

## Counselling Research in a Different Key: The Promise of a Human Science Perspective

Frank Van Hesteren

*University of Saskatchewan*

### Résumé

Cet article soutient que la perspective de la science humaine est pleine de promesses en ce qui concerne la réalisation d'un équilibre méthodologique dans la recherche en counseling. En vue d'accroître les chances de réalisation de cette promesse, on s'efforce: (1) d'offrir au lecteur une perspective du sens, de la structure et du fond de l'orientation de la science humaine; (2) d'identifier et d'illuminer certaines réalités précises de l'"être" et de l'"esprit" qui semblent avoir rapport à la compétence de la science humaine en matière de recherche; et (3) de suggérer quelques méthodes permettant le développement de telle compétence. Cet article conclut en soulevant certaines questions qu'il sera nécessaire d'aborder si l'on désire voir continuer le progrès dans l'établissement de normes supérieures en matière d'expérience humaine dans la recherche en counseling.

### Abstract

It is maintained in this article that the human science perspective holds great promise with regard to achieving methodological balance in counselling research. In the interests of increasing the likelihood that this promise will be realized, an attempt is made: 1) to provide the reader with a perspective on the meaning, structure, and content of the human science orientation; (2) to identify and illuminate selected qualities of "being" and of "mind" that appear to be related to human science research competence; and (3) to suggest some possibilities for the deliberate facilitation of such competence. The article concludes with the raising of selected issues which will need to be dealt with if progress in the direction of achieving a high degree of fidelity to human experience in counselling research is to continue to be made.

For those of us who do not share the conviction that bits of knowledge laid end to end lead to wisdom, the articulation of the bits becomes a challenge separate from that of unearthing them. When the knowledge in question concerns behavior, especially human behavior, the emergent image must bear a human face. If it doesn't, the mind goes blank when we look at it, irrespective of how detailed or right it is. So there are two tasks, really: first, the assessment of what we know, the assembly of the pieces; second the discernment of a human face.

(Konner, *The Tangled Wing*)

In the above quotation, Melvin Konner (1982) poignantly conveys what has become an increasingly prevalent attitude among researchers in the social sciences. At the core of this attitude is a heightened awareness of the limitations of research methodologies based upon the world-view assumptions of the physical, or natural, sciences in the study of distinctively human experience (Bickhard, Cooper, & Mace, 1985; Brewster-Smith, 1982; Cassirer, 1944; Duke, 1986; Faulconer & Williams, 1985; Georgoudi & Rosnow, 1985; Gergen, 1982; Giorgi, 1970; Hales, 1985; Koch, 1959, 1981; Manicas & Secord, 1983; Maslow, 1966;

Polanyi, 1962; Proshansky, 1981; Rogers, 1980; Royce, 1976; Sarason, 1981; Sullivan, 1984). These methodologies tend to reflect what has been described as the "received view" (Polkinghorne, 1983, 1984; Putnam, 1978) and are characterized by such emphases as experimental manipulation, the discovery of cause and effect relationships, and the precise definition and measurement of the variables under investigation. Critics of "received view" derived social science methodologies do not deny the possible relevance and power of such approaches. They do, however, emphasize that such methodologies have their decided limitations in the human realm and that what is really at issue is the matter of methodological appropriateness. Proshansky (1981) has provided some illumination in this regard:

The model that was borrowed from the physical and natural sciences is not only a perfectly sound one, but it has and will continue to have a critical and significant role to play in certain fields or problem areas of psychology. However, so much of its value depends on how, when, and for what kind of problem it is used that the problem is not the model but what psychologists have done with it. We not only misuse it, but we overuse it; above all, we have allowed it to overshadow, if not completely obscure, our view of what a science must do in its *creative* as well as its empirical endeavors in the search for a cumulative basis of knowledge. (p. 8)

As a result of such methodological soul-searching on the parts of increasing numbers of social scientists, there is presently a loud and persistent call for maintaining an essential fidelity to human experience in the selection of research strategies and a growing readiness to allow the nature of the subject under study to determine the most meaningful research methodology or combination of methodologies.

While selected individuals in the counselling field (Goldman, 1977; Maslow, 1966; Rogers, 1964, 1965, 1980, 1985; Van Kaam, 1966) have been concerned with issues of the kind previously identified for quite some time, increasing numbers of counselling researchers are becoming more acutely aware of the limitations of traditional, physical-science derived, research approaches and are beginning to forcefully articulate the need in counselling research for methodological pluralism and balance (Gelso, 1979, 1985; Howard, 1983, 1984, 1985; Lecomte, Dumont, & Zingle, 1981; Lucas, 1985; Miller-Tiedeman & Tiedeman, 1985; Peavy, 1982; Polkinghorne, 1983, 1984; Sprinthall, 1975).

Within the broad perspective of human science (see Polkinghorne, 1983), so-called qualitative, or naturalistic, approaches have been highlighted as being of particular relevance in the context of counselling research. There are promising signs that this research orientation is gaining more widespread acceptance (Denton, 1981; Douglas & Moustakas, 1985; Elmore, 1984; Frey, Raming, & Frey, 1978; Heinemann & Shontz, 1985; Howard, 1984; Peavy, 1982; Polkinghorne, 1983, 1984; Price & Barrell, 1980; Smith, 1981) and published examples of coun-

selling-related qualitative research are appearing with encouraging regularity (e.g., Borgen & Amundson, 1985; Hill, Carter, & O'Farrell, 1983; Katz, 1983; Kotre, 1984; Van Kaam, 1959).

While progress is beginning to be made in the direction of achieving methodological balance in counselling research, some steps need to be taken if the promise of the human science perspective is to be realized. First, continuing efforts need to be made to increase the understanding of both counselling researchers and practitioners of the general nature of human science research and of the specific methodological alternatives falling under the rubric of this orientation. Second, various dimensions of human science research competence need to be more clearly identified and articulated. Third, increased emphasis needs to be placed upon discerning what can be done to facilitate the development of such competence. The remainder of this article will be devoted to addressing these needs.

#### A PERSPECTIVE ON THE MEANING, STRUCTURE, AND CONTENT OF THE HUMAN SCIENCE ORIENTATION

In what follows, the general nature and meaning of the term human science will be discussed and a perspective on the structure and the methodological substance of the human science research emphasis will be provided. In light of its particular relevance to counselling-related dimensions, the phenomenological-hermeneutic point of view will be featured and elaborated upon.

##### *Meaning and Structure of Human Science*

Donald Polkinghorne of Saybrook Institute has made a seminal contribution with regard to clarifying the meaning of the term "human sciences" and describing the make-up of this orientation in an understandable and coherent manner. Polkinghorne (1983) has provided the following overarching definition:

At the broadest level, the *human sciences* investigate all of the experiences, activities, constructs, and artifacts that would not now exist, or would not ever have existed, if human beings had not existed. Human phenomena constitute a milieu that consists of individual experience in an environment, and this environment is made up of social structures, values, language, physical objects, and such human constructions as buildings, highways, and automobiles. The object of human science is the elucidation and understanding of this world. Thus the object of inquiry is broad, and it includes the study of personal consciousness and experience, as well as social, political, and economic systems. But the context in which these activities and experiences are viewed is that of human achievement and construction. (p. 289)

It should be noted that other excellent accounts of the general nature of human science have been provided. For example, a particularly useful

and lucid interpretation has been offered by Giorgi (1970) in *Psychology as a Human Science*.

