

## *Humanistic Psychology and Women*

### A Critical-Historical Perspective

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What does it mean to be a woman in humanistic psychology? Do women have a unique perspective on humanistic psychology? What is the relationship between women, power, and leadership in the field? What is the lineage of women in humanistic psychology? What is important to ask about women and humanistic psychology?

In the 12 years since the first publication of this chapter in *The Handbook of Humanistic Psychology* (2001), there have been significant changes in the roles and numbers of women in psychology. In addition, we have had a chance to reflect back on the chapter, which has produced new insights and conversations. In the spirit of Goldberger, Tarule, Clinchy, and Belenky (1996), who wrote their updated text on women's ways of knowing as a collaborative maturation from their dialogue, we too have written this new chapter from our ongoing dialogue.

The new reflections from Ilene Serlin focus on her acknowledgment and appreciation of the women role models who most affected her work as a psychologist. By bringing them into the foreground, not only will she highlight their sometimes forgotten contributions and continue to be concerned about remembering their place in history, but she will also be demonstrating what she believes is actually one characteristic of women's ways of knowing—seeing ourselves in context, in relation to others, recognizing our place in a lineage of mothers (and fathers), while also mentoring the younger generations. Eleanor Criswell will add her new understanding of gender roles from her recent immersion in the study of horses and the neurobiology of sex differences in the brain. Both of us observe that, for whatever biological or cultural reasons, women in general, and in the field of humanistic psychology in particular, tend to develop the experiential, applied, and relational dimensions of psychology, while the men tend to focus on the abstract, theoretical, analytical, and verbal dimensions of psychology. Both men and women humanistic psychologists have chosen to develop their work with a strong somatic component and the mind-body connection. However, we also both observe that the aforementioned gender differences may be related to the number of men in leadership positions in the Division and agree that this should change.

On the other hand, we wondered to what extent these differences are hardwired into our behaviors. Should women accept this and focus on our own projects and interests? Or should we challenge the status quo? Division 32 has passed more than one task force recommendation on a diversity commitment—including one under the leadership of Criswell—but is it happening? What are the resistances? Serlin found it important to find support and articulated sociological and political understanding through participation in Division 35 (Society for the Study of Women), Women's Caucus in the Council of Representatives, and Women Psychologists for Legislative Action—all women's forums modeling empowerment, clarity of purpose, and effective networking. What practices can be learned from the experiences of other associations and divisions? For example, women from the Women's Caucus as well as the ethnic minority divisions initiated successful systems of mentorship and outreach that could be used in Division 32. Serlin also found it empowering to join Division 42—The Society for the Independent Practice of Psychology—finding Division 32 becoming more and more academic. Finally, she started a special-interest area under the auspices of the Division called Psychotherapy and the Arts that offered support to practitioners interested in learning more about the field. In this way, one response to gender role differences is to try and bridge the gap, bringing in trainings and alternatives. Here are Serlin's comments about the new approach, based on a paper presented at the Fifth Annual Conference of the Society for Humanistic Psychology, Division 32 of the American Psychological Association, March 29 to April 1, 2012.

### *Ilene Serlin*

What does it mean to be a woman in humanistic psychology? Do women have

a unique perspective on humanistic psychology? What is the relationship between women, power, and leadership in the field? What is the lineage of women in humanistic psychology? What is important to ask about women and humanistic psychology?

In addition to the questions we asked at the beginning of our chapter, I also wonder about women and generativity in humanistic psychology (Brown & Gilligan, 1992). How many of us have had children? What is the ratio of women as members of the Division to women in leadership roles? Do women bring anything unique to leadership (Gilligan, 1982; Goldberger et al., 1996; Hare-Mustin, 1983)? Are existential/humanistic and transpersonal psychologies applicable to women and children (Serlin, 1995; Serlin & Criswell, 2001)?

To whom can we look as our foremothers of humanistic psychology? Who are our role models? I'll speak a bit about two of the most important role models in my life and what I learned from them.

