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Challenges of Humanistic Psychology for Secondary Education

Walter P. Dember
Walden University

CHALLENGES OF HUMANISTIC PSYCHOLOGY

FOR SECONDARY EDUCATION

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B.B.A., St. Bonaventure University, 1952

M.S., Niagara University, 1970

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School Administrator, Buffalo Public Schools
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A Dissertation Submitted in Partial Fulfillment of
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A new conception of man is now being unfolded in a very different orientation toward psychology or in a new psychology called "Humanistic Psychology." It is the purpose of this thesis to arrive at these new concepts of man through research into the writings of and about four humanistic psychologists--Gordon W. Allport, James F. T. Bugental, Abraham H. Maslow, and Carl R. Rogers--and to use their own writings to interpret what may be the effects of the major concepts of their humanistic psychology on education.

I have used the historical approach in my own study of the movement in the sense that I have reviewed, studied and synthesized ideas from the recent past writings of these major humanistic psychologists and critical books and articles about them. Even at this early stage of the movement a study of humanistic psychology must be limited. From "the universe" of all the major works of all the humanistic psychologists and books and articles written about them and their ideas, I have selected four humanistic psychologists for my study in my thesis. Gordon W. Allport, James F. T. Bugental, Abraham H. Maslow, and Carl R. Rogers.

I have chosen to study these four psychologists for different reasons. I have chosen to study Gordon W. Allport because he is one of the older, most frequently cited, and conservative of the humanistic psychologists whom I have read, and his inclusion should give a better range and balance to the ideas that I gather in my study of humanistic

psychology. James F. T. Bugental has been included in my study because I consider him one of the most existential, though one of the most complex, of the humanistic psychologists. Abraham H. Maslow has been selected because I consider him a pioneer and founder of the entire "humanistic psychology" movement. I chose Carl R. Rogers because of the profound effect he has had on personalistic theories and the impact he has already made on education as the founder of "client-centered" or "non-directive" counseling.

The movement called "Humanistic Psychology" is very young. The author of this thesis would mark its official birth as 1961 when Anthony J. Sutich launched "The Journal of Humanistic Psychology" and with the collaboration of Abraham H. Maslow formulated the first formal definition of "Humanistic Psychology" in that issue. Because the movement is so young, a comparatively limited amount of formal studies has been made on this topic.

In the second chapter of the thesis I shall try to place "Humanistic Psychology" in its historical context and give both a definition and description through the work of its originators. In Chapters III to VI, I wish to take each of the four major humanistic psychologists in turn--Allport, Bugental, Maslow and Rogers--and try to arrive at what I will call the structure of his major conceptions of man, the structure of his views concerning the growing human being, and I hope to arrive at this structure through a study of the writings of each psychologist and research into writings about him and his work.

In Chapter VII I shall review and synthesize the major concepts of man as developed by Allport, Bugental, Maslow and Rogers. In Chapter VIII I shall use the ideas developed in previous chapters and

some writings of these psychologists on education to summarize the possible effects of their concepts of man on education. In the final chapter, Chapter IX, I shall draw conclusions in three parts: first, the conclusions concerning the common emphases all four humanistic psychologists develop in their concept of man; second, the summary conclusions of the impact of their thinking on education; and third, I shall present my own personal conclusions in two parts: I shall cite several characteristics of our present secondary school education that I believe are dehumanizing and outmoded; then, I shall review and evaluate what I believe are the effects of the thinking of Allport, Bugental, Maslow and Rogers, and humanistic psychologists generally, on education.

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I am indebted to a great many individuals. Though space prohibits mentioning everyone who so kindly assisted in this thesis, I wish to express my appreciation to at least some of them.

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INTRODUCTION

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CHAPTER II

HUMANISTIC PSYCHOLOGY: HISTORICAL BACKGROUND AND DEFINITION

In the preface of the first edition of his book in 1962, Toward A Psychology of Being, Abraham H. Maslow summarized the intellectual currents in psychology in this way:

> The two comprehensive theories of human nature most influencing psychology until recently have been the Freudian and the experimental-positivistic-behavioristic. All other theories were less comprehensive and their adherents formed many splinter groups. In the last few years, however, these various groups have rapidly been coalescing into a third, increasingly comprehensive theory of human nature, into what might be called a 'Third Force.'[1]

Maslow viewed the third force or humanistic psychology as a reaction to "the gross inadequacies" of behavioristic, associationistic, and experimental or so called "classical" theory of psychology, formulated by Watson, Hull and Skinner and to the psychodynamic or depth psychology dominating clinical psychology and social work, formulated by Freud.[2] What some of those "gross inadequacies" are according to humanistic psychology will be mentioned in the course of this chapter.

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[1]Abraham H. Maslow, Toward a Psychology of Being, (Princeton, New Jersey: D. Van Nostrand Co., Inc., 2nd ed., 1968), p. ix.

[2]Abraham H. Maslow, "Some Educational Implications of the Humanistic Psychologies," Harvard Educational Review, 1968, 4, p. 688.

Behavioristic, mechanomorphic, experimental, and related psychologies explain human behavior entirely in terms of physiological activity of the nervous system in response to stimuli. In 1901 Ivan P. Pavlov, using dogs as experimental animals, experimented on the nervous stimulation of gastric juices and discovered "the conditioned reflex." Pavlov's theory of conditioned reflexes was used by John B. Watson to explain learning and habit formation, and Watson argued that all our complex emotioned life is developed through conditioning ever-increasing numbers of stimuli to fear, anger, and love response. Watson presented his theory under the name, "behaviorism."

B. R. Bugelski claims that behaviorism was generally characterized by a basic emphasis on "objective," environmental or stimulus control and by the general view that "anyone can be educated (conditioned) to become anything."[3] He refers to its concern with conditioning and engineering people, which is generally but all too often simplistically summarized in the boast of John B. Watson:

> Give me a dozen healthy infants, well-formed, and my own special world to bring them up in and I'll guarantee to take anyone at random and train him to become any type of specialist I might select--doctor, lawyer, artist, merchant-chief, and yes, even beggarman and thief, regardless of his talents, penchants, tendencies, abilities, vocation, and race of his ancestors.[4]

Some of the outstanding classical behaviorists are Edwin B.

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[3]B. R. Bugelski, The Psychology of Learning Applied to Teaching (Indianapolis and New York: The Bobbs-Merrill Co., Inc., 1964), p. 49.

[4]J. B. Watson, Behaviorism (New York: Norton, 1930), p. 82.

Holt, Albert P. Weiss and Grace Al de Laguna. The classical behaviorists generally insist on the following as distinctive attitudes: objectivism or the insistence on objective techniques for securing data and the rejection of introspection, the S-R orientation that holds all lawful psychological statements are to be expressed terms of stimulus and response, a peripheralism that inclined them to stress events traditionally classed as mental and performed by the brain and allocated by them to receptors, effectors and their most direct nerve connections, and an environmentalism that held there is no such thing as an inheritance of capacity, talent, temperamental, mental constitution and characteristics.

In the early '30's the movement generally called "neobehaviorism" in psychology followed "classical behaviorism" and dominated through the '30's and '40's. Neobehaviorism attempted to develop the attitudes of behaviorism into concrete and well defined theory, to perform "a marriage between behaviorism and the 'new' model of science."[5] Some distinctive features of neobehaviorism were the following: the tendency to extend laws of animal learning to the human level, the introduction of other concepts such as motives and expectancies as processes within the organism, intervening between stimulus and response, and reinterpretation and diversification of conditioning principles as the basis of learning. Some of the principal neobehaviorists are Edward L. Thorndike (1874-1949), Clark L. Hull (1884-1952), Edwin R. Guthrie (1886-1959), E. C. Tolman (1886-1959), and

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[5]"Behaviorism," Encyclopedia Brittanica, 1966, 3, p. 401.

B. F. Skinner (1904-).

Many developments have caused modifications in the position of neobehaviorism since the mid-1940's such as "a growth in the influence of neobehaviorist formulations (e.g., Gestalt and related viewpoints, psychoanalysis), the resurgence of interest in instinctive behavior, complex motivational processes, and thinking; development of new approaches to behavior analysis by formal and mathematical models--e.g., cybernetics, serve theory and information theory--drawing on modern systems engineering and probability mathematics; and a growing realization that hypothetico-deductive theory is for the distant future if it is at all appropriate to such a science as psychology."[6]

The development of behaviorism was paralleled by the growth of psychoanalysis. Sigmund Freud invented the term "psychoanalysis" to describe "1) a particular method of treating nervous disorders, and 2) the science of unconscious mental processes, which has also been appropriately described as 'depth psychology.'"[7]

Freud held that the libido or life urge, basically sexual in nature, originated in the unconscious. This idea is central to the theory and practice of psychoanalysis. According to Freud, mental life is divided into three parts: the conscious, made up of ideas and feelings present in immediate awareness, which is less important than generally supposed; the preconscious is material only temporarily

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[6] Ibid., p. 402.

[7] Sigmund Freud, "Psychoanalysis," Encyclopedia Brittanica, 1966, 18, p. 721. Much of what follows on psychoanalysis is based on this particular article by Freud.

absent from the conscious; the unconscious is the greatest segment of the mind, containing all our primitive impulses and strivings. Freud refers to "the id" as "the reservoir of the instinctive impulses."[8]

Freud sees the first task of psychoanalysis as "the elucidation of nervous disorders." The analytic theory of the neuroses is based upon the recognition of three main pillars: repression, the importance of sexual instincts, and transference. While I recognize the complexity of thought that is connected with each of these concepts in the field of psychoanalysis, I shall define the terms here in a most simple manner which will suffice for my purposes. Freud discovered that during free association patients fail to remember or express painful or embarrassing items; this is "repression," the ego's relegating unpleasant memories or desires to the unconscious and resisting the psychoanalyst's attempts to bring them to the surface. The items most generally and intensively repressed are sexual in nature; they occur most often in dreams. However, in the course of treatment, patients develop a subtle, emotional relationship with their analyst ("transference"), and with the aid of this attachment, the analyst helps the patient through his difficulties.

The beginning of psychoanalysis may be summarized in the events connected with the following dates: 1895, the publication of Breuer and Freud's Studien uber Hysteria; 1900, the publication of Freud's Traumdeutung; 1908, an international meeting in Salzburg of psychoanalysis; 1909, invitation to Freud and Jung to deliver a series of lectures on psychoanalysis at Clark University, Worcester, Massachusetts.

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[8]Ibid., p. 721.

Subsequent years have seen the steady growth of the psychoanalytic movement. Before World War II there were 200 members in the American Psychoanalytic Association; in the mid-1960's there were more than 1,000 members. The movement had spread to all the major countries of the world, but not without schism.

The two most important disciples to break away from Freudian psychoanalysis were Alfred Adler and Carl G. Jung. Both men disagreed with the basic role that Freud attributed to sex. For Adler, the basic urge of man is a striving for superiority; thwarted self-assertions cause neurotic disorders. Jung believed that the libido is not primarily sexual but that it might take many forms, such as hunger, sex, or self-assertion. For Jung the unconscious is not entirely unmoral or amoral; it includes moral and even religious principles. He poses to man a serious religious question such as the following:

> Have I any religious experience and immediate relation to God, and hence that certainty which will keep me, as an individual, from dissolving in the crowd? . . .
> To this question here is a positive answer only when the individual is willing to fulfill the demands of rigorous self-examination and self-knowledge.[9]

Anthony J. Sutich sees Carl Jung's position as the first and most important shift away from Freudian analysis with its negative conception of man toward a positive, humanistic orientation:

> The most important deviation from Freud's basic premises--a deviation that is more accurately described as a rejection of Freud's basic position--gradually became evident in the developing work of Carl Jung. Jung's position was the first major shift of psychological theory and practice from a negative, philosophical conception of man to an acceptance

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[9]C. G. Jung, The Undiscovered Self, (New York: The New American Library, 1957), pp. 100-101.

> of man's positive potentialities as the main characteristic of his life processes.
>
> The pathology-oriented general theory as expounded by Freud and his followers became, in Jung's formulation, a psychology of positive ends and purposes that went far beyond the best that could be hoped for from a Freudian perspective. The essential spirit of man, and ways and means of realizing it, rather than the pathology of man and its reduction, became the main consideration. The impact of Jung's work, and that of Karen Horney, Erich Fromm, Kurt Goldstein, and others, created an intellectual climate favorable to the emergence of a more explicit and clearly defined humanistic orientation in psychology. This had taken place by the end of World War II in 1945.[10]

Sutich rapidly traces the development of humanistic psychology through the period following World War II when only the behavioristic and similar approaches were considered scientific, when "To be a humanistically oriented psychologist in the decade following the end of the Second World War was to be virtually a professional outlaw."[11] In this unfavorable climate he cites the appearance of several books as reflecting the gradual emergence of the new psychology: Rogers' Counselling and Psychotherapy (1942), Maslow's Motivation and Personality (1954), Allport's Becoming (1955), and Moustakes' The Self (1954).

In the summer of 1957 Abraham Maslow and Anthony Sutich agreed to prepare the launching of a new journal, Maslow undertaking the task of formulating the first formal definition of third force or humanistic psychology for the journal. The Journal of Humanistic Psychology began publication in 1961 under the editorship of Anthony J. Sutich. It adopted Maslow's formulation as the operative definition

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[10]Anthony J. Sutich, "Introduction," Readings in Humanistic Psychology, ed. by Anthony J. Sutich and Miles A. Vich (New York: The Free Press, 1969), p. 3.

[11]Ibid., p. 4.

of third force or humanistic psychology:

> The Journal of Humanistic Psychology is being founded by a group of psychologists and professional men and women from other fields who are interested in those human capacities and potentialities that have no systematic place either in positivistic or behavioristic theory or in classical psychoanalytic theory, e.g., creativity, love, self, growth, organism, basic need-gratification, higher values, ego-transcendance, objectivity, autonomy, identity, responsibility, psychological health, etc. This approach can also be characterized by the writings of Goldstein, Fromm, Horney, Rogers, Maslow, Allport, Angyal, Buhler, Moustakes, etc., as well as by certain aspects of the writings of Jung, Adler, and the psychoanalytic ego-psychologists.[12]

The Journal's statement of purpose read:

> The Journal of Humanistic Psychology is concerned with the publication of theoretical and applied research, original contributions, papers, articles and studies in values, autonomy, being, self, love, creativity, identity, growth, psychological health, organism, self-actualization, basic need gratification, and related concepts.
>
> This definition and statement of purpose are still in force.[13]

J. F. T. Bugental has specified the principal characteristics of humanistic psychology in the following several statements:

> Humanistic psychology cares about man.
>
> Humanistic psychology values meaning more than procedure.
>
> Humanistic psychology looks for human rather than non-human validation...Humanistic psychology does not disavow the use of statistical methods or of experimental tests. However, it does insist that these are but means and that the ultimate criterion must be that of human experience.
>
> Humanistic psychology accents the relativism of all knowledge.
>
> Humanistic psychology relies heavily upon the phenomenological orientation...The ultimate focus of our concern is the experience of the human being.
>
> Humanistic psychology does not deny the contribution of other views but tries to supplement them and give them a

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[12] Ibid., p. 7.

