APA DIVISION 36 (PIRI)’S
Statement on the Organization of APA

The American Psychological Association sprouts and puts forth a variety of leaves. Within this growth, however, there are chasms and flowers of many different colors. In order to turn the flow of the Association into an orderly current, it is now faced with ways and means of weaving together all strands, while maintaining the needful identities of the applied/clinical and academic/research sectors. Our Executive Board has picked its own brain and sentiments and has come up with the following statement on the organization of the American Psychological Association:

The Executive Board of Division 36 understands, although it does not fully share, the discontent expressed by the academic-scientific-research psychologists, and it supports their efforts to achieve a greater meeting of their needs within the APA. We believe that APA must be prepared to make some adjustments in order to accommodate these needs, that some modifications, perhaps in dues structure and in other ways, should be made. Therefore, some movement and some flexibility seem essential if the APA is to preserve the unity of the Association.

What should be retained? Most of all, we think, the divisional structure. This provides for identity, cohesion, and collegiality, and these should not be sacrificed. Further, we find that the Divisional structure satisfies our need for a forum for the discussion of matters of interest to us, and we are satisfied that we have a voice — currently through our Representatives to the Council of Representatives — in the councils of the APA. We would wish to retain both of these features in whatever organizational structure finally evolves.

We do not favor an “assembly” type of organization because we are unable to discover any one “assembly” into which Division 36 (PIRI) would fit. We think that we would have a stake in all three or four “assemblies” being proposed; and we fear that such an organizational structure would, consequently, fractionate our membership. We see the “assembly” model as a threat to our continued existence as an interest group.

Finally, we are convinced of the need for one organization which can speak for and represent psychologists as a group vis-a-vis the public, the government, etc. We believe that the alternative of fractionated groups would be so disadvantageous that the effort to retain the unity of the APA must continue to be made.

October 9, 1979

THE MEMBERSHIP HAS SPOKEN

Recalling the special election to fill the seat on the A.P.A. Council of Representatives formerly held by Dr. William Bier, we are pleased to announce that Dr. Sheridan (Pat) McCabe will be representing our Division in the Council along with the now senior Representative, Dr. Mary F. Reeder. Council terms are for a three year period, and Representatives may not succeed themselves. We
are all grateful for the fine work Dr. Bier had done on our behalf of the Council as our very... representative.

WILLIAM JAMES AWARD

Those of you who were at our Annual Business Meeting at the Annual A.P.A. Convention know that the Division's William James Award for 1979 was awarded to one of our own members, Dr. Andre Godin. The following information on our award winner was prepared by our Awards Committee:

Reverend Andre Godin, S.J., Ph.D.

Father Godin is professor of psychology at the International Center for Religious Education in Brussels, Belgium where he has been affiliated since 1954. Prior to that he was on the faculty of the Gregorian University in Rome. Fr. Godin obtained his Ph.D. in philosophy in 1942 at the University of Brussels, his licentiate in theology in 1947 at the University of Louvain, and his M.A. in psychology in 1951 from Fordham. Fr. Godin's contributions to psychology of religion have come principally during his affiliation with the International Center for Religious Education. It has been here, doing his own research, serving as assistant editor of Lumen Vitae, directing graduate student research and teaching, and through his own scholarly writing that Fr. Godin has made significant contributions to the psychology of religion. His research and writing have covered a spectrum including religious development, religion and personality, pastoral psychology, and the psychological factors in religious education. Through his work as an editor he has stimulated empirical investigation in psychology of religion of quality and significance. Through the pages of Lumen Vitae, the book which he has edited and the quinquennial award for research in psychology of religion, Fr. Godin has provided us with an international forum for the sharing of scholarly efforts.

MAINSTREAM LITERATURE

Bringing It All Together

Divisional Member John D. Carter and Psychologist Bruce Narramore have added their book The Integration of Psychology and Theology (Grand Rapids: Zondervan Publishing House, 1979) to the Rosemead Psychology Series. The Series itself is a continuing project of studies written for professionals and students in the fields of psychology, theology and related areas. Through the examination of key issues and problems that grow out of the interface of psychology and theology, this publishing effort is done in the hope that further thinking will arise which may bear on research, theory and practice.