The first is Laura Perls. In contrast with Fritz Perls, Laura was quiet, artistic, Zen. From her, I learned about process and connection—how to stay with the gradual unfolding of experience. From Laura, I learned about Gestalt as an aesthetic philosophy, applicable to four-hands piano, dance, or dialogue (Perls, 1992; Serlin & Shane, 1999). Laura taught me to observe the dance of dialogue between an "I" and a "thou," both verbal and nonverbal. Laura was prone to using organic metaphors of human growth, likening us to plants that are well-grounded in the earth, that sense their need of food, water, or sun and reach to fulfill that need, taking in and absorbing the new elements while eliminating used material. A plant, she would remind us as we stood sensing our balances, can reach only as far as it has the support; similarly, our lives are a balance between support and new growth. Her theories were organic, situating the human in a context of nature and natural cycles of growth and decay. Through Gestalt

psychology and psychotherapy, embodiment and experiential processes were contributed to humanistic psychology.

From Simone de Beauvoir, I learned about the status of women throughout history as a second sex and the need to keep striving for political as well as personal freedom. I learned that for most women the personal does need to be political (Cannon, 1995). I learned to throw off bourgeois shackles, enjoy the life of the mind and adventure, and consider marriage a bad deal for the woman (Berger, Serlin, & Siderits, 2007). I idealized the open relationship between Sartre and Simone de Beauvoir. Intoxicated by the taste of authenticity and freedom, I followed Simone de Beauvoir's footsteps around Paris during the student uprisings of 1968 as I read about her favorite bars, lived with bohemian artists, and took part in the student demonstrations (Serlin, 2005). During one such demonstration, Sartre and Simone de Beauvoir stood on the street talking with us students, and I was starstruck.

But how many courses on existentialism focus on Simone de Beauvoir? And Laura Perls wasn't recognized in *Ego, Hunger and Aggression*, which Laura, Fritz, and Paul Goodman wrote while sitting around the kitchen table. In the spirit of the personal being political, I understood that restoring Laura's rightful place in the history of psychology would need to be a project. I interviewed her in her home about the history of Gestalt therapy and was with her, her daughter, and her granddaughter when she died (Serlin, 1992b). So I am dedicated to bringing Laura Perls and Simone de Beauvoir into the pantheon for Division 32 (Serlin, Aanstoos, & Greening, 2000). I am a fellow of Division 35 and learned from strong women in the American Psychological Association (APA) how to cultivate women in the pipeline for leadership.

Both Laura Perls and Simone de Beauvoir were intellectuals. Laura was a student of

Martin Buber and was one of the few women to get a doctorate in psychology at the University of Frankfurt. She was a concert pianist, and we would play Bach's four-hand inventions in our therapy session as a form of dialogue. Simone de Beauvoir did not have children, and she lived among writers, philosophers, and artists. I spent a day with her sister Helene de Beauvoir in Strasbourg one summer, where she showed me her paintings and portraits of Simone de Beauvoir (who had just died) and a catalogue of her paintings with an introduction by Sartre.

Laura Perls and Simone de Beauvoir were Athena types, warriors of the mind and soul. The Gestalt therapist Miriam Polster writes about these types and the feminine quest in *Eve's Daughters: The Forbidden Heroism of Women* (1992), emphasizing the need for courage and risk taking (Woolf, 1929/1989). Still, it is the warrior image of women in humanistic psychology to which I feel close. Humanistic psychology emphasizes the heroic quest for knowledge and meaning. Yet this quest is associated with Abraham Maslow's (1962) "peak experiences," Ken Wilber (1986), and other male hierarchical models. I looked for images of women who lived that narrative. I created a course called "Women and Narrative" at Saybrook, where we explored the life narratives of Virginia Woolf, Anne Sexton (Serlin, 1992a, 1994), Colette, Georgia O'Keeffe, Diane di Prima, Mary Catherine Bateson, and Frida Kahlo. Those women held their own in circles of men, continued to be creative, and did not become victims. Some women who were wives or muses of famous men either self-destructed or were put in psychiatric hospitals. Others, like Georgia O'Keeffe, however, continued to produce their art and live their own lives. What can we learn from them?

At the same time, some women just found the struggle ultimately too costly. Carolyn Heilbrun (1988) left a tenured position as a professor of literature at Columbia at age

60, tired of being bullied by the men in the ivory tower.

