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THE CONCEPT OF THE PERSON IN THE THOUGHT OF PAUL TOURNIER:
ITS SIGNIFICANCE FOR THE MEANING OF TRANSCENDENCE IN THE
DIALOGUE BETWEEN PSYCHOLOGY AND THEOLOGY

BY BRIAN WILKINSON

THESIS SUBMITTED TO THE SCHOOL OF
GRADUATE STUDIES OF THE UNIVERSITY
OF OTTAWA, AS PARTIAL FULFILLMENT
OF THE REQUIREMENTS FOR THE DEGREE
OF DOCTOR OF PHILOSOPHY IN RELIGIOUS
STUDIES.

OTTAWA, ONTARIO, CANADA, 1985



Brian Wilkinson, Ottawa, Canada, 1986.

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Finally, this dissertation is dedicated to the author's father, the late Cyril Wilkinson, without whom this thesis would never have been begun and to his wife Susan Wilkinson, without whom it would never have been finished.

CURRICULUM STUDIORUM

Brian Wilkinson was born August 8, 1947 in Toronto, Ontario, Canada. He received his Bachelor of Arts Degree in Psychology and Religious Studies from York University, Toronto, Ontario, in 1976. In 1978, he received his Master's of Arts Degree in Religion and Culture from Wilfrid Laurier University, Waterloo, Ontario. He entered the University of Ottawa, as a graduate student in Religious Studies, in September 1978.

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INTRODUCTION

To a large extent my interest in the concept of transcendence is the result of my own search for a way in which to conduct a meaningful dialogue between modern psychology and theology. While formally an Anglican, my religious beliefs are in reality highly individualistic and highly eclectic. Like Charles Tart, for me religion and the concept of spirituality are not equivalent terms.

I use the term 'spiritual' in preference to the term 'religious' because I feel the former term implies more directly the experiences that people have about the meaning of life, God, ways to live, etc., while 'religious' implies too strongly the enormous social structures that embrace so many more things than direct spiritual experience, and which have often become hostile to and inhibiting of direct experience. When I hear 'religious' I get all sorts of associations of priests, dogmas, doctrines, churches, institutions, political meddling, and social organizations. Thus I shall always use the term spiritual in preference to 'religious', as we generally are not dealing with the socialization and institutionalization of spiritual experience in this book. On those rare occasions when I use 'religious' I do mean the more institutionalized version of spirituality.¹

Like Tart, for me the term religious has serious limitations when attempting to use it to refer to direct human experience which is beyond the norm. In referring to experiences that are essentially mystical in

¹Tart C., 'Introduction', Transpersonal Psychologies, edited by C. Tart, Harper & Row, New York, N. Y., 1975, footnote, p.4.

character, the term religious has too many theological and ritualistic overtones.

The term spiritual, on the other hand, may or may not refer to experiences that occur within a traditionally religious context. This is particularly true in modern society with its fascination with Eastern mysticism or occult phenomena.

In my work on Paul Tournier, when I refer to the effect of his religious faith on his work, I am referring to the impact of his theological and formally religious background and when I refer to the influence of his spiritual life I am referring to the impact of his direct experience with the divine on his work.

In a like manner, the concept of transcendence was chosen as a tool to examine Tournier's work because it is relatively value free. As pointed out in more detail later in the dissertation, the concept of transcendence has come to mean a broad spectrum of ideas in the 20th century and not just the traditional reference to God. That is to say, it is no longer exclusively a theological term but one that is used in a wide variety of disciplines including psychology.

However, despite my agreement with Tart's statement on the usage of the terms religious and spiritual, my own personal belief system remains largely Christian in orientation. In addition to my religious orientation, my undergraduate training in psychology gave me a large measure of respect for the psychological enterprise and a reluctance to subordinate its methods and approach to religious dogma.

Working as a psychiatric assistant, at the Clark Institute of Psychiatry, in Toronto, Canada, brought me into contact with the day to day struggles and problems of psychiatric patients. As a result of these experiences it became clear to me that, as effective as the many forms of psychiatric treatment available were, questions about meaning and self-worth remained central and often unanswered for many patients.

These considerations led me to develop an interest in the field of humanistic psychology with its concern for meaning and values in relation to the human condition. In its pursuit of these goals humanistic psychology has investigated the concept of transcendence, not

in the theological sense of the term as relating to a divine or superior being, but rather in a secular sense which refers to the ability of an individual to surpass, in some manner, normal human experience.

The combination of my spiritual inclinations and my respect for psychology led me to develop an interest in the work of Paul Tournier. In examining the work of Paul Tournier, I was struck by the similarities between the concerns and issues he addresses and those being addressed by modern humanistic psychology. This is particularly true of the concern both Tournier and humanistic psychology have for determining a basis for formulating transcendent or ultimate values.

Nonetheless, because Tournier is first and foremost a healer, incorporating physical, mental and spiritual concepts of man into his theories, the psychologically oriented aspects of his work have tended to be obscured by his strong religious orientation. As a result, the similarities of his concerns and approach with humanistic psychology is often ignored. The relevance of Tournier's work to the modern dialogue on the nature of transcendence is minimized by classifying him as a 'Christian psychologist', as opposed to a 'secular psychologist', thereby implying that his work is theologically based rather than scientifically or pragmatically oriented. While it is true that Tournier is a Christian and this fact clearly influences his work, it does not necessarily follow that his theory of personality is theological in character.

This attitude towards Tournier's work is particularly unfortunate, since Tournier has developed a significant new personality concept which he refers to as the 'person', which attempts to combine traditional and modern, transcendent and immanent, concepts of human nature in a way and manner that preserves the integrity of both psychology and Christian belief.

On reviewing Tournier's work and the literature written about his work, it became evident that while his role as a healer was being recognized, by and large the significance of his psychological ideas, despite the popularity of his works, was being lost. This appears to be the result of misconceptions about Tournier's underlying theoretical

approach and above all the result of a lack of adequate analysis of the nature and function of his concept of the person in relation to his work as a whole.

Therefore, in order to remedy this situation, in this dissertation I decided to present a critical comparative analysis of Paul Tournier's work within the context of his approach to transcendence as expressed in his concept of the person and within the context of his contribution to the modern dialogue between Christianity and psychology.

The components of this analysis are as follows:

- a) an examination of the roots of Tournier's ideas with emphasis on the impact of the Oxford Group on his life and work.
- b) an examination of the work of Paul Tournier which focuses on his psychologically oriented ideas in general and his concept of the person in particular.
- c) a recall of the basic theories of Abraham Maslow in order to provide a clear basis for the understanding of his later more esoteric work and to provide a base for comparison of his theories with the work of Paul Tournier.
- d) a comparison between the work of Paul Tournier and humanistic psychology as represented by the work of Abraham Maslow with particular emphasis on those aspects of Tournier's work involving significant differences and similarities with the ideas and concepts of humanistic psychology. Detailed attention will be focused on the areas in which both Tournier and humanistic psychology are attempting to expand the parameters of their inquiry to the farthest limits.

The concept of transcendence is used in my exegesis of Paul Tournier's work to help delineate those aspects of his theories which are theological, psychological or spiritual in character, as well as to

facilitate the contrast of Tournier's work with the work of Abraham Maslow. Also, the comparison between Tournier's work and Maslow's work is used to explore the relationship between psychology and theology.

Humanistic psychology was chosen for this analysis because it is a speculative branch of modern psychology involved in the modern dialogue on the nature of transcendence, which unlike other forms of psychological inquiry is neither reductionist nor theological in character. It is also attempting to cope with many of the same issues that modern Christian thought is wrestling with but in a secular manner. While the various theories to be considered are different, there is enough underlying similarities to make a meaningful dialogue possible.

Abraham Maslow was chosen as being representative of the mainstream of thought in humanistic psychology because he has a clear basic starting position in his hierarchy of needs theory and because in many ways his work parallels Tournier's work, making it ideally suited for comparison purposes. Also, Maslow in attempting to provide a secular basis for transcendent values stretches the fabric of secular inquiry to the limit.

As one of the co-founders of transpersonal psychology, Maslow in his later works is ideal for showing the later development of humanistic psychology in relation to transpersonal psychology and the relevance of the ideas of transpersonal psychology to Tournier's work. Maslow is particularly useful in this regard since the lack of a key theorist or underlying unifying theory was one of the major reasons for not utilizing a theorist clearly identified with the school of transpersonal psychology for comparison purposes. In addition, other major figures in transpersonal psychology either approach Tournier's own concepts too closely to be useful for comparison purposes or write in areas too unrelated to Tournier's work. Nonetheless, as previously mentioned, writers in this area will be utilized where appropriate.

The specific problems to be addressed by this thesis then are as

follows:

1) To critically examine Paul Tournier's concept of the 'person' in relation to a) defining and explaining Tournier's overall theory of personality, b) examining the relationship between Tournier's theory of personality and the ideas of transcendence in humanistic psychology as represented by the theories of Abraham Maslow, and c) Tournier's contribution to the ongoing dialogue between modern Christian thought and psychology.

2) To determine the exact nature of Paul Tournier's theory of personality with respect to a) whether or not Tournier relies on Christian theology for validation of concept of the person, or b) whether or not Tournier's theory is purely psychological in nature. It is the hypothesis of this dissertation that neither a nor b are correct and that in fact Tournier maintains a middle position which attempts to combine both psychology and religion into a non-dogmatic psycho-spiritual approach, through his concept of the person.

The following is a brief outline of this dissertation.

Chapter I will briefly define and discuss the concept of transcendence and will place Tournier's work in relation to the modern dialogue between modern Christian thought and psychology. Emphasis will be on the role of humanistic psychology in the modern dialogue and the contribution of Tournier's work to the development of North American 'Christian psychology' and the ongoing dialogue between Christianity and psychology.

Chapter II will present a biography of Tournier and an examination of the main religious and intellectual influences on his work. In particular, greater emphasis than has heretofore been the case, in works on Tournier, will be placed on the influence of the Oxford Group on Tournier's ideas.

Chapter III will examine Tournier's theory of personality and the central importance of his concept of the person to his theory will be explored.

In Chapter IV, in order to provide the basis of a meaningful comparison with Tournier's work, a brief biography of Abraham Maslow and an outline of his basic theoretical position will be presented.

In Chapter V, the significance of Tournier's concept of the 'person' in relation to his approach to science and scientific method and his approach to the question of transcendent or ultimate values will be examined in comparison with the approach of Maslow to these issues.

The conclusion will present the findings of the dissertation, in relation to the central questions being addressed, and will evaluate Tournier's overall contribution to psychological inquiry, in relation to humanistic psychology.

CHAPTER I

TRANSCENDENCE AND THE MODERN DIALOGUE ON THE NATURE OF MAN

The modern dialogue concerning the nature of human experience has taken many forms and been expressed in many ways. Central to this dialogue are the dichotomies concerning objectivity vs subjectivity, religion vs spirituality and immanence vs transcendence. Transcendence was chosen as the major concept through which to explore the modern dialectic between psychology and religion because it is broad enough to include the other concepts within its scope, because it carries the least amount of emotional baggage with it and because it elicits the least number of conceptual confusions. In addition, it is particularly relevant to the development of humanistic and transpersonal psychology.

A. Conceptions of Transcendence

The concept of transcendence is an old one and has traditionally been held to deal with the concept of a divine being independent of and superior to man.

Transcendence:... as opposed to immanence in philosophical and religious conceptions of the deity, the notion of God as

being beyond and independent of the universe and to whom the concepts of human discourse are not applicable.¹

Viewed theologically, the dialogue concerning the concept of transcendence has gone on for centuries. However, in the twentieth century the concept of transcendence has begun to be conceptualized in a much wider variety of ways and in many divergent fields of inquiry. It is therefore appropriate to briefly elaborate the nature of this dialogue.

1. Cosmological Transcendence: The concept of transcendence used in this sense describes the universe in a hierarchical manner. The universe is seen as an ordered progression of thought, beings, and activity but ultimate reality is held to transcend these relationships going beyond them in both kind and quality.

The basis of the argument in favor of this conceptualization of transcendence, as presented by Thomas Aquinas, is that it is possible to prove the existence of God from the various attributes of the world around us. According to Aquinas, the five basic cosmological proofs are 1) motion in the world implies a prime mover, 2) cause and effect in the world imply a First Cause (Aquinas rejected the notion of an infinite regression of causes), 3) the existence of contingent beings in the world implies a Necessary Being, 4) degrees of value in

¹The New Encyclopedia Britannica, Vol. X, Helen Hemingway, Benton Publisher, 15th edition, Chicago, Illinois, 1974, p.89.

the world imply an Absolute Value, and 5) purposefulness in nature implies a Divine Designer.²

In one way or another elements of Aquinas' cosmological proofs appear in later theological or philosophical discussions of the nature of transcendence that are based on elements of human nature. The key features of the ontological, epistemological, teleological and deistic arguments which developed from the original cosmological approach remain the same; they all operate on the assumption that there is a discernible reality independent of man about which it is possible to make concrete positive statements, regardless of the degree to which they admit or deny the possibility of transcendence being immanent in man.

2) Ontological Transcendence: The stress in this formulation of transcendence is on the qualitative difference that makes the nature of ultimate reality different from the rest of creation. As presented by Anselm, the ultimate transcendent being is defined as the 'being than which nothing greater can be conceived'. To the charge that such a being exists only as an intellectual creation, Anselm replies that the most perfect conceivable being is different from the most perfect being there is and God cannot therefore exist only in the mind since a more perfect being existing in reality as well as in the mind would be more perfect.

²Hick J., Philosophy of Religion, 2nd edition, Prentice-Hall Inc., Englewood, New Jersey, 1963, p.20.

If then that-than-which-a-greater-cannot-be-thought exists in the mind alone, this same that-than-which-a-greater-cannot-be-thought is that-that-which-a-greater can be thought. But this is obviously impossible. Therefore there is absolutely no doubt that something-than-which-a-greater-cannot-be-thought exists both in mind and in reality.³

3) Epistemological Transcendence: Anselm argued that God is not limited by or dependent on the conceptual powers of the human intellect. Only our possible conceptions of him are limited. In fact this recognition of the limitations of the human intellect led to the development of extreme transcendentalism, according to which God is completely other and unknowable. Since this formulation of transcendence stresses the unknowable nature of reality either through the mind or the senses, in order to reach knowledge or experience of ultimate reality man must, in some manner, transcend his normal way of experiencing and perceiving reality (faith, mysticism).

4) Teleological (Design) Transcendence: This conceptualization of the transcendent appeared as early as the writings of Plato and Aquinas, but one of the strongest and most popular presentations of this formulation is found in William Paley's Natural Theology or Evidences of The Existence and Attributes of the Deity Collected from the

³Hicks, Philosophy, p.17.

Appearances of Nature.⁴ Using the analogy of a watch, Paley argues that the functioning of nature is so intricate and complex that it has to have been designed and maintained by a divine creator. Despite the case presented against the view in David Hume's Dialogues Concerning Natural Religion⁵, Paley's approach remains one of the most popular conceptions of transcendence drawn from the world around us.

5) Theistic Transcendence: This conceptualization of transcendence is essentially an extension of the design argument which attempts to reinforce the design argument by the inclusion of a wider variety of phenomena. In addition to the characteristics of the world around man, the theistic conception of transcendence includes elements of man's intrinsic character and experience, such as his moral, esthetic and religious experiences. These are held to make it increasingly more probable that there is a divine creator than that there is not a divine creator. This form of presentation begins to combine both external and internal criteria for proofs of the existence of God, in a much stronger way than previously attempted.

⁴ Paley W., Natural Theology: or Evidences of the Existence of the Deity Collected from the Appearances of Nature, edited by Frederick Ferré, Library of the Liberal Arts, The Bobbs-Merrill Company, Inc., New York, N. Y., 1962.

⁵ Hume D., Dialogues Concerning Natural Religion, edited by N. K. Smith, The Library of the Liberal Arts, The Bobbs-Merrill Company, Inc., New York, N. Y., 1947.

6) Phenomenological Transcendence: The focus of the concept of transcendence in this category is on the experience of the individual. The subjective experiences of the individual are examined for clues as to the nature of transcendence. In its earliest form this concept about the nature of transcendence developed from what are referred to as the moral and special event proofs of transcendence.

There are two basic forms of the moral argument. The first form of this argument states that completely naturalistic explanations of the world are not sufficient to explain man's moral conscience. The second form of the argument states that, without accepting some form of transcendent values on which to base moral values, moral values are subjective and therefore meaningless. In this type of transcendence, it is not external factors which are capable of providing meaning for man but rather inner, intrinsic and transcendent values form the basis of conscience.

The argument from special events extrapolates from special events, like miracles, to the existence of God. Originally, the concept of the miraculous was defined solely in terms of faith but the new field of parapsychology is enlarging the possibilities for expanded naturalistic explanations for the miraculous.

The foregoing classical conceptual categories for working with the concept of transcendence are not mutually exclusive. Each general category contains elements of the other formulations, but each category does represent a major shift in emphasis in working with the concept of transcendence. In general, there is a gradual shift away from external

proofs of transcendence towards internal or intrinsic proofs of transcendence until the birth of the modern dialogue on the nature of transcendence.

Modern theological discussion, when it utilizes classical categories of transcendence at all, centers not on concepts of transcendence as 'proofs' of the existence of God but rather on 'perceptions' or 'models' of transcendence that follow the traditional categories.

Tillich for example describes ontological and cosmological concepts of the divine in terms of models of the way in which man perceives the divine.

One can distinguish two ways of approaching God : the way of overcoming estrangement and the way of meeting a stranger. In the first way man discovers himself when he discovers God; he discovers something that is identical with himself although it transcends him infinitely, something from which he is estranged, but from which he has never been and never can be separated. In the second way man meets a stranger when he meets God... But there is no certainty about the stranger man has met. He may disappear, and only probable statements can be made about his nature.

The two ways symbolize the two possible types of philosophy of religion: the ontological type and the cosmological type.⁶

⁶Tillich Paul, 'The Two Types of Philosophy of Religion', Theology of Culture, edited by R.C. Kimball, Oxford University Press, New York, N.Y., 1964, p.10-29.

For Tillich the classical arguments presented as proofs of the existence of the divine describe instead the relationship of the mind of man to the transcendent.

On this basis the ontological argument for the existence of God must be understood. It is neither an argument, nor does it deal with the existence of God, although it often has been expressed in this form. It is the rational description of the relation of our mind to Being as such.⁷

In addition to reformulations of traditional concepts of transcendence in terms that reflect the modern emphasis on existentialism, new formulations of the nature of transcendence are constantly being formulated. W.H. Richardson in his article 'Three Myths of Transcendence'⁸ develops approaches to transcendence which owe more to modern existentialism than the traditional approaches to transcendence. The key element in his approach to all three myths he examines is his concept of 'feeling' in relation to religious experiences.

The concept of feeling can be clarified by defining an object of feeling, which is not like an object of seeing. An object of feeling is not like a tree, which can be denoted and denumerated 'an individual'. Rather, the

⁷ Tillich, 'Types', p.15

⁸ Richardson W. H., 'Three Myths of Transcendence', Transcendence, edited by Richardson W.H. & Cultler D.R., Beacon Press, Boston, Mass., 1969, p.98-113.

object of feeling is a totality, or a whole, and an act of feeling is the perception of a whole.⁹

In feeling, therefore, we perceive wholes by orientating ourselves within, a gestalt that unifies both the ego and the ego's subject. This gestalt is itself the whole that is the 'object' of religious experience.¹⁰

Based on this approach Richardson develops three myths of transcendence according to the way in which society perceives or 'feels' about religious experience. These are the myths of separation and return, the myth of conflict and vindication, and the myth of integrity and transformation.

The separation-and-return story is the primordial human myth. It reiterates the universal experience of birth (separation from the mother), the subsequent experience of feeding and being held (the fantasied return), and the anxieties created by the mother's (often displaced into the child's) coming and going.¹¹

It is an experience of transcendence rooted in man's sense of his own utter deficiency. It is an experience of God's compensating for what man can never be himself.¹²

⁹ Richardson, Myths, p.98.

¹⁰ Richardson, Myths, p.99.

¹¹ Richardson, Myths, p.107.

¹² Richardson, Myths, p.108.

The conflict-and-vindication myth tells the story of a man that comes from his being limited, oppressed, and suffering. Through a testing, man attains to the vindication of his personhood, his independent being... The conflict-and-vindication myth, forming the sense of individuality in man, assists his growth away from absolute dependence upon the mother toward a condition of relative independence vis-à-vis a transcendent God.¹³

What is needed today, therefore, is a new transcendence and identity myth as the foundation of the psycho-social order. There are signs that such a myth is emerging. Its theme is integrity and transformation. To illustrate it, let us compare the Greek odyssey of Homer with the vision of man's space odyssey in Kubrick's 2001: A Space Odyssey... This rebirth (with which 2001 ends) is not from the maternity of a mother. It is the result of man's integrity to his own creative vision, to his own project for himself.¹⁴

In simplest terms, we may say that the "God" of integrity-and-transformation is not the one in whom we live (separation and return) or the one who limits and is overagainst us (conflict and vindication), but the one who lives in us. In our integrity we can experience transcendence as our own potentiality to become more, as the demand for self transformation.¹⁵

¹³ Richardson, Myths, p.109.

¹⁴ Richardson, Myths, p.111.

¹⁵ Richardson, Myths, p.112.

Richardson's myths of transcendence do not attempt to define or prove the existence of God but are rather an existential examination of traditional and modern myths which revolve around man's perception of transcendence regardless of its ultimate reality or nature.

In this brief overview of classical, neo-classical and modern theological approaches to the concept of transcendence no general consensus on the nature of transcendence has been arrived at. What is clear, however, is that man himself has assumed center stage in the discussion of the nature of transcendence.

B. The Modern Dialogue on the Nature of Transcendence

To this point some of the traditional formulations associated with the concept of transcendence have been reviewed and the broad general categories of transcendence they helped to generate have been looked at. No attempt has been made to exhaustively cover the issues the concept of transcendence has raised in Western culture and no attempt has been made to examine the many a major figures, like Kant and Hume, who wrote in reaction to these formulations. The sole purpose of this brief review has been to provide a general overall view of the ways in which the concept of transcendence has been developed in Western culture in preparation for looking at the modern dialogue surrounding transcendence.

The modern dialogue has moved away from theological discourse on the nature of transcendence into more secular fields of inquiry, like psychology and sociology, particularly psychology. The reason for this

shift in emphasis is not because the concept of transcendence has ceased to be of theological interest, but because modern secular disciplines have developed increasingly powerful explanations of human nature which are based on intrinsically human factors and which have forced the theological response onto their own ground: the analysis of human nature for the determination of human values.

The following summary of the work of Rudolf Otto, Sigmund Freud, Jean-Paul Sartre and Abraham Maslow in relation to the concept of transcendence is a sampling of modern ideas on the nature of transcendence which gives an overview of the development and uses of the concept of transcendence in the modern dialogue.

1) Rudolf Otto: Much of the impetus for modern philosophical speculation about the nature of transcendence can be traced to Rudolf Otto's pioneer work The Idea of the Holy. When discussing Otto's work it is important to remember that his writings had a strong tendency to cross disciplinary boundaries. One of the reasons that Otto's The Idea of the Holy¹⁶ has remained relevant to the contemporary discussion on the nature of transcendence is that it contains concepts of transcendence that are relevant not only to theological discussion, but also to philosophical and psychological discussion of transcendence.

¹⁶ Otto R., The Idea of the Holy, trans. by J. W. Harvey, Oxford University Press, London, Great Britain, 1923.

There are three key elements in Otto's understanding of the nature of transcendence: the numinous, *tremendum* and *fascinans*, and the concept of a special mental outlook which is required to perceive the transcendent.

The numinous experience represents what Otto refers to as creature consciousness, that is the feeling of absolute dependence on some overwhelming other.

There must be felt a something 'numinous', something bearing the character of a 'numen', to which the mind turns spontaneously; or (which is the same thing in other words) these feelings can only arise in the mind as accompanying emotions when the category of the 'numinous' is called into play. The numinous is thus felt as objective and outside the self.¹⁷

Although the numinous is experienced as being outside of self, it in fact arises from the inner religious experience of the individual. Without this inner religious experience, it is impossible, according to Otto, to experience the numinous.

The *tremendum* is the feeling of religious awe or dread engendered by the experience of the numinous. Not only is this feeling quantitatively different from any normal feelings of fear or horror but the *tremendum* is also qualitatively different. So much so that it is necessary for the experience of the numinous to create a new awareness in the individual in order for him to be able to cope with the

¹⁷ Otto R., The Idea of the Holy, p.11.

tremendum.

It implies the first application of a category of valuation which has no place in the everyday material world of ordinary experience, and is only possible to a being in whom has been awakened a mental predisposition, unique in kind and different in a definite way from any natural faculty.¹⁸

Otto's conception of the relationship between the human and the transcendent is founded on his perception of the capabilities of the human psyche. Nonetheless, Otto's view of man's relationship with the transcendent is not naturalistic but rather remains firmly centered on man's inner nature, not his external environment. Man's ability to perceive the transcendent is an inborn ability that must be developed.

And this spirit, this inborn capacity to receive and develop is the essential thing. If that is there, very often only a very small incitement, a very remote stimulus, is needed to arouse the numinous consciousness.¹⁹

The mental predisposition to be open to the transcendent, according to Otto, must be cultivated through faith and reflection on one's own inner religious experiences. For Otto, a proper appreciation of the transcendent is only possible when the irrational aspects of the

¹⁸ Otto R., The Idea of the Holy, p.15.

¹⁹ Otto R., The Idea of the Holy, p.61.

transcendent, the numinous and the tremendum are allowed to penetrate the rational aspects of thought.

2) Sigmund Freud: Freud's general views about the nature of religion as a form of infantile dependence are well known. His most comprehensive comments on the subject being found in The Future of an Illusion²⁰. However, a passage from Freud's Civilization and Its Discontents²¹ has been chosen to discuss Freud's ideas in relation to transcendence because it relates especially well to Otto's contention that there are specific religious experience and feelings that relate to the concept of transcendence.

In the opening remarks of Civilization and Its Discontents, Freud states that, in response to his thesis in the Future of An Illusion, a friend has written to tell him that he has mistaken the basis for religious experience. According to his friend, while agreeing with Freud's overall evaluation of the role and value of religion, Freud is mistaken about the basic cause or source of religious feeling.

...but he was sorry I had not properly appreciated the true source of religious sentiments. This, he says, consists in

²⁰Freud S., The Future of An Illusion, trans. by W.D. Robinson-Scott, revised and newly edited by James Strachley, Anchor Books, Doubleday & Co., Inc., Garden City, New York, 1964.

²¹Freud S., Civilization and Its Discontents, newly trans. by James Stachey, W. W. Norton & Co., Inc., New York, N. Y., 1961.

a peculiar feeling, which he finds confirmed by many others, and which he may suppose is present in millions of people.

It is a feeling which he would like to call a sensation of 'eternity', a feeling of something limitless, unbounded, as it were 'oceanic'.²²

In replying to this criticism, Freud begins by stating that this concept or feeling is difficult for him to deal with since he cannot discover any such feeling within himself. Under Otto's criteria this statement alone would preclude Freud from arriving at a competently reasoned argument about the nature of this feeling and its place in the human psyche. Freud, however, while acknowledging the difficulty of not being able to relate directly to this particular feeling falls back on an analysis of its ideational content.

His conclusions are that while this 'oceanic' feeling, which he feels arises from ego-feelings, may exist, it does not represent a strong need and therefore does not contradict his theory of religious need arising from infantile helplessness and longing for the father.

Thus we are perfectly willing to acknowledge that the 'oceanic' feeling exists in many people, and we are inclined to trace it back to an early phase of ego feeling. The further question then arises, what claim this feeling has to be regarded as the source of religious needs. To me this claim does not seem compelling.

²²Freud S., Civilization and Its Discontents, p.11.

The derivation of religious needs from the infants helplessness and longing for the father aroused by it seems to me to be incontrovertible, especially since the feeling is not simply prolonged from childhood days, but is permanently sustained by fear of the superior power of fate.²³

3) Jean-Paul Sartre: It is Sartre's formulation of existential phenomenology that has formed the basis for much of the popularity of existentialism outside of the field of philosophy, particularly within psychology.

Phenomenology is both a contemporary school of philosophy and a general movement of thought characteristic of the twentieth century. Its influence can be found in literature, psychology, psychiatry, social science, and even to some extent psychoanalysis. Existentialism is a specific type of phenomenology philosophy created by Sartre.²⁴

Sartre's epistemology seeks to transcend the respective limitations of inductive and deductive reasoning, and to secure to itself both the certainty of the suppositional and the objectivity of the empirical sciences. According to Sartre (1941a)^{24a}, 'there is only intuitive knowledge. Deductive and inductive arguments, incorrectly called

²³Freud S., Civilization and Its Discontents, p.19..

²⁴Hanly C., Existentialism and Psychoanalysis, International Universities Press Limited, New York, N. Y., 1979, p.1.

^{24a}Sartre J.-P., Being and Nothingness, trans. by H. E. Barnes, Philosophical Library, New York, N. Y., 1956, p.179.

examples of knowing, are only instruments which lead to intuition²⁵.

In his work Existentialism: An Introduction²⁶, Emmanuel Mounier protests against the excessive identification of Sartre's work with existential philosophy correctly assessing it as only one particular branch of existentialism.

Still, it is not too late to give honor where honor is due, and ignoring the crazy craze, to bring this mixture of Existentialism and non-Existentialism which constitutes Sartrism back to its proper setting as the latest offshoot of one of the Existentialist traditions, a tradition which starting from Heidegger, has set itself up in radical opposition to the founders of the modern philosophy of existence.²⁷

However, despite Mounier's objections, nowhere has Sartre's work been more influential than in the response of psychology to the seemingly final blow to the conception of a transcendent element in determining human behavior, developed by the schools of experimental and behavioral psychology. The approach of these schools to the reasons for human behavior denied the influence of inner emotional

²⁵Hanly C., Existentialism and Psychoanalysis, p.8.

²⁶Mounier E., Existentialist Philosophies, Rockliff, Rankin Bros. Ltd., London, Great Britain, 1948.

²⁷Mounier, Existentialism, p.1.

states on behavior and stated that the only viable standard for determining human values was the study and manipulation of overt behavior.

In response to this extreme reduction of the causes of human behavior, 'third force' or humanistic psychology was developed. While rejecting the concept of a transcendent reality independent of nature, humanistic psychology, nonetheless, also rejects behavioral psychology's contention that man is only quantitatively not qualitatively different from animals. Humanistic psychology began a renewed search for inner transcendent values and meaning, based on the widest possible number of variables, including the postulating of intrinsic human values. The roots of this approach to the understanding of human nature can be clearly traced to Sartre's existentialism.

The empirical sciences of man neglect the point of view of consciousness because to adopt it is to encounter the primary anxieties of anguish, vertigo, nausea, and shame intrinsic to the existence of consciousness. Existentialism takes these anxieties to be primary in the sense that they are not the result of any interpsychic conflict with society. Nor are they reactions to dangers presented by the world. They are rooted in the existence of consciousness itself.²⁸

²⁸ Hanly C. Existentialism and Psychoanalysis, p.13.

4) Abraham Maslow: The late Abraham Maslow, without a doubt the major founding member and leading theorist of the school of humanistic psychology, listed 35 different meanings of the word transcendence, in his article entitled 'Various Meanings of Transcendence'²⁹, none of which make any reference to a divine being or any other form of independent transcendent reality.

Maslow's concept of the transcendent ranges from the mundane to the esoteric in this article. Some of his concepts like 4 & 15 are culturally derived. Others like 6 & 16 are primarily psychological in orientation while still others such as 7 & 23 are metaphysical in character.

4) Transcendence of culture. In a very specific sense, the self-actualizing man, or the transcendent self-actualizing man, is the universal man. He is a member of the human species. He is rooted in a particular culture but he rises above that culture and can be said to be independent of it in various ways and to look down upon it from a height...³⁰

15) Transcending the opinions of other, i.e., of reflected appraisals. This means a self-determining Self. It means to be able to be unpopular when this is the right thing to be, to become an autonomous, self-deciding Self; to write

²⁹ Maslow A., 'Various Meanings of Transcendence', Journal of Transpersonal Psychology, v.1, n.1., p.56-66.

³⁰ Maslow, Meanings, p.260

one's own lines, to be one's own man, to be not manipulatable or seducable..³¹

6) Transcendence of ego, self, selfishness, ego-centering, etc., when we respond to the demand-character of external tasks, causes, duties, responsibilities to others and to the world of reality. When one is doing one's duty, this also can be seen to be under the aspect of eternity and can represent a transcendence of the ego, of the lower needs of the self..³²

16) Transcending the Freudian superego and coming up to the level of intrinsic conscience, and intrinsic guilt, deserved and suitable remorse, regret, shame³³.

7) Transcendence as mystical experience. Mystic fusion, either with another person or with the whole cosmos or with anything in between. I mean here the mystical experience as classically described by the religious mystics in the various religious literatures³⁴.

23) Transcendence also means to become divine or godlike, to go beyond the merely human. But one must be careful here not to make anything extrahuman or supernatural out of this kind of statement. I am thinking of using the word 'metahuman' or 'B-human' in order to stress that this

³¹ Maslow, Meanings, p.262.

³² Maslow, Meanings, p.261

³³ Maslow, Meanings, p.263.

³⁴ Maslow, Meanings, p.261.

becoming very high or divine or godlike is part of human nature even though it is not often seen in fact. It is still a potentiality of human nature.³⁵

The wide variety of meanings for transcendence, without reference to traditional theological concerns, developed by Maslow in this article, underscores the importance with which Maslow regarded the concept of transcendence in developing a system of human values based solely on intrinsic human characteristics. The following quote is Maslow's condensed statement of position on the nature of transcendence, from the end of the article.

Transcendence refers to the very highest and most inclusive or holistic levels of human consciousness, behaving and relating, as ends rather than means, to oneself, to significant others, to human beings in general, to other species, to nature, and to the cosmos. (Holism in the sense of hierarchical integration is assumed; so also is cognitive and value isomorphism.)³⁶

The search for the transcendent in human nature without recourse to theological formulations gave rise in Maslow's later years to his involvement in a new approach to the question of the relationship of transcendence to human nature called transpersonal psychology. Transpersonal psychology places the concept of transcendence at the

³⁵ Maslow, Meanings, p.264.

³⁶ Maslow, A., 'Meanings of Transcendence', p.66.

center of its theoretical and therapeutic approach to human nature. However, unlike some transpersonalist thinkers, Maslow remained firmly in the humanist camp, rejecting any concept of a transcendent reality independent of human nature.

In summary, the modern dialogue surrounding the concept of transcendence is centered around the nature of man himself. Whether one claims pre-eminence for inbuilt qualities of the spirit, instincts, or various forms of consciousness, only in as much as man himself is understood, does the nature of transcendence become coherent and relevant. The definition at the beginning of this chapter which defines transcendence as being opposed to immanence is inadequate in the context of the modern dialogue on the nature of transcendence. In the modern dialogue, it is an open question whether the concepts related to the divine are transcendent, immanent or a combination of both these attributes.

C. The Re-Visioning of Modern Science

As part of the modern dialogue about the nature of transcendence, the traditional Western approach to science is being challenged by a wide variety of people from various fields of study. The traditional modern attitude towards science is summed up concisely by G. Schlesinger in his book Religion and the Scientific Method³⁷.

³⁷ Schlesinger G., Religion and the Scientific Method, Pallas Paperbacks, D. Reidel Publishing Co., Dordrecht, Holland, 1977.

Modern science, however, paints a different picture of man. It is not that there is some specific scientific result which is in conflict with free will, but that the doctrine of determinism, interpreted as claiming that all the initial conditions and all the laws of nature, every event is predictable, conflicts with the postulate. Again determinism is not a confirmed scientific hypothesis but many scientists regard it as part of an enlightened scientific attitude to assume the universe is fully governed by deterministic laws.³⁸

In opposition to this mechanistic and deterministic view of the universe is the view of 'perennial philosophy' described here in Stanislaw Gorf's article 'East and West: Ancient Wisdom and Modern Science'.³⁹

In contrast, the spiritual philosophies of the great ancient and Eastern cultures - or 'perennial philosophy' as Aldous Huxley(1958)⁴⁰ referred to them - describe consciousness and creative intelligence as primary attributes of existence, both immanent and transcendent in regard to the phenomenal world. Western Science recognizes, as real only those phenomena that can be objectively observed and measured; perennial philosophy acknowledges an entire hierarchy of

³⁸ Schlesinger G., Religion and the Scientific Method, p.83.

³⁹ Gorf S., 'East and West: Ancient Wisdom and Modern Science', Journal of Transpersonal Psychology, v.15, no.1, 1983, p.13-35.

⁴⁰ Huxley A., Perennial Philosophy, Fontana, London, Great Britain, 1958.

realities - some of them manifest, others hidden under ordinary circumstances and directly observable only in certain special states of consciousness.⁴¹

At the leading edge of this new critical approach to science are Maslow's ideas about the nature of scientific inquiry found in his work, The Psychology of Science: A Reconnaissance,⁴² and the new discipline of transpersonal psychology. Maslow, while remaining closer to his humanistic roots (in postulating various types of transcendent realities) than others involved in the formulation of transpersonal psychology, nonetheless challenges the basic pre-suppositions of modern science's perception of reality. He is insistent on the need for a broader scientific methodology in order to deal with the transcendent aspects of human nature. By challenging modern science's perception of itself, Maslow and others in the field of transpersonal psychology are attempting to reconceptualize the nature of objective scientific knowledge. What is wanted is not only a new type of philosophical approach to science but also a new form of scientific empiricism.

To the transpersonalists, like Charles Tart, the dichotomy between subjective and objective knowledge is an artificial one and all knowledge must be considered experiential in nature.

⁴¹ Gorf S., 'East and West', p.14.

⁴² Maslow A., The Psychology of Science: A Reconnaissance, Henry Regency Co., Chicago, Illinois, 1966.

All knowledge is experiential knowledge. We tend to think that knowledge about the physical world is somehow different, but it is not so... All my knowledge of the physical world can be reduced to this: given certain sets of experiences which I (by assumption) attribute to an external world activating my sensory apparatus, it may be possible for me to compare them with purely internal experience (memories, previous knowledge) and predict with a high degree of reliability other classes of experience, which I again attribute to the external world. Because my ability to predict what will happen in the class of experiences is so remarkably high...I have come like everybody else to believe that the physical world exists independently of my experience of it, but that belief says something about my psychology, not necessarily anything about the ultimate nature of reality.⁴³

Rather than attempting to resolve this debate between the nature of subjective and objective knowledge, however, what transpersonal psychology is attempting to do is to re-examine the mechanistic and deterministic paradigms of modern science that support the objective view of the universe. What this means in practice is that they are seeking empirical means rather than philosophical means in challenging the traditional scientific approach.

⁴³Tart C., 'Science, States of Consciousness, and Spiritual Experiences: The Need for Specific State Sciences', Transpersonal Psychologies, edited by C. Tart, Harper & Row Publishers, New York, N. Y., 1975, p.20-21.

In pursuit of this goal, they have been able to draw on support from modern science's re-evaluation of itself. As Gorf points out in 'East and West: Ancient wisdom and Modern Science', many of the most firmly entrenched deterministic paradigms, such as Newton's mechanistic view of the universe, Darwin's theory of evolution, the laws of thermodynamics and morphogenesis are being challenged within their own disciplines by new concepts and ideas. Perhaps the most significant support for the transpersonalist's struggle for a new perception of reality, however, comes from the modern dialogue within physics on the nature of reality.

...the developments in twentieth century physics have questioned and transcended every single postulate of the Newton-Cartesian model... The myth of solid indestructible matter, its central dogma, disintegrated under the impact of experimentation and theoretical evidence... The world of substance was replaced by that of process, event, relation. In this subatomic analysis, solid Newtonian matter disappeared and what remained was activity, form, abstract order, pattern. In the words of the famous mathematician and physicist, Sir James Jean (1930), the universe looks less and less like a machine and increasingly resembles a thought system.⁴⁴

One of the more interesting attempts of transpersonalists to obtain object data in support of their ideas on the nature of reality has been

⁴⁴ Gorf S., 'East and West', p.22.

their interest in the field of parapsychology. According to the transpersonalists, too much of the data from parapsychological investigation is dismissed on the basis that it does not conform to the more traditional scientific paradigms. It is a case of it can't be true, so it isn't, regardless of the nature of the data.

The attitude of many scientists was summed up in 1955 in an article in 'Science', one of the nations most prestigious scientific journals. Under the title 'Science and the Supernatural', a chemist, George Price, wrote a review article the essence of which was: no intelligent man can read the evidence of extrasensory perception and doubt that it exists, but since we know it is impossible, we must conclude that all the evidence is due to error and fraud.⁴⁵

As a result of their efforts in the area of parapsychology, the transpersonalists have even begun developing special types of psychotherapy, such as the one outlined in Arthur Hastings article, 'A Counseling Approach to Parapsychological Experience'⁴⁶, in order to deal with psychological problems caused by paranormal experiences.

⁴⁵ Tart C., 'The Physical Universe, The Spiritual Universe, and the Paranormal', Transpersonal Psychologies, p.119.

