Humanistic DSM-V

Walter Kempler: Existential Pioneer & Family Therapist

Tarot Conference Report

JOURNAL OF HUMANISTIC PSYCHOLOGY

PRESIDENT’S MESSAGE

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HIDDEN SPIRITUALITY OF MEN

ESSENTIAL WILLIAM JAMES

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EDITOR’S CORRECTION NOTE
Dr. Charlie Kivowitz’s name was misspelled in a Letter to the Editor, Braer Rabbit, the Avenging Angel by Len Bergantino, in the August/September 2012 AHP Perspective. Charlie was known as the “internist to the stars” in the 1970s.
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At Stanford, Dr. Krosnick is Frederic O. Glover Professor in Humanities and Social Sciences and Professor of Communication, Political Science, and (by courtesy) Psychology, Senior Fellow at the Woods Institute for the Environment, and director of the Political Psychology Research Group (PPRG). He directs the Stanford Summer Institute in Political Psychology, with world-wide participants. His publications explore the causes of decisions about voting, whether to approve of a President’s performance, whether to take action to influence government policy-making, and much more. In his spare time, Dr. Krosnick plays drums with a contemporary jazz group called Charged Particles <http://www.chargedparticles.com> that has released two CD's internationally and tours across the U.S. and abroad.

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Beyond Self-Limiting and Addictive Cultural Scripts: The Transformative Power of Preference in the Now

— Carroy U. “Cuf” Ferguson

Culture provides us with a set of assumptions and values about ourselves, and the world around us. Culture influences how we think and feel and what we do. Each of us carries these assumptions and values in our mind and they serve as the context within which we relate to ourselves, to others, and to the physical and spiritual environment. Most people are unaware of their cultural assumptions, and assume that their own cultural assumptions about the nature of humanity and the world are right and natural. While culture is to be appreciated and celebrated, it also can be somewhat hypnotic, with the result of internalizing what may be unquestioned, unexamined, self-limiting, and addictive cultural scripts. Here, I want to briefly discuss how culture influences perceptions and how to recognize and move beyond self-limiting and addictive cultural scripts that are not serving humanity well.

What is culture? And what is an addictive cultural script? Culture can be defined as a problem-solving process in response to presenting circumstances, created in time and space by a group and therefore functional for that group in time and space. However, culture is not static; it has an evolving nature. Each person is born into a culture or cultures, and uniquely integrates that culture in her or his own way. As such, the person, often unknowingly, accepts, rejects, or modifies cultural scripts to fit her or his own unique life circumstances. In turn, the person thus influences culture to evolve, and as it evolves. In Handbook to Higher Consciousness, Kenneth Keyes, with whom I agree, notes that an addiction is an emotion-backed demand, expectation, or model that makes you upset if it is not satisfied. It may be a demand on your Self, on another person, or on a situation. Cultural scripts become addictive, therefore, when they are enacted as demands, rather than as preferences. As cultural demands, they thus become self-limiting.

One formulation of culture is at the level of nation or region (e.g., American culture or Oriental culture), and is thus general, admitting individual and group differences. At this level, culture acts to influence individual and general perceptions about ourselves and the world around us.

Following are six ways that culture can have transformative power as a preference or be self-limiting as a demand on our perceptions and evolving Consciousness:

• Perception of the Self—
In a culture, one learns to consider the Self to be in particular relationship with one’s social environment. For example, many Americans tend to see themselves as separate and distinct individuals, autonomous and responsible for their own lives. An individual in another culture may see the Self not as a separate entity, but as part of a web of relationships, which form a group such as a family or tribe. Both of these cultural scripts, enacted as cultural preferences and honoring free will, can have transformative effects when all aspects of the Self (i.e., physical, mental, emotional, and spiritual aspects) are recognized, affirmed, and valued in the process. Enacted as cultural demands, without taking into account all aspects of the Self, both cultural scripts can have deleterious self-limiting effects (when not lived up to) with respect to the person's psyche, her/his evaluative perception of Self, and her/his recognition of and actualization of her/his human potential.

• Perception of the World—
Culture teaches the person assumptions about the relationships that exist between humanity and nature. There are, for example, three basic views of this relationship: (a) humanity is superior to nature, capable of mastering it and using it to its own ends
PRESIDENT’S MESSAGE

(a general American perception); (b) humanity is equal to nature and must fit into it; (c) humanity is subordinate to nature and must struggle to survive in its face. As **preferred cultural scripts**, the three views may allow the person to experience transformative flexibility and creativity in relation to nature, as s/he assesses particular circumstances and **consciously chooses** a preferred stance in service to the planet. As **demanded cultural scripts**, the three views can create the experience of hopelessness and helplessness when the prescribed desires of mastery, harmony, and/or humility in relation to nature are not satisfied or satisfying. And, the transformative notion of a connection to the health of the planet can get lost.

**• Perception of Time—**
Culture orients the person to and in time and space. Many Americans, for example, tend to value punctuality and govern their lives (or allow themselves to be governed) by the clock. The belief is that time can be broken up into measured and neutral fragments by which the person can program her/his existence. In other cultures, time may be internal and whole. That is, one acts when the time is “right,” according to an internal sense (e.g., most island cultures), or to the nature of a scheduled event like a social gathering (e.g., in India, a person may arrive significantly early; in African American culture and in Africa, a person may arrive significantly late). Approaching time as a **preferred cultural script** can assist with developing the transformative capacity to value and experience both **linear** and **non-linear time** or what I, and others, have called **simultaneous time** (i.e., inner access to the past and past lives, the present, and probable futures) as we evolve our individual and collective Consciousness. However, approaching the cultural script of time as a **demand** can be very stressful. The person is constantly monitoring her/his time, whether one is early, late, or on time, allowing the notion of clock or other time constructs to, in effect, control one’s experience and existence. It is self-limiting, therefore, in that an exploration of the transformative relation between and access to the multidimensionality of time and Consciousness can get overlooked. With access to **simultaneous time**, we can discover, for example, that the Present is and can be more influenced by the future (our **Inner Visions**) than the past.

**• Motivation—**
Culture conveys basic assumptions about why people should act or do things. Many Americans, for example, learn the value of achievement of the individual. Competition is viewed as a natural way of motivating people. In other cultures, ascriptive qualities such as family and tribal membership may define a person and support the value that a person should strive not to **do** particular things, but to **be** a good fuller of the roles ascribed to her or him. **Cultural motivation**, viewed as a **preference**, makes transformative room for win–win scenarios, and what I call **aggressive collaboration**, to achieve an outcome or state of being, and to assist one another along the way on her/his chosen path. **Cultural motivation** viewed as a **demand**, however, can limit **what** one desires and how one can **be**, inside and outside, in the process of moving toward what one desires.