[13] Ibid., p. 7.

setting within a broader conception of the human experience.[14]

Bugental synthetically clarifies and refines the goal of humanistic psychology by distinguishing it from the goal of behaviorism:

> In brief, we can say that where behavioristic psychology has taken as its goal the attainment of the ability to describe, to predict, and to control objects (animals; human, and subhuman), humanistic psychology seeks to describe men and their experiences that they will be better able to predict and control their own experiences (and thus, implicitly, to resist the control of others).[15]

So much of the writings of humanistic psychologists in the past decade refuted and deplored the mechanical and sterility of psychological science of the past century that one might suspect them of being a protest group. In addressing the meeting of the American Association for Humanistic Psychologists on September 3, 1964, Carl R. Rogers did not hesitate to state this very frankly:

> I have to face the possibility that perhaps this organization is only a protest group of temporary value, protesting man's treatment as an object by S-R psychologists and behaviorists . . .
>
> These protests need to be made and this group is making them. We are part of a growing body of belief which stresses that man is more than is encompassed in these views. But if deploring and resisting is all that we can do, then we are only a temporary protestant group to be superseded . . .
>
> If we are to be more viable, then we must make positive contributions . . . must discover constructive resolutions for some terribly perplexing problems.[16]

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[14]J. F. T. Bugental, The Search for Authenticity (New York: Holt, Rinehart, and Winston, Inc., 1965), pp. 13-14.

[15]James F. T. Bugental, "The Challenge That Is Man," Challenges of Humanistic Psychology, ed. by James F. T. Bugental (New York: McGraw Hill Book Co., 1967), p. 11.

[16]Carl R. Rogers, "Some Questions and Challenges Facing a Humanistic Psychology," Journal of Humanistic Psychology, 1965, 1, p. 1.

Rogers then went on informally to express some of the questions and challenges facing the new branch of psychology called "Humanistic Psychology."

In the concluding chapter of his recent history of modern psychology, Duane S. Schultz asks, "what will be psychology's future?"[17] He admits that many believe that psychology will continue within the same behavioral framework, with the experimental method remaining the method of psychological research, and with the research becoming more objective and more precise. However, he does observe that "voices of dissent have been heard since the 1950's from without the behavioral camp"[18] and the voices are part of a new movement called "humanistic psychology." While viewing behaviorism as a narrow, artificial, sterile, and incomplete approach to man, he claims that humanistic psychology offers "a new orientation--a new attitude toward psychology, rather than a new psychology per se . . . not a new school of thought or specific content area, but rather an attempt to reshape and supplement (not supplant) the existing form of psychology."[19]

Schultz observes many social critics are suggesting that Western, and especially American culture, has dehumanized, depersonalized, and de-individualized man to the extent that he is considered as a statistic or a machine and that humanistic psychology reflects the unrest and the disaffection directed against a depersonalized Western culture. Humanistic psychologists are convinced of the need

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[17]Schultz, Duane S., History of Modern Psychology (New York and London: Academic Press, 1969), p. 325.

[18]Ibid., p. 325.

[19]Ibid., pp. 325-26.

of "Human-ness," which is lacking in behaviorism and they make that conviction evident in the very title of the movement.[20]

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[20]Ibid., p. 327.

CHAPTER III

GORDON W. ALLPORT: HIS CONCEPTION OF MAN

Abraham H. Maslow includes Gordon W. Allport among the personality psychologists who are one of the various groups coalescing into a third, increasingly comprehensive theory of human nature, into what might be called, a "Third Force." This is the humanistic psychology that is giving us an entirely new philosophy of life and conception of man. I am certain that Allport would accept Maslow's general classification. In fact, he indicates this towards the close of "An Autobiography" he has written as the last chapter of one of his best books:

> The irrelevance of much present-day psychology to human life comes from its emphasis on mechanical aspects of reactivity to the neglect of man's wider experiences, his aspirations, and his incessant endeavor to master and to mold his environment. Of course not all psychologists have this blind spot. Carl Rogers, Abraham Maslow, Gardner Murphy, Harry Murray, and many others have clearer vision.[21]

Gordon W. Allport is known for his contributions to the theory of personality, and best known perhaps, for his theory of the functional autonomy of motives, which holds that adult motives develop from but become independent of infantile drives.

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[21]Gordon W. Allport, "Autobiography," The Person in Psychology: Selected Essays (Boston: Beacon Press, 1968), p. 406.

He accuses current dynamic psychology of "anachronistic handling of motivation. Past references dominate the scene. While men are busy leading their lives in the present, psychologists are busy tracing their lives backward,"[22] and he claims that virtually all psychologies (Freudian, Adlerian, stimulus response) stress "the initial slanting of personal development in the early years of life."[23]

While Allport admits that Freudian discoveries may help some exceptional and abnormal human beings, they must be put into proper perspectives; they cannot be an acceptable model for all behavior. His own theory insists on the contemporaneity of motives:

> My own position, which goes under the designation functional autonomy of motives, holds that motivation may be--and in healthy people usually is--autonomous of its origins. Its function is to animate and steer a life toward goals that are in keeping with present structures, present aspirations and present conditions.[24]

At the same time, of course, Allport recognizes the gradual development of motives in the life of the human being, holding that "while the transformation of motives from infancy onward is gradual, it is none the less genuine. Just as we learn new skills, so also we learn new motives."[25]

Allport cites the Rogerian or "client-centered" therapy movement and other contemporary movements in psychology that frequently use terms like "self" and "self-image," "ego" and "ego-involvement,"

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[22]Gordon W. Allport, "The Psychological Nature of Personality," Personality and Social Encounter (Boston: Beacon Press, 1969), p. 28.

[23]Ibid., p. 28.

[24]Ibid., p. 29.

[25]Gordon W. Allport, "Geneticism versus Ego-structure," Personality and Social Encounter, Ibid., p. 149.

and he views them as representing "emerging systematic theories of motivation free from the restraints of uniformity and past-reference, which have limited conceptual thinking heretofore."[26]

One apparent consequence of this theory of functional autonomy is the uniqueness of motives, the uniqueness of personality:

> A consequence of this view, disturbing to those who define science rigidly as the study of universals, is that the motivational structure of adult lives is essentially unique. Egos have infinite variety.[27]

The principal orientations of Allport's personality theories are summed up in this way by one author:

> Allport would place the emphasis in personality theory upon the normal and integrated person rather than upon the abnormal and the degenerate who are so often the sources of much of the material which psychiatrists use in their personality theories. Allport also puts major emphasis upon the concept of 'functional autonomy' a belief that motivation is not solely attributable to instincts or other propensities stemming from birth, but is, rather a 'contemporary system,' possessing an autonomy in its own right and responsible for the governance of the personality.[28]

In explaining how functional autonomy comes about, Allport calls on the concept of self and distinguishes between two layers of personality, "the opportunistic layer" or upper, matter of fact layer, and the "propriate layer," the deeper layer of a person's being where matters vital and central to growth and becoming reside and which involves the "ego-system" itself.[29] In explaining the

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[26]Allport, "The Psychological Nature of Personality," p. 29.

[27]Allport, "Geneticism versus Ego-structure," p. 149.

[28]William S. Sahakian, Psychology of Personality: Readings in Theory, ed. by William S. Sahakian (Chicago, Illinois: Rand McNally & Company, 1965), pp. 264-65.

[29]Allport, "Values and Our Youth," The Person in Psychology, pp. 167-68.

development of functional autonomy, Allport says:

> I believe we have to go further and call on the concept of self. Values, we have said, are meanings perceived as related to the self. Functional autonomy is not a mere perseverative phenomenon; it is, above all, an ego-involved phenomenon. Besides admitting an opportunistic layer to personality, which is the exclusive concern of most current theories of learning, we have no choice but to admit also a 'propriate layer.' It is this layer that all matters of importance reside.[30]

In presenting basic considerations for a psychology of personality, in his Terry lectures delivered at Yale University in March 1954, Allport asked this question: "Is the concept of self necessary?" While I believe that he has answered the question indirectly in the preceding quotation, it is important that we dwell on his answer because it does involve the functional autonomy of motives, his own concept of man, and a concept that is very common in the writings of humanistic psychologists.

Allport indicates several times his objections to the use of "self" as "question begging," "a deus ex-machina, invoked to reassemble the dismembered parts of the throbbing psyche machine after positivism has failed to do so,"[31] "a homunculus (that) may creep into our discussions of personality, and be expected to solve all problems without in reality solving any."[32] With these reservations stated, I shall summarize Allport's response to the question, "Is the concept of self necessary?"

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[30] Ibid., p. 168

[31] Allport, Becoming: Basic Consideration for a Psychology of Personality (New Haven: Yale University Press, 1955), p. 37

[32] Ibid., p. 54.

Allport emphasizes that an adequate psychology of growth should first distinguish between matters of importance to the individual and matters of fact, "that is, between what he feels to be vital and central in becoming and what belongs to the periphery of his being."[33] What is central he calls "propriate." While he admits that personality includes habits and skills, frames of reference, matters of fact and cultural values, it includes also "all the regions of our life that we regard as peculiarly ours and which for the time being I suggest we call the 'proprium,'" and he states, "The proprium includes all aspects of personality that makes for inward unity."[34]

Allport describes eight functions of "the proprium," eight "central interlocking operations of personality:" the bodily sense of "me;" self-identity; ego-enhancement; ego-extension; rational agent; self-image; propriate striving or motivation; the knower or cognizing self.[35]

He returns to the question: "Is the concept of self necessary in psychology?" and he answers it indirectly. He says that the answer cannot be categorical, since it depends on the usage of self proposed. However, the above eight "propriate" functions must be fully admitted as data in the scientific study of personality or personal becoming, and they are commonly ascribed to the self or ego, though they are not coextensive with personality as a whole. Allport

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[33] Ibid., p. 39.

[34] Ibid., p. 40.

[35] Ibid., pp. 41-54.

then answers the question concerning self:

> If the reader prefers, he may call them self-functions and in this sense self may be said to be a necessary psychological concept. What is unnecessary and inadmissible is a self (or a soul) that is said to perform acts, to solve problems, to steer conduct, in a trans-psychological manner, inaccessible to psychological analysis.[36]

Like Maslow, and Rogers, Allport attempts to define the traits of a normal, sound, healthy and truly human personality. He passes in review the goals of various therapeutic systems as he considers the requirements of normality, health or maturity in personality: "efficiency" of behavioristic therapists; "growth" of non-deductive therapists; "self-actualization" for Goldstein, Maslow and Jung; "productivity" for Fromm; for Frankl and logotherapists, "meaningfulness" and "responsibility."[37]

In venturing to define the traits of a sound and healthy personality he starts with his list of three criteria from twenty years ago and expands it:

> The three criteria I originally listed were: Ego extension--the capacity to take an interest in more than one's body, one's material possessions . . . Self-objectification which includes the ability to relate the feeling tone of the present experience to that of a past experience, provided the latter does in fact determine the quality of the former . . . Unifying philosophy of life, which may or may not be religious, but in any event has to be a frame of meaning and of responsibility into which life's major activities fit.
>
> To this original inventory I now would add: The capacity of warm, profound relating of one's self to others, which may, if one likes, be called 'extroversion of the libido' or Gemeinschaftsgefuhl . . . The possession of realistic skills, abilities and perceptions, with which to cope with the practical problems of life . . . A compassionate regard for all living

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[36] Ibid., p. 55.

[37] Allport, "Personality: Normal and Abnormal," Personality and Social Encounter, p. 166.

> creatures, which includes respect for individual persons and a disposition to participate in common activities that will improve the human lot.[38]

Sidney M. Jourard had this comment concerning this list of criteria for a healthy personality:

> This list of criteria . . . shows much overlap with those cited by Maslow, Fromm, and others, thus illustrating how those who have attempted to study healthy personality have influenced one another through their writings.[39]

At the same time Allport believes that personality cannot be restrained in "a conceptual straightjacket"[40] but that it is a wide open system:

> Most of all we need to surrender the models that would compress human personality into the routine homeostatic situation that we find in quasi-closed systems. Human personality is a wide-open system, responsive to tangible and intangible culture, on the lookout for new ideas, and capable of asking an altogether new type of question--asked by no other creature in nature, viz., 'Who am I?'[41]

While Allport admits that he is partisan for the "open system" of personality,[42] he argues for a "systematic selecticism" (he admits that it seems to be a contradiction in terms) that seeks the solution of fundamental problems in personality "by selecting and uniting what it regards as true in the several specialized

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[38] Ibid., p. 162.

[39] Sidney M. Jourard, Personal Adjustment: An Approach through the Study of Healthy Personality (New York: The Macmillan Co., 1968), p. 18.

[40] Allport, Becoming, p. vii.

[41] Allport, "Psychological Models for Guidance," The Person in Psychology: Selected Essays, p. 78.

[42] Allport, "The Open System in Personality Theory," Personality and Social Encounter, p. 53.

approaches to psychological science."[43]

In the spirit of this eclecticism, after reviewing the approaches of different schools of psychology to the sound personality, he says in the conclusion to his essay on normal and abnormal personality:

> Each therapist seems to have in mind a preponderant emphasis, which, in terms of value theory, constitutes for him a definition of the good way of life and of health for the personality. While the emphases differ and the labels vary, there seems to be a confluence of these criteria. Taken together, they remind us of the tributaries to a vast river system, nonetheless unified for all its variety of source and shape. This confluence is a factor that no moralist can offer to overlook.[44]

Gordon Allport views the task of psychologists of the future as the creation of a "comprehensive metatheory" of man:

> The task is vast. Yet as an item of faith I submit that a metatheory of man as an open system may lead us to the resolution of each separate antinomy, and toward a systematic eclecticism reflecting a viable image of man..... But I hope that my meaning is nonetheless clear, namely that by striving for system in an eclectic manner, we may actually achieve a comprehensive metatheory. When such a time comes eclecticism merges into system.[45]

In evaluating Allport's influence on psychology, and especially on personality theory, during the past thirty years, Chaplin and Krawiec highlight three major points: his wide influence on personality theory, his insistence on the centrality of the self

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[43]Allport, "The Fruits of Eclecticism: Bitter or Sweet?" The Person in Psychology, pp. 5-6.

[44]Allport, "Personality, Normal and Abnormal," Personality and Social Encounter, p. 166.

[45]Allport, "The Fruits of Eclecticism: Bitter or Sweet?" The Person in Psychology, pp. 23-24.

but the self considered as "the proprium," and his philosophical humanism. I quote the passage in part:

> First of all, the theory has been widely influential among those psychologists whose major concern is the area of personality. Perhaps one reason for its success in this respect is Allport's insistence from the very beginning on the individuality of personality, while, at the same time, allowing for the possibility of quantitative, nomothetic approach through his principle of functional autonomy and his trait theory orientation.
>
> Second, his insistence on self as a central concept . . . not a personalized self . . . but the proprium to represent ways of behaving traditionally subsumed under self-functions . . .
>
> Third, Allport's system as a whole may be characterized as on the subjective, tender-minded side of psychological theorizing . . .
>
> Finally, in the concluding chapters of his Pattern and Growth in Personality, Allport shows his individualism and humanism cannot sever all links with philosophy. He believes that a purely psychological conception of the individual neglects the broader problem of human nature and man's place in the cosmos. By thus accepting the validity of a broader philosophical point of view, Allport aligns himself with those humanistic psychologists who oppose the dominant S-R approach of contemporary American psychology.[46]

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[46]Chaplin and Krawiec, Systems and Theories, pp. 583-84.

