Publication History:
First Update: January 2023
Initial: October 2018

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Introduction

Humanistic psychology emphasizes universal and individualized qualities of optimal well-being, the constructive use of creative potential, and the relational conditions that promote those qualities. It offers an alternative to mechanistic and/or reductionistic psychological explanations based on isolated, static elements of observable behavior or mental processes. Humanistic psychologists believe that the technocratic assumptions and practices of the natural science approach conventionally adopted by psychologists in the interest of prediction,

manipulation, and control of behavior are insufficient to capture the nuances of how human experience and behavior dynamically co-contextualize and co-constitute one another. They question (1) the unreflective placement of formal theory and hypothetico-deductive method before considerations of human subject matter, which includes the impetus to cast research participants in passive roles in the interest of mathematical precision, and (2) the tendency to prioritize methods that valorize probabilistic generalizability to the detriment of contextually-situated perspectives gleaned from meaningful interaction. Likewise, they consider the rigid, uncritical employment of monolithic theories and preoccupation with technique in psychotherapy inappropriate for adequately understanding and addressing human suffering. In contrast, humanistic psychologists employ holistic-systemic and empathically-attuned approaches in their therapeutic and research practices to understand lived experiences of individuals as active participants situated in their sociocultural and eco-psycho-spiritual contexts. A flexible, process-oriented, rigorously-descriptive approach is favored to elucidate individual self-awareness and self-regulation and to explore how values (autonomy *and commitment*, freedom *and responsibility*, personal decision *and receptive world-openness*) influence both commonalities and divergences (that is, diversity) in human experience. The person is conceptualized as continually evolving, motivated by a need to progress toward greater levels of integrated interactive functioning, guided by intentionality and an ever-expanding awareness of self and others, with capacities for growth and change irrespective of past limitations and future uncertainties. Humanistic psychologists highlight overall maturity and the role of cooperative meaning making. This article begins with a list of sources for novices to obtain a "big picture" view of humanistic psychology as written by humanistic psychologists (General Overviews and Textbooks), followed by a selection of edited volumes (Reference Works and Anthologies), peer-reviewed publications (Journals), and multimedia presentations (Online Resources) that feature the broad range of voices that constitute classic and contemporary humanistic psychology. Next, recommendations are provided for primary source writings on humanistic psychology theorizing and its underlying philosophy (Theory and Philosophy), and its practical applications in therapy and research (Applications). Finally, a review of sources on humanistic psychology's history, development, and influence (History, Development, and Influence) sets the stage for its contemporary applications (addressing cultural imbalances, technocracy and transhumanism, globalization, and climate change; enhancing education, career development, and leadership; promoting heroism, everyday creativity, and diagnostic alternatives) (Contemporary Applications).

General Overviews and Textbooks

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

advanced forms of transcendence, and compassionate social action), and constructivist (which accentuates culture, political consciousness, and their relationship to personal meaning). Contemporary humanistic psychology has evolved into a tripartite approach that phenomenologically integrates these three ontologies as the foundation for a human science and clinical outlook that explores the processes that organically promote psychological health and growth in accordance with a person's nature and potentials. Such an intentionally nonexclusive approach has been preferred to keep the movement open and flexible with the deliberate goal of continuous revision and elaboration so that it may remain relevant for new generations. As noted in Henry 2017, DeRobertis 2021, and Bland and DeRobertis 2020, humanistic psychology often is presented inaccurately and/or one-sidedly in conventional psychology textbooks. For that reason, novices are encouraged to consult summaries that have been developed by reputable humanistic psychologists in consort with original source material. A concise overview of humanistic psychology from its inception to the 2010s (including the existential, transpersonal, and constructivist ontologies) is presented in Bland and DeRobertis 2020. Brief undergraduate-friendly comparisons and contrasts of humanistic and conventional perspectives on a range of psychological topics are included in Bargdill and Broomé 2016 and Whitehead 2017. A more detailed exposition of humanistic psychology are provided for intermediate readers by DeRobertis 2021 and Tageson 1982. More advanced readers (graduate students, professionals, and academicians) are encouraged to consult the following, in order: Misiak and Sexton 1973 (surveys early phenomenological, existential, and humanistic traditions), Rowan 2001 (provides overviews of humanistic, transpersonal, and constructivist perspectives), Schneider 1998 (outlines humanistic psychology's principal challenges to conventional natural science psychology), and Giorgi 1992 (suggests next steps for humanistic psychology). Interested readers are encouraged thereafter to consult primary source writings in specific topics of humanistic psychology (as identified in the remainder of this article).

Bargdill, R., and R. Broomé, eds. 2016. *Humanistic contributions for Psychology 101: Growth, choice, and responsibility*. Colorado Springs, CO: University Professors Press.
This edited text written principally by graduate students introduces humanistic perspectives on topics across the spectrum of psychology: theory and research, neurophenomenology, sensation and perception, consciousness, learning, memory, thinking and language, motivation, development, personality, social, stress and health, psychopathology, and therapy. Following the chapter structure of typical introductory psychology textbooks, it provides a supplemental humanistic counterpart to conventional psychological theory and research in each area. Although some philosophical material may be better suited for upper-division students, down-to-earth anecdotes and vignettes elucidate nontraditional concepts.

Bland, A. M., and E. M. DeRobertis. 2020. The humanistic perspective. In *Encyclopedia of personality and individual differences*. Edited by V. Zeigler-Hill and T. K. Shackelford, 2061-2079. Cham, Switzerland: Springer.
Describes humanistic psychology's key principles. Traces its influences (humanities; existential-phenomenological philosophy; Eastern wisdom; William James; systems, gestalt, organismic, personality, post-Freudian psychodynamic psychologies), and its historical development through four phases (1940s to 1960s: establishment as "Third Force"; 1960s to 1990s: expansion via existential and transpersonal movements; 1970s to 2000s: relationship with postmodernism and constructivism; and 2000s and 2010s: integration of perspectives and dialogue with

conventional psychology). Identifies therapy and research applications. Outlines common critiques of humanistic psychology and provides counter-critiques as appropriate.

DeRobertis, E. M. 2021. The humanistic revolution in psychology: Its inaugural vision. *Journal of Humanistic Psychology*. 61:8–32.
Presents findings from a textual analysis of the first issue of the *Journal of Humanistic Psychology* (cited under Journals: General) in 1961. Humanistic psychology was envisioned to be a unique amalgam of what would today be considered cultural, cognitive, and developmental psychologies without being reducible to any one of these subfields. Clarifies humanistic psychology's formative principles and identifies ways in which it has influenced both psychology and society.

Giorgi, A. 1992. Whither humanistic psychology? *The Humanistic Psychologist* 20:422–438.
Discusses the essential characteristics of a humanistic conceptualization of the person and the promises of a humanistic psychology for revolutionizing the discipline at large. The article culminates with Giorgi's assessment of the prospects of the humanistic movement with an eye toward a program of systematic, disciplined research from a human science viewpoint. A firm understanding of humanistic psychology is recommended before consulting this article.

Henry, C. D. 2017. Humanistic psychology and introductory textbooks: A 21st-century reassessment. *The Humanistic Psychologist,* 45:281–294.
Presents findings from a content analysis of the portrayal of humanistic, existential, and phenomenological psychologies in twenty-one contemporary introductory psychology textbooks. Emphasis is given to inadequate coverage, substantial omissions, and both explicit and implicit critiques of humanistic psychologies in textbooks, as well as to their acknowledging the movement's contributions.

Misiak, H., and V. S. Sexton. 1973. *Phenomenological, existential, and humanistic psychologies: A historical survey*. New York: Grune and Stratton.
This book offers a straightforward overview of the influence of phenomenological and existential philosophies in European and American psychology and their practical applications for an unbiased exploration of consciousness, inner experience, and individuals' relationship to themselves, others, and the world. The authors trace the early history of humanistic psychology and address its controversial relationship with the human potential movement. They include contributions of numerous lesser-known figures and copiously summarize myriad formative humanistic texts that now are long out of print.

Rowan, J. 2001. *Ordinary ecstasy: The dialectics of humanistic psychology*. 3d ed. London: Taylor and Francis.
Rowan explores the emphasis in humanistic psychology on paradox, its relationship with natural science psychology, its influences and historical-perspectival trajectory, and its practical philosophy (questioning fixed categories, living spontaneously but not impulsively, approaching phenomena on their own terms, and breaking rigid patterns of thought and behavior) as applied in counseling and psychotherapy, education, organizations, sexuality and gender, society, power relations, and research. The author fittingly integrates assorted ontologies and epistemologies of humanistic psychology for 21st-century audiences.

Schneider, K. J. 1998. Toward a science of the heart: Romanticism and the revival of psychology. *American Psychologist* 53:277–289.

Schneider critiques the foci in conventional psychology on standardization and expediency as reflections of mainstream American culture. The author suggests that both psychology and society acknowledge affective, intuitive, and holistic understandings of behavior as alternatives to linear and causal knowledge; considers the broader context of individuals' lived realities; asks systemic questions about health, dysfunction, love, and work; and engages in sustainable, socially conscious pursuits. Schneider also proposes that the romantic and conventional positions ultimately can enhance and enrich one another.

Tageson, C. W. 1982. *Humanistic psychology: A synthesis*. Homewood, IL: Dorsey.

A textbook for upper-division/graduate students and professionals that integrates strands of existential-humanistic theorizing with an emphasis on consciousness, phenomenology, holism, self-actualization and -determination, authenticity, self-transcendence, and applications of person centeredness in research, therapy, management, education, medicine, law, religion/spirituality, family life, and social justice.

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

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

Reference Works and Anthologies

As noted in Schneider, et al. 2015, from its inception, humanistic psychology has been a "diverse, multidimensional, interdisciplinary amalgam of secular, theistic, individualistic, and communalistic strands" (pp. xviii–xix) represented by numerous individuals who share a common vision of psychology. This vision values the whole person in context and, by its methods, serves to reconcile the dualities of objective and subjective, individual and species, dispositional and situational, nature and nurture, art and science, science and spiritual, mind and body, Eastern and Western, aesthetic and pragmatic, etc. Although it is beyond the scope of this article to include all the authors' names, many of their voices have been included in numerous edited volumes since the beginning of the movement. For that reason, a perusal of the multiplicity of perspectives is recommended. Bugental 1967 and Severin 1965 present a smorgasbord of founding humanistic pioneers, and contemporary humanistic luminaries are represented in Schneider, et al. 2015 and House, et al. 2018. The existential-phenomenological camp is covered well by Valle and Halling 1989, and the transpersonal movement is exemplified in Hart, et al. 2000; Kaklauskas, et al. 2016; and Valle and Halling 1989.

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

This edited volume features thirty-four papers by founding humanistic psychologists. Topics include the promise and assumptions of a human science approach to psychology; creativity in

science, humor, and art; morality, proactivity, and intentionality; early human science methodology and research findings (group dynamics, children's spirituality, death, and peace); interpersonal and psychotherapeutic processes; self-actualization, learning, and re-sacralization; authenticity; the relationship between psychology and literature and the humanities; and the interface of science, values, and experience.

Hart, T., P. Nelson, and K. Puhakka, eds. 2000. *Transpersonal knowing: Exploring the horizon of consciousness*. Albany: State Univ. of New York Press.
This edited volume features twelve papers by late-20th-century humanistic-transpersonal psychologists on postconventional modes of knowing that entail authenticity, immediacy, connectedness, and capacity for transformation. Topics include the shift from thinking to authentic awareness; inspiration; mystical experience and engaged knowing; unconditional presence; psychospiritual development, inquiry, and contemplative practice; participatory and service-oriented approaches to transpersonal phenomena; resonance, intersubjectivity, and deep empathy; and contemplative sexual experience.