The current volume, which Carter and Narramore co-author, examines several barriers to integration including the church's primary focus on personal salvation, doctrinal orthodoxy and doctrinal purity. On the other hand, Carter and Narramore see “the more liberal wing of the church” failing to recognize authentic integration because of its having “moved from its biblical moorings,” thus selling out to an essentially secular psychology. They finally examine several models of integration and conclude that “the broader biblical perspective... makes room for both scientific methodology and scriptural revelation.” Your Editor hails the book, but sadly wonders why the authors' overlooked his Psychotherapy: The Discovery of Sacredness in Humanity (with Bert G. Marino - New York: Paulist Press, 1970) as a pioneering attempt at integration. But setting personal feelings aside, The Integration of Psychology and Theology is a serious and mature attempt at introducing integration as a mode of thinking and functioning. Good work!

Or Can It Come Together

Continuing the roots of the discussion, Joel P. Klein, presently Associate Professor of Psychology at the Institute for Child Study in the Faculty of Education at the University of Toronto writes in the four year old Journal of Psychology and Religion (1974 4 (1) 15-31) “On the Conflict Between Applied Psychology and Judaism.” Taking issue with the Editor of the Journal of Psychology and Religion Reuven P. Bulka, and Associate Editor Moshe Spero, Klein wonders whether the determination to link the essence of the Torah to the intention of psychology may not, in reality, be mere “sport.” Beyond a recognition that some practices of psychotherapy such as transference and reinforcement “may be of use to the religious therapist,” Klein, after a critical examination of psychotherapy and psychotherapists suggests “that this discipline has erected insurmountable barriers to the Jewish view of the person both in the realms of theory and counseling practice.” Klein sees the Freudian phenomenon as the acceptance of a series of assumptions about “determinism in the physical sciences and by loose analogy has applied them” to the mental sphere. “By believing a person's decision to be caused by a multitude of internal factors, many of which lay hidden to the person beneath deep layers of the unconscious (the Freudian) begins with an explanation of human behavior and ends with an excuse for it.” “Although it has been argued that it is more the cult of dogmatic scientist than professional science that is in conflict with Judaism, this cannot be claimed of the science of psychology, which grapples with the question ‘what is the human being?’ It is not similar to a certain interpretation given to a discovery of science, like fossil evidence, that contradicts one of the many claims of Judaism. The confrontation is in a sense more fundamental, since the theoretical formulations of a major portion of applied psychology are erected on assumptions about the person that are alien to the more lofty and noble claims made by Judaism.”

Religious Life and Psychotherapy

Gisele Saint-Germain has written in French Psychothérapie et Vie Spirituelle (Psychotherapy and Spiritual Life) [Fides: Montreal, 1979] This integrative account of a host of psychotherapeutic vantage points, including those of Freud, Fromm, Assagioli and Frankl, together with mystical and theological views on the spiritual life, attempts to come to grip with the notion of a consciousness of God. Saint-Germain, who has been creatively influenced by our distinguished charter member, Professor Noel Mailloux. Citing a developmental scheme in which both an introspective-searching-depth psychological approach is combined with a serious spiritual examination, the writer points to further steps in the development of the consciousness of religious vocations.