Many of these women did not remain in humanistic psychology and instead started movements called narrative psychology or women's ways of knowing (Belenky, Clinchy, Goldberger, & Tarule, 1986; Jordan, 1991), responding to a need to create a separate focus so that women's ways of knowing and being wouldn't be left behind. Some developed the wisdom of the body. Ilana Rubinfeld, Anna Halprin (Serlin, 1996b, 1999, 2007c), Stella Resnick, Charlotte Selver, Ida Rolf, and Eleanor Criswell were all pioneers of the humanistic liberation of the body. So were Isadora Duncan and Martha Graham. Some, like Georgia O'Keefe and Frida Kahlo, found liberation through the visual image. Many of the wives of the early pioneers, Bertha Maslow, for instance, were artists. Is there a relationship between women's ways of knowing and art (Serlin, 1989, 1996a, 1996c, 2007a, 2007b, 2010; Serlin & Speiser, 2007)?

What are these women's ways of knowing? Have we in humanistic psychology perpetrated the privileging of privileged men's ways of knowing—the philosophic and verbal—to the exclusion of the symbolic and nonverbal, the artistic, and the intuitive? Are there shared values between humanistic and feminist psychology (Polanyi, 1958; Serlin & Stern, 1998)?

Next, we will hear about Criswell's entry into humanistic psychology.

### *Eleanor Criswell*

I began my appreciation for humanistic psychology in the late 1950s, before it had a name. My early influences were Abraham Maslow, Carl Rogers, Sidney Jourard, Arthur Combs, Clark Moustakas, and others. I was inspired by the promise of humanistic psychology for the actualization of human potential for all people. After receiving my doctorate at the University of Florida under the direction

of Combs, a student of Rogers, I taught part-time at a number of universities before taking a tenure-track position at Sonoma State University (SSU). I was one of the three female faculty members in the psychology department at that time. During my early career, I was frequently surrounded in professional situations by male colleagues. As time went on, I was joined by more and more women. Now, SSU's psychology department has a predominantly female faculty. In my career, I have worked to encourage female professionals both in the field of psychology and outside the field. I have encouraged and mentored many women in their career development, as I was encouraged by my mentors. For example, in 1970, I was the founding director of the Humanistic Psychology Institute (now Saybrook University), a graduate institution designed to provide a place where all students could develop as humanistic psychologists.

During most of my life, I have been an "outsider," a term introduced by the British author Colin Wilson (1956/1967). There are great benefits to being an outsider. On the one hand, you are not part of the deep inner circle; on the other hand, you are free to develop with less of the societal shaping that is usually a part of group membership. I was always free; I am a great appreciator of personal freedom. I am happy to have been born female with all the qualities and challenges that being female represents. Being an outsider, I developed along an alternative path (alternative to mainstream psychology): I had the opportunity to study with humanistic psychologists as an undergraduate and then in graduate school at the University of Kentucky and the University of Florida. My educational path was always alternative, as is humanistic psychology even to this day. Over time, principles of humanistic psychology have received wide acceptance within APA and the world, but as a field, it remains an alternative path. I always focused on the educational, experiential, and

clinical—concerned with the development of the person. Being hired at SSU, in one of the first humanistic psychology departments in the world, enabled me to continue to study and practice the principles of humanistic psychology. Lifespan development, yoga, somatic psychology, and biofeedback are significant parts of my work, and I have always approached them from a humanistic perspective. I am currently an emeritus professor of psychology (at SSU). I continue my teaching and mentoring through the Novato Institute for Somatic Research and Training, Meridian University, and other institutions.

I have been very fortunate in my career to be a humanistic psychologist. In writing this chapter and in traveling throughout the world, I am poignantly aware of the global plight of women. As humanistic psychologists, we need to continue to do what we can to encourage the improvement of health and well-being for women and to develop opportunities for women of the world to develop their wonderful capabilities.

