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A CONCEPTUAL OVERVIEW OF EMPATHY
IN THE CONTEXT OF HUMANISTIC PSYCHOLOGY

Annotation. One of the important concepts of humanistic psychology is empathy. Humanistic psychology by the process of realizing and expressing one's own capabilities. There is little consensus about what empathy. Empathy is the process of experiencing the emotions and cognitions of another person and transmitting this situation to him/her. Most broadly, empathy involves the capacity to share the mental lives of others. Empathy is crucial for interpersonal communication.Debates about empathy's is complex. In this article is discussed the concept of empathy one of the important concepts of humanistic psychology.

Key words: humanistic psychology, Maslow, Rogers, empathy.

Research Type: Review.

Анотація. Однією з найважливіших концепцій гуманістичної психології є емпатія. Гуманістична психологія - це процес усвідомлення та вираження власних можливостей. Мало хто розуміє, що таке емпатія. Емпатія - це процес переживання емоцій і знань іншої людини та передачі цієї ситуації йому/їй. У найширшому сенсі емпатія має на увазі здатність розділяти ментальне життя інших. Емпатія має вирішальне значення для міжособистісного спілкування. Суперечки про емпатію складні. У статті обговорюється концепція емпатії — одне з важливих концепцій гуманістичної психології.

Ключові слова: *гуманістична психологія, Маслоу, Роджерс, емпатія.*
Тип дослідження: *огляд.*

Introduction. Humanistic psychology gained traction due to Abraham Maslow in the 1950's during the time of the humanistic movement. Humanist psychology it was made popular in the 1950's. Humanistic psychology is aim freedom to choose is maximized. K. Rogers and A. Maslow introduced humanistic psychology in response to what they viewed as the overly pessimistic view of psychoanalysis (Schacter, Gilbert & Wegner, 2011) [13]. Maslow emphasized the necessity of a «third force» that as a critical review towards the cold and distant approach of the psychoanalysis and its deterministic way of viewing the human being. Humanistic psychology has involved scientific research of human behavior since its inception (https://www.apa.org) [17].

The purpose of the article is to carry out a conceptual review of empathy in the context of humanistic psychology.

Method. Literature review is conducted in this study.

LITERATURE REVIEW.

Humanitic Psychology. Humanistic psychology tends to look beyond the medical model of psychology in order to open up a non-pathologizing view of the person. This usually implies that the therapist downplays the pathological aspects of a person's life in favour of the healthy aspects. Humanistic psychology tries to be a science of human experience, focusing on the actual lived experience of persons. Therefore, a key ingredient is the actual meeting of therapist and client and the possibilities for dialogue to ensue between them. The role of the therapist is to create an environment where the client can freely express any thoughts or feelings; he does not suggest topics for conversation nor does he guide the conversation in any way. The therapist also does not analyze or interpret the client's behavior or any information the client shares. The role of the therapist is to provide empathy and to listen attentively to the client (Geoffrey, Douglas & Vicki, 2009) [6].

Five basic principles of humanistic psychology:

➢ Human beings, as human, supersede the sum of their parts. They cannot be reduced to components.

➢ Human beings have their existence in a uniquely human context, as well as in a cosmic ecology.

➢ Human beings are aware and are aware of being aware, i.e., they are conscious. Human consciousness always includes an awareness of oneself in the context of other people.

➢ Human beings have the ability to make choices and therefore have responsibility.

➢ Human beings are intentional, aim at goals, are aware that they cause future events, and seek meaning, value, and creativity (Greening, 2006; Benjafield, 2010) [7; 3].

The humanistic approach has four most prominent (distinguishing) characteristics:

➢ Personal responsibility.

➢ Here and now.

➢ Phenomenology of the Individual.

➢ Personal development.

Major Theorists of Humanistic Psychology.

Major theorists of Humanistic psychology, these theorists include Otto Rank, Abraham Maslow, Carl Rogers and Rollo May.

Abraham Maslow (1908-1970): In regards to humanistic theory, Maslow developed a hierarchy of needs. This is a pyramid which basically states that individuals first must have their physiological needs met, then safety, then love, then self-esteem and lastly self-actualization. Maslow argues that every human must fulfill his basic needs which he describes in a pyramidal system. The self-actualization as the goal of a human being is on the top of this hierarchical scheme. Maslow regards

man as a growth oriented being. Other than the mentioned condition of self-actualization; Maslow refers to a healthy society to fulfill this higher goal.

Carl Rogers (1902-1987): Rogers built upon Maslow's theory and argued that the process of self-actualization is nurtured in a growth promoting climate. Two conditions are required in order for a climate to be a self-actualizing growth promoting climate: the individual must be able to be their genuine self, and as the individual expresses their true self, they must be accepted by others. Humanistic psychology includes several approaches to counseling and therapy. Carl Rogers was also an American psychologist who, like Maslow, emphasized the potential for good that exists within all people. Alongside Abraham Maslow, he is one of the forerunners of humanist psychology. He is especially well known for nondirective or client-centered therapy. Carl Rogers adopted this self-actualization conception and integrated it into his humanistically oriented psychotherapy system.

What is Empathy?

Empathy is often defined as the ability to take another's perspective, understand, feel and possibly share their experiences and respond. According to Ersoy & Kosger'e empathy (2016) and Atasoy (2012) is the process of experiencing the emotions and cognitions of another person and transmitting this situation to him/her [5; 1]. In 1897, Theodor Lipps was the first to use the concept of empathy (Einfühlung). According to him empathy is «*the process of a person projecting himself to an object in front of him, feeling himself in it and in this way absorbing and understanding that object*» (Basch, 1983) [2]. According to Krause (2011) and Morrell'e (2010) empathy involves the experience of «feeling with» another person and «being moved» by her/his situation [8; 11].

