



A Message from the president

The last year has been a very creative and productive year for our Institute. After building a curriculum and working with Saybrook University now for a few years, we are launching two Existential-Humanistic Institute Certificate programs this August at the Saybrook Residential Conference here in the San Francisco Bay Area. One of the programs is only open to Saybrook University students, whereas the other is open to soon-to-be practitioners attending other graduate psychology programs and already licensed therapists. Both programs will provide participants with an opportunity to be trained in the fundamental concepts of our existential-humanistic approach to working with our clients. This intensive program, which combines distance learning with 60 hours of face-to-face training, is taught by some of the most experienced clinicians and academics in this field, and will be both theoretical and experiential in nature. This will assure that its participants will gain deep theoretical and practical insights into the actual workings of an existential-humanistic approach in clinical practice. As the American Indians are fond of saying, unless an insight or awareness 'grows corn', it has little value in the world. The EHI Certificate programs will grow large fields of corn for those who will attend and complete it! I know how privileged many of us at EHI feel about having encountered master therapists in the existential-humanistic approach to understanding and working with people, whether it was R.D. Laing, Rollo May, Jim Bugental, or Irvin Yalom. Some of us have even been fortunate to know and learn from all of these great masters and thinkers.

It was exactly because of feeling fortunate and privileged that the founders of the Existential-Humanistic Institute were driven to start this teaching and learning center some fifteen years ago. Throughout all these years it was our passion for standing up for a meaning-based approach to helping people in distress that kept EHI going. Mainstream psychology and psychotherapeutic practice are still driven by a mechanistic conception of the human being, a conception that understands therapists as experts who know how to treat and fix their clients. Such an attitude demeans human beings as it presupposes that the answers to people's distress lie outside and not within themselves. Such a viewpoint is grounded in an overly simplistic understanding of the human being and thus does not comprehend how mysterious and 'awesome' people really are.

With over a hundred years of research in existential-phenomenological philosophy and quantum-based theoretical physics – both of which counter substantially the simplistic understanding of the human being while highlighting its unfathomability or mysterious nature – mainstream psychology and psychotherapeutics are long overdue for a major revision. EHI will continue to hold the banner during this time of crisis. It offers those of us who see through the chimera of the old scientific jargon a much needed, refreshing and, frankly, more honest and respectful alternative to viewing and working with people. With your help and support we will keep the banner up high and, yes, we shall overcome.

Summer 2012

Volume 15.1

Editor Nader Shabahangi

Associate Editors Candice Hershman Mary Madrigal Sonja Saltman

www.ehinstitute.org

Stay up-to-date with current and upcoming events and courses, get information on becoming an affiliate, and connect with the EHI community.

In this Issue...

Towards a New Understanding of Psychotherapeutics2
The Challenge of Reaching Everybody: Existential Humanistic Psychology and the Ties that Bind6
Certificate in the Foundations of Existential-Humanistic Practice 8
Existential Humanistic Organization Update8
Poem: New Leaves5
Community News
The Existential Humanistic Institute Invites You to the Launching of Their Film Series5
Academic Announcements, Community Presentations and Workshops5
Become an Affiliate of EHI9
The EHI Board of Directors9

Towards a New Understanding of Psychotherapeutics

By Nader Shabahangi

Recognizing the questionable efficacy of psychotropic medications, and furthermore the dualistic underpinnings used to warrant their unilateral use in mental health, where do we turn? In other words, if the myth of a biochemical imbalance can no longer be supported as the underlying cause of mental duress, does there exist a set of guiding principles that enable clinicians to more fully encounter and 'see' the person in need? Returning to Heidegger and the notion of being-in-the-world, the field of psychotherapeutics cannot ignore the understanding garnered in the last century from the many disciplines ranging from literature, to philosophy and theoretical physics. Such understanding requires clinicians to take into account the following insights and experiences summarized below.

Openness and Honesty

We live in a new era with a different mindset, sensibility and awareness. Clients who come to the psychiatrist or psychotherapist have changed. They no longer believe in the expert telling them what to do or how to behave. Rather, they seek partners who are open and honest about their own processes and humanity. My personal breakthrough in therapy occurred when I walked into my therapist's office and saw her shout into the phone full of anger at her car mechanic who had not kept a promise he made about delivering her car on time. This led to many months of work on my own anger I had not expressed and also pierced the idea that being a healthy person meant being beyond such strong emotions. Her showing me her real side, though unwittingly, made a big difference in my maturation process.