**• Form of Relations to Others—**
Culture provides norms about proper patterns of relationships that exist among human beings. Americans are taught the ideal of equality (to be sure, not always practiced) and the value of relationships among equal, achieving individuals. Relationships can be tenuous and short-lived. Each culture, however, has a system by which individuals are classified (e.g., socio-economic class; ethnicity; leadership; geographic location; race; gender; religion; language; etc.), and these systems are held in place by the cultural norms. When **relational cultural norms** are enacted as **preferred cultural scripts**, there can be transformative and creative fluidity as individuals internalize, accept, reject, and/or modify particular cultural norms for how best to relate to one another. When **relational cultural norms** are enacted as **cultural demands**, they can have the effect of stereotyping and treating people as objects and can stifle the expression of human potential and the evolution of Consciousness. History, past and present, is replete with example after example of how men have enacted stifling **relational cultural scripts** in relation to the role of women in a society, and how stereotypes related to race, ethnicity, and religion have been used to socially construct people as objects that resulted in horrendous human relational dramas (e.g., slavery; religious and ethnically related wars.)

**• Form of Activity—**
Culture teaches a way of functioning within an environment. Americans are taught to be action-oriented, seeing humanity as decision-making, doing individuals. In some cultures, a person may be taught that s/he should **be** a particular way and should seek to **embody** within her/himself certain...
valued characteristics such as generosity or wisdom. In yet other cultures, a person may tend to be passive vis-à-vis her/his environment. Here, if the form of activity is viewed as a cultural preference, cultural scripts can be transformative whereby both inner and outer actions can be valued. One unfolding example of the transformative power of a cultural preference is how various cultures are seeking to better understand and work with both inner and outer forms of Energy (e.g., Korotkov and his colleagues in Russia and Pearl, Tillman, and Schwartz in the U.S. are currently engaged in a transformative cross-cultural dialogue and research on the science of Reconnective Healing Frequencies). If cultural scripts demand that “only” inner or outer actions are to be appreciated, then such an approach would be limiting with regard to possible transformative cross-cultural and multicultural interchanges that can assist in evolving our individual and collective Consciousness.

So, why do people hold on to self-limiting and addictive cultural scripts? The short answer is fear—fear of change, fear of the new, fear of the different, and fear of the power of one’s own projections out onto “the Other.” In other words, the presumably known cultural script creates the illusion of safety and security. Rather than viewing cross-cultural and multicultural encounters as opportunities to grow by examining and learning more about one’s own and another’s internalized self-limiting and addictive cultural scripts, the tendency then is to fear the different, the new, and one’s own projected power, to become defensive and to assume a righteous stance against one’s own projections. Unfortunately, at different levels of experience, all too often the result has been and is local, national, and international conflicts.

Currently, however, there is a worldwide phenomenon unfolding on the global stage that challenges self-limiting and addictive cultural scripts. It is reflected through the economic, ethnic, tribal, and spiritual dramas taking place on the planet as nations, religions, and various groups struggle to move beyond self-limiting and addictive cultural scripts related to the perception of the Self in relationship to “the Other.” The theme of this global phenomenon has to do with the importance of recognizing and understanding the true nature of interdependence, beyond our self-created and socially constructed boundaries as human beings. That is, as we seek to evolve our Consciousness, it is important to truly understand that when something happens on one side of the planet, it has a significant impact elsewhere on the planet, at individual and collective levels. When we do harm to others, we do harm to ourselves. And, when we do harm to ourselves, we do harm to others.

Therefore, to move beyond self-limiting and addictive cultural scripts, the emerging globalization of newer transcendent and transformative cultural scripts about the Self is required. Such transcendent and transformative cultural scripts stress our interdependence as human beings on a tiny, blue planet in one of innumerable solar systems, and view the Self as a Whole Physical–Mental–Emotional–Spiritual Multifold and Multidimensional Being. They directly and indirectly challenge us to examine the contents of our minds, individually and collectively. They reinforce directly and indirectly the recognition that one of the major barriers to evolving our Consciousness, individually and collectively, is our demanding, self-limiting, and addictive cultural scripts. They also ask us to recognize that each of us has the transformative power of preference in the Now to accept, reject, or modify any self-limiting and addictive cultural script that is not serving us well, individually and collectively.

The key, then, to moving beyond self-limiting and addictive cultural scripts is to make them into preferences, not demands. As human beings, with a desire to evolve our Consciousness, individually and collectively, it is time to move beyond these internalized scripts. In my forthcoming book, Evolving The Human Race Game—A Spiritual and Soul-Centered Perspective, I explore some of the above ideas in more detail, along with suggesting various tools that may be helpful.

—CUF FERGUSON
An Existential–Integrative Treatment of Anxious and Depressed Adolescents

What Makes a Good EMDR Therapist?: Exploratory Findings from Client-Centered Inquiry

Should We Be Writing Essays Instead of Articles? A Psychotherapist’s Reflection on Montaigne’s Marvelous Invention

Tillich and Tarkovsky: An Existential Analysis of Mirror

Sixty Years Later: The Enduring Allure of Synchronicity

Peak Experiences Among Americans at Mid-Life

EDITOR’S COMMENTARY

This, alas, is my final issue as Editor of JHP. It’s been a wonderful, intense, challenging, and revelatory journey that I shall treasure for the rest of my days, but it is also high time, after eight years, to step aside. I feel extraordinarily blessed to have wedged my tenure between two remarkable souls who have graced this Journal in different but vital ways. The first is my predecessor, mentor, and dear friend Tom Greening who oversaw JHP for 35 robust years and whose guidance and bemused discernment have been priceless as I’ve wended my way through this Editorship. Sorry I didn’t keep up with your record of service, Tom, but that service seems unsurpassable, at least to mortals like me!

The second soul is Shawn Rubin, who has done more than yeoman’s duty as Managing Editor, supportive colleague, and friend. Shawn is the incoming Editor of JHP and has earned his stripes through outstanding dedication to, passion for, and insight into the field of humanistic psychology. I am very heartened that Shawn will now carry on the great humanistic lineage of JHP to a new generation of inquirers and seekers. I know he will continue our legacy of depth, integration, and vision—as well as have an impact on our profession at large.

As for my part, I shall move into the role of Senior Consulting Editor and do my best to give useful (if not always sage) input. I will also redirect much of my time to my family, therapy clients, and writing (which are continuing calls). I also look forward to some time for teaching and helping to launch the new Existential–Humanistic Institute/Saybrook University certificate program in existential–humanistic practice. Not a retiring life to be sure, but one with a little more psychical space!

Regarding this issue, I very much view it as a special one. Although each of the articles contained in this issue have serendipitously arrived, I also handpicked them for this particular issue. As I believe you’ll see, each of these articles is vibrant in its own way, and plows fresh ground with its own means of tilling.

The issue opens with a marvelous piece by David Shumaker on existential–integrative therapy with adolescents. Part of what makes this article so distinctive is that it lucidly depicts the fruitfulness of a form of practice—existential therapy with adolescents—that is rarely discussed even in the existential literature. Moreover, the article enlarges existential–
integrative theory, and by so doing opens the way for many further such inquiries. Like me, I think that many of you will be appreciative of the practicality and depth of this article, showing that existential therapy can reach as well as inform adolescent life.

In “What Makes a Good EMDR Therapist?: Exploratory Findings from Client-Centered Inquiry,” Jaimie Marich considers an equally untapped arena—the human elements of EMDR treatment. While EMDR (or Eye Movement Desensitization Reprocessing) therapy has become a fashionable and reputable approach to addressing trauma, Marich shows that the relational elements of the work are foundational to the technique. In keeping with the recent outcome literature highlighting contextual factors as integral to therapeutic effectiveness, Marich shows convincingly that factors such as safety, warmth, and genuineness appear to be key to clients’ healing. By drawing on phenomenological methods, she moreover provides a rare instance of qualitative insight in a field dominated by the quantitative.