The Faces of God

Psychoanalyst Ana-Maria Rizzuto who is, in addition to being Clinical Professor of Psychiatry at Tufts Medical School also a past member of the American Psychiatric Association's Task Force on Religion and Psychiatry. Her book The Birth of the Living God: A Psychoanalytic Study (Chicago: University of Chicago Press, 1979) includes case histories of both believers and nonbelievers in order to demonstrate that the acceptance or non-acceptance of a personal God arises out of complex adaptive process which draws its components from more than the exalted father. Mother, grandparents and/or even a very early agrandized self-representation may contribute to a sense of the private signification of God. Rizzuto sees that “the process of continuous reshaping of the God representation is delicate and requires that the adult provide respect for the child's adaptive or defensive activities.” She fears that any attempts adults
may make to “liter a youngster’s “distorted” God into a more acceptable image “could and...” to a violation and manipulation of the child’s private world.”
She suggests that an understanding of the child’s wishes and sufferings is the avenue to helping (the child) resolve” the God problem. Jesuit Psychiatrist William Meissner of Harvard University sees this book as “a valuable piece of work that makes a strikingly original contribution to the literature on psychology and religion.” Further he sees “a refreshing concreteness in Dr. Rizzuto’s material...” written in an unusually clear, direct and... at times inspired in expression.”

The now controversial theologian Hans Küng has followed in the steps of Carl Jung and Erich Fromm to deliver the most recent Dwight Harrington Terry Foundation Lectures on Religion in the Light of Science and Philosophy at Yale University. The title of the published lectures, Freud and the Problem of God (New Haven: Yale University Press, 1979), does little to amplify on the extent of this slim volume. Going into an analysis of Freud’s intellectual influences, Küng ultimately sees the person Freud as undoubtedly rejecting Christianity and Judaism in principle, but probably much closer to the essence of the kind of love which religion promulgates. Küng is careful to point out that near the end of his life, Freud discovered the reality of the soul and moved away from a mechanistic model to one which spoke of a greater sense of relatedness and unification with others. Küng, in his consideration not only of Freud the man, but Freud the influence, writes in a style which reminds one of Viktor Frankl. “No,” states Küng, “the typical neurosis of our time is not the repression of sexuality and guilt, but the lack of orientation, of norms, of meaning...” The whole development is connected to no small degree with the breakdown of religious convictions and the abandonment of religious rites. Do not these things in particular foster man’s individuation and self-discovery, as factors of order could they not offer orientation and, by the fostering and guidance of sensitivity and emotional capacity, could they not contribute to creativity, an extension of awareness, and even to an authentic regression; For a regression wrongly understood, particularly in the religious sphere, can be a disastrous flight: that is, when someone falls back into infantile patterns of behavior which are not appropriate to his present age and his present situation in life. But a regression rightly understood, with the aid of certain religious practices (prayer, worship, examination of conscience, confession), can be supremely helpful for a healthy person and can smooth the path to progression and maturity, inasmuch, that is, as he reexperiences, positively assimilates, and reenters into his self-identification what has been forgotten or repressed.”

Value Issues in Counseling

John C. Hoffman is Professor of Religious Studies at the University of Windsor. His new book Ethical Confrontation in Counseling (Chicago: The University of Chicago Press, 1979) argues that the tension between ethics and psychotherapy is not inevitable and that there can be a legitimate place for moral challenge in a responsible clinical setting. The author’s talent for searching our specifically “for the theology implied in our psychology and the psychology in our theology” does finally move “beyond the apparent conflict between ethics and therapy.” This is no instructional manual on how-to — it, Hoffman, in his wisdom, views the self-understanding of the therapist to be the key to both an acceptance of the client and the necessary moral confrontation which does take place in the best of clinical settings.

Speaking of ethics and morals as meaningful factors in counseling and psychotherapy, your Editor came across an article in the Winter issue of The Psychoanalytic Review (1978, 65(4) 533-556) by Paul C. Plass who is Professor of Classical Languages at the University of Wisconsin on “Anxiety, Repression, and Morality: Plato and Freud.” The author sees Freud as warning in regard to a model of morality: “At times he... stresses the unhappy necessity of fear and repression if we are to be civilized and not victims of our own appetites. At other times he expresses discontent with the negativity of conventional morality and talks instead of the heroic acceptance of Necessity or more optimistically of the liberating effect of Logos. The fundamental difference between the response of Freud... and that of Plato to the problem is Plato’s semi-religious conviction that fear can itself be a profoundly positive force. Psychologically, authority is seen as the exteriorized (repressive) conscience and conscience as interiorized (repressive) authority. But ontologically fear is simply the self-evident reaction of man to a transcendent source of human values.” Plass, after acknowledging that Freud was probably never directly influenced by Plato — except that all great minds may at times run along similar channels — addresses to Freud’s doubts about society: “Freud’s skepticism about the health of society is part of a long tradition... As for the validity of the psychological method of understanding the place of morality, that is ultimately a matter of wider philosophic commitment — behaviorist, Freudian, Platonistic, or whatever — and it can reasonably be regarded as a virtue of Freudian and Platonistic method that it does not so easily nourish the illusion that only through some sort of ‘objective’ method can truth concerning human nature be found.”

