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ABSTRACT

Noting that research and theory building in the area of listening have evolved from a variety of disciplines, this paper examines the contributions to listening theory made by humanistic psychology. The paper first offers an overview of humanistic psychology, examining some of the basic assumptions and postulates that serve as a foundation for "Third Force" psychology, an orientation emphasizing meaning and value in human life. It then discusses selected concepts that have been incorporated into listening theory, such as empathic listening, mutual engagement, feedback, attending behaviors, and nonvaluative listening. The paper also presents an analysis of potential areas of further contributions for listening studies that have gone untapped or been given only cursory attention, including symbolization of experience, skill training, response studies, and perceived listening. The paper concludes with a call to scholars, theorists, and researchers to tap the potentially rich contributions of not only humanistic psychology, but also many other disciplines that relate directly and indirectly to the field of listening. (FL)

CONTRIBUTIONS OF HUMANISTIC PSYCHOLOGY TO LISTENING: PAST, PRESENT, AND FUTURE

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ABSTRACT

This study examines selected contributions of humanistic psychology to listening theory and research. A basic overview of humanistic psychology is provided to review some of the basic assumptions and postulates which serve as a foundation for "Third Force" psychology. Selected concepts which have been incorporated into listening theory are then discussed. This is followed by an analysis of potential areas of further contributions for listening studies which have either gone untapped or only given cursory acknowledgment by listening scholars. Several suggestions are offered regarding possible research topics, extentions of methodologies for listening education/training, and theory building. And lastly, listening scholars, thinkers, theorists, and researchers are encouraged to tap even further into the potentially rich contributions of not just humanistic psychology but rather to explore many other disciplines which relate directly and indirectly to the field of listening. This cross-disciplinary perspective for listening would increase awareness of the substantial contributions listening can make to other disciplines and gain from other theoretical and philosophical points-of-view.

CONTRIBUTIONS OF HUMANISTIC PSYCHOLOGY TO LISTENING

Research and theory building in the area of listening have evolved from a variety of disciplines since listening is a vital component of nearly all human interaction. This study will examine the contributions of humanistic psychology to the growing area of listening theory by first providing an overview of humanistic trends in psychology and by secondly focusing on selected aspects of this movement which have been incorporated into listening concepts. The following examination is not intended to be exhaustive, but rather is designed to explore particular aspects which have been especially significant to listening. Since the development of conceptualizations is seldom the private domain of one field of knowledge, it should be understood that it would be simplistic to assume all the explored contributions were given birth by those in humanistic psychology. Rather, several of these ideas were nurtured and developed through the focus of humanistic psychology although they have their roots in earlier and related areas of knowledge such as existential philosophy and ethical tenets.

Humanistic Psychology

There are three fundamental approaches in psychology. The first trend or orientation is generally entitled the Freudian or psychoanalytic approach. It is associated with such terms as "Neo-Freudian," "instinctual," "psychology of the unconscious," "ego-psychology," "id-psychology," and "dynamic psychology." The second orientation possesses the title of behaviorism. Terms often associated with this approach include "objective," "impersonal," "experimental," "logical-positivistic," "laboratory," and "operational." The third of the orientations which are primary emphases in psychology is that of humanism. Words used in conjunction with this approach include "being and becoming," "science of inner experience," "health-and-growth psychology," "self-actualization," "self-theory," "phenomenological," and "existential."[1]

A significant number of psychologists came to believe that the first two orientations did not align with the everyday experiences of most human beings. As a result, "Third Force" psychology evolved out of a set of shared convictions regarding healthy human life. This school of psychological thought "developed new approaches to the study of the person and new methods of psychotherapy, based on their different understanding of people."[2] It provides a new view or orientation to psychology instead of a new psychology. As Frank Severin describes humanistic psychology: "Through constructive criticism and research it hopes to bring psyschology of every theoretical complexion into closer contact with our everyday perceptions of man."[3] Process is the major focus of this orientation.[4]

Humanistic psychology is markedly different from the psychological systems which preceded it because of its strong emphasis upon a philosophical underpining about the nature of human existence. "This is one of the most significant and distinctive characteristics of this contemporary system of psychology."[5] The psychoanalytic school of Freud and the behaviorism school of Watson placed their orientations outside the realm of philosophy. Humanistic psychology takes the opposite position and "criticizes theories of human life that stress those mechanical aspects of human functioning which take the physical sciences as models."[6] "Third Force" psychology emphasizes meaning and value in human life rather than seeing the mind as a mechanism. The significance of this approach to psychology is summarized by Bühler in the following passage:

> "Thus humanistic psychology is revolutionary in that (1) it presents a positive model of man, and (2) its proponents, admitting their own beingness, believe that life is to be lived subjectively, as it takes place. Humanistic psychologists are human beings first and scientists second. Even in the moment of observation they do not claim to be 'objective.' They are intent on the discovery of methods within the highly subjective interchange of a relationship which will garner 'personal knowledge' of another human being."[7]

This movement can be perceived as a new direction in psychology and at the same time a protest against the "entire orientation of psychology since Hobbes and Locke, against its Newtonian and Darwinian models of man,[8] and against its mechanistic, deterministic, and reductionist character." Out of this reaction a group of psychologists blended their ideological perspectives together with a common core of the humanistic orientation. This view posits that human beings are more than the sum of their parts. A person is always in process.

