdisciplines of, and movements in, contemporary mainstream psychology – many of which provide empirical support for its principles – to make the case that humanistic psychology is far from a relic of a bygone era.

Grogan, J. 2013. *Encountering America: Humanistic psychology, sixties culture, & the shaping of the modern self*. New York: Harper Perennial. [ISBN: 9780061834769]

A portrait by a psychotherapist and cultural historian of the eruption of humanistic psychology out of the sterile cultural landscape of post-World War II America; its relationships with, and impact on, science, therapy, education, business, religion, the Civil Rights movement, women's liberation, politics, and the counterculture; and the subtle but abiding influence of humanistic psychology in the early 21st century.

Moss, D. 2015. The roots and genealogy of humanistic psychology. In *The handbook of humanistic psychology: Theory, research, and practice*. 2d ed. Edited by K. J. Schneider, J. F. Pierson, and J. F. T. Bugental, 3-18. Los Angeles: SAGE. [ISBN: 9781452267746]
Identifies the numerous antecedent influences of humanistic psychology in the humanities (the Greeks, Ficino, and Erasmus), European philosophy (Kierkegaard, Nietzsche, Husserl, Heidegger, Merleau-Ponty, and Buber), and psychology and psychiatry (Binswanger, Boss, Straus, van den Berg, Freud, Adler, Jung, Rank, Reich, Goldstein, and Angyal) on founding American humanistic psychologists (Allport, Murray, Murphy, Maslow, Jourard, Sutich, Rogers, and Perls).

Wertz, F., ed. 1994. *The humanistic movement: Recovering the person in psychology*. Lake Worth, FL: Gardner. [ISBN: 9780898762082]

This edited volume presents twenty-six papers that review the accomplishments and contributions of humanistic and transpersonal psychologists both to the field of psychology and to American culture and society during the second half of the 20th century. Topics include theoretical and philosophical foundations of humanistic and transpersonal psychologies; the history and institutionalization of these movements; their applications in research, therapy, assessment, education, and industrial-organizational psychology; and the future of humanistic and transpersonal psychologies in the 21st century.

MORE CONTEMPORARY APPLICATIONS

Far from a historical relic, humanistic psychology continues to thrive and evolve to meet the challenges of the 21st century. Several of these contemporary applications are explored in House, et al. 2018 (cited under *Reference Works and Anthologies*). In addition, DeCarvalho 1991, DeRobertis 2017, and Arons 1991 suggest that the humanistic perspective is ripe for enhancing education. Bland and Roberts-Pittman 2014 demonstrates its effectiveness for informing career development. Aanstoos 2015 and Schneider 2017 discuss its relevance for addressing the social and emotional needs

of an increasingly technological era. Hannush 2007 and Schneider 2013 discuss the significance of humanistic psychology for a multicultural global society. DeRobertis 2015 and Davis 2011 explore existential-phenomenological and transpersonal approaches to ecopsychology, respectively.

Aanstoos, C. 2015. Humanistic psychology in dialogue with cognitive science and technological culture. In *The handbook of humanistic psychology: Theory, research, and practice*. 2d ed. Edited by K. J. Schneider, J. F. Pierson, and J. F. T. Bugental, 243–254. Los Angeles: SAGE. [ISBN: 9781452267746]

Explicates humanistic psychology's historical relationship with cognitive psychology. Suggests that the paradoxes of interactivity and connectivity in technological culture are artifacts of the proliferation of computer models of mind, thinking, and consciousness and that emphases in humanistic psychology on ecology, holistic health, and spirituality may serve as antidotes to loneliness, boredom, and meaninglessness that accordingly characterize postmodern social malaise. Concludes that the still-forming foundations of these domains provide ideal opportunities for their flexible exploration.

Arons, M. 1991. The politics of education, a critical tribute: From the heart of Rogers to the heart of education. *Journal of Humanistic Education*, 15, 6-17.

Arons reflects on the "unique ... source of power" that is bestowed upon students by quality education (p. 9). He outlines the numerous dimensions of a humanistic approach to education, that is, promoting "the opening, freeing, and revelatory experience of the student" by focusing on universal values and transformation (p. 16).

Bland, A., and B. J. Roberts-Pittman. 2014. Existential and chaos theory: "Calling" for adaptability in career decision making. *Journal of Career Development* 41:382-401. [doi:10.1177/0894845313498303]

Proposes that existential and transpersonal approaches to career decisionmaking meet the demands of today's global society and working world insofar as they promote transformative career adaptability, vocation or calling (beyond a job), and moral and social responsibility in work in the postmodern era. Provides a theoretical overview, reviews existing research, and proposes areas for further study to identify contexts for which each model may be best suited.