House, R., D. Kalisch, and J. Maidman, eds. 2018. *Humanistic psychology: Current trends and future prospects*. New York: Routledge.
This edited volume features twenty-seven papers by contemporary humanistic psychologists on both sides of the Atlantic. These review humanistic principles and propose their relevance in the early 21st century for promoting pluralism, global praxis, and activism, as well as for addressing climate change and psychological trauma. Topics also include the relationship of humanistic psychology with contemporary psychotherapy and mental health culture and with academic psychology (positive psychology and self-determination theory). Also discussed are the next steps for humanistic psychologists to confront cultural crises constructively.

Kaklauskas, F. J., C. J. Clements, D. Hocoy, and L. Hoffman, eds. 2016. *Shadows and light: Theory, research, and practice in transpersonal psychology*. 2 vols. Colorado Springs, CO: University Professors Press.
These edited volumes feature thirty papers on transpersonal psychology's history and development, contemporary theorizing and empirical foundations, and applications in therapy, education, leadership, contemplative practices and self-reflection, psychedelic healing, sexuality, education, ecopsychology, healthcare, social justice, and creativity.

Schneider, K. J., J. F. Pierson, and J. F. T. Bugental, eds. 2015. *The handbook of humanistic psychology: Theory, research, and practice*. 2d ed. Los Angeles: SAGE.
This edited volume features fifty-eight papers and commentaries by contemporary humanistic psychologists. Topics include the history, development, and current status of humanistic theorizing; humanistic perspectives on multiculturalism, ecology, creativity, the arts, neurophenomenology, aging, technological culture, health care, love, spirituality, conventionality, social action, and the workplace; as well as overviews and applications of qualitative and human science research methods and humanistic approaches to therapy and assessment. Also provides a listing of humanistic-oriented graduate programs.

Severin, F. T., ed. 1965. *Humanistic viewpoints in psychology: A book of readings*. New York: McGraw-Hill.
This edited volume features thirty-nine papers by founding humanistic psychologists on their philosophy of science and stances on personality, the unconscious, freedom/choice/responsibility, learning, the mind-body connection, consciousness, and values.

Valle, R. S., and S. Halling, eds. 1989. *Existential-phenomenological perspectives in psychology: Exploring the breadth of human experience with a special section on transpersonal psychology*. New York: Plenum.
This edited volume features twenty papers that provide a well-rounded introduction to the existential-phenomenological current of thought in humanistic psychology along with its foray into the transpersonal realm. Topics include a dialogue with conventional psychology; introduction to the phenomenological method; psychology of the body; perception; learning and memory; development; emotion; person perception and valued relationships; therapy and assessment; forgiveness; aesthetics; introduction to transpersonal psychology; and states of consciousness.

Journals

This section is divided into two subsections: General (which includes flagship journals in humanistic, existential, transpersonal, and constructivist psychologies) and Specialized (which includes journals that feature articles pertaining to humanistic theory, research, and practice).

General

In the early 21st century, humanistic psychology is represented by three principal journals: the *Journal of Humanistic Psychology* and *The Humanistic Psychologist*, both published in the United States, and *Self and Society*, published in the United Kingdom. Furthermore, emerging developments and discussions are featured in the *Society for Humanistic Psychology Newsletter*. Existential psychology is represented by *Existential Analysis*, the transpersonal movement by the *Journal of Transpersonal Psychology,* and constructivism by the *Journal of Constructivist Psychology*. Finally, many of the articles published in the *Journal of Individual Psychology* have a humanistic bent.

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

The Humanistic Psychologist. 1972–.
Peer-reviewed journal of the Society for Humanistic Psychology (Division 32 of the American Psychological Association). Founded in 1972 as the Division's newsletter, it evolved into a journal in the 1980s, and has been published quarterly by the American Psychological Association since 2016. The journal publishes "qualitative, quantitative, and mixed methods research on humanistic, existential, transpersonal, and constructivist theories and psychotherapies"; "articles grounded in phenomenological, hermeneutic, critical, feminist, and

multicultural perspectives" as well as "indigenous psychologies"; and "contemporary critiques and applications of humanistic psychology."

Journal of Constructivist Psychology. 1988–.
Peer-reviewed journal "provides a professional forum for personal construct theory, dialogical self theory, radical constructivism, social constructionism, narrative psychology, and postmodern psychology." Articles highlight theoretical, empirical, and methodological developments and relevant contributions to professional practice.

Journal of Humanistic Psychology. 1961–.
Peer-reviewed journal of the Association for Humanistic Psychology. Founded by Abraham Maslow and Anthony Sutich in 1961, it is an international, interdisciplinary journal of "human potential, self-actualization, personal growth, the search for meaning, . . . interpersonal encounters, social problems, and philosophical issues."

Journal of Individual Psychology. 1944–.
As discussed in DeRobertis 2021 (cited under Theory and Philosophy: Introduction to Humanistic Perspectives on Self-in-Relation), although it is customary for Alfred Adler to be lumped in with psychoanalytic tradition based on his historical affiliation with Freud, "it makes more conceptual sense" to include him as a humanistic forerunner (p. iii). Accordingly, many of the articles published in this peer-reviewed journal of the North American Society of Adlerian Psychology have a humanistic bent.

Journal of Transpersonal Psychology. 1969–.
Peer-reviewed journal of the Association for Transpersonal Psychology was founded on a "commitment to open-ended inquiry, experiential and empirical validation, and a values-oriented approach to human experience."

Self and Society: An International Journal for Humanistic Psychology. 1973–.
Peer-reviewed journal of the Association for Humanistic Psychology in Britain. Founded in 1973. Emphasis given to "epistemological pluralism" and to "committed engagement with vital contemporary issues within both the psychological therapies and within modern culture more generally."

Society for Humanistic Psychology Newsletter. 1972–.
Published 2-3 times per year, the newsletter of the Society for Humanistic Psychology (Division 32 of the American Psychological Association) includes articles from the division's leadership and membership in conjunction with regular features exploring the intersections of psychology and the arts, humanities, and current events. The publication attempts to capture the discussions, debates, and new ideas taking place in the research, teaching, clinical practice, and advocacy applications of humanistic psychology.

Specialized (Theory, Research, Practice)
Humanistic psychologists frequently publish in, and often are editorial board members of, the *Journal of Theoretical and Philosophical Psychology* (theory); the *Journal of Phenomenological Psychology*, the *Indo-Pacific Journal of Phenomenology*, *Middle Voices*, *Phenomenology and the*

Cognitive Sciences, and *Qualitative Psychology* (research); and the *Journal of Humanistic Counseling* and *Person-Centered & Experiential Psychotherapies* (practice).

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

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

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

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

Middle Voices. 2020-.
Founded in 2020, this peer-reviewed "journal of scholarly research published by the Department of Psychology at Duquesne University," with its "longstanding tradition in human science psychology," is "concerned with cross-disciplinary intersections that inform our understanding of self and world."

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

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

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

Online Resources

As supplements to (but not replacements for) the print resources in this article, SHP-TV and the YouTube channels by Eric Dodson and Louis Hoffman offer multimedia presentations of topics in humanistic psychology. Shostrom 1971 is a documentary film featuring interviews with formative humanistic psychologists. Brief commentaries, bibliographies, and archives are available on the websites for the Association for Humanistic Psychology and Society for Humanistic Psychology, two humanistic psychology organizations in the United States. University Professors Press is the leading contemporary publisher of academic books related to humanistic psychology and psychotherapy. Also included are the websites for organizations that support and advance humanistic-oriented therapy (Psychotherapy Action Network) and research (International Coalition of North American Phenomenologists, International Network of Personal Meaning, Society for Phenomenology and the Human Sciences, and Society for Qualitative Inquiry in Psychology).

Association for Humanistic Psychology (AHP).
Official website of AHP includes news and announcements, article and book recommendations, newsletter (*AHP Perspective*) archive, and professional directory.

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

International Coalition of North American Phenomenologists (ICNAP).
"A scholarly organization committed to fostering interdisciplinary connections with original works in phenomenology across the full spectrum of disciplines, … ICNAP is committed to bringing expert and novice phenomenologists together" and "to [broadening] the work of phenomenologists beyond textual exegesis."

International Network of Personal Meaning (INPM).
"[Advancing] the vision of Dr. Viktor Frankl and Dr. Paul T. P. Wong through meaning research, meaning-centered practice, and meaningful living groups," INPM integrates logotherapy with positive psychology research on meaning to "contribute significantly to the well-being of individuals and communities" and to "affirm the potential of personal and societal transformation."

Louis Hoffman.
Provides introductory lectures on humanistic, existential, transpersonal, and international psychologies, as well as therapeutic and social justice dimensions of poetry.

Psychotherapy Action Network (PSIAN).
"A global community of mental health professionals and stakeholders dedicated to promoting psychotherapies of depth, insight and relationship," ICNAP advocates "for the rehumanization of mental health policy and practice by liberating it from the threats posed by managed care, over-medicalization and reductionism."

Shostrom, E. L., dir. 1971. *The humanistic revolution: Pioneers in perspective [film]*. Santa Barbara, CA: Psychological Films.
Half-hour documentary film features interviews with or presentations by formative humanistic psychologists: Abraham Maslow, Gardner Murphy, Carl Rogers, Rollo May, Paul Tillich, Fritz Perls, Viktor Frankl, and Alan Watts.

SHP-TV.
Official YouTube channel of the Society for Humanistic Psychology (Division 32 of the American Psychological Association). Includes brief educational clips as well as an archive of classic and contemporary interviews with and presentations by humanistic psychologists.

Society for Humanistic Psychology (SHP).
Official website of SHP (Division 32 of the American Psychological Association) includes news and announcements, position statements, recommended reading, information about the organization's history, archives, and interest groupsand links to its official publications and social media pages, etc.

Society for Phenomenology and the Human Sciences (SHPS).
"The leading academic society in the United States concerned with the continuing theoretical development and practical application of the phenomenological tradition in the human sciences," SPHS "encourages the application of phenomenological methodology to specific concrete investigations within the human and social sciences."

Society for Qualitative Inquiry in Psychology (SQIP).
A section of Division 5 of the American Psychological Association, SQIP serves as a forum for enriching and reflecting on applications of qualitative studies in psychology; providing researchers/practitioners opportunities to share developments across a wide array of theories/methods; stimulating deliberation on the methodological, theoretical, and philosophical status of such forms of inquiry; invigorating innovations in and promoting teaching/learning of qualitative inquiry; and encouraging interdisciplinary exchange.

University Professors Press
Contemporary publisher of academic books pertaining to humanistic, existential, and transpersonal psychologies and their educational and therapeutic applications.

Theory and Philosophy

This section surveys classic and contemporary writings on humanistic psychology theorizing and its underlying philosophy. The first subsection offers introductory overviews of and commentaries upon humanistic perspectives on self-in-relation. The second, third, and fourth subsections cover primary source writings by founding (Third Force) humanistic psychologists as well as subsequent elaborations and advancements by existential, transpersonal, and constructivist/postmodern psychologists. The fifth and sixth subsections address humanistic psychology's relationship with multiculturalism and with positive psychology.