CHAPTER IV

JAMES F. T. BUGENTAL: HIS CONCEPTION OF MAN

In the "Epilogue and Prologue" to "Challenges of Humanistic Psychology," which he edited in 1967, James F. T. Bugental maintained that we are in the early stages of "one of the major revolutions in the human experience,"[47] a revolution comparable to the discovery of the New World or the theory of human relativity or the concept of complementarity; this is the revolution being led by humanistic psychologists.

> I believe, as do a number of others, including many of the authors in the foregoing pages that we may be in the early stages of such another major evolution in man's perception of himself and thus in the whole nature of the human experience. Abraham Maslow has, characteristically, been one of the first and most insightful observers of this eventuality . . .
>
> . . . Man's fullness, all that it means and can mean to be human, these are conceptions we are just beginning to explore under the liberating conditions of B-motivation. We really know very little about what lies ahead.[48]

Bugental defines the ultimate orienting goal of humanistic psychology as "the preparation of a complete description of what it means to be alive as a human being. This is, of course, not

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[47]James F. T. Bugental, "Epilogue and Prologue," Challenges of Humanistic Psychology (New York: McGraw-Hill Book Company, 1967), p. 348.

[48]Ibid., p. 345.

a goal which is likely ever to be attained; yet it is important to recognize the nature of the task."[49] I assume that as we study his conception of man, we shall come a little closer to his description of "what it means to be alive as a human being." I know that we shall find his conception far more technical, theoretical, and conceptualized, and yet more existential than the others we have analyzed.

Bugental believes that it is important to appreciate the existential view of man's situation as background for his own conception of man and human living. He sets these basic concepts of existential thinking "in a connotative and imaginative framework"[50] in one chapter of his major work on psychotherapy. I shall summarize the more important concepts that he expresses, likewise as a framework for my own study of Bugental.

Man is "thrown" into the world, his life, his situation. He lives in the midst of contingency, not being able to predict with complete confidence from one moment to the next; the experience of contingency is anxiety. But contingency is part of man's greatest gift, freedom; freedom and choice are synonymous psychologically. Choice administers life to some possibilities and death to others. Responsibility is the experience of being a determinant of what happens, being a chooser. Phenomenologically at least, the world

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[49]James F. T. Bugental, "The Challenge That Is Man," Ibid., p. 7.

[50]James F. T. Bugental, The Search for Authenticity (New York and Chicago: Holt, Rinehart and Winston, Inc., 1965), p. 30.

arises out of human awareness. Awareness discloses to each person that he is finite, that he has the potential to take or not to take action, that he may choose what course he will take, and that he is a part of mankind and yet apart from every human being. From this awareness flow, respectively, the existential anxieties of fate and death, of guilt and condemnation, of meaningless and emptiness, of loneliness and isolation. Courage consists in confronting our limitedness within, exercising our choice and taking responsibility while recognizing that contingency can overthrow our decision; courage is best expressed in the choice to be. Neurotic anxiety is distress occasioned by our yielding up of authentic being-in-the world to reduce contingency, to lessen responsibility and thus to "hedge" our choice.[51]

Bugental holds that the primary and central existential good or value is authenticity, which he defines in these ways:

> Authenticity is a term used to characterize a way of being in the world in which one's being is in harmony with the being of the world itself. To say it differently, we are authentic to that degree to which we are at one with the whole of being (world); we are inauthentic to the extent that we are in conflict with the givenness of being.[52]
>
> By authenticity, I mean a central genuineness and awareness of being. Authenticity is that presence of an individual in his living in which he is fully aware in the present moment, in the present situation.[53]

He proposes that authenticity has three functional characteristics:

1. Being as fully aware as I can be at the moment.

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[51] Ibid., pp. 21-30.

[52] Ibid., p. 33.

[53] Ibid., p. 102.

> 2. Choosing what possibility I will invest with my life, with actuality, at the moment.
> 3. Taking responsibility for the choice I have made while yet recognizing the imperfection of my awareness and the fact that my choice gave this alternative actuality and not some other. Recognizing therein that tragedy is always potential and that neither my limitations of awareness, nor my good intentions, nor my suffering, nor my virtue, nor any other extrinsic circumstances, can change that fact.[54]

In some way Bugental equates the "I" or the "I-process" as he calls it with "feelingful awareness." To appreciate this statement we must first understand the distinctions he makes among "I," "Me," and "Self," and his definition of the "I-process," all of which are important concepts in his own psychological construct. "I" is pure subject, the self-as-doer. "Me" is self-as-object and is inert and unaware. "Self" is the common element of the many diverse perceptions of "Me," and its significance is synonymous with self-concept. Bugental proposes the use of "I-process" as a way of treating the "I" that avoids grammatical chaos and preserves pure "subjectness." I also see it as giving "I" a more existential flavor.[55]

The basic process of being is "feelingful awareness."[56] The "I-process" is "that feelingful awareness." The "I-process" is "being-aware-and-choosing."[57] The "givens" of being or awareness (embodied, finite, able to act, able to choose, separate) are also

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[54] Ibid., p. 45.

[55] Ibid., pp. 200-04.

[56] Ibid., p. 204.

[57] James F. T. Bugental, "Values and Existential Unity," The Course of Human Life: A Study of Goals in the Humanistic Perspective, ed. by Charlotte Buhler and Fred Massarik (New York: Springer Publishing Company, 1968), p. 384.

attributes of the "I-process."

Bugental recognizes that it is highly probable that man can attain greater range and depth in his awareness, thus greatly enriching his authentic living.[58] This involves a discussion of other central concepts of Bugental's psychological construct, ontology and ontological freedom.

For Bugental, "Ontology is the process of leading a person out into greater realization of his being."[59] This is really the therapist's or counsellor's way of helping people "to grow to their greatest possible height."[60] The purpose of ontology is to foster greater awareness, to foster greater freedom to pursue "the life meaningfulness of broadened awareness."[61] Like the teaching process, it is never successful unless the student learns. The student's learning here is the greater freedom in the realization of his own potential. "Ontologic freedom is the name I suggest for that realm of greater realization of our potential which is latent to every one of us."[62] Bugental sees the nature of ontologic freedom as including three conceptualizations: emancipation, actualization, and transcendence.[63]

Emancipation is used to refer to the process of freeing one's awareness of being from the false equation of the "I" and "Me." The

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[58] Ibid., p. 234.

[59] Ibid., p. 235.

[60] Abraham H. Maslow, "Self-Actualization and Beyond," Challenges of Humanistic Psychology, p. 285.

[61] Bugental, The Search for Authenticity, p. 235.

[62] Ibid., p. 253.

[63] Ibid., p. 254.

sorry sequence of this false equation, this alienation from one's own being is that a human being treats himself as an object and treats others as objects, Bugental's "I-it" relationship, which is aptly described:

> Like billiard balls clicking against each other, not like human beings interpenetrating with each other, such relationships are frustrating and incomplete.[64]

In emancipation the person sees himself as the subject of his life experiences and not the object, as the "feelingful awareness of the I-process," and this is an essential step towards greater freedom in the realization of his human potential.

Actualization carries the understanding of freedom in the area of choice as the person expresses his being in the world of his experience. It is used by Bugental in the same general sense as it is used by Maslow or as "fully functioning" is used by Rogers. After citing Maslow's findings on actualization, Bugental discusses what he views as the eight characteristics of actualization, each characteristic expressing the manner in which the individual confronts the forms of existential anxiety in his life. The eight characteristics of that actualization he cites are the following:

> Changed nature of concern . . . there is an evolution in his feelings of concern, both as to the substance of what elicits concern and the form in which that concern is expressed.
>
> Selective commitment . . . the authentic person directs his energies not in a scattered, uncontrolled, and ineffective way but in a selective and effective way; he accepts his limitedness in the midst of possibilities and may even display a seeming jealousy of his autonomy or insistence on "I-determination."
>
> Intensification of participation . . . such a person participates more wholeheartedly in those activities that he

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[64] Ibid., p. 253

> chooses; while highly selective in regards to the concerns to which he commits himself, he does involve himself deeply in those concerns he selects.
>
> Decline of the goal of happiness . . . while it will be apparent that he is happy, the authentic person is too busy with the concerns to which he commits himself to seek happiness as a goal in itself.
>
> Appreciation of suchness and aesthetic living . . . a perspective on life that gives style or an artistic quality to his living and enables him to enjoy the person experience of 'Aha!' in the art forms.
>
> Recognition of the wholeness of experience . . . an empathy with the human experience of other people, even those formerly considered hostile, a feeling of one's own involvement in the universal outlook.
>
> Freeing from the subject-object split . . . part of 'recognition of the wholeness of experience,' but also a sensing of one's being uniquely himself and being essentially rooted in all mankind; the boundary between I and the world experienced as fluid and changing with one's changing experience.
>
> Centeredness . . . Rollo May's term to express awareness of being in one's own life; the centered person is one who is actualizing his being with aware choice from all the alternative possibilities open to him in the Now moment.[65]

In his brief description of transcendence Bugental calls it "an hypothesized point of full authenticity of being in which the person would emerge into oneness with the All,"[66] and indicates that it is a state of consciousness that opens awareness to the true immensity, to the very extreme of human potential. In Asian terms it might be called "Satori" or enlightenment.

Having set up this general structure as to levels of conception, Bugental now returns to amplify what he calls "the givens of awareness" in his theoretical structure, and then enters "into the life areas in which the basic issues of our being reside"[67] and into the essence of authentic human living.

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[65] Ibid., pp. 266-76.

[66] Ibid., p. 277.

[67] Ibid., p. 185.

What are the attributes of awareness or being, "the givens of being" or "the givens of awareness" as he calls them? What are the dimensions that characterize man's existence? In his "Search for Authenticity" Bugental describes four (finite, able to act, able to choose, separate). In a more recent essay he recognizes five attributes of "the givens of being:"

1. We are embodied physically.
2. We are limited--in awareness, in strength, in life span, in all dimensions--within unlimitedness.
3. We can act and not act.
4. We can choose among the actions we will take.
5. We are apart from, yet a part of others.[68]

If we are united physically, we are changing continually, experiencing the anxiety of pain and destruction in our body. We are finite, and hence we are confronted with contingency, unable to ensure what we want or forestall what we don't want, not knowing what will happen in our future. We can perform or not perform, and hence we may or may not contribute to the creation of reality. We have some choice as to how we will act, and hence at every point we must choose from endless alternatives, and in doing so, we experience concern and feel the burden of responsibility. We are each separate from but related to others, and hence there are others who share our experience, but we are inescapably unique and separate from every other man.

Because I am embodied, I am subject to the continual existential anxiety of pain, I subjectively experience change, I may fall prey to neurotic anxiety or dread concerning illness, but I am

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[68] Ibid., p. 385.

able to realize my being-in-the-world through health, and if I am authentic in my being-in-the-world I am able to realize wholeness.

Because I am finite, I am subject to the continual existential anxiety of fate, I subjectively experience contingency; I may fall prey to neurotic anxiety or dread of my powerlessness, but I am able to realize my being-in-the-world through faith, and if I am authentic I am able to realize the existential need or value of rootedness.

Because I am able to act, I am subject to guilt, I subjectively experience responsibility; I may fall prey to feelings of blame, but I am able to realize my being-in-the-world through commitment, and if I am authentic, I am able to realize the existential need or value of identity.

Because I am able to choose, I am subject to a sense of emptiness, I subjectively experience autonomy; I may fall prey to the threat of meaninglessness or absurdity, but I am able to realize my being-in-the-world through creativity, and if I am authentic in my being-in-the-world, I am able to realize meaningfulness.

Because I am separate-but-related, I am subject to loneliness, I subjectively experience apartness; I may fall prey to threat of complete isolation or estrangement, but I am able to realize my being-in-the-world through love, and if I am authentic in my being-in-the-world, I am able to realize the existential need or value of relatedness or friendship.

The concepts developed in the foregoing paragraphs are represented by Bugental in a tabulation, which I reproduce here because it clarifies their interrelation:

TABLE 1

THE CORE DYNAMIC SEQUENCE

I discover world through awareness, I am in world,
I am . . .
Embodied Finite Able to Act Able to Choose Separate
These are the existential givens.

Because I am so, I find I am subject to . . .
Pain Fate Guilt Emptiness Loneliness
These are the forms of existential anxiety.

I cannot escape existential anxiety. I can confront it. To confront it means to incorporate into my being-in-the-world . . .
Change Contingency Responsibility Autonomy Apartness
These are the existential confrontations.

If I find those too devastating to accept, I may seek to avoid the existential anxiety. Thus I will fall prey to feelings of . . .
Illness Powerlessness Blame Absurdity Estrangement
These are the forms of neurotic anxiety or dread.

On the other hand, if I do confront and incorporate existential anxiety, I am able to realize my being-in-the-world through . . .
Health Faith Commitment Creativity Love
These are the forms of authentic being or courage.

If I am authentic in my being-in-the-world, then I am able to realize . . .
Wholeness Rootedness Identity Meaningfulness Relatedness
These are the existential needs or values.[69]

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[69]Bugental, "Values and Existential Unity," The Course of Human Life, p. 388.

And now we come to the most significant and crucial question that is posed to every man as he confronts "the givens" of his existence in the world: "What way of understanding our existence, what manner of interpreting our awareness most facilitates our realizing our being?"[70]

According to Bugental, the inauthentic response is dread, and this is evidenced in flight from the frightening elements in the human situation, e.g., contingency, choice, responsibility, and the consequence of this flight is domination by feelings of powerlessness, blame, absurdity and the threat of complete isolation. The authentic response is courage. Courage leads the person to confront the basic "givens" of his being with the concomitant existential anxieties and to accept them into full and feelingful awareness, which involves assuming responsibility for choice while still recognizing that contingency may frustrate his choice and worsen his condition. Fundamentally, courage is the choice to be.

Full authentic or courageous being will be characterized by mental health, faith, commitment, creativity and love. This authentic or courageous "being-in-the-world" will help us meet and realize the five basic needs of man: wholeness, rootedness, identity, meaningfulness, and relatedness. For the interrelation of these attributes, refer to "The Core Dynamic Sequence" tabulation.