Polkinghorne (1983, 1984) has moved in the direction of placing various dimensions of human science into an organizational framework by identifying three systems of inquiry which are considered to be alternatives to the "received view" and which are particularly attuned to uniquely human functioning. "Systemic and Structural Designs" constitute the first alternative system of inquiry identified by Polkinghorne (1983, 1984). These designs stress the interconnectedness of parts within organic wholes and the interrelationships among hierarchically organized subsystems. Bertalanffy (1968) and Piaget (1970) are cited as being examples of this inquiry alternative. "Human Action Inquiry" is the second alternative introduced by Polkinghorne (1983, 1984). Within this view, emphasis is placed upon the significance of ordinary language and individuals' own descriptions of the intentions and motives influencing their behaviour (Polkinghorne, 1984). Polkinghorne (1984) cites Dray (1957), Taylor (1964), and particularly Harré and Von Cranach (1982) as reflecting the spirit of this mode of inquiry. "Qualitative Research" is the third alternative discussed by Polkinghorne (1984). Within this general category, Polkinghorne (1984) has highlighted phenomenological-hermeneutic perspectives as represented, for example, by Schutz and Luckmann (1973).

Since it is being maintained in this article that the qualitative human science option holds particular promise for counselling research, some elaboration of this orientation is in order. Considerable attention has been given to clarifying the parameters of qualitative research (Bogdan & Biklen, 1982; Patton, 1980; Stones, 1985; Wolcott, 1982). Bogdan and Biklen (1982) have provided the following comprehensive and yet succinct interpretation.

We use *qualitative research* as an umbrella term to refer to several research strategies that share certain characteristics. The data collected has been termed *soft*, that is, rich in description of people, places, and conversations, and not easily handled by statistical procedures. . . . While people conducting qualitative research may develop a focus as they collect data, they do not approach the research with specific questions to answer or hypotheses to test. They are concerned as well with understanding behavior from the subject's own frame of reference. External causes are of secondary importance. They tend to collect their data through sustained contact with people in settings where subjects normally spend their time. (p. 2)

Wolcott (1982) has developed a useful overview of methodological possibilities comprising the qualitative domain. Within this framework, it is possible to begin to disambiguate the relationships among various qualitative research approaches. Among the qualitative, or "descriptive," approaches incorporated by Wolcott (1982) are phenomenology, the case study, ethnomethodology, ethnography, and ethnology.



At this point, it should be recognized that while the phenomenological-hermeneutic perspective is to be subsequently featured in this article, other qualitative methods also have decided applicability in counselling research. In my estimation, the cast study (Hill, Carter, & O'Farrell, 1983) and ethnographic methods (see Agar, 1980; Bogdan & Biklen, 1982; Geertz, 1973; Goetz & Lecompte, 1984; Spradley, 1979, 1980; Terhart, 1985) are especially noteworthy in this regard.

### *The Phenomenological-Hermeneutic Point of View*

In what follows, an attempt will be made to elucidate the essential nature of phenomenology and to convey a sense of the methodological dimensions per se of the phenomenological-hermeneutic orientation to research. The latter purpose will be served by focusing in some detail upon the "phenomenological-psychological" method developed by Amedeo Giorgi (1985b).

It is a challenge of the highest order to attempt to depict in any succinct and definitive manner the basic meaning of the term phenomenology (cf. Winter, 1966). In fact, it is commonly held by adherents to this point of view that the only genuine way to understand and to appreciate phenomenology is to "do" phenomenology (Wagner, 1983). In preparing to write this section of the article, I was determined to synthesize various explanations of central facets of phenomenology into a single, comprehensive, and representative account. However, I eventually became acutely aware of the naivité and the futility of such an ambition. Accordingly, I decided that a more fruitful way to proceed would be to provide what might in the terminology of qualitative research be considered a "thick description" of phenomenology by presenting several descriptions which help to capture its spirit. I came to the conclusion that this approach to the definitional problem would allow the reader to "make-up" his/her own mind regarding the essential meaning of phenomenology. It is hoped, therefore, that the following quotations will serve such a purpose.

Phenomenology is a method in psychology thus seeks to disclose and elucidate the phenomena of behavior as they manifest themselves in their perceived immediacy. The human scientist, in this fundamental phase of his research, must thoughtfully penetrate his concrete lived perception of behavior and describe this behavior in its immediate disclosure. It is precisely the phenomenological method which allows him to penetrate to the structures of human behavior. (Van Kaam, 1966, p. 15)

Is the supposed object given in the proper sense? Is it, in the strictest sense, "seen" and grasped, or does the intention go beyond that? (Husserl, 1964, p. 50)

Thus the term 'phenomenology' expresses a maxim which can be formulated as 'To the things themselves!' It is opposed to all free-floating constructions and accidental findings; it is opposed to taking over any conceptions which only seem to have been demonstrated; it is opposed to those pseudo-questions which parade themselves as 'problems', often for generations at a time. (Heidegger, 1962, p. 50)

Phenomenology is the study of essences; and according to it, all problems amount to finding definitions of essences: the essence of perception, or the essence of consciousness, for example. But phenomenology is also a philosophy which puts essences back into existence, and does not expect to arrive at an understanding of man and the world from any starting point other than that of their 'facticity'. It is a transcendental philosophy which places in abeyance the assertions arising out of the natural attitude, the better to understand them; but it is also a philosophy for which the world is always 'already there' before reflection begins—as an inalienable presence; and all its efforts are concentrated upon re-achieving a direct and primitive contact with the world, and endowing that contact with a philosophical status. (Merleau-Ponty, 1962, p. vii)

By phenomenology we mean a philosophy which describes and interprets human existence in its dialectic bond with other beings. . . . The primary aim of phenomenology is to lay bare the general and necessary structures of experience. We see as the proper means to this goal the methodic-critical sifting of natural evidences. (Strasser, 1963, p. 275)

Phenomenology sees consciousness as a *mode* of being human and it describes this mode in terms of intentionality. This description of consciousness easily leads to an ontology in which man is seen as openness, as existence. (Luijpen, 1966, p. 43)

Now phenomenology is precisely the discipline that tries to discover and account for the presence of meanings in the stream of consciousness. (Giorgi, 1985a, p. 6)

Phenomenology . . . is that kind of thinking which guides us back from theoretical abstractions to the reality of lived experiences—the lived experience of the child's world, the lived experience of schools, curricula, etc. Phenomenology asks the simple question, what is it like to have a certain experience? (For example, an educational experience.) An innocent question indeed. (Van Manen, 1982, p. 296)

Descriptions—clear, vivid, faithful descriptions of experiences, of actions, of words, of phenomena—are central to the hermeneutical undertaking. It is here that phenomenology as an appropriate approach, rather than "method," becomes apparent. . . . The phenomenological task, therefore, lies both in the process of description and critical reflection where the primacy of experience holds sway, and in the attempt to penetrate to the essence of a phenomenon, to the core themes that underlie *what* is being observed. (Suransky, 1982, p. 36)

Phenomenology is a science of "beginnings." The genuine beginner is an adept, not a novice. To begin, in this sense, is to start from the primordial grounds of evidence, from oneself as the center (not the sum) of philosophical experience. Such self-centeredness is the opposite of philosophic *hubris*; it is a confession of humility: the admission that, unless the inquirer has turned to himself in full awareness of his life, he cannot claim to have sought, let alone found, the truth. (Natanson, 1973, p. 6)

The above quotations were intended to impart an overall sense of the spirit of phenomenology. In order to more fully and precisely understand the nature and scope of phenomenology, it is necessary to be cognizant of its intimate connections with several complementary and converging points of view. First, a reciprocal relationship exists between phenomenology and the field of hermeneutics. Broadly speaking, her-

meneutics refers to a process of meaning constitution in which interpretation, explanation, and proper understanding are emphasized (see Gadamer, 1977, 1981; Ihde, 1971; Packer, 1985; Palmer, 1969; Polkinghorne, 1983; Ricoeur, 1981; Shapiro & Sica, 1984; Weinsheimer, 1985). Ricoeur (1981) has been particularly lucid in describing the intricate relationship between phenomenology and hermeneutics.