⁴⁶ Hastings A., 'A Counseling Approach to Parapsychological Experiences', Journal of Transpersonal Psychology, v.15, no.2, 1983, p.143-168.

Not surprisingly, just as the modern discussion on the nature of reality and transcendence has stimulated discussion within psychology, so has it also provoked discussion with other areas of thought, particularly religious thought.

D. Psychology, Religion, and the Psychology of Religion

Modern psychology and religion have had at best a difficult relationship for most of the 20th century. The roots of the struggle between the two areas of thought lie in psychology's strivings towards scientific professionalism, and subsequent distance from its philosophical roots, and religion's theologically reactionary response to the secularism of modern psychology. Basically religion operates from the definition of transcendence given at the beginning of the chapter, while psychology where it recognizes the transcendent at all either excludes it from consideration on methodological grounds or deals with it in a strictly secular manner. At issue between the two disciplines has been the question of what are the ultimate determining factor's of human behavior and the meaning and purpose of man's existence. In essence, the two fields often find themselves competing for attention within the same areas of knowledge but from different standpoints. As pointed out by Orlo Strunk in his book Religion: A Psychological Interpretation⁴⁷, the most common terms referring to man

⁴⁷Strunk Orlo Jr., Religion: A Psychological Interpretation, Abingdon Press, New York, N. Y., 1962.

in the fields of psychology and theology ('self' and 'soul' respectively) are often only two different ways of referring to the same concept.

It is not necessary to indicate the historical relationship between 'soul' and 'self,' since that has been done in great detail by both psychologists (Muller-Freienfels, 1935) and theologians (Niebuhr, 1955). Suffice it to point out that the very functions psychologists assign to the self are the same as those traditionally considered important by theologians when discussing the soul.⁴⁸

This problem with terminology is further aggravated by the lack of philosophical background usually presented by psychology in dealing with the concept of the self. While there is no organized attempt within psychology to degrade the contribution of philosophical inquiry to the growth of psychology, it is not surprising that, given the

⁴⁸Strunk, Religion, p.14.

Muller-Freienfels, Evolution of Modern Psychology, Yale University Press, New Haven, Conn., 1935.

Niebuhr R., The Self and the Dramas of History, Charles Scribner's and Sons, New York, N.Y., 1955.

prominence of physicians in the development of modern scientific psychology, psychology has consistently described the causes of human behavior in terms of physical causation. Despite repeated attempts to describe and create theories of personality based on innate mental phenomena, psychology has clung to physical processes as the ultimate determinants of human behavior.

When dealing with psychological texts, one is unlikely to encounter the philosophical background of psychology in any but the briefest detail, unless a work like D.B. Klein's, A History of Scientific Psychology: Its Origins and Philosophical Background, specifically sets out as its task the examination of psychology's philosophical roots.⁴⁹ Most of the current psychological texts in use concentrate on explanations of human behavior which are primarily physiological in nature.⁵⁰

The forerunners of psychology until the 20th century, as Raymond F. Fancher describes them in his work The Pioneers of Psychology,⁵¹ are generally found to be either physicians or physiologists in the first

⁴⁹ Klein D.B., A History of Scientific Psychology: Its origins and Philosophical Background, Basic Books Inc., New York, N.Y., 1970.

⁵⁰ However, two other excellent resource texts are: Ellenberger Henri F., The Discovery of the Unconscious: The History and Evolution of Dynamic Psychiatry, Basic Books Ltd., New York, N. Y., 1970.

Tucci Giuseppe, The Theory & Practice of the Mandala, with special reference to the Modern Psychology of the Subconscious, Rider & Co., London, G. B., 1969.

⁵¹ Fancher R., The Pioneers of Psychology, N.N. Norton & Co., New York, N.Y., 1979.

instance and only secondarily psychologists, no matter into which field their later work takes them. Men such as René Descartes (1596-1650), Franz Joseph Gall (1758-1828), Paul Broca (1825-1893), Gustav Fritsch (1838-1927), Eduard Hitzig (1838-1907), Herman Helmholtz (1821-1894), Wilhelm Wundt (1832-1920), Sigmund Freud (1856-1939), and Ivan Pavlov (1899-1934) were all physicians or physiologists before becoming psychologists. As such they form the backdrop for modern psychology rather than philosophical figures such as Immanuel Kant. This emphasis has in turn created a devotion to the concepts of pure science and in particular to scientific objectivity and determinism.

Dealing with the intangibles of human behavior, psychology has been led to outdo the physical sciences in avowing the supremacy of the scientific method and the possibility of complete objectivity. The result has been a lack of communication between psychology and other disciplines such as philosophy and theology which also deal with the causes of human behavior.

Driven to extreme affirmations of determinism and functionalism by its own schools of experimental psychology and behaviorism, psychology has begun to react against its own limitations. Reaction has occurred not in terms of turning to religious speculation but rather on psychology's own ground in terms of finding meaning in human behavior

which, while still biologically linked, is not reducible to a mere extension or sophistication of animal behavior.

The rise of the 'third force' or humanistic psychology has been partially in direct response to the narrowly defined concept of the scientific approach by much of modern psychology. Many of humanistic psychology's criticisms of modern psychology's approach to scientific method will be examined later in connection with Abraham Maslow's work on the subject The Psychology of Science: A Reconnaissance. This narrowly defined approach to science on the part of modern psychology has affected not only psychology's relationship with other disciplines such as philosophy and theology but also the development of the field of the psychology of religion as an effective sub-discipline within psychology.

While experiencing occasional periods of popularity, the field of psychology of religion has never been able to formulate itself into an effective force within psychology. It has remained instead an area of remarkable individual works, such as William James' The Varieties of Religious Experience⁵², Rudolph Otto's The Idea of the Holy,⁵³ P. Pruyser's A Dynamic Psychology of Religion⁵⁴, and Orlo Strunk's

⁵²James William, The Varieties of Religious Experience: A Study In Human Nature, The Modern Library, New York, N. Y., 1936.

⁵³Otto Rudolph, The Idea of the Holy, trans. by John W. Harvey, Oxford University Press, New York, N. Y., 1958.

⁵⁴Pruyser P., A Dynamic Psychology of Religion, Harper & Row, New York, N.Y., 1968.

Psychology of Religion⁵⁵, not an organized school of thought within psychology. In an article entitled 'Religion, Psychology, and Science: Steps Towards A Wider Psychology of Religion'⁵⁶, Allan Andrews sampled 24 introductory psychology texts for references to religion or the psychology of religion. The table on the following page is drawn from his article and shows the result of his sample.

⁵⁵ Strunk Orlo, Religion: A Psychological Interpretation, Abingdon Press, Nashville, Tenn., 1962.

⁵⁶ Andrews Allan, 'Religion, Psychology and Science: Steps Towards A Wider Psychology of Religion', Journal of Psychology and Theology, V.7(1), 31-38, Spring, 1979.

Table 1

References to Religion in an Accidental Sample
of 24 Introductory Psychology Textbooks

Bugelski (1973)	---	Psy. as a science cannot work with religious concepts p.25
Daves (1975)	---	religious experience included with drugs, etc., in discussion of attempts to study experience. p.4
Dauids and Engien	---	adolescents may reject (1957) traditional religion p.337
	---	social attitudes measures include religious attitudes p.519ff.
Kalish (1973)	---	chapter on religion as a social force p.387-405.
Krech, Livson,	---	religion as altered state of consciousness p.515
Crutchfield	---	Spranger's religious typology in scale of values
(1974)		p.662.
London (1978)	---	introductory note on the universality of religion p.36.
McNeil and Rubin	---	youth attracted to cults in search for identity
(1977)		p.373.
Mussen & Rossen	---	Middle-ages clergy interpreted mental disorders as demon possession p.458.
		male religious superiority expressed in religious texts p.406.
Wrightsman and	---	fundamentalism promotes negative view of human
Sanford (1975)		nature p.85.
		religious values emerge in social roles p.456.
Fifteen other	---	NO EXPLICIT REFERENCE TO RELIGION.
texts		

The most significant factor in this table is the fact that over 60%

of the texts surveyed make no reference to religion in any connection whatsoever. In the remaining texts, there is no general consensus on the nature of religious phenomena or any consistent approach to the study of religious phenomena. Three of the texts (12%) come the closest to a consistent approach to religion by labeling it as a social force and treating it as a sociological influence on behavior. Included among the references to religion is Kalish's chapter on religion which, at eight pages, is the most comprehensive discussion of religion in any of the texts. All other references to religion in the remaining introductory texts are one page or less. They are extremely diverse and lay bare some of the reasons for religions' continued animosity towards psychology. These other texts discuss religion in connection with drugs, cults, demon possession, altered states and fundamentalism, and are hardly of a nature to promote constructive dialogue between psychology and religion.

Orlo Strunk, in his article 'The Present Status of the Psychology of Religion'⁵⁷, after mentioning the success of the early writers such as Stanly Hall and William James in the field of psychology of religion, cites three factors as being fundamental in limiting the development of the psychology of religion as a major area of inquiry. These factors are the theological force, the psychoanalytic force and

⁵⁷ Strunk Orlo Jr., 'The Present Status of the Psychology of Religion', Readings in the Psychology Of Religion, edited by Orlo Strunk Jr., Abingdon Press, Nashville, Tenn., 1959, p.105-114.

the psychological force.

Though their (theologians) contributions were often significant, they introduced a speculative propensity and an apologetic tendency which hampered the advancement of the field as a strictly scientific one. In time this theological interest led to the proliferation of what is now pastoral psychology.

Another significant force came from the revolutionary psychiatric and metaphysical concepts of Sigmund Freud. This famous Viennese physician's study of the "pathological processes was destined to have almost fantastic influences on psychiatry, psychology, theology, literature, and just about every activity of mankind....

The third force was that of Behaviorism in psychology proper. This simple and sovereign theory led to the neglect of all complex human problems, including those implicit in the psychology of religion.⁵⁸

As Strunk points out, the theological response to the psychology of religion not only created confusion with Christian apologetics, but the development of pastoral psychology drained off much of the talent that might otherwise have participated in the development of the psychology of religion.

For Strunk, theology introduced factors that the psychology of religion neither should nor can address within the parameters of the discipline as he defines it.

⁵⁸ Strunk Orlo Jr., 'Present Status', p.105-106.

So let us define the psychology of religion as that branch of general psychology which attempts to understand, control, and predict human behavior--both propiate and peripheral which is perceived by the individual as being religious, and which is susceptible to one or more of the methods of psychological science.⁵⁹

We offer no apology at this point. If religion be 'something more' than an organization of cognitive-affective-conative factors, then this 'something more' transcends the psychological and should be the concern of theology, not psychology.⁶⁰

The problem with Strunk's approach here is twofold: first there is as he himself admits, no general consensus on the definition of the psychology of religion and, two, most of the approaches of those working in the area of the psychology of religion do not assign concern with elements of religion that may be 'something more' to the theologians but rather generally deny the possibility of such factors. Psychologists do not seem to show any awareness that the fundamental basis of religious phenomena might be found in non-secular factors and that these factors might have some influence in determining behavior. It is this a priori assumption about the nature of religious phenomena

⁵⁹Strunk, Religion, p.20.

⁶⁰Strunk, Religion, p.23.

that lies at the core of much of the difficulty in establishing meaningful dialogue between psychology and religion.

Nonetheless, there are writers in the psychology of religion, such as Bernard Spilka, who see increased possibilities for meaningful dialogue between theology and psychology in the rise of humanistic psychology with its broader conceptualization of science and the nature of man.

Current humanistic-psychological versions of man qua man are basically similar to the views of man held in western theology. A natural step would be explicitly to combine common elements from theology and psychology. Hiltner's desire to treat 'psychology as a theological discipline internal to theology itself' (Hiltner, 1962, p.251) then would be a step closer to realization. The barriers between religion and psychology would be removed in the construction of a 'Theological-Psychology of Religion'.⁶¹

The development of psychoanalysis is outside the area of inquiry of this thesis and will not be examined. Certainly, Strunk is correct when he cites the influence of psychoanalysis as a major factor in the development of psychology as a whole and the psychology of religion in particular. While many neo-Freudians are far less critical than Freud in their approach to religion, the damage of the extreme reductionist

⁶¹Spilka B., 'Toward An Empirical Psychology of Religion', The Psychology of Religion: Historical and Interpretative Readings, edited by Orlo Strunk Jr., Abingdon Press, New York, N. Y., p.132, 1970.

and even hostile attitude of psychoanalysis to religion is without question in the early developmental period of the psychology of religion.

Behaviorism and experimental psychology had, as Strunk states, an enormous reductionist effect on the field of psychology. Strunk argues in favor of the effect that humanistic psychology had on the breaking of the strangle hold of behaviorism on the suitability of subject matter and methodology, and its subsequent benefit to the psychology of religion.

But it (behaviorism) has also tended to delimit the subject matter handled by the psychologist of religion, and most obviously it has devastatingly curtailed the methodological perspective and interdisciplinary mood of the religious psychologist. It is here where contemporary religious psychology holds forth hope for a deeper and more significant religious psychology of the future, one more in keeping with the earliest projections of men like James and Starbuck.⁶²

To a degree this thesis will support Strunk's hopeful analysis of the potential contribution of humanistic psychology to the revitalization of the dialogue between psychology and theology, even though, as will be pointed out in the next section, there is also considerable negative reaction in contemporary Christian thought to

⁶² Strunk Orlo Jr., 'Humanistic Religious Psychology: A New Chapter in The Psychology of Religion', Psychology of Religion, p.116-122.

humanistic psychology as well as positive reaction.

E. The Principles of Humanistic Psychology

Humanistic psychology is an extremely diverse field of inquiry ranging from the almost religiously based types of theories to theories only marginally different from the experimental and behaviorist schools of thought. In addition, constant dialogue between the various psychological schools of thought has tended to modify positions and confuse distinctions between them. Nonetheless, there remain real differences, around a central core of definite presuppositions which humanistic psychologists hold to varying degrees and which distinguish them from other schools of thought.

There are four basic propositions that are espoused by the American Humanistic Psychology Association (AHPA). These four propositions are:

1. A centering on the experiencing person, and thus a focus on experience as the primary phenomenon in the study of man. Both theoretical explanations and overt behavior are considered secondary to experience itself and to its meaning to the person.
2. An emphasis on such distinctively human qualities as choice, creativity, valuation, and self-realization, as opposed to thinking about human beings in mechanistic and reductionist terms.
3. An allegiance to meaningfulness in the selection of problems for study and of research procedures, and an opposition to primary emphasis on objectivity at the expense of significance.
4. An ultimate concern with and valuing of the depth and worth of man and

an interest in the development of the potential inherent in every person. Central in this view is the person as he discovers his own being and relates to other persons and to social groups.⁶³

It should be stressed that these four statements of the AHPA's position only represent a loose general consensus and that there is a wide variety of approaches, some close and others not so close to these propositions, within the framework of the Association.

To facilitate a better understanding of the overall approach of humanistic psychology to the study of man in relation to the new attempts arising within Christianity to integrate psychology and theology, and in relation to the theories of Abraham Maslow, the general position represented by each of these four statements within humanistic psychology will be briefly examined.

1. A centering of attention on the experiencing person, and thus focus on experience as the primary phenomenon in the study of man. Both theoretical explanations and overt behavior are considered secondary to experience itself and to its meaning to the person. In many ways this first statement of position of humanistic psychology can be considered the key distinguishing statement of humanistic psychology separating it from other types of psychological inquiry.

⁶³ Allen M. & Buhler C., Introduction to Humanistic Psychology, Brooks/Cole Publishing Co., Belmont, California, 1972. p.1&2.

There are two statements of overall orientation contained within this proposition. First, that the primary method to be used in examining human nature is phenomenological, and second that subjective meaning is a valid intrinsic process in man which has an effect on overt behavior.

With regard to the statement that humanistic psychology is a phenomenologically oriented approach as opposed to an objective or positivistic approach, most humanistic psychologists would argue that this definition is only a matter of degree. For them, there is no such thing as a purely objective approach in any form of personality theory or research.

Consciousness or awareness is the most basic psychological process and is intimately involved in the design of experience as well as in the gathering and processing of data. As a result, the so-called subjective and objective methodologies are not as sharply differentiated as they are traditionally assumed to be.⁶⁴

Humanistic psychology places its emphasis on the meaning of the phenomena being studied; on the person experiencing the phenomena. That is, meaning is not derived from the phenomena themselves but from the individual's interpretation of the phenomena.

⁶⁴Severin F.T., Discovering Man In Psychology: A Humanistic Approach, McGraw-Hill Book Co., New York N.Y., 1973, p.5.

It is clear that introspection is not far removed from phenomenological observation and description (Erlebnis).⁷ But there are two crucial differences... First, the introspectionist makes the initial assumption that experience is reducible to a finite number of conscious elements and attributes: this is a bias which phenomenologists attempt to bracket.

Secondly, and perhaps more important, there is no place in introspection analysis for meaning, except insofar as meaning can be reduced to elements and their attributes. For the phenomenologist, meaning is central and inescapable. To try to abstract meaning from the phenomenological world is futile; all we achieve is a change in meaning.⁶⁵

The recognition of the importance of meaning in determining behavior is at once the most hopeful and the most difficult facet of humanistic psychology for theology to deal with. The most hopeful because it represents recognition by psychology that the concern for meaning is inherent in man; the most difficult because humanistic psychology usually does not propose answers that are acceptable to theology.

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

⁶⁵ Severin, Discovering, p.283.

statement underscores humanistic psychology's basic theoretical position on the nature of man. For the behaviorist, genetic factors plus environmental factors equal behavior. Human behavior is, therefore, predictable and reducible to cause and effect: conditioning and response relationships. Basically man's nature is only an extension of ordinary animal drives. Human behavior is seen as being more complex than animal behavior, but only quantitatively not qualitatively different from animal behavior. Hence the relevance of non-human experimentation for experimental psychology in understanding human behavior.

For the humanistic psychologist, on the other hand, all human emotions and drives are not reducible to the conditioning response motif. Therefore non-human research has limited validity for inferring human behavior patterns. Usually humanistic personality theories, like Abraham Maslow's hierarchy of needs theory, attempt to incorporate the results of behavioral and experimental psychology research while still postulating innate psychic characteristics which influence human behavior.

In the following short list of man's basic needs and drives, as found in the work of Maslow, it can be seen that the drives and needs stressed by the behaviorists are listed first and are, therefore, considered the strongest. However, under Maslow's hierarchy of needs theory as the lower needs are satisfied the higher needs become stronger. In addition these basic lower drives seldom operate without the modifying influence of the higher needs.

According to their urgency he (Maslow) places them in hierarchical order. Most pressing of all are the 1) physiological needs, such as those for air, water, food, and shelter and 2) the safety needs that amplify the absence of fear, threats, or physical danger. The needs that follow 3) belongingness or acceptance by some group, 4) the desire to love someone and be loved in return, and 5) esteem or recognition of a person's worth and competence both by himself and others- are on progressively higher levels. At the top of the motivational pyramid lie the self-actualization needs which along with fulfillment include the desire for knowledge as well as aesthetic and similar values.⁶⁶

These descriptions of the differences between the theoretical orientations of behaviorism and humanistic psychology are, of course, simplified. The constant interaction between the two schools of thought have softened the distinctions in recent years but the basic differences in approach between the two schools remain.

3. An allegiance to meaningfulness in the selection of problems for study and of research procedures, and an opposition to primary emphasis on objectivity at the expense of significance. In practical terms this point represents the major bone of contention between the humanistic school of thought and behavioral and experimental psychological

⁶⁶ Severin, Discovering, p.129.

research. The main complaints of humanistic psychology about the nature of experimental psychological research are: 1) that in their desire to produce predictable and repeatable research, experimental psychologists tend to concentrate on minor or even trivial research problems in order to control all the relevant problems, and 2) that the research undertaken is largely chosen on the basis of the method that will produce the most predictable results rather than on the relevance of the research to human behavior.

The virtues of verifiability, objectivity and precision, then carry with them the danger that psychologists in the main stream of the research tradition, by holding these virtues to be absolutely essential ones, will restrict their discipline by discouraging its extension to problems whose study can only be pursued by methods somewhat lacking in these virtues. The basic defect is a restriction of topics of inquiry to those that can be most directly studied by the most precise and objective methods available.⁶⁷

Humanistic psychology argues against restrictive research practices on two levels. First, humanistic psychology denies the possibility of completely objective research. For the humanistic psychologist, the questions being asked; the methods of research used, and the interpretation of the results by the researcher are all influenced by

⁶⁷ Child I.L., Humanistic Psychology and the Research Tradition, John Wiley and Sons Inc., New York, N.Y., 1973, p.6&7.

the personal and cultural background of the researcher. Maslow provides an articulate expression of this attitude within humanistic psychology in The Psychology of Science: A Reconnaissance.

As a philosophical doctrine orthodox science is ethnocentric, being Western rather than universal. It is unaware that it is a product of time and place, that it is not an eternal unchangeable, inexorably progressing truth. Not only is it relative to time, place, and local culture, but it is also characterologically relative, for I believe it to be a reflection far more narrowly of the cautious, obsessional world view centered on the need for safety than of a more mature, generally human, comprehensive view of life.⁶⁸

Humanistic psychology argues for the validity of its own approach to research, the most pervasive of which is the case study method. An excellent brief presentation of the arguments in favor of the case study method is found in C. Buhler's and M. Allen's chapter on the single case study method in their book Introduction to Humanistic Psychology. The main advantages of the case study method that they present are: 1) the opportunity to systematically vary all pertinent levels of the independent variable in focus, 2) the opportunity to treat the experimenter variable as part of the investigation, systematically varying different experimenters and different behavior

⁶⁸ Maslow, Science, p.1.

with the same subject.⁶⁹

Statistically the single case study is felt to be justified when 1) uniqueness is obvious - that is when one exhausts a certain population (this is absolute idiopathy and would be true in studying any human organism as a holistic entity); 2) complete population generality exists (intersubject variability is so low that it does not matter which subject we select for our measurement); 3) in the case of an intensive study of an 'ideal' or 'typical' or 'representative' case; 4) the findings of the study end in disproving an asserted or assumed universal relationship (herein Duke indicates that our single case study proved to be a critical study of an hypothesis); 5) chances to observe a particular kind of case are limited (this would justify the focussing of research resources on an individual and would overcompensate for customary practical considerations) (Duke, 1975).⁷⁰

Philosophically, humanistic psychology considers the single case study to be valid because each person is regarded as unique and as a universe of unique responses.

'Each individual, as an individual, constitutes one full and complete test of the universal proposition. 'First of all

⁶⁹ Chassen J. B., 'Statistical Inference and the Single Case in Clinical Design', Psychiatry, v.23, 1960, p.173-184.

⁷⁰ Buhler & Allen, Introduction, p.32-33.

I must approach each person as an individual unique and peculiar, the sole member of his class.⁷¹

4. The ultimate concern with and valuing of the dignity and worth of man and an interest in the development of the potential in every person. Central to this view is the person as he discovers his own being and relates to other persons and social groups. Generally speaking this point is the psycho-sociological statement of the Association. The precise nature of the psycho-sociological approach of humanistic psychology is even more varied and speculative than the personality theories of its members. There are so many different individual approaches to social concerns that a detailed general consensus of approach is not really possible. Essentially, however, the key element in humanistic psychology's social interaction approach is that it is impossible for an individual to achieve true self-fulfillment without contributing in some meaningful way to society and without engaging in personal interaction that helps another individual towards self-fulfillment. The primary mood of humanistic psychology in this direction is optimistic. The following quote from Severin is typical of the optimistic outlook of humanistic psychology towards society.

Another consideration that may be overlooked by persons interested in social change is that we are envisioning

⁷¹Buhler & Allen, Introduction, p.33.

something no other age has ever been able to achieve -- an age of self-actualizing persons. In estimating how far we still have to go, we should not lose sight of what has actually been accomplished. For the first time in human history modern governments take responsibility, at least in principle, for financial and medical aid to the destitute, rehabilitation of the handicapped, universal education, promotion of the arts, and support of libraries, museums, parks, and other recreational facilities. As unsatisfactory as many of our city hospitals and welfare systems may be they are still a vast improvement over anything that existed in the past.⁷²

Humanistic psychology's approach to the meaning of life and the goals of society, while not religious in content, nonetheless has many of the same goals and aspirations as modern Christianity. In addition, humanistic psychology's approach to science is open enough to make it a prime candidate for interdisciplinary dialogue. While, unlike Spilka, I have severe reservations about the desirability of such a dialogue between psychology and religion leading to a kind of 'Theological-Psychology', I find humanistic psychology capable in many cases of providing a meaningful framework for the investigation of religious phenomena.

⁷²Severin, Discovering, p.165.

Before continuing, a word should be said about why the new field of transpersonal psychology was not considered for comparison in connection with Tournier's theories instead of humanistic psychology.

Transpersonal psychology developed as the result of the increasing dissatisfaction with the nature and scope of psychological inquiry felt by some of the leading figures in humanistic psychology. The original term for transpersonal psychology was in fact transhumanistic psychology. As with humanistic psychology, in 1969, Maslow was an influential figure in the development of transpersonal psychology, one of the co-founders of The Journal of Transpersonal Psychology, along with the then editor of The Journal of Humanistic Psychology, Anthony J. Sutich. In many ways transpersonal psychology can be considered an outgrowth of Maslow's work with B-values which had led him to serious consideration of the investigation of ultimate or unitive values and experiences. It is Maslow's later work which talks in terms of individual transcendence that gave rise to the need for a new vehicle that would concentrate its efforts on these higher experiences. In the first issue of The Journal for Transpersonal Psychology, Maslow describes the type of individual transcendence he is referring to.

The fully developed (and very fortunate) human being working under the best conditions tends to be motivated by values which transcend his self. They are not selfish anymore in the old sense of that term. Beauty is not within one's skin nor is justice or order. One can hardly class these desires as selfish in the sense that my desire for food might be. My satisfaction with achieving or allowing justice is not

within my own skin; it does not lie along my arteries. It is equally outside and inside: therefore it has transcended the geographical limitations of self. Thus one begins to speak about transhumanistic psychology.⁷³

The principal concerns of Maslow's later work can be clearly seen in the discussion by Sutich, in the same issue, of the new journal's definition of purpose. Maslow's concern with ultimate values, his desire to enlarge the Western concept of science with Eastern techniques and his concern that within this broader context psychology remains empirical in approach, all figure prominently in the definition of transpersonal psychology.

Transpersonal (or "fourth force") Psychology is the title given to an emerging force in the psychology field by a group of psychologists and professional men and women from other fields who are interested in those ultimate human capacities and potentialities that have no systematic place in positivistic or behavioristic theory ("first force"), classical psychoanalytic ("second force"), or humanistic psychology ("third force"). The emerging Transpersonal Psychology ("fourth force") is concerned specifically with the empirical, scientific study of, and the responsible implementation of the findings relevant to, becoming individual and species wide meta-needs, ultimate values, unitive consciousness, peak experiences, ecstasy, mystical experiences, B values, essence, bliss, wonder,

⁷³ Maslow A., The Farther Reaches of Human Nature, Journal Of Transpersonal Psychology, v.1, n.1, Spring, 1969, p.1-9.

self-actualization, ultimate, meaning, transcendence of the self, spirit, sacralization of everyday life, oneness, cosmic awareness, cosmic play,... As a statement of purpose, this formulation is to be understood as subject to optional individual or group interpretations, either wholly or in part, with regard to the acceptance of its content as essentially naturalistic, theistic, supernaturalistic, or any other designated classification.⁷⁴

The latter part of the above definition makes it clear that the field of transpersonal psychology is to be as broad, as possible and that even more than humanistic psychology it is not to be expected that a single dominating theory or approach will emerge within it. This aspect of transpersonal psychology was reinforced even more with the death of Maslow and Sutich within a relatively short period of time after the launching of the new journal, thus removing the influence of two major unifying theorists from the development of the journal and the Association for Transpersonal Psychology. Nonetheless, the new field of transpersonal psychology is obviously relevant to any discussion of the concept of transcendence as it is utilized within psychology and therefore authors in this field will be utilized where appropriate.

⁷⁴ Sutich A., Some Considerations Regarding Transpersonal Psychology, Journal of Transpersonal Psychology, v.1, n.1, Spring 1969, p.11-21.

F. The Integration of Psychology and Theology

Corresponding to the rise of humanistic psychology there has been a renewed interest in the relationship between religion and psychology. The reaction to humanistic psychology has varied from attempts to incorporate various principles of humanistic psychology into religious practice and counselling, to outright condemnation of humanistic psychology as evil. This second reaction is not surprising when one considers the attitude of humanists in general to religion.

In 1933 a document was prepared and endorsed by thirty-four humanistic thinkers entitled A Humanistic Manifesto.⁷⁵ This document is unique in that it deals specifically with religious issues from the humanist point of view. In 1973, a second document was prepared to update the first Manifesto, A Humanist Manifesto II.⁷⁶ As the following two quotes show, the first from the 1933 Manifesto and the second from the 1973 Manifesto, the thrust of both documents was critical of religion in general and of dogmatism and theology in particular.

There is a great danger of a final, and we believe fatal, identification of the word religion with doctrines and methods which have lost their significance and are powerless to solve the problems of living in the Twentieth Century.⁷⁷

⁷⁵ Kurtz P. & Wilan E., editors, 'Humanistic Manifesto(1933)', The Humanist, v.33, Jan./Feb., 1973, p.13-14.

⁷⁶ Kurtz P. & Wilan, E., editors, 'A Humanist Manifesto II', The Humanist, v.33, Sept./Oct., 1973, p.4-9.

⁷⁷ Kurtz & Wilan, Humanist, p.14.

"We believe, however, that traditional dogmatic or authoritarian religions that place revelation, God, ritual or creed above human needs do a disservice to the human species.⁷⁸

As was previously stated, humanistic psychology is not a uniform discipline and, therefore, the above quotes cannot be taken as completely characteristic of its approach, as a discipline, to religion. Nonetheless as a general statement of position, these quotes do characterize the religious perception of humanistic psychology's approach and the overall approach of psychology and psychiatry to religion.

Humanistic psychology is not per se a solution to the dispute between theology and the secular approach of psychology to human behavior. Christian thought, in response to the approach by psychology to religion, has been forced on the defensive from the very beginning. While there have been occasional attempts to include religion as part of a particular psychological theory or to simply declare religion outside the scope of psychological inquiry, these attempts have had little or no impact on the relationship between psychology and religion.

In the past, Christianity has generally responded in one of two ways to the development of psychology. On the conservative side

⁷⁸ Kurtz & Wilan, Humanist, v.33, p.9.

psychology has been rejected outright as an evil worldly work of man or the devil; an inadequate substitute for spiritual help and guidance. The more liberal religious approach to psychology, represented predominantly by the development of pastoral psychology, has been to incorporate psychological theory and techniques into their pastoral mission on a catch as catch can basis. That is, various elements of psychological theory or method are utilized without any attempt to integrate them with a particular religious belief system or any attempt to form a unified psychological theory.

Dr. William McKain in his doctoral dissertation on Paul Tournier discusses the approach of pastoral counselling to psychology.

The response of liberal Christianity has been largely that of pastoral counselling to modern psychology. That is eclectic in nature. Pastoral counsellors attempt to provide counselling on a spiritual basis and in the process use a wide variety of therapeutic techniques without any underlying theory of integration or synthesis between the two fields. In 1972 the American Association of Pastoral Counsellors reported the following findings to its membership.

- 1) There is no unanimity among pastoral counselling professionals as to what the uniqueness of the pastoral counsellor is; however, there was expression in some quarters that there should be consensus; and 2) there is

still an appeal for establishment of an integrated theoretical base for pastoral counselling.⁷⁹

The liberal approach has drawn fire from all directions, from psychology for not being scientifically sound and from conservative Christians for failing to deal adequately with theological concerns in relation to psychological theory. Nevertheless, pastoral psychology has long remained the only effective specifically Christian utilization of psychology.

More recently attempts have been made by liberal Christian thinkers to integrate Christian thought with particular psychological systems. A favorite modern psychologist for this type of work is C.G. Jung who in addition to creating concepts with clear theological parallels addressed many religious topics directly in his works. Morton Kelsey and John Sanford are leaders in this area with works like , 'Christo-Psychology',⁸⁰ and Healing and Wholeness.⁸¹ Presently, however, these works remain isolated instances and it is hard to discern a major movement among liberal Christian thinkers towards integration of psychology and modern Christian thought.

⁷⁹ McKain William Homer Jr., The Contribution of Paul Tournier for Pastoral Counselling, Doctoral Thesis, Boston University, School of Theology, 1978, p.18.

⁸⁰ Kelsey Morton, Christo- Psychology, Crossroads, New York, N. Y., 1972.

⁸¹ Sanford John A., Healing and Wholeness, Paulist Press, New York, N. Y., 1977.

At the other extreme end of the scale is the response of the fundamentalist Christians to psychology. Their hardest statement of position is, of course, outright rejection of psychology altogether as the work of the devil. There are however more moderate statements of the fundamentalist position which are by no means inarticulate. A good example of this approach is Bruce Schweigerdt's article 'The Gnostic Influence on Psychology: Effects of a Common Heresy',⁸² in which psychology is attacked both as a false value system and a continuation of historical heresies.

At its worst, humanism is seen as human nature possessing a core of evil, at its best humanism can generate only a pseudo value system since the formation of values is simply a subjective experience with some sort of governmental entity as the final social arbitrator."⁸³

This article has attempted to demonstrate the strong influence that Gnostic thought has had on present psychology. Gnosticism has been defined as a syncretistic system that combines the esoteric religion of the East with the logic of the West. As a metaphysical science, it masqueraded as religion. Its basic motif was that of a cosmological and anthropological dualism which made of the

⁸²Schweigerdt B., 'The Gnostic Influence On Psychology: The Effects Of A Common Heresy', Journal of Psychology and Theology, v.10, No.3

⁸³Schweigerdt, 'Gnostic', p.226 & 227.

practitioner either a fanatical ascetic or a licentious
pervert.⁸⁴

The above article is typical of much of the modern fundamentalist reaction to the development of humanistic psychology. Its criticism of the combining by psychology of Eastern and Western thought into a single system for the study of man, is of course, exactly what the restructuring of psychology by Maslow tries to do. This is especially interesting since Maslow is a particular favorite of many modern Christian thinkers in dealing with the relationship between psychology and religion. By being more humane and having as its goal a more positive conceptualization of man than experimental or behaviorist psychology, humanistic psychology is perceived as being an even greater threat than more traditional psychological approaches.

Some fundamentalist thinkers, however, do not reject psychology outright but try to incorporate it into their world view. Basically, their approach involves subordinating the findings and principles of psychology to their theological world view. That is, whatever particular psychological theory they happen to subscribe to if it conflicts with their religious convictions at any point, the psychological theory or finding is either modified to conform to the theological or biblical concept it conflicts with or it is discarded altogether. This is not the eclecticism of pastoral psychology where

⁸⁴ Schweigert, 'Gnostic', p.227.

synthesis is usually not attempted and potential conflict largely ignored, but a direct subordination or rejection of the findings and theories of psychology to make them conform to theological positions.

The quality of such works varies greatly and, because of their nature, are rarely regarded as more than religious tracts outside their own immediate circle. One of the better works in this area is Frank B. Minirth's work Christian Psychiatry.⁸⁵ Minirth lists six points in outlining his general basis for Christian counselling and heading the list is the statement that theology is the final arbitrator in determining mental health, not psychology.

First, it (Christian counselling) accepts the Bible as the final standard of authority. As a result, Christians are not left to explore and dissect through myriads of philosophical thought and their own logic, and to happen then, by one chance in a million, to hit upon a correct system of right and wrong...

What's more, Christians do have to depend upon their own consciences to direct their behavior. They may rely upon the word of God. If one's conscience agrees with the word of God, then the conscience is valid, if not, then the conscience is invalid.⁸⁶

⁸⁵ Minirth F.B., M.D., Christian Psychiatry, Fleming H. Revel Co., Old Yapper, New Jersey, 1977.

⁸⁶ Minirth, Christian, p.30.

Now to a degree every form of religious integration with psychology is going to maintain that psychology does not invalidate[?] the theological process. What distinguishes the fundamentalist position is the severity of their application of this premise to their utilization of psychology.

In between the two positions of liberal pastoral counselling and fundamentalist Christian counselling a third position has developed which refers to itself as evangelical in approach. The main thrust of this new approach is the advancement of the integration of psychology and theology on a level that is meaningful to both fields of inquiry. The basic premises of writers in this area were expressed by Bruce Narramore in the opening article of a new journal devoted to this field of inquiry, the Journal of Psychology and Theology. These premises are founded on a mixture of professionalism and religious faith.

The first essential attitude for effective integration is a respect for the complete inspiration and authority of the Scripture... Secondly, we must have an attitude of commitment to the scientific method and to rigorous academic study... Thirdly, we need a personal commitment to Jesus Christ... Finally, we need an attitude of respect for both the Christian and secular community diversity.⁸⁷

⁸⁷ Narramore B., 'Perspectives on the Integration of Psychology and Theology', The Journal of Psychology and Theology, Jan. 1973, v.1, n.1, p.16.

The word respect is the operative term in the above description. While still conservative in orientation and maintaining the ultimate authority of Scripture, the evangelical approach of the journal varies considerably from the fundamentalist approach. A non-antagonistic approach to psychology is the goal and a high regard for psychology as an academic and scientific discipline is maintained.

In practice most of the articles in the journal recognize that the Bible is not intended to be regarded as a psychological textbook, insightful on the nature of humanity though it may be. Greater effort is exerted to resolve difficulties that occur between the biblical viewpoint and the psychological viewpoint. There is far less recourse to flat declarations of biblical supremacy in order to resolve difficulties. The underlying attitude expressed is one of openness and tolerance. Not all of the articles in the journal have followed this theme, of course, and there are more liberal and more conservative views expressed in the journal. Nonetheless the overall theme of the journal remains conciliatory and not antagonistic. The following is an excerpt from the first issue of the Journal of Psychology and Theology, in which Bruce Narramore the editor for the journal states its overall editorial approach.

While the Rosemead Graduate School of Psychology is committed to an historical, evangelical theology, papers will not be limited to this specific view. Although the bulk of articles will represent current evangelical thinking, the editors believe authors from varying positions may have a good deal of stimulating thinking to add to our

integrative efforts. The criteria for these articles, then, will be their challenging nature to the evangelical rather than their doctrinal accuracy.

In summary here is our major goal. We hope the Journal of Psychology and Theology will serve as a forum for the integration and application of psychological and biblical information.⁸⁸

An overview of the articles published by the Journal of Psychology and Theology show that they, while conservative, represent a consistent and meaningful attempt to come to grips with the problems raised by psychology for theology and an attempt to close the gap between psychology and theology. Writers such as John D. Carter, Gary Collins, J.J. Fleck, Ronald Koteskey, Bruce Narramore and Paul C. Vitz have all contributed heavily to the journal and, in addition, have produced major works dealing with the integration of psychology and theology. Examples of their works are Carter and Narramore's The Integration of Psychology and Theology⁸⁹, Carter and Fleck's Psychology and Christianity,⁹⁰ Collins' The Rebuilding of Psychology,⁹¹ and Psychology

⁸⁸ Narramore Bruce, 'Perspectives on the Integration of Theology and Religion', Journal of Psychology and Theology, v.1, Jan. 1973, p.4.

⁸⁹ Carter J.D. & Narramore B., The Integration of Psychology and Theology, Zondervan Publishing House, Grand Rapids Mich., 1979.

⁹⁰ Carter J.D. & Fleck J.R., editors, Psychology and Christianity, Abingdon, Nashville, Tenn., 1981.

⁹¹ Collins Gary, The Rebuilding of Psychology, Tyndale House Publishers Inc., Wheaton, Ill., 1977.

and Theology,⁹² Kotesky's Psychology from a Christian Perspective,⁹³ and Vitz's Psychology As Religion: The Cult of Self Worship⁹⁴. Each of these authors uses the Journal of Psychology and Theology as an open forum in which to develop and perfect their work.

G. Paul Tournier and The Modern Dialogue Between Christianity and Psychology

One of the key factors in the development of the renewal of interest in the integration of psychology and theology and the founding of the Journal of Psychology and Theology was the work of the Swiss physician and psychotherapist Paul Tournier. Significantly the entire second issue of the journal was devoted to the life and work of Tournier. In addition, Gary Collins one of the main editors and contributors to the journal chose as the topic of his first major work The Christian Psychology of Paul Tournier.⁹⁵ As a result Tournier has had a major impact on the development of this new field of inquiry, which is almost alone in North America in trying to bring about an

⁹² Collins Gary, Psychology and Theology, Abingdon, Nashville, Tenn., 1981.

⁹³ Kotesky R., Psychology From A Christian Perspective, Abingdon, Nashville, Tenn., 1980.

⁹⁴ Vitz P., Psychology As Religion: The Cult Of Self Worship, William B. Eerdmans Publishing Company, Grand Rapids, Mich., 1977.

⁹⁵ Collins Gary, The Christian Psychology of Paul Tournier, Baker House, Grand Rapids, Mich., 1973.

integration or synthesis of psychology and modern Christian thought in a concise and consistent manner. Narramore, in his remarks about Tournier in the journal issue dedicated to Tournier describes Tournier's contribution in the following manner.