Thus, human beings aren't simply interchangeable units that can be studied in mass. The traditional views held by earlier schools are being discussed and analyzed from a new and exciting perspective as a result. For example, the belief that diagnostic information is a necessary part of treatment has been discovered to be an unwarranted view when working with therapy of an outpatient, interview type. This humanistic orientation takes the position that diagnostic information tends to be part-function information, while the most effective psychotherapy is directed toward whole-person relationships. Bugental summarizes this point by describing diagnostic information as "useful when the need is to treat people as objects, as representatives of classes, rather than as individuals."[9] Humanistic psychology moves away from this belief and toward knowledge of the patient which recognizes their basic humanity and individuality in a nonmanipulative manner.

Bugental presents what he terms the "basic postulates" of humanistic psychology. They can be paraphrased as follows: (1) Human beings actually supersede the sum of their parts, (2) Human beings experience their own being in a human or relationship context, (3) Human beings possess the quality of awareness, (4) Human beings have choice, and (5) Human beings are basically intentional (thus, drive-reduction and homeostatic conceptions are rejected since mankind seeks rest but also variety and a type of disequilibrium at times).[10]

This indicates that the humanistic orientation deals with the individual experiencing of the world rather than with a throwing together of individual experiences into a generalized system for analysis, which can then be used to posit universal categories of experience. The humanist is basically interested in the nature of human experience and the communication of the many nuances it contains. Maslow makes this very point when he states psychology "should study the human being not just as passive clay, helplessly determined by outside forces. Man is, or should be, an active, autonomous, self-governing mover, chooser and center of his own life."[11]

The postulates and views expressed above would lead to the conclusion that humanistic psychology is not a specific school of thought within psychology but rather a general attitude or orientation directed toward all areas of psychology. "It stands for respect for the worth of persons, respect for differences of approach, open-mindedness as to acceptable methods, and interest in exploration of new aspects of human behavior."[12]

Some of the writers who have expressed this orientation include Allport, Angyal, Asch, Buhler, Fromm, Goldstein, Horney, Maslow, Moustakas, Rogers, Wertheimer, and in certain cases Jung, Adler, psychoanalytic ego-psychologists, existential and phenomenological psychologists.

With all their differences in points-of-view and with their admitting to a lack of unanimity, there does seem to be a common core of assumptions which binds humanistic psychologists loosely together. A summary of these four elements was developed by the Association of Humanistic Psychology and will perhaps serve as an appropriate overview of the basic threads which link them:

(1.) "A centering of attention on the experiencing person and thus a focus on experience as the primary phenomenon in the study of man. Both theoretical explanations and overt behavior are considered secondary to experience itself and to its meaning to the person.

(2.) An emphasis on such distinctively human qualities as choice, creativity, valuation, and self-realization, as opposed to thinking about human beings in mechanistic and reductionistic terms.

(3.) An allegiance to meaningfulness in the selection of problems for study and of research procedures, and an opposition to a primary emphasis on objectivity at the expense of significance.

(4.) An ultimate concern with and valuing of the dignity and worth of man and an interest in the development of the potiential inherent in every person. Central in this view is the person as he discovers his own being and relates to other persons and to social groups."[13]

Selected Listening Contributions of Third Force Psychology

With its philosophical roots in existentialism and phenomenology, humanistic psychology views human beings as constantly in a state of "becoming" or moving toward their full potential. An obvious contribution emerging from this perspective is, of course, the entire area of therapeutic listening. Wolvin and Coakley acknowledge this form of listening as one of the five major purposes of listening.[14] Many of the refinements in this area of listening theory can be traced to third force psychology and the removal of the mystique surrounding therapeutic communication. The following are some of the major contributions to listening theory which have directly or indirectly evolved from humanistic psychology.

Empathic Listening

One of the most popular and respected of the contemporary humanistic psychologists is Carl Rogers. Like the other third force psychologists, he has helped move psychology closer to our everyday communication experiences. As the father of client-centered therapy, he has an essential faith in human interaction and is generally credited as the "orginator of the concept of empathic listening."[15] Existential communication with its emphasis upon empathy is seen by Rogers as the heart of transactions. As human beings, we have the capacity of awareness--awareness of self, awareness of potential, awareness of experience, and awareness of others. Through the writings of Rogers, Carkhuff , Jourard, May, Maslow, and others, empathy is viewed in humanistic psychology as a vital component of effective communication and awareness.

This empahsis has contributed to a recognition of empathy as a key element in effective listening. Several listening scholars view empathic listening as one of the major forms of listening and virtually all listening texts acknowledge the importance of empathy in the listening process.[16] No matter whether in formal therapy settings or informal settings, empathic listening leads to greater understanding, less defensiveness, and more open communication. As Rogers indicates, effective communication is always therapeutic,[17] and empathic listening is an essential part of this process.