On the one hand, hermeneutics is erected on the basis of phenomenology and thus preserves something of the philosophy from which it nevertheless differs: *phenomenology remains the unsurpassable presupposition of hermeneutics*. On the other hand, phenomenology cannot constitute itself without a *hermeneutical presupposition*. (p. 101)

The second perspective with which phenomenology has close ties is existentialism. Several excellent accounts of the nature and extent of this relationship have been written (e.g., Colaizzi, 1978; Luijpen & Koren, 1969; May, 1983; Solomon, 1980; Weckowicz, 1981). Solomon (1980) clarifies the bond that exists between phenomenology and existentialism by suggesting that, "Both phenomenology and existentialism are concerned with the relationship that we may, gingerly at first, call 'the relationship between human consciousness and the world' and with the 'foundations' or 'essences' or 'existential structures' that support this relationship" (p. xii). The merging, or fusing, of the two points of view is most clearly evident in the school of thought known as "existential-phenomenology," which, according to Luijpen and Koren (1969), is represented by such thinkers as Heidegger (1962), Sartre (1956), and Merleau-Ponty (1962).

Finally, a very close relationship is to be found between phenomenology and the field of study known as the "sociology of knowledge" (Berger, 1963; Berger & Luckmann, 1967). The intellectual agendas of the two orientations overlap significantly, as is made evident in the following classic explanation of the "sociology of knowledge" provided by Berger and Luckmann (1967).

It is our contention . . . that the sociology of knowledge must concern itself with whatever passes for 'knowledge' in a society, regardless of the ultimate validity or invalidity (by whatever criteria) of such 'knowledge'. And in so far as all human knowledge is developed, transmitted and maintained in social situations, the sociology of knowledge must seek to understand the processes by which this is done in such a way that a taken-for-granted "reality" congeals for the man in the street. In other words, we contend that the *sociology of knowledge is concerned with the analysis of the social construction of reality*. (p. 15)

*The Social Construction of Reality* by Berger and Luckmann (1967) is probably the most clear-cut example of the tightly-knit relationship between phenomenology and the sociology of knowledge, since its authors acknowledge and emphasize that the seminal ideas of the phenomenologist, Alfred Schutz (1970), were used as a foundation for the intellectual framework of the book. Furthermore, Lemert (1979) has

discussed the contributions of Schutz, Berger, and Luckmann under the common designation, "phenomenological sociology."<sup>1</sup>

It is hoped that at this stage the reader has an opportunity to develop a general sense of the meaning of phenomenology and of the intellectual framework which lends coherence and direction to the pheomenological perspective. With this orientation having been provided, it is now possible to focus specifically upon the phenomenological-psychological methodology developed by Giorgi (1985b). Giorgi's approach has been selected, as previously indicated, because of its obvious potential for the study of counselling-related topics (see Kruger, 1983; Smith, 1979) and because it is one of the most completely developed and clearly articulated examples of phenomenological methodology.

Giorgi's (1985b) method directly builds upon and extends the pioneering work of Merleau-Ponty (1962) and is comprised of the following phases:

1. Reading of the entire description to get a sense of the whole.
2. Discrimination of meaning units within a psychological perspective and focused on the phenomenon being researched.
3. Transformation of subject's everyday expressions into psychological language with emphasis on the phenomenon being investigated.
4. Synthesis of transformed meaning units into a consistent statement of the structure of the phenomenon being investigated. (Giorgi, 1985b, pp. 10-19).

Some features of this methodology need to be discussed in order that it might be better understood and appreciated. First, it is important to recognize that while Giorgi (1985a) considers the previously outlined approach to have basic substance and merit, it nevertheless represents, in his view, only a phase in the evolution toward a more adequate and complete methodology. Giorgi (1985a) explains the attitude that he brings to bear upon his methodological ambitions by saying, "There has been a radical transformation on my understanding between 1970 and today, and I have to assume that an equally radical change may ensue between today and say, 1990, but I know of no way of getting there other than by working at it" (p. ix).

Second, although Giorgi's (1985b) method has been described in a step-by-step fashion, it is important to keep in mind that "doing" phenomenology within this framework does not involve a "cook-book-ish" linear progression through discrete, clearly differentiated methodological steps. The various phases are highly interrelated and the reflective processes involved constitute an essential unity (Wertz, 1985).

<sup>1</sup> It should be cautioned that the interpretation of phenomenology being emphasized in the present context is not meaning-equivalent to the interpretation typically adopted by those who identify themselves with the tradition of North American theorists such as Snygg and Combs (1949) and Rogers (1951). The reader is referred to more extended treatments of this matter by Kockelmans (1971), Spiegelberg (1972), and Weckowicz (1981).

Third, a distinguishing feature of Giorgi's (1985b) approach is that the researcher assumes an active meaning-constitutive posture relative to the experiential data provided by the subject. As Girogi (1985b) has put it, "... we operate within the assumption that psychological reality is not ready-made in the world and simply seen and dealt with but rather that it has to be constituted by the psychologist" (p. 11). Wertz (1985) further clarifies the meaning-constitutive function of the researcher:

The transformation of description into psychological language is not a mere translation into or replacement with the abstract, sedimented terms of psychology. What is involved here is original speaking on the part of the researcher, for this phase is psychology in the making. (p. 177)

This interpretive process must, however, remain grounded in, and maintain a high degree of fidelity to, the "lived experience" of the subject if the research enterprise is to be carried out in keeping with the spirit of phenomenology. It is suggested that such groundedness and fidelity can be achieved by avoiding the unwitting superimposition of personal beliefs, preconceptions, and theoretical biases upon descriptions of experience and by "going through" these descriptions by way of such reflective processes as "imaginative variation" (Giorgi, 1985b). Since the process of "imaginative variation" is so central to the phenomenological method, it merits some elaboration. Wertz (1985) has described the process as follows:

One asks all constituents, distinctions, phases, and themes if they could be different or even absent without altering the individual's psychological reality. ... By varying each aspect of the experience, we can ascertain precisely what *must* be involved in order for the peculiar character of the individual's psychological reality to be as it is, thus its essential determinations are grasped. (p. 176)

It is of interest to note that in his more recent work, Giorgi (1985c) has undertaken to explore directly the nature and parameters of the imaginative process.

Lastly, it is important, given the uniquely and often intensely *personal* nature of counselling-related topics, that the emphasis within Giorgi's (1985b) methodology placed upon the meaning constitution function of the individual researcher be complemented by, or reconciled with, an emphasis upon what some researchers within the phenomenological tradition have designated as the "dialogal" orientation (see Buckley, 1971; Friedman, 1984; Strasser, 1969; Sullivan, 1984; Von Eckartsberg, 1971, 1979; Winter, 1966). Within the dialogal-phenomenological framework, the personal experience of the researcher constitutes a legitimate, necessary, and meaning-enhancing dimension of the qualitative data base. Dialogal phenomenologists explicitly acknowledge and actively value the direct involvement of both the researcher and the subject in an intersubjective process of *meaning co-constitution* (Buckley, 1971; Von Eckartsberg, 1971, 1979). Winter (1966) serves to explain the personal

involvement of the researcher in the research process when he suggests that:

... our grasp of... social reality involves a knowledge through participation rather than through objectification. The intersubjective world is internally related self-consciousness, and this is its difficulty as a scientific field. We ourselves are involved in the reality which we grasp in the consciousness of the other. (p. 94)

This discussion makes evident that a diversity of methodological orientations, or preferences, exists within the broad field of phenomenology. This variety certainly poses a challenge of method selection and integration for counselling researchers.

While Giorgi's (1985b) phenomenological-psychological approach has been highlighted, it is worthwhile to note that other excellent complementary descriptions of phenomenological methodology have been written (Barritt, Beekman, Bleeker, & Mulderij, 1984; Denton, 1981; Kvale, 1983; Peavy, 1982; Polkinghorne, 1983; Van Manen, 1984). Van Manen's (1984) article, "Practicing Phenomenological Writing" and the Barritt et al. (1984) piece, "Analyzing Phenomenological Descriptions" are particularly valuable because they represent clear, detailed, and very practical accounts of basic phenomenological methodology.

