DIV 32 PRESIDENT’S WELCOME
From David Elkins, President of Division 32, Society for Humanistic Psychology

Division 32 has an exciting program for the APA Convention! Two of our presentations are of historical significance—the symposium on the DSM-5 on Friday at 10:00 a.m. and the DSM-5 interdivisional meeting on Saturday at 10 a.m. These are the “cornerstones” of our program, featuring notable individuals who, during the past year, have led the groundswell of concern among psychologists surrounding the proposed DSM-5.

In addition to Division 32’s official program, please keep in mind that we have a less formal gathering of humanistic presentations taking place at the Division 32 Hospitality Suite in the Peabody Hotel (schedule at the end of this document). It’s a great place to relax, listen to stimulating ideas, and engage in conversation with the humanistic community.

Please take a look at our forthcoming programs for Orlando and have a great time at the Convention!
Symposium: Evidence in Support of Existential-Humanistic Psychology -- Revitalizing the "Third Force"

8/02 Thu: 12:00 PM – 12:50 PM
Convention Center
Room W311B

Chair
Shawn Rubin, PsyD, Saybrook University

Participant/1st Author
Louis Hoffman, PhD, Saybrook University
Title: Existential-Humanistic Therapy As a Model for Evidence-Based Practice

Kevin Keenan, PhD, Michigan School of Professional Psychology
Title: Faith in Science: Perspectives on Evidence-Based Practice From Humanistic and Depth Psychology

Ann Smith, PhD, Michigan School of Professional Psychology
Title: Authenticity As an Essential Element of Any Evidence-Based Practice Model

David St. John, PhD, Michigan School of Professional Psychology
Title: Existential-Humanistic Psychology: Isn’t It Already an Evidence-Based Approach?

Symposium: Humanistic Responses to the Commodification of Aging and Illness in Light of DSM-5

8/02 Thu: 1:00 PM – 1:50 PM
Convention Center
Room W311G

Chair
Frederick J. Wertz, PhD, Fordham University

Participant/1st Author
Mary B. Morrisey, PhD, MPH, Fordham University
Title: DSM-5 Impact on Geriatric Care: A Palliative Social Ecology of Health for Older Adults

Tina M. Maschi, PhD, LCSW, Fordham University
Title: Dementia, Aging Prisoners, and the DSM-5

Keith Morgen, PhD, Centenary College
Title: Substance Use Disorders and Older Adults: Questions of Tolerance, Withdrawal, and Craving

Bruce Jennings, MA, Center for Humans and Nature, Dobbs Ferry, NY
Title: Agency and Moral Relationship in Dementia Care: Implications for Older Adults

Discussant: Frederick J. Wertz, PhD,

“Character---the willingness to accept responsibility for one’s own life---is the source from which self-respect springs.” -- Joan Didion
Symposium:
Hojooba’ Bee la’ Hooniil—Research Into the Social Psychophysiology of Compassion
8/02 Thu: 2:00 PM – 2:50 PM
Convention Center
Room W102B

Chair
Larry C. Stevens, PhD, MS, Northern Arizona University

Participant/1st Author
Jazmin Johnson, BA, Howard University
Title: Unemployment, Self-Compassion, and Life Satisfaction Among Minorities

Dibely Acosta, BA, University of New Mexico
Title: Self-Compassion and Preference for Solitude Among College Students

Alanna Pugliese, BA, University of Miami
Title: Cross-Cultural Study of Self-Compassion in an Hispanic and Non-Hispanic Cohort

Taylor Fellbaum, BA, College of Saint Scholastica
Title: Attachment, Social Support, Parenting Authority, Self-Compassion, and Resiliency Among Minorities

Janeen Denny, BA, Northern Arizona University
Title: Where Hides Compassion: EEG/LORETA Frequency and Localization Characteristics of the Quiet Ego

Kristina Bell, BA, Fort Lewis College
Title: Focusing on Meditation: An EEG Study of Meditation and Compassion

Jasmine Benjamin, BA, Northern Arizona University
Title: A Compassionate Mind: Neurological Carryover Effects of Long-Term Meditation

Discussant
Heidi Wayment, PhD, Northern Arizona University
Larry C. Stevens, PhD, MS,

Paper Session: Sidney M. Jourard Student Award—Creativity and Psychotherapy
8/02 Thu: 3:00 PM – 3:50 PM
Convention Center
Room W311D

Chair
Scott D. Churchill, PhD, University of Dallas

Participant/1st Author
Katherine J. Hayes, BA, Miami University
Title: What Then Is Your Myth? Creative Nonfiction, Jung’s Red Book, and Healing Outside Therapy

Mindy B. Atkin, MA, Saybrook University
Title: Creativity, Psychopathology, and Healing: A Resilient Response?

Discussant
Edward Mendelowitz, PhD, Saybrook University
Symposium: The Neurophenomenological Self and Its Interpreters
8/03 Fri: 8:00 AM – 9:50 AM
Convention Center
Room W304B

Chair
Susan Gordon, PhD, National University

Participant/1stAuthor
Susan Gordon, PhD,
Title: The Neurophenomenological Self

Brent D. Robbins, PhD, Point Park University
Title: Self-Conscious Emotions and the Ontogenesis of the Neurophenomenological Self

Olga Louchakova–Schwartz, MD, PhD, Institute of Transpersonal Psychology, Palo Alto, CA
Title: Neurophenomenology As Heuristics in the Shaping of the Self

Robert G. McInemey, PhD, Point Park University
Title: Agency and the Neurophenomenological Self: Privacy, Sociality, Habit, and Distinction

Eugene I. Taylor, PhD, Saybrook University
Title: Buddhist Anatta (No-Self) Versus the Deflated Self of Cognitive Neuroscience

Symposium: The DSM-5 Controversy – President’s Symposium
8/03 Fri: 10:00 AM – 11:50 AM
Convention Center
Room W109B

Chair
Brent D. Robbins, PhD, Point Park University

Participant/1stAuthor
David N. Elkins, PhD, Pepperdine University
Title: A Brief History of the Recent DSM-5 Effort

K. Dayle Jones, PhD, University of Central Florida
Title: An Overview of DSM-5’s Risky Proposals

Sarah R. Kamens, MA, Fordham University
Title: Historical Debates in Psychiatry: What’s Different About the DSM-5 Controversies?

Lisa Cosgrove, PhD, University of Massachusetts Boston
Title: Comparison of DSM-IV and DSM-5 Panel Members’ Financial Associations With Industry

J. Douglas Bremner, MD, Emory University
Title: DSM-5 and the Trauma Spectrum Psychiatric Disorders

Brent D. Robbins, PhD,
Title: The Pathologization of Childhood: DSM-5’s Recipe for an Iatrogenic Epidemic
Poster Session:
Second Annual Humanistic Psychology Poster Festival: Confucius, Ricouer, and the Cyber Citizen

8/03 Fri: 4:00 PM – 4:50 PM
Convention Center
West Hall A4–B3

Participant/1st Author
Susan F. Schneeberger, PsyD, University of Northern Colorado
Title: Mysticism, Transformation, and Appreciation for Life: Expanding the Conscious World

Xuan Gao, BA, Brown University
Title: How Do Happy People See Their Lives Differently From Others?

Cynthia J. Boughner, PsyD, MA, Michigan School of Professional Psychology
Title: Collaborative Fostering, Supporting, and Integrating of Spiritual Growth in a Meditation Group

Aimee E. Acebedo, MA, BS, Institute of Transpersonal Psychology
Title: Clinical Application of the Transformative Experience Self in the Mind – Body Practice of Yoga

James A. Beshai, PhD, Lebanon VA Medical Center, PA
Title: Life Review Between Freud and Ricoeur

Rockey Robbins, PhD, University of Oklahoma
Title: Multicultural Classroom Pedagogy

Scott B. Greenspan, University of Massachusetts Boston
Title: Emotion in Psychotherapy: An Exploration Within a Naturalistic Database

Kurt K. Hubbard, PhD, MS, University of St. Augustine
Title: Occupationally Relevant Classroom for the Geriatric: Facilitation of Continued Development

Meili Pinto, PhD, Independent Practice, Warner Springs, CA
Title: Tiger and Mom: Confucius and the Parent – Child Dyad

Amy Y. Kim, MA, Pepperdine University
Title: Self, Collectivism, Culture, and Well-Being: True Self or True Community?

Jami C. Voss, MEd, University of Memphis
Title: Everyone Does It: Hooking Up, Pluralistic Ignorance, and Compassionate Intentions

Chih Ming Chang, MBA, National Chiao Tung University, Hsinchu, Taiwan
Title: Development and Validation of the Cyber Citizen Character Scale

Rita Rispoli Porter, MA, Pacifica Graduate Institute
Title: Looking Homeward: Sense of Place, Forced Relocation, and Journey’s End

Karen K. Lambdin, University of Mississippi
Title: Perceived Meaning, Depression, and Suicidality in a College Student Sample

Mary W. Pollard, BA, University of Mississippi
Title: Perceived Meaning in Life, Suicidality, and Alcohol Use

(continued next page)
Sadi J. Fox, BA, Auburn University
Title: Direction for Research on the Practice of Mindfulness and Nonattachment in Clinical Supervision

Meghan R. Fraley, PhD, Institute of Transpersonal Psychology
Title: Characteristics and Theory of Transpersonal Psychotherapists: A Mixed-Methods Study

Mark Yang, PsyD, Zhi Mian International Institute of Existential-Humanistic Psychology, Monument, CO
Title: Existential/Zhi Mian Approach to International Psychology

Alexandra Matten-Roggelin, MS, George Washington University
Title: DSM-5 Task Force: Secondary Data Analysis of an Online Petition

Sara K. Bridges, PhD, University of Memphis
Title: Compassion and Character in Transgender Support: Getting It Right

Jared J. Cozen, MA, James Madison University
Title: Facilitating Awareness of Self and Other Through the Beliefs, Events, and Values Inventory

Symposium: Exploring the Frontiers of Mind—Brain Relationship
8/03 Fri: 5:00 PM - 5:50 PM
Convention Center
Room W304A

Chair
Stanley C. Krippner, PhD, Saybrook University

Participant/1st Author
Saulo F. Araujo, PhD, Federal University of Juiz de Fora, Brazil
Title: Materialism’s Eternal Return: Recurrent Patterns of Materialistic Explanations of Mental Phenomena

Robert Almeder, PhD, Georgia State University
Title: Major Objections From Reductive Materialism Against the Existence of Cartesian Mind—Body Dualism

Alexander Moreira-Almeida, MD, PhD, Federal University of Juiz de Fora, Brazil
Title: Research on Mediumship and the Mind—Brain Relationship

Erlendur Haraldsson, PhD, University of Iceland, Reykjavik
Title: Cases of the Reincarnation Type and the Mind—Brain Relationship

Discussant
Joan D. Koss-Chioino, PhD, Arizona State University
Angélica A.S. Almeida, PhD, Federal Institute for Education, Science, and Technology, Juiz de Fora, Brazil
Paper Session: Dilemma and Possibility--Philosophical, Theoretical, and Clinical Perspectives
(co-sponsored w/Div. 24)
8/04 Sat: 8:00 AM – 9:50 AM
Convention Center/Room W102A

Chair
Mark Freeman, PhD, College of the Holy Cross

Participant/1st Author
Steven W. Quackenbush, PhD, University of Maine at Farmington
Title: "And Yet Your Duty Is to Hope": The Positive Psychology of Jean-Paul Sartre