### *Women and Humanistic Psychology*

The role of women in humanistic psychology is a complex one. On the one hand, much of humanistic thought, especially with regard to the centrality of personal experience and holistic and tacit ways of knowing (Polanyi, 1958), has much in common with feminist theories of intersubjectivity (Chodorow, 1978; Jordan, 1991), personal knowledge, and the importance of finding one's own voice (Gilligan, 1982; Heilbrun, 1988; Woolf, 1929/1989). On the other hand, existential, humanistic, and transpersonal psychologies have all been subject to feminist critiques that these perspectives privilege the self-evolving individual on a solitary and heroic journey of self-discovery (Crocker, 1999; Wright, 1995). This journey is characterized by subduing nature; overcoming matter; transcending the body (Wilber, 1986); and promoting

individuation, differentiation, and abstraction and is filled with masculine terms of agency, control, and self-sufficiency (Crocker, 1999). Humanistic psychology, these critics charge, had forgotten the body and nature (Starhawk, 1988; Wright, 1995). In fact, existential humanism was based on the experience of the modern, alienated, urban white European male (Roszak, 1992), which left out relevant experiences of women, children, and indigenous peoples. Even the postmodern trend in humanistic psychology can be critiqued as sharing "modernity's groundlessness" (Weil, 1999), being disembodied, and lacking a sense of place and body.

A truly radical feminist postmodernist humanistic psychology, therefore, would have to be grounded in an "ecosocial matrix" (Spretnak, 1997) that restores the elements of earth, body, and community. Finally, the feminist perspective on humanistic psychology can itself be critiqued as being insensitive to issues of power and social context. "Womanist" philosophy extends the themes of feminist psychology by focusing on the centrality of community, mutual caring, and family, and it challenges us to move beyond experience to liberation and transformation (Jacklin, 1987; Leslie, 1999). In addition, female contributions in women's studies have been assessed with the following approaches: (a) compensatory—which name these contributions, (b) contributory, which describe in detail the female accomplishments, and (c) phenomenological descriptions that expand on women's life experience, such as humanistic values. Although these criticisms are true for only a part of humanistic psychology, as challenges they are important reminders for the field.

While the "third force" or humanistic orientation to psychology was fathered by men such as Abraham Maslow, Carl Rogers, Rollo May, Sidney Jourard, and others, many women served as the mothers of humanistic psychology. Humanistic psychologists believed that all human beings are basically creative and

behave with intentionality and values. Their focus was on the experiencing person and the meaning of experience to the person; they emphasized the human qualities of choice and self-realization; they were concerned with problems that are meaningful to humans; and their ultimate concern was with the dignity and worth of humans and the development of the potential inherent in every person (Krippner & Murphy, 1973). During the late 1960s and 1970s, many women were attracted to humanistic psychology because of its philosophy, practices, and promises of self-fulfillment. At approximately the same time, parallel social movements were beginning. For example, in the late 1950s, the women's liberation movement led by Betty Freidan championed similar humanistic principles and rights. The world of humanistic psychology was a favorable environment for women. Many women attended workshops in growth centers throughout the country, which continue to be characterized by a great deal of exploration, experimentation, and creativity. The Humanistic Psychology Institute was founded by Criswell from the Association for Humanistic Psychology (AHP) in 1970 as its academic arm, as a place for training humanistic psychologists, both men and women.

While the field of existential-humanistic (E-H) therapy has not traditionally included many female practitioners, this situation is changing. E-H therapy now embraces a range of female practitioners who influence its focus and tone (Brown, 2008; Comas-Díaz, 2010; Fosha, 2008; Monheit, 2008; Schneider & Krug, 2009; Serlin, 2008; Sterling, 2001; Pierson, Krug, Sharp, & Piwowarski, Chapter 41, "Cultivating Psychotherapist Artistry: Model Existential-Humanistic Training Programs," this volume). New voices include Myrtle Heery's International Institute for Humanistic Studies and Sarah Kass's The New Existentialist Blog. Until recently, with the exception of one of its founders, Charlotte Bühler, very few female voices had

been heard expressing their interpretations of E-H therapy. The advent of this substantial group of female voices in itself has been a corrective by providing an intrinsically feminine perspective of E-H therapy as a counterpoint to the heretofore almost exclusively male one.

The humanistic psychology movement and the human potential movement were not identical, but they were mutually supportive. Many women answered the call to human potential events. Their spirit of coming closer with others, the hallmark of women's ways of being and knowing, was therefore significant in the zeitgeist of humanistic psychology.