A final note of contrast. David Pecher, a doctoral student in Counseling Psychology at Rosemead Graduate School of Psycholoty writing in the Journal of Psychology and Theology (Fall, 1978, 6(4), 239,253) writes on “Cognitive Theory/Therapy and Sanctification: A Study in Integration.” Supporting the “self-talk” of the cognitive therapies, Pecher sees sanctification as “the process of the restoration of the image in each believer to be what he was created to be, to become what he is — a son of God, being in the image of Him who created him. It is maintained (by Pecher) that as the image in each believer is being renewed, his self-talk becomes more Christ-like and less carnal. The biblical conceptualization of this change process patently appears to be the same as the conceptualization formulated by cognitive theorists.” Later he adds that “cognitive therapy appears to make explicit the process of growth indicated in Scripture.”

The Inability To Mourn

An important psychoanalytic observation on problems connected with the lingering spiritual/psychological problems of the German nation has been made by Margarete Mitscherlich-Nielsen of the Sigmund Freud Institute in Frankfurt, West Germany. Writing in Psyche: Zeitschrift fuer Psychoanalyse und ihre Anwendungen (Volume 33, Number 10, November, 1979, pp. 981-990), Dr. Mitscherlich-Nielsen calls attention to the shadow of repression and the denial of events which cannot be undone in Germany. This technique of screening-out is expanded resulting in an incapacity for mourning. This lack of mourning becomes a form of psychological immobilization thus hampering any truly innovative solutions for the problems of the German society in an international context. Like with all resistances to mourning there results a self-image based on denial, so much so that criticism becomes intolerable. Dr. Mitscherlich-Nielsen concludes that the way to a creative future means learning how to confront and mourn for unmastered past events. Citing this article hopefully points up a need for the psychology of religion to articulate the possible ways and means which
tribal and religious have had in helping specific populations to atone for past misdeeds.

A REQUEST

Our President Elect, Orlo Strunk, Jr., has contracted with the Garland Press of New York City to compile and edit A Critical Dictionary of Pastoral Psychology and Counseling. He is now inviting psychologists, chaplains, psychiatrists, pastoral counselors, professors, and mental health workers to suggest terms which ought to be included in this reference work.

Generally speaking, two classes of terms will be included: (1) those terms native to the pastoral psychology and counseling movement (e.g. Christotherapy, dynamic interpersonalism, Seelorsage), and (2) those terms from other disciplines which have taken on special relevance or nuances of meaning within the movement (e.g. countertransference, individuation, Kenyoma).

Orlo writes, "A particular emphasis in this reference work will be its critical dimension. Although each term will be defined as carefully as possible, much more space will be devoted to the explication of the term or concept as it has been manifested in the pastoral psychology and counseling movement. Part of this critical dimension will include primary and secondary sources where the reader may turn for more detailed discussions."

If you would like to send Orlo a list of terms you think should be represented, he would welcome it. Just send the term or terms, along with at least one primary reference source where the term is explicated. Send to: Dr. Orlo Strunk, Jr., Danielsen Institute for Pastoral Counseling, 745 Commonwealth Avenue, Boston, Massachusetts 02215.