Client-centered therapy, gestalt therapy, and the other movements within humanistic psychology consistently "encourage getting in touch with and expression of feelings."[18] It is not the only form of listening, but it is crucial to growth of self and of relationships. It requires a special sensitivity. "Empathic listening is not easy; it is perhaps the pinnacle of listening. It demands fine skill and exquisite tuning to another's mood and feelings."[19]

Mutual Engagement

The approach of Rogers and other humanistic psychologists took therapists out of the authoritarian role and viewed the patient and therapist as two persons

interacting with each other. Buhler and Allen explain how Rogers' approach differs from that of the psychoanalytic practitioners:

> "The psychoanalyst feels protected by his presence as an authority figure. But the humanistic therapist recognizes and utilizes his own frailty, his own experience. He shares the human dilemma and can risk stepping out of a more elevated, deified role to admit to this. In psychoanalysis techniques were a major factor, whereas the success of humanistic psychotherapy depends to a great extent on the therapist's discovery of individually tailored methods of communicating with his patient to impress upon him those things which they share."[20]

Thus, humanistic psychology emphasizes adaptation to our partner in the listening process instead of placing the listener in a superior role and it emphasizes mutuality in the listening process. "Rogers finds that this mutual interaction is more instrumental in the development of trust and acceptance than is the highly emotional relationship of dependency characteristic of the transferring patient in the Freudian setting."[21] Mutuality or the recognition of the two-way nature of the communication process is fundamental to the humanistic ethic and this empahsis has influenced a similar focus in listening theory.

This mutual engagement includes an active involvement in the interpersonal transaction by the listener, helper, or therapist. In his earlier works Rogers had advocated a nondirective role for this listener, but in later writing he modified his views as he became more and more convinced that it must be an active participation by the listener. His has led to the active listening focus of client-centered therapy, which has in turn contributed to an emphasis upon active involvement and mutuality in much of the listening literature. This perspective grows out of the existential foundations of humanistic psychology and is in the tradition of the I-Thou relationship conceptualized by Martin Buber. The humanistic psychologist "does not stand apart aloof, introspective, and hypothesizing. He emphasizes full participation in life and includes himself as a participant."[22]

Feedback

Evolving from the mutuality of the transaction, feedback emerges as a vital element of active listening. Humanistic psychology recognizes the self-actualizing individual as one who can bridge the distance between self and others. Feedback is dynamic and spontaneous and provides confirming responses to the speaker. Rogers is quick to indicate that this confirming feedback does not equate to agreement with all the attitudes, beliefs, and values of our partner. It is a supportive feedback which acknowledges and supports our partner, even in moments of not agreeing with all that the speaker is saying. Wolvin and Coakley list active listening and sending feedback which is supportive as two of the four key listening strategies necessary for effective communication.[23]

Listening is associated with active feedback by humanistic psychologists and is especially emphasized by Carl Rogers. This link has had a major impact upon the recognition in listening theory of the active nature of this process. Listening is acknowledged by communication scholars as anything but passive in nature--it is not a linear activity. Responding appropriately is consistently listed as a component in contemporary listening models.[24] Humanistic psychology research has added much to our knowledge of the impact of different types of responses, although listening researchers have not utilized all of these potential listening contributions. Paraphrasing as a listening skill, for example, was perfected in particular by client-centered therapists. Likewise, commonly used techniques advocated by listening experts such as reflecting, clarifying, and drawing out all have their roots in humanistic psychology approaches.[25] All of these are specific methods of providing active feedback during the listening process.

Attending Behaviors

Another major component of almost all listening models is attention or the attending process. The vast majority of information we have on this topic emerges from contemporary psychology. Humanistic psychology with its relational focus has provided a strong influence toward the understanding of attending behaviors. For example, Robert Carkhuff's paradigm for the helping process begins with attending and then moves on to responding, personalizing, and initiating skills.[26] Many of the humanistic psychologists are very precise about which behaviors are needed for effective attending behavior during listening.

One particular aspect of attending behavior which has been explored in considerable depth by the humanistic psychologists and which has had strong contributions to listening is the concept of genuineness. Genuineness, projection of competence, self-confidence, and expressiveness of the psychotherapist have been found to be highly correlated with successful therapy.[27] Attending and responding with genuineness means being real in an encounter, avoiding phoniness and not hiding behind what could be called a professional facade. This important listening condition is described as follows by Rogers:

> "In relation to therapy it means that the therapist is what he is, during his encounter with his client. He is without front or facade, openly being the feelings and attitudes which at the moment are flowing in him. It involves the element of self-awareness, meaning that the feelings the therapist is experiencing are available to him, available to his awareness, and also that he is able to live these feelings, to be them in the relationship, and able to communicate them if appropriate. It means that he comes into a direct personal encounter with his client, meeting him on a person-to-person basis. It means that he is <u>being</u> himself, not denying himself."[28]