Marissa E. Barnes, MA, York University, Toronto, ON, Canada
Title: On Common Ground: Empathy As a Fuzzy Concept in Philosophy and Psychology

Steve Harrist, PhD, Oklahoma State University
Title: Philosophical and Psychological Contributions to Conceiving the Good Life

Artur Nilsson, MA, Lund University, Sweden
Title: Conceptualizing the Study of Personality and Its Untapped Potentials

Guillaume Beaulac, MA, University of Western Ontario, London, ON, Canada
Title: Foundations of Morality: A Critical Assessment of Haidt's Account of the Moral Domain

Mary B. Morrissey, PhD, MPH, Fordham University
Title: Maternal Foundations of Suffering in Serious Illness and Dying: A Social and Developmental Analysis

Rachel Levine Baruch, BA, Fordham University
Title: Combined Treatment: A Phenomenological Analysis of the Patient's Experience

Conversation Hour: DSM–5 Reform Effort--An Interdivisional Meeting
8/04 Sat: 10:00 AM – 10:50 AM
Convention Center
Room W109B
Chair
David N. Elkins, PhD, Pepperdine University

Conversation Hour: The DSM–5 Controversy: Questions and Answers
(co-sponsored w/Div. 51)
8/04 Sat: 11:00 AM – 12:00 PM
Convention Center/Room W109B

Cochair
David N. Elkins, PhD, Pepperdine University
Anthony J. Isacco, PhD, Chatham University

Participant/1st Author
Frank Farley, PhD, Temple University
Sarah R. Kamens, MA, Fordham University
Jonathan Raskin, PhD, State University of New York at New Paltz
Brent D. Robbins, PhD, Point Park University
Donna Rockwell, PsyD, Michigan School of Professional Psychology
Symposium: Humanism Outside Humanistic Psychology—Contemporary Faces of a Unifying Tradition
(co-sponsored w/Div. 1)
8/04 Sat: 11:00 AM – 12:50 PM
Convention Center
Room W312C

Chair
Frederick J. Wertz, PhD, Fordham University

Participant/1st Author
Frederick J. Wertz, PhD,
Title: Problematizing Humanism Past and Present
James T. Lamiell, PhD, Georgetown University
Title: Critical Personalism As Humanism
Lisa M. Osbeck, PhD, University of West Georgia
Title: Science Studies and Acting Persons

Isaac Prilleltensky, PhD, University of Miami
Title: In Pursuit of Wellness and Fairness: Two Fundamentals for Psychology and Humanity

Michelle Fine, PhD, City University of New York Graduate Center
Title: Critical Solidarity Studies: Humanistic Projects in Social and Feminist Psychologies

Louise K.W. Sundararajan, PhD, EdD, Rochester Psychiatric Center, NY
Title: Indigenous Psychologies: Humanism According to Confucius

Kenneth J. Shapiro, PhD, Animals and Society Institute, Washington Grove, MD
Title: Can Animal Science Be Humanistic?

Wade Pickren, PhD, Pace University
Title: Golden Thread of Humanism in Psychology

Discussant
Robert D. Stolorow, PhD, Institute of Contemporary Psychoanalysis, Los Angeles, CA

Symposium: Humanistic Psychology’s Implications for Four Psychology Specialties
8/04 Sat: 1:00 PM – 1:50 PM
Convention Center
Room W312C

Chair
Constance T. Fischer, PhD, Duquesne University

Participant/1st Author
Constance T. Fischer, PhD,
Title: Humanistic Underpinnings of Collaborative Psychological Assessment

James Yu, PhD, Hong Kong Baptist University—Shek Mun Campus, Hong Kong SAR
Title: What Humanistic Psychology Can Do to Recover the Person in Child Developmental Psychology

(continued next page)
Susan G. Goldberg, PhD, JD, Duquesne University

**Title:** Understanding the Other: A Humanistic Approach to Forensic Psychological Assessment

Alexander G. Kranjec, PhD, Duquesne University

**Title:** History and Future of a Humanistic Neuroscience

**Invited Address: Heritage Awards Ceremony**

8/04 Sat: 3:00 PM – 3:50 PM
Convention Center
Room W311C

**Co-chair**
Susan Gordon, PhD, National University
David N. Elkins, PhD, Pepperdine University
Brent D. Robbins, PhD, Point Park University
Robert Elliott, PhD, University of Strathclyde, Glasgow, Scotland, United Kingdom
Constance T. Fischer, PhD, Duquesne University

**Participant/1stAuthor**
Alberto Zucconi, PhD, Institute for the Person-Centered Approach, Rome, Italy

**Title:** Promoting Change in the 21st Century With the Person-Centered Approach and the Client-Centered Psychotherapy

Larry Davidson, PhD, Yale University School of Medicine

**Title:** Recovery Through Love: The Lingering Legacy of Carl Rogers

Judy Schreiber-Mosher, BA, Independent Practice, San Diego, CA

**Title:** Loren R. Mosher, MD

**Presidential Address: David Elkins**

8/04 Sat: 4:00 PM – 4:50 PM
Convention Center
Room W311C

**Chair**
Louis Hoffman, PhD, Saybrook University

**Participant/1stAuthor**
David N. Elkins, PhD, Pepperdine University

**Title:** Humanistic Psychology: Reports of Its Death Were Greatly Exaggerated

**Business Meeting:**

8/04 Sat: 5:00 PM – 5:50 PM
Convention Center
Room W311C

**Chair**
David N. Elkins, PhD, Pepperdine University

“The misery and greatness of this world: it offers no truths but only objects for love.”

--Albert Camus
Symposium:

Humanizing Psychotherapies---Eastern and Western Philosophies
8/05 Sun: 9:00 AM – 9:50 AM
Convention Center
Room W104A

Chair
Frank Farley, PhD, Temple University

Participant/1st Author
Debbie Joffe Ellis, DrPH, Independent Practice, New York, NY
Title: Psychology and Philosophy: The Healing Art and Science of Rational Emotive Behavior Therapy

Stanley C. Krippner, PhD, Saybrook University
Title: Philosophical Roots of Humanistic Psychology

V.K. Kumar, PhD, West Chester University of Pennsylvania
Title: Dhamma, Yoga, Karma, and, of Course, Kama–Sutra: India’s Philosophical Traditions

Symposium:

Bringing Heidegger Home---A Journey Through the Lived Worlds of Psychologists
8/05 Sun: 10:00 AM – 11:50 AM
Convention Center
Room W101B

Co-chair
Scott D. Churchill, PhD, University of Dallas
Belinda S.L. Khong, PhD, Macquarie University, Sydney, NSW, Australia

Participant/1st Author
Robert D. Stolorow, PhD, Independent Practice, Santa Monica, CA
Title: Heidegger and Post-Cartesian Psychoanalysis

Scott D. Churchill, PhD,
Title: Moving Through Trauma in a Heideggerian Way

Charles Guignon, PhD, University of South Florida
Title: Heidegger's Authenticity From a Personal Perspective

Belinda S.L. Khong, PhD,
Title: Being a Therapist: Contributions of Heidegger’s Philosophy and the Buddha’s Teachings to Psychotherapy

Erik Craig, EdD, Independent Practice, Santa Fe, NM
Title: One-ing and Letting-Be: On the Way to Existential Contemplative Practice

Discussant
Angelica M.D. Tatter, PhD, University of Dallas

"JOY IS THE EMOTIONAL EXPRESSION OF THE COURAGEOUS YES TO ONE’S OWN TRUE BEING."

--PAUL TILLICH
**Symposium:**

**Culture and Creativity--- Toward a Psychology Beyond the STEM Model**
(co-sponsored w/Div. 10)
8/05 Sun: 12:00 PM - 1:50 PM
Convention Center
Room W103A

**Chair**
Louise K.W. Sundararajan, PhD, EdD, Rochester Psychiatric Center, NY

**Participant/1st Author**
Dham P.S. Bhawuk, PhD, University of Hawai`i at Manoa
**Title:** A Gita-Based Approach to Creativity in the Work Life

Joseph E. Trimble, PhD, Western Washington University
**Title:** Emergence and Complex Creative Relational Social Order Among American Indians

Louise K.W. Sundararajan, PhD, EdD,
**Title:** Culture: The Missing Link in Scientific Creativity

Peter Ping Li, PhD, Copenhagen Business School, Frederiksberg, Denmark
**Title:** Yin--Yang Balancing: Toward a Metaparadigm of Creative Cognition

Kenneth J. Gergen, PhD, Swarthmore College
**Title:** In Praise of Impurity: Creativity and Cultural Hybridization

“It is upon us to begin the work, it is not upon us to complete it.”
-- The Talmud
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<th>Thursday</th>
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<td>8:30-9:50 Open to all</td>
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<td>Business Meeting W311C</td>
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<td><strong>Diagnosing Oppression: A humanistic-multicultural critique of the DSM system.</strong> David StJohn, Edward Jackson, Katie Darling</td>
<td><strong>Science Unmasked and the Perils of Psychiatric Diagnosis.</strong> V. K. Kumar &amp; Frank Farley</td>
<td>JHP meeting with Board</td>
<td>6:30-8:00 Open to all Social Hours</td>
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<td><strong>PTSD, Trauma and Existential Psycho-therapy.</strong> Louis Hoffman, Stan Krippner, Heathrrlyn Cleare-Hoffman, Cathy Calvert, Daniel Pitchford,</td>
<td><strong>Women in Humanistic Psychology: Discussion and Support.</strong> Sara Bridges</td>
<td><strong>Qualitative-Quantitative Dialogue.</strong> Emily Maynard &amp; Nazia Rahman</td>
<td>Business Meeting W311C</td>
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<td>11:00-11:50 Open to all</td>
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<td><strong>Existential Integrative Approaches with Adolescents.</strong> David Shumaker</td>
<td><strong>The impact of 9/11 on those who helped.</strong> Geri Miller, Carol Marchel and Sam Gladding</td>
<td><strong>Heroism and Humanistic Psychology.</strong> Frank Farley &amp; Alair Altiero</td>
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<td><strong>The Psychology of the Improbable.</strong> Ilene Serlin, Stanley Krippner, and Mark Stern,</td>
<td><strong>Live supervision: Teaching Evidenced-based Psychotherapy with Experiential Supervision.</strong> Kevin Keenan, Shawn Rubin &amp; Edward Jackson</td>
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<td><strong>The Neurophenomenological Self.</strong> Susan Gordon, Brent Robbins, Olga Louchakova-Schwartz, Robert McInerney and Eugene Taylor</td>
<td><strong>Heritage Awards W311C</strong> Susan Gordon</td>
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<td><strong>Implications of the Existential Psychology-Zhi Mian Dialogues in China</strong> Louis Hoffman (co-chair) Rich Bargdill (co-chair) Ilene Serlin, Erik Craig Shawn Rubin</td>
<td><strong>Music and Meaning: an open mix Salon &amp; Listening Party especially for graduate students.</strong> Shawn Rubin</td>
<td><strong>Presidential Address Division 32, Society for Humanistic Psychology. W311C</strong> David Elkins</td>
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<td><strong>Incoming Board Meeting</strong></td>
<td><strong>Social Hours</strong></td>
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Who Leads the Classroom?
Diane Blau PhD
Michigan School of Professional Psychology

Most of us, throughout our educational experience, have sat through more lectures and done more writing than we may care to remember. For the most part, our academic lives were filled with papers, tests and assorted projects whose content and criteria were dictated by the instructor. Indeed, as a young teacher, I closely followed the textbook to be sure my students learned the expected curriculum. I was the resident expert imparting knowledge to my students, with little awareness of the place of their voice in the learning process.