Davis, J. V. 2011. Ecopsychology, transpersonal psychology, and nonduality. *International Journal of Transpersonal Studies* 30:137-147. [doi:10.24972/ijts.2011.30.1-2.137]

Explores the fundamental interdependence between humans and nature (vs. egocentrism and/or anthropocentrism). Proposes that suffering for both humans and the environment arises from difficulty experiencing, valuing, and acting from nondual consciousness (i.e., existence is a single unfolding reality, and the unity of Being is the source of this ontological identification).

DeCarvalho, R. J. 1991. The humanistic paradigm in education. *The Humanistic Psychologist* 19:88-104. [doi:10.1080/08873267.1991.9986754]

Reviews Rogers's and Maslow's critiques of the purportedly value-free behavioristic paradigm in American education as mechanically training children to adjust efficiently to a technological society and promoting disengaged learning. Attributes the recent deterioration of American education to its failure to implement a humanistic dimension to teaching and learning generations ago and to facilitate a growth-inducing environment that encourages self-determination and fulfillment of creative potential via awe, curiosity, self-discovery, and the personal need to learn.

DeRobertis, E. M. 2015. Philosophical-anthropological considerations for an existential-humanistic ecopsychology. *The Humanistic Psychologist* 43:323–337.

[doi:10.1080/08873267.2014.961637]

Reviews contributions of existential-phenomenologists such as Martin Heidegger and Maurice Merleau-Ponty for approaching “being in the world with other animals alongside things in responsible relation to the living ecosystem” (p. 333). DeRobertis proposes the need to appreciate the subtlety, complexity, and ambiguity of being a living creature among other living creatures via recognizing that both humans and nonhuman animals are embedded in a natural world within which one is an active co-participant in the development of experiential perspectives on one’s own body, that of others, and the environment at large.

DeRobertis, E. M. 2017. *The phenomenology of learning and becoming: Enthusiasm, creativity, and self-development*. New York: Palgrave Macmillan. [ISBN: 9781349952038]

Expounds phenomenological and existential approaches to learning as ongoing reflective, relationally-oriented, transformative encounters that mobilize the creative imagination and that stimulate world-openness and self-development. Presents the findings from descriptive phenomenological inquiries into how young people become enthusiastic about learning during childhood and during the transition to college. Quality teachers, through participatory engagement with students, serve as extensions of attachment relationships (when they already exist) and as surrogates thereof (when they do not).

Hannush, M. J. 2007. An existential-dialectical-phenomenological approach to understanding *Cultural Tilts: Implications for multicultural research and practice*.

Journal of Phenomenological Psychology 38:7–23. [doi:10.1163/156916207x190229]

Provides an alternative to bifurcated cultural categories (e.g., individualism vs. collectivism) by describing differences in cultural compartments as local variations in dealing with universal dialectics involving values and needs (e.g., freedom vs.

limitation, independence vs. [inter]dependence, connectedness vs. separateness, doing vs. being, expressiveness vs. constraint, practicality vs. idealism, etc.). Cultures may be understood as accentuating relative value to one dialectical pole and deemphasizing or denying the other in order to provide their members with the means of negotiating existential dilemmas. Discusses implications for multicultural counseling and research.

Schneider, K. J. 2013. *The polarized mind: Why it's killing us and what we can do about it.*

Colorado Springs, CO: Univ. Professors Press. [ISBN: 9781939686008]

Explores psychological polarization (elevating one point of view to the utter exclusion of competing points of view) through the lens of trauma-informed historical perspective (i.e., cultural upheavals and reactive revolutionary movements often parallel personal or intergenerational trauma or panic). Recommends cultivation of awe (wisdom, sense of significance, and empowerment via humility, wonder, inclusiveness, and flexible, but centered, participation) as an antidote to denials of mystery, fragility, and challenge via fundamentalism, expansionism, and quick-fix living.

Schneider, K. J. 2017. *The spirituality of awe: Challenges to the robotic revolution.* Cardiff,

CA: Waterfront. [ISBN: 9781945949692]

Cautions against atrophying challenge and personal expression in the face of preoccupation with devices and machine-like relationships, lifestyles, and aspirations. Proposes awe-based psychology (emotional deepening, presence, mindful technology use, reflection, dialogue, fluid self that flexibly shifts from group or cosmic identification to permeable center of uniquely lived experiences) as alternatives to transhumanism, illusions of invulnerability and/or conflict-free living, ethnocentrism, desperate quests for certainty, and status and power. Offers suggestions and implications for parenting, education, workplaces, science, religion, government, and interpersonal and cultural relations.