Congruence results in perceived genuineness. That is, there must be a consistency between what we are experiencing as a listener and what we are expressing as an active responder. Our attending behaviors reflect genuineness when this congruence exists. Humanistic psychologists note that it is impossible for the listener to be a paragon who exhibits total congruence or genuineness at all times. The client-centered approach especially examines the subtle behavioral cues which can be used to measure the degree of this openness or congruence. Low levels of congruence with defensiveness can be indicated by contradictions between the content of a client's message and his voice qualities or the nonverbal cues he presents. The "professional tone" can be another barrier to congruence since the therapist seems to be more interested in sounding a certain way than in feeling and expressing what is being experienced. The quality of a therapist's voice and his or her manner of expression are the most evident indicators of genuineness. This is most likely because day to day encounters with people teach us to become aware of such subtle cues and variations in voice qualities and actions.[29]

Such attending awareness is not only significant to the listener from the perspective of self-awareness, but also become highly important to the listener from the perspective of locating the level of congruence in the behavior of the speaker. A type of reciprocity can evolve from the listener's attending behavior resulting in gradual shifts in the direction of greater genuineness on the part of the speaker. Mitchell and Truax state:

> "Perhaps a large part of the reason for the effectiveness and central importance of genuineness lies in the fact that our own openness and personal freedom from defensiveness in a therapeutic encounter provides a model for the other person to follow in moving towards openness and freedom to be himself."[30]

This type of listener modeling and transparency leads to constructive and effective interpersonal communication. The openness is derived from accurate symbolization into awareness of the relationship experienced. Genuineness and the communication of the characteristic is what Rogers calls the "growing edge" of his approach to therapy and interpersonal effectiveness.

Genuineness also implies that the listener is not obligated to always agree with the speaker. This point will be examined further in the section which follows on nonevaluative support. As Floyd indicates, "Genuineness means that you listen without deception. You are not genuine when you provide feedback that is insincere or when you pretend interest in a speaker's ideas and feelings while really not caring....Ideally, the speaker should be able to talk to you as you are, not to an artificial, disguised version of yourself."[31] This contribution from humanistic psychology is widely acknowledged by listening theorists.

An attending behavior closely related to genuineness derives from the philosophical underpinings of humanistic psychology--presentness. The

father of existential psychiatry, Ludwig Binswanger, attempts to clarify and correct the conceptions of man's basic nature and his experiencing that are held by Freudians. Thus, in his approach called Daseinsanlyse[32] he deals with experiencing at the present moment. The aspect of experiencing as opposed to observing is seen by Rollo May as the first stage in the existential psychotherapeutic movement. He describes this essential phenomenological part of the movement as follows:

> "Phenomenology is the endeavor to take the phenomena as given. It is the disciplined effort to clear one's mind of the presuppositions that so often cause us to see in the patient only our own theories or the dogmas of our own systems, the effort to experience instead the phenomena in their full reality as they present themselves. It is the attitude of openness and readiness to hear--aspects of the art of listening in psychotherapy that are generally taken for granted and sound so easy but are exceedingly difficult. . . . while one must have constructs as he listens, one's aim in therapy is to make one's own constructs sufficiently flexible so that he can listen in terms of the patient's constructs and hear in the patient's dialogue."[33]

This sense of being with our communication partner is called presence by Binswanger and other existential psychiatrists. In his book on listening, Floyd explains presentness as follows: "Essentially, it means that you actively attend to the speaker, that you stay with him or her as you listen. You can be in the room, sitting next to or across from the speaker but not really present. Your thoughts and attention can be elsewhere. Daydreaming is a good example of the lack of presentness in listening."[34] Floyd also posits that the "absence of presentness adversely affects attention, diminishes your ability to understand, and hampers your ability to evaluate fairly. . . . Without presentness you cannot respond effectively to any speaker."[35]

The concept of presentness rather than listening through our own constructs is one of the most significant contributions of humanistic psychology to listening. Many of the barriers and deterrents to effective listening cited by listening experts relate to presentness. For example, Nichols' list of deterrents to good listening which is often cited includes several items such as withdrawing attention, daydreaming, pretending to be attentive. and assuming in advance that the subject is uninteresting.[36] Steil, Barker, and Watson warn us about internal distractions and provide suggestions on dealing with this lack of presentness.[37] Wolff, Marsnik, Tacey, and Nichols discuss pretense of listening, attending filters, and techniques for concentration to avoid the problems of such distractions as daydreaming.[38] Wolvin and Coakley likewise explore similar concepts.[39]

Attending behavior also involves awareness of nonverbal communication. This includes both using nonverbal communication as a listener/responder and perceiving nonverbal communication from the speaker. The studies conducted in humanistic psychology have made numerous contributions to

listening theories and general knowledge of how listening is affected by nonverbal elements. Posture, facial expressions, body lean, gestures, amount of touching, paralinguistics, and a variety of other nonverbal components have been examined in the humanistic psychology research.[40] Interestingly, writers such as Rogers from psychology and Buber from philosophy discuss forms of listening where neither party uses verbalizations but instead engage in mutual attending and shared silence. Thus, listening can be active and yet silent by means of presentness and nonverbal awareness.