Tournier stands out as a creative, sensitive person. He has opened the eyes of many to the rich rewards awaiting those willing to invest their time and energy in a study of the whole man. He has shown through repeated personal experience, the relevancy of the Word of God to the emotional needs of man. And in his quiet way he issued a challenge to others to follow on the path he has slowly begun to open. While certainly not above criticism from both psychological and theological perspectives, Tournier has made immense professional contributions.⁹⁶

Nonetheless, despite Collin's work on Tournier and the tributes and articles in the journal about Tournier, Tournier's work remains somewhat misunderstood and undervalued by Collin's and other contributors to the journal. In the issue of the journal dedicated to him, Tournier wrote a short article entitled 'The Doctor, The Senior Citizen, and the Meaning of Life'⁹⁷. The article is written very much in the spirit of Narramore's original article on the goals and purposes

⁹⁶ Narramore B., 'Editorial: A Dedication to Paul Tournier', Journal of Psychology and Theology, v.1(2), April 1973, p.3.

⁹⁷ Tournier P., 'The Doctor, the Senior Citizen, and the Meaning of Life', Journal of Psychology and theology, v.1(2), April, 1973.

of the journal. Tournier discusses the importance of the spiritual belief in giving meaning to the therapy process and the relationship of his approach to those of Freud, Frankl, and Rogers. At one point Tournier describes his meeting with one of the leaders of Islam in connection with the healing of the sick.

We spoke there of man and his spiritual needs and how these could make people sick or heal just as powerfully as physical or psychological influences. That can be observed by all doctors and because of this a concern with the spiritual life must become an important part of their work. So we spoke there, Muslims and Christians together, of this spiritual part of life which is common to all men. It is a spiritual need that underlies all of our explanations, all dogmas and all of the particular rites of each religion. Thus under a tree there is a common trunk which holds up all the branches.⁹⁸

In response to this article, in the same issue, in his article entitled 'Reaction', Daniel J. Baumann takes exception to what he refers to as Tournier's universalism.

Third, Tournier opens himself to the charge of universalism. His compatibility with Mr. Tabatabay is curious. While we admire the kindness and brotherhood expressed, we must be concerned with the biblical sacrifice it may entail. Are we really that much in agreement on the spiritual need question? If he is saying that man's spiritual need is

⁹⁸ Tournier, 'The Doctor', p.5.

universal to all religions we may be urged to nod some agreement. If, however, he is espousing a theology of many ways to the same God, we must take serious issue.⁹⁹

What is surprising about these comments by Baumann, is that, by 1973, Tournier's thought had been fully formulated and the mild form of universalism expressed in this article was clearly a component of his thought. To have missed this element in Tournier's previous writings is indicative of a misapprehension about the nature and depth of Tournier's thinking.

Likewise, Collins, who is a founding member of the journal and a major contributor, by entitling his study of Tournier's work, The Christian Psychology of Paul Tournier, is describing Tournier's approach to psychology in a way which Tournier explicitly rejects in his writings. Tournier's approach to psychology is that of a Christian who feels that Scripture is relevant to psychotherapy; not that of an individual with a Christian psychology which has as its underlying principle the propagation of a particular faith.

Collins' own approach to the integration of theology and psychology, while maintaining the spirit of the journal in regarding both fields of inquiry with respect, leans heavily towards the fundamentalist type of approach in resolving any conflict between the

⁹⁹ Baumann D., 'Reaction', Journal of Psychology and Theology, v.1.(2), April, 1973, p.12.

two areas. For Collins Scripture is the arbitrating factor even in the face of contrary psychological findings in any given area.

Collins criticizes Tournier's approach as being one of denial. That is, he classifies Tournier with those who deny the reality of any conflict between the approach of theology and psychology to the study of man. Like many of Collins' criticisms of Tournier, however, this is too simplistic a view of Tournier's position.

Tournier's approach to the relationship between psychology and theology as outlined in 'A Place For You: Psychology and Religion'¹⁰⁰ has several components. To begin with, there is the element that Collins focuses on. For Tournier, the conflict between the two areas is more the result of people's misconceptions of the nature and functions of the two fields than of any irrevocable necessity.

There are indeed two gospels in the eyes of the public, and even in the eyes of many doctors and theologians: a gospel of psychology, and a biblical gospel; a gospel of self-fulfillment, and a gospel of self-denial; a gospel of

¹⁰⁰ Tournier Paul, A Place for You: Psychology and Religion, SCM Press, London, Great Britain, 1968.

L'Homme et son lieu, Delachaux et Niestlé, Neuchâtel et Paris, 1966. (Throughout this dissertation the English text used for the quotations from Tournier's work will be listed first, followed by the listing of the original French version reference. In addition, for the convenience of the reader quotations from the works of Paul Tournier will be presented first in English and the original French presented immediately afterward).

self-assertion, and a gospel of renunciation; a gospel of sincerity, and a gospel of of charity.¹⁰¹

Il y a bien deux évangiles aux yeux du public, et même de beaucoup de médecins et de théologiens: un évangile de la psychologie et un évangile biblique; un évangile de l'épanouissement et un évangile de l'abnégation: un évangile de l'affirmation de soi et un évangile de la charité.

The conflict, I repeat, seems to me to be more apparent than real, theoretical rather than practical...The conflict exists in people's minds, if not between psychology and religion, at any rate between their understanding of psychology and the Christian faith. There are many facets observable by anybody, which lend support to this view of psychology and religion as being in opposition. How many mediocre personalities are there in our churches--people who have not the courage to live full lives, to assert themselves and make the most of themselves, and who look upon this stifling of themselves as a Christian virtue, whereas faith ought to create powerful personalities.¹⁰²

Le conflit, je le répète, me paraît plus apparent que réel, plus théorique que pratique. Si je le présente ici sous cette forme aigue, en noir et blanc, sans nuances, c'est que je crois utile de dire tout haut ce que beaucoup de gens pensent tout bas, sans oser le formuler brutalement. Ce

¹⁰¹ Tournier, Place, p.92.
L'Homme, p.88.

¹⁰² Tournier, Place, p.93.
L'Homme, p.88-89.

conflit existe dans les coeurs, sinon entre la psychologie et la foi, du moins entre la façon dont ils comprennent la psychologie et la foi chrétienne. Et bien des faits, que tout le monde peut observer, accréditent cette manière de voir la psychologie et la foi et de les opposer. Combien y a-t-il d'âmes mineures dans nos Eglises, qui n'osent pas vivre pleinement, s'affirmer, s'épanouir et qui prennent cet étouffement pour une vertu chrétienne, alors que la foi devrait susciter de puissantes personnalités.

Tournier, as will be seen later in the discussion to his approach to dogmaticism; religious or secular, sees the reason for much of this apparent conflict between the two areas of thought as the result of narrow, rigid thinking in the minds of the practitioners of these disciplines .

When addressing the question of helping an individual become a whole person, Tournier sees attitudes which concentrate on the differences between psychology and religion as being inappropriate. What is needed, according to Tournier, is the utilization of skills from whichever of the two fields is appropriate to a given situation.

Tournier in his work on integrating psychology and theology, regards each as a distinct movement with distinct functions and goals which, however much they may overlap and complement one another, are not the same.

There are, then, in fact, two movements -- movements which are successive and complementary. We shall see that they correspond to the gospels of which I have spoken, that of self-fulfillment and that of renunciation, that of

psychology and that of religion. They correspond, in general terms, to the respective tasks of the doctor and the psychologist on the one hand, and those of the priest and the pastor on the other. The doctor seeks to give the deprived the things they lack -- health, strength, a place, integration in a social environment. The minister of religion sounds God's call to detachment from all earthly possessions, a call which he addresses to those who have them in abundance.¹⁰³

Oui, il y a donc deux mouvements, deux mouvements successifs et complémentaires. Et nous allons voir qu'ils correspondent aux deux évangiles dont nous avons parlé, celui de l'épanouissement et celui du renoncement, celui de la psychologie et celui de la foi. Ils correspondent, en gros, aux tâches respectives du médecin et du psychologue, d'une part, du prêtre et du pasteur, d'autre part. Le médecin cherche à donner à celui qui est frustré ce qui lui manque, la santé, la force, un lieu, une insertion sociale. L'ecclésiastique fait retentir l'appel de Dieu au détachement de tous les biens, appel qu'il adresse à ceux qui sont comblés.

Tournier feels that for each movement there is an appropriate time and circumstance according to the needs of the individual. Not that they never overlap but that at different times one is more appropriate

¹⁰³ Tournier, Place, p.101.
L'Homme, p.97.

than the other. For instance, there is little point in making the need for renunciation primary for an individual who is struggling for mental or physical survival.

But if he has been deprived, or if disease comes and deprives him of his secure environment, the doctor and the psychologist must make every effort to give him what he lacks--health, physical strength, the capacity for enjoyment, the ability to work, to assert himself, to struggle and develop. That is the first movement.

Similarly, he who has received, whose vital needs have been met, is called upon to give what he has received, instead of hoarding it, instead of always claiming more. Because to stop at the first movement is to refuse life, which is change and rhythm; it is to sterilize oneself to arrest one's development...The leaders of all religions remind these of the divine laws of life, and seek to help them share in the experience of generosity, of self-giving, and renunciation. That is the second movement. ¹⁰⁴

Mais s'il a été frustré, ou si la maladie survient et le frustre, le médecin et le psychologue doivent s'efforcer de lui donner ce qui lui manque, la santé, les forces physiques, la capacité de jouir, de travailler, de s'affirmer, de lutter et s'épanouir. C'est le premier mouvement.

De même, celui qui a reçu, celui dont les besoins vitaux ont été satisfaits, est appelé à donner ce qu'il a reçu, au

¹⁰⁴ Tournier, Place, p.140.
L'Homme, p.137.

lieu de le thésauriser, au lieu de réclamer toujours davantage. Car rester au premier mouvement c'est se refuser à la vie qui est échange et rythme, c'est se stériliser, s'arrêter dans son évolution... A ceux-là, les ecclésiastiques de toutes les religions rappellent les lois divines de la vie, et ils cherchent à les aider à faire, eux aussi, l'expérience de la générosité, du don de soi et de l'abandon de la foi. Et c'est la le second mouvement.

For Tournier, it is the task of psychology to help an individual reach the strength and maturity of mind in order to be able to take the next step and develop spiritually. An individual must inevitably come to confront questions of meaning and value and, therefore, religious questions. Tournier cites himself as an example of the help psychology can be in religious development.

It was actually a psychological event which opened for me the door to a deeper and more living faith, when I unburdened myself much more honestly to a certain friend or to my wife.¹⁰⁵

C'est bien un événement psychologique qui m'a ouvert la porte à une foi plus vivante et profonde quand je me suis ouvert d'une façon beaucoup plus honnête à tel ami ou à ma femme.

¹⁰⁵ Tournier, Place, p.134.
L'Homme, p.130.

Nonetheless, despite his positive attitude towards the relationship between psychology and theology, for Tournier, it is still the spirit which must ultimately define the meaning of man's existence. Even humanistic psychology, which Tournier regards favorably through his positive references to men like Rogers, is not sufficient to give the meaning to man's existence.

It is clear that goodwill does not suffice to re-establish personal contact in the world of today. I often meet people who are as aware as I am of the extent to which our world has become depersonalized. They deplore the fact but do not see what religion has to do with it. Believing that sufficient answer to the problem can be found in a humanistic philosophy, they do make sincere efforts to create a more personal spirit around themselves. I am glad of this, but I am persuaded that they are being utopian, and have not yet measured the enormity of the obstacle that has to be overcome.¹⁰⁶

On comprend maintenant que la bonne volonté ne suffise pas à rétablir le contact personnel dans notre monde actuel. Je rencontre souvent des hommes qui constatent comme moi combien le monde moderne est dépersonnalisé. Ils le déplorent, mais ne voient pas pourquoi il faut mêler la religion à cela. Ils pensent qu'un idéal humaniste peut suffire. Ils s'efforcent sincèrement d'introduire autour

¹⁰⁶Tournier, The Meaning of Persons, trans. by Edwin Hudson, Harper & Row, New York, N. Y., 1957, p.158.
Le personnage et la personne, Delachaux et Niestlé, Neuchâtel et Paris, 1955. p. 124.

d'eux un esprit plus personnel. Je m'en réjouis mais je suis persuadé qu'ils sont utopistes, qu'ils ne mesurent pas encore la grandeur de l'obstacle à surmonter.

In dealing with the basic truths of both psychology and religion, Tournier's own approach is to treat all knowledge as being fundamentally human in character; thereby making truth part of an ongoing process of becoming. Tournier, in the development of his theory of personality, tries to add a new dimension in the understanding of human behavior by including spiritual factors in his analysis of human nature without undermining the physical or mental facets of human nature, thereby combining together immanent and transcendent realities. In order to accomplish this Tournier has developed two personality constructs of his own: the personage and the person. Tournier's concept of the person in particular represents a significant effort to illustrate the interaction of the divine with human nature and, in so doing, help bridge the gap between religion and psychology.

These efforts by Tournier have largely been ignored in psychology, due to Tournier's frequent use of Scripture in his works. This situation has been further aggravated by his classification by Collins as a 'Christian' psychologist. As a result Tournier's very real contribution to the modern dialogue between psychology and religion has frequently been misinterpreted or overlooked altogether. By examining in detail the specifically psychological aspects of Tournier's work and in particular his concept of the person it is hoped this situation will be corrected.

H. Conclusion to Chapter I

In the discussion of transcendence undertaken in this chapter, no single unifying definition of transcendence has emerged. Rather a variety of approaches, traditional and modern, theological and psychological, have been presented. Instead of a single definition of transcendence what has emerged is a focus on man and his inner nature in relation to other individuals and the world around him.

Humanistic psychology in its search for a secular, scientific means with which to examine many of the issues related to the concept of transcendence has been at the forefront of the modern discussion on the nature of transcendence. Theorists, like Maslow, have been required to rethink the fundamental nature of the scientific enterprise in order to deal with transcendental values in non-theological terms.

Tournier in his attempts to deal with the issue of transcendent innate values has had an important impact on the dialogue between modern Christian thought and psychology. While not conceding that the approach of humanistic psychology to the question of transcendence is adequate, Tournier has not taken an antagonistic position with regard to psychology. Instead, he stresses the relevance of each area of inquiry within its own sphere, insisting on mutual respect in the areas in which the two fields overlap.

CHAPTER II

PAUL ~~TOURNIER~~ AN OUTLINE OF HIS LIFE AND WORK AND THE CHIEF
INFLUENCES ON THE DEVELOPMENT OF HIS THEORY OF PERSONALITY

In this chapter we will examine the life and work of Paul Tournier and analyze the important influences on his theoretical and methodological approach to the study of human personality. Although it is the contention of this dissertation that Tournier's theory of personality does not rely on Christian theology for validation, no attempt is being made to deny that his approach has been heavily influenced by his faith. In fact, it is the contention of this chapter that the effect of the religious movement referred to as the Oxford Group Movement on Tournier's attitudes is not only experiential but also intellectual and that this aspect of his involvement with the Oxford Group has never been explored adequately.

A. Biographical Material on Paul Tournier

Biographical material detailing Paul Tournier's life and work must be gathered from scattered references throughout his many works. There is really no major analysis by Tournier himself of the key factors which influenced the development of his system of thought. This is due principally to his general attitude towards auto-biographical material, an attitude that is highly critical of any auto-biographical work's

objectivity and subsequent worth. Tournier believes that there are as many aspects of a person as there are people who write about a given person. Accordingly, he believes that each point of view has its own particular validity and for the individual to write a 'definitive' biography about himself is to distort the reality of that individual unduly.

The most complete biographical information available about Tournier is to be found in his auto-biographical chapter 'My Religious Vocation As a Physician' in Healers of the Mind¹ edited by Paul Johnson. Other major sources of biographical material on Paul Tournier, used as a reference in this dissertation, include Tournier's introduction to 'The Gift of Feeling'², Gary Collins' 'The Life and Work of Paul Tournier' in his book The Christian Psychology of Paul Tournier³, Monroe Peaston's chapter 'A Doctor's Formation' in his book Personal Living⁴, and W. H.

¹ Johnson Paul E., Healers of the Mind, Abingdon Press, Nashville, Tenn., 1972.

² Tournier P., The Gift of Feeling, trans. by Edwin Hudson, SCM Press, London, Great Britain, 1981.

³ Collins Gary G., The Christian Psychology of Paul Tournier, Baker House, Grand Rapids, Mich., 1973.

⁴ Peaston M., Personal Living: An Introduction To Paul Tournier, Harper & Row, New York, N. Y. 1972.

McKain's section 111 'Personal Data about Paul Tournier'⁵, in his thesis The Contributions of Paul Tournier to Pastoral Counselling.

The works of Collins and McKain do little beyond giving basic biographical data. No real attempt has been made by either author to identify specific elements of Tournier's life which could have directly influenced his approach to his conception of the Medicine of the Person such as for example its universalism.

Peaston's work on the other hand does identify one particular aspect of Tournier's life as being crucial in the development of Tournier's Medicine of the Person. This is Paul Tournier's encounter with the American based evangelical movement known as the Oxford Group. Peaston examines the background of the Oxford Group Movement and its founder Frank Buchman in his chapter called 'A Decisive Encounter'⁶. The importance of understanding this group's effect on Tournier's work was rightly judged by Peaston to be vital to a basic understanding of Tournier's approach to counselling and the human condition. Specifically, Peaston cites the Oxford Group's practice of written meditation and the open sharing of deep personal problems with one another as having had a major impact on Tournier's thinking.

While correct in his assessment of the effect of the Oxford Group Movement in creating an openness and sensitivity in Tournier which is

⁵ McKain W. H., Contributions, p.121-136.

⁶ Peaston, Personal, p.9-17.

essential to his development of the Medicine of the Person, Peaston's work does not fully explore all the ways in which the Oxford Group Movement affected not only Tournier's underlying attitude to the practice of medicine but also his theological and psychological ideas.

Therefore, in addition to providing a brief biography of Tournier which will highlight those influences that had an impact on the development of his ideas, this chapter will contain closer examination of the origins of the Oxford Group Movement and its influence on Tournier's work.

B. Tournier's Early Years

Paul Tournier was born on May 12, 1898, in Geneva, Switzerland to Louis Tournier and Elizabeth Ormond Tournier. His father, as pastor in Calvin's Cathedral of St. Peter's, was a prominent Calvinist churchman in Geneva. At the time of his birth, Tournier's father, Louis Tournier, was seventy years of age and his mother, thirty-six years old.

Louis Tournier had been previously married in his mid-thirties. However, this marriage which ended after twenty-six years with the death of his first wife was childless. This loss caused Louis Tournier to give up preaching from the pulpit and to devote himself instead to giving catechism classes. While teaching these classes he met Elizabeth Ormond and, in 1890, they were married. He was sixty-two and she was twenty-eight.

Paul Tournier was the Tournier's second child (their first child Louise was born in 1894), and only son.

Louis Tournier died within three months of his son Paul's birth leaving him with no personal memories of his father. For this reason little is said by Tournier about the effect of his father on his work as compared to the influence of his mother.

Nonetheless, it is clear from scattered references by Tournier that his father had at least an indirect effect on his work. There is the story that Tournier tells of meeting an old woman who was a young girl at the time of his birth and saw both Tournier and his father on the day he was born. She described to Tournier the almost hysterical joy of his father at finally having a son.

In another work Tournier mentions consulting Henri F. Amiel's, Journal Intime,⁷ as a source of information about his father. On another occasion he discusses the pleasure he felt in discovering a book, in an old store, written by his father. Little by little it becomes clear that Tournier was deeply interested in his father and that his perception of his father had an important influence on his future development. It is interesting to note that, like his father, Tournier also became interested in the activities of his church, becoming for a time a member of the Consistory of the Church as well as an author of works with definite theological implications.

⁷Amiel F. Henri, Journal Intime, Tome Premier, 1839-1851, Editions L'Age d'Homme, Lausanne/Suisse, 1976.

In his chapter, 'Orphans Lead the World' in The Violence Inside⁸

Tournier specifically discusses the role of his father in his life and work.

But the importance of my father's death had largely escaped me until now, and the realization of it I owe largely to Dr. Rentchnick. The father symbolizes power, the power on which we depend at first in infancy, with which we measure ourselves in adolescence. His absence means first insecurity, and then lack of the opportunity of asserting oneself against it, and finally the need for a will to power. That, I imagine, is why this power has remained unconscious in my case. It is not surprising that I chose in medicine a vocation of power.⁹

Mais l'importance de la mort de mon père m'avait à peu près échappé jusqu'ici, et c'est le Dr. Rentchnick qui me l'a fait découvrir. Le père symbolise la puissance, celle sur laquelle on s'appuie d'abord dans l'enfance, puis avec laquelle on se mesure dans l'adolescence. Son absence signifie d'abord l'insécurité, puis l'occasion manquée de s'affirmer contre lui, enfin le besoin de volonté de puissance. Voilà, j'imagine, pourquoi cette volonté est restée plus inconsciente chez moi. Rien d'étonnant à ce que j'aie choisi une vocation de puissance, la médecine.

⁸ Tournier P., The Violence Inside, trans. by E. Hudson, SCM Press, London, Great Britain, 1978.
Violence et puissance, Delachaux et Niestlé, Neuchâtel et Paris, 1977.

⁹ Tournier P., Violence, p.140.
Violence et puissance, p.162&163.

Tournier, then, sees the absence of his father's influence in early childhood as a factor in his choosing to be a doctor. I would go further and suggest that the fact that his father was a prominent religious figure in Geneva influenced not only the profession Tournier chose, but also the type of physician Tournier eventually became. While Tournier's role as a healer of the body and mind may very well relate to his mother's death, the introduction of spiritual healing into his role as a physician is more in the tradition of his father.

Tournier was introduced to both physical and psychological suffering at an early age. His mother died of breast cancer, after long suffering and several operations, six years after the death of his father. On the death of his mother, Tournier and his sister Louise were taken in by their aunt and uncle, the Ormonds. They had themselves only recently been bereaved by the death of their own children and naturally they were undergoing much psychological suffering. The result of these dramatic changes in his life, according to Tournier, was to create in him a desperate loneliness and insecurity and, later, a strong desire to become a physician in order to avenge the death of his mother.

This event doubtless played a very important role in my development, even greater than the death of my father because of the emotional ties that had attached me to my mother. I think that if I am sensitive to human suffering I owe it to this experience of suffering that I lived through in my childhood. I think too that if I secretly decided, while I was very young to become a doctor, it was, without my being aware of it, to avenge

my mother, to fight against the death that had taken her from me.¹⁰

So I fearfully withdrew into my-self. I lived in extreme loneliness. If I had been the treasure of my mother, she also had been mine, and I was impervious to other tenderness.¹¹

Although not unloved by his uncle and aunt, the process of overcoming the intense shyness resulting from the death of his mother involved Tournier in a lifelong struggle that led directly to the development of his Medicine of the Person.

A final complication of Tournier's early life was that Tournier's aunt had in turn become both physically and mentally ill. Madame Ormond began to experience religious delusions. She expounded about them and the Bible to the young Tournier. Tournier states that she helped thereby to show him the revolutionary nature of the Bible. Nonetheless, it is also clear that such behavior was very frightening to a young child and, in his later works, Tournier takes great pains never to deny the fact that conventional piety can and does on occasion give rise to religious delusions.

Tournier's early years, then, created in him a strong sense of isolation and abandonment which helped to determine the type of psychological approach he developed in later years. Tournier's

¹⁰ McKain, Contributions, p.123.

¹¹ Johnson, Healers, p.241.

discussions with his teacher were on an intellectual level, not an emotional level and the school activities of Tournier followed this same pattern. The inadequacy of this level of dialogue for Tournier is illustrated in the following quotation.

One day, for example, while coming out of a student meeting, an old person said to me: I have learned that you were an orphan. Immediately, a dreadful anguish seized me by the throat, I felt that I was going to cry, and I fled into the night.¹²

Even though incomplete from a personal development aspect, the interchange of ideas with his teacher had a permanent influence on the way in which Tournier developed and applied his theory of personality in later years. In his writings, Tournier admits of a personal God who has a one-to-one relationship with man, while his teacher believed in a more universal spirit or God without a direct intimate individual connection with man. In his personal correspondence with me, Tournier credits personalist philosophers, like Martin Buber and Emmanuel Mounier, as having had the most influence on his thought.

As far as philosophy is concerned, I owe a lot to Georges Gusdorf from Strasbourg, to Martin Buber, whom I have not known personally, to Emmanuel Mounier, the personalist.

¹²Johnson, Healers, p.243.

philosopher founder of the journal Esprit, to Jean Lacroix, Kierkegaard.¹³

Comme philosophes, je dois beaucoup à Georges Gusdorf de Strasbourg, à Martin Buber, que je n'ai pas connu personnellement, à Emmanuel Mounier, le philosophe personnaliste, fondateur de la Revue Esprit, à Jean Lacroix, Kierkegaard.

The intense personalism of Tournier's Christianity is evident throughout his work, but so is his resistance to making his work sectarian. Even more acute is his resistance to the idea of excluding non-Christians from interaction with the divine. There is about Tournier's work, despite its heavily Christian orientation, a kind of Greek universalism which leads him to reject the notion of a specifically 'Christian Psychology' and which has its roots in his early dialogues with his teacher.

During World War I, Tournier worked for the International Red Cross repatriating Russian and Austrian prisoners of war. This early work with Russians may help explain in part Tournier's later estrangement from the Oxford Group Movement when it developed into Moral Re-Armament after World War II. A key feature of Moral Re-Armament was its political opposition to anything having to do with Communism and therefore Russia. It is possible that Tournier's early experiences

¹³ Private Correspondence.

among the Russian prisoners of World War I had an effect on his response to this change in direction by the Oxford Group Movement. In addition, he helped found an international youth movement for the relief of children shortly after the war.¹⁴

Tournier graduated from the University of Geneva Medical School in 1923 and then went to Paris to work as a junior doctor or intern for one year. After four years of further study at the Polyclinic, Tournier entered private practice as a general practitioner in 1928.

In 1924, while still an intern, Tournier married Nelly Bovier. They had two sons: Jean-Louis, born in 1925 and Gabriel, born in 1929. Nelly, who was a major influence on his work, died in 1974. She is constantly referred to by authors writing about Tournier, such as Collins who met her in Geneva, as having a loving and protective influence on Tournier. The topics of several of his works were inspired by various phases of his ongoing relationship with his wife. She was the one with whom he began to discover and put into practice the new philosophy of living he was developing. Even after her death Madame Tournier continued to provide inspiration for Tournier as he learned to cope with her loss.

It was during the period of his internship that Tournier first became involved in the affairs of his church. Shortly after the birth of his son Jean Louis, Tournier was asked by a member of his church if

¹⁴ Tournier, Gift, p. 3.

he felt adequate to provide religious instruction for his new son. On reflection Tournier decided he was not capable of providing adequate instruction and thereupon made the decision to become a more active member of his church.

Although Tournier had undergone a conversion experience at the age of twelve and committed his life to Jesus,¹⁵ however, as McKain points out, this commitment was largely intellectual in character and had not prompted Tournier to undertake any serious religious activity. In addition, Tournier had not been active in his church previous to this because of personal objections and reproaches against the church. Not surprisingly with such an initial attitude, Tournier quickly became associated with a group of individuals in the church who called themselves the 'Restless Sons of the Church'.¹⁶

Tournier, in his writings, has ~~never~~ been specific as to what the exact objectives of the group were. Basically, the group appears to have been somewhat evangelistic in nature as witnessed by their invitation to another evangelistic group called 'The Brigadiers from Drome' to preach at their church. The most specific reference to the Restless Sons of the Church by Tournier indicates that they were for orthodoxy as opposed to liberalism.

¹⁵ McKain, Contributions, p.125.

¹⁶ Johnson, Healers, p.244.

I brought to it (his involvement with the Restless Sons), especially my tendency to frank discussion, my concern to bring out into the open delicate matters over which one usually casts a veil, and finally my dogmatic mind. I fought for orthodoxy against liberalism. It was at this period I began to study Calvin. How this jurist passionately concerned with the truth suited me, he whose every page was like an irrefutable mathematical theorem.¹⁷

This statement clearly contrasts with Tournier's later writings where his chief criticism of the church is that it is too formalistic and dogmatic in approach. However, at this period, Tournier, appears to be criticizing the church for taking part in the 20th century movement away from literalist interpretations of the Bible and traditional dogma. He calls, instead, for a return to Calvin.

As Collins pointed out, to regard Tournier as a Calvinist because of his occasional enthusiastic statements about Calvin is too simplistic an approach to Tournier's personal beliefs.

Although he views himself as a Calvinist it would undoubtedly be more accurate to state that Tournier has a loosely organized collection of religious beliefs, many but not all of which are similar to the beliefs of Calvin.¹⁸

¹⁷ Johnson, Healers, p.245.

¹⁸ Collins Gary, Christian, p.81.

Tournier's activities in the church resulted in his being elected executive secretary of his church. However, the approach of Tournier and other members of the Restless Sons of the Church was one of confrontation rather than reconciliation and resulted in deep divisions within his church. In the next elections for the executive board of the church, only Tournier was re-elected from his group. Consequently, he declined to continue serving on the board.

During these years Tournier could be regarded as a political activist within his church. These activities left a lasting impression on him. The resentments and disillusionment felt by Tournier during these years contributed in later years to his rejection of political solutions to man's problems in favor of individualistic personal solutions.

The next major influence on Tournier's life was his encounter with the Oxford Group Movement, which to an even greater extent than Peaston, I regard as having had a decisive influence on his life and theories. The influence of the Oxford Group Movement's ideas is pervasive enough throughout the development of Tournier's philosophy to warrant a brief exposition of the origins and development of the Oxford Group Movement before continuing Tournier's biography:

C. The Oxford Group Movement

The founder of the Oxford Group Movement (Oxford Group) which later became known as Moral Re-Armament (MRA) was Frank Buchman. For this reason the Oxford Group's philosophy is also known as Buchmanism. Frank

Buchman was a controversial figure throughout his life, as was his movement both as the Oxford Group and Moral Re-Armament. Most works about the life of Buchman reflect either the deep opposition or the deep support he aroused. In this text, it is not my concern to attempt to resolve any of the controversial events of Buchman's life. My only concern will be to outline the development of Buchman's religious thought in relation to his movement and the influence the approach of the movement had on Tournier's thought.

For this purpose I have found the most scholarly and objective material on Buchman to be a thesis by John Mill Elston entitled Buchman and Buchmanism¹⁹ and The Oxford Group Its History and Significance²⁰ by Walter Houston Clark. Other sources have been utilized but these two texts form the framework of my discussion of the Oxford Group.

Frank Buchman was born in Pennsburg, Pennsylvania on June 4, 1878, to Frank and Sarah (Greenwalt) Buchman. Of Swiss descent, Buchman's ancestors had left Switzerland because of religious persecution.²¹

Buchman's early religious background was pietistic German-Lutheran and he was baptized in a joint Lutheran-Reformed church. An important early influence on Buchman was his attendance at a private

¹⁹ Elston John Mill, Buchman and Buchmanism, Phd. thesis submitted to the University of North Carolina, 1970.

²⁰ Clark W. H., The Oxford Group Its History and Significance, New York, John Wiley and Sons, Inc., 1973.

²¹ Elston, Buchman, p.6.

co-educational high school, Perkiomen Seminary in Pennsburg. Perkiomen Seminary was run by the Schwenkfeld sect founded by Casper Schwenkfeld and placed great stress on the role of inner experience in the religious life. This emphasis was to remain a constant characteristic of Buchman's own devotional life and was to become incorporated into the principles of the Oxford Group. Moreover, the Schwenkfelders did not attempt to organize a formal church structure or ordain any clergy, another significant feature of the Oxford Group and MRA which relied heavily on lay people.

Buchman himself, however, was supposedly ordained at the conservative Lutheran Seminary, Mt. Airy Seminary, Philadelphia, in 1903, although Elston claims the actual date and place of his ordination was St. John's Church, Allentown, Pennsylvania, on September 10, 1903.²²

Buchman's first and only parish was in Overbrook, a suburb of Philadelphia, and it was here that Buchman set the pattern for all his later work. He immediately became involved in setting up what was probably the first Lutheran hospice for poor young men in America. The hospice was undoubtedly successful, but Buchman became involved in arguments with the controlling Board over finances and subsequently left the hospice.²³

²² Elston, Buchman, p.8-15.

²³ Elston, Buchman, p.16-21.

This was to be the recurrent pattern for Buchman's work both with regard to his work with young men and his difficulties with higher authority. From the hospice, Buchman went to work for the Y.M.C.A. on various North Eastern American campuses. At each campus, Buchman was successful to some degree with the campus students but impatient with higher authority, whether with regard to finances, methodology or the ideas he was propounding.

Buchman's work at American college campuses (Penn State, Princeton, and Hartford) for the Y.M.C.A. brought him into contact with the prominent American campuses and evangelical missionaries of his day. By far the most influential of these on Buchman was Henry B. Wright.

Wright encouraged Buchman in his campus work and appeared at several conventions with him. However, most importantly, Wright's book The Will of God and a Man's Life Work²⁴ which relied heavily on quotations from the works of Henry Dummond, Horace Bushnell, Dwight L. Moody, Henry Brooke, Robert E. Speer, John Wesley, and Jonathan Edwards, provided the conceptual framework for the Oxford Group. By utilizing Wright's book, first directly as a text for his college campus courses and then, indirectly, as the underlying philosophy for the Oxford Group, Buchman linked himself firmly to the American evangelical tradition.²⁵

²⁴Wright Henry B., The Will of God and a Man's Life Work, New York, N.Y., Associated Press, 1912.

²⁵Clark, Oxford Group, p.31.

The core of Wright's text was what he called the 'The Absolute Standards of Jesus': Purity, Honesty, Unselfishness, and Love. These four standards are identical to the 'Four Absolutes' of the Oxford Group: Perfect Honesty, Purity, Unselfishness, and Love.

Unique to Buchman, however, was the formation of the weekend houseparty.. A houseparty was a weekend at which those interested in the Oxford Group would gather together. Similar in character to a Catholic retreat or Protestant conference, the houseparty was usually a much smaller, more intimate gathering held in a private home: hence its name houseparty. Later much larger gatherings of the M.R.A. were given this name also, but they retained little of the character of the original houseparties.

The essence of the houseparty was the open sharing between those attending of private guilts, failings and sufferings. Members of the Oxford Group would set the example by sharing their own sufferings and subsequent triumphs over sin through faith. The Group was quite progressive and forthright in dealing with the subject of sex, which lead to many of their problems as well as their successes. On occasion students would object to the frank and forceful approach to sexual problems by the Oxford Group and difficulties would result with the school authorities.

In addition, the houseparty would concentrate on the role of prayer and meditation in obtaining and following inner guidance from God. It was from these houseparties that Buchman chose people to make up 'Teams' of individuals to travel around the country and the world with him,

holding lectures, conferences, and more houseparties. The members of these Teams were not necessarily totally committed Christians, but rather those people, who Buchman felt, were on the way to becoming committed Christians and who would be valuable additions to the Team.²⁶

The name for Buchman's movement the 'Oxford Group Movement' originated when Buchman made up a Team which included some members recruited from houseparties held at Oxford University. While the Team was touring South Africa, the local newspapers referred to it as the Oxford Group since most of its members were from Oxford University.²⁷ Despite many subsequent complaints in England that the name was misleading because the movement was not associated with Oxford University, having originated in America, Buchman adopted the name Oxford Group for all subsequent activities.

By 1932, when Tournier first encountered an Oxford Group Team, the movement was fully formed. The basic principles of the Oxford Group at that time were:.

1. God-Guidance: "By guidance is meant communion with our father, the Living-God; 'listening to God', 'two-way prayer', 'thinking God's thoughts after him', are all phrases often used in speaking of this experience."²⁸ "Guidance is simply the experience of God flooding

²⁶ Clark, Oxford Group, p.32-33.

²⁷ Day S.S., The Principles of the Oxford Group, Oxford University Press, Great Britain, 1928, p.4.

²⁸ Day S. S., The Principles of the Group, Oxford University Press, Great Britain, 1928, p.4.

into a man's life, to give him direction and power. It is man in touch, not with the unnatural, but with the super-natural, man in touch with God."²⁹

In his use of the principle of God-Guidance, Tournier regards the divine element in human affairs as an integral part of human personality. It is an important part of his main personality concepts of the person and the personage as well as being an external factor which may intervene in the therapy process. God-Guidance is for him as real a component of human personality as the unconscious.

2. Fearless Dealing with Sin: "While the first great fact of history is Jesus Christ, the second is the presence of sin. Today there is a pathetic lack of honesty among Christians as to their own experience of sin--a lack which makes it utterly impossible for them to be used in dealing with sin in others. Bear ye one another's burdens...Getting the facts and facing them is necessary to the experience of truth in the material world. It is just as necessary in the spiritual."³⁰

Tournier's book Guilt and Grace³¹ is built around this concept of the Oxford Group. In it Tournier describes his concepts of true and false guilt. According to Tournier, true guilt is the result of going against inner spiritual guidance, while false guilt is the result of

²⁹Day, Principles, p.4-5

³⁰Day, Principles, p.5-6.

³¹Tournier P., Guilt and Grace, trans. by A.W. Heathcote, assisted by J.J. Henry, and P.J. Allcork, Harper & Row Publishing, New York, N. Y., 1962.
Vraie ou fausse culpabilité, Delachaux et Niestlé, Neuchâtel/Suisse, 1958.

going against the current mores of society. True guilt is therefore related to Tournier's concept of the person and false guilt to his concept of the personage.

In addition, for Tournier sin is related to mental and spiritual illness which in turn is related to the problems that arise when the person and personage are not in harmony in the individual.

3. Sharing: The word 'sharing' as used by the group covers two distinct subjects: confession and witness.

a) Confession: "Absolute honesty requires that there be nothing in one's life about which one is keeping up a pretense. Modern psychology has shown the dangers of repression. Confession to God alone is often not good enough in that it may cost nothing and may be merely the confession to a subjective picture of God which the person has built up for his or herself."³²

b) Witness: "It is necessary in helping others. It immediately establishes confidence. The person confessed to knows that the confessor has been through a like experience. This is sound pedagogy."³³

Both the concept of witnessing and sharing are intimately bound up with Tournier's overall approach to counselling. McKain sees these

³²Day, Principles, p.6.

³³Day, Principles, p.7.

aspects of Tournier's work as being part of his methodology. They are also, however, an integral part of his personality theory.

When discussing the role of dialogue in the formation of human personality, Tournier makes it clear that sharing and witnessing in both secular and religious concerns is a process without which human personality is incomplete and unable to express itself adequately.

4. The Necessity for Adequate Intelligent Expressional Activity: "This is closely linked with the experience of sharing. There is no vital sustained experience of Jesus Christ where there is not adequate expressional activity. Every word in that sentence counts. It means that no high level of contagious life can be maintained without trying to pass that life on to others."³⁴ "The answer is a God-guided, released life with constant outgo into the lives of needy people. We really come to know God as we share him with others. An experience that is not shared dies or becomes twisted or abnormal. Modern psychology has clothed in psychological language much of the truth of the New Testament along these lines."³⁵

The incorporation of this point into Tournier's theories is seen in his attitude towards the relationship between psychology and religion. Like the Oxford Group, Tournier sees much that is of value in modern psychology, and finds many of the propositions of psychology reflected

³⁴Day, Principles, p.7.

³⁵Day, Principles, p.8.

in the Bible. Tournier's book A Doctors Casebook in Light of the Bible³⁶ is an exercise in examining relevant Bible passages with regard to the treatment of his patients.

His attitude towards the differences between psychology and religion is that psychology deals primarily with the personage aspects of human personality and religion with the aspects of the person in human nature.

5. Stewardship: "The message of the New Testament is that life is a whole--that it cannot be divided up into any such compartments as 'sacred' or 'secular'. Christ demands the whole personality..."³⁷

"The principle of stewardship is the answer to the two materialistic philosophies abroad today. One of these philosophies teaches that prosperity is the supreme value of life, the other holds that wealth is of itself evil and poverty virtuous. The Gospel teaches neither--it does teach that all belongs to God...and that He wants His Guided children to be the means of His making use of His possessions."

"This is the Christian answer to Communism which after all is an unguided human attempt to correct certain glaring abuses in the whole realm of possession..."³⁸

³⁶Tournier P., A Doctor's Casebook in Light of the Bible, trans. by Edwin Hudson, Harper & Row, New York, N.Y., 1960.
Bible et Médecine, Delachaux et Niestlé, Neuchâtel/Suisse, 1951.

³⁷Day, Principles, p.8.

³⁸Day, Principles, p.9.

This aspect of the Oxford Group's approach is reflected the least in Tournier's work as it is primarily a sociological point. Tournier's sociological approach to problems does, however, reflect this early approach of the Oxford Group which tried hard to find a middle ground between capitalistic and communistic approaches, to find a uniquely Christian sociological approach.

As was hinted and will be examined, Tournier declined to follow the Oxford Group's lead when it began to develop a more militant sociological program. Instead Tournier concentrates, in his works, on an intensely individualistic approach to social problems, which seeks to change the individual who in turn will bring a more loving and concerned heart to social problems.