Then, one year, a group of bright third graders started asking remarkable questions and proposing exciting possibilities for investigation. With their youthful drive and energy and immense curiosity they challenged me to let go of traditional teaching practices and engage in a myriad of learner focused experiments and adventures. Since it was a presidential election year, instead of reading about it, we held our own convention, debates and school wide election. In a study of economics, concepts came alive through producing and selling a school pennant, moving through market research, production, advertisement and sales. From curiosity to satiation, we explored, reflected, discussed, and discovered. I came to trust my students’ resources for self-direction, ownership of learning, and problem solving. They showed me how learning could flourish in an atmosphere of acceptance and respect and how curriculum content could be presented but moreover, expanded in creative, relevant and meaningful ways. I came to know this as experiential learning. I was never the same teacher again.

Over the years, I transitioned from elementary school teacher to clinical psychologist and embraced the tenets and values of humanistic psychology. It seems to me that humanistic psychology and experiential learning/teaching go hand in hand; John Dewey (1938/1997) and Carl Rogers (1983) spoke of this years ago. What follows is my understanding of the foundational tenets of experiential teaching.
Basic Postulates:
- The learner enters the room with prior experience/knowledge related to the content
- The learner creates connections between prior experience and new knowledge
- The learner has the inner resources necessary to achieve his/her own learning
- Each learner is unique and has something different yet distinctive to offer
- The learner seeks meaning and relevance in any experience. (Blau, 2009)

Currently, these concepts parallel the best practices of brain-based learning theory (Jenkins, 2008; Zull, 2002). The basic premise is the same: trust in the individual and his or her resources, acceptance, regard and respect for the individual, and
belief in the individual’s creativity and capacity for growth and change. What is learning if not growth and change within the individual—the generation of new thoughts, ideas, or realizations that are personally relevant and meaningful?

Yet, in many institutions of higher education, in particular, instruction still remains primarily teacher centered. In this traditional model, faculty, holding the expertise, seek to provide knowledge to students who are the “vessels” into which the expertise is poured. Faculty seem most concerned with “covering” an expected amount of content in the limited time of each class period. The material to be studied is faculty led, the way in which it is learned is faculty devised, and student engagement, when present, lies in discussion with faculty at its center.

Even while desiring change, faculty report there is little time “left over” in class to engage in creative activities, to “play” with the material, to explore, to discover together with their students. Experiential teaching is viewed as additive, rather than as the center of the learning process. Yet the very nature of the creative process—exploration and discovery—are at the heart of learning and thus, must also be at the heart of teaching.

In experiential teaching/learning, there is emphasis placed on the knowledge students bring to the particular lesson, their thoughts ideas, and feelings. Each class session begins with the teacher initiating an activity, which accesses the learner’s prior experience with the topic to promote initial engagement. Further, the teacher makes use of multi-sensory pathways (e.g. visualization, writing, music, poetry, movement, visual aids, simulation) to maintain engagement, model creativity and respond to different leaning styles. The teacher choreographs student exploration of ideas, concepts and possibilities through study, research, interviews, and fieldwork, typically in collaborative units, both within the class period and following, to personalize and explicate knowledge. Discovery, application and synthesis in real world or simulated situations solidify and anchor learning.

The experiential model of teaching and learning is as fitting for higher education as it is for third grade. Faculty in this model serve as resource and guide, offering expertise at different points depending on the topic and need for input, feedback, explanation and understanding. Teaching is dynamic and creative. It is centered in the belief that the learner is the source and resource for knowledge attainment; that it is the learner that seeks meaning and relevance and is eager for discovery. The learner moves from inquiry to exploration, exploration to discovery, from discovery to application. Faculty promote inquiry, facilitate study, engage in mutual learning, and like the student, become enriched in the process.

References:


Editors’ Note

The Society for Humanistic Psychology celebrated a successful annual conference at Point Park University in Pittsburgh, PA, March 28 – April 1, 2012, with over 200 in attendance. *Person, Consciousness and Community: The Experiential Revolution in Humanistic, Existential, Constructivist and Transpersonal Theory and Practice* attracted 85 students from many institutions of higher learning, including Point Park University, the Michigan School of Professional Psychology, Saybrook University, Pacifica Graduate Institute (the site of our next annual conference, February 28-March 3, 2013), and Duquesne University. Keynote speakers included Isaac Prilleltensky, PhD, Constance Fischer, PhD, and Robert Stolorow, PhD who were warmly received in well attended events.

In this newsletter, Division 32 President David Elkins provides the details of the conference’s success, and gives a rousing report of the divisions other outreach activities in the past several months on many fronts.

Bob McInerny provides a reflection on the 5th annual conference from the perspective of the conference co-chair. A quote from his article provides an eloquent summary of the conference: “the real beauty of this conference – that we tried to do it all and in that sweeping attempt of a hermeneutics of love (and with our hearts open and in the right place), we discovered the tensions and possibilities that will be our precious burden.”

Incoming President Louis Hoffman looks ahead to one of his key issues, authenticity in diversity, and multiculturalism in psychological practice and community building.

In his current Humanitas column, Ed Mendelowitz surveys the domain of current existential-humanistic psychology, critiquing what he perceives as our ethical and imaginative lapses and eloquently pointing the way toward a vision of what is possible. Like Nietzsche and May before him, Mendelowitz articulates a psychology immersed in the humanities and honoring the place of “turbulence”—the necessary encounter with one’s personal daemons out of which genuinely creative work is born. Like his predecessors, Mendelowitz inhabits the “New Land” he envisions through reflections upon his personal journey and the inclusion of an exquisitely rendered narrative of psychotherapy.

Experiential learning is a cornerstone in Humanistic psychology and psychotherapies, moving knowledge-building from the theoretical to the lived-world. Center for Humanistic Studies Co-founder, Diane Blau, PhD, takes a look at how the humanistic notions of experiential teaching and experiential learning play out in the classroom.

Brent Robbins, PhD takes us inside his new book, *Drugging Our Children: How Profiteers Are Pushing Antipsychotics on Our Youngest, And What We Can Do to Stop It*, co-edited with Sharna Olfman, PhD, revealing the over-use of dangerous psychiatric medications in the treatment of
children and adolescents. A balanced approach to working with children in therapy needs to be kept in mind, encouraging the use of humanistic therapies of unconditional regard, self-responsibility, and authenticity. In this self-inquiry, Brent asks and answers the pivotal questions fueling this important dialogue.

And a hearty congratulations to Shawn Rubin, PsyD, former editor of this newsletter who has been named Editor-in-chief of the Journal of Humanistic Psychology, taking over from the able editorship of Kirk Schneider, PhD, who over the past 8 years masterfully helped JHP continue to gain respect in the field, highlighting work that examines the human in Human Science. Thank you, Kirk, and break a leg, Shawn.

Division 32 Board candidate statements are also included in the newsletter. Read them and support the Board by voting!

Division membership is flourishing, and we encourage everyone to invited colleagues to join the Society for Humanistic Psychology, and be a part of the resurgence of our movement, focused as it is on the importance of the human element in clinical psychology. Membership chair Richard Bargdhill, PhD, shares current membership news.

And sadly, our condolences go to the family of Division 32 member Salvatore Palazzolo, a most beloved humanistic psychologist whose ready smile and engaging eyes were therapy enough. Robert McInerney, PhD, friend and colleague, writes a tribute to Sal who passed away this past April. Sal will be dearly missed.

And a hearty congratulations to Shawn Rubin, PsyD, former editor of this newsletter who has been named editor-in-chief of the Journal of Humanistic Psychology, taking over from the able editorship of Kirk Schneider, PhD, who over the past 8 years masterfully helped JHP continue to gain respect in the field, highlighting work that examines the human in Human Science. Thank you, Kirk, and break a leg, Shawn.

The year 2011-2012 is turning out to be an active one within the division, and in our engagement with the greater world. With the annual conference behind us and the APA Convention ahead; with DSM-5 reform efforts continuing, in which we are seeking justice in mental health treatment for vulnerable populations and the general public from the medicalization of mental suffering; from humanistic-existential outreach to China creating a bridge connecting diverse peoples; to various conferences and programs, national and international, focusing on qualitative research and phenomenological inquiry; to spirituality; and to existential psychotherapy, our division continues to grow and actualize. And we all play a part.

Your editors,
Donna Rockwell & Kevin Keenan
SPRING NEWSLETTER, 2012

PRESIDENT'S COLUMN - David N. Elkins

I have been involved with the Society for Humanistic Psychology (SHP) for many years. This Division 32 board is one of the most active I have seen. In this column, I want to describe some Division 32 projects and honor some of those who give so freely of their time.

The Division 32 Open Letter Committee: This committee, which spearheads Division 32's concerns about the proposed DSM-5, is composed of Frank Farley, Jon Raskin, Brent Robbins, Donna Rockwell, and myself as chair. Sarah Kamens, an original member of the committee, now serves as the committee's consultant. This committee's Open Letter/Petition website on the DSM-5 has gathered more than 13,000 signatures plus endorsements from more than 45 mental health organizations, including 13 other Divisions of APA and the prestigious British Psychological Society which has almost 50,000 members. The DSM-5 Reform effort has been covered by more than 100 news media including ABC News, the New York Times, the Chicago Tribune, the Washington Post, the Wall Street Journal, Nature, the Scientific American, Medscape, Psychology Today, Forbes, the Huffington Post, Fox News, and other media outlets in Canada, Europe, South America, Australia, and other places. Due to the international coverage, Division 32 and humanistic psychology have received positive publicity around the world, contributing to the renewal in humanism that already was taking place. When we raised concerns about the proposed DSM-5 in the early fall of 2011, we had no idea that this would take off like wildfire around the world and become one of the major projects of Division 32.