Introduction to Humanistic Perspectives on Self-in-Relation

Humanistic psychology was founded on the premise of conceptualizing personality and growth in holistic, integrative, and socially-centered terms. The affirmation of the connection of humanistic psychology to the pioneering work of William James and personality psychology serves to rectify the reputation of humanistic psychology as a merely reactionary mid-20th-century movement and to enrich its database in the 21st century. DeRobertis 2021, Frick 1991, and Taylor 2009 situate the contributions of humanistic personality theorizing among other theoretical traditions in psychology, and DeRobertis 2008 does the same with humanistic theories of child development. Pfaffenberger 2007 and Arons 1999 reconcile humanistic, existential, transpersonal, and constructivist/postmodern conceptualizations of self-in-relation.

Arons, M. M. 1999. Self, multiple selves, and the illusion of separate selfhood. *The Humanistic Psychologist* 27:187–211.
Arons compares and contrasts perspectives on self through the lenses of humanistic ("an intrinsically core responsible self," p. 188), constructivist/postmodern ("a multitude of 'selves' playing themselves out reconstructively in their embedded cultural, historical contingency," p. 188), and transpersonal ("'I' am *other*, my greater identity is with the whole of Being," p. 188). After reviewing critiques of each orientation, Arons concludes by emphasizing the "compatibility, even necessity of a compatibility, of differences" between the three viewpoints (p. 187).

DeRobertis, E. M. 2008. *Humanizing child developmental theory: A holistic approach*. New York: iUniverse.
DeRobertis formally introduced Existential-Humanistic Self-Development Theory (EHSDT), a developmental model based on a rapprochement of phenomenological, existential, humanistic, and psychoanalytic and dynamic thought. DeRobertis provides a conceptualization of healthy self-development and then contrasts it with pathologies of self-formation falling along a continuum of severity. Accesses the theorizing of D. W. Winnicott, Heinz Kohut, Carl Rogers, Karen Horney, Richard Knowles, Charlotte Bühler, Daniel Stern, Kurt Koffka, Ernest Schachtel, etc.

DeRobertis, E. M. 2021. *Profiles of personality: Integration, paradox, and the process of becoming*. 2d ed. Colorado Springs, CO: University Professors Press.
Supplemental textbook emphasizes integrated personality organization for both individuals and the field itself. Presents conventional and humanistic personality theories together using a framework that begins with micro-integrational models (behavioral, Sigmund Freud, biological/trait, and social-cognitive) and then, starting with George Kelly and Erik Erikson, proceeds into macro-integrational models that entail increasingly complex levels of paradoxical experientially-situated developmental becoming (William Stern, Gordon Allport, Alfred Adler, Karen Horney, Carl Rogers, Abraham Maslow, and Viktor Frankl) and irreducible relationality (Carl Jung, cultural/ecological theorizing, Erich Fromm, and Rollo May).

Frick, W. B. 1991. *Personality theories: Journeys into self*. 2d ed. New York: Teachers College Press.
Beginner-friendly text provides concise but comprehensive summaries of the major tenets of Sigmund Freud, Alfred Adler, Carl Jung, Karen Horney, Erik Erikson, Albert Bandura, Gordon Allport, Abraham Maslow, and Carl Rogers as portrayed through a humanistic lens of self-development. Each chapter contains numerous personal reflection questions to apply the theories to one's life and stimulate personal growth.

Pfaffenberger, A. 2007. Different conceptualizations of optimum development. *Journal of Humanistic Psychology* 47:501–523.
Compares and contrasts existential, humanistic, and transpersonal positions on optimal adult development. The existential position (e.g., Rollo May) emphasizes embracing paradox (dialectics between freedom and destiny, constructive and destructive elements of human nature, and anxiety and psychological health). The humanistic position (e.g., Abraham Maslow, Carl Rogers) underscores self-actualization (ongoing internal change, creativity, commitment, and empathetic acceptance of self and others). The transpersonal position (e.g., Ken Wilber) focuses on advanced development beyond ego structures typically assumed by Western psychologists to constitute personality.

Taylor, E. 2009. *The mystery of personality: A history of psychodynamic theories*. New York: Springer.
Painstakingly traces the development of humanistic conceptualizations of self and personality, including their relationships to William James; the psychoanalytic and dynamic, depth, gestalt, and personality psychology traditions; and neurophenomenology.

The Third Force: Classic Primary Source Writings
Writings by founding humanistic psychologists typically involved dialogues with both the contributions and the limitations of the dominant modes of U.S. psychology during the mid-20th century: classical Freudian psychoanalysis and behavioral/experimental psychology. Humanistic psychology was founded on five basic postulates that are discussed in more depth in Bugental 1981 (cited under Applications: Therapy, Classic Writings on Person-Centered, Existential, and Gestalt Therapies) and which are featured in the masthead of the *Journal of Humanistic Psychology* (cited under Journals: General). Human beings (1) supersede the sum of their parts and cannot be reduced to components; (2) exist in a uniquely human context and in a cosmic ecology; (3) are conscious, and human consciousness always includes an awareness of oneself in the context of other people; (4) have the ability to make choices and, with that, responsibility; and (5) are intentional, aim at goals, are aware that they cause future events, and

seek meaning, value, and creativity. Humanistic psychologists see the goal of life as using one's life to accomplish something one believes in and to create something that outlives oneself. They believe that focusing on life stories and narratives (sometimes in conjunction with objective data) is the ideal means for understanding where individuals have been and who they are becoming. In addition, humanistic psychologists address societal and ecological conditions that promote or impede the development of social intimacy and personal identity within a community as principal components of healthy development. Allport 1955 and Laing 1967 critique the assumptions of conventional psychology and cast seeds for alternatives. Maslow 1987 and Maslow 1999 present formative humanistic theorizing and research findings on psychological health, potential, and growth (including primary source renderings of concepts and principles now commonly included—albeit often in diluted form—in conventional psychology textbooks). Moustakas 1956 presents a research agenda for humanistic psychology based on its theorizing on personality, experiencing, and values. Frick 1971 offers reflections by founding humanistic psychologists on the historical development of, and next steps for, the movement toward the end of the 1960s.

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

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

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

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

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

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

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

A collection of seminal writings from the early 1940s to the mid-1950s. Introduces Maslow's holistic-dynamic hierarchy of needs theory. Contextualizes pathology and human destructiveness as the outcome of an actual or perceived threat to the fulfillment of basic needs.

Presents findings from Maslow's iterative research on the characteristics of self-actualizing people. Suggests implications for therapy and society, as well as ensuing research questions and imperatives for psychologists.

Maslow, A. H. 1999. *Toward a psychology of being*. 3d ed. New York: Wiley.
An expansion of Maslow's thinking from the mid-1950s to the early 1960s. Outlines Maslow's theories on (1) psychological health and the developmental and ecological preconditions thereof; (2) *deficiency* vs. *being* motivation, cognition, and love; and (3) *safety vs. growth* (homeostatic regression to the familiar contrasted with creative transcendence of self and environment). Presents findings from Maslow's qualitative research on peak experiences. Includes recommendations for academic psychology, therapy, and society.

Moustakas, C. E., ed. 1956. *The self: Explorations in personal growth*. New York: Harper and Row. This edited volume presents twenty-one papers by founding humanistic psychologists on personality development, experiential ways of knowing, and values, along with a research agenda based thereupon.

Existential and Transpersonal Advancements
In contrast with Third Force theorizing, which principally focused on the constructive aspects of human nature and human potential, in the 1960s-70s, existential psychologists proposed theoretical advancements that emphasize human limitations, the tragic aspects of human nature, and the suggestions that human nature is *both* constructive and destructive and that the conscious, active process of grappling with and integrating these potentials within oneself results in creative expression and growth. Further, the transpersonal psychology movement emerged in the 1970s-80s as a response to the desacralization of everyday life and despiritualized religion in modern Western technological society. It widened the map of human potential beyond the ego structures ordinarily assumed by conventional psychologists to be the personality to also include psycho-spiritual dimensions, emphasizing that transcending ordinary human suffering is contingent upon realizing the illusion of separate selfhood. Fundamental writings in existential psychology are represented by May, et al. 1958; May 1967; Schneider 1990; and van Kaam 1966, and in transpersonal development by Wilber 2000. DeCarvalho suggests an enhancement of Third Force theorizing on self-actualization in light of these existential contributions. Also, Bohart, et al. 2013 and Waterman 2021 address critiques of humanistic psychology being over-optimistic.

Bohart, A. C., B. S. Held, E. Mendelowitz, and K. J. Schneider. 2013. *Humanity's dark side: Evil, destructive experience, and psychotherapy*. Washington, DC: American Psychological Association. This edited volume features thirteen papers by contemporary humanistic psychotherapists in dialogue with therapists from other theoretical traditions. The editors address a common critique of humanistic psychology being too "Pollyannaish" by exploring how therapists of varying orientations use their theories to understand and conceptualize the dark and shadow side of human nature, to help clients deal with their capacity for destructiveness toward others and themselves, and to develop more constructive ways of living.

DeCarvalho, R. J. 2000. The growth hypothesis and self-actualization: An existential alternative. *The Humanistic Psychologist,* 28:59-66.
Integrates humanistic and existential theorizing on self. Reconceptualizes self-actualization less as an instinctoid unfolding of inner biological potentialities but, rather, a product of personal reflection (self-awareness) and authenticity (intentionality) in the process of becoming. Emphasizes that self-actualization is founded upon what options (possibilities and limitations) are available in the culture.

May, R. 1967. *Psychology and the human dilemma*. New York: Van Nostrand.
Contextualizes problematic anxiety as an artifact of personal identity loss in a technological culture in which reason and emotion are dichotomized and individuals are isolated from their community. Proposes that therapists help liberate individuals to live constructively with normative anxiety. Defines consciousness as an ongoing dialectic between experiencing oneself objectively and subjectively, which provides creative capacities for authentic choice, freedom, and social responsibility. Emphasizes how consciousness and behavior unite via active valuing.

May, R., E. Angel, and H. Ellenberger, eds. 1958. *Existence: A new dimension in psychiatry and psychology*. New York: Basic Books.
Introduced American psychologists to the existential-phenomenological approach from its European origins. Provides a historical overview and suggestions for enhancing psychology and psychotherapy by promoting ontological awareness (the "I am" experience in the world) and applying existential principles: three modes of world—*umwelt* (biological), *mitwelt* (interpersonal and relational), and *eigenwelt* (self-awareness and -relatedness); negotiating temporality, spatiality, causality, and materiality and substance; and *dasein* (capacity to transcend the immediate situation). Includes case studies by seminal phenomenologists (Eugene Minkowski, Erwin Straus, and V. E. von Gebsattel) and existentialists (Ludwig Binswanger and Roland Kuhn).

Schneider, K. J. 1990. *The paradoxical self: Toward an understanding of our contradictory nature*. New York: Plenum.
Demonstrates the way in which existential-humanistic psychology contributes to a dynamic, dialectical understanding of selfhood, fully appreciating the drama, conflict, profundity, and nuance inherent to human existence. Posits that the human psyche is a constrictive and expansive continuum (only degrees of which are conscious), that dread of constriction or expansion results in dysfunction, extremism, or polarization (proportional to the degree and frequency of one's dread), and that confrontation with and integration of the polarities promotes optimal living.

van Kaam, A. 1966. *Existential foundations of psychology*. Pittsburgh, PA: Duquesne Univ. Press.
This text launched the phenomenologically-oriented psychology program at Duquesne University and solidified the presence and influence of existential-phenomenological psychology in the United States. Van Kaam places existential-phenomenological psychology in historical and cultural context and explains the rationale for a comprehensive view of personality as grounded in an anthropological understanding of human existence.