Interrelated With The World

Besides therapists being transparent and real with their feelings, the new awareness longs for an understanding of human beings' interrelatedness with the world. We are not isolated beings but, using Heidegger's concept, beings-in-the-world who cannot be separated from the world in which we live. Living in the world means that what happens in the world – wars, pollution, conflicts, celebrations – all affect me in often overt, but many times subtle, imperceptible ways. I remember sitting in my therapist's office one time when the fire-alarm in the building went off. He proceeded to sit there as if nothing had happened while the noise-level of people shouting in the corridor grew louder. Such stark differentiation between what is outside and inside belongs to an old era of thought.

The Belief in Knowledge

Nietzsche's famous dictum of the biggest fable of all being the fable of knowledge speaks to a mindset more prevalent in the 21st century than it has ever been before: we have become suspicious of people stating they know, that they can say something definitively. We have witnessed a dramatic increase in viewpoints and the concept of paradigm has become a household word. It is clear to most that knowledge is not fixed but depends on the background of the person or institution proclaiming it. Through the scientific revolutions of the last century, from a Newtonian, to an Einsteinian and now toward a Quantum Physics paradigm, we have radically different frameworks for understanding the world around us. Additionally, through the breaking down of national borders and the process of globalization, we are increasingly aware of different spiritual and psycho-

logical traditions in the world, all basing their knowledge on different premises and assumptions. Eastern and Western approaches to understanding people and the planet now exist side by side in universities and other places of learning. In short, the concept of some form of static knowledge existing today, a knowledge that could be seen as a guidepost, is regarded with increased suspicion.

Living in the Question

The suspicion of knowledge being able to provide us with answers moves us to a different approach to life and living, one that the poet Rilke called 'living in the question.' Our clients come to us with an expectation of receiving answers to their struggles, sufferings, and questions. This very attitude often lies at the very heart of the problem which compels clients to enter the therapist's office. Their desire to know, to have answers, drives them to suffering when those answers simply cannot be given to them or to anybody else, for that matter. What is an answer to the question: shall I stay in relationship with my wife, my husband? The very question asked by the client points to the issue this client needs to face: I want answers to questions that can only be found by going through the process of learning and discovery, through staying in relationship with the issue which I face. Here, the desire for an answer constitutes the very source of suffering and the issue that needs to be addressed in some way or another.

From Certainty to Uncertainty

Living in the question also means that we move towards understanding that life, fundamentally, is uncertain and cannot provide the kind of security that such cerLife is inherently paradoxical. We are born to die.
Our life oscillates between highs and lows, between the polarities of pain and joy, darkness and light. One polarity is needed to give the other meaning.



tainty might hold for our clients. Here the question arises: what is good about certainty and makes it more desirable than uncertainty? While certainty might give us the feeling that we will know what will happen the next day and in the distant future, uncertainty can also be seen as providing us with the excitement of the unexpected, the unknown. Uncertainty lies at the heart of play and games, something we humans as well as many animals cherish and enjoy. Clients who are distressed because of the lack of certainty in their lives enter the office of the psychotherapist with the hope that they can provide this certainty. The dominant mindset supports the desire for certainty through the many forms of insurances, through social, national, and retirement securities, and the many protections given to person and property. But these protections and securities are mostly valid for the material world and speak little to the security

our subjective reality feels in the world. This reality has different parameters and requires an attitude grounded on fluidity and unpredictability rather than on fixed expectations. Often, it is when these "securities" fall through that a person seeks out therapy. Trauma confronts us with the uncertain nature of reality, leaving us wanting for certainty, but perhaps needing balance instead. This also speaks most directly to the ambiguity of suffering, and further, the ambiguity of living. We help clients experience abject terror, followed by courage, confidence, and safety, then back to abject terror, then back to courage. In this way, clients become more comfortable in both qualities of living, as well as those in between.