Some very noteworthy counselling-related research has been done from a phenomenological perspective which conveys a sense of both the power of the phenomenological approach in a counselling context and the practicalities involved in conducting phenomenological inquiry (Borgen & Amundson, 1985; Gratton, 1973; Van Kaam, 1959; Wertz, 1985). Van Kaam's (1959) work focused upon the experience of "really feeling understood" and represents a pioneering attempt to flesh out the specifics of phenomenological methodology. The Wertz (1985) study dealt with the experience of "being criminally victimized" and is, in my estimation, one of the most detailed and enlightening explications of phenomenological-psychological methodology written to date. Numerous additional examples of counselling-related research carried out in a phenomenological mode can be found in a recent compilation of Saybrook Institute dissertations by Kremer (1985).

By way of concluding this section, I will comment briefly upon what I have personally found to be helpful in befriending the phenomenological point of view. Although a first encounter with phenomenology as it is written about by the likes of Husserl, Heidegger, and Merleau-Ponty can be an intellectually challenging, exciting, and horizon-broadening experience, it can also be, and I suspect quite typically is, a somewhat intimidating, bewildering, and anxiety-laden one. As one way of dealing with the latter dimensions of the encounter, I have found several recently published "secondary" sources to be of value in coming to grips with phenomenological thinking (Kockelmans, 1984; Megill, 1985;



Theunissen, 1984; Wagner, 1983). Furthermore, Luijpen (1966) has written an especially readable and to the point account of some of the basic dimensions of the phenomenological perspective. Of particular help have been those books and articles which deliver some insight into the personal lives of well known phenomenologists and the "zeitgeist" in which their thinking was situated and of which it was a product. Young-Bruehl (1982), in a splendid biography entitled, *Hannah Arendt: For Love of the World*, allows the reader to meet Martin Heidegger in a personal way that is not possible when one tackles Heidegger's own works. Gadamer (1985), in *Philosophical Apprenticeships*, vividly describes the moving and exhilarating experience of having Heidegger as a teacher. Similarly, Wagner (1983), in *Phenomenology of Consciousness and the Sociology of the Life-world: An Introductory Study*, provides an extraordinarily sensitive account of the more personal side of the phenomenologist, Alfred Schutz. While reading and reflecting upon the printed word has served a useful purpose in coming to at least a beginning appreciation of phenomenology, probably my most important learnings so far have resulted from an increasing involvement with graduate students in "doing" phenomenologically-oriented research and from dialoguing frequently and at length with colleagues and friends who understand, and live in the spirit of, phenomenology.

With the general nature and structure of the human science perspective having been described and with an account of the phenomenological-hermeneutic approach as an example of qualitative human science research having been provided, attention will now be given to identifying and discussing some possible dimensions of human science research competence.

#### TOWARD THE IDENTIFICATION OF DIMENSIONS OF HUMAN SCIENCE RESEARCH "ADAEQUATIO"

The concept of "adaequatio," as interpreted by E. F. Schumacher (1977) in *A Guide for the Perplexed*, provides a useful rubric under which to identify and discuss what I have chosen to call qualities of "being" and of "mind" that appear to be desirable, if not necessary, for engaging in human science research in general and qualitative (including phenomenological-hermeneutic) research in particular. Schumacher (1977) has explained the meaning and significance of the term "adaequatio" as follows:

For everyone of us only those facts and phenomena 'exist' for which we possess *adaequatio*, and as we are not entitled to assume that we are necessarily adequate to everything, at all times, and in whatever condition we may find ourselves, so we are not entitled to insist that something inaccessible to us has no existence at all and is nothing but a phantom of other people's imaginations. (p. 41)

While selected qualities of human science research "adaequatio" will be

dealt with under appropriate separate headings, it should be kept in mind that they are differentiated only for the purpose of discussion. They are, in fact, overlapping and inseparable, with each quality implying the other.

#### *A "Quest" Orientation and Openness to Experience*

As a result of carefully reading and reflecting upon the human science literature, particularly its qualitative dimensions, I have become convinced that the most fundamental and pervasive quality of "being" required by human science research is what might metaphorically be described as a "quest" orientation (cf. Batson & Ventis, 1982). As far as I am able to understand and to identify with it, this orientation in the present context is essentially characterized by an open-minded, broad-horizonal perspective on self in the world, a need to question and to explore the unfamiliar, and a strong motive force to confront and to work through existential issues and questions of meaning. In philosophical-phenomenological terms, the "quest" orientation has to do with a preparedness to be, and to remain, a "perpetual beginner." Kockelmans (1984) conveys the meaning of "quest" when he comments on the nature of his own work:

Thinking never reaches an end. Any place... that in the reflection of the philosopher suggests itself as an end is really the place for a new beginning. For the one who thinks, there will never be a time in which he no longer has to learn. That is also why this study ends where it began, and why each of us continuously has to begin where it ended. (p. 281)

Merleau-Ponty (1962) describes in a challenging and almost chilling manner the nature of the "quest" involved in living phenomenology:

True philosophy consists in re-learning to look at the world. . . . We take our fate in our hands, we become responsible for our history through reflection, but equally by a decision on which we stake our life, and in both cases what is involved is a violent act which is validated by being performed. (p. xx)

A core dimension of the "quest" orientation that is of critical importance for human science research is the capacity for "openness to experience." Both Rogers (1961, 1965, 1980) and Maslow (1966) have discussed the relevance of this quality for human science and it is of interest to note that both acknowledge a debt of gratitude to Michael Polanyi (1962) in the development of their thinking regarding the personal-experiential side of the scientific enterprise. In an attempt to clarify the meaning of "openness to experience," Rogers (1961) has written, "... instead of perceiving in predetermined categories... the individual is aware of this existential moment as *it* is, thus being alive to many experiences which fall outside the usual categories" (p. 353). Rogers' (1961) description resonates in an obvious and powerful way with the spirit of phenomenology and several phenomenologists have

either emphasized the “openness to experience” dimension per se or have stressed the importance of parallel dimensions (Gadamer, 1975; Giorgi, 1976; Langan, 1984; Merleau-Ponty, 1962; Ricoeur, 1981; Schutz, 1970). For example, Schutz (1970) has used the term “*wide awakesness*,” which is intended “to denote a plane of consciousness of highest tension originating in an attitude of full attention to life and its requirements” (p. 69).

Within the context of qualitative human science, the experience of vulnerability is one to which the researcher must be prepared to be particularly open. The ethnographer, Richard Katz (in press), in a chapter entitled, “Hearing Healers: The Contribution of Vulnerability to Field Work,” has defined vulnerability as follows:

By vulnerability I mean a radical questioning of one’s world view, such that what was assumed as “valid,” “correct,” “obvious” and “common practice” is no longer. This vulnerability entails giving up the often comforting protection of one’s world view; understanding of the world from within another culture then becomes possible. (pp. 1-2)

Katz (in press) personifies “openness to experience” as a quality of being and brings the vulnerability dimension of ethnographic field research to life by sharing an experience he had while trying to understand the possession dimension of Fijian healing.