The 2012 Division 32 Annual Conference of the Society for Humanistic Psychology. This conference, held in Pittsburgh on March 29-April 1, 2012, was both successful and inspirational. Brent Dean Robbins and Robert McInernary, co-chairs of the conference, donated countless hours to this project. According to Monica Walker, the 2012 conference treasurer, the conference had 163 paid registrants, 48 of whom were graduate students. In addition, there were eight student volunteers who assisted in various ways with the conference and about 30 undergraduate students from Point Park University who also attended. Thus, total attendance was about 200 and of that 200, about 85 were students. The number of students, and their enthusiasm for the conference, speaks well for the future of humanistic psychology. The yearly conference has become a major "gathering place" for students and early career professionals (as well as others) who come together to give presentations, listen to keynote speakers, attend symposia, and associate with a community of people who are committed to humanistic values. If you have not attended the conference, I hope you will consider doing so. You will experience firsthand the renewal in humanistic psychology which, after 50 years, seems to be taking place. Next year's conference (2013) will be at Pacifica Graduate Institute (PGI) near Santa Barbara, California, February 28-March 3, 2013. Brent Potter is Chair of the 2013 Conference and Brent Dean Robbins is Conference Coordinator. David Cain, Bob McInernary, Louis Hoffman, Trent Claypool, Constance Kellogg, and Katie Darling are members of the 2013 Conference Committee. (Katie is the most recently appointed member; she will represent the many students who attend the conference). Dr. Irvin Yalom, arguably the world's leading existential psychotherapist, will be one of our keynote speakers. The Conference has made progress over the past years in ensuring that women and minority individuals are major presenters at the conference. For 2013, the committee is, once again, committed to this goal. For example, at the
time of this writing, the conference committee has just named 5 keynote speakers for the conference. Three are women and two are men. Three are ethnic minority individuals and one of the two White speakers is a specialist in diversity issues. I mention these facts because we want attendees to know that we value community based on "difference" and we want to host multiple perspectives on wide-ranging topics and issues. We believe the 2013 conference will be an amazing experience and we are already excited about it, even though it is still months away. PGI, the site of the 2013 conference, is an old Mexican ranch house located in a tranquil, rural area a few miles from Santa Barbara. The elegant adobe buildings provide a perfect ambience for a humanistic conference. There are reasonably-priced hotels nearby as well as elegant hotels. I predict this will be one of our best conferences. They get better every year! Please write the dates down now (February 28-March 3, 2013) and be sure to attend. Santa Barbara is one of the most beautiful cities on the California coast so you might want to make the conference part of a more extended vacation. The California weather should be beautiful at that time of year. Shortly, we will launch a website on the 2013 conference with all the information you need.

The 2012 Division 32 APA and Hospitality Suite Program: The APA Conference will be held in Orlando, Florida, August 2-5, 2012. The 2012 Division 32 Program Committee, which is responsible for planning the Division 32 programs for Orlando, is co-chaired by Ed Mendelowitz and Jason Peng. Scott Churchill (past chair) is also a committee member and has been especially helpful. The Hospitality Suite (HS) committee, chaired by Kevin Keenan, consists of Trisha Nash, Shawn Rubin, and Rich Bargdill. Susan Gordon, Division 32 board member who chairs our Awards Committee, helped lay the groundwork for the Hospitality Suite (HS) program in Orlando by gathering information on hotels. The "cornerstone" of the Division 32 APA Program will be the DSM-5 Reform effort. There will be a 2-hour symposium and a 1-hour inter-Divisional event devoted to the updating and discussing the DSM-5 controversy. Another APA Division graciously contributed another hour of program time so that we can have a "conversation hour" focused on questions and answers about DSM-5. Two former APA presidents, along with influential people in the DSM-5 reform effort, will be part of the Division 32 programs on the DSM-5. I encourage all Division 32 members to come to Orlando, Florida, August 2-5, and attend these Division 32 programs. You will see that humanistic psychology is on a roll!

Our Division 32 APA Council Representatives: Scott Churchill not only serves as the editor of The Humanistic Psychologist, Division 32's journal, but he also serves as our APA Council representative. Frank Farley, a former president of APA as well as former president of Division 32, serves as our second Council representative. Frank and Scott know APA inside and out and are valuable assets to Division 32 when we interact with our mother organization. For example, thanks to Frank, the Division 32 board held its midwinter meeting in the board room of APA headquarters in Washington, D.C., where we were able to invite members of APA governance, including the CEO and heads of directorates, to our meeting. Such direct access was both informative and valuable.

The Division 32 Website and Newsletter: Communication is key to a thriving Division. Donna Rockwell and Kevin Keenan took over as editors of our Newsletter and keepers of the Division 32 website last fall. Shawn Rubin had done a wonderful job as Newsletter editor for several years but due to a new job and pressing responsibilities, he decided to step down in the fall of 2011. Kevin and Donna had big shoes to fill but as the quality of our Newsletter and website
attest, they arose to the occasion. Donna and Kevin are also active board members, always willing to do whatever they can to help the Division.

If I had the space, I could go on describing other Division 32 people and projects. I could tell you about Therese Laferriere who serves as our treasurer and does such a competent job; Mark Stern who chairs the Division 32 Exploratory Committee for a Humanistic Institute; Susan Gordon who gives many hours as our Awards Chair; Rich Bargdill who spends many hours recruiting students and others to the Division in his role as chair of the Membership Committee; Mavis Ring, a doctoral student, wife, and mother who nevertheless found time to attend board meetings and help in various way; Sarah Kamens, also a doctoral student who was the primary author of the "Open Letter" that was "heard around the world;" Louise Sundararajan, our immediate past president, who chaired the Nominations Committee and remained actively involved with Division 32, although she probably needed a well-deserved rest; David Lukoff who offered to chair a Spirituality Interest Group and will be developing this; Krishna Kumar, who actively supports Division 32 and is one of kindest, most collaborative people know. And last but not least, Louis Hoffman, who will serve as your president in 2012-2013. Louis is one of the gentlest, most loving people I know. He embodies humanistic values and I look forward to his presidency.

This will be my last Newsletter column as your president. My term will end this August at the APA Convention in Orlando, Florida. Thank you for giving me the opportunity to serve as your president. I have received incredible support from the Division 32 Board and it has been a pleasure to serve.
Creating Diversity in the Home of Humanistic Psychology
By Louis Hoffman, PhD
Saybrook University
President-Elect, Society for Humanistic Psychology

Humanistic psychology's general stance in regard to diversity has evolved over the past several years. When I first began submitting papers on diversity it was common for me to receive a response indicating that humanistic psychology did not need to address this issue. The rationale was largely twofold. First, it was purported that humanistic psychology had always valued diversity, so this was a problem or issue that did not need to be addressed. Second, it was noted that because humanistic psychology looked at the individual experience, it would naturally deal with each individual's own experience relevant to diversity, thus not needing to address diversity issues through other mediums. Yet, humanistic psychology remained notably lacking in diversity. The question remained that if humanistic psychology was so good at diversity, why were diverse individuals not drawn to humanistic psychology?

Given the evident need, bringing diversity to humanistic psychology, despite the resistance, became a passion for a number of people, including Brent Robbins, Nathaniel Granger, and myself. Gradually, this effort has begun to evidence some progress. At the Second Society for Humanistic Psychology Conference there was one presentation on diversity. Expecting a crowd, it was placed in the largest of the breakout rooms, yet it yielded a crowd of less than ten people. The next year, with intentional work to promote diversity, another symposium on diversity was planned and drew one of the largest crowds of the conference. Each subsequent year witnessed an increasing number of presentations and posters on diversity to larger crowds with increased enthusiasm.

Despite the success, many challenges remained. It was common for others and myself to encounter strong resistance when presenting about diversity and, at times, I received some very angry comments, questions, and Emails following presentations from people who felt we should not be talking about this topic. Additionally, many of the presentations focused on the need for diversity, but did not always engage diversity issues on a level of great depth. Yet, there was a growing recognition of the need to engage diversity issues in humanistic psychology.

At the Society for Humanistic conference in Pittsburgh earlier in 2012 there seemed to be a transition to the next level of development. A significant portion of the programming focused on diversity and the presentations began engaging in diversity with greater depth. For instance, a presentation examining individualism and collectivism challenged humanistic psychology's tendency to be biased toward individualism while neglecting the collectivist, social, and community needs and ways of being. This included a discussion of implications for theory development and clinical practice.

A highlight of the 2012 conference for many was programming that focused on the relevance of Martin Luther King, Jr.'s legacy for humanistic psychology. Nathaniel Granger gave a powerful enactment of the "I Have a Dream" speech that drew a standing ovation and left many in tears. In another symposium Granger chaired on African Americans in humanistic psychology, he was asked what humanistic psychology could do to become more diverse. In his answer, he stated that it was well and good to invite him and others to speak at our conference, shake his hand, and talk about theory
and practice; however, if we wanted him to become a part of humanistic psychology, we ought to invite him to our home.

As is hopefully evident, Granger was not looking for dinner invitations, but he was also not speaking to a superficial metaphor of home being just where we come together. He was using this metaphor to represent the type of interactions and, more importantly, the types of relationships we need to build in order to create a home for diversity in humanistic psychology. Many attempts to become more diverse result in tokenism: inviting people of color to be part of our community out of concern for generating the appearance of being more diverse. This approach to becoming diverse, even though sometimes utilized by people with good intentions, frequently causes more harm than benefit.

The home Granger was speaking to is a metaphoric home that signifies a relationship of deep respect and mutuality. When you invite someone in your home, you are opening yourself up to your guest. If humanistic psychology wants to become more diverse, we need to truly value diversity and the people that represent diversity. Furthermore, if humanistic psychology wants to become more diverse, we must open ourselves up to being deeply impacted by the guests who are being invited to become part of our community, and part of our home.

This point of opening oneself up to being impacted by diversity is where resistance is often encountered. There is always risk for precious beliefs when one opens oneself, or one’s group, to someone representing difference. What happens if, as we become more diverse and engage on issues of diversity on a deeper level, one of our core values or the interpretation of it is challenged? Do we cling to our values, or do we open ourselves to consider change?

Personally, this is was part of my story in becoming interested in individualism and collectivism. I grew up in a German, stoic culture heavily rooted in individualism. After marrying a woman from a collectivist culture, I became increasingly aware of my individualism. However, when I started traveling regularly to China, my individualism really began to show. Many of my favorite presentations and lectures strongly challenged conformity and implicitly promoted individualism on many levels. Although intellectually interested in collectivism and what it meant for psychology and psychotherapy, I remained personally resistant. I wanted to find a way to intellectually reconcile these discrepancies instead of engaging them on a deeper level that might challenge my own comfortable individualism. It did not feel comfortable to me. Yet, I realized that if I wanted to be a culturally sensitive therapist and teacher, I needed to give greater consideration to this issue.

Over time, it was the not the intellectual reconciliation of individualism and collectivism that mattered, but the personal and emotional. I could not avoid embracing this challenge on a deeper level, and it led to greater recognition of the implications for theory and practice.

Another resistance, of sorts, of humanistic psychology when discussing diversity is focusing on what we can offer diversity, not recognizing what diversity will teach us. Enmeshed in this resistance are power issues in which we cling to a status of superiority, wanting to change those who represent various forms of diversity while remaining closed to considering any change of our own. This stands in opposition to basic humanistic values of dialogue and exchange. It is imperative that we accept that humanistic psychology will change, and must change, if we are going to become diverse beyond the surface level. Humanistic psychology will change if it is not just our conferences that become more diversity, but our home.
This is my hope for the future of humanistic psychology. I am thankful for the work that has been done. I am grateful to Kirk Schneider, whose book *Existential-Integrative Psychotherapy* provided some of the first efforts to invite diverse perspectives on existential therapy. I am appreciative of the work of Brent Robbins in creating space and developing programming at our annual conference that focus on diversity. I am deeply thankful for the many voices who pioneered diversity presentations at our conferences and programming at APA conventions, even when this was not a popular topic. It is noteworthy, too, that many of these voices were students who demonstrated that they were true leaders and visionaries of the future of humanistic psychology. And I am excited about the emergence of Nathaniel Granger, Theopia Jackson, Mark Yang, Sara Bridges, and many others who bring a fresh perspective and exciting leadership to diversity initiatives in humanistic psychology.