Waterman, A. S. 2021. Toward a theory of maldaimonia. *Journal of Theoretical and Philosophical Psychology.* Advance online publication.
In light of dismissals of humanistic psychology as naïve and overly optimistic, the construct of *maldaimonia* is proposed as a standard to differentiate ethical from unethical conduct when striving for personally-expressive well-being.

Wilber, K. 2000. *Integral psychology: Consciousness, spirit, psychology, therapy*. Boston: Shambhala.
Maps holonic self-development into its superconscious levels (transpersonal, spiritual, and post-postconventional). Employs Wilber's four-quadrant model—*I* (intentional, subjective), *it* (behavioral, objective), *we* (cultural, intersubjective), and *its* (social, interobjective)—to integrate insights from premodern, modern, and postmodern sources and to propose an integral therapeutic practice that exercises body, mind, soul, and spirit in self, culture, and nature. Also addresses the *pre/trans fallacy* (the confusion of pre-rational and trans-rational because both are nonrational).

Humanistic Psychology and Constructivism and Postmodernism
Since the 1980s-90s, constructivist and postmodern psychologists have called for a more relativistic approach in the interest of decolonization and social justice in psychology. von Eckartsberg 1989 traces the expansion and evolution of phenomenology's scope in light of this calling. Humanistic-phenomenological theorizing on the social construction of personal (Kelly 1963) and social (Berger and Luckmann 1966) realities also is presented. Further, Hoffman, et al. 2015 and Polkinghorne 2015 appeal for the relevance of the humanistic perspective of self-in-relation for contemporary psychology and postmodern society.

Berger, P. L., and T. Luckmann. 1966. *The social construction of reality: A treatise in the sociology of knowledge*. New York: Anchor.
Explores how reality and knowledge pertain to specific social contexts and addresses the necessity of including these relationships in an adequate and meaningful analysis thereof.

Hoffman, L., S. Stewart, D. M. Warren, and L. Meek. 2015. Toward a sustainable myth of self: An existential response to the postmodern condition. In *The handbook of humanistic psychology: Theory, research, and practice*. 2d ed. Edited by K. J. Schneider, J. F. Pierson, and J. F. T. Bugental, 105–133. Los Angeles: SAGE.
Reviews postmodern and Buddhist critiques of modernist views on self and identifies areas of convergence and divergence between these critiques and an assortment of classic and contemporary humanistic and existential and transpersonal theories of self. Argues that the self is too integral a myth (narrative motif) in Western society to be abandoned altogether and proposes points of integration across the humanistic, existential, and transpersonal theories that are suitable in the early 21st century.

Kelly, G. A. 1963. *A theory of personality: The psychology of personal constructs*. New York: Norton.
Presents Kelly's constructivist approach to personality, which highlights how people ongoingly construe and conceptualize reality via negotiating dialectics in the generation of constructs (systems of thought), which entails active and empathetic participation in interpersonal processes.

Polkinghorne, D. E. 2015. The self and humanistic psychology. In *The handbook of humanistic psychology: Theory, research, and practice*. 2d ed. Edited by K. J. Schneider, J. F. Pierson, and J. F. T. Bugental, 87–104. Los Angeles: SAGE.
Reviews the humanistic conceptualization of self as discussed by Carl Rogers, Rollo May, and Abraham Maslow, and addresses the absence of focus on self in both current academic psychology and postmodernity. Proposes that theories by Ulric Neisser, George Lakoff and Mark Johnson, Eugene Gendlin, and Paul Ricoeur account for both the postmodern critique of modernist assumptions about self and for the plausibility of a self that is knowable via its interpersonal, experiencing, embodied, and narrative dimensions.

von Eckartsberg, R. 1989. The unfolding meaning of intentionality and horizon in phenomenology. *The Humanistic Psychologist* 17:146-160.
Overviews the widening/deepening of perspectives on intentionality as the phenomenological movement has unfolded from an "I" to a "we" stance—from Husserl (intentionality as meaning making) to existential (embodiment, involvement), Schutz (multiple realities), Frankl (realization of values), hermeneutic (spiritual dimension, caring participation, discourse as intersubjective situation), cultural (historical unfolding of types of discourses, shifts in social practices), dialogal (encounter via reciprocal, co-constituting/-creating relationships), critical-emancipatory (struggle for universal human liberation from systemic injustices/falsifications), sociological (political/power dimensions as horizons of experience), transpersonal (creating an ethical, inspired way of living). Predicts that next steps will involve an interactive ecological (cooperative way-of-life creation) stance.

Humanistic Psychology and Multiculturalism

On one hand, Prilleltensky 1992 critiques humanistic psychology from a social justice perspective, and Hoffman, et al. 2020 discuss challenges to and opportunities for humanistic psychology and psychotherapy based on multicultural perspectives. On the other hand, Winston, et al. 2017 provide contemporary international empirical support for humanistic psychology theorizing on self-in-relation, and Kim 2018 discusses the cross-cultural applicability of humanistic psychotherapy from an Asian standpoint. Hoffman, et al. 2019 further compare and contrast humanistic-existential theorizing and Eastern wisdom, and Jones 2020 and Ortiz 2020 offer adaptations of humanistic theorizing on self-in-relation from Latinx and Black perspectives.

Hoffman, L., M. Yang, F. J. Kaklauskas, A. Chan., M. Mansilla, J. Dias, M. Moats, and T. Claypool, eds. 2019. *Existential psychology East-West*. Rev. ed. 2 vols. Colorado Springs, CO: University Professors Press.
This edited volume includes almost fifty papers constituting a cross-cultural dialogue between existential psychology and Eastern traditions. Topics include the challenges of applying existential psychology in the East as well as opportunities for integration, global authenticity, mindfulness and existentialism, and the application of Eastern and Western mythologies to illuminate both existential givens as well as culture-specific values. Also includes an annotated bibliography of readings in existential psychology.

Hoffman, L., H. Cleare-Hoffman, N. Granger, Jr., and D. St. John, eds. 2020. *Humanistic approaches to multiculturalism and diversity: Perspectives on existence and difference*. New York: Routledge.
This edited volume featuring nineteen papers presenting challenges to and opportunities for humanistic psychology based on multicultural perspectives. Topics include issues involving intersectionality, power/privilege, cultural humility, and relationality; multicultural sensitivity and competencies; microaggressions and social/ecological justice; cultural valuing of dimensions of empathy; indigenous ways of knowing; and perspectives on racism, classism, gender identity, sexuality, disability, aging, and religious/spiritual diversity.

Jones, W. J. 2020. The lives of Douglass, Du Bois, and Washington: Self-actualization among African American males. *Journal of Humanistic Psychology,* 60:303-329.
Explores how humanistic theorizing on self (reviewed in Theory and Philosophy: The Third Force—Classic Primary Source Writings) has a unique emancipatory flavoring for the lived experience/behavior of those who have dedicated their lives to advancing the Black community. Core characteristics include hope via faith, feeling called to lead one's community, resilience (overcoming oppressive/precarious circumstances despite limited resources/support/direction), pursuit of knowledge as access to freedom/equality, spirit of advocacy for the disenfranchised, seeking solidarity/community building, integrity despite personal/social risks, and beliefs in social justice and in personal responsibility to effect change.

Kim, J. 2018. Consideration of the applicability of person-centered therapy to culturally varying clients, focusing on the actualizing tendency and self-actualization—From East Asian perspective. *Person-Centered and Experiential Psychotherapies,* 17:201–223.
Evaluates the applicability of humanistic theorizing on self (reviewed in Theory and Philosophy: The Third Force—Classic Primary Source Writings and in Applications: Therapy--Classic Writings) to non-Western cultural contexts, with emphasis given to its universal aspects as well as to recognition that culture influences possibilities for personal maturation and self-actualization.

Ortiz, F. A. 2020. Self-actualization in the Latino/Hispanic culture. *Journal of Humanistic Psychology*, 60: 418–435.
Describes humanistic theorizing on self (reviewed in Theory and Philosophy: The Third Force—Classic Primary Source Writings) from the perspective of Latinx culture, with specific emphasis given to its collective and highly relational character with the family occupying a central role in the facilitation of self-actualization. Compares/contrasts characteristics/outcomes of self-actualization with Latinx values including *familismo* (cohesiveness, interdependence), *personalismo* (social connectedness and relationships based on trust), *simpatia* (friendliness), spirituality (resilience), affiliative locus of control/self-concept, socially-expressive personality, and personal strength via relational flexibility and abnegation (self-sacrifice).

Prilleltensky, I. 1992. Humanistic psychology, human welfare, and the social order. *Journal of Mind and Behavior*, 13:315–327.
Critiques a fundamental assumption of Third Force humanistic psychology that individual development, maturity, and transformation will beget constructive changes in the structure of society. While the movement is predicated on fundamental values of compassion, justice, and

morality, without amalgamating person-oriented with system-centered paradigms, humanistic psychology inadequately translates into social and political action and, thus, inadvertently upholds the status quo it aims to overcome.

Winston, C. N., H. Maher, and V. Easvaradoss. 2017. Needs and values: An exploration. *The Humanistic Psychologist,* 45:295–311.
Empirical study demonstrates the cross-cultural validity of humanistic theorizing on self, especially Maslow's (reviewed in Theory and Philosophy: The Third Force—Classic Primary Source Writings), in a sample of Indian young adults. Also, clarifies common misunderstandings regarding Maslow's needs hierarchy.

Humanistic Psychology and Positive Psychology
Kaufman 2020 reviews research from the positive psychology canon that provides empirical support for humanistic theorizing on self-in-relation by proxy. Further, humanistic psychologists have called for greater dialogue and collaboration between humanistic psychology and positive psychology for the sake of enhancing psychologists' understanding of complex human phenomena such as meaning and well-being (Wong 2017; DeRobertis and Bland 2021—cited under Applications: Research Methods), self-esteem (Mruk 2008), and motivation (Winston 2016).

Kaufman, S. B. 2020. *Transcend: The new science of self-actualization*. New York: Tarcher-Perigree.
Reviews empirical literature from positive, social, evolutionary, clinical, developmental, personality, and organizational psychologies as well as sociology, cybernetics, and neuroscience that lends further support to facets of humanistic psychology principles (self-actualization and -transcendence, paradox, freedom, becoming, creativity, intimacy, post-traumatic growth, etc.) by proxy. Also, proposes an alternative to the conventional pyramidal depiction of Maslow's hierarchy that better accounts for the dialectical/paradoxical aspects of his theorizing.

Mruk, C. 2008. The psychology of self-esteem: A potential common ground for humanistic positive psychology and positivistic positive psychology. *The Humanistic Psychologist* 36:143–158.
Compares and contrasts the approach of humanistic psychology to well-being, optimal functioning, healthy relationships, and favorable social conditions with that of traditional scientific positive psychology, which is rooted in logical positivism. Proposes that the multidimensional approach to self-esteem in humanistic psychology—which encompasses both competence and worthiness and which boasts a solid empirical foundation—has not yet been addressed by positivistic positive psychology and serves as a potential meeting ground for the two approaches.

Winston, C. N. 2016. An existential-humanistic-positive theory of human motivation. *The Humanistic Psychologist,* 44:142–163.
Addresses common critiques of humanistic theorizing on self-in-relation, especially Maslow's (reviewed in Theory and Philosophy: The Third Force—Classic Primary Source Writings). Proposes an integrated theory of human motivation that draws on parallels between humanistic, existential, and positive psychologies and its implications for identity development, basis of morality, and emergence of values.