Empathy's Dimension.

The affective dimension.

Empathy's affective dimension involves sharing another person's affective mental state (Sreenivasan, 2020) [14]. This simple affect sharing can result from, or be accompanied by, more or less awareness that the target and her feeling are the

source of one's own affective experience. When it occurs without any such awareness, empathy's affective dimension might consist in simply catching another person's feeling (Hatfield, Cacioppo, & Rapson, 1993; Hatfield, Rapson, & Le, 2009; cited in Read, 2019: 3). [12] For instance, I perceive that you are sad and simply catch your sadness without grasping why you are sad or what you are sad about. These relatively mature forms of empathy might involve a more other-oriented response (Maibom, 2017) [10].

The Cognitive Dimension.

Debates ensue about how the cognitive dimension of empathy is achieved. On «simulationist» accounts, it isachieved by simulating or reenacting another person's mental state and imagining what one oneself would, do, think,feel, or want given that mental state.In this way, sim ulation yields akind of understanding by analogy to oneself. This is sometimes called «imagine-other» perspective taking—or imagining what it must be like for another person in hersituation—and is contrasted with «imagine-self» perspective taking in which one imagines what it would be like forone oneself to be in the target's situation (Gordon, 1995; Heal, 1996; Ravenscroft, 1998; Batson, Early, & Salvarani, 1997; Stueber, 2012, cited in Read, 2019: 3) [12].

There are also phenomenological accounts of how empathy's cognitive dimension is achieved. According tothem, we directly perceive or «apprehend», as Zahavi (2008) puts it, some basic mental states through people's bodilyexpressions. For instance, we may directlyperceive someone's sorrow through her crying, as opposed to theorizing about, or simulating, it. At the same time,we could mistake someone's crying as an indication of her sorrow when really she's relieved or even overwhelmedby positive feelings (cited in, Read, 2019: 3) [12].

The Motivational Dimension.

While empathy's affective dimension can be motivating in its own right, it is not always so. For instance, sharing another person's experience of fear may be motivating to protect her (or oneself), but it may also be paralyzing. A fruitful conceptual distinction might thus be drawn between affective and motivational

dimensions of empathy. For Blum (2011), for instance, empathy involves «an at least minimal ceteris paribus motivation» to respond appropriately to the target, as well as some affective resonance with her and the cognitive act of «*having as an intentional object another person in light of her state of mind or situation*». That is, for Blum, empathy's motivational dimension is intimately connected to the promotion of another person's welfare, which is what makes empathy (when it involves this dimension) a morally significant mode of response. it is a matter of sharing another person's affective experience and being motivated to respond appropriately to her situation—for example, help her meet some need or achieve some goal (cited in, Read, 2019: 4) [12].

Conclusions. Empathy is one of the most important features of humanistic therapy. This idea focuses on the therapist's ability to see the world through the eyes of the client. Without this, therapists can be forced to apply an external frame of reference where the therapist is no longer understanding the actions and thoughts of the client as the client would, but strictly as a therapist which defeats the purpose of humanistic therapy. Included in empathizing, unconditional positive regard is one of the key elements of humanistic psychology.

Unconditional positive regard refers to the care that the therapist needs to have for the client. This ensures that the therapist does not become the authority figure in the relationship allowing for a more open flow of information as well as a kinder relationship between the two.

A therapist practicing humanistic therapy needs to show a willingness to listen and ensure the comfort of the patient where genuine feelings may be shared but are not forced upon someone.

Empathy is still a topic of research. The major areas of research include the development of empathy, the genetics and neuroscience of empathy, cross-species empathy, and the impairment of empathy. Some researchers have made efforts to quantify empathy through different methods, such as from questionnaires where participants can fill out and then be scored on their answers. Some other research

discusses the effects of empathy, benefits and issues caused by a lack of or an abundance of empathy. Maslow developed his theory he decided to focus on the conscious (rather than the unconscious) and decided to develop a theory to explain how all individuals could reach their highest potential (https://en.wikipedia.org/wiki/Humanistic_psychology) [16].

Abraham Maslow proposed many of his theories of human growth in the form of testable hypotheses, and he encouraged scientists to put them to the test (Maslow, 1967) [9]. Humanistic psychology's emphasis on creativity and wholeness created a foundation for new approaches towards human capital in the workplace stressing creativity and the relevance of emotional interactions. While much attention has been paid to the possible benefits and consequences of empathy for those in need, relatively little attention has been paid to the potential moral benefits of exercising empathy for moral and political opponents. Empathy, that some forms of empathy with cognitive and affective dimensions can play a crucial role in promoting tolerance of others by virtue of the deeper (first-personal) understanding of them that it yields (Read, 2019: 9).

One of the main problems faced by individuals today is the inadequacy in empathy skills. According to studies on empathy, it is seen that empathy prevents communication conflicts, enables the establishment of more positive relationships, empathy increases self-disclosure, social sensitivity, social adaptation, cooperation and prosocial behaviors, as well as decreases aggression and antisocial behaviors (Ersoy & Köşger, 2016: 15) [5]. According to Tarhan (2010), Turkey's empathy situation is unfortunately not very good [15].

According to Dökmen (1994), Turkey's empathy culture is relatively low [4]. The teachings and works of many Anatolian bards such as Yesevi, Mevlana, Yunus Emre, H. Bektashi Veli, etc. contain a vast culture and understanding of empathy (Atasoy, 2012) [2]. As a result, critics and proponents of empathy alike often wind up talking past each other (Read, 2019) [12].

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