After thus formulating his own involved conceptions of man and his movement towards development of all his potential as man, Bugental concludes the theoretical section of his work with an

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[70]Bugental, The Search for Authenticity, p. 283.

interesting observation. He remarks that while working with a person emerging toward a new and greater realization of his personhood, there comes a time when the only contribution the therapist may make is "to let go of him . . . to stand out of the way . . ."[71] of "The Emergent Man."[72]

Bugental is convinced that psychologists, and he means humanistic psychologists, are on the verge of a breakthrough in their understanding of the human condition, what it means to be a man, awareness, and the understanding of personality; this may be as significant and pervasive as any breakthrough in the physical sciences.[73] His description of his image of the person actualizing all his potential, "man that becomes Man,"[74] is inspiring:

> Our image is like that of a space ship, lifted on many boosters, which drop away and burn up stage after stage to set free, the capsule carrying man in the immensity of space.[75]

Bugental concludes his major work on man with this glimpse into the future:

> I think that in some measure we have all been dwellers in the cave. As psychotherapy, social amelioration, education, reduced fear of privation, and improved communication have all contributed to the process, I cherish the hope that some may be nearing the truer light in which we may begin to see what it is to be truly human. I recognize that genuinely Emergent

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[71] Ibid., p. 357.

[72] Ibid., p. 376.

[73] Ibid., p. 246. See also pp. 234, 377.

[74] Ibid., p. 412.

[75] Ibid., p. 413.

Man is probably yet many generations away; nevertheless, I am hopeful that we are on the verge of a qualitative--as well as a quantitative-goal toward that fuller emergency.[76]

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[76] Ibid., p. 415.

CHAPTER V

ABRAHAM H. MASLOW: HIS CONCEPTION OF MAN

In his first major work, which was intended to be a synthesis of the systematic theology he had formulated over a twenty year period, Abraham H. Maslow cited Drucker's thesis that western Europe had been dominated by four successive concepts or myths holding "a certain type of man as ideal; if only this ideal were followed, individual happiness and welfare would be sure to result."[77] "The spiritual man" was considered as ideal during the Middle Ages, "the intellectual man" during the Rennaissance, "the economic man" during the post-Rennaissance period, and "the heroic man" in the second quarter of this century.[78]

Maslow accepted Tolman's thesis that all these myths had failed and that a new myth is slowly rising among advanced thinkers on the subject, the myth of "the psychiatrically healthy man," "the eupsychic man," or "the natural man" and this myth would profoundly affect our era:

> It was Tolman's thesis and it shall be mine that all these myths failed, and are now giving way to a new one that is slowly developing in the minds of the most advanced thinkers and researchers on the subject, and that may fairly be expected

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[77]Abraham H. Maslow, Motivation and Personality (New York: Harper and Row, 1954), p. 339.

[78]Ibid., pp. 339-40.

> to come into flower in the next decade or two, namely, the concept of the psychiatrically healthy man, or the eupsychic man, who is also in effect the natural man. I expect that this concept will affect our era as profoundly as have the ones mentioned by Drucker.[79]

Much more recently Maslow was still claiming that during the past decade a revolution has taken place in psychology, that a new image of man has been developed, that this image has affected sociology, religion, and science, and that this change represents a radical change in direction. He says, "it is as if we had been going north and are now going south instead"[80] in our conception of man. It will be the purpose of this chapter to attempt to synthesize Maslow's radically new concept or myth of man.

Maslow conceives of man as having "an essential nature of his own, some skeleton of psychological structure that may be treated and discussed analogously with his physical structure, that he has needs, capacities, and tendencies that are genetically based, some of which are characteristic of the whole human species, cutting across all cultural lines, and some of which are unique to the individual,"[81] or again as having "an essence, a biological nature, a membership in a species."[82]

Normal, healthy development consists in "actualizing this nature:"

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[79] Ibid., p. 340.

[80] Abraham H. Maslow, "Some Educational Implications of the Humanistic Psychologies," Harvard Educational Review (1968, 4), p. 688.

[81] Maslow, Motivation, p. 340.

[82] Maslow, "Some Educational Implications," p. 688.

> There is involved the conception that full health and normal and desirable development consist in actualizing this nature, in fulfilling these potentialities, and in developing into maturity along the lines that this hidden, covert, dimly seen essential nature dictates, growing from within rather than being shaped from without.[83]

Part of the intrinsic construction of this nature is "instinctoid" basic needs, some physiological and some psychological, and the key to development or actualization of this nature is the gratification of these basic needs. They are satisfied in an hierarchical sequence from "lower" to "higher" needs, the lower needs having to be met before the higher needs can emerge. This is "the chief dynamic principle in human motivational life," described by Maslow in this way:

> We have seen that the chief principle of organization in human motivational life is the arrangement of needs in a hierarchy of less or greater priority or potency. The chief dynamic principle animating this organization is the emergence of less potent needs upon gratification of the more potent ones. The physiological needs, when unsatisfied, dominates the organism, pressing all capacities into their service and organizing these capacities so that they may be most efficient in this service. Relative gratification submerges them and allows the next higher set of needs in the hierarchy to emerge, dominate, and organize the personality, so that instead of being, e.g., hunger obsessed, it now becomes safety obsessed. The principle is the same for the other sets of needs in the hierarchy, i.e., love, esteem, and self-actualization.[84]

The hierarchy of needs from lowest to highest includes the following: the physiological needs, such as the need for food and water; safety needs; belongingness and love needs; and, when a person has learned to cope with these needs, there is still a

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[83] Maslow, Motivation, p. 340.

[84] Ibid., p. 107.

"single overarching need for actualization or growth,"[85] which he describes thus: "This tendency might be phrased as the desire to become more and more what one is, to become everything that one is capable of becoming."[86]

The point departure in this scheme of motivation is the physiological needs. If one of these is not satisfied, the person is dominated by that need. For example, the hungry man is dominated by hunger, and his sensory, emotional and thought processes are preoccupied with getting food.

When the basic physiological needs are satisfied, the needs for safety or security emerge and dominate the individual. In this sense, the individual wants a job to assure his future, enough money to take care of basic needs, desires and interests and certain unforeseen possibilities, and a home and property.

Then, next in the order of motives are "the belongingness and love needs," which emerge when the two lower orders are adequately satisfied and which lead the individual to seek friends, to find a place in certain groups, however small, to which he may belong and contribute his time and effort, and to develop some deeper love relationships with a few people which may eventually culminate in a permanent marital relationship.

The fourth order of needs is the esteem needs. All people have a need for a firmly based and high evaluation of themselves, evident in a desire for achievement, for adequacy, for mastery and

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[85] Maslow, "Some Educational Implications," p. 688.

[86] Maslow, Motivation, p. 92.

competence, and for independence and freedom. This gives them self-confidence, self-respect, or self-esteem. They also have the desire for reputation, recognition, status, or deserved respect from others. Satisfaction of esteem needs leads to feelings of worth, adequacy, and confidence; thwarting of these needs leads to inferiority, inadequacy, and discouragement.

When all these needs are satisfied, there is a restlessness and discontent that develops unless the individual is doing what he is capable of doing; there is still a "single overarching need for actualization or growth,"[87] described by Maslow in this way:

> Even if all these needs are satisfied, we may still often (if not always) expect that a new discontent and restlessness will soon develop, unless the individual is doing what he is fitted for. A musician must make music, an artist must paint, a poet must write, if he is to be ultimately at peace with himself. What a man can be, he must be. This need we may call self actualization.
>
> This term, first coined by Kurt Goldstein, is being used in this book in a much more specific and limited fashion. It refers to man's desire for self-fulfillment, namely, to the tendency for him to become actualized in what he is potentially. This tendency might be phrased as the desire to become more and more what one is, to become everything that and is capable of assuming.
>
> The specific form that these needs will take will of course vary greatly from person to person. In one individual it may take the form of the desire to be an ideal mother, in another it may be expressed athletically, and in still another it may be expressed in painting pictures or in inventions.[88]

He says in conclusion that the clear emergence of these actualization needs usually rests upon "prior satisfaction of the physiological,

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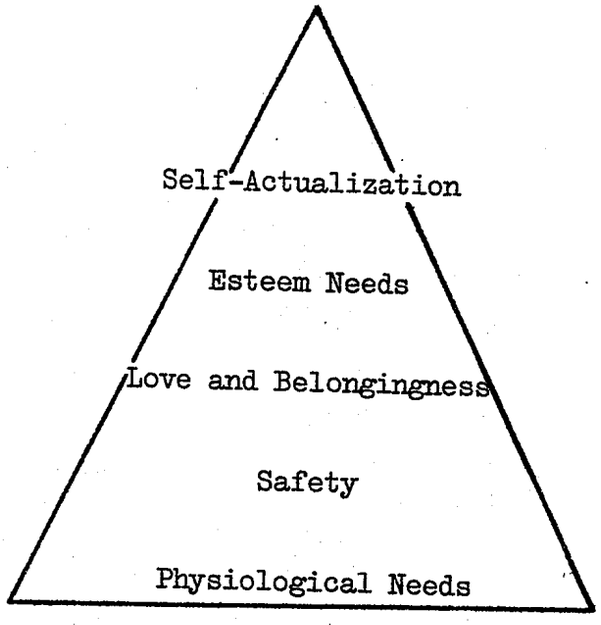
[87]Maslow, "Some Educational Implications," op. cit., p. 688.

[88]Maslow, Motivation, pp. 91-92.

safety, love and esteem needs."[89]

Chaplin and Krawiec present this schematic representation of Maslow's hierarchical theory of motivation:[90]



All other basic needs may be considered "to be simply steps along the path to general self-actualization, under which all basic needs can be subsumed."[91]

Therefore, self-actualization or equivalent terms represent the central idea of Maslow's theory of human nature or the "full-humanness" of the humanistic or third force psychologists:

> For one thing, it looks as if there is a single ultimate value for mankind, a far goal toward which all men strive. This is called variously by different authors self-actualization, self-realization, integration, psychological health, individuation, autonomy, creativity, productivity, but they all agree that this amounts to realizing the potentialities of the

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[89] Ibid., p. 92.

[90] James P. Chaplin and T. S. Krawiec, Systems and Theories, op. cit., p. 429.

[91] Maslow, Toward a Psychology of Being, p. 153.

person, that is to say, becoming fully human everything that the person can become.[92]

Maslow asserts that there is deductive evidence and some direct clinical and personological evidence, as well as an increasing amount of test data, to force us in the direction of a concept of healthy growth or self-actualizing tendencies in human beings. In developing this point, he writes:

> We can certainly now assert that at least a reasonable, theoretical, and empirical case has been made for the presence within the human being of a tendency toward, or need for growing in a direction that can be summarized in general as self-actualization, or psychological health, and specifically as growth toward each and all of the sub-aspects of self-actualization, i.e., he has within him a pressure toward unity of personality, toward spontaneous expressiveness, toward full individuality and identity, toward seeing the truth rather than being blind, toward being creative, toward being good, and a lot else. That is, the human being is so constructed that he presses toward fuller and fuller being and this means pressing toward what most people would call good values, toward serenity, kindness, courage, honesty, love, unselfishness, and goodness.[93]

So in his inner nature there is a "dynamic force pressing always for open, uninhibited expression. . . . This force is one main object of the 'will to health,' the urge to grow, the pressure to self-actualization, the quest for identity."[94]

All healthy growth is defined as "growth toward self-actualization;" this is the "one overarching goal or end, or tendency of human development."[95] While self-actualization is defined in

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[92] Ibid., p. 153.

[93] Ibid., p. 155.

[94] Ibid., pp. 192-93.

[95] Ibid., p. 197.

various ways, all definitions accept or imply:

> (a) acceptance and expression of the inner core or self, i.e., actualization of these latent capacities, and potentialities, 'full functioning,' availability of the human and personal essence.
> (b) They all imply minimal presence of ill health, neurosis, psychosis, of less or diminution of the basic human and personal capacities.[96]

On the one hand, this "inner core" grows into adulthood partly by acceptance of what is "there" beforehand; on the other hand, it is also partly a creation of the person himself. "Every person is, in part, 'his own project' and makes himself."[97] Illness of the personality is seen as "any falling short of growth, or of self-actualization, or of full-humanness . . . Intrinsic guilt is the consequence of betrayal of one's own inner nature or self, a turning off the path to self-actualization, and is essentially justified self-disapproval."[98]

This process of self-actualization which is the process of becoming a person involves transcending the D-cognition (D=Deficiency) or self-satisfying needs and realizing the B-cognition (B=Being) or unselfish cognition needs.[99] In other words, self-actualizers are always committed to a cause outside of and larger than themselves, and in this sense are self-transcending or unselfish. Maslow says it this way:

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[96] Ibid., p. 197.

[97] Ibid., p. 193.

[98] Ibid., pp. 193-94.

[99] Ibid., p. 202.

> Self-actualizing people are, without one single exception, involved in a cause outside their own skin, in something outside themselves. They are devoted, working at something, something which is very precious to them--some calling or vocation in the old sense, the priestly sense . . . All, in one way or another, devote their lives to the search for what I have called the 'being' values ('B,' for short), the ultimate values which are intrinsic, which cannot be reduced to anything more ultimate. There are about fourteen of these B-values, including the truth and beauty and goodness of the ancients and perfection, simplicity, comprehensiveness, and several more.[100]

These B-values behave like needs, which Maslow calls "meta-needs."[101] The B-values turn out to be "meta-motivations . . . the ideal aspirations of the human being, or it may be said that they are the limits to which the human being approaches but practically never attains."[102] This state of being "meta-motivated," or motivated by B-values, or "self-actualizing" is suspected "to be synonymous with selfhood, with being 'authentic,' with being a person, with being fully human."[103]

From research beginnings and from countless clinical experiences, focussing on psychologically healthy people, living persons as well as deceased public and historical figures, Maslow claims the following:

> Among the objectively describable and measurable characteristics of the healthy human specimen are---
> 1. Clearer, more efficient perception of reality.

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[100]Abraham H. Maslow, "Self-Actualization and Beyond," Challenges of Humanistic Psychology, pp. 280-81.

[101]Ibid., p. 281.

[102]Abraham H. Maslow, "Further Notes on Being Psychology," Journal of Humanistic Psychology (1963, 1), p. 129.

[103]Maslow, Toward a Psychology of Being, p. 202.

2. More openness to experience.
3. Increased integration, wholeness, and unity of the person.
4. Increased spontaneity, expressiveness; full functioning; aliveness.
5. A real self; a firm identity; autonomy; uniqueness.
6. Increased objectivity, detachment, transcendence of self.
7. Recovery of creativeness.
8. Ability to fuse concreteness and abstractness.
9. Democratic character structure.
10. Ability to love, etc.

These all need research confirmation and exploration but it is clear that such researches are feasible.[104]

From data gathered among allegedly self-actualizing personal friends and acquaintances, public and historical figures, and the most healthy one percent of the college population, Maslow has drawn up a similar list of "the most important and useful whole characteristics of self-actualizing people for further clinical and experimental study"[105] in his first major work, Motivation and Personality.[106]

Something should be said of "peak experiences," which is an important concept in Maslow's writings. For Maslow, "peak experiences are transient moments of self-actualization. They are moments of ecstasy which cannot be bought, cannot be guaranteed, cannot even be sought."[107] While practically everyone does have peak experiences in the course of his life, not everyone realizes it.

Maslow claims that he learned many lessons about peak experiences

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[104] Ibid., p. 157.

[105] Maslow, Motivation, p. 203.

[106] Ibid., pp. 203-34.