We shift from unique and trailblazing therapeutic inquiries to unique and trailblazing literary (and cinematic) inquiries. Rachel Starr begins her essay with the provocative headline: “Should We Be Writing Essays Instead of Articles?” Drawing from Renaissance writer Michel de Montaigne, Starr challenges us to reassess the question of validity in therapeutic inquiry with “marvelous” insights from literature. “Montaigne’s ‘Essays,’” Starr writes, are “both . . . a fruitful model for writing about and reflecting on the human condition.” To see why the essay is “a wonderful articulation of the reorientation of value from abstract truths to bodily experience,” and “how a conversation with a particular person can become part of the larger conversation of humankind,” read this article.

Andrei Tarkovsky is one of the great filmmakers of the 20th century. If you have not witnessed him, be sure to cozy up to a DVD featuring his work in such classics as Mirror, Solaris, and The Sacrifice. In this powerful reflection, Daniel Sullivan anatomizes Tarkovsky’s Mirror. Drawing from the germinal works of Paul Tillich, Sullivan views Mirror as an existential study of anxiety—specifically, the anxiety of emptiness, guilt, and fate. But Sullivan does not end there. He also sees the film as a vivid illustration of “the courage to exist in spite of [these] imminent anxieties. If you read this article you will have a much better idea of how faith is enlivened by doubt as much as doubt by faith.

In our next fascinating reflection, Dan Hocoy commemorates sixty years since Carl Jung published his investigation of “synchronicity.” Synchronicity is “a meaningful coincidence of an outer event with an individual’s inner state in which there is no apparent causal relationship.” In this article, Hocoy not only provides a lucid and highly illuminating exposition of the concept of synchronicity, but also punctuates his article with lively case examples and an intriguing peek at synchronicity’s evolving cultural impact.

In the final article of this issue, longtime editorial board member Edward Hoffman and his coauthors Susan Kaneshiro and William Compton offer an insightful inquiry into the mid-life peak experiences of 153 Americans. The chief insight for me was that despite criticisms of peak experiences as being overly individualistic, many mid-life “peakers” in this study exhibited anything but isolated “highs.” To the contrary, their highs were interpersonal—focusing on both romantic partners and their children. The authors elaborate:

Peaks involving interpersonal joy were reported significantly most frequently, more than all other categories combined. These were followed in frequency by those comprising, respectively, external achievement and personal growth.

If you’re anything like me, you’ll want to know more about the implications of these findings for adult development and for our culture at large—and on both counts, the article delivers.

Finally, as I close this issue (and my tenure), I would like to leave you, dear readers, with a reflection by Rollo May on the emerging humanism (cited in the January 1985 Association for Humanistic Psychology Perspective newsletter). Quoting from the great German writer Thomas Mann’s prescient essay about the “third humanism,” Rollo imparts: This humanism will embrace stout-hearted knowledge of [humanity’s] dark, demonic, radically “natural” side united with reverence for his[her] super-biological spiritual worth . . . . It will realize that no romantic conflict or tragic dualism is inherent in the fact, but rather a fruitful and engaging combination of determinism and free choice. Upon that it will base a love for humanity in which its pessimism and its optimism will cancel each other. (p. 5)

The “values” and the “beauty” to which Mann refers [concludes Rollo] are those in the great humanist traditions. We can accept with courage both the dimensions of the demonic and the spiritual, and we can glory in them both. (p. 5)

—Kirk Schneider
What Would a Humanistic DSM-V Look Like?

— Andrew Bland

[People’s] inner nature is in part unique to [themselves] and in part species-wide.

— Abraham Maslow

The title question was recently posted on a list-serve. Below is a composite summary of my responses. This is not intended as the final word—but rather as a collection of gut impressions and working notes intended to disrupt fixed systems of thinking and to inspire dialogue about the diagnosis and classification of mental health and suffering in a way that is both clinically practical and sensitive to individuals’ lived experience. My primary proposal is that a humanistic DSM-V already exists in raw form. I have included both classic and contemporary references for conceptualizing mental disorders through humanistic, existential, and transpersonal lenses.

REGARDING THE DSM

To preface my thoughts about a humanistic diagnostic system, first I will identify a few assumptions.

First, the current DSM is necessary but insufficient. Diagnosis and classification are not inherently problematic; incorporating diagnostic descriptions into sessions can be most validating of clients’ phenomenological experience, affirming and normalizing their existence and their human struggles. Rather, what I find troublesome about the DSM is that its descriptions of surface conditions lend themselves to confusing the map for the territory, to limited therapeutic engagement, and therefore to the potential for poor practice outcomes.

Second, it is necessary (a) to ground a humanistic diagnostic system in language that is congruent and compatible with what is familiar to most conventional clinicians and to others who regularly utilize the DSM (e.g., managed care) and (b) to account both for conventional reality and the client’s reality without favoring one at the expense of the other.

Third, oversimplification should be avoided, and dimensionality and complexity embraced. (It was the desire for parsimony in the development of the DSM that got us in this mess in the first place!) The detached stance of the current and previous DSMs should be replaced with more compassionate I–Thou verbiage that promotes human dignity, emphasizes the whole person in context, and promotes clients’ freedom in and responsibility for their conditions.

A HUMANISTIC DIAGNOSTIC SYSTEM

Now I will provide some examples of key texts that form a basis for describing mental disorders from a humanistic angle while maintaining the structure of the current diagnostic system.

Axis I: Anxiety, Mood, and Psychotic Disorders
Rollo May’s The Meaning of Anxiety (Norton, 1977, revised edition), Viktor Frankl’s The Doctor and the Soul: From Psychotherapy to Logotherapy (Vintage, 1986, third edition), and Kirk Schneider’s Existential–Integrative Psychotherapy (Routledge, 2008) provide accounts of the succession from more healthy (e.g., constructive anxiety, phase of life problems, mild adjustment disorders) to less healthy (from anxiety to mood and psychotic disorders) on Axis I. May emphasized that there is “good” and “bad” anxiety, in the same way that the physical body requires a balance of high HDL and low LDL cholesterol, and that the denial of anxiety and of struggle as vital and essential aspects of the human condition lends itself to dampened sensibility (i.e. depression). In
addition, as a guide for addressing concerns about cultural bias in the DSM, May identified numerous biological and cultural issues that help differentiate between aspects of health and pathology that arise across cultures and generations and those that may be flagged as facets of modern American cultural imperialism.

Frankl picked up where May left off, describing not only problematic anxiety as an existential crisis but also the further deterioration of the personality from inhibition (depression) into passivating (psychosis).

May’s and Frankl’s ideas were further expanded upon in Schneider’s conceptualization of mental disorders as imbalances along a continuum between dread of constriction to dread of expansion of one’s energies and experiences—thereby accounting not only for anxiety and depression but also for mania and impulsiveness. His table of “Psychiatric Disorders and Their Associated Dreads” offered a simple yet resonant phenomenological vocabulary for improving the current DSM diagnostic criteria as I suggested above (e.g., obsessive– compulsive disorder as “dread of experimentation, surprise, confusion, and complexity,” p. 43).