To this day, my understanding of that possession—conversation is no clearer. But it is clear that by accepting the loss of my own world-view, that particular conversation, and the understanding of Fijian healing and the *Vu* which it stimulated, became possible. It would have been more comfortable and comforting to dismiss the possession as *only* a dramatic act, thereby reducing the levels of reality present in the conversation. But believing *as a Fijian* that the *Vu* was there, *while at the moments when my Western mind intruded* believing it was not, not only kept me in a state of intense existential transitioning but also kept me open to unexpected learning. This was not a case of acting like I believed in order to get “good data”, but of stretching my own beliefs beyond themselves to allow new beliefs to enter on their own terms and in their own reality. (p. 6)

As is evident from this description, involvement in human science requires of the researcher a readiness and a willingness to grow as a person by constructively confronting and working through experiences that may result in transformations of his/her understanding of self and the world. In fact, some qualitatively oriented researchers have gone so far as to argue that involvement in human science represents a particular kind of therapy (Colaizzi, 1978; Rosenwald, 1985). For example, Colaizzi (1978) has suggested that, “All human research, particularly psychological research, is a mode of *existential therapy*, or at least should proceed within the horizon of existential therapy—which, however, should not be interpreted as meaning that therapy should usurp research” (p. 69). Strong support for this claim is certainly to be found in the previous description of the experience of vulnerability provided by Katz

(in press) and researchers of the phenomenological-hermeneutic persuasion also suggests that transformations in self-understanding are to be expected as natural by-products of involvement in the hermeneutic process (Gadamer, 1981; Ricoeur, 1981). As Ricoeur (1981) has explained:

... to understand is *to understand oneself in front of the text*. It is not a question of imposing upon the text our finite capacity of understanding, but of exposing ourselves to the text and receiving from it an enlarged self, which would be the proposed existence corresponding in the most suitable way to the world proposed. (p. 143)

Powerfully implicit in the “quest,” “openness to the experience,” and “vulnerability” aspects of human science “*adaequatio*” is the quality of self-awareness. In the present context, self-awareness has to do with the capacity to take one’s self and world views as objects of critical reflection (i.e., to “bracket” them) so as to avoid the kind of distorted or impoverished understanding of a phenomenon that can result when personal preconceptions and prejudices are unknowingly projected into the investigative process. It must be kept in mind, however, that the person is always *in* the world and, in a sense, *held by* the world so that the most that might be expected is that he/she be, *in some optimal way*, aware of the historical-biographical situatedness of his/her self and world views. Gadamer (1975) places the significance of this kind of self-awareness into perspective by pointing out:

A person who imagines that he is free of prejudices, basing his knowledge on the objectivity of his procedures and denying that he is himself influenced by historical circumstances, experiences the power of the prejudices that unconsciously dominate him, *as a vis a tergo*. A person who does not accept that he is dominated by prejudices will fail to see what is shown by their light. It is like the relation between the ‘I’ and the ‘Thou’. A person who reflects himself out of the mutuality of such a relation changes this relationship and destroys its moral bond. A person who reflects himself out of a living relationship to tradition destroys the true meaning of this tradition in exactly the same way. . . . To stand within a tradition does not limit the freedom of knowledge but makes it possible. (p. 324)

### *Capacity for Post-formal Operational Thought and Dialectical Reflection*

It is readily apparent that human science is an intellectually challenging undertaking that requires of researchers that they possess, or work at possessing, certain identifiable qualities of mind. Recent attempts within a Neo-Piagetian (Commons, Richards, & Armon, 1984) framework to more fully portray mature adult intellectual functioning in terms of the capacity for post-formal operational thought hold particular promise with regard to identifying and better comprehending the qualities of mind that appear to be required by human science research. In what follows, the general nature of post-formal operational thought will first be described. Its dialectical dimension will then be elaborated upon because of its particular relevance in a qualitative research context.

Post-formal operational theorizing (Basseches, 1980; Commons et al., 1984; Gilligan & Murphy, 1979; Labouvie-Vief, 1980; Labouvie-Vief & Lawrence, 1985; Murphy & Gilligan, 1980; Perry, 1970; Riegel, 1973) generally represents an attempt to provide a more complete account of mature adult cognitive functioning that Piaget and his co-workers (Inhelder & Piaget, 1958) were able to provide, given their primary focus upon childhood and adolescent forms of thought. Indicating the nature of the incompleteness of Piaget's theory, Labouvie-Vief (1980) has suggested that "... the pure logic of the adolescent or youth might represent a budding but still not equilibrated mode of thinking, a mere preparatory mode of adult thought" (p. 153).

The variety of perspectives on mature adult cognitive functioning developed under the rubric of post-formal operational theory share several theoretical features. According to Kramer (1983), post-formal operational thought is characterized by: first, an appreciation of the relative or non-absolute nature of knowledge; second, a tolerance for contradiction; and, third, a capacity for integrating or synthesizing diverse points of view and sources of information into an overarching whole. The dimension of contextual relativism may be said to constitute the essential core of post-formal operational thought (Sinnott, 1984). Perry (1970) has provided a classic explanation of the contextual relativist orientation and has been particularly lucid about the location of reason within it.

The structures of relativism... do provide, by definition, wide opportunity for the exercise of reason. Reason reveals relations in any given context; it can also compare one context to another on the basis of meta-contexts established for the purpose. But there is a limit. In the end reason itself remains reflexively relativistic, a property that turns reason back upon its own findings. In even its farthest reaches then, reason alone will leave the thinker with several legitimate contexts and no way of choosing among them—no way, at least, that he can justify through reason alone.... If he is still to honor reason he must now also transcend it; he must affirm his own position from within himself in full awareness that reason can never completely justify or assure him. (pp. 135-136)

Implicit in Perry's (1970) interpretation of contextual relativism is an emphasis upon the dimensions of self-awareness and self-reflection. That is, at the post-formal operational level of functioning, reason represents one formal system that is consciously considered in relation to, and integrated or reconciled with, other possibly "mutually incompatible systems of knowledge" (Kramer, 1983, p. 92). As Sinnott (1984) explains, "Relativistic operations permit selection of one formal operational system among many, based on a subjective selection of a *prioris*, or givens. This selection occurs in a situation where several contradictory formal operational systems could apply" (p. 300).

At the heart of post-formal operational thought is the dialectical dimension (Basseches, 1980; Georgoudi, 1984; Hogan, 1974; Riegel,

1973, 1975, 1979; Rychlak, 1977; Warren, 1984). Within a qualitative research context, dialectical reflection is considered to be an essential aspect of the process of meaning-constitution (cf. Giorgi, 1976; Lévi-Strauss, 1966; Merleau-Ponty, 1973; Strasser, 1963). By way of clarifying the nature of dialectics in phenomenology, Strasser (1963) has written, "... by dialectics we mean every orderly change of standpoints which allows man in his striving for meaning to neutralize systematically one-sided perspectives and limiting horizons" (p. 257). This kind of mindful reflection appears to be characteristic of what was previously described as "imaginative variation" in the context of Giorgi's (1985b) methodology and it should be indicated that it is also a vital aspect of what Glaser and Strauss (1967) have termed "constant comparative analysis" in the context of sociological "grounded theory." Lévi-Strauss (1966) has provided an interpretation of "dialectical reason" which not only conveys a rich sense of its meaning but also dramatically communicates the spirit of the previously discussed "quest" orientation.

In my view dialectical reason is always constitutive: it is the bridge, forever extended and improved, which analytical reason throws out over an abyss; it is unable to see the further shore but it knows that it is there, even should it be constantly receding. The term dialectical reason thus covers the perpetual efforts analytical reason must make to reform itself if it aspires to account for language, society and thought; and the distinction between the two forms of reason in my view rests only on the temporary gap separating analytical reason from the understanding of life. (p. 246)

There is an unmistakable resonance between the above accounts of dimensions of human science research "adaequatio" and important attitudinal dimensions that are commonly assumed to be at the heart of the closely related fields of counselling, psychotherapy, and clinical psychology. Considerable attention has been devoted to acknowledging, clarifying, and capitalizing upon the natural overlapping that characteristically occurs between the therapeutic orientation and perspectives within the qualitative research domain, such as phenomenology (Dillon, 1983; Gendlin, 1962, 1973; Giorgi, 1981; Thorne, 1967; Van den Berg, 1980; Weckowicz, 1981). Gendlin's (1962, 1973) work, especially as presented in *Experiencing and the Creation of Meaning*, is a clear cut example of how phenomenological thinking has been brought to bear in a therapeutic context. Furthermore, Thorne (1967) has gone so far as to suggest that the phenomenological viewpoint is an indispensable aspect of clinical diagnosis. In his words, "Any psychological state is an organized, integrated, and unified whole which can be grasped in its totality only by phenomenological methods of directly experiencing its essences and meanings" (p. 42).