Nonevaluative Listening

Humanistic psychology has also contributed to a concept derived from many of the factors discussed in previous sections of this analysis. A nonjudgmental or nonevaluative attitude has been found to be highly important in successful therapy. "The humanistic pyschologist, like the behaviorist, does not focus his attention on labeling and diagnosis."[41] Rogers calls this unconditional positive regard or a willingness to withhold judgment and evaluation until all the information has been shared; and then even after this point to analyze the logic of the content and evaluate the factual support in a nonjudgmental manner. Rogers notes that this type of regard for another means to not place conditions of worth on another's behavior or views--we support them and listen to them with open-mindedness. Nonevaluative listening does not mean we agree with all another says or does; it is the setting aside of bias and prejudice as much as is humanly possible so we can comprehend the intended message of our partner and it is supporting their personhood without conditions of living up to our frame of reference. Barnlund cites several studies of therapeutic communication in support of the conclusion that a nonevaluative climate reduces emotional tension and provides a trust-building opportunity. He states: "In negative terms, this means the absence of external threat, interference, or evaluation; in positive terms, it means the presence of a comfortable, trusting, and secure relationship."[42] Barnlund also recognizes the essential nature of listening to therapy: "The major communicative activity of therapists of nearly all persuasions is listening. . . . Listening requires enough personal security to avoid defensively distorting or evaluating what one hears."[43] This concept is commonly recognized in listening texts and is a significant contribution of humanistic psychology.

Untapped Contributions for Listening Theory/Research

As the above analysis indicates, listening scholars and researchers have gained many valuable insights from humanistic psychology. Interpersonal communication, intrapersonal communication, listening, and therapy are intertwined by humanistic psychologists. Barnlund recognizes this interrelationship and the necessity for mutual exchange of research when he observes:

> ". . . in the interaction between patient and therapist one may obtain insight into principles of communication that facilitate interpersonal understanding and that might be applied more widely in the conduct of human affairs. . . .
>
> The belief that communication and therapy are inextricably related is shared by therapists of many allegiances. . . . Despite many terminological and conceptual differences, there is common recognition that therapy is essentially an interpersonal and communicative process. Any research that clarifies the nature of interpersonal communication should be of interest to the therapist, and conversely, studies that demonstrate the nature of the therapeutic process should have a bearing on the ordinary, nonclinical interactions of men."[44]

This statement by Barnlund is the essence of this paper. It is very possible communication and listening theory/research have much to offer psychotherapy which has to date gone untapped by psychologists. Likewise, it is also highly possible there are still many more potential contributions from humanistic psychology for listening which have gone unexplored or only noted in passing without recognition of their significance for developing new directions for listening studies. The following suggestions and observations are made in an effort to stimulate the exploration of even more potential listening contributions from humanistic psychology and to also encourage more reverse interdisciplinary sharing of listening studies with other disciplines such as psychology, education, and counseling.

What Not To Do

One area that is open to further contributions for listening study and theory is what we can learn through negative examples. That is, we can learn much about what not to do in communication and listening settings by knowing about destructive patterns of behavior in transactions. Factors of both the verbal and nonverbal nature have been examined by humanistic psychologists like Rogers, Truax, Gendlin and many others. We may be able to gleen much about what to do right by looking at what they have discovered about pseudo-communication and pseudo-listening, just as the classic work in pragmatics by Watzlawick, Beavin, and Jackson or Laing's phenomenological approach to perspectives drew heavily from psychological principles and studies.

Symbolization of Experience

Carl Rogers offers a very precise examination of the conditions needed for a deteriorating relationship as well as an improving one. This area may be fruitful for potential extentions into listening. For example, Rogers

posits his own tentative law of interpersonal relationships which centers upon three components and the level of congruence (improving relationships) or incongruence (deteriorating) between the components. The three are:

"(1) His experience of the subject of communication with Y. (Which may be the relationship itself, or any other subject.)
(2) The symbolization of this experience in his awareness, in its relation to his self-concept.
(3) His conscious communicated expression (verbal and/or motor) of this experience."[45]

The intermediate step of symbolization into awareness or structuring of cognitive meaning becomes a vital link in the communication process and will influence a multitude of elements in the process such as feedback, genuineness, congruence/incongruence, perceived attending, and so forth.

Skill Training

The training in helping skills by such counseling psychologists as Robert R. Carkhuff is a storehouse of information and stimulation for listening educators and trainers. According to the American Psychological Association, Dr. Carkhuff is the most-referenced counseling psychologist. His model of attending, responding, personalizing, and initiating offers precise suggestions directly applicable to listening practices. His model also includes seven specific communication skills which can be learned in training sessions and which can be precisely rated by trained observers.[46] The seven scales for interpersonal functioning assessment are: Empathic Understanding, Respect, Genuineness, Self-Disclosure, Concreteness, Confrontation, and Immediacy.[47] Carkhuff and other humanistic counseling psychologists have much to teach listening practitioners about attending behaviors and training approaches.