Schneider also emphasized the developmental dimensions of psychological suffering as the outcome of layers of acute, chronic, and implicit traumas and their implications for how individuals engage and relate with the world. These ideas were further integrated with Eastern understandings of mind and consciousness in Paris Williams’


Axis I: Addictions, Autism, ADHD
Gabor Mate’s In the Realm of Hungry Ghosts: Close Encounters with Addiction (North Atlantic, 2010) provided alluring epigenetic descriptions of substance abuse, autism, and ADHD. He utilized neuroscience and Buddhism as threads to weave attachment theory with Maslow’s theory of motivation, with Erikson’s psychosocial map of development, and with emerging ideas on moral and spiritual growth (and its truncation) throughout the human lifespan.

Axis I: PTSD
Peter Levine’s In an Unspoken Voice: How the Body Releases Trauma and Restores Goodness (North Atlantic, 2010) provided a re-conceptualization of post-traumatic stress disorder as post-traumatic stress injury—an “emotional wound amenable to healing attention and transformation” (p. 34)—via an organismic fear–immobility model. He proposed that the key to overcoming trauma paralysis and building resilience involves mending instinct–reason and mind–body rifts not only at the personal level but also in Western thinking.

Axis II: Personality Disorders
To overcome the debates over the existing classification system, I would suggest a switch to a new set of categories. The enneagram is an ancient system (based on

Sufi wisdom) of personality development represented by a symbol signifying nine character orientations composed of habitual patterns of perception, emotion, and behavior. The parallels between the nine enneagram orientations and the current Axis II diagnoses are the subject of a growing body of research (see A. Bland (2010), The enneagram: A review of the empirical and transformational literature, Journal of Humanistic Counseling, Education, and Development, 49, 16–31).

Arguably, the enneagram has stronger construct validity; it better accounts for both structure and dynamics in personality and personal growth, and it lends itself to a more legitimate dimensional model. See Don Riso and Russ Hudson’s Personality Types: Using the Enneagram for Self-Discovery (Houghton Mifflin, 1996) for a discussion about the levels of development from the unhealthy to the healthy in the enneagram system.

Axis II: Cognitive Impairment
The current DSM relies on IQ scores as a basis for diagnoses of mental retardation. A more suitable basis for determining the extent of individuals’ abilities and limitations might involve Robert Sternberg’s triarchic theory of successful intelligence—which holds analytical intelligence in balance with creative and practical faculties (see Successful Intelligence: How Practical and Creative Intelligence Determine Success in Life, Plume, 1996).

Axes III and IV
The inclusion of medical and psychosocial concerns in a diagnostic impression is essential. Gabor Mate’s When the Body Says No: Exploring the Stress–
Disease Connection (Wiley, 2003) provides compassionate accounts of how physical diseases can provide clues to specific areas of poor emotional coping. My only suggestion would be to add categories to Axis IV that account for existential and moral/spiritual crises; for meso-level cultural concerns; and for barriers to value systems, to creativity, and to other human potentials.

Axis V
Ken Wilber proposed an integral psychograph consisting of five developmental lines—cognitive, affective, spiritual, interpersonal, and moral—that follow a similar pattern of holonic development (see Integral Psychology: Consciousness, Spirit, Psychology, Therapy, Shambhala, 2000, p. 30). An accurate portrayal of individuals’ growth in each of these domains would resemble a series of sliders on a stereo equalizer to depict their levels of maturity in each area, with some levels tending to be more evolved than others. Such a multidimensional system would provide a richer sense of context to replace the oversimplified Global Assessment of Functioning scale.

DEFINING PSYCHOLOGICAL HEALTH

A unique contribution that humanistic psychologists can make to the DSM-V would be an intro-dictory outline of characteristics of psychological health, like Abraham Maslow and Bela Mittelmann used to lead off Principles of Abnormal Psychology: The Dynamics of Psychic Illness (Harper, 1951, revised edition). In a future article, I will propose such a list, updated to include areas associated with self-actualizing and self-transcendence that Maslow proposed in his later writings.

A TEMPLATE

In this article I have suggested that the material for a humanistic DSM-V exists in raw form, and I have furnished some resources that could be woven into a cohesive narrative that appropriates and expands upon the existing DSM structure. For a model of what a finished product could look like, see the Psychodynamic Diagnostic Manual (Alliance of Psycho-analytic Organizations, 2006), an adaptation of the DSM-IV by psychoanalysts.

CONCLUSION: IN BUT NOT OF

The DSM-I and DSM-II had a psychoanalytic bent, which was replaced with a cognitive behavioral leaning in DSM-III and DSM-III-R. DSM-IV was intended to have no underlying theory (just research). It was assumed that value-free science would prevail and that clinicians could operate using whatever theoretical orientation they prefer to address symptoms. However, like it or not, the research that fueled this endeavor was theory-driven, and the meta-analysis studies that were favored for their alleged ability to show patterns across time often mixed and matched studies from eras when depression and other disorders had different meanings at different moments in the historical evolution of the DSM.

That said, I believe that a humanistic DSM-V could be a great gift in that, by default, humanistic psychology is inherently an integrative psychology. Since its emergence as the third force in the mid-20th century, it has embraced the best of several orientations in the interest of clearing a space for additional areas of human existence and experience that had not been given due consideration by those orientations on their own. Moving this principle forward to today, this could be key to overcoming the sterility of the current DSM without moralizing, problematically pressing a political agenda, or reducing it to the lowest common denominator.

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Walter Kempler, M.D.
Original Gestalt–Experiential Family Therapist

— Len Bergantino

My major professor at University of Southern California (USC), Dr. Bill Ofman, said, “Hey, you ought to look up Walter Kempler. I think he would like you.” Around 1977 I was building a private practice and I called him. We met. He said “If you ever want to see me again you will have to pay me.” I thought I had written him off permanently after that but something tugged at me and I went to a family therapy workshop he gave in Phoenix in 1977. After seeing him work I understood why he said what he said. He thought I did not give him enough credit for the experience and differences between us at our respective stages of career development. So began a nine-year training experience in gestalt–experiential family therapy as well as a friendship in which he accompanied my mandolin on his tenor banjo.

Walt gave me a picture of himself taken in front of my home where he was holding up a rose and smelling it. He was a “natural” and no matter what kind of therapy I do or did his spirit is always with me—he was a creative genius going outside the box and never giving in to the projected hopelessness of patients or for that matter letting them give into it.

Walt would not see individual patients. In the Phoenix workshop he persuaded the wife to get the whole family mobilized, which included her husband, their children, and their grandchildren—nine people in all. He was excellent at utilizing the naturalness of children as a healing resource from which the family could build and heal itself. His book Principles of Gestalt Family Therapy: A Gestalt–Experiential Handbook (1973) is magnificent.

As I matured in my work I developed the ability in some cases to evoke “an existential shift” in family members in one to three sessions. Prior to my knowing that I had any ability for this kind of work, Kempler was always chastising me for not curing patients in one session. Before I knew that shifts in family dynamics could happen that quickly, I thought he was just giving me a crazy idea as one-upmanship. He was serious!