6. Team Work: "Jesus Christ believed in team-work. He gathered a small group about Him and set the example for all His followers in this respect." ³⁹

"Truth is presented more adequately through a group than through an individual. A united front made up of varied personalities presenting a single message carries conviction where an individual may not appeal." ⁴⁰

³⁹ Day, Principles, p.9.

⁴⁰ Day, Principles, p.10.

The concept of team work is not well-developed in Tournier's writings. As McKain points out, there is some indication in Tournier's early writings that he occasionally drew on a larger group to help in therapy situations. However, the references are not very specific nor were they followed up in later writings. Tournier's approach to team work is more evident in his willingness to refer patients to others and his sponsorship of a group called the Bossey Group which is loosely formed around his ideas.

In contrast to the Oxford Group's emphasis on a united front in presenting their ideas, Tournier encourages his patients to seek help where he feels it is most appropriate, regardless of whether it is to someone of his own faith or a secular therapist.

7. Loyalty: "The supreme loyalty in life should be to Jesus Christ, but that loyalty involves lesser loyalties. The person or group of persons embodying for us the highest challenge we know, the person or persons that have been used to reveal Jesus Christ to us, are persons or groups which demand our loyalty." ⁴¹

"One knows churches, educational institutions and individuals who assert loyalty to Christ but do not seem to know the need to be loyal to those who are incarnating his teachings." ⁴²

The principle of loyalty is evident in several of Tournier's works. Tournier refused to repudiate his debt to the Oxford Group and Frank Buchman, despite the Oxford Group's criticism of him for leaving the

⁴¹ Day, Principles, p.10.

⁴² Day, Principles, p.11.

Oxford Group and the delay in publishing his first book in English because of objections to its dedication to Buchman. Tournier's work also reflects an intense loyalty to his patients. McKain criticizes Tournier for the length of his involvement with his patients. Sometimes these relationships last as long as thirty years and McKain believes that this creates a dependency upon Tournier. However, this criticism does not take into account that, under Tournier's approach to counselling, the doctor-patient relationship evolves from being treatment centered into friendship and mutual sharing and understanding. Tournier is loyal to his patients regardless of his or their success or failure and is prepared to have an ongoing relationship with his patients as long as they desire it. Tournier follows the tradition of the family doctor who is more than merely a healer but also a friend and confident.

Sunderland Day's book The Principles of the Oxford Group was used in the above presentation as opposed to more elaborate discussions of the principles of the Oxford Group, such as The Eight Points of the Oxford Group⁴³ by C. Irving Bension, because it is an earlier and clearer exposition of the Groups basic tenets. Bension's work was written four years after Tournier had encountered the Oxford Group and was an attempt to refine the tenets of the Group in light of outside criticism.

⁴³ Bension I. C., The Eight Points of the Oxford Group, Oxford University Press, Melbourne, Australia, 1938.

Each of the above points is reflected to a greater or lesser degree in Tournier's work and will be referred to when Tournier's theory of personality is examined.

Immediately before the onset of World War II, the Oxford Group became increasingly more political in nature and mass meetings originated. Less and less emphasis began to be placed on the small Group process. Finally, after the war, the Group was re-named Moral-Rearmament or MRA and became a vehicle for political action. A characteristic of MRA was that it took a strong anti-communist stance reflecting the current American political outlook and modifying the earlier more tolerant attitude reflected in Day's book.

As a consequence of this political activity Buchman became a controversial public figure. Just prior to the war he came under fire from the press because of some favorable remarks he made about Hitler's Germany. These remarks were definitely blown out of proportion. There is no real evidence in the available literature about the Buchman or the Oxford Group, aside from these initial careless remarks, that the Group in any way favored or supported Hitler. Nonetheless these remarks hurt the movement's image.

After the war, MRA was seen by some as favoring the rich and powerful in keeping the lower classes in their place. An image reinforced by the fact that many politicians and important industrialists were beginning to utilize the MRA for their own ends. All of this tended to undermine the strong individualistic approach of the Group prior to the war.

The movement had indeed changed, it had changed its name and called itself 'Moral Re-Armament'. It aimed essentially at political influence; the participants were no longer invited so much to seek freely their own way under the inspiration of God, as to enlist in a disciplined and organized troop for common political action.⁴⁴

Tournier left the movement when it was transformed into the MRA, but continued most of the practices taught to him by the Oxford Group, particularly the practice of written meditation the Group utilized to obtain inner guidance. Based on my own personal correspondence with Tournier, it is clear that the decisive factor in Tournier leaving the Group in 1946 was the emergence of the political orientation of the MRA, not disenchantment with its earlier practices.

I have actively participated in the 'Oxford Group Movement' from 1932 to 1946. I separated from it because, under the name 'Moral Re-Armament Movement', its founder, Buchman, changed its orientation. In brief, we parted ways about the word ideology. I rejected the orientation that this word entailed: while the Oxford group was a place of free meeting and sharing in view of helping each other to solve personal problems under freely sought divine guidance, the Movement became an enlistment into a community in view of supporting a Christian 'ideology'. I have kept

⁴⁴Johnson, Healers, p.257.

friends in the movement, but I have refused participating in it since 1946.⁴⁵

J'ai collaboré activement à l'Oxford Group Movement, de 1932 à 1946. Je m'en suis séparé alors parce que sous le nom de 'Moral Re-Armament Movement', sous l'impulsion du fondateur Buchman il a changé d'orientation. Pour résumer le débat c'est le mot d'idéologie qui nous a séparés. J'ai refusé l'orientation qu'il impliquait: alors que le Groupe d'Oxford était un lieu de libre rencontre et partage pour s'aider mutuellement à résoudre des problèmes personnels et chercher librement pour cela la direction de Dieu, le Mouvement devenait un enrôlement dans une communauté pour soutenir une 'idéologie' chrétienne. J'ai gardé des amitiés au sein du mouvement mais j'ai refusé d'y collaborer depuis 1946.

Despite criticism both inside and outside MRA for leaving the movement, Tournier never lost his respect for or sense of gratitude to Buchman.

Tournier attended his first Oxford Group meeting in 1932. The members of this Group were all prominent individuals who would later have a major impact on his psychological and theological ideas, both as members of the Oxford Group and as individuals in their respective fields. This group included Emil Brunner, the theologian, Alphonse Maeder, the psychoanalyst, Professor Theo Sporri, author, and Jaan van

⁴⁵ Tournier Paul, Private Correspondence.

Walré de Bordes, a Dutch financier and senior official in the League of Nations⁴⁶

Initially, Tournier was disappointed in the Oxford Group. He was used to intellectual discussions rather than the type of interpersonal sharing and confession that characterized the activities of the Group. Within a short while, however, participation in the Oxford Group began to transform Tournier's personal life and medical practice. In particular, Tournier was drawn to de Bordes who became, as Tournier says, his second psychotherapist.

My new friend, Mr. de Bordes, invited me to his home. The idea, he said, had come to him during meditation. There, in private, he spoke to me of his experience more completely and concretely than he had been able to do in the large gathering several days before. I had never heard a man tell of his life in such a manner: not only of the things of which he could be proud, but also those of which he was ashamed.

That set the tone. For the first time in my life I began to talk about myself in a personal way. Oh, not yet a confession of my sins! But a little about my failures and my secret sufferings...It was only several years later, and after having studied psychology, that I understood that this friend had played the role of psychotherapist...⁴⁷

⁴⁶ Johnson, Healers, p.246.

⁴⁷ Johnson, Healers, p.248.

In his private life, Tournier began a new relationship with his wife. One in which he endeavored to broaden the communication between them and to include her in his work. Tournier also began to see those with whom he had disagreements in his church in a new light and to repair the damage in his relationship with them, seeing them as people with their own problems and concerns rather than as opponents.

The effects of the changes in his private life inevitably began to make themselves felt in his professional life. Tournier became increasingly involved in the practice of amateur psychotherapy, both as a part of his practice and on outings with the Oxford Group.

Tournier, in common with other members of the Oxford Group, began to take part in houseparties in Switzerland. This participation in houseparties was Tournier's initiation not only into the realm of open sharing on a spiritual basis, but also into the area of psychotherapy.

But on the other hand, it (Group houseparties) was at the same time an initiation into psychotherapy, of which I knew nothing yet: to non-directive psychotherapy, to analytical psychotherapy and to group psychotherapy.⁴⁸

In this way, the physician was completed by the psychotherapist and Tournier, finding that he was unable to discuss his patients problems fully in the daytime, began to invite his patients into his home for further discussion.

⁴⁸ Johnson, Healers, p.251.

Thus little by little a second career opened up for me. Alongside technical medicine that I had practiced during the day were fireside chats in the evening.⁴⁹

Tournier's introduction to psychotherapy, then, was from a spiritual standpoint rather than a psychological or academic one. However, it must be recognized that Tournier's early associates in the Oxford Group were not uneducated men. In Emil Brunner and Alphonse Maeder particularly, Tournier had the benefit of a theologian and a psychoanalyst for direction and guidance. In addition, from the inception of his interest in psychology, he never acquired the point of view of regarding religion and psychology as two separate non-overlapping fields of inquiry.

Religious insight, psychological insight--I saw more and more how much these were bound together. I saw that every religious healing of the soul had psychological effects, but also I saw that every psychological insight contributes to the fulfillment of God's plan, which is to liberate us even more.⁵⁰

Tournier never undertook a formal course of training in the study of any branch of psychology. This was from choice rather than necessity, since Tournier was a practicing physician and had contacts among

⁴⁹Johnson, Healers, p.254.

⁵⁰Johnson, Healers, p.253.

prominent practitioners such as Maeder. It would have been relatively easy for Tournier to obtain a psychiatric residency. However, Tournier has always said that most of his associates both in and out of psychology have always tried to dissuade him from undertaking formal training. The reason given by his friends is that they felt formal training would destroy some vital essence in Tournier's approach to counselling.

It was on the advice of psychoanalyst friends of mine that I gave up the idea of specializing. To some extent the reason was so I could remain in my own place, a little garden open to all the winds, without any enclosing wall. So I belong to no particular school of thought, and all the seeds that blow from any direction into my garden may germinate there. Moreover I can cultivate an interest in the whole of medicine, and not in psychiatry alone.⁵¹

C'est sur le conseil d'amis psychanalystes que j'ai renoncé à me spécialiser, et cela pour rester en quelque sorte dans mon lieu propre, un petit jardin ouvert à tous les vents, sans mur de clôture. Ainsi je ne suis tributaire d'aucune Ecole, et les graines qui viennent de tous les horizons peuvent germer dans la médecine tout entière, et non seulement pour la psychiatrie.

⁵¹ Tournier P., Place, p.87.
L'homme, p.83.

Nonetheless, it would be wrong to assume that Tournier is an uninformed counsellor. Tournier makes it clear that he did in fact study on his own the writings of prominent psychoanalysts like Freud, Jung and Adler. A careful reading of his works shows that Tournier's initial approach to psychotherapy is related to the psychoanalytic tradition. While remaining highly eclectic in his utilization of various psychoanalytic theories, Tournier, in his early works, is clearly formulating his own approach with the psychoanalytic tradition in mind.

In 1937, Tournier decided to incorporate the counselling aspects of his activities into his practice on a full-time basis and sent his patients a letter to that effect. From this point on, Tournier's work became increasingly psychological, philosophical and religious in nature without losing its fundamental core in medicine.

Tournier's first book, 'The Healing of Persons', was published in 1940 and marks the formal beginning of the development of his theory of personality. Since World War II was in process, it was not until after the war that any appreciable reaction to his work was possible.

By 1946, when Tournier left the Oxford Group, he had formulated his basic approach to counselling. Henceforth, through his considerable reading and extensive practice, Tournier would continue to deepen and broaden his ideas but the essential foundation had been laid.

When Tournier left the Oxford Group he immediately began, however, to explore other means of continuing the type of activity he had experienced in the Oxford Group. In response to his book The Healing of

Persons, Tournier was invited to attend a First Evangelical Academy Conference at Bad Boll in 1946. This meeting inspired the creation of what became known as the Bossey Group.

In the summer of 1947, Dr. Alphonse Maeder, a psychoanalyst of Zurich, Dr. de Rougemont, a surgeon from Lyon and I called together the first of these Weeks of Study. To avoid placing ourselves under the auspices of any particular church, but yet to be related to Christianity, we asked Dr. Visser't Hooft, Secretary of the World Council of Churches, to make available the Chateau de Bossey which had just been chosen as the seat of the Ecumenical Institute. From this came the name Bossey Group given to these meetings.⁵²

D. The Bossey Group

The Bossey Group is essentially a meeting of physicians and other health care specialists from all different branches of medicine who gather together to discuss religious and moral issues related to the practice of medicine in any form. In later years, underscoring Tournier's influence at these meetings, the Group held International Conferences on the Medicine and Ministry of the Whole Person.

Tournier was a featured speaker for many years at these Conferences and the importance that he attached to the Bossey Group meetings is

⁵² Johnson, Healers, p.261-262.

apparent in his belief that his Bossey Group Lectures were the inspiration for many of his works.

These Bible studies that I have given for more than twenty years to the Bossey Group have inspired all the books I have written meanwhile.⁵³

The original Bossey Group meeting invited only physicians and not theologians or clergy. This was changed in subsequent years because it was felt that such a practice would lead to vague idealism instead of truly human medicine.

While not in the area of concern of this thesis it is appropriate to point out here that the Bossey Group was very successful in presenting Tournier's ideas to health professionals around the world. In 1973, a book honoring Tournier entitled, Paul Tournier's Medicine of the Whole Person, was published. It is comprised of 39 essays written by an international group of surgeons, general practitioners, internal medicine specialists, psychiatrists, marriage counsellors, pediatricians and most appropriately for a work honoring Tournier, two articles by the wives of doctors. The contributors are from Spain, France, Italy, the United States, Switzerland, West Germany, Holland, Sweden, Austria, and Japan. In addition, several groups have now formed in the United States

⁵³Johnson, Healers, p.263.

and elsewhere which hold conferences along the lines of the Bossey Group.

Tournier began his career in psychotherapy from spiritual motivation with a highly technical professional background. His subsequent career and development of his theory of personality should always be viewed with this in mind, as his theory of personality attempts, in part, to form a synthesis between these two worlds.

The culmination of this process is Tournier's work The Meaning of Persons, written in 1955. This book provides the most systematic presentation by Tournier of his work and will form the basis of the discussion of his theory of personality. In effect it summarizes Tournier's work to that time and provides him with a consistent basis for further development and application of his theories to varying topics. Other works, in particular, A Place for You, which is a formal attempt at a synthesis between psychology and religion, are important but The Meaning of Persons, is the theoretical core.

It was with the publication of The Meaning of Persons in the United States in 1961 that Tournier became well-known in North America. Tournier made two American tours in 1961 and 1965 before illness forced him to retire in 1965.

The increasing popularity of Tournier's works and the resulting international invitations to travel and lecture form the last major influence on Tournier's work. Popularity encouraged dialogue with other leading figures. In his later works the increasing scope of Tournier's own studies becomes apparent from a cursory glance at his bibliographies

and names of thinkers from outside Europe: Americans like Carl Rogers and Eastern philosophers like Shri Ramakrishna begin to appear. Tournier, to the present day, continues to develop and round out his theories becoming increasingly more universalistic.

Nonetheless, as will be seen, his basic orientation comes primarily from his earlier works and is only further polished and refined, not rejected.

In exchange these lecture trips have greatly enlarged my horizon. I have made new friends, I have met other religious mentalities, the more pragmatic and less dogmatic spirit of the American churches and universities, and the thinking and experience of non-Christian believers, like those of Moslems in Libya or in Iran.⁵⁴

E. Conclusion to Chapter II

The influences on Tournier's ideas have always been seen by Tournier himself as experiential and include the death of his parents when he was quite young, his relationship with his philosophy teacher, his relationship with his wife, and his participation in the Oxford Group Movement and Bossey Group. This chapter departs from Tournier in its insistence on the intellectual links between Tournier's ideas and the early principles of the Oxford Group Movement.

⁵⁴ Johnson, Healers, p.263.

The Oxford Group is seen as the decisive factor in determining Tournier's attitude towards Christian spirituality, psychology and his attitude to the relationship between the two areas of thought. When one understands Tournier's roots in American evangelism, the source of Tournier's appeal to the modern evangelical tradition becomes clearer.

It is through the Oxford Group that Tournier is connected with Christianity in North America. Buchman is influenced by men like Henry Wright and he in turn starts the Oxford Group which influences Tournier who in turn influences the formation of the Journal of Psychology and Theology, which in turn provides a forum for the development of new theories integrating psychology and theology in a constructive manner.

CHAPTER III

PAUL TOURNIER'S THEORY OF PERSONALITY

A. Tournier's Theory of Personality: Christian or Non-Christian

The most commonly made assertion about Tournier's approach to counselling is that it is non-systematic and sometimes contradictory. Some commentators, like McKain in his Doctoral Thesis, criticize the non-integrative aspects of Tournier's theories. Similarly, others, like Collins in The Christian Psychology of Paul Tournier, focus on what they consider to be the inconsistent theological aspects of Tournier's theories.

Can Tournier, then, always justify a Freudian, Adlerian, and Maederian interpretation of the same dream as he implies? Are there not times when discrimination is required because of the contradictory interpretations of the same reality? Although Tournier may be aware of the many interdisciplinary contradictions in psychology, his eclecticism and apprehension of systems may incline him to be less discriminating than becomes necessary at the practical level. Tournier may make the discriminations in practice which are not expressed in his writings, but it appears that his integration of psychology and theology at the general level is more thorough than his integration of psychology as a single discipline.¹

¹McKain, Contributions, p.396.

He, (Tournier), prefers to "put my faith in God alone" and to avoid "neat intellectual formula" about theology. That is the theologians job and Tournier claims he is careful not to meddle in an area not his specialty.

In spite of this Tournier does say a great deal about religion and some of his conclusions are debatable. Is it really true, for example, that the believer who sincerely seeks after God does not have to bother to ask unanswerable questions? This would seem to contradict Tournier's view that some doubt is always present in those who have a healthy faith. Or consider the conclusion that God always wants healthy people to get well. This is certainly not the experience of the Apostle Paul.²

In his analysis of Tournier's approach to counselling McKain stresses Tournier's own reluctance to systematize his theories and warns against any attempt to formalize Tournier's approach to psychology as being automatically limited in scope.

Also, there is a warning to anyone who would attempt to systematize Tournier's thought. Whatever presuppositions are noted it must be recognized at the outset that one is dealing with thought in process and therefore limited in perspective.³

² McKain, Contributions, p.101.

³ McKain, Contributions, p.146.

Having made this point, McKain then outlines what he sees as the presuppositions in Tournier's work and examines what he refers to as Tournier's theory of practice. This theory of practice approach is based on Chris Arysis and Donald A. Schon's work Theory in Practice: Increasing Professional Effectiveness,⁴. With this approach, McKain is trying to avoid presenting Tournier's work as a formal system of thought while at the same time trying to show that Tournier has effective theoretical guidelines to utilize in therapy.

Tournier's presuppositions comprise a body of thought which guides his practice as a psychotherapist. As such, that body of thought represents what Arysis and Schon term a 'theory of practice'.⁵

Under Arysis and Schon's approach, an adequate theory of practice contains: completeness, consistency, relevance, and testability. For McKain the most important of these issues is centrality and completeness. According to McKain, Tournier's central proposition in his work is his principle of 'double causality': the a priori assumption that there are two distinct orders of reality. One order of reality being the mechanistic material world of things, which is accessible to

⁴ Arysis C. & Schon D., Theory in Practice: Increasing Professional Effectiveness, Jossey-Bass Publications, San Francisco, California, 1974.

⁵ McKain, Contributions, p.360.

science, and the other reality being spiritual in nature, which is not accessible to science.

McKain concedes in his analysis of Tournier's body of thought that it constitutes a well integrated theory of practice. His major criticism of Tournier's thought in this regard is that it is scattered throughout his work in an unsystematic fashion and written in a style that is so informal as to cause the reader to miss many of its important points. At the conclusion of his analysis, McKain once again stresses his objections to what he sees as Tournier's loose utilization of psychological theory.

It was our impression that he may have been too permissive in acknowledging the validity of all perspectives of psychology in understanding a particular experience.⁶

However, criticisms of this type miss some of the essential points of Tournier's approach to counselling. It is true that Tournier is highly eclectic in his use of the various psychological theories and methodologies available, but it is not true that Tournier has no underlying systematic theoretical approach to his use of psychology and theology in his work. Above all, despite McKain's extensive use of The Meaning of Persons, in his thesis McKain misses its central importance to Tournier's theories. Despite his reservations about undue

⁶ McKain Contributions, p.404.

systematization, Tournier, in The Meaning of Persons, outlines his basic theoretical approach to psychology. It is the theoretical approach outlined in this work which forms the basis of Tournier's approach to psychology, regardless of the nature of the problem being addressed. The Meaning of Persons is both the culmination of Tournier's previous work to that point and the template he uses for all subsequent work. While having a heavy practical orientation as does all Tournier's writings, The Meaning of Persons has a strong psychological, theoretical, and philosophical orientation which forms the background for Tournier's therapeutic approach. Even though Tournier refuses to be bound by any strict structural system, he nonetheless formulates his basic position in this work.

In trying to categorize Tournier's approach to counselling it would be more accurate to label his approach non-dogmatic rather than non-systematic. By labelling it non-dogmatic, room is left for Tournier's eclecticism while at the same time not ruling out a general systematization of his overall thought and methodology.

In keeping with his concept of human personality as a process rather than a fixed structure, Tournier rejects the idea that the nature of the human personality can be rigidly structured into neatly categorized packages suitable for all occasions. Tournier refers to this type of approach as the 'spirit of dogmatism' and considers it to be as common in secular circles as in religious ones.

The spirit of dogmatism, whether it is intellectual or pragmatic, is the spirit of systematization which claims to

formulate truth, to comprehend it in a coherent whole and defend it; which claims to have found truth rather than be seeking it; which is less critical of itself than of its opponents.⁷

L'esprit dogmatique, qu'il soit intellectualiste ou pragmatique, est un esprit de système qui prétend formuler la vérité, l'enserrer dans un tout cohérent et la défendre, qui prétend l'avoir trouvée bien plutôt que la chercher, qui a moins de critique envers lui-même qu'envers ses contradicteurs.

There is then a certain kind of systematization, better referred to as dogmatism, which Tournier rejects, but this should not be taken as an indication that Tournier approaches the treatment of his patients in a random manner with no underlying theoretical framework to guide him in his work. In my correspondence with Dr. Tournier, I received confirmation of my understanding of his theoretical approach to his work.

"My dissertation argues that despite your stated aversion to systematization and dogmatism, there is underlying your work a general theory of personality of which your concepts of the personage and the person are the chief components."

(Tournier) I agree completely. You have understood me well.

⁷ Tournier P., The Person Reborn, trans. by Edwin Hudson, Harper & Row, New York, N. Y., 1966, p.101.
Technique et foi, Delachaux et Niestlé, Neuchâtel/Suisse, 1946, p.117.

In examining Collins' theological objections to Tournier's work the same comments can be made. Tournier's statements about man and the Bible only create problems if one is trying to defend a particular Christian tradition.

As mentioned in the opening chapter, Tournier takes a somewhat universalistic approach to Christianity in his writings rather than a strictly sectarian one. There is no real confusion about Tournier's religious or theologically oriented statements unless the attempt is made to create some type of systematic theology out of his statements.

Collins, as his later writings make clear, is trying to defend the type of Christian psychology which puts the emphasis on religious teachings in general and the authority of the Bible in particular as the ultimate deciding factors in any course of treatment. In a six point approach to counselling outlined in his book The Rebuilding of Psychology⁸ Collins clearly illustrates the difference between his and Tournier's overall approach to counselling.

5. The Bible never claims to be a textbook of counselling and should not be viewed as such. Nevertheless, it does say a great deal about human nature, interpersonal relations, and behavioral change. Counselling methods, therefore, should not only be examined scientifically: they should also be held up to the searching light of Biblical authority.

⁸Collins G. R., The Rebuilding of Psychology, Tyndale House Publishers, Inc., Wheaton, Illinois, 1977.

Any technique that contradicts Biblical teaching or advocates behavior opposed by Scripture must be rejected, regardless of its supposed therapeutic effectiveness.

6. The ultimate goal of biblically based counselling is to make disciples and disciplers.⁹

Tournier, unlike Collins, rejects the attempt to formulate a purely Christian psychology. In applying his religious beliefs to his writings he is as eclectic and pragmatic as he is in his use of psychology.

This is not an ecclesiastical priesthood. It is not our job to teach universal truth in particular theological formulas.¹⁰

Cela n'est pas un sacerdoce ecclésiastique. Nous n'avons pas à enseigner cette vérité universelle dans des formules théologiques particulières.

It is not in such terms as these that some conceive of a so-called Christian psychotherapy which is really only preaching at the patient. Like my specialist colleagues I have always stood out against such a concept of the doctor's function.¹¹

⁹ Collins, Rebuilding, p.120.

¹⁰ Tournier Paul, Guilt and Grace, trans. by A.W. Heathcote assisted by J. J. Henry & P.J. Allcock, Harper & Row, New York, N.Y., 1962, p.207.

Vraie ou fausse culpabilité, Delachaux et Niestlé, Neuchâtel/Suisse, 1958, p.225&226.

¹¹ Tournier, Place, p.89.
L'homme, p.84.

C'est bien ainsi que certains conçoivent une psychothérapie prétendue chrétienne qui ne serait que prêcherie. Je me suis toujours élevé, comme mes confrères spécialisés, contre une telle idée de la fonction du médecin.

To some extent, as previously noted, Tournier's approach to counselling differs somewhat from the approach utilized by the Oxford group which stressed presenting a common front in religious matters. However, when Tournier first joined the Oxford Group it was very informal in approach to doctrinal matters. Group members did not have to belong to the same church and there was no systematic formalization of the Group's theology that members were expected to follow. In addition, members of the outreach teams for the Oxford Group were not all necessarily committed Christians but at times people who, it was felt, would benefit from the experience of team work. Therefore, it is not surprising that Tournier's first encounter with the Oxford Group was with a group of men of diverse professional backgrounds and philosophical viewpoints which undoubtedly contributed to his later willingness to draw help from wherever necessary to help his patients and his reluctance to formulate a purely Christian therapy. McKain is correct when he questions the accuracy of the title of Gollins work, The Christian Psychology of Paul Tournier, as being inappropriate to the nature of Tournier's counselling approach.

Tournier, always the pragmatist, chooses what he finds to be applicable to his patients needs from his religious background and Biblical understanding, recognizing that he is utilizing some aspects of

Biblical tradition while ignoring others. To Tournier, this is an unavoidable aspect of using Biblical material since the very nature of the text involved lends itself to many different interpretations, depending on the orientation of the individual interpreting it.

Unfortunately, however we all read the Bible through the tinted glasses of our own temperaments. The distressed see only the warnings of eternal punishment and judge themselves to be damned. The careless see only the promises of God's infinite mercy which will look after everything in the end. The greatest saints project their complexes into their interpretation of the Bible.¹²

Malheureusement nous lisons tous la Bible à travers le verre coloré de notre propre tempérament. Les angoissés n'y voient que les menaces de peines éternelles et se jugent damnés. Les insouciantes n'y voient que les promesses de la grâce infinie de Dieu qui arrangera tout pour finir. Les plus grands saints ont projeté leurs complexes dans leur interprétation de la Bible.

Nonetheless, Tournier does not consider the Bible to be an incoherent whole to be molded at will to suit any given situation. The Bible, for Tournier, represents an attitude, an approach to life which deals with the real everyday concerns and problems of man.

¹²Tournier P., To Resist or Surrender, trans. by Edwin Hudson, Harper & Row, New York, N. Y., 1954, p.42
Tenir tête ou céder, Labor et fides, Genève, 1956, p.47.

But in recalling the extreme realism of the Bible, I should like particularly to show the reader that it is this that explains the contradictions which we find in it, and which are often very perplexing for us. The Bible is, in fact, a mirror of the human heart, and the human heart is full of contradictions; it never grasps more than a part of the truth, and that part it then generalizes as if it were an absolute.¹³

Mais en évoquant ici ce réalisme extrême de la Bible, je voudrais surtout faire comprendre au lecteur que c'est là ce qui explique les contradictions que nous y relevons et qui nous plongent souvent dans une grande perplexité. La Bible, en effet, est le reflet du coeur humain, et ce coeur humain est plein de contradictions; il ne saisit aussi jamais qu'une partie de la vérité, et la généralise d'une façon absolue.

The final answer Tournier brings to discerning the truth in both psychological and religious questions is to treat all knowledge as fundamentally human in character, thereby making truth an ongoing process of becoming. Tournier's approach is to develop a theory of personality which is psycho-spiritual in nature combining elements of both psychology and religion without being dogmatic with respect to either psychology or theology and without attempting to subsume the needs of one system of thought to the other.

¹³Tournier, Casebook, p.19.
Bible et médecine, p.15.

In examining Tournier's approach to counselling, a departure will be made from the way in which his work has usually been examined by previous writers. Previous works have focussed attention on general overviews of Tournier's entire works. Each topic he has addressed has been examined in some detail and the psychological or psychoanalytic approach Tournier used in examining that particular problem evaluated.

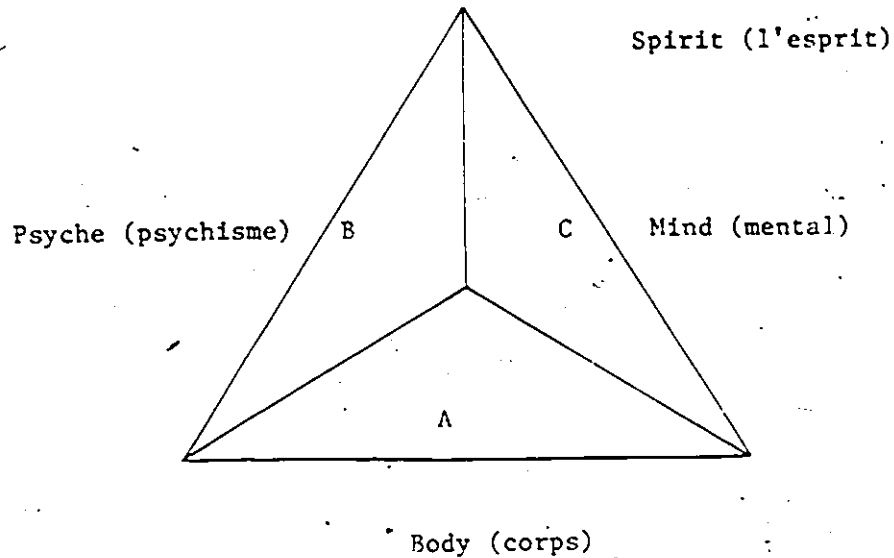
While in itself a valuable and useful exercise, this technique has had the effect of making Tournier seem even more eclectic in his approach than is the case. In addition, the template he actually does bring to the discussion of each new topic has been partially obscured.

Therefore, in my presentation the concentration will be on an overall analysis of Tournier's thought and then the application of this analysis to the specific areas relevant to Maslow's theories and the concerns of North American humanistic psychology. In particular, Tournier's approach to science and the nature of ultimate values will be examined. In this way it is hoped a better understanding of the underlying basis of Tournier's work will be achieved. Tournier's use of various systems of thought and concepts will be dealt with as they apply to his own system of thought and counselling. A more detailed examination of Tournier's application of the ideas of others to particular problems and concerns can be found in the works of Collins or McKain.

B. Tournier's Overall Theory of Personality Schematization

Tournier's theoretical approach to personality theory is a three tier system. There is the physical mechanical dimension (this dimension includes most if not all aspects of the mind as well as the physical body), represented by Tournier's concept of the personage, the inner motivational and spiritual dimension represented by the concept of the person, and a divine factor represented by God. Strictly speaking, however, this last component is not a component of human consciousness but rather an environmental factor. That is, the divine dimension is not in the control of man, although it is part of his consciousness and internal make-up. Tournier in The Whole Person in a Broken World¹⁴ attempts to schematize his theory of personality through use of the diagram shown on the next page.

¹⁴Tournier P., The Whole Person in a Broken World, trans. by John & Helen Doberstein, Harper & Row, New York, N. Y., 1964, p.180.
Désharmonie de la Vie moderne, Delachaux et Niestlé, Neuchâtel, Genève, 1947.

Diagram 1

It (Tournier's conception of man) can be represented by an equilateral triangle. In the triangle the three bisectors delimit three small isocetes triangles which represent the body (A), the psyche (B), and the mind (C). The spirit here is represented only by a non-spatial "geometrical point," the point at which the bisectors intersect the center. It is the center of the person, around which the whole man is ordered. It is invisible, it has no dimensions, and is not directly accessible. From the outside it is perceptible only through one of the three constituents, A, B, or C. Moreover, it manifests itself outwardly and perceives

exterior reality only through one of these three functions, its body, its imagination, or its thinking.¹⁵

Il est figuré par un triangle équilatéral. Dans ce triangle, les trois bissectrices délimitent trois petits triangles isocèles qui représentent respectivement le corps (A), le psychisme (B), et le mental (C). L'Esprit, lui, n'est plus représenté ici que par un « lieu géométrique » non spatial, le point d'intersection des bissectrices, au centre. C'est le centre de la personne autour duquel elle s'ordonne. Il est invisible; il n'a pas de dimensions; il est inatteignable directement. Il n'est perceptible, de l'extérieur, qu'à travers l'un des trois constituants A.B.C. Il ne se manifeste aussi, au dehors, et saisit la réalité extérieure qu'au travers de l'une de ces trois fonctions: par son corps, par son imagination ou ses idées.

This model of Tournier's personality theory is both useful and somewhat misleading. On the positive side it clearly indicates that for Tournier each component of human personality is in constant interaction with the others and cannot be understood in isolation. At the same time the spirit as the geometric center of the diagram is clearly the central unifying factor of the human personality.

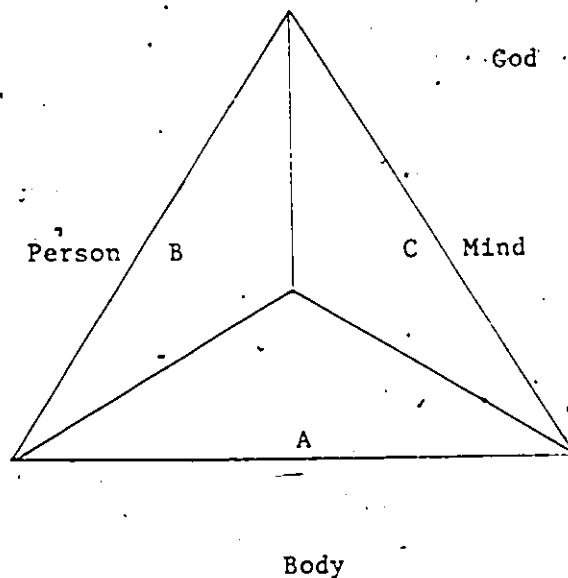
However, component B in the diagram, which represents the human psyche, is not differentiated strongly enough in Tournier's writings

¹⁵ Tournier, Whole, p.53.
Désharmonie, p.66 & 67.

from the other components of the diagram to be able to stand on its own as a separate component.

In Tournier's later writings the intuitive and imaginative forces that B is supposed to represent are usually associated with and attributed to impulses arising from Tournier's concept of the person. A more accurate diagram of Tournier's theory of personality as developed in his later works such as The Meaning of Persons, would have (A) represent the body, (B) the person, and (C) the mind. The geometric center in this case would represent the point of divine interaction in human nature.

Diagram 2

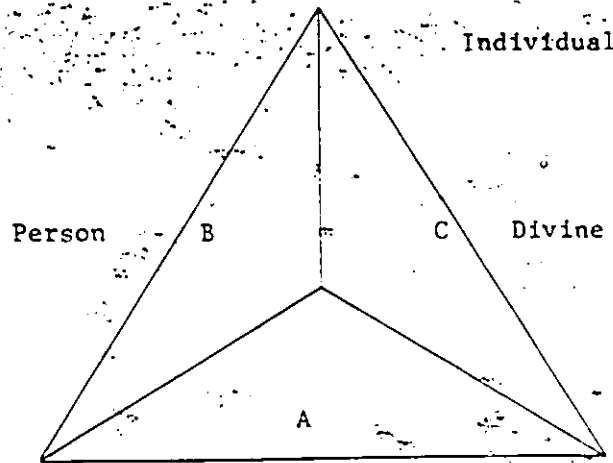


There are still some problems in using this diagram to conceptualize Tournier's theory of personality. First, as noted before, Tournier's conception of the person sees the person as impinging on and unifying all aspects of human personality and its separation into a separate subsection is an artificial construct.

Secondly, Tournier's concept of the personage includes both sectors (A), and (C) as a single construct. Mind and body are both only subsets of Tournier's overriding concept of the personage.

And thirdly, strictly speaking, Tournier's concept of the divine or God, while integral to the formation and development of the human personality to Tournier, does not stand as its heart and core or, so to say, its essence.

One final diagram could be drawn, by applying the idea of a formal theory of personality to Tournier's core concepts. As can be seen in the diagram on the next page, A would represent the personage, and (B) the person, and (C) the divine.

Diagram 3

Personage

This last diagram is the most accurate graphic representation of Tournier's theory of personality as it is presented in The Meaning of Persons. Each of these components of Tournier's theory will now be examined. It is this diagram that represents in graphic form my objections to McKain's emphasis on Tournier's system of dual causality. Even though to some degree it is a valid approach to Tournier's system, it obscures the essential understanding of the interaction of each of the above elements in Tournier's theory of personality. While it might be argued that the divine element represented by C in Diagram 3 is an

extraneous element to human personality, it is equally true that Tournier considers interaction with the the divine to be an integral part of his personality construct together with the personage and the person. Therefore, while the divine element in Tournier's theory of personality is genuinely transcendent in a traditional theological sense, it is also immanent in a very real sense in human nature.

C. The Personage

It is extremely difficult to discuss either Tournier's concept of the personage or of the person in isolation from each other. The details concerning the personage can be laid out, but they lose their full meaning without at least a rudimentary notion of the meaning of the concept of the person and vice versa. Therefore, while each concept will be outlined in detail, a capsule description is initially given for each.

'The Person' is the individual as true, spontaneous, creative, and developing. This is reflected in but never fully expressed or revealed through the personage or personages.

'The Personage' in its simplest terms is related to C. G. Jung's concept of the 'persona'. That is, it refers to the facade projected by individuals to protect themselves from being hurt by others." Tournier takes the germ of this idea and develops a substantial portion of his theory of personality from it. This facade, this personage is for Tournier a multi-dimensional concept. There is a physical, a mental, and a spiritual dimension to the personage.

When examining Tournier's concept of the physical portion of the personage, it must be kept in mind that Tournier is first and foremost a physician expanding his role as a healer and not a psychologist. Scientific biological fact is never passed over by Tournier in favor of psychological speculation. For Tournier, the concept of the personage has to be in line with his experience of the physical body as a physician. Tournier may offer a different or novel interpretation of a physiological event, but he does not ignore it but instead sets it in relation to his theories.

Tournier regards all aspects of human nature that are readily observable by scientific inquiry to be of the order of the personage.

All that is mechanical in man, every physical or psychical phenomena is of the order of the personage, and not of the person. They are in effect automatisms.¹⁶

Tout ce qui est mécanisme dans l'homme, tout ce qui est phénomène physique ou psychique est de l'ordre du personnage et non de la personne. Ce sont des automatismes.

This approach to the personage applies particularly to the physical aspects of the personage. The body and its physical limitations are key concepts in Tournier's concept of the personage.

¹⁶ Tournier, Meaning, p.23.
Personnage, p.18.

Anatomy and physiology are still the fundamental basis of knowledge about man. Throughout our lives we remain dependent on our bodies and can only develop within the limits they set for us.¹⁷

L'anatomie et la physiologie demeurent les bases fondamentales de la connaissance de l'homme. Notre vie durant nous demeurons tributaires de notre corps et ne pouvons évoluer que dans les limites qu'il nous permet.

Nonetheless, Tournier's view of the physical organism is not one of a fully automatic and perfectly functioning organism. Tournier's exposition of the functioning of the human body in The Meaning of Persons, in his chapter entitled 'The Example of Biology',¹⁸ relies heavily on the approach to biology of Claude Bernard.

The organism is regarded as a machine, and that is right; but it is considered a fixed, immovable, automatic machine, confined within precise mathematical limits and that is quite wrong. The organism is an organic machine, endowed, that is to say, with a flexible, elastic mechanism.¹⁹

On traite l'organisme comme une machine et on a raison; mais on le considère comme une machine mécanique fixe, immuable,

¹⁷ Tournier, Meaning, p.102.
Personnage, p.81.

¹⁸ Tournier, Meaning, p.84-101.
Personnage, p.67-80.

¹⁹ Tournier, Meaning, p.92 & 93.
Personnage, p.73 & 74.

renfermée dans des bornes d'une précision mathématique et on a grand tort. L'organisme est une machine organique, c'est-à-dire douée d'un mécanisme flexible, élastique.