Response Studies

The work within humanistic psychology on effects of different types of listener responses and the depth of responses holds potential benefits for the field of listening studies. Studies by Rogers, Betz, Whitehorn, Palmore, Campbell, Southwell, Sarason, Bandura, Dittmann Snyder, Gordon, White, and a host of others offers rich data on the behaviors resulting from various combinations of listener responses (attending behaviors, if you will) and the impact of those responses upon relationships.[48]

Speaker Perspective on Listening

Just as early models of interpersonal communication concentrated mostly upon the "sender", much of listening theory appears to perhaps overly concentrate upon the listener in the communication process. It may be that

much can be learned from the emphasis in humanistic psychology toward concentration upon our partner and the transaction, instead of upon self and what we are doing or not doing as a listener. There is a need to of course be aware of listener attending behavior, but (as Rogers indicates) effective listening also includes a focus upon our communication partner--the speaker. We may in certain types of listening actually "lose ourself" as we "become one" with the speaker. This focus is especially important for a total comprehension of the speaker's "frame of reference," as with empathic listening. Just as therapists must be concerned about becoming overly conscious of self-behavior (approaches used, words selected, nonverbal factors, and so on), we in listening education need to keep a clear focus on the transaction as a whole and the person to whom we are listening. Interestingly, the humanistic psychology movement did not find fault with the techniques of therapy utilized in psychoanalysis, but with the theory of mankind implicit in it.[49] The existential perspective which is the philosophical foundation of humanistic psychology, advocates a balanced transactional view of human communication with an emphasis toward dialogue.[50] Transactional listening, dialogic listening, and monologic listening have valuable lessons for listening theorists. This is not to imply that these topics have been totally ignored; Floyd and others have called attention to these contributions, but many untapped resources remain to be discovered in such areas as the philosophical assumptions of mankind implicit in various approaches to listening education, training, research, and theory building.

Empathic Listening

As this analysis indicated in the contributions section, empathic listening is a recognized category of listening and is viewed by some writers within the field of communication as the ultimate form of listening. However, with all the acknowledgment it has received within the listening community, methods of training commonly utilized in the preparation of counselors and therapists are seldom alluded to in listening literature or educational programs. Rogers introduced the open sharing and analysis of taped conversations as a learning aid in therapy training. Audio and video recordings as educational tools for teaching empathic listening should be explored more fully as an aid in listening education. The group feedback techniques for skill development related to empathic listening utilized by humanistic psychologists such as Truax, Carkhuff, Gendlin, and Rogers are invaluable for empathic listening instruction.

Ideal Therapeutic Relationship

Some interesting studies have been conducted to determine what the ideal therapeutic relationship includes. Review of this literature may offer valuable insights regarding the overall communication dynamics of the listening process. For example, one study by Fiedler surveyed therapists from a variety of psychological schools including psychoanalytic, Adlerian, client-centered,

and eclectic approaches. A group of eight statements were found by Fiedler to rank consistently as the most characteristic of an ideal therapeutic relationship:

(1) Participates completely in the patient's communication;
(2) Comments accurately reflect what patient is trying to convey;
(3) Understands the patient's feelings;
(4) Tries to understand the patient's feelings;
(5) Always follows the patient's line of thought;
(6) Tone of voice conveys complete ability to share the patient's feelings;
(7) Sees the patient as a co-worker on a common problem;
(8) Treats the patient as an equal. [51]

Such studies may lead to more precise conceptions of the ideal listening paradigm.

Perceived Listening

Does a therapist or any other listener actually have to be an effective listener or is it sufficient for most transactions to simply be perceived as an effective listener? Are there particular behaviors which consistently are viewed by the listener as indicators of listening, but which in reality are not necessarily indicative of listening? Is it possible to be perceived as a good listener when in fact one is not? If so, what specific verbal and nonverbal cues are most important in projecting perceived listening? What are the ethical factors inherent in such acts as deliberately educating individuals to "appear" to be effective listeners when in fact they are not? How do such ideas relate to Martin Buber's concept of "appearance"?

Questions such as those above have been pondered by humanistic psychologists. Listening educators have also considered some of these concerns, but have not tapped into the many facets of these topics to the depth explored by those in humanistic psychology. Part of this obviously comes from the divergent goals and objectives of the two disciplines, but it is a subject that is worthy of further examination and research.

Outcomes

A topic traditionally of great interest to all psychologists is that of the therapeutic outcomes. Much research has been conducted to determine what precise effects result from counseling and helping relationships. [52] An example which has been explored to some extent by listening researchers is that of self-esteem. Alan Zimmerman's efforts within the International Listening Association to discover the effects of listening on the self-esteem of the speaker are an important step toward outcomes analysis. Humanistic psychology can provide listening researchers with specific methods of research and with the information already collected from numerous major studies on outcomes of various combinations of listening variables.

Conclusion

Carl Rogers acknowledged the interplay between psychology and communication when he concluded: "We may say then that psychotherapy is good communication within and between men. We may also turn that statement around and it will still be true. Good communication, free communication, within or between men, is always therapeutic."[53] This analysis has attempted to indicate the symbiotic nature of humanistic psychology and listening studies, however there is a larger lesson to be learned from this study. It is hoped that this selective examination of possible insights from one specific discipline will encourage a willingness among listening scholars, thinkers, theorists, and researchers to tap into the many other disciplines which relate directly and indirectly to the field of listening.