He thought of family therapy as the therapist’s therapeutic use of self, “warts and all, as giving patients something to rub up against, and that authenticity then had a healing effect on the family by showing them that they each and every one could be themselves and have something of value to contribute to the family as a whole.” So it wasn’t so much his technique that affected me for the rest of my life, it was his “naturalness” in his attitude toward and use of himself in the work, and in the way we hung out together.

However, in terms of technique, he did work smoothly like a Rolls Royce engine. He did not see each family on a regular basis. He charged a healthy fee at the time, $300 an hour, to provide a one-of-a-kind service. He would work for two to six straight hours until he gave the family something to work with that was considered to be a resolution to the problem. That way, the family might never have to come back again, or if they did it was rarely before six months, as they had a lot to work with.

Walt believed that family members—the not being able to live with them and the not being able to live without them, and the unbearable pain all that causes—was the only true motivation for therapeutic change, and he did not want to waste his time doing anything else but family therapy. I was fortunate to have known him and to have been trained by him.

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CONFERENCE REPORT

San Francisco Bay Area Tarot Symposium: An Intuitive Art Comes of Age

Bay Area Tarot Symposium (BATS) in San Francisco is celebrating its 21st year (www.daughtersofdivination.com). Each year, its enthusiastic team is headed by event producer Thalassa, a student, reader, and teacher of the Tarot for 45 years. She brings decades of experience in many other areas, such as theatrical production, stand-up comedy, and improvisational theatre. Her talents help set the stage for an extravaganza of workshops, presentations, panels, readings, plus a large display of vendors and book publishers. BATS is one of a number of similar conferences held around the world. In the U.S., there are scores of talented readers and counselors on the West coast as well as all across the country. Some use Tarot in a divinatory way, some see it as a self-discovery method, and others use it as a therapeutic tool.

Starting in 1991, Thalassa and other tarotists have seen the Tarot market expand from just a few Tarot card decks to more than 1,000 new ones, with more appearing every year. Card themes range across a spectrum of the human imagination and its archetypes. Some decks are spiritual in orientation, some are ego-erotic, and still others are earthy. The styles vary considerably, as there are a number of talented artists executing a multitude of colorful designs and images that delight and move us. There are authentically reproduced historic Tarot decks and highly creative contemporary versions available in every major bookstore. There are decks relating to Celtic Shamanism, Native American spirituality, Shakespeare, and abstract art. This creative tool can be used in areas from relationship issues to psychological and physical health evaluation.

For centuries the symbolism on Tarot cards has intrigued occultists, artists, and art historians. The imagery has been preserved and reproduced on Tarot decks for more than 500 years, often with additional personal artistic touches based upon the important topics, fashions, and events of the time. Many of these decks are on display at leading museums and libraries throughout the world.

We can speculate that the system of Tarot may have been used as a philosophy for promoting insights and moral change much like murals were used in some cathedrals. In the Renaissance, it was customary for priests to tell illiterate peasants Biblical stories using the symbolic art on the mural as a visual reference for their interpretations. For the esoteric philosophers, it would make sense to keep their practices secret, since the Church viewed their activities with suspicion.

Tarot historian and author Mary K. Greer states on her Tarot Blog that the philosophers of the day didn’t keep their Kabbalistic, mystical–erotic, and alchemical activities that secret. Given everything else they wrote about, it is strange that they universally failed to mention Tarot cards. She also notes that psychological counseling as we think of it didn’t exist before the late 19th century.
Additionally, there is no evidence of Tarot being used for fortune-telling before the 18th century; according to historical documents, it was known almost exclusively as a game (Mary K. Greer, Origins of Divination in Tarot, marygreer.wordpress.com/2008/04/01/origins-of-divination-with-playing-cards/). Some cities outlawed the game, but it was extremely rare and then only briefly or with constraints—for example, some laws forbade the game on workdays; there were also restrictions on the amount of money that could be played with (Huck Meyer, Laws on Tarot Gaming, www.trionfi.com; Mary K. Greer, History of Tarot, marygreer.wordpress.com/2011/07/03/the-visconti-tarots/).

The tradition of Tarot deserves respect, for it is more than a deck of cards with symbolic images applied to the faces. Tarot, as we know it today, emerged from a collection of seventy-eight cards developed in the 15th century. The images on each card carry a rich symbolic tapestry of psychological energies, or archetypes, inherent in the human species. Many of the images in modern Tarot decks are derived from archetypal characters and symbols that may be found in the popular art of the late Middle Ages and the Renaissance. Some contemporary decks contain symbols of the Hebrew alphabet, astrology, and numerology.

Like the Rorschach Inkblot Test, Tarot does not easily lend itself to research purposes. Both modalities lack the psychometric qualities that could be used to measure psychological variables, such as intelligence, aptitude, behavior, and emotional reaction. However, according to Tarot scholar Stewart Kaplan, this tool, like other tests, serves to elicit responses that can then be evaluated in standard diagnostic terms or by other criteria. Arthur Rosengarten, a transpersonal psychologist, conducted a pilot study with recovering perpetrators and/or victims of spousal abuse and family violence. Rosengarten analyzed the respective position of each card and assumed that every card in a spread stood for something in the individual’s psyche, although multiple levels of meaning could be found in each card.

In his book *Tarot and Psychology* Rosengarten concluded that the insights stimulated and clarified by Tarot are of primary value for the individual rather than the method itself, and that Tarot must be considered an instrument of potential psychotherapeutic value in which the counselor meaningfully seam together the nuances that gather during a client’s session.

There are many ways to use the cards, and because it is an intuitive art it is best to keep the rules simple about how to use it. However, there are bottom-line codes of ethics that tarotists follow such as the American Tarot Association Code of Ethics (www.ata-tarot.com/index.php?option=com_content&view=article&id=45&Itemid=29).

Tarot counselors rely upon the personal projections of the client, because as they discuss what they see in the imagery the counselor gets a glimpse of deeply personal information from which they begin forming assessments and planning for future interventions and evolving potential outcomes. When the client is finished free associating, or telling what they see in the cards, if appropriate the counselor then can give his or her interpretation of the image while watching the client’s responses closely and intuitively tuning in to subtle nuances such as facial expression, body language, and voice intonation. A counselor can learn a great deal about a person in a single session.

Other tarotists are readers who primarily read the cards to the client. In other words, they tap into an intuitive sense and free associate about the images and grouping of the cards while telling the client their interpretation of how the cards relate to the client’s presented question. Many experienced readers check with the client, and their perceptions, by frequently asking for feedback and watching for subtle body language.

Tarotists skilled in the art of Tarot counseling or reading may use the cards in self-development, client assessment, and as a complementary therapy with wellness clients. Likewise,
it is utilized with some mental health clients as the licensed psychotherapist gains insights into his/her client and helps them to better understand their issues.

This article is a call for unconditional acceptance and caring for the whole multidimensional person. One way to do that is to examine the presenting disease or injury from many disciplines and perspectives. In that way, we learn from it rather than just asking for the fix. This perspective postulates that everyone needs to explore the complexities of life, however painful they may be. It is only by facing our shadows, or our darker side, that we begin to heal. Tarot in the hands of a competent counselor, reader, or therapist does just that.