In closing, I want to share a few thoughts about the future. I am honored that next year I get to serve the Society for Humanistic Psychology as president of the division. My commitment is to use this year to focus on addressing the diversity challenges and opportunities in humanistic psychology. My first action will be to appoint a diversity task force, which I am excited that Nathaniel Granger, Theopia Jackson, and David St. John have agreed to co-chair. I have great confidence that these individuals will provide the leadership that will help us identify the challenges and opportunities ahead of us. I hope within the next few years the home of humanistic psychology will become much more diverse than it is today.
SEARCH FOR THE NEW LAND

In a world of lies the lie is not removed from the world by means of its opposite, but only by means of a world of truth.
Franz Kafka,
Fourth Blue Octavo Notebook

It is upon us to begin the work, it is not upon us to complete it.
The Talmud

Codifications

I was recently sent a book proposal by one of the major publishing houses of an edited volume by "noted authors in the social sciences, humanities and film industry on the role of death and death awareness in film." The editors, it turns out, are advocates of "terror management theory"—a codification of sorts of the work of the cultural anthropologist Ernest Becker—and of the research findings they and their colleagues have both generated and accumulated around this theory. I am familiar with "terror management theory," which strikes me as a facile, albeit much reduced, knock-off of the work of one of the more brilliant and passionate thinkers our discipline has ever seen. The enterprise of codification is by now familiar in its course: one packages some aspect of the founding parent's genius and takes this derivative restatement of things on the road toward academic respectability, possibly even popular primetime. Becker himself was a breathtakingly articulate writer such that any derivative writing done in his name is likely to pale in comparison, lacking almost necessarily the insight, sensitivity and sheer native genius of the original thinker. In an epoch of mass marketing and diminishing imaginative returns ["imagology" and "termites of reduction," muses Czech novelist/essayist Milan Kundera], however, this is how things tend to go. And there in so much of value in Becker (and his precursor Otto Rank—the "true genius in Freud's circle," proclaimed Rollo May on his deathbed) that such popularizations have, I suppose, also their place. Still, some caveats are in order.

I am skeptical about claims that "terror management theory" moves "beyond past scholarship" in order to discern "greater complexity." There is, indeed, much esoterica and nuance that this approach (perhaps any approach—why Rank once wryly observed that all theory was essentially dead, referring as it did to what had already come and gone and occluding what had not yet been glimpsed) overlooks. "TMT readings are more effective," claim the authors of one of the sample chapters, but more effective than what? I have often the impression that codifiers of "terror" or "happiness" or "awe" or "transcendence" are selling a product. The codifications, immersed as they are in Becker or Maslow or May or whomever, no doubt, have explanatory merit, but there is much that they miss and blithely overlook. One has the feeling that the packagers of Becker on death or Maslow or May on awe and transcendence are inquiring into selected artworks and states of consciousness as if with training wheels: the ride is safe, no doubt, but dully predictable and limited in subtlety and scope: a packaged itinerary. ("What one finds wrong with American culture," observes Robert Lowell, "is the monotonous of the sublime.") Traction is garnered in certain quarters of the academic and popular marketplace, but the outcomes of these efforts do not hold up well amid a more rarefied/literary scene.

"Far from the marketplace and from fame," exhorts Nietzsche's mouthpiece Zarathustra, "happens all that is great: far from the market place and from fame the inventors of new values have always dwelt."
Pathos of Distance

“Pathos of distance” and “order of rank.” Evocative phrases out of Nietzsche’s Beyond Good and Evil underscoring the gaping chasm between everydayness and sublimity. In a lovely essay on Kafka and the Oedipus complex, Becker himself long ago pondered the relationship between artist and codifier. Kafka, he argued, could comfortably be placed alongside Freud and even Kierkegaard as a native psychological genius. It is obvious, however, that Becker means to say even more:

There is a certain scavenging . . . which the “man of knowledge” cannot deny. After all, he earns his respectability and his imposing title in a somewhat “dishonest” way: he is not fully involved as a person with his subject matter; if he masters it, it is with grace and ease, with the sly shiftiness of symbols, there where the artist literally squeezed his insights out of his own flesh, blood, and bones, and expired young because of the effort. Freud, who got many things backward, thought it was just the other way around: he once remarked—almost pompously—that the scientist has to work so hard to get the insights that the writer tosses off so easily. And this is the hubris of the scholar, who becomes impossibly gray at the temples, rummaging around and putting order into the anguished insights of tormented youth who leave behind the distillation of their genius and collapse early into their graves. Especially is this characterization true of Kafka’s life and his document, which not only lays bare the pathetic human condition, but also must reveal Kafka’s own anguish. Let us then approach it with proper respect, and some fear and trembling, and let us follow our teacher reverently.

An amazing homage coming from someone himself so gifted. Becker is exonerating himself no less than Freud, thinkers before the artist. This is an expression of bona fide humility from a man of staggering abilities, not the false modesty of copyists. One senses that both the brilliance and humbleness of the founding parents are missing in the derivative work of avowed devotees; a relentless self-promotion often typifies the codification game. What would Becker or May or Maslow think about what has been done in their respective names? Dostoyevsky’s parable of the Grand Inquisitor comes often to mind.

It would be fitting for the packagers of “terror management” and “awe” and “transcendence” to keep their mentors’ characters and accomplishments steadfastly in mind as they pursue their own agendas and goals. Becker’s work, after all, abounds with many references to literature and, here and there, even film. It is interesting to note that our division program for APA Orlando will include the scantest reference to the humanities and no richly rendered narrative of psychotherapy at all. We are in danger of becoming, ironically, a humanistic psychology voided of meaningful dialogue with the humanities. May expressed dismay shortly before he died that the existential/literary psychology to which he devoted his life might succumb to a lightweightness associated with an overly Californian cast of mind. He was interested in restless and searching souls who did not comfortably fit into the reigning orders: great minds proceed without acronyms and codes. The systematizers arrive on the scene belatedly, so to speak, applying their truncated inventions and lexicons to everything they see. They are on to something, to be sure, but it is not new or unique and others not wedded to their templates and terminologies are likely to say as much and much more with more intuitive and literary points of view. The filmmaker Federico Fellini once put it this way:
We live in an age that has made a cult of methodology, that makes us weakly believe that scientific or ideological [concerns] have the edge over reality . . . [One] is suspicious of fantasy, of . . . originality, in other words of personality.

"Interpretation," observes Susan Sontag, "is the revenge of the intellect upon art."

This packaging of our forebears, this business of "unprecedented" and "certified" reductions of far greater spirits and souls, is troubling. We risk losing the gnostic thread in the overall tapestry that has from the beginning ennobled our discipline and work. A recent message concerning the "New Existentialists" website sponsored by Saybrook University announces proudly 2,568 "unique visitors" in the past month to a site now totaling 6,261 pages! Nominally speaking, it is impressive, indeed. (In The Book of Laughter and Forgetting Kundera muses upon "graphomania.": "All man's life among men is nothing more than a battle for the ears of others.") Still, knowing eyes cannot help but discern that we are lacking the depth and poetry of the great luminaries of the past.

Yet I see Organization Men in psychiatry, with all the problems of deathlike conformity. Independent thinking by the adventurous has declined; . . . training has become more formal, more preoccupied with certificates and diplomas, more hierarchical. Some of the finest people in early dynamic psychiatry were artists like Erik Erikson, schoolteachers like August Aichhorn . . . Today we are obsessed with accreditation, recognition, levels of training, with status as scientists. These are the preoccupations of young psychiatrists. There are more lectures, more supervision, more examinations for specialty status, and thus the profession soon attracts people who take to these practices. Once there were the curious and bold; now there are the carefully well-adjusted and certified.

Robert Coles, A Young Psychiatrist Looks at his Profession

The most interesting of the sample articles sent along with the book proposal on death in cinema was an unlikely one on Sam Peckinpaw's Wild Bunch and Transcendentalism, a fascinating meditation on the correspondences between two apparently wildly disparate things. Who would think to juxtapose the pervasively dark and violent images coming out of the unquiet mind of Peckinpaw with the ethereality of Emerson or Thoreau? I could not help thinking while perusing that chapter that the "profound loss" of "individual freedom" and "moral choice" that film scholar Ashjorn Gronstad there ponders maintains for humanistic psychology too, as our literature tends increasingly toward the application of methodology to all that crosses its path: the triumph of content over creative form. The "homogenization" and "conformity" of which Gronstad speaks are features of our current professional predicament no less than the culture at large. Will more genuinely imaginative work itself become, like The Wild Bunch, an "irrelevant anachronism rendered obsolete . . . by armies of destruction with their [codified/ homogenized] machines"? Truly, this is how some of us tend increasingly to see it.

Order of Rank

What might an alternative look like? William Arrowsmith, scholar, critic and translator of classical literature, once wrote an astonishing collection of essays about the films of Michelangelo Antonioni in which he expressed his hope for an eventual "poetry of criticism," "a criticism designed to do more than report and judge its artistic object, but rather to respond to it antiphonally, to illuminate, even
celebrate it.” Humanists have become, states Arrowsmith, “mere technicians” in a gargantuan “knowledge-industry.” “Among any ten thousand humanists you will scarcely find more than a hundred vivid men, radiantly being what they know and being it greatly.” Like May, Arrowsmith points to the inevitability of turbulence:

> All order worth having, Sophocles says, is born of the effort of turbulent men—men who do not know themselves—to surpass their limits and break down the barriers between man and god. They do this always to their own anguish, and they are seldom loved for what they do until they are dead. This is because the hero is always an embodiment of turbulence and therefore always threatens the order of complacent, self-knowing men.

Art, in other words, should be revelatory rather than grist for a self-aggrandizing explanatory mill.

A few years ago, I attended an evening at the Harvard Film Archive dedicated to Yasujiro Ozu, one of the great masters of Japanese cinema. The prominent filmmaker Yoshida Kiju, once mistaken as Ozu’s protégé and apprentice, was the featured speaker and guest. Now an elderly man himself, Kiju recalled his early dismissal of Ozu as old-fashioned and passé, steeped as the younger man had then been in French existentialism. He told the story of the visit he paid Ozu in the hospital one month before Ozu’s death due to cancer on his 60th birthday. Ozu thanked Kiju for coming and then fell silent. As Kiju prepared to leave, Ozu whispered to him, “Cinema is drama, not accident.” “He whispered it twice,” Kiju later recounted, “as if speaking to himself.” Decades later these cryptic words continue to haunt Kiju: he has become, it would seem, Ozu’s faithful disciple after all. Perhaps Ozu was defending himself against the accusation that his films depicted only “simplistic daily incidents”; perhaps he was protesting that the simple events he depicted were “the real dramas” in the end, that “stories portrayed in many other films were nothing but artificial and fabricated events.” Yet Ozu was not given to such direct utterance of feelings or to defending himself so vigorously. To this day, Kiju remains struck by Ozu’s distinction between “affirmation” and “negation”—“Cinema is drama, not accident”:

> [H]is last words are divided so clearly into an affirmation and a negation that another meaning must be hidden there, and thus his words occasionally return to me and leave me confused.

> . . . Ozu-san’s words constantly shift sense depending on who hears them. The instant a particular meaning occurs to one person, someone else immediately conjures up another. One feels such great breadth and depth in his words. As a result, I feel stuck, unable to decide what he means . . . Needless to say, there was nothing “Ozu-like” about Ozu-san’s films in the end. They were a world where meaning floats ceaselessly, unmoored from specific designation.