Wong, P. T. P. 2017. Meaning-centered approach to research and therapy, second wave positive psychology, and the future of humanistic psychology. *The Humanistic Psychologist*, 45:207–216. Describes research principles (valuing participants' voice, non-reductionist methods, pluralistic focus on meaning making) by which humanistic psychologists have permeated and can continue to make an impact on mainstream psychology. Also addresses humanistic psychology's potential contributions to the emerging second wave of positive psychology that seeks to integrate existential themes and dialectical principles.

Applications

This section overviews writings on humanistic approaches to therapy and research methods. The first subsection pertains to classic writings on person-centered, existential, and Gestalt (experiential) therapies. Second, writings on the presence of those models in and/or their integration with other contemporary modalities (emotion-focused, narrative, systemic therapies) are reviewed. The third and fourth subsections cover contemporary iterations of humanistic/existential psychotherapies, as well as empirical support thereof. Finally, the fifth subsection addresses humanistic psychologists' stance on and contributions to psychological research.

Therapy (Classic Writings on Person-Centered, Existential, and Gestalt Therapies)

Humanistic and existential approaches to therapy involve a collaborative relationship between therapist and client that is designed to promote transformative change (versus tension reduction) by cutting through clients' defenses and helping them forge a new worldview and behaviors that authentically express their core values. The therapeutic encounter serves to present clients with the choice between (1) becoming consumed by suffering to the point that they attempt to evade it (experiential avoidance) and thereby create even more suffering for themselves or others, and (2) struggling well—that is, accepting the aspects of their lives over which they have no control and resiliently committing their attention and energy to those which they do. This sense of intentionality enables a person to set goals and move forward instead of becoming mired in the face of adversity. Humanistic therapy arguably was the first evidence-based practice. Carl Rogers' observations and empirical findings on therapist, client, and relationship factors and the process and outcomes of therapeutic change (presented in Rogers 1957, Rogers 1959, and Rogers 1961) not only demystified and legitimized the effectiveness of psychotherapy during the Eysenck era, but it also paved the way for the focus in the early 21st century on the power of the therapeutic relationship as a common factor across theoretical traditions that serves as a vehicle for change. Rogers 1959 offers an overview of the person-centered approach to case conceptualization; Bugental 1981, Frankl 1959, van den Berg 1972, Yalom 1980, and Frankl 1986 provide existentially-oriented perspectives; and Perls, et al. 1951 introduces the theory behind gestalt therapy. With regard to therapeutic strategies, Friedman 1986 provides an overview of the focusing technique (a kind of mindfulness-based intervention), and Bugental 1978 and Perls, et al. 1951 suggest practical therapeutic opportunities for working in the here and now.

Bugental, J. F. T. 1978. *Psychotherapy and process: The fundamentals of an existential-humanistic approach*. New York: McGraw-Hill.
Applies humanistic theorizing on self and psychological needs (reviewed in Theory and Philosophy: The Third Force—Classic Primary Source Writings) to therapy goals, case

conceptualization, and experiential and relational healing processes. Overviews client and therapist variables in, practical strategies for, and outcomes of the therapeutic relationship as a vehicle for change.

Bugental, J. F. T. 1981. *The search for authenticity: An existential-analytic approach to psychotherapy.* Rev. ed. New York: Irvington.
Applies humanistic and existential theorizing (reviewed in Theory and Philosophy: The Third Force—Classic Primary Source Writings) to case conceptualization (existential crisis, freedom, existential anxiety, self-transcendence, responsibility, autonomy, creativity, intimacy) and to therapeutic processes. Bugental also presents his iteration of existential givens (see also Yalom 1980).

Frankl, V. E. 1959. *Man's search for meaning: An introduction to logotherapy*. Boston: Beacon.
Part 1 consists of Frankl's reflections on his experiences and observations in Nazi concentration camps. He concludes that (1) psychological reactions are not determined solely by one's life conditions but also by one's perpetual freedom of choice, and (2) even in severe suffering and death, life never ceases to have meaning. Part 2 introduces tenets of logotherapy (will to meaning, existential frustration and existential vacuum, noödynamics and noögenic neurosis, paradoxical intention, etc.).

Frankl, V. E. 1986. *The doctor and the soul: From psychotherapy to logotherapy*. 3d ed. New York: Vintage.
Describes the potential for meaning in one's finiteness, suffering, work, and loving relationships as distinct from unemployment neurosis, Sunday neurosis, and various forms of experiential avoidance. Provides existential conceptualizations of psychopathological conditions (anxiety, obsessiveness, depression, and psychosis) and case examples of logotherapeutic techniques (paradoxical intention and dereflection).

Friedman, N. 1986. On focusing. *Journal of Humanistic Psychology* 26:103–116.
Offers a beginner-friendly overview of Gendlin's *focusing* (mindfulness-based) technique with a case example and a step-by-step therapeutic script.

Perls, F., R. F. Hefferline, and P. Goodman. 1951. *Gestalt therapy: Excitement and growth in the human personality*. New York: Delta.
This book launched the gestalt approach to therapy, which emphasizes stimulation of mindful awareness via experiential contact (spontaneous concentration versus distraction and avoidance), sensory attunement, excitement of constricted physiological experiences and/or undifferentiated emotions, and gestalt formation (integrating awareness, putting closure on unfinished situations versus compulsion, as well as a relational meeting of counselor and client). Outlines gestalt theories of defense mechanisms (confluence, retroflection, introjection, and projection), aggression, self-regulation, boundaries, etc.

Rogers, C. R. 1957. The necessary and sufficient conditions of therapeutic personality change. *Journal of Consulting Psychology* 21:95–103.
In this seminal article, Rogers proposes a model for effective helping. Therapeutic relationships serve as vehicles for change in situations whereby clients experience (1) within themselves,

incongruence and discrepancies between the totality of their lived experience and their perceptions of themselves and/or their circumstances, and (2) from the helper, genuineness, unconditional positive regard, and empathy. Includes a discussion about the relevance of these facilitative conditions irrespective of theoretical orientation and implications for training.

Rogers, C. R. 1959. A theory of therapy, personality, and interpersonal relationships, as developed in the client-centered framework. In *Psychology: A study of a science*. Vol. 3. Edited by S. Koch, 184–256. New York: McGraw-Hill.
Provides a firsthand glossary of Rogerian concepts. Outlines the outcomes of effective therapy (increased self-congruence, internal locus of evaluation, acceptance of others, and openness to experience). Explores developmental constituents of optimal growth (need for positive regard to prevent conditions of worth, discrepancies in behavior, defensive distortions of experience, and ultimately breakdown and disorganization). Identifies characteristics of *fully functioning* individuals and relationships and implications thereof for family, education, leadership, and mediation. Summarizes supporting research.

Rogers, C. R. 1961. *On becoming a person: A therapist's view of psychotherapy*. Boston: Houghton Mifflin.
Explicates the outcomes of effective therapy as both objectively observed and subjectively experienced by clients and therapists (away from façades, "oughts," conformity, people-pleasing, defensiveness; toward enhanced autonomy, openness to experience and complexity, process orientation, creativity, self and other acceptance). Identifies seven stages of clients' readiness for change. Presents empirical findings supporting the effectiveness of the client-centered approach, and discusses its applications in education, interpersonal and intergroup communication, and psychological science.

van den Berg, J. H. 1972. *A different existence*. Pittsburgh, PA: Duquesne Univ. Press.
This is an easy-to-read introduction to the way in which existential-phenomenology is applied to psychopathology and the process of psychotherapy through the lenses of the major forms of experiencing (one's physical world, body, social world, and time perspective) and of loneliness. The book also serves as a quick historical introduction to the development of the phenomenological movement.

Yalom, I. D. 1980. *Existential psychotherapy*. New York: Basic Books.
Expounds Yalom's typology of four existential givens—death vs. existence, freedom vs. destiny, isolation vs. connectedness, and meaning vs. meaninglessness—and how difficulty negotiating these dialectics underlies psychopathology. Provides numerous case vignettes and implications for enhancing case conceptualization and therapeutic intervention.

Therapy (Integrations with Other Modalities)
Today, the range of humanistic therapies has expanded to include not only person-centered, existential, and gestalt therapies, but also integrations with narrative (Richert 2010), emotion-focused (also known as process-experiential—Greenberg and Goldman 2019), and systemic (Smith-Acuña 2011) approaches.

Greenberg, L. S. and R. N. Goldman, eds. 2019. *Clinical handbook of emotion-focused therapy*. Washington, DC: American Psychological Association.
Emotion-focused therapy shares with humanistic therapies the foundational values and assumptions that experience is central, people are greater than the sum of their parts and are capable of self-determination, a growth tendency exists, and therapists need to be authentic and present with their clients. This edited volume features twenty-three papers on EFT history, theory, and research; the role of the therapeutic relationship, presence, and relational processes in EFT; and the application of EFT with various populations and presenting conditions.

Richert, A. J. 2010. *Integrating existential and narrative therapy: A theoretical base for eclectic practice*. Pittsburgh, PA: Duquesne University Press.
Proposes a theoretical basis for integrating existential and constructivist/narrative ideas in psychotherapy, with emphasis given to co-constructing therapeutic relationships, co-creating therapeutic goals, and engaging in intra- and interpersonal meaning making processes.

Smith-Acuña, S. 2011. *Systems theory in action: Applications to individual, couples, and family therapy*. Hoboken, NJ: Wiley.
Upper-division/graduate-level textbook introduces systems theory—which influenced humanistic theorizing on self-in-relation and shares fundamental assumptions—to "all of psychology, not simply to families" (p. 5). Includes humanistic contributions to couples/family therapy by Virginia Satir and Carl Whitaker involving communication, authenticity, and the healing power of emotional expression.

Therapy (Contemporary Voices)
As summarized in Angus, et al. 2015 (cited under Applications: Therapy—Empirical Support), humanistic therapies assume that clients are holistic and irreducible (not determined by their past or conditioning, capable of agentic change) and are experts on their own experiences, their potentials, and the social, community, and cultural contexts within which they forge their identities and sense of control, responsibility, and teleological purpose. Thus, clients are granted an autonomous role in the therapy process, with therapists respecting their freedom and potential to make choices about whether and how to change. Contemporary humanistic psychotherapies share several of the following therapeutic evidence-based principles of practice. (1) An authentic therapeutic relationship is central to effective practice. Therapists attempt to enter empathetically into clients' subjective experience—deemed an essential aspect of their humanity—in a way that provides them with a new, emotionally validating interpersonal experience. (2) Tacit experiencing is an important guide to conscious adaptive experience. An attuned, supportive therapeutic relationship serves to help clients develop comfort looking inward and therefore to render emotional pain more bearable. (3) Therapists' responses and interventions are intended to stimulate and deepen the process of clients' immediate experiencing and ongoing awareness throughout the course of therapy. This includes clients' perceiving, sensing, feeling, thinking, and wanting or intending. (4) Emphasis is given to clients' integrative, formative tendencies toward survival, growth, personal agency, and the creation of meaning through symbolization. The collaborative nature of the therapeutic relationship is key to the unfolding process of therapy and to clients' disclosure of narratives and personal stories, which further develop or maintain a shared understanding and trust. (5) Clients are seen as unique individuals with complex arrays of emotions, behaviors, stories, and capacities that can, at times, be viewed as representative of a particular clinical diagnostic

category but never reduced to one. Instead of viewing clients through the lens of pathology or deficits, humanistic therapists understand them from the stance of thwarted potential and truncated development and emphasize their strengths. Overviews and analyses of theories and processes of contemporary humanistic-existential therapies are provided in Schneider 2008; Shumaker 2017; and Cooper 2016. Van Deurzen, et al. 2018 compares/contrasts five subgenres of contemporary existential therapy. Spinelli 2015 sketches a map of the existential-phenomenological therapy process and practical strategies therein, and Shumaker 2017 applies existential-humanistic/-integrative therapy to working with adolescents. Wahl 2003 reviews the role of dialectics in existential therapy. Falk 2022 addresses what it means to be a humanistic-existential therapist. Heery 2014 covers the role of mindfulness-based practices — and Felder and Robbins 2021 of multicultural sensitivity — in contemporary humanistic therapies.