The U.S. is in the process of creating a new vision of health care. However, in order to do so it is necessary to connect all parts of the health care system and to creatively integrate the similar and the dissimilar. There are benefits from traditional medical interventions. Nevertheless, there is a place in the whole for alternative and complementary therapies. In some areas of the country, empirically proven alternative modalities are being embraced in integrated clinics. Yet we still have a way to go. In the next leg of our journey, the health industry needs to recognize and fully integrate the humanities’ older healing arts such as astrology, dream work, and Tarot interpretation. The tarotists at this year’s BATS conference are some of the creative pioneers bringing the tools of change into a changing society. These talented and gifted individuals are rising to meet the needs of a country that is beginning to accept the concept that there is more to us than meets the eye.

There are many innovative ways to approach Tarot. When used well, the system aids us in bringing greater understanding into our lives and is useful in our search for wholeness and healing. We are learning about our multidimensional selves and beginning to use the tools that help raise our consciousness so that we tap into a higher vision for ourselves and our world. The yearly gathering of the BATS presenters, counselors, and readers highlights how much we have learned and applied to the practice of Tarot and to our lives. It demonstrates that we are moving toward a more transpersonal vision in mental, physical, and spiritual health.

REVIEWS

THE HIDDEN SPIRITUALITY OF MEN: TEN METAPHORS TO AWaken the SACRED MASCULINE
By Matthew Fox
New World Library, 2009, 368 pp., $15.95, ISBN 9781577316756

Reviewed by C. Norman Shealy

In the mid-70s I first began to understand the tremendous harm that society has inflicted for 5,000 years. The problems began with the masculinization of God and were multiplied with the dominant theme of original sin. Anne Schaef’s Women’s Reality and Marc Fasteau’s The Male Machine started my search for clarity. Now, hundreds of books later, Matthew Fox’s The Hidden Spirituality of Men confronts the continual worsening of the male psyche.

Fox states that “Metaphors change but archetypes are eternal.” In the title he uses metaphors, but in the book the emphasis is on the 10 archetypes (which can indeed evolve):

- Father Sky
- Green Man
- Icarus and Daedalus
- Hunter–Gatherers
- Spiritual Warriors
- Masculine Sexuality, Numinous Sexuality
- Our Cosmic and Animal Bodies
- Blue Man
- Earth Father: The Fatherly Heart
- Grandfather Sky: The Grandfatherly Heart

Despite the tremendous progress in the women’s movement, the efforts initiated by Robert Bly’s Men’s Movement remain unfulfilled. Boys and men are failing in increasing numbers in school, college, and in suicide rates. Half a century after the origins of Humanistic Psychology, men still represent 10% to at most 20% of those attending spiritual, growth, and humanistic programs.

Fox emphasizes the need for women to develop their masculine side, just as men need to develop their feminine and spiritual selves. The “hidden” metaphors displayed in phallic skyscrapers and obelisks honoring military victories are subtle reminders of society’s emphasis, while the stadiums where men fight in various sports not so subtly represent the vagina—ever the battle of men to “win” women.

Ultimately, Fox argues that the route to awaken spirituality for the Sacred Masculine is through the multiple facets of mysticism. The Holy Marriage of spirit with soul and body is ultimately the journey for both men and women. One of the most insightful aspects of this fascinating book is Fox’s discussion of “Real Men.” The exercises he provides for developing the ten archetypes and understanding “Real Men” are essential lessons for men and women creating the future of society.


EMPATHY: FROM BENCH TO BEDSIDE
Edited by Jean Decety

Reviewed by Tracy Knight

The only true voyage of discovery, the only really rejuvenating experience, would be not to visit strange lands but to possess other eyes, to see the universe through the eyes of another, of a hundred others, to see the hundred universes that each of them sees, that each of them is. —Marcel Proust

The Proust quote above reveals truths about empathy and its relationship to human life and culture. First, the heralding of empathy and the attendant gifts of possessing other eyes is not uncommon. Secondly, empathy’s nature has remained more accessible to poetry and prose than to useful scientific quantification. Although empathy, for those who embrace a humanistic view of life, is self-evident in our most precious experiences and interactions, at this point in our cultural history it is too often regarded as a bit of relatively unimportant decoration to our existences, or even a weakness since it may lead to our simply “going along” with whomever we interact, thus representing a lack of proper self-focus. Of course, neither of these assumptions is true.

Because empathy is impossible to accurately locate in time and space, to some this means it is a mere background variable that has no particular value. Like many clinical psychologists, I came to fully appreciate empathy’s natures and power through the works of Rogers, Gendlin, Bugental, and others in the humanistic tradition.
Still, empathy can be gainfully perceived as something that has a multitude of manifestations beyond the consulting room. Yet, undeniably, empathy cheerfully has resisted our efforts to— paraphrasing Gregory Bateson— make it lie down flat on paper. To many who live empathically, the challenge of reaching a trenchant understanding of empathy is akin to asking Superman how he flies: “I just leap and there I go,” he might say. Likewise, with empathy, we leap and there we go.

Of course, when science of whatever ilk goes about its business of defining and explaining life, there always looms the danger that when a human phenomenon is placed beneath the microscope lens of examination, it may lead to the same effect as pressing an insect between glass slides: Its edges are more clearly perceived, but it is dead. Thankfully, Jean Decety has amply avoided this potential danger in his edited book *Empathy: From Bench to Bedside*. This book, with its strikingly broad variety of perspectives spread across 17 chapters, represents a priceless poking and prodding of empathy, a joyful invitation for it to give up its secrets. These authors not only delineate empathy’s edges and contexts, but also pursue fascinating questions that are too rarely posed. In addition, each author approaches the subject with an admirable blend of expertise and humility. Through works such as this, we can better fathom empathy’s natures, better perceive its ripples, better hear its echoes.

As Lewis and Hodges note in their chapter, “[R]ather than damaging its mystique, we think uncovering the secrets that lead to empathic understanding simply makes it all the more amazing” (p. 82).

*Empathy: From Bench to Bedside* includes six sections, each of which presents noteworthy perspectives: Philosophical and Anthropological Perspectives on Empathy; The Contribution of Social Psychology; Evolutionary Roots of Empathy; The Development of Empathy; The Neuroscience of Empathy and Caring; and Empathy in Clinical Practice. By providing this impressive array of lenses through which empathy may be viewed, the contributing authors provide fascinating pixels of understanding with which each reader can construct a clearer picture of empathy. Not only that, as Decety writes, “[T]his new volume affords us the opportunity to significantly broaden the interdisciplinary score of interest on empathy from various disciplines” (p. ix). The implicit and explicit goals of this volume are more than adequately met; no one who reads it will come away with less than a clearer view of empathy.

Zahavi and Overgaard in their chapter “Empathy without Isomorphism: A Phenomenological Account” brilliantly express the challenges of understanding empathy, exploring competing constructs of empathy, sympathy, and emotional contagion, and effectively deconstructing the empathic response even as they clarify the centrality of phenomenology in understanding empathy’s rich tapestry. In his chapter, Batson explores the relationships between empathy and altruism and, like all the contributions to this volume, not only clarifies our understanding of empathy, but also enriches upon the experience and exercise of empathic understanding and concern, demonstrating how group processes affect expressions of empathy. Empathic accuracy is probed by Lewis and Hodges, who explore the oft-neglected roles of imagination and stereotypes in our formations of others’ experience.