Tournier, while acknowledging the value and strength of biological science, denies that the functioning of the body can be fully explained in purely physical terms.

If one pursues the study of the laws which govern living phenomena - and which are subject to the same reservations as the laws of physics - one must also recognize that they cannot explain life itself.²⁰

Si l'on poursuit l'étude des lois qui président aux phénomènes vivants - et qui sont soumises aux mêmes réserves que les lois physiques - on doit reconnaître, en outre, qu'elles ne peuvent pas expliquer la vie elle-même.

In the physical, for Tournier, the automatic responses of the body that keep it functioning properly without conscious attention are of the order of the personage. But like life itself, the constantly fluctuating pattern of organic growth is of the order of the person. Tournier again quotes Claude Bernard to outline his basic position with regard to the physical.

²⁰ Tournier, Meaning, p.86.
Personnage, p.68.

I consider that there are necessarily in the living thing two orders of phenomena: firstly, phenomena of vital creation or of organic synthesis; secondly, phenomena of death or vital destruction... The first of these two orders of phenomena is the only one without direct analogy, it is peculiar to the living being. This evolutive synthesis is the thing that is truly vital... The second, on the contrary, vital destruction, is psycho-chemical, usually the result of combustion, of an action comparable with a large number of chemical phenomena of decomposition or double decomposition. These when applied to an organized being are the phenomena of death...²¹

Je considère qu'il y a nécessairement dans l'être vivant deux ordres de phénomènes: les phénomènes de création vitale ou de synthèse organisatrice; les phénomènes de mort ou de destruction vitale... Le premier de ces deux ordres de phénomènes est le seul sans analogue direct, il est particulier, spécial à l'être vivant. Cette synthèse est ce qu'il y a de véritablement vital... Le second, au contraire, la destruction vitale, est d'ordre physico-chimique, le plus souvent le résultat d'une combustion, d'une action comparable à grand nombre de faits chimiques de décomposition ou de dédoublement. Ce sont des phénomènes de mort quand ils s'appliquent à l'être organisé...

The first order of phenomena described by Claude Bernard is, for Tournier, of the order of the person and the second type of phenomena of

²¹ Tournier, Meaning, p.88.
Personnage, p.70.

the order of the personage.

It seems, therefore, that life is composed of two distinct elements, corresponding to Claude Bernard's two orders of phenomena, the first, which is proper to life, is creative, unique, instantaneous, purposive, metaphysical, and inaccessible to scientific observation; it is the steering wheel at the crossroads, turning the car in the chosen direction. The second is automatic, recurrent, lasting, physical, and alone accessible to science: it is the automatic correction to keep the vehicle on the course which has been set.²²

Il semble donc que la vie se décompose en deux éléments distincts, qui correspondent aux deux ordres de phénomènes de Claude Bernard: le premier, seul spécifique de la vie, créateur, unique, sans durée, finaliste, métaphysique, et qui échappe à l'observation scientifique; c'est le coup de volant au carrefour, qui choisit une direction déterminée et y lance la voiture. Le second, automatique, répété, durable, causal, physique et seul accessible à la science; ce sont les régulations automatiques qui tendent, elles, à maintenir la direction reçue.

The physical personage is not a negative element of human personality for Tournier. Without the automatic functions of the body little time would be left for anything else but maintaining our bodily

²²Tournier, Meaning, p.94.
Personnage, p.74 &75

functions. However, the physical personage is only a reflection of the person and as such is limited in what it can tell us about the person.

The mental dimension of the personage is naturally the most psychologically dramatic aspect of the personage. The mind of the individual is molded not only by the underlying character of the person but also by all the factors physical, mental, and environmental normally associated with the development of human personality.

The whole of our education, our titles, honors and decorations, our relationships, friendships, relatives, possessions, all go to make up our personage; they impart to it its peculiar physiognomy and either consolidate or compromise our relations with everyone we meet.²³

Toute la culture que nous acquérons, nos titres, honneurs et décorations, notre expérience vivante même, nos relations, nos amitiés, nos parents, nos biens, tout s'incorpore à notre personnage, lui donne sa physionomie, consolide ou compromet nos relations avec chacun.

It is clear that Tournier does not deny the reality of the more conventional factors assumed by psychology to affect the development of personality. Tournier's eclecticism allows him to recognize a wide variety of factors cited by various schools of thought as being significant in the development of human personality.

²³ Tournier, Meaning, p.33.
Personnage, p.27.

Our personage is fashioned not only by our instincts, our egoisms and our vanities but also by our legitimate ambitions, even those which seem most disinterested.²⁴

Ce ne sont pas seulement nos instincts, nos égoïsmes et nos vanités qui façonnent notre personnage, ce sont aussi nos ambitions les plus légitimes, et, apparemment, les plus désintéressées.

Human personality conflict occurs, according to Tournier, when the demands of these various components, particularly those of conforming to the dictates of society, conflict with the nature of an individual's person. The personage is the vehicle of expression of the person and as such is not totally elastic in character. Hidden, never totally revealed, the person nonetheless has essential characteristics that the personage must reflect to avoid personal trauma in the individual.

But when the personage we show comes to the point of running counter to the quite unconscious motions of the mind, the uneasiness may take the form of obscure psychological symptoms such as anxiety, depression, obsessions, and inhibitions.²⁵

²⁴Tournier, Meaning, p.36.
Personnage, p.29.

²⁵Tournier, Meaning, p.82.
Personnage, p.65.

Mais quand le personnage apparent, en vient à s'opposer à des mouvements tout à fait inconscients de l'âme, le malaise peut prendre la forme de symptômes psychiques mystérieux: angoisse, dépression, obsessions, inhibitions, qui imposent l'analyse psychologique.

The personage is not a static concept. Any individual can and does have many personages for the many different roles he or she has to play in daily life. This is a reasonable and healthy situation, provided there is not too wide a diversity in the underlying characteristics of each personage. Behavior of a boss in an employee/employer relationship would be somewhat different than a father/daughter relationship. The two personages, however, could not be so different as to allow intense cruelty in one relationship and extreme kindness in the other relationship without causing psychological problems.

Psychology, according to Tournier, can only indirectly discover the nature of the person through examining the character of an individual's personage. Psychological testing only reveals the nature of the personage, not the true nature of the person.

But it is clear that tests, like every other scientific technique, lead only indirectly to the person. They reach only the personage directly. By their very nature they reveal only automatisms.²⁶

²⁶Tournier, Meaning, p.112.
Personnage, p.89.

Mais il est clair que les tests ne conduisent qu'indirectement à la personne, comme toute autre technique scientifique. Ils n'atteignent directement que le personnage. Ils ne révèlent en effet, par définition, que des automatismes.

Nonetheless, despite Tournier's reservations about the usual methods of psychological testing and inquiry, it is apparent that such methods are capable of providing clues to the nature of the underlying character of the person.

The spiritual aspects of the personnage, albeit distinct, are closely related to the person. There are obvious spiritual components of the personnage such as religious upbringing and an individual's philosophical orientation. In addition, for Tournier, there are deep unconscious processes that appear to be distinct and independent of the conscious personality. However, they nonetheless are continuous and automatic in character and therefore are part of the personnage.

All the forces and mechanisms studied by science belong to the personnage. The person is not to be reduced any more to the mechanisms of the unconscious than to the workings of the conscious faculties.²⁷

Toutes les forces, tous les mécanismes qu'étudie la science, sont de l'ordre du personnage. La personne véritable ne se

²⁷ Tournier, Meaning, p.62.
Personnage, p.49&50.

réduit pas plus aux mécanismes inconscients qu'au jeu des facultés conscientes.

These unconscious processes that are part of the personnage, include Jung's concept of the collective unconscious and archetypes.

...but even the so-called spiritual archetypes, described by the school of C. G. Jung, to which without knowing it we are subject, although they may in certain respects distinguish us from the animals, do, by their very automatic character, nevertheless recall the nature of the animal.²⁸

...mais même les archétypes ancestraux, dit spirituels, décrits par l'Ecole de C. G. Jung, qui nous commandent à notre insu, s'ils nous distinguent, à certains égards de l'animal, le rappellent aussi par leur automaticité.

Each of us bears inscribed in his soul all the eternal verities of mythology, all the universal language of poetry. These traditional forms are not indeed personages but personage types, not individual personages.²⁹

Toutes les vérités éternelles de la mythologie, toutes les images universelles de la poésie sont inscrites dans notre âme à tous. Ce sont des formes traditionnelles, ce sont

²⁸ Tournier, Meaning, p.97.
Personnage, p.77.

²⁹ Tournier, Meaning, p.74.
Personnage, p.58.

bien des personnages, mais des personnage-types et non des personnages individuels.

By including Jung's concept of the collective unconscious and archetypes in the composition of the personage, Tournier has made it clear how all-inclusive the concept of the personage is for him and how elusive a concept the person is to get a hold on.

The final factor in the spiritual dimension of the personage arises directly from genuine experience of the person. For Tournier, this factor is closely related to the Oxford Group's principle of "God-Guidance." To implement it, the Oxford Group used the technique of written meditation (written méditation, as implemented by Tournier, involves periods of quiet prayer and meditation, during which thoughts that occur spontaneously to the individual are written down for later consideration) which Tournier learned to use and never discontinued after leaving the Group. Even when an individual has an authentic experience of the person, the changes caused in the individual by the experience immediately begin the process of being incorporated into the automatic structure of the personage. What began as a spontaneous outpouring of the person becomes habit and routine.

We assert ourselves as persons in the moment of choice freely and responsibly made: then life wells up in us. Thereafter it sinks gradually back into the automatisms it has created and which become our prison. The personage

hides the person until it breaks forth once more in a new self-commitment.³⁰

Notre personne s'affirme tout à coup par un choix libre et reponsable; la vie jaillit alors en nous. Et puis elle sombre peu à peu dans les automatismes qu'elle a créés et dont nous devenons prisonniers. Le personnage cache la personne qui surgira à nouveau dans un nouvel engagement.

Despite the fact that this experience of the person gradually becomes absorbed into the automatic functioning of the personage, it is nonetheless a genuine transcendent experience. The ordinary routine of the personage is transcended by deep inner insight ordinarily unavailable to the individual.

D. The Person

The concept of the person is the center around which the life and work of Paul Tournier revolves. To understand the concept of the person is to understand Tournier's work; to miss its meaning is to become bogged down in the mass of detail of his theories, while missing their essence. In short, it is to study the personage of his work instead of the person of his work.

In dealing with this aspect of Tournier's theory, Collins, despite his reference to Tournier's concepts of the personage and the person as

³⁰ Tournier, Meaning, p.218.
Personnage, p.173&174.

"one of the best and most original parts of his psychology"³¹, only briefly examines the relationship between the two concepts. For Collins they are of value chiefly because of their relevance to Tournier's conception of the relationship between psychology and theology. The personage is seen correctly as relating primarily to the role of psychology in therapy and the person as relating primarily to the role of the spiritual in therapy. While correct, this approach to these two core concepts in Tournier's theories is far too limited in scope.

McKain, on the other hand, clearly recognizes the importance of the person in Tournier's theories but never quite seems to come to grips with its role in human personality. Despite seven and a half pages of uninterrupted quotes from Tournier on the nature of the person, McKain does not present a clear idea of the nature of the person and its role in human personality other than to say that the person is a process not a finished construct.

It is easier to describe what the person is not by defining the character of the personage, than it is to describe the character of the person independently of the personage. Part of this dilemma is due to the nature of the person and part is due to Tournier's reluctance to codify or dogmatize his concept of the person.

We have been brought to an open rather than a closed notion of the person, like the distinction which Bergson made

³¹ Collins, Christian, p. 73.

between the open and closed minds...We must resist the temptation to give a doctrinaire answer to the question with which we began this book 'Who am I?'. We must give up the idea that knowing the person means compiling a precise and exhaustive inventory of it. There is always some mystery remaining, arising from the very fact that the person is alive. We can never know what new upsurge of life may transfigure it tomorrow.

The person is a potential, a current of life which surges up continually, and which manifests itself in a fresh light at every new blossoming forth of life.³²

On le voit, nous en venons à une notion ouverte de la personne et non à une notion fermée. Comme Bergson distinguait les âmes ouvertes et les âmes fermées...Nous devons renoncer à répondre en magister ou en devin à la question que nous nous posions au début de ce livre « Qui suis-je ? » Nous devons renoncer à une connaissance de la personne conçue comme un inventaire complet et précis. Il subsiste toujours un mystère de la personne, qui tient précisément au fait qu'elle est vivante. Nous ne savons pas quel rejaillissement de vie pourra la transfigurer demain.

La personne est un potentiel, un courant de vie qui rebondit sans cesse et se présente sous un aspect nouveau à chaque nouvelle éclosion de vie.

³² Tournier, Meaning, p.231&232.
Personnage, p.185.

The person, then, is more of an ongoing process than a thing with well defined boundaries. Nonetheless, Tournier does provide some descriptions of the nature of the person which clearly indicate that there is substance and form to the root of this process.

The notion of the person has two independent faces like the two sides of a medal. On the one side there is the assertion of the irreducible originality of the individual, which imposes respect; and on the other side there is the assertion that man is not man if he is isolated, but only in relationship with others, with the world and with God.³³

La notion de personne a deux faces comme les deux faces d'une médaille. D'une part l'affirmation de l'originalité irréductible de l'individualité personnelle qui impose le respect; d'autre part l'affirmation que l'homme n'est pas homme dans l'isolement, mais seulement dans sa relation à autrui, au monde et à Dieu.

By stressing the need for interaction with others on the level of the person, Tournier has provided us with descriptions of this process which provide some of the formulation of the nature of the person as Tournier sees it.

Tournier discusses the development of the person in his works and divides it into three stages. Each stage is concerned with dialogue and

³³ Tournier P., Learning to Grow Old, SCM Press, London, Great Britain, 1972, p.74.
Apprendre à vieillir, Delachaux et Niestlé, Neuchâtel/Suisse, 1971, p.xx.

communication.

The first stage in the formation of the person was a withdrawal, becoming an individual by the creation of a personal secret. The second stage was the free communication of this secret to someone else freely chosen and out of love and the interpersonal relationship with another. And the third stage is to have this double experience in our relationship with God, to feel ourselves distinct from him, to choose him also freely, to tell him our secret and to know thereby the interpersonal relationship with him, the experience of the love of God.³⁴

La première étape dans la formation de la personne, c'était un retrait, une individuation par la constitution d'un secret personnel. La seconde étape c'était la libre communication du secret à un autrui librement choisi, et par là l'expérience de l'amour, de la relation interpersonnelle avec autrui. Et la troisième étape va être de vivre cette double expérience dans nos rapports avec Dieu, de nous sentir distincts de lui, pour le choisir aussi librement, lui dire notre secret et connaître la relation interpersonnelle avec lui, l'expérience de l'amour de Dieu.

The trouble with the above description of the nature of the person by Tournier is that there seems to be no pre-existing substance to the

³⁴ Tournier P., Secrets, trans. by J. Embry, John Knox Press, Richmond, Virginia, 1965, p.60&61.

Le secret, d'après une conférence donnée à Athènes en la salle de la Société d'Archeologie, mai 1963, Labor et Fides, Genève/Suisse, 1963, p:79&80.

nature of the person prior to childhood. Like any theory of child development, other than the physical and genetic characteristics, there seems to be no innate value system on which to build. There are other definitions of the person by Tournier, however, which make it clear that this is not the case.

The person is a mysterious reality which goes beyond existence at both ends, transcending both birth and death.³⁵

La personne est une réalité mystérieuse qui dépasse l'existence par les deux bouts, qui transcende à la fois la naissance et la mort.

It is the person that has meaning, a birth and an end.³⁶

C'est la personne qui a un sens, une naissance et une fin.

The person belongs to the realm of quality not quantity. It is suddenly manifested in a powerful inner movement which partakes of the nature of the Absolute.³⁷

³⁵Tournier, Learning to Grow Old, p.233.
Apprendre à vieillir, p.276.

³⁶Tournier, Meaning, p.180.
Personnage, p.144.

³⁷Tournier, Meaning, p.231.
Personnage, p.184.

La personne n'est pas de l'ordre de la quantité, mais de la qualité. Elle se manifeste tout à coup dans un puissant mouvement intérieur qui, lui, a ce goût de l'absolu.

McKain is aware of the tension between the concept of the person as an entity developing throughout childhood as an ongoing process and the concept of the person as a pre-existing entity with form and substance.

For example in one place he (Tournier) seems to use the labels soul and spirit interchangeably. In another place soul seems to be equivalent with mind. This apparent ambiguity may be resolved by Tournier's belief that the person is not pure spirit, but is incarnate so that at some level soul-spirit is incarnate in the mind.³⁸

Tournier, then, has two elements in his concept of the person, one which together with the personage develops after birth through interaction with its environment and one which is closely related to the idea of spirit or soul. The component of the person which is related to the concept of the spirit is the nucleus of the person, containing the basic purpose and meaning for the existence of the person. It is also the element of the person most difficult to understand and to study. Despite its enormous impact on the psyche it is not a mental but rather a spiritual construct.

³⁸ McKain, Contribution, p.212.

In itself it is indefinable, it is known only by inward experience. One can study psychology, even moral and religious psychology, (discuss theological issues), without ever coming near the domain of the spirit. It is reached only when one is face to face with God.³⁹

Aussi est-il ineffable dans ce qu'il a de propre, et ne se connaît-il que par l'expérience intérieure. On peut faire de la psychologie, même de la psychologie morale et religieuse, discuter de problèmes théologiques, sans aborder encore le domaine de l'esprit. On ne l'atteint que dans le tête-à-tête avec Dieu.

The extent to which this aspect of the person is different from traditional psychology is illustrated by Tournier's insistence that the person transcends both life and death. Tournier does not develop a complete theology of life before and after death to support his assertions about the nature of the person, but he does provide us with a few statements concerning his beliefs about life after death.

I know nothing about what form life will take in the beyond, but I know that it will not be an uncarnate, abstract, impersonal world of ideas, of pure anonymous spirits or phantoms.⁴⁰

³⁹ Tournier, Healing, p.61&62. In part, my own translation. Médecine, p.66.

⁴⁰ Tournier, Learning, p.237. Apprendre, p.281.

Je ne sais rien de la forme que prendra la vie dans l'au-delà, mais je sais que cela ne sera pas un monde désincarné, abstrait, impersonnel, un monde d'idées, d'esprits purs et anonymes, ou de fantômes.

For Tournier, the person will not vanish after death but will remain the source of existence, the ultimate determining factor in death as in life.

I know that I shall retain my personal identity (and that I will find there among others my parents whom I have known to little, with their personal identity); and it is a fact here below, in personal fellowship, in the person to person relationship when it is true that I find a foretaste of heaven.⁴¹

Je sais que je garderai mon identité personnelle, et que j'y retrouverai, par exemple, mes parents que j'ai si peu connus, avec leur identité personnelle; que c'est même, ici-bas, dans la relation personnelle, dans la relation de personne à personne, quand elle est véritable, que je trouve un avant-goût du ciel.

It is important to remember that while on one level the person transcends normal human experience, it remains a concrete influence on human behavior. The person effects the personage and in turn is

⁴¹Tournier, Learning, p.237. In part, my own translation. Apprendre, p.281.

effected by the behavior of the personage. The person, then, is not only an independent transcendent reality but is also immanent in the world, constantly being affected and moulded by human experience.

To achieve a more complete picture of the impact the elusive concept of the person has on human personality, it is necessary to determine how the person interacts with the personage through dialogue with others.

E. Interaction Between the Person and the Personage

Tourhier's most effective analogy to describe the interaction between the person and personage is his analogy of the orchestra.

We could liken the living being to an orchestra directed by an invisible conductor. The scientist studying the orchestra and analyzing each musician can never succeed in bringing to life the secret of the harmony which results from their activity, since it is pre-established by the composer, and executed by an invisible conductor who alone knows the goal he is aiming at. Two wills are involved: the first is the composer who has established his plan; the second is the conductor who more or less faithfully interprets the first, the orchestra is the reality which to a greater or lesser extent obeys these two wills.

The same scheme can be applied to the subject of this book. The composer is God, who has established the plan of nature down to its minutest detail, and who has an end in view. The conductor is the invisible person, which more or less faithfully follows the plan. The orchestra is the

visible personage which expresses more or less exactly the intentions of the conductor.⁴²

On pourrait donc comparer l'être vivant à un orchestre dirigé par un chef invisible. L'homme de science, qui étudie objectivement cet orchestre, puis analytiquement chaque musicien, ne peut jamais saisir le secret de l'harmonie qui résulte de leur jeu, car celle-ci est préétablie par le compositeur et actualisée par le chef invisible qui seul sait la fin vers laquelle il tend. Le compositeur, c'est une volonté première qui a établi son plan; le chef d'orchestre, c'est une seconde volonté qui réalise plus ou moins fidèlement la première; l'orchestre, c'est une réalité apparente qui obéit plus ou moins à ces deux volontés.

Dès lors, le sujet du présent livre correspond au même schéma: le compositeur, c'est Dieu qui a établi le plan de la nature en ses moindres détails, et qui vise à une fin; le chef, la personne invisible qui suit plus ou moins ce plan; l'orchestre, c'est le personnage visible qui exprime plus ou moins les intentions du chef.

Tournier's use of this analogy makes it clear that the relationship between the person and the personage is intended to be an harmonious one. Each aspect of the individual has its own particular role to play in concert with the other elements of personality. Just as there are many instruments in an orchestra necessary to create the overall effect

⁴² Tournier, Meaning, p.90.
Personnage, p.71&72.

of the music, so there are many types of personages, both major and minor, necessary to express the plan of the person.

Tournier's analogy makes it clear that the sum of the person is greater than the total of its many personages. One cannot arrive at a true appreciation of a symphony by listening to the sound of each of the instruments in isolation. The combining of the instruments somehow adds an element that was not present before. Therefore, the total knowledge of all the various personages, even if it were possible, does not fully reveal the sum of the person.

Knowledge of things, even of an infinity of things does not bring us knowledge of the person.⁴³

La connaissances d'une infinité de choses ne donne pas celle de la personne.

Again, it is important to point out that despite Tournier's insistence on the limitations of studying the personage in order to learn about the nature of the person, there is some merit in looking at the nature of an individual's personage to discover clues to the underlying nature of his person. The study of instruments alone may fall far short of adequately describing a symphony but it is still relevant and informative about its nature. In addition, according to

⁴³Tournier, Meaning, p.187, Personnage, p.149.

Tournier, our personage is not merely a passive participant in the forming of our personality. Just as the person molds the personage, the personage influences the nature of the person.

Our personage molds the person. The external role we play transforms us constantly, exerting its influence even on the deepest and most intimate aspects of the person.⁴⁴

Notre personnage modèle aussi notre personne. Le rôle extérieur que nous jouons nous transforme constamment. Il exerce une influence sur notre personne jusqu'en son intimité la plus profonde.

A healthy personage, then, is not only in harmony with the person but is also formed in such a way as to help mold the person in the direction that God or the composer intended it to go providing us with a clue to the nature of the person in the process. Even a personage which is not in line with the person provides us with some indication of the person, simply by the nature of the mental discord that ensues. Whenever the person is not being adequately expressed through the personage, personality conflict is the inevitable result.

Tournier's conception of the healthy individual is related to the way he handles the idea of sin. While setting up sin as one of the underlying causes of mental and physical illness, he does not draw a one

⁴⁴Tournier, Meaning, p.80.
Personnage et Personne, p.63..

to one correlation between the two.

We have said that the Bible affirms that there is a link connecting disease, death and sin. But it is speaking of a general connection only in the perspective of human interdependence - and not of a particular connection between a particular sin and a particular illness or death, at least not in every case.⁴⁵

La Bible, avons-nous dit, affirme qu'il y a un lien entre la maladie, la mort et le péché. Mais elle parle d'un lien général - intelligible seulement dans la perspective de la solidarité humaine - et non d'un lien rigoureux et particulier entre un péché et une maladie ou une mort, au moins pas dans chaque cas.

For Tournier spiritual health is a constant factor and what changes is the interrelationship between the personage and the person.

One cannot really speak of spiritual illness as if it constitutes an illness of the spirit: It is a psychological illness. It is the alteration of psychological functioning that disturbs consciousness with God.⁴⁶

Mental health, for Tournier, is not merely a passive condition or the absence of illness but the active integration of all elements of

⁴⁵ Tournier, Casebook, p.189r
Bible et médecine, p.181.

⁴⁶ Tournier, P., What is Mental Health, McCormick Quarterly, Nov. 1965; p.40 (no French version of this text is available).

human personality.

The new birth, the integration of the person, is not only a spiritual but also a physical and psychological regeneration; the medicine of the person is not a 'spiritual medicine', but three dimensional: physical, psychological and spiritual.⁴⁷

La nouvelle naissance, l'intégration de la personne, ce n'est pas seulement une régénération spirituelle, c'est aussi une régénération psychique; et la médecine de la personne n'est pas une « médecine spirituelle » mais une médecine à trois dimensions, physique, psychique et spirituelle.

The problem that is encountered by the individual in utilizing his various personages is that the personage does not only express the person. In addition, the personage is used to hide our innermost fears and hopes.

We conceal our person behind a protective barrier; we let it be seen only through the bars. We display certain of its aspects, others we carefully hide. It is not, as one might suppose, that we are careful only of our weaknesses, but sometimes of our most precious possessions. How many people are there who secretly write poems, which they carefully

⁴⁷ Tournier, Casebook, p.128.
Médecine, p.123.

lock away, or who turn some inaccessible attic corner into an artist's studio.⁴⁸

Oui, nous dissimulons notre personne derrière une barrière protectrice; nous ne la laissons voir qu'entre les barreaux. Nous en montrons certains aspects, nous en cachons soigneusement d'autres. Il ne s'agit pas seulement, comme on pourrait le croire, de nos faiblesses. Il s'agit parfois de nos richesses les plus précieuses. Combien de gens écrivent en secret des poèmes qu'ils enferment soigneusement à clef ou transforment en atelier de peinture quelque recoin de grenier où personne n'a accès!

In order to reveal the person fully, one requirement would be to strip away all the defense mechanisms of the personage. Even if this were possible, it is not necessarily desirable. Some privacy, some means of coping with life is always necessary. Large scale discordance is unhealthy but some tension between the demands of the person and personage is unavoidable and even desirable if the personage is to cope successfully with the demands of daily life. The only real way to overcome the defenses of the personage in a positive way so as to allow genuine experiences of the person is by establishing a dialogue with others and with God.

⁴⁸ Tournier, Meaning, p.148.
Personnage, p.117.

F. Dialogue Between Individuals

The basis for all meaningful understanding of the person, for Tournier, is interpersonal communication. On the one hand, part of the person is formed by retaining part of our existence as a child as a secret, a private place, yet on the other hand it is impossible to truly express our inner person without genuine dialogue with another individual.

Tournier agrees with Martin Buber's concept of the I-Thou relationship. It is only through interaction with a 'Thou' that man can explore his humanity and separate himself from the animals.

Indeed, what creates in me consciousness of self is the consciousness I have of not-self, of an external world from which firstly I distinguish myself, which I observe objectively from without, and with which I enter into relationship....

Next, what creates in me consciousness of being a person is entering into a relationship with another person, the «thou».⁴⁹

En effet, ce qui me donne la conscience de moi, c'est la conscience que j'ai d'un non-moi, d'un monde extérieur dont je me distingue d'abord, dont je fais ensuite un objet, que j'observe du dehors, et avec lequel je suis en rapport....

Ce qui, ensuite, me donne conscience d'être une personne, c'est d'être en rapport avec une autre personne, avec le «toit».

⁴⁹ Tournier, Meaning, p.125.
Personnage p.98&99.

To be a truly meaningful dialogue, for Tournier, the dialogue between two individuals must contain elements of choice and responsibility. The dialogue cannot be forced, it must be entered into willingly. In addition, the dialogue must be undertaken with a sense of responsibility. There must be a conscious decision to endeavor to be open and honest with the individual being entered into dialogue with. An attempt must be made to lay aside the obstacles to genuine communication presented by the personage's attempt at self-defense. Not that the individual should attempt to remove the personage, an impossible task in any event, but that the attempt should be made to be as attuned to the inner person as possible when communicating.

True personal relationships, of the sort that makes the person, involve both choice and risk; it lays one open to a reply, and to the necessity of replying in turn: it is a dialogue.⁵⁰

La vraie relation personnelle, celle qui fait la personne, comporte un choix et un risque; elle expose à une réponse et à devoir répondre à son tour: c'est le dialogue.

The truly personal dialogue, according to Tournier, requires that a stand be taken, that our true inner position be made known.

⁵⁰ Tournier, Meaning, p.128&129.
Personnage, p.101.

Now the crossroad is this moment of true dialogue, which obliges us to take up a position with regard to him, to commit ourselves. Even to run away is to make some sort of decision, choosing a side road in order to evade the dialogue. Most of the incessant fluctuations of our being and of our behavior, actions, and words are, as in the animals, merely reflex responses to an external stimulus, manifestations of the personage.⁵¹ At the moment of true dialogue, of inner personal communication, we cannot avoid taking up a position, and in this genuine responsibility act the person is unveiled."⁵¹

Or, le carrefour, c'est précisément l'instant du dialogue véritable, de la rencontre personnelle avec autrui, qui oblige à prendre position vis-à-vis de lui, à s'engager. Même le fuir est déjà une manière de décision, le choix d'un chemin de traverse pour se soustraire au dialogue. La plupart des incessantes fluctuations de notre être et de notre comportement, de nos gestes et de nos paroles ne sont, comme de l'animal, que des réactions réflexes à une incitation extérieure, manifestations du personnage. A l'instant du dialogue véritable, de la communion intérieure et personnelle, une prise de position est inéluctable, geste authentique et responsable où la personne se dévoile.

These moments of true personal contact are readily observable by the change in attitude and style of the communication between the individuals involved.

A thing that strikes me when I am talking with my patients is that the moment deep personal contact is made, the very

⁵¹ Tournier, Meaning, p.130.
Personnage, p.102 & 103.

style of our talk changes. Images spring spontaneously to the mind, we begin to talk in parables, and we understand one another better than when the tone of our conversation was intellectual and didactic.⁵²

Ce qui me frappe, par exemple, au cours de mes entretiens, c'est que, au moment où le contact personnel et profond s'établit, le style même de nos propos change insensiblement. Les images viennent spontanément à l'esprit, nous nous mettons à parler en paraboles, et nous nous comprenons bien mieux que sur le ton intellectuel et didactique.

These initial moments of communication, spontaneous, uplifting, and meaningful though they may be, are only a beginning and somewhat superficial. In order to continue to reveal the person and communicate with one another, it is necessary to realize and acknowledge that, contrary to the initial sense of oneness generated by the beginnings of real dialogue, we are still different from one another. The initial euphoria of open communication must give way to the mature realization that our personages still intervene and that there are basic differences between individuals that are not solely the result of the personage.

But the true dialogue has hardly begun yet. The true dialogue is not that first easy communication, wonderful though it may be—the impression one has of sharing the same

⁵² Tournier, Meaning, p.132.
Personnage, p.104.

feelings, saying the same things, thinking the same thoughts. The true dialogue is inevitably the confrontation of two personalities, differing in their past, their upbringing, their view of life, their prejudices, their idiosyncrasies and failings-and in any case with two distinct psychologies, a man's and a woman's. Sooner or later they will find out they are less alike than they thought.⁵³

Mais le vrai dialogue a encore à peine commencé. Le vrai dialogue n'est pas cette communion première et facile, si merveilleuse qu'elle soit, cette impression d'éprouver les mêmes sentiments, de prononcer les mêmes paroles, d'avoir les mêmes pensées. Le vrai dialogue, c'est inévitablement l'affrontement de deux personnalités différentes qui ont chacune leur passé, leur éducation, leurs conceptions de la vie et leurs préjugés, leurs psychologies d'homme et de femme. Tôt ou tard les deux époux se découvriront moins semblables qu'ils ne l'avaient cru.

Tournier's efforts to overcome the obstacles to true communication inherent in human personality form part of his theory of personality and the essence of his methodology. Tournier's approach to these problems owes at least as much to his spiritual background, most notably his association with the Oxford Group, as to his psychological background.

⁵³ Tournier, Meaning, p. 130.
Personnage, p. 108.

For Tournier, communication between persons is not inevitably linked to formal religious belief or even belief in God. Tournier rejects totally the idea that therapy should of necessity be 'Christian' or any other faith in orientation. This is not to say that religious belief cannot or should not play a role in the therapy process but that the goal of therapy is not the propagation of religion nor is religious belief a fundamental prerequisite for therapy.

Nonetheless, Tournier sees God, whether recognized as a part of the therapy process or not, as a major factor in overcoming the obstacles to experiencing the true person. As a Christian, much of what Tournier has to say about experiencing the person is directly relevant to his perception of the Bible and Christianity. It would even be fair to say that Tournier feels that the belief in and the practice of some form of Christianity can be an invaluable aid in achieving true dialogue. It would not be fair, however, to say that Tournier would support any particular brand of Christianity or dogma exclusively before all others. What is required, as in the approach of the Oxford Group, is the sincerity of the individuals involved in the dialogue.

Tournier's solution to the obstacles facing individual's in search of a true experience of the person begins with the necessity of a desire for complete honesty on the part of the individuals involved. Complete honesty not only by the patient but also by the doctor is required. By complete honesty Tournier means not only being honest in our reactions, but also revealing aspects of ourselves that we might wish to remain hidden from others. Like the Oxford Group, Tournier feels that the more

intimate the sharing between individuals, the more positive the effects.

The more costly an experience is to us, the greater its significance in our lives...⁵⁴

Plus une expérience a de prix pour nous, plus elle marque dans notre vie...

It is a truism that a dialogue can only take place between two people. As soon as a third is added, however close and intimate he be, the tone of the conversation becomes less personal.⁵⁵

Vérité de La Palice: il n'y a de dialogue que dans le tête-tête. Dès qu'il y a des tiers, si proches ou intimes qu'ils soient, le ton est moins personnel.

Only when one is sharing and experiencing deeply felt hidden emotions and fears, on a one to one basis, is the true dialogue between persons taking place. This dialogue, for Tournier, is a twofold

⁵⁴ Tournier, Meaning, p.149.
Personnage, p.117.

⁵⁵ Tournier, Meaning, p.145..
Personnage, p.114.

process. On a level that is readily observable, the individual is communicating with another individual on the level of the personage. On another level, this dialogue provides a catalyst for hidden communication deep within oneself. This profound inner communication is between the persons of the two individuals involved and with God and transcends the depth of understanding of the person available to the individual by his/her self.

G. DIALOGUE WITH THE DIVINE

There is a deeper inner dialogue with God brought about, according to Tournier, by the dialogue that is taking place between the persons of the individuals. It is characterized by long silences indicative of individuals involved are religiously oriented.

When my patient is in the throes of this struggle, his almost inaudible words broken by long silences, there is taking place within him another, inner dialogue. This second dialogue is with God, even if the man concerned is not a believer and thinks he is wrestling with himself.⁵⁶

Quand mon interlocuteur est ainsi en plein débat, quand ses mots se font sourds, entrecoupés de longs silences, c'est qu'il se déroule en lui un autre dialogue, un dialogue

⁵⁶ Tournier, Meaning, p.159.
Personnage, p.125.

intérieur. Ce second dialogue est un dialogue avec Dieu, même si cet homme n'est pas croyant et ne pense lutter qu'avec lui-même.

At this point Tournier is describing another transcendent element in his theory of personality. While others, like Maslow, refer to this element of the therapy process as a kind of self-transcendence of the individual, running parallel to the visible dialogue and retaining a definitely human character, for Tournier, however, this element of the therapy process cannot be reduced to being wholly human in character.

We shall find, therefore, that all we have said earlier about the nature of the human dialogue is also true of this dialogue with God which runs parallel to it and gives it its meaning and value.⁵⁷

Nous allons donc retrouver tout ce que nous avons dit plus haut du dialogue humain dans ce dialogue avec Dieu qui le double et lui donne son sens et sa véritable valeur.

The above quote is particularly crucial to the understanding of Tournier's theory of personality. In all types of personality theory a central concern is what constitutes the norm around which the theory is based. Most psychological theories which are not specifically

⁵⁷Tournier, Meaning, p.159.
Personnage, p.125.

theological in orientation center their norms around biological or environmental factors or a combination of both.

To Tournier, it is the person informed and moulded by the divine that determines the norm for an individual and in addition it is also the locus of interaction with an element of personality that is transcendent in the traditional theological manner. This does not, however, constitute a dogmatic statement of position or unqualified support of religion through the therapy process, as is the case in Collins' works. Rather it is recognition of the fact that the divine is part of the therapy process regardless of belief or religious persuasion.

Naturally, for Tournier, as a Christian, the Bible and Christian beliefs are important guides to the proper fulfillment of the person, but they are not exclusive in their understanding and nurturing of the person. Ultimately, for Tournier, the norm, the true value and meaning of life for an individual is to be found within.

The person is the divine plan of our life, the guiding force, itself directed by God, who leads us towards our vocation in spite of every deviation.⁵⁸

La personne c'est le plan divin de notre vie, c'est la force directrice, dirigée elle-même par Dieu, qui nous conduit vers notre vocation en dépit de toutes les fluctuations.

⁵⁸ Tournier P., Meaning, p.176.
Personnage, p.139.

The task of the individual is to bring their personage into harmony with their person through consistently choosing those activities most in accord with their person as they understand it and rejecting those activities they know not to be in accord with their person.

Choosing also means renouncing... It means defining our person by abandoning resolutely what is not integrated into it by choice. The intelligence registers everything, turning the person into a kind of limitless museum. It is the will that chooses, and releases the stream of life.⁵⁹

Choisir, c'est renoncer! C'est définir sa personne en abandonnant résolument ce que le choix n'y intègre pas. L'intelligence enregistre tout et fait de la personne un musée infini. C'est le cœur qui choisit et rétablit le courant de la vie.

This pattern of choice is an ongoing process. The individual must constantly choose what to accept and what to reject. Uncritical acceptance of everything is still a choice. What has been acceptable on one occasion quickly becomes routine and is developed into an unthinking habit by the personage. The guidance and experience of the person must be constantly renewed and freely chosen.

The task of the counsellor in helping the individual to make the right choices is twofold. First, the counsellor must refrain from

⁵⁹ Tournier P., Meaning, p.206.
Personnage, p.165.

judging the individual. In a manner highly reminiscent of Carl Roger's approach to therapy, Tournier stresses the need for unconditional positive regard for the individual undergoing therapy.

The medicine of the person demands unconditional positive respect for the person of others. That does not mean putting one's own flag in one's pocket, but rather that we must state our convictions in a way that is truly personal, not theoretical, having at the same time a sincere regard for the convictions of others. In this way dialogue becomes possible where previously it has been shipwrecked on the rocks of religious, philosophical, political or social prejudice.⁶⁰

Il n'y a donc de médecine de la personne que dans le respect absolu de la personne d'autrui. Cela ne signifie nullement que chacun doive mettre son drapeau dans sa poche. Cela signifie exprimer nos convictions d'une manière vraiment personnelle et non théorique, dans un sincère égard pour d'autres convictions. Alors il peut y avoir le dialogue qu'excluaient tous les préjugés religieux, philosophiques, politiques ou sociaux.

Trust is a factor of prime importance; we must trust absolutely his responsible choice, even if it seems to us to be questionable.⁶¹

⁶⁰ Tournier P., Meaning, p.193.
Personnage, p.154.

⁶¹ Tournier, Meaning, p.202.
Personnage, p.162.

Le facteur primordial, c'est la confiance; une confiance absolue que nous faisons à son choix responsable, même s'il nous paraît discutable.

Tournier, as can be seen in the first quote above, does not consider unconditional positive regard for an individual to be a sufficient basis for adequate counselling. In order to help others the counsellor must know what his own convictions are, the reasons for them, and be prepared to share them in the counselling setting, if an appropriate situation to do so presents itself.

People who are in need of counselling are people who have lost temporarily the capacity for true self-aware decision making. The doctor, according to Tournier, helps the individual rebuild his capacity for responsibility and making choices. This does not mean making their decisions for them, which would only further diminish their capacity for making choices, but it does mean the counsellor should be prepared to share his own relevant choices and the reasons behind them.

We are not called upon to impose our own scale of values on our patients. But if we help them to recover this fundamental function of life, namely choice, sooner or later they will raise the question of values-the dialogue will become spiritual. I cannot at this point break off the dialogue on the grounds that I am neither a philosopher or a theologian, but merely a doctor. What I must do then is to

know what my convictions are, and take responsibility for them, without attempting to impose them on others.⁶²

Il n'est pas question d'imposer notre échelle de valeurs à nos malades. Mais si nous les aidons à retrouver cette fonction fondamentale de la vie qu'est le choix, tôt ou tard ils poseront la question des valeurs, le dialogue deviendra spirituel. Ce n'est pas à ce moment-là que je peux rompre le dialogue, sous prétexte que je ne suis ni philosophe, ni théologien, mais seulement médecin. Il s'agit donc d'être au clair moi-même et de prendre la responsabilité de mes convictions, sans prétendre les dicter à autrui.