[107] Maslow, "Self-Actualization and Beyond," p. 283.

from people he selected as the "healthiest specimens that I could find."[108] Some of the lessons that he learned are: that these individuals reported having something like mystic experiences, moments of awe, intense happiness, even rapture, ecstasy or bliss . . . "that they had really seen the ultimate truth, the essence of things, the secret of life, as if veils had been pulled aside"[109] . . . that this was a natural, not a supernatural experience; hence, he calls it "peak experience," not "mystic experience"[110] . . . that peak experiences come from many sources, and may occur, for example, to the mother working in the kitchen or the hostess at a dinner party, but while the stimuli are different, the subjective experience tends to be similar[111] . . . that peak experiences cannot be forced, grasped or commanded; they invade the person and he must be able to let them happen[112] . . . "In peaks the nature of being itself is often perceived nakedly, and the eternal values are seen to be attributes of reality itself."[113]

The B-values derived from the peak experiences are considered important by Maslow:

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[108]Maslow, "Lessons from the Peak Experiences," Science and Human Affairs, ed. by Richard E. Farson (Palo Alto, California: Science and Behavior Books, Inc., 1965), p. 45.

[109]Ibid., p. 45.

[110]Ibid., p. 46.

[111]Ibid., pp. 47-48.

[112]Ibid., p. 49.

[113]Ibid., p. 54.

> Perhaps my most important finding was the discovery of what I am calling B-values or the intrinsic values of Being. When I asked the question, 'How does the world look different in peak experiences?' the hundreds of answers that I got could be boiled down to a quintessential list of characteristics which, though they overlap very much with one another can still be considered as separate for the sake of research. What is important for us in this context is that this list of the described characteristics of the world as it is perceived in our most perspicuous moments is about the same as what people through the ages have called eternal varities, or the spiritual values, or the religious values.[114]

In peak experiences there is a tendency to move closer to a perfect identity, to become more a real person, to feel oneself the responsible and creative center of his own activities, to become more loving and more accepting, more spontaneous and innocent, to become less selfish. Yet it is precisely those persons who have the clearest and strongest identity who are most able to transcend the ego or self and to become selfless.[115] Thus are the B-values experienced in peak experiences. From all these points of view, it is clear why Maslow calls the peak experiences "transient moments of self-actualization."[116]

Chaplin and Krawiec summarize Dr. Maslow's contributions to psychology in this way:

> In summary, Maslow has attempted to broaden organismic theory by extending it to the study of fine, outstanding and healthy individuals. He believes that Goldstein, as well as psychologists in general, have been too concerned with the diseased, the neurotic, and the stunted personality. Moreover, he has consistently urged that motivational psychology has overstressed the physiological and lower-order needs, which,

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[114]Abraham H. Maslow, Religions, Values and Peak Experiences (Columbus, Ohio: Ohio State University Press, 1964), pp. 64-65.

[115]Ibid., p. 67.

[116]Maslow, "Self-Actualization and Beyond," p. 283.

> in his opinion, are not the chief motivating forces in the normal human adult. He believes that motivational psychology has much to contribute to ethics, philosophy, and the good life by turning its attention to the study of abundancy needs and self-actualization. In this lies his unique contribution to motivational theory.[117]

In referring to European writings on existential psychology, Maslow advises American psychologists that they have abdicated their task of defining their concepts of man:

> From the European writers, we can and should pick up their greater emphasis on what they call 'philosophical anthropology,' that is, the attempt to define man, and the differences between man and any other species, between man and objects, and between man and robots. What are his unique and defining characteristics? What is as essential to man that without it he would no longer be defined as man? On the whole, this is a task from which American psychologists have abdicated.[118]

Certainly, Abraham H. Maslow has not abdicated that task. He is indeed "one of the key figures in giving expression and leadership to the development of the humanistic orientation in psychology."[119]

So strongly committed is Maslow to humanistic psychology that he views it as a faith. After describing the situation in which intellectuals find themselves today--a situation of valuelessness, anomie, anhedonia, rootlessness, value pathology, meaninglessness, existential boredom, spiritual starvation, other directedness, neuroses of success,--he claims that some seek their faith in a

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[117]Chaplin and Krawiec, Systems and Theories, p. 432.

[118]Abraham H. Maslow, "Existential Psychology: What's In It For Us?", Existential Psychology, ed. by Rollo May (New York: Random House, 1968), pp. 55-56.

[119]Bugental, Challenges of Humanistic Psychology, p. 278.

return to traditional religion, a small minority in a new approach to psychotherapy, but others are seeking it in humanistic psychology:

> But some others, still a small proportion, are finding in newly available hints from psychology another possibility of a positive, naturalistic faith, a 'common faith' as John Dewey called it, a 'humanistic faith' as Erich Fromm called it, humanistic psychology as many others are now calling it . . . As John MacMurray said, 'Now is the point in history at which it becomes possible for man to adopt consciously at his own purpose the purpose which is already inherent in his own nature.'[120]

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[120]Maslow, Religions, Values and Peak Experiences, p. 39.

CHAPTER VI

CARL R. ROGERS: HIS CONCEPTION OF MAN

Carl R. Rogers is probably best known as the originator of "client-centered" psychotherapy or "non-directive" counselling. This stresses a permissive attitude toward the patient, founded on the assumption that the client knows himself and his needs best and has within himself the possibilities for personal growth and development. The role of the therapist is to understand the client's thoughts and feelings and to accept him completely. The aim of the therapist is to encourage the patient to be more fully himself.

In fact, Chaplin and Krawiec believe that Rogers' theory of the person is unique in that it does spring from actual practice:

> Carl Rogers' self theory is unique among the academic theories of personality that we have examined in that it grew out of clinical practice--a world famous practice which began over forty years ago and which has continued in the service of maladjusted people to the present writing.[121]

The authors also claim that whether or not a contemporary therapist practices non-directive counselling, "he must take cognizance of

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[121] J. P. Chaplin and T. S. Krawiec, Systems and Theories of Psychology (New York: Holt, Rinehart & Winston, Inc., 2nd ed., 1968), p. 593-94.

Rogers' challenging and novel conception of the therapeutic process."[122] Likewise, Sahakian claims that Rogers phenomenological theory of personality is "strongly influenced by his approach to clinical psychology which he has termed 'non-directive' counselling."[123]

Rogers gives a brief description of his theory and the personal development that may take place through the non-directive relationship of the therapist. I quote these paragraphs because they describe his therapy in action and they contain the Rogerian view of the person and his development:

> The reactions of the client who experiences for a time the kind of therapeutic relationship which I have described are a reciprocal of the therapist's attitudes. In the first place, as he finds someone else listening acceptantly to his feelings, he little by little becomes able to listen to himself. He begins to receive communications from within himself--to realize that he is angry, to recognize when he is frightened, even to realize when he is feeling courageous. As he becomes more open to what is going on within him he becomes able to listen to feelings which he has always denied and repressed. He can listen to feelings which have seemed to him so terrible, or so disorganizing, or so abnormal, or so shameful, that he has never been able to recognize their existence in himself.
>
> While he is learning to listen to himself he also becomes more acceptant of himself. As he expressed more and more of the hidden and awful aspects of himself, he finds the therapist showing a consistent and unconditional positive regard for him and his feelings. Slowly he moves toward taking the same attitude toward himself, accepting himself as he is, and therefore ready to move forward in the process of becoming.[124]

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[122] Ibid., p. 594.

[123] William S. Sahakian, Psychology of Personality: Readings in Theory, ed. by Sahakian (Chicago, Illinois: Rand McNally & Co., 1965), p. 473.

[124] Carl R. Rogers, "What We Know about Psychology--Objectively and Subjectively," On Becoming a Person (Boston, Massachusetts: Houghton Mifflin Company, 1961), p. 63.

In reviewing his experiences with a large number of clients over the years, Rogers claims that one central search lies below the level of all their problem situations; it is the search for his own identity, the search to know the self that he is, the search to realize the self that he is. Rogers describes his view of this search of persons in this way:

> Below the level of the problem situation about which the individual is complaining--beyond the trouble with studies, or wife, or employer, or with his own uncontrollable or bizarre behavior, or with his frightening feelings, lies one central search. It seems to me that at bottom each person is asking: 'Who am I, really? How can I get in touch with this real self, underlying all my surface behavior? How can I become myself?'[125]

Healthy personalities respond positively to this challenge by moving in a common positive direction: discovering and becoming their unique selves. As stated by the Danish philosopher, Soren Kierkegaard, "to will to be that self which one truly is, is indeed the opposite of despair." Rogers claims that "this choice is the deepest responsibility of man."[126]

The thread running through much of Carl Rogers' writings on psychotherapy is that psychotherapy is a process whereby man experiences himself, becomes his organism, becomes a fully functioning human being. Let us see this essentially positive view of man's nature as we follow Rogers' schematized formulations of the process through which clients go in psychotherapy as they become themselves:

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[125]Carl R. Rogers, "What It Means to Be a Person," The Self: Explorations in Personal Growth, ed. by Clark E. Moustakas (New York: Harper & Row, 1956), p. 196.

[126]Ibid., p. 198.

> For one client this may mean: I have thought I must feel only love for my parents, but I find that I experience both love and bitter resentment. Perhaps I can be that person who freely experiences both love and resentment. For another client the learning may be: I have thought I was only bad and worthless. Now I experience myself at times as one of much worth; at other times as one of little worth or usefulness. Perhaps I can be a person who experiences varying degrees of worth. For another: I have held the conception that no one could really love me for myself. Now I experience the affectional warmth of another for me. Perhaps I can be a person who is lovable by others--perhaps I am such a person.[127]

Rogers gives other typical examples of clients' formulations of the process through which they go, as they face the conflict of what others think they should do and what they themselves feel they should do in a given situation. Immediately after citing these formulations, Rogers follows with this analysis:

> What is it that makes possible anything but the first sentence of each of these formulations? It is the addition of awareness. In therapy the person adds to ordinary experience the full and undistorted awareness of his experiencing--of his sensory and viscoral reactions. He ceases, or at least decreases, the distortions of experience in awareness. He can be aware of what he is actually experiencing, not simply what he can permit himself to experience after a thorough screening through a conceptual filter. In this sense the person becomes for the first time the full potential of the human organism, with the enriching element of awareness freely added to the basic aspect of sensory and visceral reactions. The person comes to be what he is, as clients so frequently say in therapy. What this seems to mean is that the individual comes to be--in awareness-what he is--in experience. He is, in other words, a complete and fully functioning human organism.[128]

Sensing the reactions of some readers to his view of man as nothing but "human organism, a human animal" and then asking, "Who

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[127]Carl R. Rogers, "Some of the Directions Evident in Therapy," On Becoming a Person, ibid., p. 104.

[128]Ibid., pp. 104-05.

will control him? . . . Have you merely released the beast, the id, in man?" Rogers reasserts his strong, unconditional faith in man as man:

> To which the most adequate reply seems to be, 'In therapy the individual has actually become a human organism, with all the richness which that implies. He is realistically able to control himself, and he is incorrigibly socialized in his desires. There is no beast in man. There is only man in man, and this we have been able to release.'[129]

Like Maslow, Rogers also reports a detailed description of the behavior clients show when they are free to become their unique selves, when they seek to be what they are. Jourard summarizes their most characteristic traits as the following:

> 1. Aversion to facades.
> 2. Aversion to 'oughts.'
> 3. Movement away 'from meeting others expectations' in slavish fashion.
> 4. Movement toward self-direction.
> 5. Movement toward accepting themselves.
> 6. Movement toward being open to their experience.
> 7. Movement toward acceptance.[130]

However, I would prefer to let Carl Rogers summarize what happens to a person, what characteristic trends are exemplified in a person as he uses his freedom to become more and more himself:

> First of all, I would say that in this process the individual becomes more open to his experience . . . The individual becomes more openly aware of his own feelings and attitudes as they exist in him at an organic level. He also becomes more aware of reality as it exists outside of himself, instead of perceiving it in preconceived categories. . . . . .
> . . . . . .

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[129] Ibid., p. 105.

[130] Sidney M. Jourard, Personal Adjustment: An Approach through the Study of Healthy Personality (New York: The MacMillan Company, 12th printing, 1968), p. 15.

> A second characteristic of the persons who emerge from therapy is that the person increasingly discovers that his own organism is trustworthy, that it is a suitable instrument for discovering the most satisfying behavior in each immediate situation . . . . . .
> . . . . . .
> Another trend which is evident in this process of becoming a person relates to the source or locus of choices and decisions, of evaluative judgments. The individual comes to feel that the locus of evaluation lies within himself. Less and less does he look to others for approval or disapproval; for standards to live by; for decisions and choices. He recognizes that it rests within himself to choose; that the only question that matters is: 'Am I living in a way which is deeply satisfying to me, and which truly expresses me?' This I think is perhaps the most important question for the creative individual . . . . . .
> . . . . . .
> I should like to point out one final characteristic of these individuals as they strive to discover and become themselves. It is that the individual seems to become more content to be a process rather than a product . . . .
> . . . . . .
> It means that a person is a fluid process, not a fixed and static entity; a flowing river of change, not a block of solid material; a continually changing constellation of potentialities, not a fixed quantity of traits.[131]

In 1957, Dr. Russell Becker, a friend, invited Rogers to give a special lecture to an all-college convocation at Wooster College in Ohio. In his introductory note to the essay he composed he explains his decision to work out more clearly for himself the meaning of the personal directions which clients seem to take in the free climate of the therapeutic relationship. He began his talk with the philosophical questions that every man in every century poses to himself in the course of his life: "What is my goal in life? What am I striving for? What is my purpose?"[132] I shall

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[131]Carl R. Rogers, "What It Means to Become a Person," The Self, pp. 203-11.

[132]Carl R. Rogers, "To Be That Self Which One Truly Is: A Therapist's View of Personal Goals," On Becoming, Ibid., p. 164.

quote the summary he gave at the conclusion of his talk because the expression of his views here "contain the seed of a philosophical approach to all of life,"[133] to all of human living:

> I began this talk with the question each individual asks of himself--what is the goal, the purpose, of my life? I have tried to tell you what I have learned from my clients, who in the therapeutic relationship, with its freedom from threat and freedom of choice, exemplify in their lives a commonality of direction and goal.
>
> I have pointed out that they tend to move away from self-concealment, away from being the expectations of others. The characteristic movement, I have said, is for the client to permit himself freely to be the changing, fluid, process which he is. He moves also twoard a friendly openness to what is going on within him--learning to listen sensitively to himself. This means that he is increasingly a harmony of complex sensings and reactions, rather than being the clarity and simplicity of rigidity. It means that as he moves toward acceptance of the 'is-ness' of himself, he accepts others increasingly in the same listening, understanding way. He trusts and values the complex inner processes of himself, as they emerge toward expression. He is creatively realistic and realistically creative. He finds that to be this process in himself is to maximize the rate of change and growth in himself. He is continually engaged in discovering that to be all of himself in this fluid sense is not synonymous with being evil or uncontrolled. It is instead to feel a growing pride in being a sensitive, open, realistic, inner-directed member of the human species, adapting with courage and imagination to the complexities of the changing situation. It means taking continual steps toward being, in awareness and in expression, that which is congruent with one's total organismic reactions. To use Kierkegaard's more aesthetically satisfying terms, it means 'to be that self which one truly is.' I trust I have made it evident that this is not an easy direction to move, nor one which is ever completed. It is a continuing way of life.
>
> In trying to explore the limits of such a concept, I have suggested that this direction is not a way which is necessarily limited to clients in therapy, nor to individuals seeking to find a purpose in life. It would seem to make the same kind of sense for a group, an organization, or a nation, and would seem to have the same kind of rewarding concomitants.[134]

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[133] Ibid., p. 180.