The world of knowledge belongs to all disciplines who remain open to it and recognize we are looking at the same body of information through different sets of assumptions. We can learn our own discipline anew by being willing to step outside the boundries of our limiting assumptions and learn from other perspectives. The body of knowledge is consistent; it is the selective vision of limiting ourselves to one disciplinary view which keeps us from having a more comprehensive picture of the whole.

FOOTNOTES

[1]Carl R. Rogers, "Toward a Science of the Person," Behaviorism and Phenomenology, ed. by T. W. Wann (Chicago: The University of Chicago Press, 1967), p. 109.

[2]Charlotte Buhler and Melanie Allen, Introduction to Humanistic Psychology (Monterey, California: Brooks/Cole Publishing Company, 1972), p. 2.

[3]Frank T. Severin, ed., Humanistic Viewpoints in Psychology (New York: McGraw-Hill, 1965), p. xv.

[4]Frank Goble, The Third Force (New York: Grossman Publishers, 1970) provides a detailed explanation of the third force in psychology in layman's terms.

[5]Buhler and Allen, p. 15.

[6]Ibid.

[7]Ibid., p. 24.

[8]Henryk Misiak and Virginia Staudt Sexton, Phenomenological, Existential, and Humanistic Psychologies : A Historical Survey (New York: Grune & Stratton, 1973), p. 115.

[9]J. F. T. Bugental, "Humanistic Psychology: A New Break-through," in Humanistic Viewpoints in Psychology, p. 15.

[10]J. F. T. Bugental, The Search for Authenticity (New York: Holt, Rinehart and Winston, 1963), p. 11.

[11]Abraham H. Maslow, "A Philosophy of Psychology: The Need for a Mature Science of Human Nature," in Humanistic Viewpoints in Psychology, p. 31.

[12]A. J. Sutich, American Association for Humanistic Psychology: Articles of Association, Palo Alto, California (mimeographed), August 28, 1963, quoted in Frank T. Severin, Humanistic Viewpoints in Psychology, p. xv.

[13]Misiak and Sexton, p. 116.

[14]Andrew D. Wolvin and Carolyn Gwynn Coakley, Listening, 2nd ed., (Dubuque, Iowa: Wm. C. Brown Publishers, 1985), p. 205.

[15]Florence I. Wolff, Nadine C. Marsnik, William S. Tacey, and Ralph G. Nichols, Perceptive Listening (New York, N.Y.: Holt, Rinehart and Winston, 1983), p. 65.

[16]For representative examples see: Wolvin and Coakley, Listening, pp. 219-223; Wolff, Marsnik, Tacey, and Nichols, Perceptive Listening, pp. 63-68; Allan A. Glatthorn and Herbert R. Adams, Listening Your Way to Managment Success (Glenview, IL: Scott, Foresman and Company, 1983).

[17]Carl R. Rogers, On Becoming a Person (Boston: Houghton Mifflin, 1961), p. 330.

[18]Abraham Wandersman, Paul Poppen, and David Ricks, eds., Humanism and Behaviorism: Dialogue and G vth (New York: Pergamon Press, 1976), p. 223.

[19]Wolff, et.al., p. 64.

[20]Buhler and Allen, p. 80.

[21]Ibid., p. 79.

[22]Ibid., p. 43.

[23]Wolvin and Coakley, pp. 96-99.

[24]For a few examples see: the SIER Model in Lyman K. Steil, Larry L. Barker, and Kittie W. Watson,Effective Listening: Key to Your Success Reading, MA: Addison-Wesley Publishing Company, 1983), p. 21; listening for empathizing in Allan A. Glatthorn and Herbert R. Adams, Listening Your Way To Managment Success (Glenview, IL: Scott, Foresman and Co., 1983); Florence I. Wolff, Nadine C. Marsnik, William S. Tacey, and Ralph G. Nichols, Perceptive Listening (New York: Holt, Rinehart, and Winston, 1983), p. 8 for a Model of the Unitary-Receptive Process of Listening, p. 7 for a Model of the Circular Process of Oral-Aural Communication; James J. Floyd, "Chapter 8: Responding Through Feedback," Listening: A Practical Approach (Glenview, IL: Scott, Foresman and Company, 1985); Andrew D. Wolvin and Carolyn Gwynn Coakley, Listening, 2nd ed., (Dubuque, Iowa: Wm. C. Brown Publishers, 1985), pp. 223-239 for section on "Responding Appropriately" and p. 75 for the Wolvin-Coakley Model of the Listening Process.

[25]The following studies found clarification to be the predominant technique utilized by client-centered therapists: J. Seeman, "A Study of the Process of Nondirective Therapy," Journal of Consulting Psychology, 13 (1949), 157-168; W. Snyder, "An Investigation of the Nature of Nondirective Psychotherapy," Journal of General Psychology,33 (1945) ,193-223, cited in Dean C. Barnlund, ed., Interpersonal Communication: Survey and Studies (Boston: Houghton Mifflin Co., 1968), p. 631.