What this means to Tournier is that the doctor must be aware of his own need to develop his awareness of his own person on an ongoing basis. While ~~an~~ individual may need therapy to remedy a specific problem, all individuals need the kind of dialogue Tournier is describing in order to live life to its fullest.

Tournier's theory of personality is not particularly oriented towards abnormal psychology, although his writings contain numerous references to individual case histories and patient problems. His theories are based on his conceptions of the healthy individual, not the psychologically ill. An attitude and approach to life is being described not just a therapeutic approach.

⁶² Tournier, Meaning, p.209.
Personnage, p.167.

To become a person is to discover the world of persons, to acquire the sense of the person, to be more interested in people as persons than in their ideas, their party labels, their personage, it means a complete revolution, changing the climate of our lives. Once adopted, it is an attitude which rapidly impregnates the whole of our lives.⁶³

Devenir une personne, découvrir le monde des personnes, acquérir le sens de la personne, s'intéresser aux personnes plus qu'à leurs idées, leur parti, leur étiquette, leur personnage, c'est toute une révolution, qui change le climat de la vie. C'est l'attitude qui, bien vite, l'imprègne tout entière.

H. Conclusion to Chapter III

The salient feature of Tournier's theory of personality is its completeness. His theory is designed as an open ended process encompassing normal and abnormal behavior, a counsellor and counselled. Rather than concentrate on specific events leading to the diagnosing of specific psychological disorders, Tournier has developed an underlying theory of human nature to direct his overall treatment goals. He is unique in maintaining the principle of a close relationship between

⁶³Tournier, Meaning, p.183.
Personnage, p.146.

physical and mental causes of psychic illness, yet nonetheless making room for the inclusion of a spiritual basis for psychic disorder.

This spiritual basis is embodied in his concept of the person. To some extent the traditional concept of the soul or spirit is closely related to Tournier's concept of the person. There are, however, some important differences. By declining to make use of the word soul in favor of the word person, Tournier has avoided many of the preconceptions associated with the term soul, a task Maslow has failed to accomplish in his attempts to redefine traditional religious terms in his work.

For Tournier, the effect of the person on the personage is reciprocal. The influence of the person helps to determine the psychological aspects of the personage and the personage builds or detracts from the fundamental character of the person through its actions. The concept of the person is only a Christian concept insofar as the individual utilizing the concept is a Christian. Tournier's use of the concept of the person also has many overtones of the Eastern usage of the concept of the soul about it. The person in Tournier's theory transcends ordinary human experience and can be partially activated through prayer and meditation and wholly activated through genuine interpersonal dialogue. In interpersonal dialogue, the person transcends ordinary human experience on two levels. First through union with the person of another individual and secondly by facilitating a deep inner dialogue with the divine. The first level has areas of correspondence within Maslow's approach, while the second level includes

an element Maslow would not be prepared to grant. The person is not treated as a static religious concept, it is an ongoing process of becoming, a pre-existing reality continuing after death. Most importantly, despite Tournier's own Christian background, it is not inevitably associated with a particular religious tradition.

Tournier applies his basic theory of personality to all areas and issues which he addresses. For example in the The Gift of Feeling⁶⁴, which concerns the role of women in modern society, the chief attributes ascribed to men have the characteristics of the personage and the chief attributes ascribed to women have the characteristics of the person. It is true, as McKain points out, that Tournier, after The Meaning of Persons, avoids the use of his own terminology, such as the word personage. However, it is clear that the terms applied to men, like organized, structured, and mechanical, are merely generalized concepts of the personage. Tournier may avoid using his own terms to elude systematization of his theories, but he is consistent in the application of his own concepts to various problems.

When, in Guilt and Grace, Tournier talks about false guilt being engendered by the pressures of the modern world and true guilt being engendered by deep inner values, he is once again applying his basic

⁶⁴Tournier P., The Gift of Feeling, SCM Press, London, Great Britain, 1981.
La mission de la femme, Delachaux et Niestlé, Neuchâtel/Suisse, 1979.

approach to human personality found in the personage and person concepts. It is because of this ready identification of Tournier's approach to personal and social concerns with the personage and the person that McKain refers to Tournier's concept of dual causality as central. However, behind and interwoven with every component of each situation he is examining, for Tournier, is the divine element. As was pointed out in the discussion on true dialogue, divine activity runs parallel to man's activity and it makes no sense to talk about Tournier's approach to man's problems without constant awareness and reference to the divine element interacting in human personality.

Peaston's main criticism of Tournier is that this approach to society's problems is too individualistic in nature and does not take into account sociological considerations. Tournier feels, as did the Oxford Group, that social change is most effectively accomplished as the result of a repentent heart dealing with social issues in a loving manner. Peaston regards this attitude as too simplistic for dealing with modern problems.

As I see it, Tournier's greatest limitation lies in the basically individualistic approach he takes to the problems of social change. Here, I think, he has allowed himself to accept too uncritically the tradition of the Oxford Group which in other respects was so helpful to him.⁶⁵

⁶⁵Peaston, Personal, p.97.

Be that as it may, it is indeed in the area of values and their effect on modern man that Tournier's concept of the person is most potent. Every psychological theory today, at some level, has to deal with the question of values. Most assign a purely physical or environmental source as the ultimate criteria for the choice of human values. Others, particularly in pastoral counselling, assign too much weight to purely theological considerations, overpowering the results of modern psychological research in the process. However, Tournier's concept of the person partakes of a multiplicity of levels in forming its concept of human personality. Physical factors, environmental factors, mental factors, and spiritual factors are all recognized as interacting with one another in the formation and development of the person.

The person, according to Tournier, is an attempt to describe how the spiritual dimension functions on a physical and mental level without recourse to dogmatic formulations. When coupled with his concept of the personage, it is an effective tool for describing human nature and proposing solutions to the wide variety of problems facing his patients.

CHAPTER IV

A BRIEF OUTLINE OF THE LIFE AND THOUGHT OF ABRAHAM MASLOW

The purpose of this chapter, as was stated earlier, is to provide a fundamental understanding of Abraham Maslow's basic theory of personality. This is necessary because of the nature of Maslow's later works which in the main will be used for comparison with Tournier's works.

Maslow's basic formulations were never abandoned by him, regardless of how speculative or exploratory his later works became. Yet, sometimes in looking at his later writings they can become almost mystical in character especially if one does not keep a clear eye on where he began. This statement is not meant in a derogatory sense with regard to Maslow's work. Maslow himself freely admitted that much of his later work was an exploration of limits. Therefore, a brief presentation of his basic theory is appropriate.

Since at the time of writing, no major biography of Abraham Maslow had been written, information about his life has been gleaned from a variety of publications. The major source of biographical information about Maslow used in this section is C. Wilson's chapter, 'Maslow: A Biographical sketch', in New Pathways in Psychology.¹ In addition,

¹Wilson C., 'Maslow: A Biographical Sketch', New Pathways in Psychology, Victor Gollancy Ltd., London, Great Britain, 1972, p.129-148.

Richard J. Lowry's work A. H. Maslow: An Intellectual Portrait² provides an insight into the development of Maslow's ideas.

Abraham Maslow, the son of a Russian immigrant from Kiev, was born on April 1, 1908, in Brooklyn, New York. It is interesting to note that there are many parallels between Maslow's upbringing and that of Tournier. Like Tournier, Maslow had a mother who was mentally unstable (schizophrenic). Also like Tournier, Maslow credits the additional upbringing he received from his uncle, (although his mother did not die until 1970), as a major stabilizing factor in his early development.

Maslow experienced feelings of loneliness and isolation as a result of his uneven relationship with his mother. He also experienced difficulties in interpersonal relationships from other causes. His feelings of isolation and loneliness were intensified because of his frail physical condition and his resulting difficulty in coping with life in a New York slum district. Later his family moved to a better non-Jewish but anti-semitic neighbourhood which increased his sense of isolation. It was the interaction with his academic environment that permitted Maslow to begin to overcome his feelings of isolation and inadequacy and to begin to relate to others on a more meaningful level.

After a brief and unrewarding attempt to pursue a law career, Maslow switched to more generalized studies finally choosing psychology as his

²Lowry R. J., A. H. Maslow: An Intellectual Portrait, Wadsworth Publishing Company, Belmont, California, 1973.

field of study in 1928, in conjunction with his enrollment at the University of Wisconsin.

Throughout his career, Maslow seems to have had the amazing ability and good fortune to find and study psychology with some of the leading thinkers of his day. On graduating from the University of Wisconsin, Maslow found a job with one of Watson's disciples, E. L. Thorndike. Since Maslow had scored the second highest rating (195) ever achieved on an intelligence test designed by Thorndike, he received the enthusiastic support and confidence of Thorndike while pursuing his studies.

Although successful in the study of primates or monkey studies as this type of laboratory research was commonly referred to, Maslow after producing a few early successful papers in the area began to lose confidence in the value of the work. The major reason for his departure from the Watsonian school of thought given by Maslow was that, after watching the development and growth of his own child, his observations could no longer allow him to endorse the Watsonian approach to behavior wholeheartedly.

Following his work as a teaching assistant to Thorndike, Maslow obtained a teaching position at Brooklyn College. While there, Maslow sought out and studied with a wide variety of prominent psychologists. In the late thirties and early forties, New York City, as a result of increased immigration caused by the rise of the Hitler regime, held a rich collection of the Who's Who of modern psychology. Maslow was thus able to discuss and argue about psychological theories with people like Eric Fromm, Alfred Adler, Max Wertheimer, Karen Horney, Kurt Goldstein and Ruth Benedict.

Not only was Maslow given the opportunity to share and discuss ideas with these leaders in their field, but it also afforded him the opportunity to observe these exceptionally high-caliber people at first hand. An atmosphere of accomplishment and achievement was created in which to develop his own ideas, especially those related to his concept of the fully actualized person. These powerful role models were instrumental in providing much of the raw data on which Maslow was to later build his own theory of personality.

In 1951, Maslow moved to Brandeis University at Waltham, Mass. From this point on, it is really Maslow who becomes the master and instructor, the pace setter of his field. As early as 1941, Maslow, in conjunction with Bette Mittleman, published The Principles of Abnormal Psychology,³ which was to become one of the standard texts in the field. However, this work still focused on the problems of mental illness rather than on mental health and was not a radical departure from traditional approaches.

In 1950, however, Maslow culminated the gradual but definite shift in his thinking toward a radical new concept of personality with the publication of his paper 'Self-Actualizing People; A Study in Psychological Health'.⁴ This paper clearly emphasized his final shift in

³ Maslow A., & Mittleman B., The Principles of Abnormal Psychology, Harper Brothers Publishers, New York, N. Y., 1941.

⁴ Maslow A., 'Self-Actualizing People: A Study in Psychological Health', reprinted in Dominance, Self-Esteem, Self-Actualization: Germinal Papers of Abraham Maslow, edited by R.J. Lowry, Brookes/Cole Publishing, Monterey, California, 1973, p.177-201.

approach from concentrating on psychological illness to concentrating on psychological health. Henceforth, Maslow explored the possibilities of growth and development in individuals and the role of psychology in relation to this growth and development.

In 1954, Maslow published his major theoretical work Motivation and Personality.⁵ Constantly revised, broadened, and developed, the ideas contained in Motivation and Personality nevertheless remained the basic foundation of all Maslow's future work and reputation. Building on the foundation laid in Motivation and Personality, Maslow's later works became increasingly speculative and esoteric in nature exploring such diverse fields as business management and Taoist philosophy. Nonetheless, despite his ever increasing popularity and stature in later years, Maslow never seemed able to break away from his academic teaching load and devote himself to research and publishing. Maslow's approach to the problem of researching the new concepts he was developing was to attempt to expand the scope of scientific inquiry, not to reject science in favor of some new form of inquiry.

Finally, in 1969, Maslow was offered a Fellowship in Menlo Park, California, which would have provided him with unrestricted time in which to work. Unfortunately the Fellowship came too late and before he could take up the appointment he died in June 1970 of a heart attack.

⁵ Maslow A., Motivation and Personality, first edition, (Harper & Row, New York, N. Y., 1954).

In looking at Maslow's overall career two points are significant. First that, like Tournier, Maslow had a solid scientific background on which to build his own theories. Experimental psychology of the nature practiced by Maslow was among the more scientifically rigorous branches of psychology. Maslow's early papers are all written in the type of rigorous scientific analysis he was later to find so limiting. Despite his later preference for case studies and observational technique, Maslow was thoroughly familiar with more conservative scientific methodology.

The second point to remember is one which has already been made but needs to be restated. Maslow based his theory of self-actualization on the study of the great and near great. While the study of self-actualized individuals was broadened in later years, the original concept developed out of Maslow's contact with the leading members of American psychology.

B. Abraham Maslow's Theory of Personality

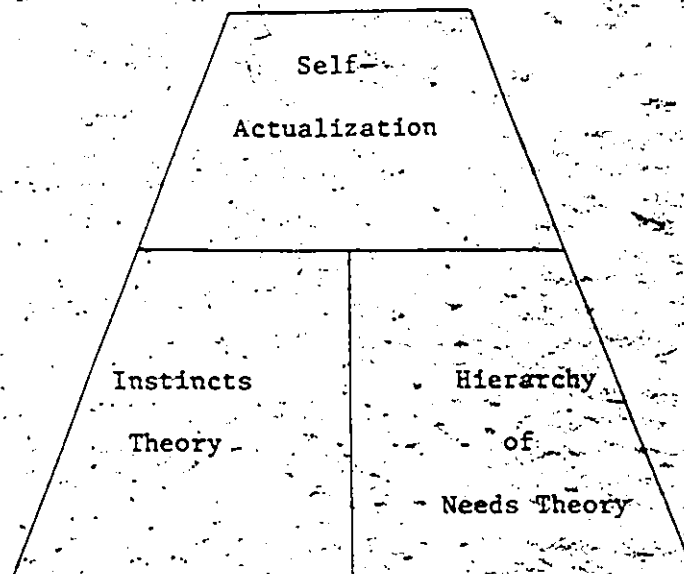
Maslow's theory of personality rests on three basic building blocks: his attitude toward the modern psychological concept of instincts, his hierarchy of needs theory, and his concept of the fully self-actualized individual.

The first foundation of his theory, his concept of instinct theory, is fundamentally a revisioning and reworking of contemporary basic instincts theory. Some schools of modern psychological thought reject the concept of instincts entirely, while others have their own

particular approach to the concept of instincts. Maslow is one of those who accepts the concept of instincts in general but has his own particular approach to the concept. In addition, Maslow's concept of instincts is used as a foundation for his hierarchy of needs theory which proposes a new level of instinctual needs not previously explored or considered.

Self-actualization is Maslow's vision of the fully developed individual who has managed to satisfy his primary needs and who is aware of developing in the direction of his higher needs.

Diagram 1



The rest of Maslow's work is developed in support of and as an extension of this pyramid-like theoretical structure of motivation and personality. Thus, Maslow's work in revisioning science and its relationship to psychology is a direct result of his attempt to create new tools and concepts to prove and research his theory of personality.

C. Maslow's Theory of Instincts

Maslow's view on the nature and character of instincts remained a vital component of personality theory throughout his career. Recent advances in the science of genetics caused him to shift the emphasis of his approach to instincts in the second edition of Motivation and Personality⁶. Creative determining power was assigned to the role of heredity in the development of personality in the second edition. Nevertheless, Maslow's chapter in the second edition entitled 'The Instinctoid Nature of the Basic Needs' survived largely intact with fewer changes than other sections, testifying to its fundamental and enduring contribution to Maslow's theory of personality.

In his Preface to the second edition, Maslow comments on the fundamental importance of his theory of instincts for his overall theory of personality.

⁶ Maslow A., Motivation and Personality, second edition, Harper & Row Publishers, New York, N. Y., 1970, -p.369.

Chapter 4 and Chapter 6 on 'The Instinctoid Nature of the Basic Needs' constitute the foundation of a system of intrinsic human values, human goals, that validate themselves, that are intrinsically good and desirable and that need no further justification.⁷

As with all Maslow's theories, his theory of instincts starts with basic criticism and rejection of other current theoretical approaches to the concept being considered.

It (the concept of instincts) still alternates between a simplistic theory of instincts on the one hand, total instincts of the sorts found in animals, and on the other hand, a complete rejection of the whole instinctual approach point of view in favor of a total environmentalism. Both positions are easily refuted, and in my opinion are so untenable as to be called stupid.⁸

Maslow does not attempt to deny the reality of the basic needs related to deep inner instincts in man. It is the absolute Freudian insistence that all behavior is in some way merely a sublimated version of one or two basic drives that he finds unacceptable.

Likewise, Maslow feels that determinism and behaviorism have conclusively proven the powerful effects of conditioning and habit on our lives. Nonetheless, Maslow finds all these factors, heredity,

⁷ Maslow, Motivation, second edition, p.xiii.

⁸ Maslow, Motivation, second edition, p.xvii.

environment, conditioning, and instinct theory as understood by psychoanalysis to be insufficient determinants of behavior.

Maslow bases his assertions that these factors are insufficient determinants of behavior on the practical everyday experience of psychotherapists and other health care specialists in dealing with their clients and patients.

Perhaps, however, the most important influence in favor of re-examining instinct theory is the experience of psychotherapists, especially the psychoanalysts. In this area, the logic of the facts, however unclearly seen, has been unmistakable; inexorably the therapist has been forced to differentiate more basic from less basic wishes (or needs or impulses).⁹

Maslow's solution to the apparent inadequacies of modern explanations of human behavior is to suggest that there are varying degrees of instinctual drives. That is, there may be basic needs which are instinctual in nature but which are weaker than the primary instincts and are therefore more easily suppressed or controlled.

Why should there not be needs that, though instinctoid, yet are easily suppressed, or otherwise controlled, and that are easily masked or modified or even suppressed by habits, suggestions, by cultural pressures, by guilt, and so on (as

⁹ Maslow, Motivation, second edition, p.78.

for instance, seems to be true for the love need)? That is to say, why not weaker instincts.¹⁰

To support this new hypothesis, Maslow marshals a series of arguments dealing with alternate explanations for human behavior.

1. Maslow holds that the original unmodified approach to instincts has been defeated by the environmentalists and the behaviorists. He holds his own approach of postulating lesser instincts to be more versatile and resilient. Citing various operant conditioning research projects, in particular the Wisconsin primate laboratories research by Harlow, Maslow points out that it is not only gratification of need that is important but also the manner in which needs are gratified that is vital.

The relevance to our argument lies in the writer's observation that healthy gratification of love needs, respect needs, understanding needs, and the like is by canalization, i.e., by some intrinsically proper gratification, not by arbitrary associations.¹¹

2. Maslow criticizes early instinct theories for an overemphasis on the continuity between man and animals. Even in higher primates, Maslow argues that the basic drives are constantly altered. Man has no pure instincts left, according to Maslow, only instinctual remnants.

¹⁰ Maslow, Motivation, second edition, p.82.

¹¹ Maslow, Motivation, second edition, p.90.

3. On a cultural basis Maslow finds that the data relating to instincts is contradictory, fragmentary, and inconclusive and is therefore not worth exploring.

4. A major reason for retaining the concept of needs as an instinctual process, for Maslow, is that the frustration of needs is psychopathogenic. Basic needs cannot be repressed without illness resulting regardless of the cultural value assigned to either the satisfaction or denial of the need in question.

Clearly therefore, the basic needs stand in special psychological or biological status. There is something different about them. They must be satisfied or we get sick.¹²

5. The gratification of basic needs leads to healthy behavior.

6. No substitute is possible for a basic need. That is, water will not suffice for food and vice versa.

7. Psychotherapy is effective or ineffective according to how well it encourages the gratification of basic needs and discourages the gratification of neurotic needs.

9. Anthropological studies indicate that basic needs remain constant across cultural lines.

10. The concept of basic needs based on the idea of instinctual remnants helps to overcome old philosophical contradictions, biological

¹² Maslow, Motivation, second edition, p.92.

vs cultural arguments, innate vs learned behavior arguments, subjective vs objective positions, and idiosyncratic vs universalistic positions.

Maslow in examining modern psychological explanations for human behavior found them individually and collectively an inadequate explanation for human behavior. Like Tournier, Maslow found modern psychological approaches to human behavior too restricting given the possibilities inherent in human nature. It is as though Maslow is attributing modern psychological explanations of behavior to the personage side of human nature.

Unlike Tournier, who turns to an explanatory system for human behavior that is not always directly observable, Maslow's solution to the inadequacies of modern theories is to expand a particular aspect of modern psychological theory, the theory of instincts, to permit a much broader conception of human nature.

D. The Hierarchy of Needs Theory

1) The Basic Needs:

The basic underlying premise of modern psychiatry and the school of experimental psychology is that human behavior is physiologically determined. Physiological needs are determined by the body's attempt to maintain a condition of homeostasis, i.e. the body's attempt to maintain certain uniform levels in the blood system. These blood levels are water content, salt content, sugar content, protein content, fat content, calcium content, oxygen content, constant hydrogen-ion level, (acid-base balance), and a constant temperature.

Maslow, while acknowledging the physiological needs created by these blood level requirements takes the opposite view of their underlying character and significance. To Maslow, these types of needs are atypical rather than typical types of needs motivating behavior.

In the previous chapter it was pointed out that these physiological drives or needs are to be considered unusual rather than typical because they are isolable, and because they are localizable somatically. That is to say, they are relatively independent of each other, of other motivations, and of the organism as a whole, and second in many cases, it is possible to demonstrate a localized underlying somatic base for the drive. This is less generally true than has been thought (exceptions are fatigue, sleepiness, maternal response) but it is still true in the classic instances of hunger, sex and thirst.¹³

According to Maslow, clinical experience shows other needs that have to be met in order to ensure continued health. None of these other needs can be directly linked to the concept of homeostasis and localized somatically; yet if unsatisfied these needs can lead to unhappiness and even physical illness in the individual. Maslow's general categories for these needs are: the Safety Needs, The Belongingness Needs, The Love Needs, the Esteem Needs, and the Need for Self-Actualization.

¹³ Maslow, Motivation, second edition, p.38.

2) Safety Needs:

Maslow's concept of the Safety Needs is his version of the instinct for self preservation. Included in the concept of Safety Needs, for Maslow, is the need for security, stability, protection, freedom from fear, from anxiety and chaos, and the need for law and order. Essentially the Safety Needs are concerned with anything that relates to the physical safety of the individual. While most readily observable in children, the Safety Needs can be observed in most individuals and are the second strongest set of needs, even in adults, after the Physiological Needs.

3) The Belongingness and Love Needs:

Once the Physiological Needs and the Safety Needs are satisfied, Maslow finds a need to belong to a larger whole, be it an individual or group, emerges. Maslow sees the growth of the many types of encounter and t-groups to be a result of the American middle class attempts to meet this need. In addition, most psychological illness is traced by Maslow to a failure to adequately meet this need. The maladjustment of the Belongingness Need, the Love Need, and the Safety Needs form, for Maslow, the backdrop for much of modern societies mental health problems.

4) The Esteem Needs:

The concept of self-worth is related to Maslow's concept of the Esteem Needs. Feelings of inadequacy, inferiority, weakness, and helplessness arise from the failure to adequately meet the need for

individual self-respect. It is important to realize that, for Maslow, satisfying the need for self-esteem depends not so much on the opinions of others or even on the accomplishment of particular tasks but rather on the individuals own feelings and inner evaluation of his/her success or failure.

The most stable and therefore the most healthy self-esteem is based on the deserved respect from others rather than on external fame or celebrity and unwarranted adulation. Even here it is helpful to distinguish the actual competence and achievement that is based on sheer will power, determination and responsibility, from that which comes naturally and easily out of one's own true inner nature, one's constitution, one's biological fate or destiny, or as Horney¹⁴ puts it, out of one's Real Self rather than out of the idealized pseudo-self.¹⁵

5) The Need for Self-Actualization:

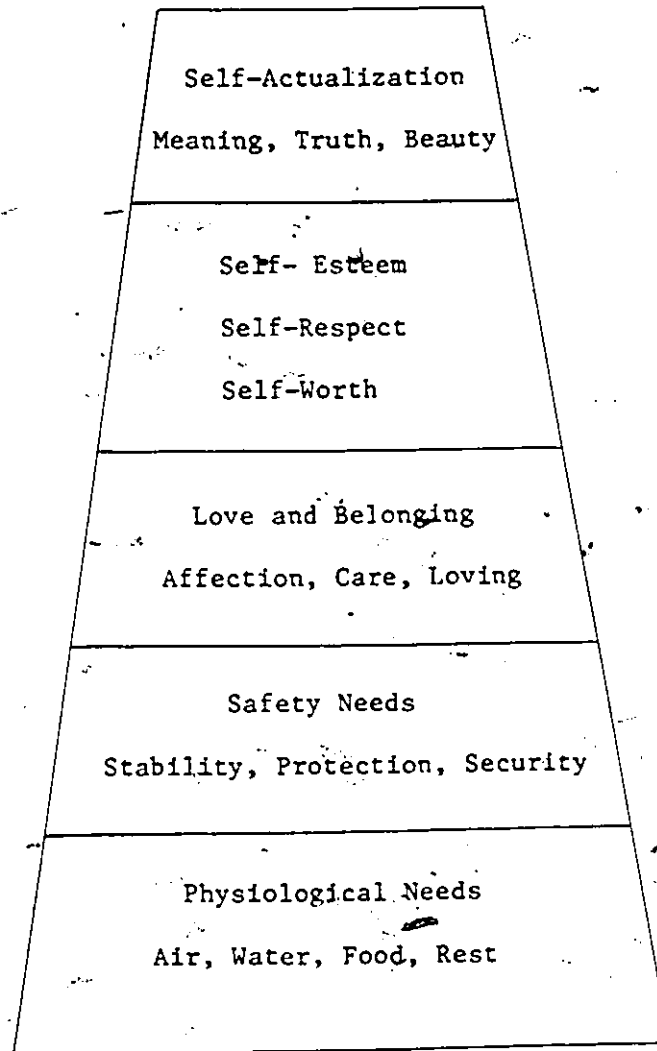
The final layer in Maslow's theory of basic needs is his concept of the Need for Self-Actualization. This need, unlike the other needs, does not have as its primary goal the making up for any character or personality deficiencies. Instead, this need is related to the desire for growth and the realization of hidden potential within the individual. It is this need which provides Maslow with the ultimate

¹⁴ Horney K., Neurosis and Human Growth, Norton Publishers, New York, N.Y., 1950.

¹⁵ Maslow, Motivation, second edition, p.46.

basis for his underlying theoretical value system and transforms his theories from a restatement of old given propositions into a new and vital system of thought. This need is so central to Maslow's personality theory that it forms the third foundational element of Maslow's theory of personality and it is treated separately in the next section.

As is apparent, Maslow has formed the basic needs into a hierarchical structure. That is to say, some needs must be satisfied first before other needs can emerge to be dealt with, creating a pyramid like effect as Diagram II on the next page illustrates.

Diagram 2

This diagram has been modified from F. G. Goble's work The Third

Force.¹⁶

While representing Maslow's needs theory as a hierarchical system is accurate, it can also be somewhat misleading. Human motivation, according to Maslow, is the result of a wide variety of impulses and external factors, all interacting simultaneously with one another to produce overt behavior. All needs are seen as being active all the time in motivating behavior at some level of consciousness. As a result, it is possible for the stronger needs to be overridden by the weaker needs under varying conditions. For instance, someone like Ghandi may go on a hunger strike even to the point of death in order to satisfy a need for self-actualization. Under, a strictly hierarchical point of view, this need would only emerge after all lower needs such as hunger had been satisfied. It is this ability of a self-actualized person, such as Ghandi, to set aside his lower needs in order to achieve a higher goal that makes the self-actualized individual unique.

E. Maslow's Concept of Self-Actualization

The concept of self-actualization pre-supposes that there ways in which to distinguish between these needs so as to determine correct or healthy behavior. According to Maslow, higher and lower needs exist and it is possible to distinguish which is which. These hidden drives that

¹⁶Goble F. G., The Third Force, Washington Square Press, New York, N. Y., 1970, p.52.

help determine behavior exist in man as an innate self-regulating system of values that it is possible to observe and follow. For Maslow, the higher needs have the following characteristics which distinguish them from the lower needs.

1. Higher needs are an evolutionary development which distinguishes man from other creatures.
2. Higher needs develop over time in an infant. They are not necessarily present in final form at birth. They are ontogenic developments.
3. Higher needs are not necessary for survival and, therefore, can be more easily suppressed or sublimated, sometimes disappearing altogether.
4. Gratification of higher needs results in better health and longer life.
5. Higher needs are harder to clearly identify.
6. Gratification of higher needs produces more desirable experiences of ecstasy and happiness than gratification of lower needs.
7. Pursuit of higher needs is a process towards health.
8. Higher needs are more complex and difficult to satisfy than lower needs.
9. Positive external conditions are required to make the realization of higher goals possible.
10. Higher needs are highly valued by those who have gratified both higher and lower needs and they are willing to sacrifice a great deal to maintain the higher need.
11. The higher the need level the more likely it will be identified with more than one person, for example the need for fellowship.

12. Higher needs have socially desirable consequences.
13. Gratifying the higher needs leads a person closer to self-actualization than the gratification of lower needs.
14. Gratification of higher needs leads to a stronger and healthier individual.
15. Psychotherapy increases its effectiveness as the level of the need being worked on increases.
16. Lower needs are more basic, limited, and localized than higher needs.

Using the above criteria, Maslow ranks needs, as shown in Diagram 3 on the next page, in the following order from the lowest level of need to the highest level of need: Physiological Needs, Safety Needs, Belongingness and Love Needs, Self-Esteem Needs, and Growth or Self-Actualization Needs. It is also possible to rank needs into higher and lower status within each of these general categories. However, as the need level increases it becomes somewhat problematic as to which specific need within a given category would come first. For instance, who is to say that goodness is not a higher need than the desire for truth or beauty.

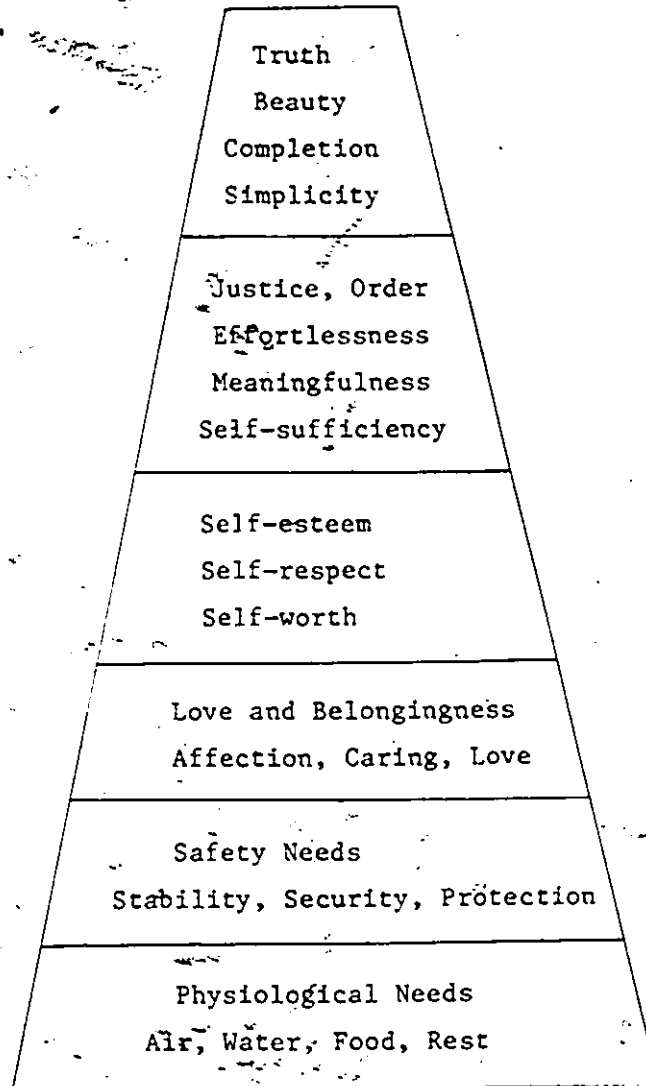
Diagram 3

Diagram 3 indicates the types of needs Maslow considers to be higher needs. It is important to remember when examining these higher needs that Maslow regards higher needs as just as instinctual and

In later works Maslow refers to the higher needs as Being-values or B-values. It is the concept of innate B-values which underlies the

biological in character as physiological needs, only weaker.

entire theoretical approach of Maslow's work and they are of the utmost importance in comparing his work with Tournier's concept of the person.

The self-actualized person and therefore, for Maslow, the healthy individual is one who expresses the realization of the higher needs or who is struggling to realize his/her higher needs; his/her inner potential.

Chief among the characteristics of self-actualized individuals are efficient perceptions of reality, acceptance of things as they are (self, nature, others), spontaneity, simplicity, naturalness, problem centeredness (focuses on problems outside of themselves), detachment, a need for privacy, freshness, relative independence of culture and environment, ability to undergo occasional mystical or peak experiences, Gemeinschaftsgefühl (a desire to help mankind), deeper and more personal interpersonal relationships, discrimination between means and ends, good and evil, an unhostile sense of humor, creativeness, and finally they do not adjust to the surrounding culture (i.e. they resist identification with the herd).

Maslow, despite this impressive list of attributes, does not claim that self-actualized people are perfect and express all these characteristics all the time. In fact, Maslow recognizes that such perfection is impossible and that self-actualizing people can be short tempered and even ruthless on occasion.

There are no perfect human beings! Persons can be found who are good, very good indeed, in fact great. There do in fact

exist creators, seers, sages, saints, shakers, and movers. This can certainly give us hope for the future of the species even if they are uncommon and do not come by the dozen. And yet these very same people can at times be boring, irritating, petulant, selfish, angry, or depressed. To avoid disillusionment with human nature, we must first give up our illusions about it.¹⁷

Overall, Maslow's reasons for postulating the concept of self-actualization do not appear to be a great deal different than Tournier's for postulating the concept of the person. Maslow's self-actualization concept is founded on observation and clinical experience, not statistical research. Nonetheless, Maslow maintains that the value system derived from his theories is biologically rooted.

F. The Biological Roots of Maslow's B-value System

Maslow roots his system of B-values in biology without regard to how man arrived at his present state of development. Despite the heavy philosophical orientation of Maslow's later works, his system of B-values does not depart from its physiological base. The following points, drawn from Maslow's chapter 'Introduction: Toward a Psychology of Hhealth' in Towards a Psychology of Being, Second Edition,¹⁸ form the basis of his approach to B-Values.

¹⁷ Maslow, Motivation, 2nd edition, p.176.

¹⁸ Maslow A., Towards a Psychology of Being, second edition, D. Van Nostrand Company, New York, N. Y., 1968, p.3-8.

1. We have, each of us an essential inner biologically based inner nature, which is to some degree 'natural', intrinsic, given, and in a certain limited sense, unchangeable, or at least unchanging.
2. Each person's inner nature is in part unique to himself and in part species-wide.
3. It is possible to study this inner nature scientifically and to discover what it is like-(not-invent-discover).
4. This inner nature, as much as we know of it so far, seems not to be intrinsically or primarily or necessarily evil. The basic needs (for life, for safety and security, for belongingness and affection, for respect and self-respect, and for self-actualization), the basic human emotions and the basic human capacities are on their face either neutral, pre-moral or positively 'good'.
5. Since this inner nature is good or neutral rather than bad, it is best to bring it out and to encourage it rather than to suppress it.
6. If this essential core of the person is denied or suppressed, he gets sick sometimes in obvious ways, sometimes in subtle ways, sometimes immediately, sometimes later.
7. This inner nature is not strong, overpowering and unmistakable like the instincts of animals. It is weak, delicate, and subtle and easily overcome by habit, cultural pressure, and wrong attitudes towards it.
8. Even though weak, it rarely disappears in the normal person, perhaps not even in the sick person. Even though denied, it persists underground forever pressing for actualization.
9. Somehow, these conclusions must all be articulated with the

necessity of discipline, deprivation, frustration, pain and tragedy.¹⁹

As Maslow himself points out, if proven these assumptions free him from the necessity to seek a foundation for human values in reality external to man.

Observe that if these assumptions are proven true, they promise a scientific ethics, a natural value system, a court of ultimate appeal for the determination of good and bad, of right and wrong.²⁰

Maslow develops his list of human values by the observation of highly self-actualized individuals. According to Maslow, it is possible through such direct observation to determine B-values that are both biologically and culturally based.

It appears to me that these values are uncovered as well as constructed, that they are intrinsic in the structure of human nature itself, that they are biologically and genetically based, as well as culturally developed, that I am describing them rather than inventing them...²¹

To define his norms for man, Maslow examines the behavior of those he refers to as good choosers and then, sets this behavior as the standard for normal human behavior. A good chooser is one who in

¹⁹ Maslow, Toward, second edition, p.3-4.

²⁰ Maslow, Towards, second edition, p.35.

²¹ Maslow, Toward, second edition, p.167.

Maslow's opinion consistently makes healthy choices in the direction of personal growth and the fulfillment of inner potential. In his chapter 'A Theory of Meta Motivation' from his book The Farther Reaches of Human Nature,²² he sets out his criteria for good choosers in what he considers to be a testable series of twenty-eight theses. The following is a summary of the most vital of these theses:

1. Self-Actualizing individuals have by definition already gratified their basic needs and are now motivated by other higher needs called 'metamotivations'.
2. All such people are devoted to some task, call or beloved work outside of themselves.
3. The tasks to which they are devoted are embodiments or incarnations of such intrinsic values.
4. These intrinsic values overlap greatly with B-values, and are perhaps identical to them.
5. The full definition of a person or human nature must include B-values as part of human nature.
6. The value-life (spiritual, religious, philosophical, axiological) is
7. Since the spiritual life is instinctoid, all the techniques of subjective biology apply to it. Reality then is ultimately fact-values or value facts. The B-values can be called equally B-facts or ultimate reality.

²² Maslow A., The Farther Reaches of Human Nature, Penguin Books, . Dallas, Penn., 1976, p.407.

8. Intrinsic conscience and intrinsic guilt are ultimately biologically an aspect of human biology and is on a continuum with lower animal life. rooted.

9. Not only is man part of nature and it part of him, but he must also be at least minimally isomorphic with nature (similar to it) in order to be in it. It has evolved him. His communion with what transcends him therefore, need not be defined as non-natural or natural. It may be seen as a biological experience.

10. Many of the ultimate religious functions are fulfilled by this theoretical structure. From the point of view of the eternal and absolute mankind has always sought, it may be that B- values could also to some extent also serve this purpose. They are per se, in their own right, not dependent on the vagaries of human existence. They are perceived not invented. They are transhuman and transindividual. They exist beyond the life of the individual.

The insistence by Maslow that these are biologically rooted values, of ultimate concern to human nature, independent of any transcendent reality, is the primary point of divergence between Maslow and Tournier. This remains true even though Maslow, in exploring the nature of higher needs or B-values, helped found the new field of transpersonal psychology which attempts to examine the transcendent aspects of human nature. Heretofore, the two systems of thought, while divergent, are not completely incompatible and indeed draw on many of the same elements for their conclusions.

G. Conclusion to Chapter IV

In this outline of Maslow's basic theory of human personality, the foundations of his approach to human motivation and values have been explored. Like Tournier, the number of topics Maslow addresses is diverse but, also like Tournier, his underlying premises in considering each topic remain the same. The ideas presented in this section provide the basis for speculation in all Maslow's later works. No matter how esoteric Maslow's material gets, it remains an outgrowth of these primary building blocks and must be understood with them firmly in mind.

In the following sections, the key elements of their basic premises and orientations towards human personality will be explored in relation to their approach to science, to the study of man and to the question of values.

D

CHAPTER V

THE PERSON, MODERN SCIENCE, AND ULTIMATE VALUES

In this chapter Tournier's concept of the person will be examined in relation to the two fundamental areas of thought underlying his basic approach to his work: his approach to scientific inquiry and his approach to the basis of ultimate values. To begin this examination it is appropriate at this point to return to the question of Tournier's status as a psychologist or a theologian.

A. Tournier: Psychologist or Theologian

According to Tournier, psychological or theological criticism of his work has to be considered in light of the fact that he is neither a theologian nor a psychologist. To Tournier his work in counselling his patients is an extension of his role as a physician.

This attitude by Tournier, however, has to be considered simplistic in the extreme. Tournier after all has not confined his life's work solely to the treatment of his patients, but rather has written over a dozen works dealing with a wide variety of psychological and theological concerns. This dissertation itself is a denial of Tournier's claim that his work is not at least partially psychological in content by its examination of his ideas on the nature of human personality contained in his concepts of the person and personage.

Tournier like his theory of personality is composed of a variety of parts. He is physician, psychotherapist, and spiritual mentor to his patients. It is the completeness of his approach to his patients problems that has led to his characterization as a healer rather than a psychologist or theologian. This characterization of Tournier is the most comprehensive and the most valid. However, within this overall categorization of Tournier it is important to examine the component parts to understand the nature of his work. His role as a medical physician is not the focus of this dissertation but his role vis-à-vis psychology and theology are and need to be examined.

It is true that Tournier is not a psychologist in the traditional North American academic sense of the word. However, the question of whether or not Tournier can be considered a psychologist within the European psychological tradition is more open to debate. The European psychological tradition is heavily medical in character. Starting with Freud, the main thrust of European psychological thought has been an offshoot of the medical tradition and psychiatric in nature.