For Kiju, Ozu was an artist of “paradoxical thinking” who discerned in human expression not “the conveyance of clear-cut meaning” but rather “something far more complicated.” Viewers are returned to the “play and profundity of images,” the ascendancy of creative form over content briefly restored. Do you see the subtlety implied by a genuinely creative criticism? We are pointing, really, to Zen.

**Old Countries and Inner Rooms**

> You call yourself free? Your dominant thought I want to hear and not that you have escaped from a yoke.
Friedrich Nietzsche,
Thus Spake Zarathustra

Rollo May did not sugarcoat or otherwise mince words in circumscribing the depth of his own immersion in a difficult, even harrowing, past. Even the fame and veneration attendant upon his later years did not preclude the seeking out of psychotherapy when Oedipal daemons reared their restive heads. This ongoing wrestling with the darkness was ineluctably related to May’s greatness as a genuinely novel contributor to the literature of our discipline. I have run into worshipful admirers even in China. We humanistic psychologists have today nothing quite like this—nothing like Love and Will or The Cry for Myth, nothing that so profoundly ministers to a troubled and troubling global consciousness or that might take its rightful place upon the world literary/philosophical/psychological stage. May’s lifelong inquiry into his own past stands in striking contradistinction to far more pat formulations of Oedipus I observe among colleagues in recent years. What are we to make of this tendency toward oversimplification/prettification (for May a cardinal sin!) that typifies the current scene?

The Polish filmmaker Krzysztof Kieslowski (an intelligent skeptic, interestingly, concerning the enterprise of psychotherapy) once commented on the need for thoroughgoing, even ruthless self-examination in working with personal narratives:

I keep persuading younger colleagues . . . to examine their own lives. Not for the purposes of any book or script but for themselves. I always say to them, try to think of what happened to you which . . . led to your sitting here . . . on this very day . . . What really brought you here? You’ve got to know this. That’s the starting point. The years in which you don’t work on yourself . . . are, in fact, wasted. You might feel or understand something intuitively and, consequently, the results are arbitrary. It’s only when you’ve done this work that you can see a certain order in events and their effects.

I tried to fathom out what brought me to this point in my life, too, because without such an authentic, thorough and merciless analysis, you can’t tell a story . . . It’s absolutely necessary to those who tell stories about life: an authentic understanding of one’s own life. By authentic, I mean that it’s not a public understanding . . . It’s not for sale, and, in fact you’ll never detect it in my films. Some things you can find out very easily but you’ll never understand how much the films I make or the stories I tell mean to me and why . . . I know it, but that knowledge is only for me.

And, so, we are returned, as we often are in this column, to matters of character and self-inquiry and the inviolability of art—a web of interrelations that humanistic psychology still does not sufficiently get. In an eulogy written two days after a cherished uncle’s death on the last day of this past year, I set down these words:

There is a cascade of memories. Bancroft tennis rackets; that walking stick he used once to scale Fujiyama (with those arcane Oriental brandings engraved as he traversed each station), the riding ranch in upstate New York. I can still remember the names of horses long since deceased—Cimmeron and Rusty, that unruly one that only Irwin’s relative expertise among us could temper: Irwin was a quirky Jack of many odd trades. Copper bracelets to ward off arthritis, as I recall, and those orthopedic shoes; the red Impala (“Roll up the windows,” he would say in the heat of summer; “everyone will think we have air conditioning”); that immaculate garden.

So many memories and just a few moments to speak . . .
Inner rooms. The great Italian filmmaker Federico Fellini’s final film is entitled La voce della luna [The Voice of the Moon]. The protagonist, played by Italian comedian Roberto Benigni, is a kind of wayward schizophrenic recently released from the institution. A misfit in search of meaning and love in a world that has seen better days and gone badly awry. In dreamlike reverie, he returns at times to a room from his childhood, likely the room he grew up in but also a sanctified place within his own mind. And I think of that small side room with the stone outer wall in that house on Crest Drive. Simply furnished and tastefully decorated, an old dentist’s chair, the rustic ambiance and that gorgeous Spanish guitar. I don’t know how much time I spent in that room, but I remember it as a youthful sanctuary of sorts, almost holy. I glimpsed there a sense of aesthetics, perhaps even possibilities. If a space could be different, perhaps a person’s life could be too.

And that tree house in the woods just to the rear of the house. I remember spending many turbulent, even tearful hours sitting there alone trying to make sense of family and world—an Oedipal inquiry of sorts that seems a virtual rite of passage for those few eventual psychologists genuinely worth their salt. These are the stirrings and sensibilities, I now think, that bind me most deeply to Irwin. He had a sense of the incongruity of things and an inking of what lay beyond—a wanderlust that, whether or not fully embraced, influenced me in an almost preternatural way. That guitar he never quite mastered was a talisman, I think, for that other world. We can all remember the songs with which he entertained us in the most comical yet also moving way. That Haitian folk song, can you hear it?

Yellow bird
Up high in banana tree
Yellow bird
You sit all alone like me
You can fly away
In the sky away
You more lucky than me

Only now does it stand out in my mind and heart in such psychic relief how my uncle was, simultaneously, exemplar and steppingstone—an indispensable influence upon what, personally and professionally, I have become. A succession of unique and unrepeatable guides would make their appearances upon the meandering highway of life following my departure from home, each inspiringly eccentric, each vitally influential in unconventional ways. Rollo May was a great culmination of these manifold meetings with remarkable women and men.

It is essential that we psychologists investigate our personal and disciplinary legacies and pasts if we are to contribute works that are genuinely passionate and authentically new. This is especially so for those clamoring for leadership and the limelight; these are, after all, the ones who would seem oftentimes to understand themselves least—“convulsions of the ambitious,” remonstrates Nietzsche’s mouthpiece Zarathustra. In the eulogy for my uncle, I mused upon humor, gestures and grace:

Humor. There is a Jewish expression: “Man thinks, God laughs.” Irwin was, hands down, our local funnyman. No one else could compete. There is undoubtedly a canny intelligence in this. Even more, though, it was a sensibility, a philosophy. In a world that doesn’t cohere, humor is essential, a prosthetic of sorts that—momentarily at least—counterbalances one’s tenuous relationship with the universe. I remember once—it really couldn’t have been all that many years ago—waiting in a kind of middle room between the lockers and the local college swimming pool for the lifeguard to unlock the door at the anointed hour. Irwin was there and several of my siblings as well. A
dismal place with pipes dangling above that might have been an antechamber to Auschwitz. We sat on a hard wooden bench with our elongated bodies and baggy swimsuits, all of which in the pale fluorescent light looked to have seen far better days. “Nice,” Irwin said at last, “when family gets together.” It was understated, perfectly composed and rendered; it was flawless. Irwin was a kind of halting contemplative, humor his elixir. Who else would have begun a eulogy for his beloved brother with the astonishing opening line, “He was the best older brudda anybody ever had”?

Gestures. I have been reading these days a biography about Kafka, whose fiction is marked by a masterly portrayal of gesture. He got the idea, it seems, from the traveling Yiddish theatre troupe that sometimes came to Prague. Gesture, it dawned on him, was perhaps the most sublime way to capture the enigma of the human tragicomedy. I will never forget those inimitable gestures of Irwin. That tall, lanky figure—Beckett-like, really—sauntering pensively about, his head tilted slightly downward. I remember almost forty years ago when our grandmother passed away, Irwin here in this synagogue in the front pew. As the casket was lifted to be carried onto the hearse, Irwin reached out and tapped on it lightly. A final moment of contact and parting, a gesture of delicacy and grace I do not think I will ever forget.

D’OU VENONS NOUS/QUE SOMMES NOUS/OU ALLON NOUS is the title inscribed in the upper left corner of Gauguin’s famous painting on display in Boston’s Museum of Fine Art. Where Do We Come From? What Are We? Where Are We Going? No punctuation is employed and all words are capitalized. Still, we understand clearly what Gauguin was getting at. He was contemplating humanity after all, the size and range of the human spirit. He was meditating also upon Oedipus. To the extent that we do not wrestle with ourselves in ongoing and painstakingly honest ways, we will be consigned to egoistic and mediocre outcomes and works. “Knowledge in the humanities,” writes Arrowsmith, “is a way of being or it is nothing.”

Search for the New Land

One must harbor chaos in order to give birth to a dancing star.

Friedrich Nietzsche,
Thus Spake Zarathustra

A great relationship breaches the barriers of a lofty isolation, subdues its strict law, and throws a bridge from self-being to self-being across the abyss of dread of the universe.

Martin Buber,
Between Man and Man

Become a traveler.

Franz Kafka,
Diaries

Search for the New Land. Jazz aficionados among you will recognize this as the title of perhaps the finest of trumpeter Lee Morgan’s Blue Note recordings. Comrades in arms on that 1964 session included Wayne Shorter on tenor sax, Grant Green on guitar and Herbie Hancock on piano. It did not get very much better than this in the heyday of Blue Note jazz. To set off in search of the unknown—to effect the disorder and courage to create otherwise known as improvisation—requires, necessarily, the very
finest accomplices. Jazz at its best has always been immersed in an ethos predicated upon immersion in the liturgy (what has come before) coupled with a uniquely innovative statement of one’s own (what is yet to be). We must ponder what “courage” and “creativity” (words routinely bandied about by psychologists) truly are. They are nothing neat or easy or expedient—no mere “lusting for the heights,” cautions Nietzsche. I had the honor of meeting Claude Lanzmann, director of *Shoah*, a few weeks ago. Now in his eighties, Lanzmann is a man who has put his life on the line in a fiercely personal war against injustice ever since he was in his teens. Reading his memoir, *The Patagonian Hare*, we witness a late great flowering of existentialism. Lanzmann recounts there his personal relationship with Sartre and even more personal one with de Beauvoir along with countless other heartrending things. It is a beautifully wrought, brutally honest and supremely ethical work. There is no one among us who even remotely looks or lives like this—and no one who can write like this either.

Trying to be moral in a world which offers no evidence of cosmic morality or meaning … it takes a hero to go on living well. Great men suffer greatly in order to make their lives declare divinity. The cost of that divinity is measured by the turbulence—the animal anguish and disorder—against which, and out of which divinity appears, all that vileness metamorphosed into god.

William Arrowsmith,
“Turbulence in the Humanities”

A client of mine, an unusually well-read young woman who also writes exceptionally well, has recently crafted a memoir of sorts consisting almost entirely of letters she has written to me during the course of our work together. Entitled (in homage to the great Russian filmmaker Andrey Tarkovsky) *Sculpting the Darkness: A Memoir of Psychotherapy*, it begins with quotations by Rimbaud and Kafka as if to summon up the muse:

> In my bitter hours, I conjure up spheres of metal and sapphire.  
> I am Master of Silence.  
> But why should the appearance of an aperture  
> Gleam white in the corner of the vault?  
>  
> -- Arthur Rimbaud, “Childhood”

> The strange, mysterious, perhaps dangerous, perhaps saving comfort that there is in writing: it is a leap out of murderers’ row, it is a seeing of what is really taking place.  
>  
> -- Franz Kafka, Diaries

This epistolary rendering of psychotherapy concludes with a reverie upon art and connection and then tribulation culminating, finally, in a vision of possibility and reach:

I have always intuitively understood the connection between art and inner exploration. Discussing film and literature is, of course, a primary means by which I share myself with Dr. M; I feel as if I am inextricably wedded to certain artworks such that they are part of me just as my heart or my blood is part of me as well. These works deal with themes similar to those that I face, but it is the very nature of art that truly promotes such a union. The artist enters a vast and tortuous realm to engage in the process of creation, but the reader, viewer, or listener also enters such a realm to absorb the creation. There is an aspect of trust involved in both cases; each party forges a relationship with creativity itself and must surrender to its mystery in order to gain any reward from the experience. It is when some part of
me recognizes that this seemingly external inspiration—the words written by another, the painting fashioned by another’s hand—is also found within myself that I truly connect with the artwork, and by extension with the open expanse of possibility.