In the 1970s, the second contemporary wave of the women's movement came in, led by Gloria Steinem and others. Women in AHP began to assert their feelings about not having enough of a voice and were encouraged to move into leadership positions in the organization; they were given more program time devoted to women's issues. Up to 1976, there were 3 women AHP presidents: Charlotte Bühler, Norma Lyman (the first organizational secretary of AHP), and Eleanor Criswell, in contrast to the 11 male presidents. After 1976, there were 13 female presidents and 12 male presidents. Twice there were male and female copresidents. Women presidents after 1976 include Jean Houston, Jacquelin L. Doyle, Virginia Satir, Peggy Taylor, Lonnie Barbach, Frances Vaughan, Elizabeth Campbell, Maureen O'Hara, Sandy Friedman, Ann Weiser Cornell, M. A. Bjarkman, Jocelyn Olivier, and Katy Brant. The AHP conventions were always highly experiential and featured women's issues, community issues, relationship concerns, somatic practices, and environmental concerns. Both inside and outside AHP and APA, there have been other outstanding women humanistic psychologists and therapists. For example, Laura Perls, who with Fritz Perls "brought individual responsibility into an active experiential process" (Serlin, 1992b), and Virginia Satir, founder of conjoint family therapy, were

both well known in their day. Stella Resnick, Ilana Rubinfeld, and Natalie Rogers were active in AHP conventions. Buhler, a personality theorist, met with the others at Old Saybrook, Connecticut, in November 1964—a seminal gathering for the founding of the humanistic psychology field. Her theory of self-actualization predated Abraham Maslow (DeRobertis, 2006), and she pioneered methodologies involving developmental, biographical, and case study formats (Ragsdale, n.d.). Carol Guinn was the longtime editor of the *AHP Newsletter*, an important voice in the field. Some women were active in their humanistic institutions of higher education, such as Anne Richards (State University of West Georgia), Nina Menrath, Norma Lyman, and Eleanor Criswell (SSU). There have been many unsung women in humanistic psychology. Some of them are the wives of the founding fathers: for example, Helen Rogers, Bertha Maslow, and Antoinette Jourard. It is interesting that they are or were all artists. Helen Rogers was a painter, Bertha Maslow was a sculptor, and Antoinette (Toni) Jourard is a photographer. All were deeply self-actualizing persons, who were fully functioning, and inspiring to their husbands and to others. Strong female leaders for the AHP include its past presidents Charlotte Bühler, Norma Lyman, Eleanor Criswell, Virginia Satir, Peggy Taylor, Frances Vaughan, Ilene Serlin, Elizabeth Campbell, Maureen O'Hara, Sandra Freidman, Ann Weiser Cornell, M. A. Bjarkman, and Katy Elizabeth Brant. While the leadership of AHP had many women, the leadership of Division 32 (Humanistic Psychology) of the APA did not. Division 32 was founded to bring humanistic psychology specifically into academic and professional psychology organizations:

The perspective of humanistic psychology was officially born in APA with the establishment of Division 32 [Humanistic Psychology] in 1971. Its credo was [is] to apply

the concepts, theories and philosophy of humanistic psychology to research, education, and professional applications of scientific psychology, [and to ensure] that humanistically oriented ideas and activities operate within APA and some of its divisions. (AHP Executive Board, 1971, p. 16; Serlin & Stern, 1998)

A number of women participated in the founding of Division 32. Joyce Howard, Louise Riscalla, and Constance Moerman, for example, attended the founding meeting of Division 32, and Gloria Gottsegen was named its acting secretary. During the first Division 32 election, Elizabeth Mintz, Joen Fagen, and Janette Rainwater were elected members-at-large of the Executive Board. Karen Goodman and Marta Vargo helped run the hospitality suite during the APA conventions, which started the general APA tradition that hospitality suites should host the more experiential programs at the APA. Zaraleya Harari was named newsletter editor, and Nora Weckler, a California psychologist, was also active in the governance of Division 32. MaryAnne Siderits, from Marquette University, later became the editor of the newsletter. Past presidents include Gloria Gottsegen and Mary Jo Meadow. Past presidents of the division include Ruth Heber, Constance Fischer, Ilene Serlin, Louise Sundararajan, Sara Bridges, Eleanor Criswell, Maureen O'Hara, and others. Despite the active involvement of women members, however, the leadership has been predominantly male. As of 2011, APA membership involved 57% female versus 42% male full members, not including student, teacher, and international affiliates (APA, 2012). Compared with the 38.5% of women among all the members of the APA, Division 32, with approximately 187 members, is close to average with 54% women. Statistics on the percentage of women officers across divisions, however, show Division 32 to have 34% women officers, as compared with