[134] Ibid., pp. 180-81.

In evaluating Rogers' contributions to psychology, Chaplin and Krawiec single out "his deep optimism about the possibility of human growth, in contrast to Freud's essential pessimism."[135] While emphasizing that this theory is still evolving and hence it is premature to evaluate it, they do admit with Hall and Lindzey its influence on modern personality theory:

> We can only agree with Hall and Lindzey that it has been highly influential in bringing the self back into psychology and making it a valid object of empirical investigation. In this respect Rogers must share credit with Allport, the neo-Freudians, and a small group of humanistic motivational theorists who have returned the person to his rightful place in personality theory.[136]

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[135] Chaplin and Krawiec, System and Theories, p. 600.

[136] Ibid., p. 600.

CHAPTER VII

SYNTHESIS OF FOUR HUMANISTIC PSYCHOLOGISTS' CONCEPTS OF MAN

In this chapter I shall review and synethesize the major concepts of man as presented by the four humanistic psychologists studied in this thesis, drawing out what is common from the structure of their systematic psychology.

Gordon W. Allport's expression of his concept of man is more classical and more technical. In the formulation of his own psychological system his theory of the functional autonomy of motives has a central part. Allport affirmed that the development of man's personality is not bound by his past, that his motivation is autonomous of its origins, and that his growth as a person is primarily affected by his "present structure, present aspirations, and present conditions."[137] The personality is not restrained in a "conceptual straightjacket" but is "a wide-open system"[138] responsive to new ideas, to tangible and intangible culture, to asking and giving a unique answer to the question, "Who am I?" Allport realizes that the uniqueness of motives, the individuality or

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[137]Allport, "The Psychological Nature of Personality," Personality, p. 29.

[138]Allport, "Psychological Models," The Person, p. 78.

uniqueness of personality is a direct consequence of this theory of functional autonomy.[139] The potential of man's growth, becoming, or fulfillment is vast, wide open; it may be grasped by psychologists of the future if they create a "comprehensive metatheory" of man.[140]

In the concept and existential framework of Bugental's thought the primary and central existential good of every human being is "authenticity," "a central genuineness and awareness of being. Authenticity is that presence of an individual in his living in which he is fully aware in the present moment, in the present situation."[141] It comes down to realizing the "I-process" in oneself, and the "I-process" is "feelingful awareness,"[142] "being-aware-and-choosing."[143] This involves "actualization" which Bugental uses in the same sense as Maslow and to which he assigns eight special characteristics, the final one being Rollo May's "centeredness," a term used to express awareness of being in one's own life; "the centered person is one who actualizes his being with aware choice from all the alternative possibilities open to him in the Now moment."[144]

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[139]Allport, "Geneticism," Personality, p. 149.

[140]Allport, "The Fruits of Eclecticism," The Person, pp. 23-24.

[141]Bugental, The Search, p. 102.

[142]Ibid., p. 204.

[143]Bugental, "Values and Existential Unity," The Course of Human Life: A Study of Goals in the Humanistic Perspective, ed. by Charlotte Buhler and Fred Massarik (New York, Springer Publishing Co., 1968), p. 384.

[144]Bugental, The Search, p. 276.

Abraham H. Maslow's myth of "the psychiatrically healthy man," "the eupsychic man," or "the natural man" is one whose essential nature or inner core has needs that are satisfied, and who still experiences restlessness because of the inner drive in his being to be what he can be, to realize his full identity and individuality, to actualize all his potentialities; this is the tendency within the human being toward full humanness, toward self-actualization. In fact, Maslow asserts the essential difference between the older conceptions of man and the conceptions of humanistic psychologists in this way:

> . . . I would maintain that the essential difference was that we can now see not only what man is, but what he may become. That is to say that we can see not only surface, not only the actualities, but the potentialities as well . . . One is (in one sense); the other also is (in another deeper sense) and could one day come to the surface, become conscious, and then be in that sense.[145]

Maslow's psychiatrically healthy human being is one who is ever pressing towards fuller and fuller being, towards becoming more and more what he is (in the sense implied in the last quotation), towards self-actualization.

Carl R. Rogers believes that the fundamental search of every person is the search for his own identity, the search to know the self that he is, to become himself. At bottom each person is asking himself: "Who am I, really?" How can I get in touch with this real self? . . . How can I become myself?"[146] Rogers' answers

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[145]Maslow, Motivation, pp. 342, 355.

[146]Rogers, "What It Means to be a Person, On Becoming, p. 196.

to these questions demonstrate a great confidence and optimism in the human person and in his possibilities for growth.

The key concepts in the Rogerian framework of thought are centered around the self or human organism. Each person must know the self that he is, accept the self as he is, and move forward in the process of realizing the self that he is or becoming a person. In other characteristic terms, in the process of human growth a man experiences himself, becomes his organism, becomes a fully functioning human organism or human being. His frequent citation of Kierkegaard's statement, "to will to be that self which one truly is" summarizes the deepest responsibility and tendency of man.

Several conclusions from my study of Allport, Bugental, Maslow and Rogers are in order:

First, Allport, Bugental, Maslow and Rogers offer their theories of man founded not on the study of sick, anxious and neurotic people but mentally healthy, growing, and integrated persons, and in this sense they are typical of all humanistic psychologists. Allport speaks for them when he says:

> It is especially in relation to the formation and development of human personality that we need to open doors. For it is precisely here that our ignorance and uncertainty are greatest. Our methods, however well suited to the study of sensory processes, animal research and pathology, are not fully adequate; and interpretations arising from the exclusive use of these methods are stultifying. Some theories of becoming are based largely upon the behavior of sick and anxious people or upon the antics of captive and desperate rats. Fewer theories have derived from the study of healthy human beings, those who strive not so much to preserve life as to make it worth living. Thus we find today many studies of criminals, few of law-abiders; many of fear, few of courage; more on hostility than on affiliation; much on the blindness of man, little on his vision;

> much on his past, little on his outreaching into the future. The major task of psychology today is to enlarge its horizons without sacrificing its gains.[147]

This view is certainly supported by Bugental, Maslow and Rogers; and Maslow has called on psychologists not to restrict themselves to the study of man's sicknesses and weaknesses, but to study his health and his strengths, not his deficiency motivation but his growth motivation.[148]

Second, there is a strong emphasis in their writings on the potential of every human being that must be actualized. In this sense Rogers claims that man is "directional in nature," and goes on:

> In my experience in psychotherapy this forward thrust, this directional tendency toward wholesome growth, is the most profound truth about man.[149]

As Allport faced man with all his potential as "a wide-open system," he saw the task of the future as the creation of a "comprehensive metatheory of man."[150] Maslow asserts that the essential difference between the Aristotelian theory and the modern conceptions of man is "that we can now see not only what man is, but what he may become,"[151] what man is and what man could be. As Bugental considers the possibilities of man's expanding awareness and emergence into

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[147]Allport, Becoming, p. 18.

[148]Maslow, Motivation, cf. Chapter 12.

[149]Rogers, "A Humanistic Conception of Man," Science, p. 19.

[150]Allport, "The Fruits of Eclecticism," The Person, p. 23.

[151]Maslow, Motivation, p. 342.

fuller being, he waxes poetic:

> I am convinced that we are on the brink of a breakthrough in our understanding of the human condition which may be as pervasive and significant as any which have emerged in the physical sciences. I feel drawn toward the ideas I will set forth below by such an array of varied influences that I am like a surfer riding the strong wave of man's emergence.[152]
>
> Our image is like that of a space ship, lifted on many boosters, which drop away and burn up stage after stage to set free the capsule carrying man in the immensity of space.[153]

Third, all four psychologists insist that given an adequate human climate, man chooses to develop in ways that are fulfilling both personally and socially. In fact, there are frequent references in their writings to an inner nature, self, or organism that bears the tendency to physiological and psychological fulfillment or realization. For Allport, the process of personality's becoming or growth is governed "by a disposition to realize its possibilities, i.e., to become characteristically human at all stages of development. And one of the capacities most urgent is individualism, the formation of an individual style of life that is self-aware, self-critical, and self-enchancing."[154] For Bugental, the basic process is the "I-process," which is "being-aware-and-choosing,"[155] or "feelingful awareness"[156] that is present in every human being and must be expanded in range and in depth, if a person is to actualize

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[152]Bugental, The Search, p. 246.

[153]Ibid., p. 413.

[154]Allport, Becoming, p. 27.

[155]Bugental, "Values," The Course, p. 384.

[156]Bugental, The Search, p. 204.

his potential or "his-being-in-the-world" and to be authentic, and this demands courage, which is "the choice to be."[157] According to Maslow, there is present within the human being "a tendency toward or need for growing in a direction that can be summarized in general as self-actualization, or psychological health."[158] For Rogers, the one basic tendency of the human being is "to actualize, maintain and enhance the experiencing organism;[159] and "this forward thrust, this directional tendency toward wholesome growth, is the most profound truth about man."[160]

Fourth, as we study the concepts of man of each of these four psychologists, we recognize a common emphasis that gives a unity of theme to the orientation of their psychological systems. Whether it be Allport's theory of functional autonomy or his view of the personality as "the wide-open system" that leaves man open to continued development as a unique person; Bugental's existential idea of man who is authentic, whose "I-process" is truly "feelingful awareness," "being-aware-and-choosing," who has the courage to be in the fullest sense of that word; or Maslow's myth of "the psychiatrically healthy man," as one whose inner nature or self is ever pressing to be what he can be, to become more and more what he

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[157] Ibid., p. 26.

[158] Maslow, Toward a Psychology of Being, p. 155.

[159] Carl R. Rogers, Client-centered Therapy (Boston: Houghton Mifflin, 1951), p. 487.

[160] Carl R. Rogers, "A Humanistic Conception of Man," Science, p. 21.

is, to self-actualization; or Rogers' approach to man as the fully functioning human being, knowing, accepting, and becoming the self that he is--all four psychologists found their approach to the human being on a basis that is strongly positive, expressive of their trust in the nature, instincts and direction of the human being. With very varying and sometimes very technical terms, they articulate their common faith in the human person and their unbounded confidence in his innate tendency to self-actualization.

CHAPTER VIII

IMPLICATIONS FOR EDUCATION OF THEIR CONCEPTS OF MAN AS DRAWN FROM THEIR WRITINGS

In this chapter I shall use the ideas developed in the previous chapters and other writings of these four humanistic psychologists to summarize the possible consequences of the concepts of Allport, Bugental, Maslow and Rogers (and by implication of other humanistic psychologists) on education.

First, the humanistic psychology of Allport, Bugental, Maslow and Rogers gives to education a new conception of man. It is not an image of man driven by infantile or animal drives that must be disciplined or suppressed. It is not an image of man whose habits or skills must be developed in a purely associationistic or experimental fashion as in rats or monkeys. It is not a view of man who is restrained by a past that weighs inexorably upon him. They give to education a new image of man as a unique individual self, a self that is spontaneously oriented towards realization and fulfillment, a self that must be uncovered or discovered, a self that is capable of continuing growth. It is an image of man open to all living creatures, especially to his fellow beings, and open to experience and to reality. It is an image of man whose nature contains a directional tendency towards self-actualization.

This image or conception of man becomes by implication the real ultimate goal of all education, education that takes place formally within the traditional institutions of schools and colleges, and education that continues informally as a lifelong process. The ultimate aim of education becomes the development of the fully functioning human being, the self-actualizing or authentic person. They explicate this goal of education in their writings.

Speaking for himself as well as for Third Force or humanistic psychology, Maslow describes the ultimate goal of education in this way:

> According to the new third psychology, the far goal of education--as of psychotherapy, of family life, of work, of society, of life itself--is to aid the person to grow to fullest humanness, to the greatest fulfillment and actualization of his highest potentials, to his greatest possible stature. In a word, it should help him to become the best he is capable of becoming, to become actually what he deeply is potentially. What we call healthy growth is growth toward this final goal.[161]

Maslow reasserts the ultimate aim of education:

> Lawrence Kubie (1953-1954), in 'The Forgotten Man in Education,' some time ago made the point that one, ultimate goal of education is to help the person become a human being, as fully human as he can possibly be . . .
> The job is . . . to help them be more perfectly what they already are, to be more full, more actualizing, more realizing in fact what they are in potentiality.[162]

In a more recent essay, Maslow describes the goal in this way: "uncover and discover that we ourselves are . . . helping the person to discover his Identity, his Real Self--his own subjective biology, which he can then proceed to actualize, to make

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[161]Maslow, Religions, p. 49.

[162]Maslow, "Self-Actualization," Challenges, p. 286.

himself, to choose."[163]

Rogers too claims that we are faced with "an entirely new situation in education" where the goal of education is the "facilitation of change and learning."[164] He goes on:

> I see the facilitation of learning as the aim of education, the way in which we might develop the learning man, the way in which we can learn to live as individuals in process. I see the facilitation of learning as the function which may hold constructive, tentative, changing, process answers to some of the deepest perplexities which beset man today.[165]

The changes and learnings that education is to facilitate are, for Rogers, personal changes and learnings; these are the truly significant ones:

> The significant learnings are the more personal ones--independence, self-initiated and responsible learning; release of creativity, a tendency to become more of a person.[166]

In a special paper devoted to guidance in education that he prepared for the Harvard Educational Review in 1962, Allport bemoaned the fact that current theories of learning were so partial, based as they were on concepts of conditioning, reinforcement, and identification and he emphasized the fact that the concept of growth hardly existed at all in psychology at that time. Speaking for the field of psychology, and by implication for guidance in

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[163]Maslow, "Educational Implications," pp. 88-89.

[164]Carl R. Rogers, "The Interpersonal Relationship in the Facilitation of Learning," Humanizing Education: the Person in the Process, ed. by Robert R. Leeper (Washington, D.C.: A.S.C.D, 1967), p. 2.

[165]Ibid., p. 3.

[166]Ibid., p. 13.

education, he said:

> Most of all we need to surrender the models that would compress human personality into the routine homeostatic situation that we find in quasi-closed systems. Human personality is a wide-open system, responsive to tangible and intangible culture, on the lookout for new ideas, and capable of asking an altogether new type of question--asked by no other creature in nature, viz., 'Who am I? . . .' . . . In psychology, even more than in physics, we need theory capable of dealing with fluid becoming.[167]

Bugental condemns education today for its increasing emphasis on the pragmatic and practical and for becoming a powerful influence toward "making people into objects, toward treating people as interchangeable units, toward increasing our alienation from ourselves and our estrangement from each other."[168] He concludes:

> Education's finest accomplishment is that it makes it possible for man to be the subject of much more of his life.[169]

This amounts to fostering "I-process" or "feelingful awareness" or "the-being-aware-and-choosing" of man in and through his education.