It is argued that the therapeutic orientation can be a decided asset in carrying out human science research (see Price & Barrell, 1980; Rogers, 1945; Wertz, 1985). Counsellors and therapists, and perhaps particular-



ly those with a person centred/existential orientation, are well equipped to establish a climate of trust that encourages an individual to fully tell his/her life story and to openly explore and make sense of life experiences. The parallel between the attitude required for competent participant-observation and that required in a therapeutic context is made strikingly evident by Schwartz and Schwartz (1955).

Sympathetic identification includes empathic communication and imaginative participation in the life of the observed through identification and role-taking. In this type of involvement, the observer is, at the same time, both detached and affectively participating; he feels no need to moralize or judge the interaction; his attitude is one of interested curiosity and matter of fact inquiry directed toward understanding the observed. His reactions are 'appropriate' and his appraisals are realistic. In sum, the observer's emotional involvement, observation, and awareness of both himself and the observational field come together in optimum balance. (pp. 350-351)

It is important, however, that the case that might be made for the particular "adaequatio" to human science research of those with a therapeutic orientation not be overstated and that it be kept in balance perspective. In fact, it is quite conceivable that such an orientation could as easily constitute an impediment to carrying out human science insofar as the danger is ever present that the ideological-assumptive underpinnings of a given therapeutic approach may become unwittingly implicated in the research process (cf. Barton, 1971). Girogi (1970) has made some sobering comments that help to keep in check the tendency to exaggerate the parallels between the therapeutic attitude and the attitude required by human science. Given the significance of this matter, Girogi (1970) will be quoted at some length.

Many objections to psychology conceived as a natural science come from clinical psychologists and therapists who find the natural science model of man irrelevant for their concerns and problems. We can agree to their objections but we feel that to substitute 'therapy models' for 'mechanical models' is another opposite, but equal, error. Both attempts reflect the desire to fill the void created by the lack of an authentic human psychology, but both turn out to be extensions of a more restricted view point. We are not saying they do not contribute to psychological knowledge, but merely that they overextend themselves to meet the void of an authentic psychology. Rather, a rigorous approach to the study of the human person has to be developed so that he can be studied sheerly for the purposes of understanding him, i.e., within a context that is not as restricted as therapeutic or clinical psychology, nor in a context that has left out the essentially human. (p. 207)

#### TOWARD FACILITATING HUMAN SCIENCE RESEARCH "ADAEQUATIO"

While it may have served a useful purpose to identify selected qualities of "being" and of "mind" that appear to be necessary for competently engaging in human science research, an equally important task is that of

discerning what might be done to facilitate the development of such qualities in a counsellor education context. To the best of my knowledge, this matter has not received the attention it deserves. This section of the article, therefore, will focus upon what counsellor educators, and those responsible for teaching counselling research methodology, need to do, or might consider doing, in the interests of facilitating the human science competence of counsellors in training.

*First Things First: The Human Science "Competence" of Counsellor Educators*

A major challenge presently confronting counsellor educators (including myself!) has to do with the optimization of their own human science capabilities before becoming prematurely concerned about the human science competence of counsellors in training. Many counsellor educators were "brought up" in the tradition of what was previously described as the "received view" (Polkinghorne, 1983), with its emphases upon the reliable, valid, and objective measurement of theoretical constructs and the explanation of relationships among such constructs through the use of sophisticated statistical procedures and complex experimental and quasi-experimental research designs. If we are to move beyond a superficial appropriation of the vocabulary of human science toward an authentic appreciation of both its spirit and its methodological specifics, we will need to be courageous and humble enough to assume, or re-assume, the status of "student." In order to become more aware of our methodological biases, we will need to accept the mandate of critically examining and relativizing our preferred and possibly self-defining research orientations. A willingness to acknowledge our embeddedness in accustomed approaches to doing research may help to counteract the not uncommon tendency to speak past one another in our efforts to convince *ourselves* of the superior truth value of our own favoured methodological positions. Furthermore, we will need to be more aware of, and willing to directly confront, what I would describe as the politics of knowledge generation that have traditionally characterized research in the social sciences (cf. Backman, 1980; Gergen, 1982; Kerr, 1984; Scarr, 1985; Sullivan, 1984; Toulmin, 1972). A central facet of these politics has been an emphasis upon being academically prolific through a deliberate reliance upon research methodologies that permit such productivity. Hogan and Sloan (1985) comment rather caustically upon the narrow mentality that can result from giving an unduly high priority to productivity as reflected by the publication of empirical research. In so doing, they describe a situation with which many of us are probably all too familiar.

Our graduate schools are designed for training rather than education—they train students in research methods rather than conceptual analysis. There is an obvious short-term wisdom in this; well-trained (as contrasted with well-educated) students are able to begin publishing immediately in the primary

empirical journals. The sanctions of the profession are such that careers, at least initially, depend vitally on the publication of empirical research. In the process of doing graduate training, we do more than simply ignore metatheoretical considerations; we teach our students that to analyze their (or our) pretheoretical or metatheoretical assumptions has nothing to do with science, and that in fact such concerns are a sign of weak-mindedness. (Hogan and Sloan, 1985, p. 16)

Acknowledging the possibility of methodological embeddedness and confronting the politics of knowledge generation will entail considerable stock-taking on the parts of counsellor educators concerning the priorities that determine their investments of time and energy and their motives for doing research and striving to be productive.

*Facilitating Human Science Competence in the Spirit of a Shared Journey Orientation*

I have become convinced as a result of my own experience (see Van Hesteren, 1986) that a critically important aspect of facilitating the development of qualities of "being" and of "mind" that are related to human science research "adaequatio" is a preparedness to construe the educational process as a particular kind of shared journey (cf. Berliner, 1983; Kohlberg, 1975). Central to this conception is a willingness on the part of the counsellor educator to share, in an appropriate and constructive manner, life experiences that influenced the formation of his/her self and world views. Following is an example of such self-disclosure which I hope will illustrate what I am trying to say.

On sabbatical leave a few years ago, I was involved in integrative-theoretical work in the area of altruism and, away from the usual pressures and role expectations of academia, more free than I had ever been to march to my own tune, or perhaps more accurately, more at liberty than ever to discern what my own tune might be. As I began to work my way into the sabbatical year, I found myself increasingly attracted to a few areas of study that I had vaguely known for some time existed but had never quite appreciated the significance of—the sociology of knowledge and phenomenology. Some mindful excursions into these areas coalesced with my being involved in a graduate seminar facilitated by Bill Hague and dealing with human development and the psychology of religion. The convergence in that seminar of the sociological and phenomenological perspectives with the substance of existentialist thought and Dabrowski's (1964) Theory of Positive Disintegration resulted in my experiencing what has been described as the "Trojan Horse Phenomenon" (Kegan, 1982; Perry, 1970). That is, some fascinating and intuitively appealing perspectives had been invited into the familiar environs of my world view and, before I "knew" it, began to wreak havoc with comforting, meaning-providing ideas and beliefs that I had come to take for granted. In the context of a discussion concerning the relationship between faith and courage in the thinking of Paul

Tillich (1952), it dawned on me with mind-shattering impact that faith and courage only truly become parts of one's experience when one is able and willing to objectify and relativize one's world view through an awareness of the cognitive factors and the cultural processes that make possible the construction of a wide diversity of possibly *equally valid* world views. While I had been exposed to this insight through the verbalizations of others more wise or "advanced" than myself and while I had at least entertained such ideas for the purpose of writing graduate school terms papers and examinations, I now honestly felt for the first time that I had discovered this truth for myself. This discovery resulted in experiencing a profound sense of vulnerability and, as a consequence of it, I was better able to appreciate what existentialist thinkers like Kierkegaard (1983) mean when they speak of "fear and trembling." My experience ushered in new, but certainly not always welcome, possibilities for self-conscious, autonomous choosing and created an increasing and undeniable sense of obligation to assume personal responsibility for life choices and their consequences.