42.8% (24) women officers of the Society of Theoretical and Philosophical Psychology, 46.6% (29) in the Society of Psychotherapy, 33.3% (36) in the Society of Psychology of Religion and Spirituality, and 38.8% (39) in the Society of Psychoanalysis (APA, 2012).

### *Women's Ways of Knowing and Humanistic Psychology*

Perhaps the differences between men and women are related to gender differences?

In a recent sequel to the now well-known *Women's Ways of Knowing* (Belenky et al., 1986), this same group of women extended their epistemological analysis to *Knowledge, Difference, and Power* (Goldberger et al., 1996). The position that they lay out echoes the core values of humanistic psychology (Goldberger et al., 1996, p. 205). In the opening chapter of *Knowledge, Difference, and Power*, Goldberger et al. (1996) framed their argument with the statement that the discussion would be in terms of gender roles and the archetypally feminine, not in terms of real, complex women and men. In the same way, the distinctions we make here about women's versus men's ways of knowing, and experiential versus cognitive approaches to humanistic psychology, are simply helpful conceptual tools. Since society has always "genderized" knowledge, understanding women's ways of knowing can raise our consciousness to include "the situational and cultural determinants of knowing" and "the relationship between power and knowledge" (p. 8), "standpoint epistemologies" (Harding, 1986; Jaggar, 1983), and "social positionality and situated knowledge" (Collins, 1990; De Laurentis, 1986; Haraway, 1991; hooks, 1983).

The key concepts of those women's ways of knowing are as follows:

1. *Connectedness*: In contrast to the male way of knowing, which emphasizes separation and individuation, critical anal-

ysis, rational debate, and detachment, whose mode of discourse is the argument, and which is hostile to new ideas (Goldberger et al., 1996, p. 207), connected knowing draws on empathy and intuition, is receptive to new ideas, and seeks collaboration with others.

Women's epistemology of connected knowing is supported by their physiology of connected knowing. Brain research shows that women tend to be less lateralized—that is, less biased in one cerebral hemisphere than men (Springer & Deutsch, 1993). Women have larger corpora callosa than most men, especially the posterior part of the corpus callosum, which connects the two occipital lobes. Since the corpus callosum is the bridge of neuron axons that connects the two brain hemispheres, women have more integrated cerebral functions as a biological condition.

Research shows that when processing language, males use only the left hemisphere; females, on the other hand, use both left and right hemispheres (Denckla, Geary, & Gur, 2005). This may be why humanistic psychology, dominated by males, tends to be highly verbal and theoretical. Women, on the other hand, tend to identify emotions faster and more accurately, and that might contribute to their appreciating the experiential side of humanistic psychology. MRI (magnetic resonance imaging) data have suggested that women have greater functional connectivity density (Tomasi & Volkow, 2012). Connected knowing is also closely related to the humanistic psychology concept of empathy. Rogers, the main theorist on empathy, described empathy as a way of knowing another through connection, through taking his or her frame of reference to fully experience him or her (Rogers, 1980). Humanistic psychotherapists sense their clients' worlds by being open to them, being transparent to themselves, and laying "aside all perceptions from the external frame of reference" (Rogers, 1951, p. 29). Further support for the emphasis on empathy in humanistic

psychology is the research on mirror neurons. Magnetoencephalography, spinal reflex excitability, and electroencephalography show gender differences in the mirror neuron system. Female participants exhibit stronger motor resonance than male participants (Cheng, Decety, Hsieh, Hung, & Tzeng, 2007; Cheng, Decety, Yang, Lee, & Chen, 2008; Cheng, Lee, Yang, Lin, & Decety, 2008; Cheng, Tzeng, Decety, & Hsieh, 2006). Mirror neurons are neurons that respond when we observe others engaging in a motor activity, especially one that we have already experienced.