Second, in changing the ultimate goal of education as described above, our humanistic psychologists may also change the entire teaching-learning process. For all the formal and truly effective teaching and learning activities are planned and should be generally executed with a view to achieving goals according to a certain order of priorities, and especially in light of the ultimate goal. By advocating and establishing a new goal for education--

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[167]Allport, "Psychological Models," The Person, pp. 78-79.

[168]Bugental, The Search, p. 408.

[169]Ibid., p. 408.

the development of the fully functioning human person, the self-actualizing man, or the authentic man--they may radically change the nature of formal education as we know it in the United States.

Perhaps Carl Rogers is the most radical of the four. From his own experience in the classroom and in individual and group therapy, Rogers presented his personal thoughts on teaching and learning at a conference at Harvard University in 1957; he put each idea in separate lettered paragraphs (and I quote only in part):

> a. I may as well start with this one in view of the purposes of this conference. My experience has been that I cannot teach another person how to teach. To attempt it is for me, in the long run, futile.
>
> b. It seems to me that anything that can be taught to another is relatively inconsequential, and has little or no significant influence on behavior . . . That sounds so ridiculous I can't help but question it at the same time that I present it.
>
> c. I realize increasingly that I am only interested in learnings which significantly influence behavior . . .
>
> d. I have come to feel that the only learning which significantly influences behavior is self-discovered, self-appropriated learning.
>
> e. Such self-discovered learning, truth that has been appropriated and assimilated in experience, cannot be directly communicated to another. As soon as an individual tries to communicate such experiences directly . . . becomes teaching, and its results are inconsequential . . .
>
> f. As a consequence of the above, I realize that I have lost interest in being a teacher.
>
> g. When I try to teach . . . I am appalled by the results, which seem a little more than inconsequential, because sometimes the teaching appears to succeed . . . Hence I have come to feel that the outcomes of teaching are either unimportant or hurtful.
>
> h. When I look back at the results of my past teaching, the real results seem the same--either damage was done, or nothing significant occurred. This is frankly troubling.
>
> i. As a consequence, I realize that I am only interested in being a learner, preferably learning things that matter, that have some significant influence on my own behavior.
>
> j. I find it very rewarding to learn, in groups, in relationships with one person in therapy, or by myself.
>
> k. I find that one of the best, but most difficult ways to learn is to drop my own defensiveness, at least

> temporarily, and to try to understand the way in which his experience seems and feels to the other person.
>
> l. I find that another way of learning for me is to state my own uncertainties, to try to clarify my puzzlements, and thus get closer to the meaning that my experience actually seems to have.
>
> m. This whole train of experiencing, and the meanings that I have thus far discovered in it, seem to have launched me on a process which is both fascinating and at times a little frightening. It seems to mean letting my experience carry me on, in a direction which appears to be forward, toward goals that I can but dimly define, as I try to understand at least the current meaning of that experience . . .[170]

Maslow refers to two types of learning, extrinsic learning and intrinsic learning, and sees them both as mutually exclusive conceptions of learning. Extrinsic learning is impersonal, the learning of arbitrary associations, meanings and responses which have little or nothing to do with the actualization of the person. This is the mode of learning presented in textbooks on learning and it is the one with which we all are familiar. Intrinsic learning, which is usually unconscious, happens more often outside the classroom than inside, and often comes in the great personal experiences of our lives, changes us as persons.[171] Intrinsic learning uncovers our unique selves and moves towards the actualization of our potentials. It is "learning-to-be-a-person," the process of growing into the best human being one can be. Learning in this sense is "a universal, ubiquitous, and lifelong proposition."[172] This is the only significant learning for Maslow and for humanistic psychologists in general.

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[170]Rogers, "Personal Thoughts on Teaching and Learning," On Becoming, pp. 276-77.

[171]Maslow, "Educational Implications," p. 693.

[172]Maslow, Religions, p. 50.

Allport's conception of teaching and learning is related to functional autonomy. He tells us what both are not; teaching is not "the art of offering conclusions, however hard won and valued they may be;" learning is not the acquisition of habits "by drill and by reinforcement."[173]

Matters of importance are not taught or learned that way. He claims that simple matters of fact belong to the periphery of the individual's being, but matters that are vital and central in becoming and growth enter "the ego-system" itself, the deeper layer of a person's being, which he calls the "propriate" layer.[174] He says:

> Matters of importance . . . are not acquired by drill or by reinforcement. They are transformations of habits and skills from the 'opportunistic' layer of personality into the ego-system itself. Once inside the ego-system, these habits and skills turn into true interests and utilize the basic energy, the basic spontaneity, that the organism itself possesses. . . . I have called this process of transforming means into ends, of changing extrinsic values into intrinsic values, functional autonomy.[175]

Allport implies that only matters vital to the becoming and growth of the person are important in education and he sees the great challenge of the teacher as shifting the important content of the subject he teaches from the matter of fact or "opportunistic" layer to the deeper, "propriate" layer. Hence, only at the outset is education a transitive verb. "True maturity comes only when the

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[173]Allport, "Value [illegible] The Person, pp. 169, 167.

[174]Ibid., p. 168.

[175]Ibid., p. 167.

verb is reflexive. For in matters of importance, where values lie, the growing individual alone can educate himself."[176]

Third, what do they see as the practical outcomes of such a radical change in goals and in the entire teaching-learning process?

Again, Rogers spells out the practical consequences of his theory in the most honest and explosive way. They were given near the conclusion of the educational conference at Harvard University just referred to, and are the practical consequences that are implied from his previous statements. The five consequences are quoted in full:

> a. Such experience would imply that we would do away with teaching. People would get together if they wished to learn.
>
> b. We would do away with examinations. They measure only the inconsequential type of learning.
>
> c. The implication would be that we would do away with grades and credits for the same reason.
>
> d. We would do away with degrees as a measure of competence partly for the same reason. Another reason is that a degree marks an end or a conclusion of something, and a learner is only interested in the continuous process of learning.
>
> e. It would imply doing away with the exposition of conclusions, for we would realize that no one learns significantly from conclusions.[177]

It should be clear why this conference caused a tumult at Harvard University in 1957.

Maslow also frankly enumerates the implications of humanistic psychology for education. No curriculum or subject matter can be considered sacred any more; four-year college degrees, three-credit

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[176] Ibid., p. 169.

[177] Rogers, "Personal Thoughts on Teaching and Learning," On Becoming, pp. 277-78.

courses, required courses, etc., are to be considered "value-pathologies."[178] Maslow says:

> And now I think the point must be clear that no subject matter is a sacred and eternal part of any fixed-for-all time curriculum, e.g., of liberal arts. Any of the subjects we teach can be wrong for someone. Trying to teach algebra to a moron is idiotic, so is music for the tone-deaf, and painting for the color-blind, and, perhaps, even the details of the impersonal sciences for the person-centered kind of person. Such efforts don't fit the particular person, and therefore, must be at least partially a waste of time.
>
> Many other kinds of educational foolishness and unavoidable by-products of current philosophical and anxiological confusion in education. . . . And inevitably, they breed all the value-pathologies, i.e., such idiocies as the four-year college degree, three-credit courses, required courses from which there is no exception, etc. Clarity of end-values makes it very easy to avoid these mismatchings of means and ends.[179]

While I find no statements by Allport and Bugental on the practical consequences of their theory on education, I believe that the statements of Rogers and Maslow are strong and pointed enough to show the possible impact of humanistic psychology on education. Evidence of this impact may be seen by what is happening on some college campuses throughout the country at the present time.

Fourth, these humanistic psychologists give us a new conception of the teacher. The teacher is not the drillmaster, nor the transmitter of knowledge and ideas, nor the molder of persons.

In the thinking of Rogers, the teacher makes no sense whatsoever in an environment which is continually changing. He must be a catalyzer, facilitator, giving freedom and life and the opportunity to

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[178]Maslow, Religions, p. 51.

[179]Ibid., pp. 50-51.

learn to students."[180] As a facilitator of change and learning in persons, his effectiveness rests "upon attitudinal qualities which exist in the personal relationship between the facilitator and the learner" that he describes as follows:

> Perhaps the most basic of these essential attitudes is realness or genuineness. When the facilitator is a real person, being what he is, entering into a relationship with the learner without presenting a front or a facade, he is much more likely to be effective . . . It means that he is being himself, not denying himself.[181]
>
> There is another attitude which stands out in those who are successful in facilitating learning . . . I think of it as prizing the learner, prizing his feelings, his opinions, his person. It is caring for the learner, but a non-possessive caring. It is an acceptance of this other individual as a separate person, worth having in his own right. It is a basic trust--a belief that this other person is somehow fundamentally trustworthy.[182]
>
> A further element which establishes a climate for self-initiated, experiential learning is empathic understanding. When the teacher has the ability to understand the student's reactions from the inside, has a sensitive awareness of the way the process of education and learning seems to the student, then again the likelihood of significant learning is increased.[183]

The second quality cited is also referred to by Rogers as "unconditional positive regard."[184] Rogers has here transferred what he considers the qualities of the effective psychotherapist to the facilitator of change and becoming, the teacher.

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[180] Rogers, "The Interpersonal Relationship," Humanizing Education, p. 16.

[181] Ibid., p. 4.

[182] Ibid., p. 6.

[183] Ibid., p. 8.

[184] Rogers, "Significant Learning: In Therapy and in Education," On Becoming, p. 283.

Maslow's concept of the teacher is Taoistic: "the Taoist helper or teacher is receptive, rather than intrusive."[185] This is Taoistic uncovering, and then helping:

> Taoistic means the noninterfering, the 'letting be.' Taoism is not a laissez-faire philosophy or a philosophy of neglect or of refusal to help or care. As a kind of model of this process we might think of a therapist who, if he is a decent therapist and also a decent human being, would never dream of imposing himself upon his patients or propagandizing in any way or trying to make a patient into an imitation of himself.[186]

Maslow cites the necessity of the teacher's having a Rogerian "unconditional positive regard" for the student, and says that if we possess this quality "we would care for the child, that is, enjoy him and his growth and his self-actualization."[187] He generalizes in this way:

> If we want to be helpers, counsellors, teachers, guides, or psychotherapists, what we must do is to accept the person and help him learn what kind of person he is already.[188]

In Allport's thinking the teacher is one who fosters "fluid becoming" and "functional autonomy" in the student, one who has developed the art of shifting the matters of importance from the "opportunistic," matter of fact layer to the "propriate," deeper layer of the student's being, the ego-system in which "the basic energy, the basic spontaneity, that the organism itself possesses"

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[185]Maslow, "Some Educational Implications," p. 693.

[186]Maslow, "Self-Actualization," Challenges, p. 285.

[187]Maslow, "Some Educational Implications," p. 693.

[188]Ibid., p. 693.

is used.[189]

I have been unable to find anything Bugental has written on his conception of the teacher. However, when Maslow seeks a model for the counsellor in his efforts to have people move in the direction of growth, he says that Bugental suggests that we call counselling or therapy "ontology," which according to Maslow, "means trying to help people grow to their fullest height."[190] As Maslow and Rogers apply their therapeutic experience and terms to education, I would refer this idea to the whole concept of teaching. Teaching would then be viewed as the process of leading a person into greater realization of his being, stimulating a person "to grasp genuinely and to pursue actively the life meaningfulness of broadened awareness,"[191] leading the student to the greater realization of his potential which is latent in him.

What Bugental says of the therapeutic relationship I adopt for the teacher-student relationship, just as the humanistic psychologists see the actualization of the person as the goal of both education and psychology. Bugental would say that the teacher needs a deep appreciation for the livingness of the student and the given-ness of all existence; he must be authentic; he must see his work as "a shared enterprise"[192] with the student, and "seek his own

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[189] Allport, "Values," The Person, pp. 167-69.

[190] Maslow, "Self-Actualization," Challenges, p. 285.

[191] Bugental, The Search, p. 235.

[192] Ibid., p. 72.

emergence into spontaneous being"[193] with the student in which the procedures and activities are expressions of "being with."[194]

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[193] Ibid., p. 244.

[194] Ibid., p. 244.

CHAPTER IX

CONCLUSIONS

Gordon W. Allport, James F. T. Bugental, Abraham H. Maslow, and Carl R. Rogers, and other humanistic psychologists whom they represent in an eminent way, are unfolding a new concept of man in the formulation of their psychological theories. While their expression and terminology may and do differ, the general orientation of their thinking is fundamentally quite similar. There is a common emphasis in their conceptions of man, which I summarize as follows:

1. All four psychologists base their theories on the study of mentally healthy, growing and integrated persons, not on the study of what may be called a pathological population.

2. There is a frequent reference to and emphasis on the potential of man, what a man can be or can become. These four psychologists and other humanistic psychologists ask, 'What more may be his potential?' and see man to be 'at an early stage in the evolution of his possibilities.'[195]

3. Their concepts of man bespeak a deep trust in the individual human being, the unique self of each person. They ground their approach to the human being on the basis that is very positive, expressive of their confidence in the human person. And this trust is based on an inner nature or organism they claim present in every human being. This inner nature or organism has a directional tendency or forward thrust toward wholesome growth or self-actualization.

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[195]Bugental, "The Challenge That Is Man," Challenges, p. 8.

4. Given an adequate human climate, the human person moves toward physiological and psychological fulfillment, that they express in their 'myth' of man in different ways, but the fundamental orientation is the same. Rogers' concept of man as 'the fully functioning human being,' Maslow's concept of the 'self-actualizing' person, Allport's idea of the 'individual style of life that is self-aware, self-critical, and self-enhancing,' and Bugental's 'authentic man'--in different terms they are presenting their concept of man as the healthy, autonomous, and self-realizing person.

When Allport compares the principal goals of some outstanding therapists like Maslow, Jung, Goldstein, Fromm and Frankl, he uses a comparison that I cited previously and would like to cite again:

> Each therapist seems to have in mind a preponderant emphasis which in terms of value theory, constitutes for him a definition of the good way of life and of health for the personality. While the emphases differ and the labels vary, there seems to be a confluence of these criteria. Taken together, they remind us of the tributaries to a vast river system, nonetheless unified for all its variety of course and shape. This confluence is a factor that no moralist can afford to overlook.[196]

While there are divergent terms, expressions and emphases in the psychological systems of Allport, Bugental, Maslow and Rogers, there is a fundamental unity that I have outlined in the four conclusions and that characterizes them as "humanistic psychologists."

Using the writings of Allport, Bugental, Maslow and Rogers, I have enumerated what may be some of the more vital possible consequences of their thinking on education, which I summarize as follows:

1. They give to education a new conception of man, which they see as the ultimate goal of all education. It is the conception of man as the fully functioning human being, the self-actualizing,

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[196]Allport, "Personality: Normal and Abnormal," Personality, p. 166.

functionally autonomous, or authentic person in the sense that I have described all these terms in preceding chapters.