Freud's theories and those of his followers evolved essentially in the same way and manner that Tournier's ideas developed, through private study and above all through intensive clinical experience. Tournier's only lack within the European tradition was his failure to complete a psychiatric residency. As was pointed out earlier in the biographical section on Tournier, however, this deficiency was not due to the lack of opportunity or skill on Tournier's part, but rather the result of his desire to develop his own ideas independently without being forced to

give his allegiance to any particular psychological school. Nonetheless, it quickly becomes clear to any student of Tournier's work that he is well read in psychology.

Overall, despite this gap in Tournier's formal education and his desire to avoid being placed within any particular psychological school of thought, it is obvious that Tournier has produced a large body of work which is heavily psychological in content and that unless religious belief in and of itself precludes the practice of psychology, Tournier must be considered a psychologist in the broad sense of the word.

On the other hand, Tournier's insistence that he is not a theologian and that his writings are not directed towards developing a systematic theology is more well founded. Even though Tournier was for a short period an official in his church and a member of the Oxford Group, it is a fact that he never received any formal theological training. Tournier mentions a wide variety of theologians in his writings but does not rely heavily on any particular individual. The most commonly referred to theologian in his writings is Teilhard De Chardin in connection with his ideas on the nature of science and creation. In my personal correspondence with Tournier he attributes his major theological influences to Calvin's Institutions and above all to the Oxford Group.

It is at the time of the Restless Sons of the church that a pastor told me "You must read Calvin." So I went on vacations with Calvin's Institution. I was enthused, without necessarily always agreeing, by his rigorous spiritual method. I shared my enthusiasm with a pastor

friend, Jean de Saussure, and together we initiated a movement called a "return to Calvin", with a measure of success.¹

C'est à l'époque du Groupe des Fils Inquiets de l'Eglise qu'un ami pasteur m'a dit: "Toi, tu dois lire Calvin." Alors je suis parti en vacances avec l'Institution de Calvin qui m'a enthousiasmé, non que je sois toujours d'accord, mais pour sa méthode scripturaire si rigoureuse. J'ai communiqué mon enthousiasme à autre ami pasteur, Jean de Saussure et nous avons lancé ensemble un mouvement dit de "retour à Calvin, qui a eu une certaine influence."

As far as religion is concerned I owe a lot to my pastor Gampert and to my theologian friends, but most of all to Frank Buchman and those I loved within the Oxford Group.

Au point de vue religieux, je dois beaucoup à mon pasteur Gampert et à mes amis théologiens, mais surtout, bien sûr, à Frank Buchman et tous ceux que j'ai aimés au Groupe d'Oxford.²

More importantly Tournier, although his books do discuss the relationship between psychological and spiritual healing, does not advocate specific creedal formulations which would have been developed and utilized in a consistent manner throughout his writings. The following quote, which was also chosen by McKain as the best statement

¹ Private Correspondence

² Private Correspondence

of Tournier's own personal creed, while the most complete creedal formulation in Tournier's writings, has not been developed systematically nor is any further reference made to it in his writings later on. It is not that Tournier's later work is inconsistent with this statement but that no effort is made to integrate it with later statements theological or otherwise and that Tournier does not propose it as 'the' statement of his beliefs.

What of all those who believe that there is a God, that this God created the world and governs it in all its details; that he is at the same time omnipotent and perfectly good, despite the apparent denial of this that is implicit in the existence of evil and suffering; that he rules over the destinies of men, while still leaving them free to disobey, that at a certain time in history he became incarnate in the person of Jesus Christ in order to save mankind and that Jesus Christ rose from the dead; that at one and the same time he reigns over the immensity of the universe and also takes a personal interest in each individual; that he reveals himself to the individual personally, and lives in him by the holy spirit, showing him what is his will and giving him the strength to fulfil it?³

Ceux qui croient qu'il y a un Dieu, que ce Dieu a créé le monde et qu'il le gouverne dans tous ses détails; qu'il est, à la fois, tout-puissant et parfaitement bon, malgré les démentis que paraît apporter l'existence du mal et de la

³Tournier, Reborn, p.194-195.
Technique, p.213.

souffrance; qu'il commande à la destinée des hommes, tout en les laissant libres de lui désobéir; qu'il s'est incarné une fois dans l'histoire en la personne de Jésus-Christ pour les sauver, que ce Christ est ressuscité; que, tout à la fois, il règne sur l'immensité infinie du monde et s'intéresse personnellement à chaque individu; qu'il se révèle à lui personnellement, qu'il vit en lui par le Saint-Esprit, qu'il lui fait connaître sa volonté et lui donne la force de l'accomplir,...

Nevertheless, in spite of his reluctance to espouse any particular theological position, Tournier does express opinions that are theological in general and contrary to conservative theology, in particular: A good example of this type of comment is seen in his approach to the concepts of Satan and Hell. Like many of his comments on theological concerns Tournier has a pattern of first paying lip service to orthodoxy and then modifying his stance with interpretive remarks so that the end result is actually contrary to the orthodox position.

With the Bible, with Christ himself, I believe in the existence of Satan, that is to say an active force of evil, infinitely cunning, capable of strategic plans. I do not believe in the "amoralité" of which one hears so much these days. I believe there is a battle going on in the heart of every one of us between God and Satan.⁴

⁴Tournier, Reborn, p.159.
Technique, p.177.

Avec la Bible, avec le Christ, je crois à Satan, c'est-à-dire à une puissance du mal active, infiniment rusée, capable de plans stratégiques. Je ne crois pas à l'«amoralisme», dont on parle si volontiers aujourd'hui. Je crois à un combat qui se livre dans chacun de nos coeurs entre Dieu et Satan.

The position I would uphold, then, is that Christ's references to punishment make no claim to describe a precise and definite reality, but are to strike the imagination of men who are inclined to repress their guilt and reassure themselves with trust in their own merits.⁵

Je crois donc pouvoir soutenir que les allusions de Jésus-Christ aux peines éternelles n'ont pas la prétention de décrire une réalité définie et précise, mais bien de frapper l'imagination de l'homme si enclin à refouler sa culpabilité et à se rassurer par une confiance fallacieuse dans ses mérites.

What is more important, however, than Tournier's specific disagreements with theology is the overall nature of his comments on the nature of theology in general. Tournier, despite his frequent acknowledgement of the importance of the theological enterprise in the understanding of man, has a basically negative attitude towards theology in his writings.

⁵ Tournier, Guilt, p.155.
Culpabilité, p.168.

Time and time again Tournier criticizes theology for its narrowness of belief, dogmatism, undue systematization and for the obstacles it places in the path of religious toleration. While careful to never criticize a particular theological formulation, Tournier's overall comments on the nature of theology are such that his own orthodoxy is bound to be suspect. The following quotes are a few typical examples of his comments on the nature of theology.

That is why in spite of everything the Church, which is charged with guiding us inconstant and impulsive human beings, must formulate morality.⁶

C'est pourquoi, malgré tout, l'Eglise, qui a chargé de conduire les êtres inconstants et impulsifs que nous sommes, doit formuler la morale.

Without wishing to over systematize these problems are applicable to all periods of time. I believe that we are at a period in which the religious world stands in urgent need of rediscovery. To our contemporaries, churchmen seem to be self-satisfied, content to observe a few formal principles, to engage in theological debates, and to practice traditional forms of piety, none of which has any real influence on their lives.⁷

⁶ Tournier, Reborn, p.60.
Technique, p.75.

⁷ Tournier, Reborn, p.61.
Technique, p.76.

Sans vouloir trop schématiser, car ce sont là problèmes de tous les temps, je crois que nous sommes à de ces époques où cette découverte est un besoin urgent du monde religieux. Les gens d'Eglise apparaissent à nos contemporains comme des gens satisfaits, qui se complaisent dans l'observation de quelques principes formels, dans des discussions théologiques ou dans des formes de piété traditionnelles qui n'ont ni les unes ni les autres d'influence sur leur vie réelle.

As can be seen, the above quotes illustrate Tournier's approach to the church and theology. First, he emphasizes the importance of theology and then he criticizes theology heavily for failing to perform its rôle adequately. What is not immediately apparent is that, given Tournier's attitude towards dogmatism, it is not possible for theology to satisfy Tournier's criticisms.

Tournier's approach to formal religious belief is broadly ecumenical. While maintaining strong personal faith and religious convictions, Tournier is not prepared to insist that his own beliefs be imposed on others or to acknowledge that a universal formulation of belief is really possible. For Tournier, each man's belief is determined by his experiences in life and is bound to be different from someone else's. What is universal for Tournier is not a particular dogmatic formulation but the Kerygma.

In his book L'Annonce de l'Evangile Aujourd'hui,⁸ Father J. Daniélou points out the distinction that should be made between the Kerygma (the 'very first announcement of the Christian event') and the catechesis, homily or theology, the instruction of the faithful...⁹

Dans son livre « L'annonce de l'Evangile aujourd'hui », le Père J. Daniélou montre la distinction qu'il faut faire entre le « kérygme », c'est-à-dire la « toute première annonce de l'événement chrétien », et la catéchèse, l'homélie et la théologie - ou enseignement des fidèles...

The ecumenical character of the Kerygma is also clear... There is a religious need common to all men; all men have a common religious experience which forms a shared background to their lives, antecedent to any individual formulation in accordance with a religion or church... Religious instruction pertains to the churches, but the Kerygma is universal...¹⁰

Aussi le caractère oecuménique du kérygme paraît évident... Il y a un besoin religieux commun à tous les hommes, tous font des expériences spirituelles fondamentales qui constituent un arrière-fond commun, avant toute formulation particulière, propre à chaque religion et à chaque Eglise...

⁸ Daniélou J., L'Annonce de l'Evangile Aujourd'hui, Le Cerf, Paris, 1962.

⁹ Tournier, Adventure, p.80.
L'aventure, p.74.

¹⁰ Tournier, Adventure, p.81.
L'aventure, p.75.

L'enseignement religieux relève des Eglises, mais le kerygme est universel...

In essence, the Kerygma pertains to the person and is a pre-existing given in men's lives, while the concerns of theology are with the catechesis and are of the order of the personage. According to Tournier, each man is convinced that his experiences contain the universal catechesis that others must be required to accept. For Tournier, this does not mean that all doctrines are equally true but rather that one should witness to one's own faith without recourse to theological dispute with those of other faiths.

I think one can be both orthodox and tolerant. In general, people are either orthodox and intolerant, or tolerant and agnostic. I have long felt an inner call to try to conjoin orthodoxy and tolerance. By orthodoxy, I understand a personal evangelistic faith completely subject to the authority of the Bible; and by tolerance I mean a definitive renunciation of any attempt to propagate that faith by doctrinal argument or controversy.¹¹

Je crois qu'on peut être à la fois orthodoxe et tolérant. En général, les hommes sont ou bien orthodoxes et intolérants, ou bien tolérants et agnostiques. Il y a longtemps que j'ai ressenti un appel intérieur à tenter de conjoindre l'orthodoxie et la tolérance: l'orthodoxie, c'est-à-dire une foi personnelle évangélique absolument

¹¹ Tournier, Reborn, p.98.
Technique, p.113:

soumise à l'autorité de la Bible; la tolérance, c'est-à-dire un renoncement définitif à chercher à propager cette foi par des discussions et des controverses doctrinales.

These statements are representative of Tournier's general approach to theology and similar sentiments are scattered throughout his work. Collins in his criticism of Tournier's theology centers on Tournier's view's of eternal punishment and what he refers to as Tournier's mild universalism. In reality Tournier's criticism of theology is much more basic and fundamental; not only is Tournier not orthodox in his personal beliefs but, in addition, by his attitude towards dogmatism he calls into question the validity of the theological enterprise altogether.

The ultimate determining factor in Tournier's attitude towards both psychology and theology is that they are not personal; that is, while his convictions may be informed by objective systems of thought, they are primarily based on his own experience and his own innate understanding of those experiences. The personage of Tournier's values may be informed by science and theology but the root of his values transcends the personage and is based on his experience of the person. It is this characteristic derived in large part from his experiences with the Oxford Group that is predominant in Tournier's approach to science and values.

In summary, although Tournier is best characterized as a healer, his work has a strong psychologically oriented component and, while not systematically or dogmatically theologically oriented, is nonetheless

theologically relevant. By incorporating his spiritual approach into his theoretical ideas, Tournier attempts to expand the horizons of psychology.

B. Tournier's Approach To Science

In many ways, Tournier's work anticipated the direction taken by Maslow and transpersonal psychology remarkably well. Tournier's approach to the discussion of basic human values, as will be seen in more detail in the next section, from the very beginning of his work, challenged the presuppositions of science on its own ground. In The Whole Person in a Broken World, (1947) Tournier challenged the contention of paleontologists that their research had provided incontrovertible proof of the theory of evolution and in The Meaning of Person's (1955), he dedicated a chapter to the discussion of what modern biology had proved and not proved about the nature of human life. In both these cases, Tournier did not criticize modern theories philosophically but on the basis of the empirical evidence available.

Tournier, therefore, places limits like Maslow on the value of a purely objective science in the traditional sense, in the study of human nature.

Man is not a body and a mind. He is a spiritual being. It is impossible to know him if one disregards his deepest reality. This is indeed the daily experience of the doctor.

No physiological or psychological analysis is sufficient to unravel the infinitely complex skein of a human life.¹²

Car l'homme n'est pas qu'un corps et une âme. Il est un être spirituel. Et le connaître est impossible si l'on fait abstraction de sa réalité la plus profonde. C'est bien ce dont le médecin fait l'expérience dans sa pratique quotidienne. Aucune analyse physiologique ou psychologique ne lui permet de débrouiller vraiment l'écheveau infiniment complexe d'une vie.

Science, for Tournier, studies the automatic recurring properties of the personage; not the spring of creativity and motivation represented by his concept of the person. For Tournier, science is important in what it can tell us about the nature of the personage which in turn gives us insight into dealing with the person. However, despite his regard for science, Tournier insists that the person is not accessible to direct scientific scrutiny and can only be observed indirectly through the personage.

Nonetheless, one of the great strengths of Tournier's theory of personality remains his insistence on the applicability and usefulness of all aspects of modern science in the study of man despite his recognition of its limitations. In his treatment of scientific data, Tournier is careful never to suppress or subordinate the data to the

¹² Tournier, Healing, p.55.
Médecine, p.60.

tenets of a particular faith or dogma.

The scientific teachings of the medical faculty prepares the doctor well for the analytical study of the physiochemical, physiological, and psychological study of man. There can be no question of doing without these techniques. I have often been consulted in recent years by students desirous of fitting themselves to practice the medicine of the person. I have always urged them to acquire during their years of medical training the most thorough scientific training the university can provide.¹³

L'enseignement scientifique de la Faculté prépare bien le médecin à l'étude analytique des phénomènes physico-chimiques, physiologiques et psychologiques de l'homme. Il ne saurait être question de se passer de ces techniques. J'ai souvent été consulté ces dernières années par des étudiants en médecine désireux de se préparer à exercer une médecine de la personne. Je les ai toujours invités à acquérir pendant leurs études à la Faculté toutes les plus fortes connaissances scientifiques que celle-ci peut leur enseigner.

Tournier's solution to the inadequacies of science to the task of examining human nature is not like Maslow's to try and expand the scope of scientific methodology but rather to place an aspect of human personality, the person, into a different category of knowledge, which

¹³Tournier, Healing, p.55.
Médecine, p.60.

is only indirectly inaccessible¹⁴ to science. In effect, the person transcends traditional scientific approaches.

Maslow, in his work the Psychology of Science, makes many of the same criticisms about the merits of a purely objective approach to the study of man. Like Tournier, he does not feel that man's nature conforms completely to the classical analytical approach of modern science.

One basic thesis which emerges from this approach (Maslow's) is that the model of science in general, inherited from the impersonal science of things, objects and animals, and part processes, is limited and inadequate when we attempt to know and to understand whole and individual persons and culture.¹⁴

Maslow's solution to the problem of the limitations of science is to broaden the concept of science to include techniques and philosophies of inquiry not normally, at least in Western culture, considered part of the scientific process. Maslow begins by rejecting the notion of pure objectivity of knowledge as an attainable goal for science.

For one thing the whole scientific process is itself shot through with selectiveness, choice and preference. We could even call it gambling if we wanted to, as well as good taste, judgement, or connoisseurship. No scientist is a mere camera eye or tape recorder. He is not indiscriminate

¹⁴ Maslow, Science, p.xiii.

in his activities. He doesn't just do anything. He works at problems that he characterizes as 'important' or as 'interesting' and he comes up with 'elegant' or 'beautiful' solutions.¹⁵

Maslow considers the choice of what phenomena to study as a reflection of the subjective values of the scientist's involvement with his work. In addition, he finds much of modern psychological research shaped by the methods and tools that are available rather than objectively arrived at priorities. This has created what Maslow refers to as Means Centered methods to study the individual in psychology rather than Problem Centered approaches.

By means centering, I refer to the tendency to consider that the essence of science lies in its instruments, techniques, procedures, apparatus, and its methods rather than in its problems, questions, functions or goals.

Almost any candidate for the Phd. in psychology understands what this means in practice. A methodologically satisfactory experiment, whether trivial or not, is rarely criticized. A bold ground breaking problem because it may be a 'failure' is too often criticized to death before it has begun.¹⁶

¹⁵ Maslow, Science, p.122.

¹⁶ Maslow, Motivation, 2nd edition, p.11.

Maslow's expansion of the concept of science is designed to increase its ability to study the phenomenological aspects of the human experience and therefore its ability to study the individual as a whole. Building upon classical science Maslow begins to expand its repertoire without rejecting its essential foundations. For example, Maslow never abandons the principle that man is primarily a biologically determined individual.

Tournier, on the other hand, while also concerned to expand the traditional approach of science to the study of man and to highlight the fundamental dogmatism of the modern scientific approach, does not concede that, even in a science greatly broadened in the manner suggested by Maslow, science can study the person directly. In his chapter 'The Example of Biology',¹⁷ in The Meaning of Persons, Tournier reviews the stance of biology to the question of life. According to Tournier, biology deals with the automatic physiological processes of death, not the creative impulses of life.

Since the time of Raoul Picet biology has made great progress, but so has the modesty of the biologists, and not only of the biologists, but of all scientists. In astronomy and physics, the most rigorous of the scientific disciplines, they have been forced first by Einstein's theory of relativity and then by Heisenberg's principle of indeterminacy, to recognize the unavoidable limits of

¹⁷ Tournier P., Meaning, p.84-101.
Personnage, p.67-80.

scientific certainty, and also that the latter is concerned not with things themselves, but with the relationship between things; not reality itself but an image of reality, which is in part conventional. We may say that it bears on the 'personage' of reality not its 'person'.¹⁸

Depuis l'époque de Raoul Picet, la biologie a fait de grands progrès, mais la modestie des biologistes en a fait aussi; non seulement des biologistes, mais de tous les savants. Ceux qui relèvent de la discipline scientifique la plus rigoureuse, les astronomes et les physiciens, depuis le coup que leur ont porté la théorie de la relativité d'Einstein, puis le principe d'indétermination de Heisenberg, reconnaissent les limites inéluctables de la certitude scientifique: que celle-ci concerne, non pas les choses, mais les rapports entre les choses, non la réalité elle-même, mais une image de la réalité dans laquelle entre une part de convention. Nous pourrions donc dire qu'elle porte sur le «personnage» de la réalité et non sur sa «personne».

As was seen in Chapter III pages 145-147, Tournier in accordance with the theories of Claude Bernard divides life into two distinct phenomena, the first, vital creation, is associated with the concept of the person and the second, vital destruction, with the concept of the personage.

¹⁸Tournier, Meaning, p.85.
Personnage, p.68.

Maslow, on the other hand, in dealing with the inadequacies of modern science, depends on biology as the ultimate root of behavior in man but modifies the classical approach to man's biological nature considerably. Having formulated his hierarchy of needs theory, Maslow then expands the parameters of modern psychological research to include what he refers to as a Taoist approach to knowledge. This is done in order to be able to examine the types of phenomena Maslow associates with self-actualized individuals in a systematic manner. More specifically, the Taoist approach, as understood by Maslow, is needed to examine the peak-experiences of self-actualized individuals, which in turn provides raw data to formulate B-values.

Peak experiences, according to Maslow, are the natural result of being a self-actualized individual and, under Maslow's criteria, can vary from a mild pleasurable experience to an intense almost mystical experience.

Apparently the acute mystic or peak experience is a tremendous intensification of any experience in which there is loss of self or transcendence of it, e.g., problem centering, intense concentration, muga behavior, as described by Benedict, intense sensuous experience, self-forgetful and intense enjoyment of music or art.¹⁹

¹⁹ Maslow, Motivation, 2nd edition, p.165.

Maslow stresses that he sees peak experiences and the resulting B-values they generate as a natural result of fulfilling ordinary human potential and that they need not be regarded as supernatural experiences.

It is quite important to dissociate this experience from any theological or supernatural reference, even though for thousands of years they have been linked.²⁰

Maslow in his concept of the person approaches the area of human behavior Tournier assigns to his concept of the person. Unlike Tournier, however, Maslow does not consider the type of phenomena beyond the scope of scientific inquiry but rather he adjusts his methodological approach to a Taoist framework in order to examine these experiences directly.²¹

²⁰ Maslow, Motivation, 2nd edition, p. 164.

²¹ It is important to realize that Maslow, like Sartre with existentialism, has blended together his own unique combination of Taoist and non-Taoist ideas. In reality, Maslow's approach to science is an outgrowth of his own research and experience not a further development of Taoism. While he may have drawn on his reading of Taoist works for inspiration, there is no evidence in his writings of any systematic utilization of Taoist writings. An excellent overview of the relationship between Taoist ideas and modern science can be found in Jacob Needham's work, Science and Civilization in China, Volume II, Cambridge University Press, G.B., 1956, particularly pages 89-99. Those interested in a more traditional exposition of Taoist philosophy can consult Fung Yu-Lan's work, A History of Chinese Philosophy, English trans., Princeton University Press, Princeton, 1983 or Thome H. Fang's, Chinese Philosophy: Its Spirit and Its Development, Linking Pub. Co., Taiwan, Republic of China, 1981.

The Taoist approach, as utilized by Maslow, does not exclude controlled orthodox scientific inquiry but recognizes that the conditions imposed by the controlled scientific experiment can become experimenter interference in the experiment and thereby alter the resulting data. The scientific approach of attempting to control all the variables in an experiment has limitations when total control of the experimental conditions is neither possible nor desirable. This is particularly true when attempting to study the individual in as natural surroundings and conditions as possible.

Unlike Western science, the Taoist approach to science stresses extreme sensitivity, receptivity, and passivity by the scientist in obtaining the information and results desired.

It may be a little inexact to call Taoist receptivity a technique, for it consists essentially in being able to keep your hands off and your mouth shut, to be patient, to suspend action, and be receptive and passive. It stresses observation of a non-interfering sort. It is therefore an attitude to nature rather than a technique in the ordinary sense.²²

The word and the concept 'contemplation' can, then, be understood as a form of non-interfering witnessing and savoring. That is, it can be assimilated to Taoist, nonintruding receptivity to the experience. In such a moment the experience happens instead of being made to

²² Maslow, Science, p.96.

happen. Since this permits it to be itself, minimally distorted by the observer, it is in certain instances a path to more reliable and more veridical cognition.²³

This approach to Taoist science or philosophical knowledge has strong implications for therapy practice and corresponds well with Tournier's attitude towards openness in treating his patients. Maslow, like Tournier, in his approach to revealing the person through genuine I-Thou dialogue, recognizes the transcendent experience that can occur through genuine dialogue.

The ultimate limit, the completion toward which this kind of interpersonal knowledge moves, is through intimacy to the mystical fusion in which two people become one in the phenomenological way that has best been described by mystics.²⁴

In a less extreme mood, Maslow sees the Taoist approach functioning on a lower level to establish positive therapeutic rapport with the patient and to help establish objective knowledge about the individual being treated.

Less extreme than mystical fusion is the therapeutic growth relationship. I confine myself here to all the insightful,

²³ Maslow, Science, p.101.

²⁴ Maslow, Science, p.103.

uncovering, Taoist, non-directive, therapies, e.g., Freud, Rogers, existential therapy. Much has been written about transference, encounter, unconditional positive regard, and the like, but all have in common the explicit awareness of the necessity of a particular kind of relationship that dispels fear, that permits the one receiving therapy to see himself more truly and thus gives him control over self-approved and self-disapproved aspects of himself.²⁵

As has been pointed out, this type of dialogue is basic to Tournier's work. Though Tournier adds additional elements to this approach, he is in agreement with the necessity of establishing a Taoist-like atmosphere to enhance the communication between himself and his patients.

Next, what creates in me consciousness of being a person is entering into a relationship with another person, the "thou".²⁶

Ce qui me donne d'être une personne, c'est d'être en rapport avec une autre personne, avec le «toi».

There is on the contrary a personal relationship when there is a free choice of a privileged confident the choice of a

²⁵ Maslow, Science, p.105.

²⁶ Tournier, Meaning, p.125.
Personnage, p.99.

person by a person, a relationship between two persons—a dialogue.²⁷

Il y a au contraire relation personnelle quand il y a libre choix d'un confident privilégié, choix d'une personne par une personne, relation entre deux personnes, dialogue.

Unlike Maslow, Tournier makes no differentiation between forms of Taoist communication. For Tournier, although true interpersonal communication may vary in intensity, there is no separation between types of interpersonal encounters. All true interpersonal dialogues have mental, physical and spiritual elements.

Although personal contact is established through the body or the mind, it is essentially a spiritual fact, in as much as it is specifically human.²⁸

Si le contact personnel s'établit par le corps ou par l'âme, par le toucher ou par l'affection, il est dans son essence, un fait d'ordre spirituel, en tant qu'il est spécifiquement humain.

Tournier, while agreeing with the need to be open and fundamentally non-judgemental about his patients, nonetheless, feels that the

²⁷ Tournier, Meaning, p.127.
Personnage, p.100.

²⁸ Tournier, Meaning, p.128.
Personnage, p.101.

therapist must be at some point prepared to reveal and give something of himself to the therapy process to be truly effective.

It is the moment of true dialogue between persons that for Tournier provides the most important criteria for the formulation of true values which being of the nature of the person transcend normal human values based on the personage.

Maslow also recognizes the need for mutual interaction between the therapist and the individual in order to bring about genuine understanding.

The picture of truth and reality that we have inherited from the classical science of the impersonal is that it is "out there", perfect, complete, hidden but uncoverable. In the early versions the observer had spectacles that distorted but could never be removed. Most recently physicists and psychologists have learned that the act of observation is itself a shaper, a changer, an intruder into the phenomena being observed. In a word the observer partly creates the reality, i.e. the truth. Reality seems to be a kind of alloy of the perceiver and the perceived, a sort of mutual product, a transaction.²⁹

A final point in Maslow's use of the Taoist approach to science is that he does not deal with knowledge as an absolute value. There are, he says, degrees of knowledge. Maslow argues that because an item of knowledge may not be as fully substantiated as say a piece of data from

²⁹ Maslow, Science, p.111.

a laboratory controlled experiment does not automatically make it worthless. According to Maslow, there are stages of knowledge through which most scientific endeavors must pass in order to be of value.

But - this is my main point here - these words are the fumbling efforts to communicate intuitive, clinical feelings that cannot be expressed in any other way. They are the best that can be done at the present stage of development of knowledge. The best-logicians, mathematicians, physicists, chemists, and biologists in the world can do no better if faced with the task of describing, for instance the phenomena of transference, repression or anxiety."³⁰

Maslow then feels there is a need to recognize that there are degrees of knowledge which are valuable in themselves. Not only do these degrees of knowledge apply to the therapy situation but to all areas in which a limited amount of knowledge is the only understanding available.

Tournier, in examining Maslow's expansion of the role and approach of science to the study of the individual, would approve of his recognition of the value of a more wholistic and less deterministic approach to the study of the individual. However, it is doubtful, however, that he would concede that the person of the individual could be uncovered by any means available to science. Regardless whether or not a Taoist approach to science was applied, Tournier would still

³⁰ Maslow, Science, p.130.

regard the person as being outside the purview of science. Possibly for Tournier more about the underlying character of the person could be discovered using Maslow's techniques, but only in a general overall way.

Nonetheless, even the briefest glimpses of the true person that Tournier acknowledges occasionally occurs through interpersonal dialogue, immediately undergo the process of becoming dated and incorporated into the personage; a revived healthier personage it is true, but still the personage.

A practical example of Tournier's overall attitude towards science can be seen in his approach to the effect of the power of suggestion on human behavior. The effects of suggestion have been offered as the most logical explanation for a wide variety of religious phenomena such as the conversion experience and faith healing. In his approach to suggestion, Tournier follows the same predictable pattern that he utilizes with the results of any scientific data.

First, Tournier makes the point that, as with any natural law, the laws governing the phenomena of suggestion are divinely given and regulated, that is the operation of natural law is as much the operation of God's law as any event miraculous or otherwise. He then makes the point that excessive claims are always made for any new scientific method or discovery and that not all miraculous religious experiences can be reduced to being the result of the phenomena of suggestion.

The science of suggestion does not take all the religious facts into account. A new discovery always becomes something of a craze. It is treated as if it were of

general application, as if it could explain everything. But the scientific outlook itself to which technologists claim to adhere, obliges us to preserve our critical sense.³¹

La suggestion ne rend pas compte de tous les faits religieux. Comme toujours, une découverte nouvelle suscite un engouement; on la généralise; on prétend tout expliquer par elle; mais l'esprit scientifique lui-même, dont se réclament les techniciens, nous oblige à conserver notre sens critique.

But at the same time it would not be intellectually honest to refuse to see in various genuine religious facts the action of psychical reactions which science describes as the phenomena of suggestion... The fact that these phenomena obey the laws of suggestion does not detract in any way from their religious significance. By faith we recognize the action of God in natural events in accordance with laws he has established...³²

Mais, inversement, c'est aussi, manquer d'honnêteté intellectuelle que de se refuser à voir dans divers faits religieux authentiques le jeu même des réactions psychiques que la science appelle phénomènes de suggestion... Que ces phénomènes obéissent aux lois de la suggestion ne leur enlève en rien leur signification religieuse; par la foi,

³¹Tournier, Reborn, p.143.
Technique, p.159.

³²Tournier, Reborn, p.143-144.
Technique, p.160.

nous reconnaissons l'action de Dieu aussi bien dans le déroulement des faits naturels,...

Cases of faith healing where there can be no question of suggestion are the ones that are the most striking.. For example, there was a man who had a mental breakdown and had to be rushed to the hospital suffering from a loss of all sense of reality... Suddenly, as if a veil had been torn apart in him, his condition changed... The doctor verified his cure and sent him home. Only then did he learn that at the same time as he felt himself set free, his wife was with a believer to whom she had gone without her husband's knowledge in order to pray for him to be healed.³³

Les guérisons par la foi qui nous frappent le plus sont celles où la suggestion est hors de cause... Tel cet homme qui a fait une crise mentale qui l'a conduit en clinique, dans un état de perte du sens de la réalité... Brusquement, comme si un voile s'était déchiré en lui, son état a changé... Le médecin a constaté sa guérison et l'a renvoyé chez lui. C'est alors seulement qu'il a appris qu'à l'heure précise où il s'était senti libéré, sa femme se trouvait chez un croyant qu'elle était allée voir à son insu pour prier avec lui pour sa guérison.

As can be seen, Tournier never loses his respect for scientific data and his insistence that it always be taken into account and not ignored. For Tournier, science and natural law are neutral in

³³ Tournier, Reborn, p.173.
Technique et foi, p.192.

themselves. What is open to question is the perspective of the individual utilizing or theorizing about the nature of the natural world. According to Tournier, the secular man allows himself to be captivated by the overt material nature of natural laws, in effect the personage of the world, while the spiritual man relies on faith and focuses on the underlying cause of natural law, that is the person of the world. Ultimate values are not determined by external factors but through communion with the inner person.

To summarize this section; Maslow remains essentially a humanistic thinker (although what his position would have become if not for his death during the inception of the new field of transpersonal psychology is open to question), who is trying to expand the understanding of the range and scope of human nature by broadening the methods of inquiry open to modern science. Transpersonal psychology, in addition to Maslow's basic approach, frequently postulates a transcendent reality independent of man. Tournier takes a different course, criticizing modern science's basic pre-suppositions as unproven but without attempting to broaden its methodological base. Instead, he assigns aspects of human nature which cannot be directly observed by either science or theology to the domain of the person.

C. The Person and Values

At the very heart of any dialogue between the psychological and theological point of view is the question of values. On the psychological side of the question it has often been maintained that

science is without values. Pure science being the domain of facts and figures, not values. This attitude is the outgrowth of rationalism's early struggles against the then prevailing religious dogmatism and philosophical phenomenism. To a certain extent this response of early rationalism remains the response of the more traditionally scientifically rigorous disciplines, such as physics or biology.

However, other academic disciplines, such as psychology, have had a great deal more difficulty maintaining the position that facts can be regarded as value free. Increasingly, modern psychology and sociology have pointed out that facts are not actually as value free as we think. As Maslow has pointed out, it is impossible for the observer to be totally removed from the process of experimentation or data collection. Since the observer is human, all knowledge is therefore necessarily relative or subjective. A fact is a fact, is a fact, yes, but it is also entirely meaningless until embedded in some conceptual framework. Hence, interpretation is required and where interpretation is required the values of the interpreter become relevant.

In addition, to make matters more difficult for those who support the ideal of the 'pure science' approach to knowledge, much of what was considered certain scientific knowledge is becoming open to debate and reinterpretation by leaders in the scientific community. An enormous support for those espousing the 'pure science' ideal has been the immense success of modern science in solving many of the physical and mental problems of mankind. Along with these successes a 'fixed order' universe was postulated, based on Newtonian physics, where no

uncertainties in computation and prediction were to remain. Darwin provided the second great support by proposing a solution to man's origins based on logical scientific grounds. Any uncertainties in understanding the nature and operation of man's world were only the result of man's limited scientific research to date and would be overcome as the body of scientific knowledge expanded.

Unfortunately, it has not turned out that way in practice. Tournier, whose approach to science is that it is an invaluable tool in the understanding of man, but is nonetheless limited by its own presuppositions, can increasingly draw support from activity within the scientific community. Evolution, the cornerstone of modern Western determinism, is increasingly being called into question not only by the religious community but also by paleontologists themselves.

Darwin's theories called for a process of natural selection from more primitive forms of life to more sophisticated forms of life. One therefore would expect to be able to trace man's origins step by step backwards through the evolutionary chain to the earliest forms of life. There has never been available, however, at any time fossil records to represent each of these phases of man's supposed development; hence the phrase 'missing link'.

The recent work (1984) by William R. Fix entitled The Bone Peddlars³⁴, chronicles the pursuit of the 'missing link' by paleontologists. Fix is critical of this search pointing out that paleontologists have often been less than scrupulous in their endeavors. In addition, to downright fraud on a few occasions, entire new species

of anthropoids have often been postulated on the flimsiest of evidence. Often no more than a single bone fragment has been available from which to extrapolate new theories. This has naturally led to some embarrassing errors in speculation such as an extinct type of pig (labelled Hesperopithecus) and an orangutan (labelled Rampithecus) being declared as 'missing links' in man's evolutionary development. Fix's conclusions are that the presentation of the theory of graduated evolution as a proven theory is completely unwarranted.

I next discovered the amazing fact, which I will document in detail, that almost every ancestral man ever proposed suffers from disqualifying liabilities that are not widely publicized. I gradually came to realize that the presentation of fossil evidence for human evolution has long been and still is more of a market phenomena than a disinterested scientific exercise.³⁵

There is one conclusion I would emphasize. To give school children or anyone else the impression that the only scientific way to explain man is by slow evolution from the animal kingdom is totally unwarranted by the positive facts and a serious abuse of the public trust.³⁶

The comment, in the last quote above is, of course, precisely the point Tournier wishes to make about many scientific theories which preclude the possibility of God's action in the world. Not that scientific results are invalid, but that the utilization of such theories as proven fact is often unwarranted.

To make matters even worse, the assumption by paleontologists that these missing fossils in the evolutionary chain would someday be found if only they looked hard enough is now being challenged by some of the world's most prominent paleontologists and to some degree challenged in the popular imagination as well.

One of the most prominent paleontologists reformulating Darwin's theories is Dr. Stephen Jay Gould. Dr. Gould has postulated a new theory of 'punctuated equilibrium' whereby man is considered to have evolved through a series of discrete evolutionary leaps, rather than a continuous series of gradual changes as originally postulated by Darwin and therefore there are no missing links.

I like to call this the model of punctuated equilibrium, not very much change is to be expected. Evolution is not the intrinsic flux of the universe, proceeding at a gradual rate all the time. For most of the time with most species nothing but minor adaptive fluctuation occurs. But this equilibrium is punctuated now and again by events of speciation which, in geological perspective, are essentially instantaneous. That's the basis of my model.³⁷

³⁷ Gould Stephen Jay, 'The Episodic Nature of Change Versus the Dogma of Gradualism', Science and Nature, Vol.2, 1979, p.6.

Could position should not be interpreted as an anti-evolutionist position. As Peter J. Bowler points out in his book, Evolution: The History of an idea. Gould is promoting a change in emphasis not a complete rejection of gradualism or evolution.

Although the theory of punctuated equilibrium began as a change of emphasis within the Darwinian camp, it has gradually developed into a more comprehensive alternative to the modern synthesis. The basic issue is that of gradualism versus discontinuity: ~~is~~ evolution a process of slow, continuous change as supporters of the modern synthesis hold, or does it go through episodes of comparatively rapid change interspersed with long periods of stability? There are Darwinian mechanisms that could account for quite sudden changes by geological standards, and originally the punctuated equilibrium model was intended to stress the role of such events. In more recent years, though, the model has expanded into a fundamental assault upon the gradualist perspective, with the aim of establishing discontinuity as a basic feature of evolution.³⁸

In addition to his scientific arguments in favor of punctuated equilibrium Gould postulates that gradualism gained acceptance because it was in line with the current scientific attitudes of the day. Likewise, he agrees his approach is aided by the current experience of society as a whole.

³⁸ Bowler J. Peter, Evolution: The History of an Idea, University of California Press, Berkeley, U.S.A., 1984, p.322.

To summarize, I see notions of gradualism arising largely out of pervasive political bias, particularly in the 19th century, and today a pretty general collapse of the notion that change, to be intelligible, must be gradual. (I don't say that there are no gradual changes in the universe.) I also see the replacing of gradualism with the flip-like style of change which has been appreciated within Marxist philosophy for a long time. I see this not as a dogma but as an alternate or pluralistic widening of the ways we look at change. This development may be part of a general intellectual movement of our times.³⁹

Now the point being made here is not that Gould rejects the concept of evolution but that his position has made the acceptance of the theory of evolution more topical and controversial than has previously been the case, as is witnessed in a recent Newsweek article 'Enigmas of Evolution'⁴⁰ which even featured Gould on its cover.

Darwin, and most of those following him, believed that the work of evolution was slow, gradual and continuous and that a complete lineage of ancestors, shading imperceptibly one into the next, could in theory be reconstructed for all living animals. In practice Darwin conceded, the fossil record was much too spotty to demonstrate those gradual changes, though he was confident that they would turn up.

³⁹ Gould, 'The Episodic Nature of Change Versus the Dogma of Gradualism', p.9/10.

⁴⁰ Adler J., & Carey J., 'Enigmas of Evolution', Newsweek, New York, N. Y., March 29, 1984.

But a century of digging since then has only made their absence more glaring. Paleontologists have devoted whole careers to looking for examples of gradual transitions over time, and with few exceptions they have failed. It was Eldredge and Gould's notion to call off the search and accept the fossil record on its own terms. Rather than transforming gradually, most of the species in the world appear to have evolved rather quickly (in the scale of geologic time) and to have remained virtually unchanged for millions of years.⁴¹

The fact that the theory of evolution is becoming topical and controversial among scientists does not, of course, validate any contrary theory of divine evolution. What it does do, however, is to profoundly shake the attitude of certainty among those who advocate the creed of pure scientific objectivity. Despite the fact that the theory of evolution was only a hypothesis and not a proven theory, it has been treated as a proven scientific fact which gives credence to those, who maintain, as Tournier does, that science is as dogmatic and subjective as those who apply it.

The challenge by Gould is a major revision to the nature of the theory of evolution; not a minor revision of it. The fact that Gould's position is a controversial one is not really relevant. What is relevant is that a theory which is fundamental to the scientific Western world view, is being shown not to have sufficient data for its support

⁴¹ Gould, Enigmas, p.45.

at the present time, regardless of whether or not that support is forthcoming at some future date. Until that support is forthcoming, this theory remains one amongst others and, as Tournier maintains, the insistence on its veracity is every bit as much a belief system as belief in divine creation.

Maslow, in his approach to man's origins, is typical of much of humanistic psychology in failing to consider the issue to be of sufficient import for consideration.

I know that in the area of evolutionary theory the arguments about direction, goals, theology, vitalism, final causes, and the like have raged hot and heavy - my own impression, I must say, is that the debate has been muddled - but here I must also submit my impression that discussing these same problems at the human psychological level sets forth the same issues more clearly and in a less avoidable way.