Just as film or poetry or music allows the ineffable self to flow outward, to fill the spaces that exist in conscious awareness, the psychotherapeutic relationship ought to do the same; it should encourage the self to flow outward, to expand, to find expression for the tiniest, quietest corners of the mind. The loud cries are important, but it is the softness, the silence within me that requires the most care. When I reflect on my relationship with Dr. M, it is his nurturing of these quiet spaces that I most often think of. The subtlety of his understanding is not informed by the *Diagnostic and Statistical Manual of Mental Disorders* or the American Psychological Association, but rather by the true observers and philosophers of human experience, the artists. There is an art to relationship as well, and I have honed my ability to appreciate this throughout the time that I’ve known him. Our relationship, just like any relationship, is a mutual creation; it is mysterious and synergistic, and its healing nature derives from these qualities. I am able to recognize my role in co-creating and maintaining this intricate entity that moves with grace and sensitivity and, also, my contribution to its beauty. It is from this recognition that I draw courage.

The other day, I was standing in my kitchen when, in a moment of stillness, I suddenly perceived the chasm, the inner darkness that I so often write about. Awareness of it sliced through conscious thought with a pang of anxiety and I instantly felt dizzy with the intensity of it. Despite its unpleasantness, I didn’t immediately push it away or attempt to blanket it with more mundane concerns. Within seconds, I found myself plummeting into its depths.

After the initial shock of panic—which was significant—my attention slowly began to shift; I found myself focusing less on the sensation of falling and more on the particularities of what was happening to me. I then began to wonder how I would convey this experience to Dr. M. What did it feel like to be here at this precise moment? How would I describe my surroundings? As I endeavored to shape the anxiety into an image and thus began to notice its subtler qualities, I realized that I was no longer falling; I was in fact back on the ledge, standing beside Dr. M. Wishing to show him the monstrous nature of what I faced, I pointed to the abyss. He followed the line of my finger, past the cold mist clinging to the perimeter, deep into the dizzying blackness below. I watched as he gazed into it for several minutes, carefully surveying the landscape of the dark. Part of me feared that he would be appalled or frightened by its size, its menacing appearance, even though I had surely stood here with him many times before. Perhaps he would see something he had not previously perceived, some fatal flaw, some hidden edge of corruption.

Eventually, he turned to look at me and gently nodded. His face did not display shock or disgust; it was instead receptive, as if to say, *Yes, I am here, Lori.* I turned back to look out into the vastness, and as he and I continued to stand there, I became aware of the horizon beyond the chasm, the line where the land met the sky. Some distance off, there was what looked to be a meadow of some kind, with a verdant copse of trees and a vibrant river that wound its way around the circumference of the land. The sky itself was rich and deep, with hues of every shade feathering into another infinity altogether. After a time, I noticed a desire to tread further on, to see what lay beyond the void, beyond my current line of sight. I felt anxious, particularly since I remembered the last time I had ventured out only to be dragged back to this pit. Still, there seemed to be so much more out there; it seemed a shame to remain here forever, stuck in this one place. I turned to Dr. M and he nodded again, almost
imperceptibly. I smiled quietly in acknowledgment and, after shutting my eyes for a brief moment, began to walk.

Here we encounter both clearing and sacrosanct passage, a domain coalescing far beyond systems and the never-ending proliferation of "unprecedented" certificates and codes—homogenizations, in effect, of what has already come and gone. We are in the realms of authenticity, communion and art. If humanistic psychology is to achieve a regeneration of the great legacy of its youth, it must contribute and effect literature on these rarified planes. Anything less is taking up time and space, tiresomely restating what has likely been better embodied and said innumerable times before. This young woman’s vision points, like this essay, through turbulence, tedium and dread, toward a uniquely personal statement of what is possible, the "many-hued reflection" about which Goethe tells us in Faust, Psychology is in dire need of the superlative, the genuinely imaginative, the scrupulously earnest, the poetic, nuanced and profound—a "pathos of distance" distinguishing wheat from chaff that, as Nietzsche teaches, obeisantly honors "order of rank." ["Man," observes Arrowsmith, "the aspiring animal." ] It is time that we, too, gaze beyond the thicket and void and, with truer courage and moral vision, embark upon a search for the new land. I will say it plainly: it will look, upon arrival, like nothing many of you have even dreamed.

References
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Soundtrack

Dedicated to Irwin Rayfield Saberski, 1923-2011.
In Memoriam of Salvatore Palazzolo: A Brave Journeyman of the Soul
By Robert McInerney, PhD

As the Co-Chair of our conference I was to take part in welcoming everyone and introducing our keynote speaker. I was on the theatre stage before the formalities were to begin and I started fooling around and saying “sibilance, sibilance” into the microphone. Sure enough I heard Sal cracking up in the audience and he cat-called up to me “Hey Bob what’s that from?” “Tom Hanks,” I said, “Not sure from what though.” Sal was quick to laugh, and years ago when I discovered I could make him laugh, I did so all the time because his laugh filled me with pleasure.

Sal was a marvelously curious person, charming and he genuinely listened when you spoke. He wanted to know who you were and, in a kind of devoted practice, he worked to remain open to others’ views, choices and lifestyles. Sal was edgy, he would leap in, despite insecurities and doubts – Sal was brave.

He was a synthetic and insightful thinker and passionate about life and his family. Every time we would talk, he had the same basic questions in mind, “What have we learned in life?” “How can we love and understand more?” “What meanings are out there that we can rely on?” Sal was totally on a journey and anyone could tell after talking with him for just a minute that he was a soul-searcher, a spiritual and existential aspirant every minute of the day. He drew you in because of this depth and genuineness. Everyone loved to talk with Sal.

For many of us, the last time we saw Sal was at our conference. Sal presented on the panel for the Ground Hog Day film symposium. His paper was erudite, superbly written and he read it with a clarity and liveliness that moved us – you could tell, it was palpable; you could feel the audience respond to it. When I saw him after his presentation I told him that he was fantastic and that I was totally blown away at how exceptional his paper was. I’m so happy I got the chance to tell Sal this.

I first met Sal in the Master’s Program at Duquesne in 1999. When I saw him I thought, “Oh, there’s another old guy in the program.” For many years I thought Sal and I were about the same age, he was in such great shape and that hair – great hair – but later I found out he was about 10 years older than I. I think because we were a bit older though, we gravitated toward one another and we had the NJ/NY fast talk style going on. I think he liked that I cursed all the time (even while discussing Heidegger); it cracked him up. In those days we had some awesome conversations, we would argue too and when we would see each other again any tensions we had would roll off our shoulders. Sal was quick to forgive and wanted always to connect, to be sincere, to speak our minds. In the most beautiful way too, Sal wore his heart out on his sleeve. All who knew him will attest that it was his heart and soul that made him such a beloved person. I loved him.

Our society was, I think, a new experience for Sal. I was thrilled when I saw that he would be coming to the APA conference in Washington, D.C. and even more pleased to see him just a few weeks ago at our division conference. He came to the fatherhood panel I was on, and cried with me as we discussed our experiences of being fathers.

I think Sal felt welcomed and inspired by our society. Just as he did for me, Brent Robbins graciously helped introduce Sal to many of our members. The last time I saw Sal, I got the sense that he was thriving and content. We talked about bike riding and staying fit. And so, although his death was so shocking and horrible, I can’t help but smile ever so slightly through my pain at the fact that Sal was on his bike, riding with friends and living the life he had. As I said, he was a brave journeyman of the soul and now, I am certain, a consummate spirit.
New Membership Options:

There are two new membership structures (at $15 USD) to help students and International Affiliates join Division 32: Society for Humanistic Psychology. At this price, the students and IAs will receive online access to the journal rather than being mailed a hard copy. Persons who are students include any level of college, graduate school student up to ABD. Once you receive a terminal degree (PsyD or PhD) you should become a “member”. International Affiliates are students (at any level) or professionals living outside of the United States. NOTE: Students in the US who would like a hard copy of the journal (in addition to electronic access) are able to do so for the traditional price of $25. Please see the attached document. This is great news, I hope you will join or pass this on to others who might be interested in joining!

Engaging and Helping the Next Generation: Five Initiatives

1. **Student Ambassador Program**: The purpose of this group is to create a vibrant community of young scholars, practitioners and researchers who are invested in the Humanistic Psychologies (Humanistic-Existential-Constructivist-Transpersonal areas). This group aims to open a line of communication between Humanistic Psychology Graduate programs and Division 32 of the APA: “the Society of Humanistic Psychology”. We have 24 ambassadors from 16 graduate programs that have at least one concentration in one of the humanistic psychologies. This year by selling T-shirts and tote bags with our Division 32 logo ([available online](#)) and having a book raffle at the conference, we were able to raise $1000! We were able to distribute $700 to 15 SAs to help them cover costs of traveling to the Annual Division 32 conference. The goal is to provide some assistant to any student ambassador who can make the effort to come to our conference.

2. **“Dissertation/Thesis Work at Humanistic Graduate Schools” Poster Presentation**: Six Posters were presented in 2011 and this year **Student Ambassadors** presented ten posters at the 5th Annual Division 32 conference in April of 2012. The posters highlight a number of the research projects being conducted by either doctoral or master students at their institutions. Thus the Ambassadors showcased not only their own projects, but also the work of their fellow graduate students and also included information about their program. Some Ambassadors received grants or travel funds to help defray the cost of attending the conference. So those students learned a little about the grant writing process. More importantly this poster even provides a professional experience for the Student’s vitae and also gives them an opportunity to attend the conference and interact with other student ambassadors as well as some of the faculty of other institutions. For many, the conference offers a chance to meet persons that they have known only virtually through our Facebook pages.
3. **Speed Mentoring.** This year’s “Speed Mentoring” event took place at the Division 32 “Society for Humanistic Psychology” Conference in Pittsburgh (March 29th- April 1st, 2012). This year’s event was packed! Students were able to grab a quick bite of pizza and then visit tables often with two experts at them who spoke on the following topics: Getting into Doctoral Programs, Clinical Internships, Getting Published, Entering Clinical Practice, Choosing a Dissertation Topic/Committee, Joining a Professional Organization, Academia and Psychology. Students could rotate to another table once a bell was chimed after about 7 minutes.

4. **The Executive Board of Division 32** has increased the number of committee and taskforce positions open for graduate students. Traditionally, there has been two student positions available on the Board but little else. Task forces, committees and ad-hoc committees formed or reorganized this year successfully added at least one graduate student member per group. The goal is to get to know the students and for their concerns to be represented on the board. We have already seen students who have begun on the Taskforces and then have been added to standing committees. Also, at the APA Convention, the Jourard Award is presented each year to an outstanding student paper!