Cooper, M. 2016. *Existential therapies*. 2d ed. Los Angeles: SAGE.
Provides an accessible sketch of existential-phenomenological therapies (and critiques thereof). Employs a case study approach to explore the following approaches: daseinsanalysis (Binswanger and Boss); meaning-centered logotherapy (Frankl); existential-humanistic (May, Schneider, Yalom, and Bugental), existential-phenomenological (Laing, van Deurzen, Spinelli, and Cohn), and brief existential approaches (Strasser and Strasser). Compares and contrasts the modalities along continuous dimensions of knowing–unknowing, directive–nondirective, explanatory–descriptive, pathologizing–de-pathologizing, technique-based–non-technique-based, immediacy orientated–extra-therapeutically orientated, philosophically orientated–psychologically orientated, individualizing–universalizing, and subjective–inter-worldly.

Falk, J., and L. Hoffman, eds. 2022. *Becoming an existential-humanistic therapist: Narratives from the journey*. Colorado Springs, CO: University Professors Press.
Includes fourteen inspirational autobiographical accounts from contemporary existential-humanistic therapists worldwide to assist students and professionals with engaging in reflection on what it means to be an existential-humanistic therapist and to determine whether the orientation is a good fit. Also includes a list of reflection prompts to stimulate consideration of these matters.

Felder, A. J., and B. D. Robbins. 2021. Approaching mindful multicultural case formulation: Rogers, Yalom, and existential phenomenology. *Person-Centered and Experiential Psychotherapies*, 20:1–20.
Reviews how the focus in humanistic and existential psychotherapies upon mindful ontological, sociocultural, and co-evolving attunement is conducive to experiential restructuring.

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

workers, families and couples, the homeless, Israelis and Palestinians, prisoners, and those with sports injuries.

Schneider, K. J., ed. 2008. *Existential-integrative psychotherapy: Guideposts to the core of practice*. New York: Routledge.
This edited volume features twenty-four papers on the interface of existential-humanistic psychotherapies and other theoretical orientations. Demonstrates the diagnostic and clinical implications of Schneider's models of levels and spheres of consciousness (physiological, environmental, cognitive, psychosexual, interpersonal, experiential, and being), dread of constriction (smallness and obliteration) and expansion (greatness and chaos), and acute, chronic, and implicit trauma. Provides case illustrations involving clients from diverse cultural backgrounds and in various phases of life with concerns involving substance abuse, spiritual or religious entanglement, anxiety, psychosis, dissociation, and end-of-life issues.

Shumaker, D. 2017. *Existential-integrative approaches to treating adolescents*. New York: Palgrave-Macmillan.
Explores the integration of existential-humanistic therapy with other approaches (CBT, interpersonal, family, multisystemic) when working with adolescent clients. Overviews developmental needs of adolescents, cultural and contextual considerations for case conceptualization, and principal existential-humanistic intervention strategies. Provides five case analyses involving work with clients whose concerns involve anxiety, depression, substance abuse, disruptive behavior, and trauma.

Spinelli, E. 2015. *Practising existential therapy: The relational world*. 2d ed. Los Angeles: SAGE.
Explores three key principles of existential-phenomenological psychotherapy: relatedness, uncertainty, and existential anxiety. Posits a three-stage model for practice: (1) co-creating the therapy world (other-focused listening, phenomenological exploration of the client's worldview via acceptance, and curiosity), (2) exploring the therapy world (challenging the client's narratives; exploring sedimentations and dissociations; working with dreams, intimacy, present moment, and daimonic; reconfiguring client's frame), and (3) closing down (bridging the therapy world with the wider world). Offers guidelines for existential couples, group, and time-limited therapy and supervision.

van Deurzen, E., E. Craig, A. Längle, K. J. Schneider, D. Tantam, and S. du Plock, eds. 2018. *Wiley world handbook of existential therapy*. New York: Wiley.
Compares/contrasts subgenres of existential therapy including daseinanalysis, existential-phenomenological therapy, existential-humanistic/-integrative therapy, logotherapy, and existential group therapy. For each subgenre, an overview of its history, theory, philosophy, methods, practice, challenges, and new developments is provided, along with case illustrations and an annotated bibliography of key texts. Also features sections on international developments in and research on existential therapies.

Wahl, B. 2003. Working with 'existence tension' as a basis for therapeutic practice. *Existential Analysis*, 14:265-278.
Explores the role of dialectical tension across systems of psychotherapy, with specific emphasis on existence tensions in existential therapy—which signify areas clients are ready to explore to gain perspective about how they live and which are conducive to clients making choices based

on new and/or deeper self-understanding. Identifies numerous means by which existence tension may manifest itself in client concerns.

Therapy (Empirical Support)

Despite the fallacious view that humanistic therapies are unscientific, as critiqued in Elkins 2009, reviews of outcomes research on humanistic therapies are offered in Angus, et al. 2015; Elliott 2021; and Cain, et al. 2016. Hoffman, et al. 2015 further articulates the case that humanistic therapies match the American Psychological Association's criteria for evidence-based practice. Elkins 2016 provides additional empirical support for humanistic therapies by overviewing evidence-based social dimensions of effective therapy that inhere across theoretical traditions.

Angus, L., J. C. Watson, R. Elliott, K. Schneider, and L. Timulak. 2015. Humanistic psychotherapy research 1990–2015: From methodological innovation to evidence-supported treatment outcomes and beyond. *Psychotherapy Research* 25:330–347.
Outlines core assumptions and principles of contemporary humanistic psychotherapies (HPs) and reviews recent outcome studies. Quantitatively, HPs yield large effects in client change, pre- and post-treatment, and longitudinal maintenance; are clinically and statistically equivalent to other therapies, including CBT; and are particularly effective for addressing interpersonal and relational issues, depression, psychosis, chronic medical issues. Qualitative research suggests that HPs promote enhanced emotional experiencing, self-compassion, resilience, empowerment, self-awareness, symptom mastery, and interpersonal functioning. The authors recognize the contributions of humanistic researchers to identifying mechanisms of change.

Cain, D. J., K. Keenan, and S. Rubin, eds. 2016. *Humanistic psychotherapies: Handbook of research and practice*. 2d ed. Washington, DC: American Psychological Association.
This edited volume features sixteen papers by contemporary humanistic psychotherapists. Topics include key principles of evidence-based humanistic praxis; reviews of 21st-century outcomes research (both qualitative and quantitative); the roles of empathy and emotional experiencing in effective psychotherapy; surveys of contemporary person-centered, gestalt, focusing oriented and experiential, existential, and emotion-focused approaches; applications with couples, families, and children; and therapist, client, and relationship variables.

Elkins, D. N. 2009. *Humanistic psychology: A clinical manifesto*. Colorado Springs, CO: Univ. of the Rockies Press.
Critiques the political and economic underpinnings of the recent trend toward short-term, linear, medicalized approaches to psychotherapy and challenges the minimization by mainstream psychology of the scholarly contributions by humanistic psychologists over several decades. Proposes an alternative vision of awe-based psychotherapy that offers the vital but ineffable "more," promotes the phenomenological experience of the emergence of the new (personal growth), and provides opportunities to search for one's place in the world (true self).

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

Elliott, R., J. C. Watson, L. Timulak, and J. Sharbanee. 2021. Research on humanistic-experiential psychotherapies: Updated review. In *Bergin and Garfield's handbook of psychotherapy and behavior change,* 7th ed. Edited by M. Barkham, W. Lutz, and L. Castonguay, 421-468. Hoboken, NJ: Wiley.
This meta-analysis of ninety-one studies from 2009-18 on the effectiveness of person-centered, emotion-focused, gestalt, existential, and other humanistic/experiential psychotherapies provides an update to an earlier meta-analysis reviewed in Angus, et al. 2015. In addition, reviews literature on client change processes (emotional expression, deepening/transformation, emergence of new narratives, assimilation of problematic experiences) and qualitative outcomes (appreciating experience of self-in-relation and changed view of self/others), as well as helpful/unhelpful factors in therapy.

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

Research Methods

Humanistic psychologists share a concern that the detached, unreflectively reductionistic attitude of natural science psychology, which intentionally excludes individual subjectivity, lends itself to a precarious scientific ethic that serves to control and conquer—instead of understand and cooperate with—nature. In the spirit of William James, works by humanistic psychologists such as Fischer, et al. 2016 and Giorgi 2019 suggest that for psychology to be a complete and relevant human science, it must not exclude arbitrarily anything of potential interest and relevance to the greater human species or become limited to generalizations based on spectator knowledge and technical methods that benefit privileged groups and institutions. With its foundational assumption that individuals are intersubjective selves inextricably related to the world, the humanistic approach to research provides an alternative to probabilistic cause-and-effect explanations by focusing on nuanced understanding of human experience via the reflective personal attitude. Humanistic psychologists have supplemented the range of available methods in psychological science by developing a host of qualitative methods for psychology, as expounded and illustrated in Barrell, et al. 1987; Fischer 2006; Giorgi, et al. 1971–1983; Wertz, et al. 2011; American Psychological Association 2021; and Giorgi 2018. By virtue of the efforts of humanistic psychologists, psychology has moved beyond being merely the science of behavior to include the study of meanings of personal experience and behavior. Qualitative

inquiry increasingly has become legitimized, with more qualitative studies presented at psychology conferences and published in peer-reviewed journals. Furthermore, the research division of the American Psychological Association (APA) has expanded to include a section devoted to qualitative inquiry (the Society for Qualitative Inquiry in Psychology—cited under Online Resources). Levitt, et al. 2017 developed recommendations for evaluating methodological integrity, and Levitt, et al. 2018 formulated reporting standards for qualitative research. In response to critiques of and misinformation about humanistic psychologists by psychologists operating from the standpoint of scientism (Gantt, et al. 2019), DeRobertis and Bland 2021 reviewed humanistic psychology's both/and approach to science. Although many humanistic psychologists gravitate toward qualitative methods, they do not eschew quantification. Instead, humanistic psychologists (1) encourage competence in multiple methods of inquiry insofar as both qualitative and quantitative methods are considered necessary but incomplete on their own, and (2) assume as given that phenomena and associated research questions should drive the method. The two approaches can also complement each other in mixed methods designs.

American Psychological Association. 2021. *Essentials of qualitative methods* series. 12 vols. Washington, DC: American Psychological Association.
Collection of books and accompanying webinar videos by experts in a range of qualitative methods, including autoethnography (Poulos), consensual qualitative research (Hill and Knox), conversation analysis (Hepburn and Potter), critical-constructivist grounded theory research (Levitt), critical participatory action research (Fine and Torre), descriptive-interpretive qualitative research (Elliott and Timulak), discursive psychology (McMullen), existential phenomenological research (Churchill), ideal-type analysis (Stapley, O'Keeffe, and Midgley), interpretative phenomenological analysis (Smith and Nizza), narrative analysis (Josselson and Hammack), and thematic analysis (Terry and Hayfield).