I would suggest that a willingness to disclose one's own often fumbling existential gropings and to reveal the decided limitations of one's own knowledge and self-awareness can be experienced by students as a genuine and powerful invitation to become involved in similar growth processes themselves (cf. Jourard, 1968, 1971). Counsellors in training are often struggling with questions of personal meaning that closely parallel the developmental challenges confronting counsellor educators. Legitimizing the acceptability and desirability of openly discussing issues that arise in the shared "quest" for meaning creates horizon broadening opportunities for both "teacher" and "student" alike. What has been termed the "crisis of relativism" (see Cooper & Lewis, 1983; Perry, 1970) appears to be a common experience for counsellors in training and it is in relation to this experience that counsellor educators might be especially helpful in encouraging their development. It is affirming to note that a growing body of excellent literature is emerging which is of great potential use to counsellor educators involved in the facilitation of personal growth in general and in helping individuals to work through the "crisis of relativism" in particular (Berger, 1979; Bugental, 1980; Cooper, 1982; Cooper & Lewis, 1983; Engler, 1984; Greer, 1980; Haan, 1985; Hayward, 1984; Osborne, 1985; Perry, 1970; Van Kaam, 1974; Walsh, 1984; Wilber, 1984a, 1984b). I have personally found the sociology of knowledge (Berger, 1963; Berger & Luckmann, 1967), Dabrowski's (1964) Theory of Positive Disintegration, and selected perspectives falling under the aegis of the "new physics" (Bozarth, 1985; Caple, 1985; Capra, 1982; Jantsch, 1980; Prigogine & Stengers, 1984; Sampson, 1985; Sawada & Caley, 1985) to be meritorious with regard to understanding the kinds of change and growth dynamics that have been discussed in the present context. Knowledge of such dynamics, in my

view, is indispensable to those intending to facilitate human science competence in the spirit of the shared journey orientation.

*Deliberate Psychological Education as a Framework for Human Science Competence Enhancement*

The relatively recent emergence of the developmental emphasis in counselling (cf. Blocher, 1966; Gazda, 1977) and the accompanying orientation known as "deliberate psychological education" (cf. Alschuler & Ivey, 1973; Mosher & Sprinthall, 1971; Van Hesteren, 1978) is fortuitous in the context of the present discussion. With its emphases upon understanding of self and others and the facilitation of optimal human development (cf. Erikson, 1963; Fowler, 1981; Kohlberg, 1981; Levinson, 1986; Loevinger, 1976), "deliberate psychological education" constitutes, in my view, a philosophical-theoretical framework within which selected qualities of "being" and of "mind" required by human science research can be enhanced. To date, the major focus in implementing the philosophy of "deliberate psychological education" has been upon children (Baskin & Hess, 1980) and adolescents (Mosher, 1980; Mosher & Sprinthall, 1971). A major current challenge, therefore, is to explore more fully what "deliberate psychological education" might entail with adults involved in counsellor education at the graduate school level. I will briefly describe two related possibilities which, in my own experience, have demonstrated considerable merit in terms of facilitating human science research "adaequatio."

Robert Kegan's (1979, 1982) theory of self-evolution represents a promising framework within which certain human science competence qualities might be deliberately enhanced (see Van Hesteren, 1986). Kegan's (1982) Neo-Piagetian theory was formulated in the "constructive-developmental" tradition (cf. Baldwin, 1897; Dewey, 1963; Piaget, 1937) and considers development as being a function of the "process of evolution as a meaning-constitutive activity" (Kegan, 1982, p. 42). Examining one's personal development within a "constructive-developmental" perspective is highly advantageous in the present context in at least two ways. First, Kegan's (1982) framework, is conducive to systematically examining life events and experiences that were foundational to the formulation of one's self and world views. The result of such exploration can be an enhancement of self-awareness (see Van Hesteren, 1986). Second, given its emphasis upon the passage through "balances in subject-object relations," Kegan's (1982) theory is well suited to understanding the processes by which an individual comes to be embedded in, or held by, interpersonal expectations and socio-cultural and institutional norms. Of equal significance, the theory provides a powerful beginning illumination of the self-related dynamics involved in the process of interpersonal and socio-cultural disembedding. This latter dimension of the theory is of particular value relative to more complete-

ly understanding, and sensitively working through, what has previously been described as the "crisis of relativism." It should be noted that the most advanced stage of Kegan's (1982) theory (i.e., the Interindividual Self Stage), by virtue of its emphases upon the confrontation of questions of meaning, individuation through institutional-societal disembedding, and consciousness of the processes involved in the construction of self and world views, has proven to be a useful point of departure for the study of existentialism, phenomenology, and the sociology of knowledge. A common "telos" for human science researchers appears to be a strong and abiding set of convictions about the ultimate value of human dignity and the importance of human freedom and social responsibility. A person does not simply awaken one day to discover that such life-affirming values have been internalized and begun to affect one's way of being and of relating to others in the world. On the contrary, I would maintain that there is a life-journey involved in coming to ask the kinds of questions and to experience the kinds of concerns that are of focal interest to existentialists and phenomenologists. This journey is describable, generally chartable, and, at the same time, often highly idiosyncratic. Developmental perspectives, of which Kegan's (1982) theory is an example, serve to more fully illuminate important aspects of it.

A second possibility for facilitating human science competence within the framework of "deliberate psychological education" has to do with taking the developmental level of individuals into account in the planning and structuring of appropriate learning experiences. The feasibility of enhancing personal growth in this manner has been encouragingly demonstrated both in education (King, Kitchener, & Wood, 1985; Kitchener & King, 1981; Oja & Ham, 1984; Sprinthall & Thies-Sprinthall, 1980) and in counselling (Brabeck & Welfel, 1985; Cebik, 1985; Loevinger, 1980; Swenson, 1980; Welfel & Lipsitz, 1983).

The conceptual Level Matching Model (see Hunt & Sullivan, 1974; Miller, 1981; Van Hesteren, Sawatzky & Zingle, 1982) has demonstrated itself to be of value in a variety of counsellor education contexts (Berg & Stone, 1980; Lutwak & Hennessy, 1982; Reising & Daniels, 1983; Rosenthal, 1977; Stein & Stone, 1978) and I would suggest that the model holds particular promise with regard to facilitating the capabilities for post-formal operational thought (cf. Commons et al., 1984) and dialectical reflection (cf. Riegel, 1979), which, as previously discussed, appear to be central aspects of human science competence. Sullivan's (1984) recent thinking regarding "complementary epistemological horizons," "developmental genetic horizons," and "dialectically related horizons" holds particular promise within the CL Matching Model in that it provides a basis for deliberately taking an individual's interpretative frame of reference into account in promoting his/her development in the direction of human science competence. The facilitation of personal growth within the CL Matching Model (Hunt & Sullivan,



1974) makes possible an initial awareness of a person's developmental status, the planning and structuring of developmentally appropriate learning experiences, and the sensitive monitoring of developmental progression.

Caution should be exercised so that the argument being made for the enhanceability of human science related qualities of "being" and of "mind" within the framework of "deliberate psychological education" is not overdrawn. In this regard, it must be kept in mind that while self-understanding can be planfully and sensitively facilitated, our capacity for it is limited. Gadamer (1981) has commented upon the doubtful "legitimacy of objective self-consciousness" in a manner that is relevant in the present context. In his words, "Self-understanding is always on the way; it is on a path whose completion is a clear impossibility" (p. 103).