2. *Social construction of methodologies*: Whereas separate knowing is concerned with the discovery of truth, connected knowing is concerned with the discovery of meaning (Lather, 1991; Maguire, 1987; Reinharz, 1992). While separate knowing uses rational debate to validate truth, connected knowing, as it informs humanistic research methods, looks for validity in the empathetic resonance (Hare-Mustin, 1983; Howard, 1991) and the meaning it awakens in the other (Buber, quoted by Friedman, 1985, p. 4). Qualitative research is concerned with quality rather than numbers and is descriptive rather than prescriptive. Feminist research, as a form of qualitative research, is "passionate; it is communal rather than hierarchical" (Smith, 2000, p. 19). It seeks meaningful patterns in experience, not for prediction or control.

3. *The self*: In connected knowing, the self is not experienced in isolation but is known through interaction with others and "self-insertion" into experience (Elbow, 1973, p. 149). Feminist psychology shares, with humanistic psychology, a view that the self is not a solitary entity but is known only in relationship. The self, itself, is the instrument in psychotherapy and in research. It is used as an instrument of knowing both in the experience of everyday life and in participatory research methodologies. In contrast to the more rigid boundaries of separate

knowing, its boundaries are flexible and sometimes permeable (Buber, 1985; Perls, 1992; Rogers, 1961; Serlin & Shane, 1999), demonstrating the "paradox of separateness within connection" (Jordan, 1991, p. 69).

Finally, the self is not a static object but a "self-in-process," collaboratively created and re-created in the context of relationships (see Polkinghorne, Chapter 8, "The Self and Humanistic Psychology," this volume).

4. *Dialogical knowing*: In connected knowing, the "I" transforms an "it" into a "thou" (Goldberger et al., 1996, p. 221). Meaning is found in the intersubjective space between the two, so that the act of interpretation is dialogical (Friedman, 1985, p. 4). Dialogical knowing characterizes humanistic theory, therapy, and research and happens between speaker and listener, reader and text (Ricoeur, 1976), and researcher and coresearcher (Polkinghorne, 1988).

5. *Feeling*: In connected knowing, thinking is inseparable from feeling. It is feeling that allows one to feel oneself into the world of the other (Goldberger et al., 1996, p. 224), to differentiate the particularities of his or her unique experience—in contrast to the abstract, categorical, and generalized thinking of separate knowing. Psychological research shows women to be emotionally expressive, while brain research shows that women have greater metabolic activity in the emotional areas of the brain than men (Gur et al., 1995), are more empathic, and are more concerned with communication and relationships. It could be said that there is a masculine version of humanistic psychology and a feminine version. The masculine version deals mainly with intellectual conceptions, perhaps explaining why Division 32 is male oriented. The feminine version is concerned with the experiential aspects of relationship and with nurturing the development of the person, which perhaps explains the

fact that the AHP is more female oriented. Both masculine and feminine approaches to humanistic psychology are important. The theoretical understandings are important for the foundations of the field; the experiential aspects are important for the implementation of humanistic perspectives in life.

## CONCLUSION

On the one hand, categories of feminist epistemologies are close to humanistic values of holism, subjectivity, and the centrality of the experiencing human being (Bugental, 1976; Maslow, 1962; May, 1953; Yalom, 1980) and "experiential humanism" (Schneider, 1998). Feminist values can bring humanistic psychology back down to earth, to matter and

flesh, to connection with other humans, other species, and nature. On the other hand, humanistic psychology can give women an opportunity to fully develop their potential and leadership skills. Their contributions to society need to be valued, such as their sense of relationship, communication, and nurturance. Humanistic psychologists have a concern for all persons and their basic human rights: their right to be treated as individuals with worth and dignity, the right to the primacy of their experiences, the right to the holistic development of their various talents and capacities, and the rights of society to receive the contributions of all individuals toward the cultural evolution of humankind. This is a fertile ground for the continued development of all toward global and environmental well-being.

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