For those readers who have embraced empathy primarily for its philosophical and therapeutic power, the six chapters examining empathy’s evolutionary and neuroscientific dimensions may prove to be the most surprising and enlightening: How did humanity develop empathy, and why? How is empathy represented in and across our brain functions? These chapters examine how children naturally develop empathy; how disparate regions of the brain develop to act in concert to provide people with a gestalt of empathic understanding; and how the neural systems that undergird the emotion of fear contribute to our experiences of empathy and altruism.

Even the chapters focused
THE LIFE OF THINGS: THERAPY AND THE SOUL OF THE WORLD
By Bernie Neville

Reviewed by David Ryback

Our environment is sick. Global climate change is a polite phrase for the fact that our world is beginning to fall apart. This past summer was dramatically hotter than any we can recall, wherever in the U.S. you happened to be. We read in newspapers how the sea ice is melting faster than scientists predicted (more than 40% since the 1970s). At the current rate, researchers fear, the Arctic Ocean could be completely ice-free during the summer within just a few decades. So what can we advocates of the humanistic approach do about it?

One psychologist has written a book about it. Author Bernie Neville begins by introducing us to the gods of ancient Greece—Hermes, the god of illusion and disguise, the facilitator, the manipulator, whom Neville places in the role of Rogerian “companionship” as therapy. “Rogers’ approach,” he writes, “is that the therapist must go all the way into the client’s underworld to be changed by the experience.” He then introduces Eros and Dionysos, who are characterized by “an absolute priority of feeling over thought.”

So how can we use this information to work toward healing our world, as it suffers from “degradation . . . stockpiles of deteriorating nuclear weapons waiting for terrorists . . . corruption of political life . . . an out-of-control financial system”?

In his boyhood, Rogers was impressed with the vitality of potatoes sprouting in his basement “in their bizarre, futile growth, a sort of desperate expression of the directional tendency,” a model he later used to characterize the individual’s tendency to self-actualization. Neville brings to our attention Rupert Sheldrake, who argued that the cosmos has a similar tendency; not the breakdown of entropy, but rather the buildup of syntropy, “a drive in living matter to perfect itself,” according to Nobel-Prize–winning Albert Szent-Györgyi. Then there’s James Lovelock’s concept of Earth as Gaia, a living organism.

Humans are latecomers to this world, arriving about 125,000 years ago, their technology beginning about 40,000 years ago—microseconds in the lifespan of this Earth. What we humans brought to the magical process of evolution was to take the intricate information of life hidden in our genes and manifest it outward, beginning with the use of symbols that became language. Then culture, through art, stories, and technology (tools), proceeded to magnify that vital knowledge from communities to nations to global electronic communication systems—radio, TV, and computers.

As all scientists know, most microbiological species, i.e. germs, given a finite environment such...
as a petri dish and limited nutrients, will grow and expand their populations until they consume all the available food, and then, as toxins build up, fairly quickly die off. Is the human species, in this finite Earth, due such a destiny as well? In this case, it's not the lack of nutrients, but rather the carbon dioxide “toxins” inherent in global climate change.

We have become too smart for our own good. Our technology has changed the composition of the air and consequently the temperature of the fragile “shell” of our Earth. As snowcaps melt at an accelerated rate, trees, birds, and insects migrate away from the equator; and insurance companies raise their premiums because of the increased frequency of natural disasters; and we gaze around at our less friendly environment in wide-eyed disbelief.

The Earth itself, a host to us humans only a brief scintilla of its time since the Big Bang, will survive, with or without humans. But, when viewed in its Gaian organic mode, our Earth is sick. Where does it go to receive aid for its toxic human “germs”? Will some god, viewing the myriad galaxies almost infinite in number, even detect this small planet hidden in the Milky Way, much less come to its aid?

Neville says we can’t wait for such aid, and can take fate into our own hands. But how? Decades ago, Jung wrote,

Through scientific understanding, our world has become dehumanized. Man feels isolated from the cosmos. . . Thunder is no longer the voice of a god, nor is lightning his avenging missile. No river contains a spirit.

Can we save ourselves by trusting Gaia to respond to its human guests, by trusting Prometheus as we become responsible masters of our fate, by trusting Hermes who “tells us to listen to the voices of all the gods—in our heads and in our gut—and respect them all”? Can we disprove James Lovelock’s opinion that it is too late to save Gaia?

The Life of Things is one person’s attempt at bringing to the table what Carl Rogers said decades ago: “We are tapping into a tendency which permeates all organic life.” Rogers was a therapist who saw the planet as an essential client—with its very own soul. Dare we share that vision?

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The Essential William James
Edited by John R. Shook

Reviewed by Dolores Puterbaugh

Music lovers of a certain age will recall the great debate after the vinyl album Bob Dylan’s Greatest Hits (Vol. 1) was released with the iconic poster by Milton Glaser. True fans fretted aloud: Did Dylan decide these were the greatest hits, or did some mere recording studio executive dare to make these choices? Any collection of James’ works that purports to be the essence of James begs the same question. Would James, portrayed on the cover in good-humored twinkling, possibly caught in the midst of a jovial poke at his comrades-in-debates, concur that these pieces are James qua James?

I suspect he might laugh at the question and defer to John R. Shook, the editor of this volume, whose thoughtful Introdcution opens the book.

I would not dare speak for James, but the pieces chosen here represent in one volume the prodigious breadth and depth that James brought to the intellectual table. Reading and re-reading these essays, one is struck by a number of themes that are, if not essential of James, essential for those of us laboring against a growing tide of medical reductionism of the human condition.

The stream of consciousness of grounded theory and phenomenological research finds its roots in this James, nor James Joyce. While others attempted to break thoughts into what we would now call bytes, James focused on the ever-flowing stream of thought and consciousness. When colleagues asserted that God (any god) was dead or irrelevant, James defended the choice to have religious faith and neatly tied together theology, psychology, and ethics with an extra tweak of teasing toward his detractors that is prescient of Chesterton needling Shaw. His argument about those who refuse to entertain any notion of religious faith simply because the object of faith cannot be proven to exist is difficult to refute. James doesn’t assert that faith is the only route to a moral life, but he offers a pragmatic argument of
its usefulness and meaning for the individual; he doesn’t yield to dismissing it entirely as many contemporaries were apt to do.

This collection makes manifest the importance of James as a thinker and patriarch of humanistic psychology. From that perspective, the question of whether this book is essential James might be better answered by Rogers, Maslow, or Moustakas. James, emphasizing philosophy as much as medical science, was instrumental in diverting the field from the throes of preoccupation with cavemen and classical conditioning. At any rate, it is a wonderful volume and an excellent introduction into the work of William James.

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PSYCHOMAGIC: THE TRANSFORMATIVE POWER OF SHAMANIC PSYCHOTHERAPY
By Alejandro Jodorowsky
Inner Traditions, 2010, 304 pp., $24.95, ISBN 9781594773365

Reviewed by Ivan Mancinelli-Franconi

A multifaceted man, Jodorowsky has been an actor, circus clown, puppeteer, director, producer, composer, mime, comic book writer, tarot reader, initiatic masseur, psychic surgeon, and psychotherapist. Jodorowsky is credited with more than 23 novels and philosophical treatises and several other books, as well as being a prolific comic strip creator. His films have been highly controversial and relegated by American movie critics to midnight-movie status. These include Fando and Lis (1968), El Topo (1970), The Holy Mountain (1973), Tiark (1980), Santa Sangre (1989), and The Rainbow Thief (1990).