It also needs to be kept in mind that various developmental perspectives which form the foundation of what is presently attempted in the name of "deliberate psychological education" have their decided limitations. Over the years, for example, Kohlberg's (1981) theory of moral reasoning development had been extensively criticized for its inherent limitations with regard to accounting for such distinctively human capacities as consciousness, self-consciousness, judgment, and intentional behaviour and for its apparent liberal, individual-autonomy-emphasizing ideological bias (see Blasi, 1983; Broughton, 1981; Harré, 1984; Hogan & Emler, 1978; Kurtines & Grief, 1974; Sampson, 1977; Sullivan, 1977). It should also be recognized, however, that Neo-Piagetian theorists have recently undertaken to articulate "soft-structural" (see Kohlberg & Armon, 1984) developmental perspectives which have begun to address such short-comings of traditional cognitive-developmental thinking in a theoretically promising and efficacious manner (Kegan, 1982; Noam, Kohlberg, & Snarey, 1983). In my opinion, developmental stage theories of the type invoked in the rationalization of efforts at "deliberate psychological education" can be very fruitfully used if both the strengths and the possible limitations of such theories are appreciated (see Van Hesteren, 1986). Kegan (1982), in remarking upon the danger of violating human dignity and compromising an essential fidelity to the lived experience of persons when their growth is interpreted within developmental stage theories, incisively places this matter into balanced perspective.

The greatest limit to the present model of developmental intervention is that it ends up being an address to a stage rather than a person, an address to made meanings rather than meaning-making. . . . The existing model of developmental intervention too easily translates into the goal of "getting people to advance stages," an extraordinarily reduced (not to mention presumptuous) relationship to the evolution of meaning-making. The stages, even at their very best, are only indicators of development. To orient around the indicators of develop-

ment is to risk losing the person developing, a risk at no time more unacceptable than when we are accompanying persons in transition, persons who may themselves feel they are losing the person developing. (p. 277)

It seems to me that while we as counsellor educators must be careful not to exaggerate the possibility and the desirability of enhancing self-awareness and self-understanding (cf. West, 1982) and while we need to be cognizant of the limitations of perspectives that we bring to bear in our efforts to facilitate the development of such qualities, it is nevertheless incumbent upon us to proceed along these lines. In this regard, I heartily agree with Schumacher (1977) who warns "that a man who fails to pursue self-knowledge is and remains a danger to society, for he will tend to misunderstand everything that other people say and do, and remain blissfully unaware of many of the things he does himself" (p. 119).

I do not wish to leave the impression that it is being maintained in this article that the qualities of "being" and of "mind" previously discussed are sufficient for the competent carrying out of human science research. On the contrary, the designated dimensions of "adaequatio" might be considered desirable, or even necessary, in this regard but they are certainly not sufficient. There is also a need for intensive study of specific disciplines, or knowledge domains, that are foundational to various human science approaches. For example, individuals interested in engaging in phenomenologically oriented research require a solid grounding in selected aspects of philosophy and existential thought (cf. Koch, 1964; Luijpen, 1966) while those with a leaning toward ethnographic research would obviously benefit from a thorough understanding of various aspects of anthropology. A considerable challenge is, of course, involved in the integrative-reconciliation of an individual's personal world view, his/her orientation to counselling, and the assumptive underpinnings of particular human science methodological alternatives. This challenge need not, however, unduly threaten or intimidate individuals with a counselling orientation relative to acquiring the competence to engage in human science research. Spiegelberg (1972) provides some necessary reassurance in this regard in a phenomenological context by positing that, "There is no good reason for thinking that only a trained philosopher can practice phenomenology; there is no such thing as a phenomenological licence" (p. 30).

## SUMMARY AND CONCLUSION

An attempt has been made in this article to describe the nature and composition of the human science perspective, to identify selected dimensions of human science research competence, and to suggest some possibilities for the enhancement of such competence. The article will conclude with the raising of a few issues that, in my view at least, need to

be addressed if the promise of the human science perspective is to be realized. First, there appears among qualitative researchers to be a tendency to justify, not infrequently from a somewhat defensive posture, their legitimate methodological orientations to those within what Polkinghorne (1983) has referred to as the "received view." It seems to me that qualitative researchers increasingly need to assume the significance and viability of human science and within its parameters forge ahead in developing and refining methodologies that are suited to the study of distinctively human experience. Second, the present upsurge of interest in human science methodologies may carry some of the seeds of its own destruction if it results in setting into motion a "bandwagon effect." A particularly insidious trend that I am afraid may be developing is the tendency for individuals with an aversion for quantitative methods and statistics to, in effect, opt for qualitative methodologies by default. Without in the least trying to be trite about the matter, I believe that such opting quite patently represents a kind of jumping from the quantitative frying pan into the qualitative fire. Individuals contemplating the use of qualitative research methodologies need to be apprised of their precise nature and their competence demands. Unless this is done, such individuals will experience much difficulty and frustration in their research efforts and, perhaps most importantly, the "quality" of the research they produce will suffer.

Finally, it is important that human science researchers, including those in the field of counselling, strive to optimally co-ordinate their efforts through the open sharing of their research experiences and findings and through a greater emphasis upon networking among institutions with relatively established human science thrusts and those just beginning to move in this direction. From my point of view, it is highly encouraging that several readily identifiable institutions such as Saybrook Institute, West-Georgia College, and Duquesne University exist which can be looked to for perspective and direction by those (like myself) trying to chart their way in not always familiar territory. Equally heartening is the fact that the human science emphasis is increasingly being legitimized and valued in Canadian universities and counsellor education programs. A very effective medium through which resource sharing and institutional networking can be accomplished is the annually held International Human Science Research Conference. I attended the Conference for the first time last year at the University of Alberta and benefitted greatly from the experience. The Conference afforded many opportunities for becoming familiar with some of the latest thinking in the field of human science (see Tesch, 1985) and, perhaps most significantly, for dialoguing with individuals who congruently embodied both the spirit and the method of a variety of human science orientations. I would urge counsellor educators who are interested

in learning more about human science to seriously consider attending this Conference on a regular basis.

The present "zeitgeist" is highly conducive to achieving methodological balance in the field of counselling. However, the challenge remains for us to muster the ingenuity and the commitment required to move steadfastly in this direction. Ellul (1985), in *The Humiliation of the Word*, conveys something of the spirit which is required by the task at hand.

The only positive action we can take is to open a space into which we must dash forward. In this manner, we can discover the word's real nature, the unparalleled risk of truth and falsehood, and the extraordinary adventure of rationalizing or freeing from slavery. This is the open space before us. It requires a dialectical advance of our minds that are accustomed to linear technological process; it requires the reintegration of the temporal into a spatially oriented civilization, and it forbids us to stop in our tracks. (p. 268)

As a result of writing this article, I believe that I have made a beginning in the direction of understanding such thoughts—and it worries me a little.

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#### About the Author

Frank Van Hesteren is a member of the Department of Educational Psychology in the College of Education at the University of Saskatchewan. He earned his Ph.D. in counselling psychology at the University of Alberta in 1971 and, over the course of his career, has been an elementary school teacher and counsellor and a counselling psychologist in private practice. Frank has a long standing interest in developmental perspectives on human growth and, for the past several years, has been involved in integrative-theoretical work within a cognitive-



developmental framework relative to the topic of altruism. Since a pivotal 1982-83 sabbatical year, he has had a particularly keen interest in working toward a reconciliation between developmental psychological theory and such related fields of study as existentialism, phenomenology, the sociology of knowledge, and Eastern philosophy.

Correspondence and requests for reprints may be addressed to Dr. Frank Van Hesteren, Department of Educational Psychology, College of Education, University of Saskatchewan, Saskatoon, Sask. S7N 0W0.

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