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

DeRobertis, E. M., and A. M. Bland 2021. Humanistic and positive psychologies: The continuing narrative after two decades. *Journal of Humanistic Psychology*. Advance online publication.
Addresses and fact-checks common misconceptions of and misinformation about humanistic psychology being unscientific. Reviews humanistic psychologists' stances on psychological science and on epistemological and methodological diversity. Calls for greater dialogue and collaboration between humanistic and positive psychologies for the sake of understanding complex human phenomena such as meaning and well-being.

Fischer, C. T., ed. 2006. *Qualitative research methods for psychologists: Introduction through empirical studies*. Burlington, MA: Academic Press.
This edited volume features case demonstrations of thirteen approaches to qualitative inquiry that explore clinical, cognitive, affective, and experiential processes. Methods and methodologies include assimilation analysis, discourse analysis, grounded theory,

phenomenology, conversation analysis, feminist collaborative research, conceptual encounter, dialogal approach, thematic analysis, intuitive inquiry, experiential method, and focus groups. Also includes an introduction on preparing, analyzing, presenting, and evaluating qualitative research.

Fischer, C. T., L. Laubscher, and R. Brooke, eds. 2016. *The qualitative vision for psychology: An invitation to a human science approach*. Pittsburgh, PA: Duquesne Univ. Press.
This edited volume features seventeen papers by contemporary phenomenological and qualitative researchers. Topics include explanation versus understanding in psychology, reflexivity, meaning in psychological inquiry, the nature of evidence, cultural-historical perspectives and local knowledge, the interface of phenomenology with Freud and Lacan, and human science approaches to assessment. Also demonstrates findings from studies involving variations of the phenomenological method.

Gantt, E. E., and R. N. Williams. 2018. *On hijacking science: Exploring the nature and consequences of overreach in psychology*. London: Routledge.
This edited volume features nine papers on how, having adopted the stance of scientism and statisticism in its effort to be scientific, psychology has lost its phenomena and, arguably, become pseudo-scientific in its adoption of dogmatic ideology.

Giorgi, A. 2018. *Reflections on certain qualitative and phenomenological psychological methods*. Colorado Springs, CO: University Professors Press.
Collection of five essays by the founder of the descriptive phenomenological method in dialogue with grounded theory, hermeneutics, interpretive phenomenological, and heuristic research, as well as neurophenomenology. Giorgi also explains his process of data analysis as applied to research on learning. He stresses the need for psychology to be founded on co-constitutive lifeworld involvement and participation. A strong footing in qualitative research and phenomenology is recommended before consulting this volume.

Giorgi, A. 2019. *Psychology as a human science: A phenomenologically based approach*. 2d ed. Colorado Springs, CO: University Professors Press.
Manifesto for the development of a humanistic- and phenomenologically-oriented approach to academic psychology. Traces the history and development and critiques the assumptions of the natural science approach to psychology. Proposes that a reflective human science approach is better suited to understand rigorously the nature of consciousness, experience, and behavior insofar as it accounts for the inevitable presence of the scientist in the constitution of psychological science. Originally published in 1970, this updated edition includes new introductory essays.

Giorgi, A., W. F. Fischer, R. Von Eckartsberg, et al., eds. 1971–1983. *Duquesne studies in phenomenological psychology*. 4 vols. Pittsburgh, PA: Duquesne Univ. Press.
These four edited volumes feature over eighty-five papers on phenomenological versus experimental psychology; the relevance of experiential data and methods in psychological science; phenomenological approaches to and/or inquiries on learning, decision making, thinking, emotions, attitudes, spatiality and sense of place, motivation, perception, social psychology, psychopathology, therapeutic processes and transformation, psychological

assessment, development, art and aesthetics, technology, and self-esteem; dialogues with Freud and Skinner; and hermeneutics.

Levitt, H. M., M. Bamberg, J. W. Creswell, D. M. Frost, R. Josselson, and C. Suárez-Orozco. 2018. Journal article reporting standards for qualitative primary, qualitative meta-analytic, and mixed methods research in psychology: The APA Publications and Communications Board Task Force report. *American Psychologist* 73:26–46.
This article outlines flexible standards for authors, reviewers, and editors on what should be included in a qualitative research report to enable and facilitate the peer review process. The reporting standards honor a range of qualitative traditions, methods, and approaches to inquiry; research topics; and reporting styles that are applicable to a broad range of social sciences. This publication marks the historical first inclusion of qualitative research in APA Style format.

Levitt, H. M., S. L. Motulsky, F. J. Wertz, S. L. Morrow, and J. G. Ponterotto. 2017. Recommendations for designing and reviewing qualitative research in psychology: Promoting methodological integrity. *Qualitative Psychology* 4:2–22.
The authors present recommendations for evaluating methodological integrity in qualitative research via (1) fidelity to the subject matter (researchers develop and maintain allegiance to phenomena under study as conceived within their tradition of inquiry), and (2) utility in achieving research goals (researchers select procedures to generate insightful findings that usefully answer research questions). This approach encourages researchers and reviewers to shift from using decontextualized procedures as criteria for rigor toward assessing underlying methodological bases for trustworthiness.

Wertz, F. J., K. Charmaz, L. M. McMullen, R. Josselson, R. Anderson, and E. McSpadden. 2011. *Five ways of doing qualitative analysis*. New York: Guilford.
The authors provide overviews of descriptive phenomenological, grounded theory, discourse analysis, narrative research, and intuitive inquiry methodologies and apply each of these approaches to the same interview data. Includes reviews of the role of qualitative research in psychology (including detailed synopses of the contributions of Sigmund Freud, William James, Abraham Maslow, Lawrence Kohlberg, and Gordon Allport that typically are not included in conventional textbooks) and addresses the position of the researcher and the participant in qualitative research.

History, Development, and Influence

As noted by Aanstoos, et al. 2000 and Grogan 2013, humanistic psychology emerged not only as an academic movement but also as a response to the sterility and social problems of post-World War II American culture that both reflected and were reflected by conventional psychology. Humanistic psychologists believed that the prevailing schools served to uphold a societal status quo characterized by mechanization, materialism, bureaucratization, authoritarianism, conformity, compartmentalization of experience, and disempowerment of the individual in society. Humanistic psychologists cautioned that the limited and limiting conceptualization of humanity would seep into the greater culture and lower ordinary individuals' expectations of themselves and their potential. Several of the psychologists who affiliated themselves with the humanistic movement had been trained as experimentalists, behaviorists, and/or

psychoanalysts, and many had developed respected reputations in the field during the 1930s and 1940s. However, by the 1950s, their own experiences as both persons and professionals prompted them to question the conventional thinking in psychology and to note its limitations. As summarized by DeCarvalho 1991 and Moss 1999, these psychologists incorporated the insights of the existing schools into a broader phenomenological orientation that emphasized the validity of human experience and meaning by drawing from additional traditions both within and outside of psychology, some of which harked back to ancient Greece and the Renaissance. Grogan 2013; Aanstoos, et al. 2000; and Churchill, et al. 2016 offer vibrant lived accounts of the burgeoning explosion of humanistic and phenomenological psychologies in the 1960s and the continued unfolding of these movements in the subsequent decades. Wertz 1994 reviews the accomplishments of humanistic and transpersonal psychologists as of the end of the 20th century and offers suggestions from the perspective of that era for further developments in the 21st century. Grogan 2013 and DeRobertis 2013 explore how humanistic psychology principles have become increasingly incorporated into both mainstream culture and psychology, respectively.

Aanstoos, C., I. Serlin, and T. Greening. 2000. History of Division 32 (humanistic psychology) of the American Psychological Association. In *Unification through division: Histories of the divisions of the American Psychological Association*. Vol. 5. Edited by D. Dewsbury. Washington, DC: American Psychological Association.
Contextualizes the emergence of humanistic psychology within the mid-20th-century cultural zeitgeist. Traces the movement's burgeoning development in the 1960s (founders; formative publications and conferences; establishment of the Association for Humanistic Psychology, the *Journal of Humanistic Psychology*, and graduate programs) through the launch of a humanistic division of the APA in 1971. Explores the division's early initiatives, programming, and leadership, followed by transitions and challenges in the 1980s and 1990s, and its next steps for the 21st century.

Churchill, S. D., C. Aanstoos, and J. Morley. 2016. The emergence of phenomenological psychology in the United States: A brief review.
Sketches the development of phenomenological psychology as an alternative to natural science psychology in America. Recognizes the contributions of numerous humanistic-phenomenological scholars and academic programs from the second half of the 20th century through the 2010s.

DeCarvalho, R. J. 1991. *The founders of humanistic psychology*. New York: Praeger.
Recalls the founding of the Association for Humanistic Psychology in the 1960s. Provides biographical accounts of Gordon Allport, Abraham Maslow, Carl Rogers, Rollo May, and Jim Bugental. Compares and contrasts their theorizing with their formative training in behaviorism and psychoanalysis. Identifies how they were influenced by existential-phenomenological philosophies, Goldstein, and personality and gestalt psychologies. Summarizes their perspectives on human nature, ethics, and values and their research contributions.

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

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

Grogan, J. 2013. *Encountering America: Humanistic psychology, sixties culture, & the shaping of the modern self.* New York: Harper Perennial.
A portrait by a psychotherapist and cultural historian of the eruption of humanistic psychology out of the sterile cultural landscape of post–World War II America; its relationships with, and impact on, science, therapy, education, business, religion, the Civil Rights movement, women's liberation, politics, and the counterculture; and the subtle but abiding influence of humanistic psychology in the early 21st century.

Moss, D. 1999. *Humanistic and transpersonal psychology: A historical and biographical sourcebook.* Westport, CT: Greenwood.
Reviews the historical, cultural, scientific, and philosophical contexts of humanistic and transpersonal psychologies, their major movements and principles, and their contemporary relevance at the dawn of the 21st century. Also provides biographical sketches on the lives, contributions, and accomplishments of seventeen founding humanistic psychologists.

Wertz, F., ed. 1994. *The humanistic movement: Recovering the person in psychology.* Lake Worth, FL: Gardner.
This edited volume presents twenty-six papers that originally appeared in a special issue of *The Humanistic Psychologist* (cited in Journals: General). They review the accomplishments and contributions of humanistic and transpersonal psychologists both to the field of psychology and to American culture and society during the second half of the 20th century. Topics include theoretical and philosophical foundations of humanistic and transpersonal psychologies; the history and institutionalization of these movements; their applications in research, therapy, assessment, education, and industrial-organizational psychology; and the future of humanistic and transpersonal psychologies in the 21st century.

Contemporary Applications

Far from a historical relic, humanistic psychology continues to thrive and evolve to meet the challenges of the 21st century. Several of these contemporary applications are explored in this section, which is divided into two subsections: General (how humanistic psychology addresses cultural imbalances, technocracy and transhumanism, globalization and multiculturalism, and ecopsychology and climate change) and Specialized (which covers humanistic psychologists' contributions to enhance education, career development, and leadership and to promote heroism, everyday creativity, and diagnostic alternatives). Additional contemporary applications are discussed in House, et al. 2018 (cited under Reference Works and Anthologies).