5. **Research Presentation Opportunities.** Our own annual conference has really added many opportunities for students to do poster presentation. This year the conference accepted 42 student posters including 14 undergraduate posters and 28 graduate students. There were a number of other posters that also included the work of graduate students and their faculty mentors not incorporated in the above number. In addition, the conference committee added twelve hours of programming for student paper presentations. So 30 students, either singly or together, were able to give 25 talks to students and professionals in their field. We were truly impressed by the depth of knowledge that the students had about their topics. The students seem to both cherish the opportunity to present and also appreciate the great audience turn out for their work.
Within the past decade, the use of atypical antipsychotics with pediatric patients has doubled (2). This massive increase has been primarily motivated by an astronomical rise in diagnoses of pediatric bipolar disorder, which has seen a 40-fold increase in the same time period (3). These dangerous neuroleptics have also been used in the treatment of pervasive developmental disorder, mental retardation, attention-deficit/hyperactivity disorder (ADHD), and disruptive behavior disorder (4). In some cases, we have even seen these drugs used as sleep aids for children. These trends are quite alarming considering the high potential for very serious side effects with this class of drugs. What is the fastest growing market for these neuroleptic drugs? Believe it not, children between the ages of 2 and 5 (5). Anyone who understands the nature of these medications will immediately grasp the gravity of this situation. It’s hard to imagine why any child younger than 5 could possibly require antipsychotic treatment, yet the numbers of children medicated with these drugs has seen a very dramatic rise. What is going on? A search for the answer to that question was the primary impetus behind the publication of Drugging Our Children: How Profiteers Are Pushing Antipsychotics on Our Youngest, and What We Can Do To Stop, which is co-edited by Sharna Olfman and Brent Dean Robbins (2012).

Drugging Our Children scrutinizes the problem of over-medication in four ways: 1) The role of the pharmaceutical industry in creating a child market for antipsychotics; 2) the impact of antipsychotics on a child’s developing brain and body; and 3) the factors that have led the field of child psychiatry to make a devil’s bargain with the pharmaceutical industry in its relentless promotion of antipsychotic medication as a first-line treatment; and 4) the ways in which American culture undermines children’s healthy psychological development and advocates the belief that the lion’s share of children’s behavior and emotional issues are biochemical processes that can be fixed with a pill. But the book does not stop at a diagnosis of the problem; it also examines potential solutions.

The ethical and legal ramifications of over-drugging children is a major focus of the book. Parents are offered advice on what they can do if they believe their children have been harmed by medication, and the risks they face if they refuse to allow their children to be medicated. Mental health practitioners, especially nonprescribing practitioners, are advised about their ethical and legal rights and responsibilities when they become aware of a child who is being wrongfully medicated and, as a result, harmed.

The most hopeful aspect of the book is the final section which addresses how families and communities have the capacity to foster and protect the healthy development of children in order to prevent and ameliorate behavioral problems. Various successful therapeutic interventions are detailed which offer effective treatments for children with behavioral problems who are currently being subjected to drugging with unnecessary and harmful neuroleptics.

Co-editor Dr. Robbins is Secretary of the Society for Humanistic Psychology and was co-chair of the annual conference in Pittsburgh this year. He is Director of the Psychology Program and Associate Professor at Point Park University in Pittsburgh, PA. We asked him the following questions about the book and the topic of over-medicating children.
**Question:** What got you interested in the topic of the over-medication of children?

*Brent Dean Robbins:* Initially, I became interested in the side effects of neuroleptics because I witnessed a loved one who was forced to take these drugs to very bad effect. The side effects were much worse than the original symptoms they were used to treat. And, worse, the doctors seemed less than prepared to acknowledge these side effects. So, I began to do my own investigation, and as a result, I learned a great deal. In the meantime, through my colleague Sharna Olfman, especially her book on bipolar children, I became aware that there are strong social and economic forces that were leading to the increase of the use of these drugs with children. After I began to fully understand the danger of these drugs, as well as their potential benefits, I was very alarmed to learn that these drugs were being used to treat kids – sometimes children as young as 2-years-old.

**Question:** What do you think is the cause of the dramatic rise in psychiatric drugging of children?

*BDR:* I do not think there is one single cause. It’s important to look at the problem from a variety of perspectives, and to understand that multiple factors likely determine this trend.

First of all, we have seen an increasing breakdown in support for caregiving of children and in the community supports for children. The last century has seen a dramatic rise in psychopathology among children as a result of the disintegration of social structures that provide for children’s basic needs.

Secondly, rather than fix the social problems causing difficulties with our children, we have a natural tendency to blame individuals. Social psychologists refer to this cognitive bias as the “fundamental attribution error.” When our families, schools and communities are failing, our children naturally present with problem behaviors. But rather than fix the broken families, schools, and communities, we blame the children and say they are the ones who are dysfunctional. That’s wrong, and it’s a kind of delusional thinking. It is a delusion that serves as a defense mechanism. It’s a defense that protects families and communities from the blow to their self-esteem that comes with the recognition that, in fact, they are failing their children in a terrible way. So, rather than face the painful truth, we blame our kids, and we look for a solution that will get us off the hook.

The pharmaceutical industry has a profit-motive to give parents and communities an easy out. And psychiatry has become increasingly identified as dispensing pharmacological treatments. So together, pharma and psychiatry work together to enable our cultural delusion. They tell us our children are to blame for our social failures, and get us off the hook. And they give us an answer to the problem, which is a pill. Of course, the pill is not the answer, but a Pandora’s box that opens up a whole new set of problems without ever addressing the root cause of our children’s dysfuctional behavior, which is us.

**Question:** You say there has been a breakdown in the support of children in our society. Where do you see this breakdown occurring?
**BDR:** Well, for a detailed analysis of this breakdown in family and community supports for caregiving of children, you will want to read the chapter in the book by Sharna Olfman. Dr. Olfman is a licensed clinical psychologist with an expertise in child development. She’s also a social critic, who is not afraid to challenge the status quo. She points out a number of social realities that are placing increasing burdens on American families, including inadequate parental leave and nonexistent child sick leave, a minimum wage that is not a living wage, inferior schools, excessive exposure to unhealthy images in mass media, week environmental policy which exposes children to toxic substances, and so on.

I would add that we are also seeing over the past century a steady disintegration of stabilizing extended family structures that previously provided supports to children. These extended families afforded more economical opportunities for child care and support because, as kin selection theory would predict, family members are more invested in the well-being of our children than are strangers who are paid to care for our kids. If you have a choice between having a grandmother as a caregiver and a daycare worker, obviously the grandmother is going to be both more affordable and more likely to be a better caregiver for your child if you need to go to work. As the old cliché goes, blood is thicker than water. Yet, in our advanced industrial society, we have a more nomadic and individualist ethos, where children travel far away from the nest. Extended family connections are maintained through telephone and social media, but the supports for caregiving are not there as much as they once were. Add to that problem the increase in divorce, and children are living fractured lives spread across multiple households, often with feuding parents, spending the majority of their time with caregivers who are not all that invested in their well-being, whether that be daycare workers or step-parents.

These conditions are going to increase the risk of problem behavior in children – and the problem is not the children. Again, the problem is the society. The problem behavior of our children, for the most part, with some exceptions, is a symptom of a disintegration of the culture.

**Question:** Do you think there are any circumstances in which a child might benefit from treatment by antipsychotics?

**BDR:** The key question is not whether a child might benefit from antipsychotics. We know for a fact that antipsychotic medications are very effective in the short term if you want to sedate someone and slow down their thinking and activity. To the extent that a trouble child may be easier to manage, antipsychotic medication is a mental restraint that can make a parent’s life easier, I’m sure. But at what cost? Invariable, the long-term costs of neuroleptics in children far outweigh any potential short-term benefit. In the book, this issue is examined in great depth by Robert Whitaker. When you examine the evidence, it’s plain to see the risks of antipsychotic drugs far outweigh any benefits when used for treatment of pediatric behavioral problems. The side effects are very severe in many cases: obesity, diabetes, irreversible motor disorders, etc. The subjective experience of sedation can be very unpleasant. And based on MRI studies, we know that long-term use of antipsychotics leads to dose-related loss of brain tissue independent of the severity of
psychiatric symptoms. So, it’s the drugs doing the damage and not any so-called “disease.” For those who take neuroleptics, we see a foreshortened life-span of about 20 years. Is this what we want for our children? I don’t think so.

*Question:* If the risks of neuroleptic treatment far outweigh any benefits, why are we seeing such a fast and steady increase in prescriptions of antipsychotics to children?

*BDR:* I think the marketing of the drugs is the primary reason. The old antipsychotics were off patent, so they were not much of a cash cow for pharmaceutical industry. The profiteers in the drug companies decided to take those old neuroleptics and tweak them a bit chemically in order to get a new drug that has roughly the same effect as the old drugs. Only this time, they could patent the new so-called “atypical antipsychotics” as though they were a brand new drug. They’re very similar to the old neuroleptics, but they were marketed as having fewer side effects. As it turns out, they actually have all the old side effects, but in addition, some new side effects too – a tendency to cause metabolic problems like weight gain and diabetes. But we didn’t really know this when the drugs first came out, so they were marketed as safer. They weren’t safer. They were just newer and more profitable.

Once the new atypical antipsychotics hit the market, the drug industry had a narrow window of opportunity to reap the profits from this drug. They need to rake in their dough before the patent wears off, and they lose profit opportunities. So, naturally, the drug companies marketed these drugs very heavily and tried to expand the market as far as they could. In the book, Gwen Olson, who was a drug rep herself, goes into great detail about all the sales and marketing tactics drug companies use to expand the market for their drugs. It will make your hair stand on end, seriously. In any case, there were two markets that drug companies very aggressively pursued – children and the elderly. And they were very successful at doing this, despite the fact that the FDA had never approved the use of atypical antipsychotics for children and the elderly. The drug companies were subjected to billion dollar lawsuits for off-label marketing of neuroleptics, but they made many billions of profit beyond the penalties they endured. So, from a business perspective, they lost battle in court, but the won the war monetarily in the end.

*Question:* What are alternatives to the use of atypical antipsychotic drugs? Obviously, there are children suffering, and many believe these drugs help. If we do not use antipsychotics with these children, are there alternative treatments that are safer and just as effective?

*BDR:* Yes, absolutely. In the book, Tony Stanton, a psychiatrist, writes about the great success they had with a residential program that treated very troubled children without the use of neuroleptics. In another chapter, social worker George Stone discusses the great benefits of family therapy which can benefit children without the need for antipsychotic intervention. Child therapy has been shown to be effective for many children. Effective parenting can have a huge impact on children, as can community interventions. These issues are discussed by Adena Meyers, Laura Berk, and Stuart Shanker. So, there are many options for our children. Drugs, if anything, should be a last
resort to help children who are suffering from dysfunctional families, communities and environments.

**Question:** What should mental health professionals do if and when they see children who are unnecessarily medicated on neuroleptics?

*BDR:* In our book, Jim Gottstein, who is an attorney, answers this question in his chapter. Gottstein makes a very compelling argument that we are ethically obligated as professionals to redress what we perceive to be a potential harm to our patients, including being prescribed unnecessary and dangerous drugs. He provides some very practical legal avenues for intervening in a way that navigates between our ethical obligation to protect children from harm while, at the same time, recognizing the limits of our professional competence. The beautiful thing is that, ethically and legally, we don’t have to just stand by and watch while we see children being placed on drugs unnecessarily. On the contrary, it’s imperative that we act within proper limits to protect that child from harm. That’s our duty. And as for the children, that’s the least we owe them.