Psychomagic refers to a healing technique the author developed for treating psychological and somatic disorders. The book presents an explanation of the evolution of this therapeutic technique and philosophy based on two interviews.

The book is divided into three parts: Part One—Psychomagic: Sketches of Panic Therapy—A Portrait of the Artist in Panic Character is from an interview by Gilles Farcet, author of The Anti-Wisdom Manual: A Practical Guide to Spiritual Bankruptcy. Here we find Jodorowsky’s basic premise: “The theater is a magical force, a personal and non-transmissible experience.” Part Two—Lessons for Mutants: A Synthesis of Experiences is from an interview by Javier Esteban, a young student who originally interviewed Jodorowsky about the use of hallucinogens. Part Three—An Accelerated Course in Creativity exposes the readers to the exercises, techniques, and applications of his Psychomagic therapy, which enable us to develop our creativity and use it to release or liberate us from preconceived roles and ideas we have embraced. The message here is that the path of the spiritual seeker and the path of the artist are one and the same.

Alejandro Jodorowsky Prullansky was born in 1929 in Tocopilla, Chile, to Jaime and Sara Felicidad, Ukrainian Jewish immigrants. His father was a circus performer and later a shop-keeper. Jodorowsky had a troubled childhood and attended university in Chile for two years but dropped out to form his own theatrical company, which he later dissolves to move to Paris and “save surrealism.”

From childhood Jodorowsky was exposed to magic and madness. He was taken to see a woman who read the tarot in the nude. He later reconstructed the original form of the Tarot de Marseille, which he includes in his therapeutic work. Jodorowsky holds monthly tarot readings at the Librairie Les Cent Cèils.

In Paris in 1962 Jodorowsky, Roland Topor, and Fernando Arrabal founded the Panic Movement, a movement honoring the Roman god Pan and influenced by Luis Buñuel and Antonin Artaud’s Theatre of Cruelty. The movement was a response to the absorption of the surrealist movement by mainstream society and found expression in shocking, violent, surreal, and frenzied performances or happenings designed to release destructive energies and transform them into peaceful and beautiful manifestations. One of his “happenings” or “ephemeras” as Jodorowsky called them, where he appears dressed in leather, featured “the slaughter of geese, naked women covered in honey, a crucified chicken, the staged murder of a rabbit, a giant vagina, the throwing of live turtles into the audience, and canned apricots” (A. Jodorowsky, The Spiritual Journey of Alejandro Jodorowsky, Park Street Press, 2008). Jodorowsky dissolved the Panic Movement in 1973. Since then, Jodorowsky has been lauded for his creativity but also scorned by mainstream society for mocking “good manners and moral restraint.”

As a therapy, psychomagic lacks a scientific foundation and recognition. Psychomagic is heavily influenced by Freudian psychoanalysis and Jungian dream work, concepts interlaced with Eastern and Native American shamanic practices, in particular the work of the late Mexican psychic surgeon–healer Doña Pachita, under whom Jodorowsky worked as an assistant, and theatrical effects.

Psychomagic seeks to heal the psychological wounds that are manifested in blockages preventing us from achieving our life’s destiny. Psychomagic’s basic premises include:

• Failure does not exist, for each time we fail we change our course
There are numerous cases where his "unorthodox" therapies have been successful, adding to Jodorowsky's popularity as a sort of extravagant artistic healer, but Psychomagic is still considered pseudoscience. Jodorowsky himself says . . . Psychomagic does not pretend to be a science, but an art form that possesses therapeutic properties. Jodorowsky believes that most of today's societal problems are due to limiting beliefs produced in this world. As he states: . . . Active imagination is the key to a broad view: allows you to approach life from angles that are not ours, imagining other levels of consciousness, superior to ours. Despite his desperate search for the sense of life, he does not find it in mainstream religion, which he sees as representative of "universal poison" and sees it in the future as an "historical phenomenon, a fossil," where churches will become dance halls (and community centers).

According to Jodorowsky, We become diseased because we have cut off our ties with the world. Disease is a lack of beauty, and beauty is the union. Disease is a lack of awareness, and awareness is union between oneself and the universe. Yet he also attributes the origin of disease to books! I decided to heal, being aware that diseases come from books. Behind each disease there is a book, whether it is the Qur'an, the Gospels, the Old Testament, the Buddhist Sutras; all books if they are interpreted from fanaticism, produce diseases. These books must be reinterpreted and taken for what they are: works of art.

This book has many elements of a novel, a guide, a biography, and a self-help book. Some will find the book rather disturbing, confusing, contradictory, and ego-centered, and in general it is all of that and more. Jodorowsky has always wanted to push people's comfort zones by exposing them to shocking behaviors and bizarre theatrical events in the guise of art. But in this reviewer's opinion they are far from art—more like American B-rated horror movies turned into collective nightmares. Jodorowsky has been often criticized for being an opportunist who found very early in life that it is easier to copy from the original, change an element, and rename it as a personal stroke of genius. There is nothing original in his work—one sees Carlos Castaneda and George Gurjief's teachings in his esoteric philosophy, Zen and Tibetan Buddhism, Native American shamanism, and Franz Anton Mesmer's hypnotic applications in the practice of Psychomagic. Bring in Sigmund Freud and Carl Jung's personality and dream theories, and the placebo effect, adapt them to create a framework or reference point for psychological healing, and then add to this formula a hefty dose of theatrical performances and you have Psychomagic—Jodorowsky's Opus.

Jodorowsky denigrates and ridicules the same practices he appropriates for his modality. Additionally, he criticizes them as "poor taste," while in his art and philosophical theories he displays poor taste. He seems to think he is the only one who has anything worthwhile to say and to share with humanity. When I see movies with priests, I laugh a lot: priests are like a real carnival, rabbis are like a parade of madmen, the Tibetan lamas, the Hare Krishnas, all of them are dressed up like transvestites. A religion does not need a uniform. (Jodorowsky, 2008)

Many people will find meaning in the absurd and meaning in their existence by reading some of the theories postulated by Jodorowsky. But if Psychomagic is to be taken seriously as a therapeutic modality, we have quite a long wait.

IVAN MANGINELLI-FRANCONI, Ph.D., was also born in Chile and raised and educated in the United States where he is a humanistic psychotherapist and university professor living in Washington State.
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Shellee Davis, MA, REAT was co-director and faculty with Natalie Rogers at the Person-Centered Expressive Therapy Institute for 18 years, and then at Saybrook University for 8 years. She also teaches this Certificate (PCEAT) program in Japan, South Korea and courses at the California Institute of Integral Studies. Adjunct faculty, Sofia University.

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Natalie Rogers, Ph.D., REAT, author of The Creative Connection: Expressive Arts as Healing,(1993), and The Creative Connection for Groups (2011) has led PCEAT trainings internationally. Dr. Rogers practiced as a psychotherapist for 30 years and facilitated many workshops with her father, Carl Rogers. Natalie will be present one day at each of the 6 courses. Distinguished Consulting faculty, Saybrook University, Adjunct faculty, Sofia University.

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