General (Addressing Cultural Imbalances, Technocracy and Transhumanism, Globalization and Multiculturalism, Ecopsychology and Climate Change)

Aanstoos 2003, DeRobertis 2016, and Bland 2020 explore how humanistic psychology meets the demands and cultural imbalances of the 21st century. Aanstoos 2015, Schneider 2019, and Grant 2023 discuss its relevance for addressing the social, emotional, and meaning making needs of

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

Aanstoos, C. M. 2003. The relevance of humanistic psychology. *Journal of Humanistic Psychology*, 43:121–132.
Reviews humanistic psychology's conceptual and methodological contributions to psychology and addresses its role for addressing social issues related to globalization, medicalization, climate change, and fundamentalism.

Aanstoos, C. M. 2015. Humanistic psychology in dialogue with cognitive science and technological culture. In *The handbook of humanistic psychology: Theory, research, and practice*. 2d ed. Edited by K. J. Schneider, J. F. Pierson, and J. F. T. Bugental, 243–254. Los Angeles: SAGE.
Explicates humanistic psychology's historical relationship with cognitive psychology. Suggests that the paradoxes of interactivity and connectivity in technological culture are artifacts of the proliferation of computer models of mind, thinking, and consciousness and that emphases in humanistic psychology on ecology, holistic health, and spirituality may serve as antidotes to loneliness, boredom, and meaninglessness that accordingly characterize postmodern social malaise. Concludes that the still-forming foundations of these domains provide ideal opportunities for their flexible exploration.

Bland, A. M. 2020. Existential givens in the COVID-19 crisis. *Journal of Humanistic Psychology*, 60:710–724.
Employs existential givens (see Bugental 1981 and Yalom 1980) as a framework for understanding (1) imbalances in U.S. culture that have been illuminated by the COVID pandemic and (2) the opportunities the pandemic offers for reflection on habitual patterns and sparking revitalizing intentionality. Specifically, it has prompted individuals to embrace ambiguity and tragedy; to identify underacknowledged/under-actualized capacities; and to heal false dichotomies and become more capable of living fully, authentically, and flexibly. It also has provided opportunities for collective co-creation of a cultural narrative involving enhanced senses of consciousness and caring.

Davis, J. V. 2011. Ecopsychology, transpersonal psychology, and nonduality. *International Journal of Transpersonal Studies* 30:137–147.
Explores the fundamental interdependence between humans and nature (versus egocentrism and/or anthropocentrism). Proposes that suffering for both humans and the environment arises from difficulty experiencing, valuing, and acting from nondual consciousness (existence is a single unfolding reality, and the unity of Being is the source of this ontological identification).

DeRobertis, E. M. 2015. Philosophical-anthropological considerations for an existential-humanistic ecopsychology. *The Humanistic Psychologist* 43:323–337.
Reviews contributions of existential-phenomenologists such as Martin Heidegger and Maurice Merleau-Ponty for approaching "being in the world with other animals alongside things in responsible relation to the living ecosystem" (p. 333). DeRobertis proposes the need to appreciate the subtlety, complexity, and ambiguity of being a living creature among other living creatures via recognizing that both humans and nonhuman animals are embedded in a

natural world within which one is an active co-participant in the development of experiential perspectives on one's own body, that of others, and the environment at large.

DeRobertis, E. M. 2016. On framing the future of humanistic psychology. *The Humanistic Psychologist,* 44:18–41.
Identifies an agenda for research in and applications of humanistic psychology during the 21st century. Themes include advancing an interdisciplinary, pluralistic approach to psychological science and an integrative vision of the person and personality development, interfacing with biology and developing multiculturally, and addressing problems related to contemporary culture.

Grant, A. S. 2023. Will human potential carry us beyond human? A humanistic inquiry into transhumanism. *Journal of Humanistic Psychology*, 63:36–50.
Compares/contrasts and reviews conceptualizations of the person from the vantage points of philosophical humanism, humanistic psychology, and transhumanism. Discusses how humanistic psychology can lend wisdom to transhumanism via (1) understanding the role of agency/choice and (2) considering what human limitations should be respected (to prevent devastating consequences to quality of life, meaning, and relationships) versus which ones can be pushed and what potentials can be unfolded without losing our humanity.

Hannush, M. J. 2007. An existential-dialectical-phenomenological approach to understanding *Cultural Tilts*: Implications for multicultural research and practice. *Journal of Phenomenological Psychology* 38:7–23.
Provides an alternative to bifurcated cultural categories (individualism versus collectivism) by describing differences in cultural comportments as local variations in dealing with universal dialectics involving values and needs (e.g., freedom vs. limitation, independence vs. [inter]dependence, connectedness vs. separateness, doing vs. being, expressiveness vs. constraint, practicality vs. idealism, etc.). Cultures may be understood as accentuating relative value to one dialectical pole and deemphasizing or denying the other in order to provide their members with the means of negotiating existential dilemmas. Discusses implications for multicultural counseling and research.

Schneider, K. J. 2013. *The polarized mind: Why it's killing us and what we can do about it*. Colorado Springs, CO: University Professors Press.
Explores psychological polarization (elevating one point of view to the utter exclusion of competing points of view) through the lens of trauma-informed historical perspective (cultural upheavals and reactive revolutionary movements often parallel personal or intergenerational trauma or panic). Recommends cultivation of awe (wisdom, sense of significance, and empowerment via humility, wonder, inclusiveness, and flexible, but centered, participation) as an antidote to denials of mystery, fragility, and challenge via fundamentalism, expansionism, and quick-fix living.

Schneider, K. J. 2019. *The spirituality of awe: Challenges to the robotic revolution*. 2d ed. Colorado Springs, CO: University Professors Press.
Cautions against atrophying challenge and personal expression in the face of preoccupation with devices and machine-like relationships, lifestyles, and aspirations. Proposes awe-based psychology (emotional deepening, presence, mindful technology use, reflection, dialogue, fluid

self that flexibly shifts from group or cosmic identification to permeable center of uniquely lived experiences) as alternatives to transhumanism, illusions of invulnerability and/or conflict-free living, ethnocentrism, desperate quests for certainty, and status and power. Offers suggestions and implications for parenting, education, workplaces, science, religion, government, and interpersonal and cultural relations.

Specialized (Enhancing Education, Career Development, Leadership; Promoting Heroism, Everyday Creativity, Diagnostic Alternatives)
The humanistic perspective is ripe for enhancing education, especially in the fallout of No Child Left Behind (DeRobertis 2017; DeCarvalho 1991; Arons 1991). Its effectiveness also has been demonstrated for informing career development (Bland and Roberts-Pittman 2014) and leadership (Bland and Swords 2021). Further, the emerging heroism science (Franco, et al. 2018; Kinsella, et al. 2019) and everyday creativity (Richards 2018) literatures greatly parallel humanistic principles. Finally, during the last decade, humanistic psychologists have been active in efforts to reform diagnostic nomenclatures and to offer descriptive alternatives to the DSM (Kamens, et al., 2019; Robbins, et al., 2017).

Arons, M. 1991. The politics of education, a critical tribute: From the heart of Rogers to the heart of education. *Journal of Humanistic Education* 15:6–17.
Arons reflects on the "unique … source of power" that is bestowed upon students by quality education (p. 9). He outlines the numerous dimensions of a humanistic approach to education, that is, promoting "the opening, freeing, and revelatory experience of the student" by focusing on universal values and transformation (p. 16).

Bland, A. M., and B. J. Roberts-Pittman. 2014. Existential and chaos theory: "Calling" for adaptability in career decision making. *Journal of Career Development* 41:382–401.
Proposes that existential and transpersonal approaches to career decision making meet the demands of today's global society and working world insofar as they promote transformative career adaptability, vocation or calling (beyond a job), and moral and social responsibility in work in the postmodern era. Provides a theoretical overview, reviews existing research, and proposes areas for further study to identify contexts for which each model may be best suited.

Bland, A. M., and B. A. Swords. 2021. Eupsychian versus authoritarian leadership: Existential–humanistic underpinnings and empirical support. *Journal of Humanistic Psychology*. Advance online publication.
Surveys humanistic psychology perspectives on leadership (and supporting research from organizational psychology) that involves actively and ongoingly cultivating cultural conditions that promote awe-based creative living in accordance with human nature, authentic freedom, and social justice in the interest of developing character via self-determination as an alternative to authoritarianism and its appeal to people who are preoccupied with not having had their basic needs consistently satisfied.

DeCarvalho, R. J. 1991. The humanistic paradigm in education. *The Humanistic Psychologist* 19:88–104.
Reviews Rogers's and Maslow's critiques of the purportedly value-free behavioristic paradigm in American education as mechanically training children to adjust efficiently to a technological society and promoting disengaged learning. Attributes the recent deterioration of American

education to its failure to implement a humanistic dimension to teaching and learning generations ago and to facilitate a growth-inducing environment that encourages self-determination and fulfillment of creative potential via awe, curiosity, self-discovery, and the personal need to learn.

DeRobertis, E. M. 2017. *The phenomenology of learning and becoming: Enthusiasm, creativity, and self-development*. New York: Palgrave-Macmillan.
Expounds phenomenological and existential approaches to learning as ongoing reflective, relationally-oriented, transformative encounters that mobilize the creative imagination and that stimulate world-openness and self-development. Presents the findings from descriptive phenomenological inquiries into how young people become enthusiastic about learning during childhood and during the transition to college. Quality teachers, through participatory engagement with students, serve as extensions of attachment relationships (when they already exist) and as surrogates thereof (when they do not).

Franco, Z. E., S. T. Allison, E. L. Kinsella, A. Kohen, M. Langdon, and P. G. Zimbardo. 2018. Heroism research: A review of theories, methods, challenges, and trends. *Journal of Humanistic Psychology*, 58:382–396.
Discusses heroic action from a humanistic perspective, noting its parallels with self-actualization, personal meaning making, and the common good in light of the renaissance of interest of heroism psychology in the 21st century.

Kamens, S. R., L. Cosgrove, S. M. Peters, N. Jones, E. Flanagan, E. Longden, S. Schultz, B. D. Robbins, S. Olsen, R. Miller, and P. Lichtenberg. 2019. Standards and guidelines for the development of diagnostic nomenclatures and alternatives in mental health research and practice. *Journal of Humanistic Psychology,* 59:401-427.
A reference for the development of scientifically-sound and ethically-principled diagnostic nomenclatures and descriptive alternatives to the DSM that represent best practice in the classification and description of emotional distress for mental health professionals across disciplines.

Kinsella, E. L., E. R. Igou, and T. D. Ritchie. 2019. Heroism and the pursuit of a meaningful life. *Journal of Humanistic Psychology*, 59:474–498.
Explores connections between humanistic-existential theorizing/research on meaning (reviewed in Theory and Philosophy: The Third Force—Classic Primary Source Writings) and the emerging heroism science literature. Proposes a framework that illustrates heroic functions in the context of meaning and meaning regulation (enhancing meaning and processes of meaning maintenance, buffering against threats to meaning).

Richards, R. 2018. *Everyday creativity and the healthy mind: Dynamic new paths for self and society*. London: Palgrave-Macmillan.
Applies humanistic theorizing (psychological integration, complex interdependent systems and dynamic change, consciousness, cultural evolution, process, centering, healthy risk taking, growth, authenticity, transcendence) to everyday creativity, which is based on the two vectors of originality and meaningfulness (or, new and understandable).

Robbins, B. D., S. R. Kamens, and D. N. Elkins. 2017. DSM-5 reform efforts by the Society for Humanistic Psychology. *Journal of Humanistic Psychology,* 57:602–624.
Part of a special issue of the *Journal of Humanistic Psychology* on diagnostic alternatives, this article provides a historical overview and summary of the Society for Humanistic Psychology's efforts to reform the DSM during the 2010s.