MARK YOUR 1980 CALENDAR
FOR THE FOLLOWING ANNUAL CONVENTIONS

American Personnel and Guidance Association — March 25-29 in Atlanta, Georgia (Contact: Charles L. Lewis, Executive Vice President, 1607 New Hampshire Avenue, NW, Washington, D.C. 20009)

American Association of Pastoral Counselors — April 9-13 in Denver, Colorado (Contact: Doris McGuire, Administrator, 3000 Connecticut Avenue, NW, Washington, D.C. 20008)

National Guild of Catholic Psychiatrists — May 4 in San Francisco (Contact: Sister Anna Polcino, M.D., President, 120 Hill St., Whitinsville, Massachusetts 01588)

Association of Mental Health Clergy — May 5-9 in San Francisco (Contact: Chaplain George E. Doebley, Exec. Director, 5908 Lyons View Drive, Knoxville, Tennessee 37919)

Society for Personality Assessment — March, 1980 in Tampa, Florida (Contact: Marilyn J. Graves, Executive Director, 1070 East Angelone Ave., Burbank, California 91501)

International Union of Psychological Science — July 6-12 in Leipzig, East Germany (Contact: Wayne H. Holtzman, Secretary-General, University of Texas, Austin, Texas 78712)

American Sociological Association — August 27-31 in New York, N.Y. (Contact: Russell R. Dynes, Executive Officer, 1722 No. Street, N.W., Washington, D.C. 20036)

ADRIAN VAN KAAM TO KEYNOTE

divisional fellow Adrian Van Kaam will be the keynote speaker at the Sixth Annual Colloquium of the Gradual Division of Pastoral Counseling, Iona College. The theme of the day-long meeting scheduled for Saturday, April 19, 1980 is The Self-Defeating Personality: Spiritual and Psychological Implications. Other Divisional members taking part in the program will be Drs. Robert Burns, Benedict Groesche, and E. Mark Stern. For registration information and program, contact Rev. James Lloyd, Ph.D., Director, Graduate Division of Pastoral Counseling, Iona College, New Rochelle, New York 10801.

FROM MEMBER ROBERT FRAGER

I have three items that might be of interest to our fellow division members.

1) I would like to mention the personality text I wrote, designed to facilitate inclusion of transpersonal, experiential and humanistic issues and contents in traditional personality theory courses. The text includes chapters on Yaga, Zen Buddhism and Sufism as well as Freud, Jung, Adler, Skinner, Rogers, Maslow and Ym. James.

2) I am directing a transpersonal psychology doctoral program, and feel that some of our members might know potential students. California Institute of Transpersonal Psychology, 250 Oak Grove Avenue, Menlo Park, CA 94025, telephone 415/326-0160. A four year doctoral program focuses on individual growth and transformation through focused study of the physical, intellectual, psychological and spiritual areas of human development. The program is State approved.

3) I am coordinating a network of transpersonally oriented educators and other professionals for the Association for Transpersonal Psychology. We are presently compiling an education listing of courses and programs in the area of transpersonal psychology. Anyone interested in participating in the network or a listing in our newsletter, please contact me at CITP, 250 Oak Grove Avenue, Menlo Park, CA 94025.

COUNSELING THE ELDERLY

Gerald J. Pine, Editor of Counseling and Values, announces that the Winter and Spring issues of Counseling and Values will focus on the theme, Counseling the Elderly. Guest editors Nicholas Colangelo, University of Iowa, and Charles Pulvino, University of Wisconsin-Madison, have brought together a wide range of articles dealing with significant issues on counseling the elderly including such topics as Myths and Realities of Sexual Aging, Attitudes and Values in Aging, Counseling the Aged for Spiritual Growth, Counseling the Elderly Substance User/Abuser, Problems in Counseling Older Minorities, and Widowhood Peer Counseling. Interest in counseling the elderly and in the dynamics of aging has grown dramatically and these two issues of Counseling and Values will be a valuable resource of ideas and approaches for psychologists, counselors, and other professional helpers working in a wide variety of agencies serving the elderly.

Copies of Counseling the Elderly I and Counseling the Elderly II may be ordered for three dollars each from: Publication Sales Department, American Personnel and Guidance Association, Two Skyline Place, Suite 400, 5203 Leesburg Pike, Falls Church, Virginia 22041.