[26]Robert R. Carkhuff, The Art of Helping, 5th ed., (Amherst, MA: Human Resource Development Press, 1983), see Chapter 2, "Attending: Involving the Helpee," pp. 17-59.

[27]Buhler and Allen, p. 81.

[28]Carl R. Rogers, "The Therapeutic Conditions Antecedent to Change: A Theoretical View," in The Therapeutic Relationship and Its Impact, ed. by Carl R. Rogers (Madison, Wisconsin: The University of Wisconsin Press, 1967), pp. 100-01.

[29]Ibid., p. 102.

[30]Charles B. Truax and Kevin M. Mitchell, "Research on Certain Therapist Interpersonal Skills in Relation to Process and Outcome," in Handbook of Psychotherapy and Behavior Change: An Empirical Analysis, ed. by Allen E. Bergin and Sol L. Garfield (New York: John Wiley & Sons, 1971), p. 316.

[31]Floyd, p. 122.

[32]For a complete explication of his concepts, see Being-in-the World: Selected Papers of Ludwig Binswanger, trans. and with a critical introduction by Jacob Needleman (New York: Basic Books, 1963); this source provides an examination of the existential and phenomenological elements of Daseinsanalyse and places them into their philosophical framework.

[33]Rollo May, "The Emergence of Existential Psychology," in Existential Psychology, ed. by Rollo May (New York: Random House, 1961), pp. 26-27.

[34]Floyd, p. 124.

[35]Ibid.

[36]See Ralph G. Nichols and Leonard A. Stevens, Are You Listening? (New York: McGraw-Hill Book Company, 1957) for a complete examination of these and other deterrents to effective listening.

[37]Steil, Barker, and Watson, pp. 82-89.

[38]Wolff, Marsnik, Tacey, and Nichols, pp. 195-198, 120-124, 187-192.

[39]Wolvin and Coakley, pp. 210-213, 169-172.

[40]For examples see: J. Pattison, "Effects of Touch on Self-Exploration and the Therapeutic Relationship," Journal of Consulting and Clinical Psychology, 40 (April 1973), 170-75; H. Hackney, "Facial Gestures and Subject Expression of Feelings," Journal of Conseling Psychology, 21 (May 1974), 173-78.

[41]Buhler and Allen, p. 81.

[42]Barnlund, p. 620.

[43]Ibid., p. 628.

[44]Ibid., p. 613-14.

[45]Carl R. Rogers, "A Theory of Therapy, Personality, and Interpersonal Relationships, As Developed in the Client-Centered Framework," Psychology: A Study of a Science, ed. by Sigmund Koch, Vol. III (New York: McGraw-Hill Book Company, 1959), p. 236.

[46]T. Dean Thomlison, "Using the Carkhuff Approach to Teach Listening," Paper presented at International Listening Association Convention in Orlando, Florida, March 1985.

[47]See Robert R. Carkhuff, Helping & Human Relations: A Primer for Lay and Professional Helpers, Vols. I and II (New York: Holt, Rinehart, and Winston, 1969); See also the annotated biblography in Robert R. Carkhuff, The Art of Helping (Amherst, MA: Human Resource Development Press, 1983), pp. 281-290.

[48]For numerous citations on studies related to response effects and types, see Barnlund, pp. 628-34.

[49]Rollo May, "The Origins and Significance of the Existential Movement in Psychology," in Existence: A New Dimension in Psychiatry and Psychology, ed. by Rollo May, Ernest Angel, and Henri R. Ellenberger (New York: Basic Books, 1958), p. 5.

[50]For more on the existential foundations of dialogue and the dialogic perspective, see: Floyd, pp. 120-126; T. Dean Thomlison, "The Existential Foundations of Dialogic Communication," Journal of the Illinois Speech and Theatre Association, Vol. XXVIII, No. 1 (Spring 1974), 1-5; T. Dean Thomlison, "The Necessary and Sufficient Characteristics of Dialogic Communication: The Dialogic Process Equation," Journal of the Illinois Speech and Theatre Association, Vol. XXIX, No. 1 (Spring 1975), 34-42; T. Dean Thomlison, Toward Interpersonal Dialogue (New York: Longman Publishers, 1982).

[51]F. Fiedler, "The Concept of an Ideal Therapeutic Relationship," Journal of Consulting Psychology, 14 (1950), 243, as quoted in Barnlund, p. 636.

[52]For reviews on some of this research, see: Carl Rogers and R. Dymond, Psychotherapy and Personality Change (Chicogo: University of Chicago Press, 1954); M. Zax and A. Klein, "Measurement of Personality and Behavior Changes Following Psychotherapy," Psychological Bulletin, 57 (1960), 435-48; Carl R. Rogers, "The Findings in Brief," in The Therapeutic Relationship and Its Impact, ed. by Carl Rogers (Madison WI: University of Wisconsin Press, 1967).

[53]Rogers, On Becoming a Person, p. 330.