2. They may give to education an entirely new view of the teaching-learning process. It is not the idea of teaching something to somebody that somebody learns. It is leading somebody to-learn-to-be-a-person, to learn to grow as a person, to grow to be the most authentic human being he can be.

3. Therefore, specific required courses, examinations, years of education, and degrees--all these are relative and quite subsidiary to the ultimate goal of the person's growth or self-realization, and they must be disposed or changed to achieve that goal more effectively.

4. These four psychologists, and humanistic psychologists generally, may give to education a new conception of the teacher as a "catalyzer" or facilitator," "the Taoist helper," who is a real, empathic person and has "an unconditional positive regard" for the student and who enters the teaching-learning process as a "shared enterprise," seeking to help people grow to their fullest height.

In summarizing my own conclusions I want to reverse my approach to the topic of this thesis. Instead of starting with the psychology of Allport, et al., I shall start with what I consider the most serious human problems facing secondary school education today and I shall review what I believe the conception of man as presented by these four humanistic psychologists offers educators in the way of confronting and possibly solving these human problems.

It is my belief that the vast majority of the high schools in the United States are perpetuating an institutional way of life that is impersonal, dehumanizing, and outmoded from several points of view. Let me enumerate several:

1. In an age of incredibly rapid change, an age when change is probably the most striking characteristic of the world, our high schools remain basically the

same as they were in the 17th, 18th, and 19th centuries. "The most common mode of instruction today as in the Rennaissance, has a teacher sitting or standing in a single room presenting them with facts of a verbal-rational nature."[197]

John I. Goodlad seriously asks whether our schools have outlived their usefulness, because "the lack of 'fit' between school and client extends into other realms until one is forced to ask whether our educational system serves even 50% of its clientele in reasonable satisfying ways. . . . The incidences of drop-outs, non-promotion, alienation, and minimal learning reinforce our apprehension that schools are fast becoming obsolete."[198]

Marshall McLuhan also claims that today's television child is "bewildered when he enters the nineteenth-century environment that still characterizes the educational establishment where information is scarce but ordered and structured by fragmented, classified patterns, subjects and schedules."[199]

A recent article in Saturday Review emphasizes the need for change in this way: "Unless Americans are prepared to revolutionize their educational system--providing far more intellectual and cultural freedom and diversity than they are currently willing to allow--the high school will, in fact, be no more than a huge amplifier for the signals that the media are willing (or permitted) to transmit."[200]

2. Education in our high schools is generally an experience which one is forced to undergo, not an experience that one freely chooses, because high schools are generally places where youngsters must be and not places where they choose to be. This has the effect

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[197]George B. Leonard, Education and Ecstasy (New York: Delacorte Press, 1968), p. 15.

[198]John I. Goodlad, "The Schools vs. Education," Saturday Review, April 19, 1969, pp. 61, 80.

[199]Marshall McLuhan, The Medium is the Massage, (U.S. and Canada: Bantam Books, Inc., 1967), p. 18.

[200]Peter Schrag, "You Don't Have to Leave School to Drop Out: Growing Up On Mechanic Street," Saturday Review, March 21, 1970, p. 79.

of making schools "a kind of institutionalized punishment"[201] or a "kind of jail" in which "children are subject to people."[202]

In the words of another author, because the student does not choose to be in high school, the schools resemble "total institutions" such as prisons and mental hospitals, "in that one subgroup of their clientele (the students) are involuntarily committed to the institution, whereas another subgroup (the staff) has greater freedom of movement,"[203] and so "the child, like the incarcerated adult, is, in a sense, a prisoner."[204]

3. The day-to-day actualization of this school experience provides few opportunities for the student's use of his responsible freedom. He must follow specified courses with specific groups in a specific place and at a specific time and generally moves as part of a mass. When he is not scheduled for a course, he generally must report to a specific place for a definite purpose, "study" or "lunch" or "library" and often needs a special pass to move in the corridors or go to the library. This ritualistic cycle is renewed day after day. The students learn early to follow a schedule and become part of a routinized, compulsory "system" where thinking and choosing are neither required or recommended. Some phases of these less human aspects of the high school are concisely summarized in a recent article in this way:

> They sit in rows of five, five by five in the classroom, existing from bell to bell, regurgitating answers, waiting for the next relief. The mindless lessons, the memory and boredom, and the stultifying order of cafeterias and study halls--no talking, sit straight, get a pass--these things need not be described again. From bell to bell: English, mathematics, history, science. . . .[205]

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[202] Ibid., p. 156.

[203] Philip W. Jackson, Life in Classrooms, (U.S.: Holt, Rinehart, and Winston, Inc., 1968), p. 31.

[204] Ibid., p. 9.

[205] Peter Schrag, "You Don't Have to Leave School to Drop Out: Growing Up On Mechanic Street," Saturday Review, March 21, 1970, p. 60.

4. At a time when knowledge is increasing at a geometrically accelerated pace, the majority of our teachers still assume the responsibility for "learning" the student. The traditional godlike theory that all knowledge and truth must come through the teacher in the classroom to the mind of the student still persists. The teacher generally believes that without him the student can learn nothing, and so we have the following teaching centered practices maintained in the classroom:

    a. Roughly 90% of the physics, chemistry, earth science, problems in government, history and economics teachers observed, lecture 90% of the time in the classroom.

    b. Roughly 80% of the biology, general science, and civics teachers (seventh, eighth, ninth, and tenth grades) lecture 80% of the time.

    c. Roughly 70% of the teachers in the fourth, fifth, and sixth grades lecture 60% of the time.

    d. In the vast majority of cases (around 95-99%), in which the laboratory was used in instruction, the laboratory materials were prepared in advance to the end that a satisfactory conclusion would be reached within the time limit of the laboratory period.[206]

5. I recognize that the picture thus far developed of education in our high schools, which certainly applies with even greater relevance to the elementary schools, is pessimistic and discouraging. I claim that, even in those suburban schools that pride themselves in offering the best in quality education and whose reputation is very good, the criteria for the distinction is the number of college admissions and scholarships, the number of National Merit winners, similar achievements, and occasionally athletic championships.

From all the above points of view, and they may be characterized in many cases as traditions, laws or a "style" of life and learning,

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[206]Paul F. Brandwein, "Skills of Compassion and Competence," Life Skills in School and Society, ed. by Louis J. Rubin (Washington, D.C.: A.S.C.D., 1969), p. 142.

I believe that the education being offered in our high schools has characteristics which are depersonalizing and outmoded.

When I consider these and other factors that are perpetuating a dehumanizing and archaic style of life and teaching and learning in our schools, I ask myself at the conclusion of this thesis: What do Allport, Bugental, Maslow, and Rogers--and humanistic psychologists generally--offer educators in the way of eliminating the dehumanizing and archaic elements from the schools and what are my reactions to their contributions?

First, I consider this conclusion the most important one of this thesis: Allport, Bugental, Maslow, and Rogers present a new conception of man in their writings. Unlike that of Freudians and behaviorists, this conception approaches the human being and his development on a basis that is strongly positive, very expressive of confidence in the nature of organism, the instinctual and directional tendencies of the human person in the sense that I have developed this idea in my thesis. Given the proper human climate, the person moves towards self-fulfillment, self-actualization, or authenticity. I accept the fundamental validity of this conception of man, and I do see the development of the fully functioning, self-actualizing, functionally autonomous, or authentic person--all terms taken in the sense developed in this thesis--as the ultimate goal of human education.

I view this person-centered goal of education as one that is also being more compellingly demanded by developments in our own era. Marshall McLuhan has explained how electric circuitry has

has eliminated time and space and introduced us into a "brand new world of 'allatonceness,'" "a simultaneous happening," "a global village," in which dialogue is reconstituted on a global scale and where fragmentation and detachment are impossible. This new environment "compels commitment and participation. We have become irrevocably involved with and responsible for each other."[207] Progress in technology and communications have created this unparalleled unity and interdependence among persons of our country and the world. Such progress will accelerate and will continue to bring us closer together in the "very small crowded spaceship"[208] of our world. Therefore, it is crucial to our future as human beings that the primary function of the school be the development of fully integrated persons whose responsibility to themselves and to other persons is fully developed. I believe that once this goal of education is sincerely embraced by educators, many more humanizing changes will take place in our schools, thus eliminating some of the depersonalizing traditions just described.

Second, I have said that in presenting the new conception of man and proposing it as the final goal of education, the humanistic psychologists do change the nature of education as we know it, especially in its basic teaching-learning processes. I accept the validity of this change because I see education as something far

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[207]McLuhan, The Medium, p. 24.

[208]Kenneth E. Boulding, "Expecting the Unexpected: The Uncertain Future of Knowledge and Technology," Designing Education for the Future, Vol. I, ed. by Edgar L. Morphet and Charles D. Ryan (New York: Citation Press, 1967), p. 209.

more vital than mere instruction, teaching that may result in the learning of new information, new ideas, responses or skills. It is likewise something far deeper than the teaching of science, mathematics, language, social sciences, and even religion.

I wish to remark here that while I recognize the necessity of teaching the major disciplines in high school, and therefore, presenting information that is part and parcel of the structure of these disciplines, I agree with Arthur Combs that in doing this we have neglected the personal meanings of information. He says: "I think it is time we devoted a major effort to the meaning side of the learning equation, the human, personal aspects of teaching and learning."[209] He also believes that the new developments in humanistic psychology help us to achieve the goal of making personal meanings and not facts the objective of teaching:

> New concepts of the nature of the self, or self-actualization and of human potentiality represent great breakthroughs in the social sciences with vast possibilities for helping us to deal more effectively with problems of learning and meaning than ever before.[210]

However, we realize that education, according to the humanistic psychologists, involves "intrinsic learning;" it refers to all the processes by which one uncovers and actualizes the unique self, discovers and creates the person that one really is; it is learning-to-be-a-person. It is described in another way as developing "a

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[209]Arthur W. Combs, "The Person in the Process," Humanizing Education: The Person in the Process (Washington, D.C.: A.S.C.D., 1967), p. 84.

[210]Ibid., p. 84.

master being skill, the skill to be fully and honestly oneself, to be, in Rank's term, a man of will and deed, a creative person."[211] I agree that education as proposed by the humanistic psychologists, directed to the development of the person, is alone genuine education, and, in this sense, it is a life-long and ubiquitous process.

Third, I generally accept the conception of the teacher proposed by the four humanistic psychologists whom I have studied. He is not a drill-master, the transmitter of knowledge and ideas, or the molder of men. He is a facilitator of change and learning in persons, a guide who organizes and provides opportunities for the students' growth in independence, responsibility, creativity and ability to relate with other persons; he is a stimulator of his students' innate directional tendency to the greatest possible realization of their being, to their self-actualization. He does this work with a genuine acceptance and prizing of the students with all that they are and can be and with a sense of empathy for the students as persons.

In accepting this conception of the teacher, I would add two qualifications. First I presume that this teacher would be qualified from the academic point of view and competent in the use of teaching methodology. Second, I also presume with reference to the teaching-learning processes carried on by teacher and student, and I might say with reference to the entire lifelong educational

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[211]Donald W. MacKinnon, "The Courage To Be: Realizing Creative Potential," Life Skills In School and Society, ed. by Louis J. Rubin (Washington, D.C.: A.S.C.D., Yearbook, 1969), p. 107.

process, that the actualization of one's potential always demands choices and a certain amount of discipline and hard work; the choices are personal choices and the discipline must be primarily a self-discipline. What Maslow says of becoming a good physician applies equally to become "good" in anything, even becoming a "good" person:

> Discipline, hard work, postponement of pleasure, forcing himself, molding and training himself, all become necessary even for the 'born physician.' No matter how much he loves his work, there are still chores that must be swallowed for the sake of the whole. Or to put it another way, self-actualization via being a physician means being a good physician, not a poor one. This ideal certainly is created by him, partly given to him by the culture and partly discovered within himself.[212]

In a personal, encouraging way the teacher must lead the student to realize the necessity for such self-discipline and such work if he is to realize all the potential that he has.

From these three points of view--their new conception of man that becomes the goal of education, their new concept of education itself, and their new concept of the teacher--all of which are deeply person-centered, I do believe that these four men and humanistic psychologists generally are truly humanizing an education that I just described as dehumanizing. Let me now cite some tangible evidence to this effect.

Fourth, I want to refer to what I consider as tangible and convincing evidence of the impact that these four humanistic psychologists--an humanistic psychologists generally--have already

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[212]Maslow, Toward a Psychology, p. 176.

had and are having on education. The evidence is the series of yearbooks emanating from the Association for Supervision and Curriculum Development, a branch of the National Educational Association. We need only look at the titles of the yearbooks of the past several years to become aware of their content and their orientation: Humanizing Education: The Person in the Process, 1967 Yearbook;[213] Humanizing the Secondary School, 1969 Yearbook;[214] and To Nurture Humaneness: Commitment for the 70's, 1970 Yearbook.[215]

The foreword of the 1967 Yearbook affirmed: "The goal of education must be self-actualization, the production of persons willing and able to interact with the world in intelligent ways."[216] The 1969 Yearbook spotlighted "humaneness as the most critical need in American secondary education."[217] The 1970 Yearbook has the following statement in its introduction:

> Much has happened during the past three years to confirm our belief that developing humane capabilities is an educational imperative. The nation has been racked with group tensions and domestic disorders. At the same time, not much has happened to convince us that American

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[213]Robert E. Leeper, editor, Humanizing Education: The Person in the Process (Washington, D.C.: A.S.C.D. Yearbook, 1967).

[214]Norman K. Hamilton and J. Gaylen Saylor, editors, Humanizing the Secondary School (Washington, D.C.: A.S.C.D. Yearbook, 1969).

[215]Mary-Margaret Scobey and Grace Graham, To Nurture Humaneness: Commitment for the 70's (Washington, D.C.: A.S.C.D. Yearbook, 1970).

[216]Leeper, Humanizing Education, p. vi.

[217]Hamilton, Humanizing the Secondary School, p. v.

> educators have made progress in nurturing human capabilities. We wonder, in fact, whether it is possible through formal education to raise the level of man's humaneness. This book is dedicated to the proposition that it is.[218]

Fifth, I want to emphasize that I have tried to, in this thesis, unfold the conception of man of each of these four psychologists--Allport, Bugental, Maslow and Rogers--through a study of the wr'tings of each psychologist and research into writings about him and his work and I have endeavored to summarize the effects of their thinking on education as it is revealed in their writings.

Perhaps more than a comprehensive summary, I am hoping to present a model of a teaching technique which may become an additional means of compensating for the trend--to become increasingly content with secondary sources of information concerning major contributions in various disciplines. I hope that this element of spontaneity may assist in penetrating to the conception of man's ideas central to the thoughts of Allport, Bugental, Maslow and Rogers. I have, in fact, found their concept of man and his education sound, reasonable and encouraging from the human point of view. Finally, I have presented my own conclusions and reactions to their conception of man and its impact on education.

It is my hope this dissertation makes available some reactions not readily obtainable from traditional didactic presentations.

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[218]Scobey, To Nurture Humaneness, p. ix.

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