It is still possible to argue back and forth about autogenesis in evolution, or whether pure chance collocations could account for the direction of evolution. But this luxury is no longer possible when we deal with human individuals. It is also absolutely impossible to say that a man becomes a good physician by pure chance and it is time we stopped taking any such notion seriously. For my part, I have turned away from such debates over mechanical determinism without even bothering to get into the argument.⁴²

⁴² Maslow A., Farther, p.5.

Basically, Maslow is taking man as he finds him, as a given which can be better studied as he is; i.e. his nature is more accessible to psychological examination than to anthropological examination. However, as will be made clear, Maslow's position on where man derives his fundamental value system from puts him squarely on the side of mechanical determinism without the obligation of justifying it. Maslow, as has been stated, roots his value system in man's current condition without much regard for how man reached his present state of awareness. Essentially Maslow claims that his value system is biologically rooted.

What all of this means is that the so-called spiritual or value-life or 'higher' life, is on the same continuum (is the same kind or quality of thing) with the life of the flesh, or the body, i.e., the animal life; the material life, the 'lower' life. That is, the spiritual life is part of our biological life.⁴³

From the standpoint of Christianity, however, the question of man's origin is of course, more central, especially in relation to the fundamental nature of values. Tournier, in discussing the question of values, is not a fundamentalist in the North American sense of the word. As already stated, Tournier does not understand the Bible as a literal document in the sense that there is only one interpretation or emphasis

⁴³ Maslow, Farther, p.313 & 314.

possible when utilizing it. For Tournier, it is a thoroughly human document.

Therefore it is not surprising that when discussing evolution Tournier does not argue for a literal seven days of creation by God. Tournier does, however, maintain that the inadequacies of evolutionary theory argue in favor of a divinely directed evolution. He brings to the discussion many of the insights only now gaining currency amongst paleontologists, such as Gould.

The development of the science of anthropology has followed exactly the same pattern. After the enthusiastic and oversimplified flights of the first transformists, the science subjected itself to a criticism of its own doctrines which were more severe and more humble. Important new discoveries were also made in Java and Peking. But above all, numerous new discoveries, innumerable studies in America as well as in Europe have been devoted to determining with respect to our ideas about the evolution of the world and the species what can be retained as established fact and what must be abandoned as being mere seductive intellectual opinions.⁴⁴

According to Tournier, what won the immediate and wide acceptance for Darwin's new theories in the scientific community was not the weight

⁴⁴Tournier, Whole, p.96. (This quote is taken from a new foreword written for Chapter IV 'The Myth of Progress', for the Harper & Row's 1964 English edition of The Whole Person In A Broken World, and no French version written by Tournier is available.)

of the evidence behind it, but rather that it fitted in well with the rising modern notion of determinism and modern ideas of process and science.

With overflowing enthusiasm a few paleontological discoveries were hastily generalized and presented as proof of this doctrine. It was evolutionism more than any other scientific theory that popularized the idea that the world is progressing in a meaningful development which proceeds from primitive imperfection to final perfection.⁴⁵

Avec un enthousiasme débordant, on a hâtivement généralisé quelques découvertes paléontologiques et proclamé qu'elles apportaient la preuve définitive de la doctrine. C'est l'évolutionisme qui, plus qu'aucune autre science, a propagé universellement cette idée que le monde est en progrès, qu'il y a un sens dans sa marche d'une imperfection primitive vers une perfection finale.

Tournier treats the concept of Darwinian evolution at length in his chapter 'The Myth of Progress',⁴⁶ in The Whole Person in a Broken World. Making use of sources like Teilhard de Chardin, Maurice Caullery, C. Depperet, George Salt, and Louis Lafont, Tournier raises four objections to the acceptability of the theory of evolution.

⁴⁵ Tournier, Whole, p.100.
Désharmonie, p.117.

⁴⁶ Tournier, Whole, p.96-124.
Désharmonie, p.147-168.

- 1) The insufficient number of fossil remains discovered by paleontologists to support Darwin's theory.
- 2) The independence of large animal groups contrary to Darwin's expectation of between group links.
- 3) The inconclusive evidence by modern science to support the hereditary transmission of acquired characteristics.
- 4) The complexity of forming even a single organism such as an eye by a series of fortuitous selections.

Tournier as an alternative to the evolutionary motif offers man as created in the image of God. Tournier is both a scientist and a man of faith. He is not a Biblical literalist, instead seeing the Bible as a book of action and interplay between man and God rather than a series of logical orderly statements. He does believe, however, given the facts currently available to modern science, that the Biblical view of man's origins is at least as possible as current scientific theories.

These conclusions will of course be unacceptable to those of my colleagues who have decided arbitrarily to exclude from medicine all reference to metaphysics. They sincerely believe that they are being more objective than I. They may justly impute to me a preconceived idea: that of the believer convinced that the origin of the world, the source of life and consciousness, lies outside this tangible world, in a free and creative will which he calls God; convinced that the person, that distinguishes man from the animal, is also an invisible reality, 'in the image of God' (Gen. 1:27). But I am also, entitled to see in them another preconceived idea that of positivism which admits of no

other reality than that which is accessible to scientific study.⁴⁷

Ces conclusions ne pourront naturellement pas être acceptées par ceux de mes confrères qui ont décidé arbitrairement d'exclure toute référence métaphysique en médecine. Ils croient sincèrement se montrer par là plus objectifs que moi. Ils peuvent, à juste titre, m'attribuer une idée préconçue: celle du croyant convaincu que l'origine du monde, la source de la vie et la conscience est en dehors de ce monde, dans une volonté libre et créatrice qu'il appelle Dieu; convaincu que la personne, ce qui fait de l'homme un être distinct de l'animal, est aussi une réalité invisible «à l'image de Dieu» (Gen. 1, 27). Mais je peux tout aussi bien voir chez eux une autre idée préconçue, celle du positivisme qui n'admet pas d'autre réalité que celle qui est accessible à l'étude scientifique.

Tournier, then, roots his approach to values in the concept of man as created to conform to a predetermined pattern, which thus forms a standard against which to measure man made values. However, like Maslow, Tournier also begins his statement on the nature of values by discussing their biological roots. To Tournier not only does biology reveal an underlying pattern: a life force behind the laws of matter, but also a link between mind, body and spirit. The pattern of development for an

⁴⁷ Tournier; Meaning, p.102.
Personnage, p.81.

individual is both immanent in his essential biological and psychological character and yet transcendent with regard to his spiritual nature.

According to it (Tournier's concept of the whole person), it is a spiritual impulsion, man's spiritual destiny, which controls both his bodily and his mental phenomena, whether normal or pathological. The body and mind are the only means of expression of the spirit, which co-ordinates and directs them both at once. The body and the mind which we study appear as mechanisms, therefore as personages, the instruments of which the spiritual reality expresses itself.⁴⁸

Ce serait une impulsion de l'esprit, la destinée spirituelle de l'homme, qui commanderait à la fois ses phénomènes corporels et ses phénomènes psychiques, tant normaux que pathologiques. Le corps et l'âme ne seraient que les instruments d'expression de l'esprit qui les coordonne en les dirigeant tous deux à la fois. Le corps et l'âme que nous étudions nous apparaissent tous deux comme de purs mécanismes, donc des personnages, instruments d'expression de la réalité spirituelle qu'est la personne.

Tournier regards all physical and mental phenomena as indicators of the person. Therefore, the argument in psychosomatic medicine as to whether or not mental stress caused a particular organic illness or not,

⁴⁸ Tournier, Meaning, p.106-107.
Personnage, p.85.

or whether or not the organic stress caused the mental illness is somewhat irrelevant. Both are, to Tournier, a spiritual means of expression.

In relation to Maslow's attitude to instincts and peak experiences as a source of values, to a limited extent Tournier is in agreement with him. When dealing with the psychological aspects of a problem, Tournier unhesitatingly utilizes whatever psychological methodology seems most appropriate for that particular individual. Maslow's techniques for uncovering inherent values in the individual would be very relevant to Tournier in uncovering deeper levels of the personage and therefore indirectly at least the person.

It is important, however, to realize the extremes to which Tournier denies the possibility of true knowledge of the person. For Tournier, even Jung's concept of the collective unconscious would be an automatism and therefore of the order of the personage. The closest Tournier ever comes to admitting of a middle ground between the personage and person is a brief ill defined reference to the concept of the personality.

The personality lies between the person and the personage, since it comprises innate characteristics and everything that has been added to them by education and life. But it pertains to the order of the personage, as I have defined it in this book, for it is comprised of automatisms.⁴⁹

⁴⁹ Tournier, Meaning, p.112-113.
Personnage, p.89.

La personnalité se situe entre la personne et le personnage puisqu'elle est faite de dons innés et de tout ce qu'y ont ajouté l'éducation et la vie. Mais elle appartient à l'ordre du personnage, tel que je l'ai défini dans ce livre, car elle n'est rien d'autre qu'un ensemble d'automatismes.

Aside from this reference, Tournier does not take up this concept any further, perhaps realizing that since it was classified as an element of the personnage it was not really necessary as an independent concept. At the most it seems to be an acknowledgement that the personnage has acquired characteristics from the person.

When it comes to considering Maslow's concept of peak experiences as a basis for determining values, the basic disagreement between Tournier and Maslow is connected with their perception of the nature of these experiences, not in whether or not they are useful in helping to determine values. Peak experiences of an intense mystical or spiritual nature which result in changes in character are likely to be regarded by Tournier as genuine experiences of the person or God rather than biologically or environmentally induced experiences. In addition, Maslow's perception of these experiences remains purely secular and therefore unacceptable to Tournier. Secularism in itself is a disease to Tournier, robbing man of the spiritual strength he needs to put values into effect and become a whole person.

The true problems of men are metaphysical and emotional in character. They are problems which the physician discovers

today in the tormented souls who come to consult film in even greater numbers.⁵⁰

Les vrais problèmes des hommes sont d'ordre métaphysique, religieux et affectif. Ce sont ceux que le médecin découvre aujourd'hui dans les âmes tourmentées qui, toujours plus nombreuses, viennent le consulter.

Therefore the present age appears to us to be the final crisis of modern times which are characterized by a schism between the spiritual and the temporal. Tired of partial solutions, tired of material progress which does not deliver it from spiritual anguish, tired of the intellectual dialectics which can never become incarnate in real life, humanity yearns for the recovery of the unitary conception of man and the world.⁵¹

Ainsi, l'époque actuelle nous apparaît comme la crise finale de ces temps modernes qui ont été caractérisés par un schisme entre le spirituel et le temporel. Lasse de solutions partielles, de progrès matériels qui ne la délivrent point de ses angoisses spirituelles, qui ne s'incarnent pas dans la vie réelle, l'humanité aspire à retrouver une conception unitaire de l'homme et du monde.

⁵⁰ Tournier, Whole, p.93.
Désharmonie, p.111.

⁵¹ Tournier, Whole, p.94.
Désharmonie, p.112.

To Tournier, values are never free of the influence of the personage in all its forms but, without the underlying foundations of the person, these values are meaningless and incapable of satisfying man.

In this world because of the very fact of the mystery of the incarnation of the spirit, values are never absolutely free of functions.⁵²

Ici-bas, en raison même du mystère de l'incarnation de l'Esprit, les valeurs ne se dégagent jamais absolument des fonctions,...

In addition to the true dialogue between persons which results in spontaneous, transcendent communication between individuals, Tournier cites several other sources as useful in discovering the inner motivations and values of the person. These include Biblical insight, prayer, meditation and dreams.

Tournier is a Christian and more specifically a Calvinist who holds the Bible in high regard. It is not surprising therefore that he holds the Bible as a whole and the life and teachings of Christ in particular in high regard. The Bible is Tournier's raw material for the construction of his value system. For Tournier, the Bible is often contradictory in expressing the relationship between God and man. As in

⁵² Tournier, Reborn, p.33.
Technique, p.49.

Chapter III the following quote is particularly important for the purpose of illustrating Tournier's basic attitude towards the nature of the Bible.

But in recalling here the extreme realism of the Bible, I should like particularly to show the reader that it is this that explains the contradictions we find in it, and which are often perplexing to us. The Bible is in fact, a mirror of the human heart, and the human heart is full of contradictions, it never grasps more than part of the truth, and that part it then generalizes as though it were absolute.⁵³

Mais en évoquant ici ce réalisme extrême de la Bible, je voudrais surtout faire comprendre au lecteur que c'est là ce qui explique les contradictions que nous y relevons et qui nous plongent souvent dans une grande perplexité. La Bible, en effet, est le reflet du cœur humain et ce cœur humain est plein de contradictions; il ne saisit aussi jamais qu'une partie de la vérité, et la généralise d'une façon absolue.

Tournier's description of the difficulty in grasping the reality of the Bible is very reminiscent of his descriptions of man's inability to come to know the nature of the person and fully comprehend ~~it~~. Like the knowledge of the person that is obtained by an individual and then formalized into the structure of the personage, so, too is Biblical

⁵³ Tournier, Casebook, p.19.
Médecine, p.15.

insight generalized into inadequate formulations. In other words, Tournier sees the Bible and the study of the Bible as an extension of man's relationship with God. In his view indeed the divine can burst into a genuine dialogue between individuals, or it can communicate with man through prayer, meditation, dreams, and the study of the Bible.

As we read the stories in the Bible as we enter into communication with the men whose life stories it tells, as we meditate on their experience and their teachings, as we follow their example and turn to prayer in order to seek, face to face with God, to know what is his will for us, each of us can recognize for himself where his manner of life is wrong, can repent and turn again.⁵⁴

En lisant les récits de la Bible, en entrant en communion avec les hommes dont elle raconte la vie, en méditant leurs expériences et leurs enseignements, en nous recueillant enfin, à leur exemple, pour rechercher dans le tête-à-tête avec Dieu quelle est sa volonté à notre égard, chacun de nous peut à son tour reconnaître ses fautes de vie, s'en humilier et s'en détourner.

What is interesting about this quote is that Tournier grants the individuals a large measure of autonomy in deciding for themselves what is the nature of their values under the guidance of the Bible without the necessity for outside interference.

⁵⁴Tournier, Healing, p.141.
Médecine, p.138.

At the same time the Bible reveals to us what the person is. Man is the being to whom God speaks, with whom he thus enters into a personal relationship.⁵⁵

En même temps, la Bible nous révèle ce qu'est la personne: l'homme, c'est l'être à qui Dieu parle, avec qui Dieu entre ainsi en rapport personnel.

In making these statements Tournier is not claiming to be a theologian, in fact just the opposite. Despite his disclaimers, however, his position with regard to divine guidance, if not theological in itself, is nonetheless relevant to the theological enterprise. Tournier's position is that he is not relying on any particular theological interpretation of the Bible for his insights but he is approaching the Bible as a layman applying those Biblical passages which seem most relevant to a given situation.

The theologian starts from the Bible and moves towards men. He studies the Bible in terms of exegesis and historical criticism, he meditates on it and recognizes in it the Word of God. He derives from it dogmas and doctrines which he presents for our religious instruction and our edification. That is his vocation: it is not ours.

⁵⁵ Tournier, Meaning, p.163.
Personnage, p.128.

I suggest for doctors the reverse process starting from our practical concerns, from the questions, lead by our work and going to the Bible to seek an answer.⁵⁶

Le théologien part de la Bible et va vers les hommes. Il étudie la Bible, il en fait l'exégèse, la critique historique; il la médite et y reconnaît la Parole de Dieu. Il en tire des dogmes et des enseignements qu'il nous apporte pour notre instruction religieuse et notre édification. C'est sa vocation et non la nôtre.

Je propose aux médecins le mouvement inverse; partir de nos préoccupations pratiques, des questions que nous pose chaque jour notre travail et aller à la Bible pour y chercher une réponse.

Tournier defines his attitude towards the Bible as lying midway between that of a skeptic and a literalist. To Tournier, it is not important that each and every Biblical statement be literally applied to the modern world but rather that the general underlying principles he sees in the Bible be followed in every day life.

Tournier, then, looks to the Bible for support for his values and since the Bible is a study of both man's relationship to man and man's relationship to God, it is also an excellent source of psychological insight. However, not being a fundamentalist or even conservative evangelical thinker of the same school as Collins, Tournier is free to

⁵⁶ Tournier, Casebook, p.18.
Médecine, p.14.

select and choose among appropriate Biblical passages to a much greater extent. Tournier's view of the Bible is essentially psychological in orientation. Spiritual problems promote physical and psychological problems in man and the Bible is a book about the heart or spirit of man.

As Tournier himself admits this approach has earned him difficulties with both theologians and psychologists. These difficulties are increased by Tournier highly critical attitude towards dogmatism in science and religion.

The spirit of dogmatism is based on the making of distinctions. In every instance it sets out alternatives and sets out to determine which is true and which is false.⁵⁷

L'esprit dogmatique procède par opposition mentales.. En toute matière, il pose des alternatives, dont il cherche ensuite lequel des deux termes est vrai, lequel est faux.

To set up one system against another impoverishes the mind by freezing it in a partisan attitude which obstructs the evolution of life.⁵⁸

⁵⁷ Tournier, Reborn, p.104.
Technique, p.119.

⁵⁸ Tournier, Reborn p.106.
Technique, p.121.

Opposer mentalement les systèmes et les doctrines appauvrit l'âme en la cristallisant dans une attitude partisane qui fait obstacle au développement de la vie en elle.

The spirit of dogmatism simplifies, opposes, and systematizes. The philosophical spirit has a sense of the endless complexity of things.⁵⁹

L'esprit dogmatique simplifie, il oppose et schématise. L'esprit philosophique a le sens de l'éternelle complexité des choses.

Men are infinitely diverse. They travel along many different roads. There is always something new to be learned from each one, so long as one retains the spirit of seeking.⁶⁰

Les hommes sont infiniment divers; leurs chemins sont multiples; on a quelque chose de nouveau à apprendre de chacun d'eux pourvu qu'on garde l'esprit de recherche.

In line with this attitude towards dogmatism, on closer inspection it is clear that Tournier's approach to the Bible is essentially openended. The Bible reveals its secrets in light of each man's own understanding and need of scripture. For Tournier, this understanding

⁵⁹Tournier, Reborn, p.107.
Technique, p.123.

⁶⁰Tournier, Reborn, p.107.
Technique, p.122.

is largely psychological in character and therefore the Bible is a book with deep psychological significance. Tournier does not see any major conflict between scripture and various other disciplines, only a lack of understanding on the part of those utilizing it. The Bible can provide insight for determining true values, for Tournier, because, while he does not regard it as absolutely infallible, he does regard it as being divinely inspired and interprets it through an understanding of the person that has been obtained through true dialogue and prayer and meditation.

Tournier is a Christian and his values are Christian but here again his viewpoint is particularly adapted to psychology. For Tournier, Christ re-established the lost interpersonal relationship between man and God. Christ is the ultimate expression of truth and values and his concept of the person reflects many of the values Tournier has derived from the life of Christ. Christ is in effect, for Tournier, the person made manifest in the physical world and as such transcends normal human experience.

Nevertheless, Tournier sees value in all of man's enlightened spiritual activity. Another religion may not have the ultimate truth but it always has some component of value with which Tournier can find common ground.

Our minds are too small ever to grasp more than one aspect of the truth at a time, and then they make artificial distinctions between different aspects. Jesus Christ is the unique and total incarnation of truth, and yet we betray his spiritual love when we build a wall between Buddhists, Jews

or Moslems and ourselves. He is our master, and yet without betraying him we can learn from the Greek philosophers, the sages of India, the philosophers of China or the sacred texts of ancient Egypt.⁶¹

Notre esprit est si petit qu'il ne peut jamais saisir qu'un aspect de la vérité à la fois; et alors il l'oppose artificiellement à un autre. Le Christ est l'unique et totale incarnation de la vérité, le seul chemin, la seule vie, et pourtant nous trahissons son esprit d'amour quand nous en faisons une muraille entre des bouddhistes, des juifs, ou des musulmans et nous. Il est notre seul Maître et pourtant nous recevons sans le trahir de féconds enseignements des penseurs grecs, des sages de l'Inde, des philosophes de la Chine, ou des textes sacrés de l'Egypte.

Tournier recognizes a role for the Church and theology, in providing a guide for determining human values but this role is primarily concerned with determining the overall values of the world at large. For the individual, it is scripture, as interpreted in light of individual experience, guided by prayer and meditation that is the ultimate determining factor of individual values.

Prayer determines the nature of the answers the individual is seeking and the motivating force behind this search and meditation provides the answers.

⁶¹ Tournier, Reborn, p.109.
Technique, p.124.

«Prayer», writes Alexis Carrel,⁶² "is not only an act of adoration, it is an invisible emanation of the spirit of adoration, that is to say, the most powerful form of energy that can be brought into play... Prayer is as real a force as gravitation... When we pray we tap the inexhaustible motive force that makes the world go round...⁶³

«La prière», écrit le Dr. A. Carrel, "est non seulement un acte d'adoration, elle est encore une émanation invisible de l'esprit d'adoration, c'est-à-dire la forme d'énergie la plus puissante que l'on puisse susciter... La prière est une force aussi réelle que la gravitation universelle... En priant, nous nous joignons à l'inépuisable force motrice qui fait tourner la terre...

The practice of meditation, first acquired by Tournier through his association with the Oxford Group, is of central importance to Tournier in helping him formulate individual values and in helping him to bridge the gap between the personage and the person. Tournier does not lay down any hard and fast rules for the practice of meditation, since meditation partakes of the nature of the person and therefore is highly individualistic in character.

Meditation is not a psychological method. If one tries to lay down rules for it, and turn it into a method, applying

⁶² Carrel A., Journal de Genève, May 4, 1940.

⁶³ Tournier, Reborn, p.175.
Technique, p.195.

it like a technique, it will no longer be living and it will be emptied of its religious substance.⁶⁴

Mais le recueillement n'est pas une méthode psychologique. Si l'on veut en fixer les règles, en faire une méthode, l'appliquer comme une technique, il n'est déjà plus vivant, il est vidé de sa substance religieuse.

Tournier does, however, lay down some general attitudinal guidelines that he feels are necessary in order to obtain the desired spiritual guidance. First, one must want God's guidance enough to be willing to seek it persistently and consistently, second, it is necessary to be willing to follow the guidance that is received, and third, outer guidance is not sought in addition to the inner guidance received in meditation, that is one must be prepared to await inner illumination, and finally a simple heart willing to accept inner guidance on faith without doubt or worry must be maintained.⁶⁵

Dreams are recognized by Tournier as occasionally coming from God and providing divine guidance for daily life. They do not, however, occupy a position of central importance in his work.

Tournier's system of values rests on several factors based on his understanding of how knowledge of the person may be obtained. First,

⁶⁴Tournier, Reborn, p.177.
Technique, p. 197.

⁶⁵Tournier, Reborn, p.178-183.
Technique, p.198-203.

values can be based on the understanding gained through genuine dialogue with another person, then on the understanding gained through prayer and meditation, and finally on personal Biblical interpretation in light of modern science and psychology, and finally through divine intervention in the therapy process. Each of these elements is interdependent with and informs the others. It is also clear in his use of these divergent factors in determining human behavior that Tournier is trying to steer a middle course between psychology and theology, formulating psycho-spiritual constructs and techniques which he endeavors to keep free from dogmatism; secular or theological. Tournier would make use of Maslow's techniques to learn about the nature of the personage and indirectly the person, but would not concede that these techniques and their results were adequately accounted for under Maslow's own theories. In addition, the philosophies and techniques being developed by transpersonal psychology, while in harmony with much of Tournier's approach, would at best be considered by Tournier to provide temporary information on the nature of the person and more in depth information on the spiritual nature of the personage.

D. Conclusion to Chapter V

The final test of any value system is the adequacy of its response to the ultimate questions that have always concerned man, those namely that relate to the goal or meaning not only of life but also of death. Maslow throughout his work paints a picture of human achievement, of growth potential, and of the nurturing of one's fellows as the ultimate

ideal of man. To Maslow his system of B-values can command all the adoration of traditional religious values; even more so because they are rooted in human nature.

They, (B-values), can be conceived to be a kind of perfection. They could conceivably satisfy the human longing for certainty.

And yet, they are also human in a specifiable sense. They are not only his, but him as well. They command adoration, reverence, celebration, sacrifice. They are worth living and dying for.⁶⁶

Maslow's concept of immortality involves becoming one with his B-values and in so doing transcending death.

Immortality also has a quite definite and empirical meaning in this context for the values incorporated into the person as defining characteristics of his self live on after his death, i.e., in a certain real sense, his self transcends death.⁶⁷

Tournier, as seen in Chapter III, does not have any elaborate theories on the nature of life after death, but see immortality in terms of personal survival.

⁶⁶ Maslow, Farther, p.328.

⁶⁷ Maslow, Farther, p.328.

I know nothing about what form life will take in the beyond, but I know that it will not be an unincarnate, abstract impersonal world of ideas, of pure anonymous spirits or phantoms. I know I shall retain my personal identity; (and that I will find there among others my parents whom I have known too little, with their personal identity); and it is a fact here below, in personal fellowship, in the person to person relationship when it is true that I find a foretaste of heaven.⁶⁸

Je ne sais rien de la forme que prendra la vie dans l'au-delà, mais je sais que cela ne sera pas un monde désincarné, abstrait, impersonnel, un monde d'idées, d'esprits purs et anonymes, ou de fantômes. Je sais que je garderai mon identité personnelle, et que j'y retrouverai, par exemple, mes parents que j'ai peu connus, avec leur identité personnelle; que c'est même, ici-bas, dans la relation personnelle, dans la relation de personne à personne, quand elle est véritable, que j'ai trouvé un avant-goût du ciel.

In comparing this dramatic statement by Tournier with the statement by Maslow, I quite frankly find Maslow's assertions about the nature of ultimate values extremely weak in contrast. There are three major questions in relation to meaning most often encountered in counselling people. Where did I come from?, Who am I?, and Where am I going?

⁶⁸ Tournier, Learning, p.237. In part, my own translation. Apprendre à vieillir, p.281.

In relation to the first question, Maslow gives no answer; With regard to the second Maslow is brilliant and insightful adding a great deal to the psychological study of values. But his response to the third question borders on the incomprehensible. How does one fuse with a value and, if so, is the individuality lost or isn't it? The answer appears to be yes and if that is the case, why try for it?

Tournier's approach, while weak in the amount he is willing to concede can be discovered about the nature of the person and therefore individual values, at least has a beginning and an end. If Tournier's approach to values is abstracted from his Christianity, there is no reason it cannot be applied to any others' approach even if they have a different religious background, provided one also adopts his attitude towards dogmatism. It is because of this aspect of Tournier's work that it is more accurate to describe his theories as psycho-spiritual rather than labelling it Christian.

For Tournier, everyone has a belief system under which they operate, the key is to know what it is and be prepared to share it in an undogmatic fashion with those in need. God and values are not static in relation to man but are ever growing.

Transcendence in Tournier's concept of the person is both biologically and psychologically immanent through its interaction with the personage and is transcendent in its interaction with others and in its role as intermediary between the personage and the divine. What lends his formulation of the person its vitality is Tournier's absolute insistence on the positive role of science and his unwillingness to

compromise the scientific results for the sake of Christian dogma, while nonetheless maintaining the importance of the transcendence of the spirit on personality.

CONCLUSION

A. Defining and Explaining Tournier's Overall Psychological Theory in Relation to his Concept of the Person

Unlike McKain's dissertation, the conclusion in this dissertation is that, despite Tournier's own rejection of the systematization of his thought, he does in fact have a coherent theory of personality which is applied consistently throughout his works. The fundamental elements of Tournier's theory of personality are contained within three core works, The Person Reborn, containing his approach to theology and spirituality in relation to psychology, The Meaning of Persons, his most important work which outlines the main components of his personality theory, the personage and the person, and A Place For You which describes Tournier's attitude and approach to the integration of psychology and theology.

Tournier's theories are unfortunately scattered throughout his works, making it difficult to come to grips with them properly. Nonetheless, there is still a coherent theory of personality, centered around his concept of the person, which is intensely practical in nature and which Tournier uses consistently to determine his underlying attitudes to whatever issue he is addressing.

The most important concept in Tournier's theory of personality is his concept of the person. His concept of the personage, while extremely useful is not really unique, except in the scope he allots to

it by making it an all inclusive element containing all environmental, hereditary and social factors and in the influence it exerts on the transcendent element in Tournier's theory of personality: the person.

Because of the enormous scope allotted to the concept of the personage Tournier has little room left for an adequate knowledge of the person to be obtained, since the concept of the personage includes all scientific and psychological knowledge and processes. Maslow's concept of Taoist science is much more useful in this regard than Tournier's rigid insistence that the person is only approachable indirectly through the personage. This is particularly true if Maslow's supposition that peak experiences regardless of their nature or quality are biologically rooted is challenged. If, instead, at least some of these experiences were taken to be genuine experiences of the person, it would still be possible using Maslow's approach to Taoist science, to learn more than Tournier allows about the immanent and transcendent aspects of the person.

Tournier's concept of the person, unlike his concept of the personage, is unique in several ways. Trichotomist in nature, it includes body, mind and spirit. Tournier in defining his concept of the 'person' has avoided as much as possible reliance on traditional theological terminology. That is while God may interact with his concept of the person Tournier is not relying on a specific dogmatic or theological formulation of the concept of God in order to define the nature of the person.

Tournier's Christianity is evident in his development of the concept of the person but he does not rely on a redefinition of his Christian

terminology to define the person. For instance, if Tournier had used the term 'soul' to define his concept of the person, automatic theological associations would occur that would impair his attempt to explain the unique aspects of his concept of the person.

Maslow's attempt to redefine terms with theological overtones in Religion, Values and Peak Experiences does not succeed and only makes the points he is trying to make more obscure. Tournier, on the other hand, successfully uses terms like mind, spirit, soul and person interchangeably, breaking the traditional mind set of the reader and forcing the reader to consider his concepts on their own terms.

Tournier's concept of the person contains three transcendent elements. First, the person is transcendent in that it transcends normal human experience in the visible mechanical world. In order to experience the person, it is necessary to attempt to temporarily lay aside the day to day personage through prayer and meditation. In Tournier's terms, the personage must be renounced, however briefly, in order to attune oneself to our inner selves. When one considers the magnitude of Tournier's concept of the personage, it is clear that the innate nature of the person transcends normal human personality.

Second the person, to be fully experienced must enter into a genuine dialogue with another individual. The individual understanding of oneself that can be obtained through this type of dialogue cannot be achieved in any other way and transcends the understanding of the nature of the person that can be achieved in isolation. There are aspects of the person that cannot be actualized without genuine dialogue. This insistence on another individual to actualize the person makes it clear

that, although the person transcends both birth and death, it is still immanent in the world.

Finally, the concept of the person includes the concept of a transcendent God who is nonetheless an immanent factor in human personality. In part this is the natural result of Tournier's going beyond what can be strictly considered immanent in the individual. Tournier's concept of the person contains both what Maslow considers transcendent and an ordinary part of the psyche and the person as a focus of interaction with the divine. God is not a passive factor in human development for Tournier but an active force in men's lives. The person forms the bridge between man and God, having been created within each individual as God's plan or pattern of development for that individual. In a very real sense for Tournier, the person makes each individual a part of God and God a part of each individual. God is not just 'out there' ready to strike like lightning but an integral part of the person.

What is unique about the person in all aspects is Tournier's insistence that it can and does influence behavior and in turn the behavior of the personage influences the person. Not, in some vague and ethereal way but in the same way and manner in which any other factor, like heredity, influences behavior. This insistence on the direct effect of transcendent factors on behavior coupled with Tournier's strict relativization of scientific data and methods are what make Tournier's theories so powerful and dynamic.

B. Tournier's Relationship to Humanistic Psychology

Despite the strength Tournier's epistemology lends to his theories, in some ways Tournier's approach to science and scientific method is weaker than humanistic psychology's attempt to find new ways of gaining knowledge of the human experience. Tournier's insistence that psychology is incapable under any circumstances of directly examining the person is too arbitrary and dogmatic. Maslow, instead of declaring the deeper phenomena of peak experiences beyond the scope of science, as Tournier does, undertakes to expand the nature and scope of science. This appears particularly true when it is considered that both humanistic psychology and transpersonal psychology are attempting to expand science on empirical rather than only philosophical grounds through their utilization of material from within the various scientific disciplines. Tournier's more traditional European scientific background prevents him from a similar response and restricts him to declaring that any natural law is related to the functions of the personage, that it is divinely created and regulated and that the person transcends direct scientific observation; which leaves him incapable of examining the person.

Maslow's descriptions of the nature of peak experiences can be held to be descriptive in many cases of genuine experiences of the person. Maslow, often cites examples of peak experiences clearly bordering on the meta-physical which he then analyzes using his Taoist-oriented clinical techniques. Tournier, despite his rejection of the idea of direct observation of the person, does stress some form of meditation as

being necessary for inner guidance and knowledge of the person, and in his discussion of the benefits of dreams and meditation is not far from Maslow's concept of merging Eastern disciplines with modern Western science in the search for knowledge.

The explanatory power of Tournier's concept of the person is superior, however, to the concept of peak experiences postulated by Maslow. It is clear that many if not all of Maslow's descriptions of peak experiences could be regarded as experiences of the person. The data provided on peak experience could equally be cited in favor of Tournier's concept of the person and, in addition, Tournier's concept of the person provides a far greater sense of purpose: a beginning, a middle, and an end for the individual.

Humanistic psychology, while providing an adequate framework for day to day living, has little to offer by way of a future when compared to Tournier's theories. Tournier indeed is only limited by human nature in determining ultimate values, to the extent that the transcendent must be mediated through human experience to be comprehended.

C. The Significance of Paul Tournier's Theories for Psychology and Christianity

Tournier's work has had a clearly demonstrable effect on the modern Christian dialogue with psychology as witnessed by the development of The Journal for Psychology and Theology. In the main the authors who use the Journal as a forum are attempting to develop an integrated approach to psychology which is not inconsistent with their Christian

beliefs and which can take into account the results of psychology in an objective manner. Many of these authors, while not Tournierian theorists in the sense of explicitly utilizing Tournier's theories, nonetheless follow Tournier's general attitude and approach to the integration of psychology and theology. For example, Carter and Narremore, in The Integration of Psychology and Religion, reflect Tournier's contention that the differences between psychology and theology are exaggerated and Tournier's notion that psychology deals mainly with individual coping mechanisms, while Koteskey's Psychology From A Christian Perspective stresses the re-interpretation rather than rejection of scientific facts to conform to faith and sees man as part animal and part divine. Both works cite Tournier as an acceptable model of integration.

It must be recognized, however, that Tournier himself does not advocate a synthesis of psychology and Christianity. For Tournier, while a therapist's approach to treatment and psychology can and should be informed by faith, one should not try to create a dogmatically oriented 'Christian' psychology. Tournier refuses to let go of his insistence that the results of science must be recognized in dealing with patients and that psychologically sound techniques cannot be discarded on dogmatic grounds.

Tournier is not so much postulating a 'Christian' psychology as he is a transcendent psychology that combines both spiritual and psychological elements in their appropriate spheres. It may be that, if the understanding of Tournier's approach as a 'Christian' psychology is

successfully challenged, there will be a falling away from support for his position within evangelical circles, but to date he has managed to encourage genuine interest and dialogue on the relationship between psychology and Christian faith.

Originally, when I first began this dissertation, I was attracted to the idea of a fully integrated Christian psychology as a necessary and desirable objective. However, having examined Tournier's idea of interlocking but separate functions for psychology and religion, in which one's faith, values, beliefs, or philosophy influence but do not dogmatize one's approach, I am inclined to agree with him to a certain extent. There is merit in his contention that dogmatizing is not merely a side effect of theology but that dogmatism exists equally in secular disciplines as well.

However, at the same time I agree with McKain that Tournier tends to underplay the amount of tension between modern Christian thought and psychology. It would appear, as in the case of the evangelical school, that dialogue is most fruitful when a degree of necessary tension exists between the two fields. When either area of inquiry rejects the other or subsumes it into itself a vital energy is lost.

D. Tournier's Theory of Personality in Relation to his Christian Theology

The initial question to be considered here is whether Tournier's concept of the person is a psychological or a theological construct. To some extent it is both. It is spiritual because it is not only of the mind and body but also of the spirit. It is psychological because mind

is a component of its nature and because it is an element of human individuality which motivates, directs and influences behavior.

While it would not be correct to characterize Tournier's theory of personality as a 'Christian' psychology or even religious psychology, it is nonetheless a spiritually oriented approach in its transcendent dimension.

Tournier's Christian faith has obviously contributed heavily to the development of the concept of the person. The person contains many of the elements traditionally assigned to the Christian concept of the soul or spirit and Christ is cited by Tournier as the living personification of the fully developed person. Having acknowledged this relationship, however, it would not be correct to assume that Tournier regards the action and influence of the person as being dependent on whether or not the individual is a Christian. Our analysis of Tournier's underlying attitude towards theology has made it clear that the mild universalism that Collins attributes to Tournier is in fact much stronger than he realizes and strongly influences Tournier's attitude towards the nature of the person.

Tournier makes several points about the nature of the person that make it clear that it is not dependent on Christianity for validation. The action of the person is an element in the therapy process regardless of the belief or non-belief of the individuals involved. In essence the person is considered by Tournier to be a universal personality construct analogous to the Kerygma. The person performs its necessary function regardless of the label given to it. What is vital is the loving,

caring and nurturing process, not the theological context. Tournier's universalism embraces more than his theological attitude, it also informs his concept of the nature of the person.

With regard to the ongoing dialogue between psychology and religion, Tournier has made an important contribution. To psychology's approach that it has nothing to do with spiritual concerns, and theology's insistence on subordinating psychology to dogma, Tournier adds a third approach: that of each field having its own necessary and interrelated function and operating with regard for the other.

Like Tournier, I find that one cannot subordinate the results of psychology to dogma but must fully account for its results in the understanding of human nature. Equally, one cannot uncritically accept modern science's interpretation of its own work's. There is a necessary tension (although this should not degenerate into animosity) between the two fields of inquiry.

Tournier's concept of the person reflects this area of tension in the notion that the psychological and the spiritual are inseparably linked with one another in determining behavior.

A profitable area of future research in connection with Tournier's concept of the person, which would build on the work already done in this dissertation, would be a more detailed investigation of the relevance of transpersonal psychology to the concept of the person.

A study of Eastern concepts of the soul by this means would facilitate a further examination of the universality of the person and an examination of parapsychology would be interesting in light of the nature of Tournier's strictures on modern scientific investigation.

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ABSTRACT

The writings of Paul Tournier have had a significant impact on the dialogue between modern Christian thought and psychology. The term transcendence was chosen to discuss his contribution to this dialogue because it contains within its parameters the discussions in modern Christian thought and psychology relating to objectivity vs subjectivity, spirituality vs theology, and immanence vs transcendence.

Humanistic psychology was chosen to represent modern psychology for comparison with Tournier's theories, since it is a speculative branch of modern psychology which is neither reductionist nor theological in approach and because it addresses many of the same concerns and issues as Tournier. Abraham Maslow, as a founding member of the school of humanistic psychology and one of its major theorists, was chosen as representative of the mainstream of thought in humanistic psychology.

This dissertation challenges previous conceptions of Tournier's work as 'Christian psychology' and as unsystematic in theory if not in method.

Chapter I places Tournier within the context of the dialogue between Christian thought and psychology and challenges the perception of Tournier's work as exclusively Christian.

Chapter II provides an in depth discussion of the specific contributions of the Oxford Group to Tournier's theory of personality and maintains that the Oxford Group contributed not only to Tournier's methodological approach but also to his theoretical ideas.

Chapter III is a detailed analysis of Tournier's theory of personality as found in his core work The Meaning of Persons and explores in depth his pivotal concept of the 'person'.

Chapter IV provides the basic data on Abraham Maslow's theories in order to facilitate the comparison of humanistic psychology with Tournier's ideas.

Chapter V discusses Tournier's role as a psychologist and as a theologian. Tournier's disclaimer that he is neither a psychologist nor a theologian is found to be unwarranted in the case of psychology, given the nature and extent of his psychologically oriented writings, but to be better founded with regard to theology. Tournier's work is characterized as being psycho-spiritual in nature rather than specifically 'Christian'.

A comparison is then made between Tournier's ideas and Maslow's ideas in relation to science's role in the study of human nature and in relation to the determination of human values. In particular Maslow's concept of 'Taoist science' is found to be viable and Tournier's concept of the 'person' is found to add significant dimensions to the determination of human values.

The conclusion of this dissertation are that Tournier's theory of personality, while heavily influenced by his Christian background, is not dependent on Christian theology for validation. In particular, his concept of the 'person' is found to be a viable creative element of his theories which is applicable in counseling situations regardless of the faith of the individuals giving or undergoing therapy.

In addition, it was found that Tournier's theories would be greatly enhanced by Maslow's concepts of the nature and role of science in studying human personality but that Tournier's theories have greater explanatory power and provide additional insight into the nature of values.

It was recommended that the fields of transpersonal psychology and parapsychology would be fruitful areas of further investigation into Tournier's concept of the 'person'.