Doing and Being

In the latter half of the last century, more and more voices could be heard emphasizing how many of us had become victims of the industrial production machine. We identified with the work we were doing and felt satisfaction only through what we achieved in the material world. Such an attitude that emphasizes doing over being led to many people wanting to opt out of a society that was driven to produce at any cost. Concepts such as the 'rat-race', workaholism, and the idea of 'workload' are descriptors for a tendency to value doing over being. Being aware of the mainstream informed drive for doing and achieving, of identifying with what one does rather than who one is, can help clients become more clear and open about their often hidden hopes and desires. It is important that therapists do not signal in any way that they themselves prefer one way of being over another, so that clients are not afraid of being judged negatively if

continued on next page...

their lives lead them along the path less-traveled, so to speak. Therapists' openness and impartiality towards clients living their lives in any way they need to live is crucial for authentic becoming. For this to occur therapists need to be aware of their own assumptions of what they conceive to be a life well lived: do they feel supportive of a being stance that does not 'produce' in the conventionally accepted sense? Do they have ideas of success they follow? All these are important questions to ponder and of which to be aware.

Diagnosis and Process-oriented Awareness Work

Diagnosis is an important feature of conventional psychotherapy and psychiatry. Such labeling is popular also because of its efficacy that allows quick identification and categorization. This approach, however, does not allow much room for the complexity and richness of the individual purpose and history of symptoms and the world-context within which they occur. Such richness, instead of quick labeling, requires a deep interrogation and understanding of the meaning and process behind an individual's symptom. Such meaning can be unfolded by allowing clients to enter into the world of their symptoms. Such immersion can allow clients to understand the possible function and purpose of their suffering. Instead of polarizing their suffering as a 'bad' phenomenon, they may actually befriend their symptoms. From a process-oriented point of view there exists no static label for a person's condition but only awareness of a momentary flow. Such an attitude understands therapy as awareness work rather than a treatment of suffering or pathology. Process-orientation thus regards people's psychic and physical distress as a door through which to enter into an understanding of a person's life and direction. Such direction changes from moment to moment while a more fundamental pattern, also called the person's myth, remains.

From Content to Process

Traditional psychotherapy places much weight on the content of clients' verbal expressions. This is, of course, important for understanding clients' world and self constructs, their history and also the issues with which they are struggling. However, the last century has revealed the way words and their meaning are not linked in any fixed way, but change with each person and with time. This insight changes the way we are with clients and how we work with them. First, we pay as much attention to the non-verbal ways with which clients express themselves as to what is being articulated. Secondly, we ask questions about the meaning of clients' utterances and words: what do you mean by this? What do you understand this word to mean? Act it. Sing it. Describe it. Pretend this word did not exist: how would you say it then? The signifier, the word, only points to the signified, the content of the word. The relationship between signifier and signified is very tentative, imprecise and ever-changing. This relationship often serves more to obfuscate than to illuminate issues a person faces. Asking about the meaning clients ascribe to the usage of their words is one way to be attentive, in general, to the complexity of language and, more specifically, to the complexity of clients' symptoms.

Holding the Paradox

Life is inherently paradoxical. We are born to die. Our life oscillates between highs and lows, between the polarities of pain and joy, darkness and light. One polarity is needed to give the other meaning. The word paradox derives from the Greek paradoxos, from para, meaning on one side, beyond, and doxa, opinion. Thus paradox, literally means on the other side of an existing opinion.' We humans have a tendency to adhere to one side or the other and often need help to hold both parts of an opinion at the same time. This is what we call holding the paradox. Here we are referring to the fact that clients will invariably want to polarize their own as well as other peoples' lives. search for the problem as well as solution outside themselves. Concretely, clients often find themselves in the role of the victim since it is they who are experiencing the suffering. It is an arduous process to help clients understand that in the end it is more complex than placing the perpetrator outside of themselves, that they themselves hold a certain responsibility to whatever has 'happened' to them as well. Especially in relationship counseling this can be witnessed more easily as both partners try to come to terms with the reality that the very person they love also inflicts pain and suffering. Here maturation occurs when clients understand not only that both realities co-exist but that they themselves are able to give love as well as cause hurt. Here clients move beyond the victim role to understanding how they partake in creating the reality in which they live. It is also an understanding of the interrelatedness and connection of all beings, a place beyond the duality of good and bad, right and wrong.

The Clinician as Human Being

The traditional model of psychotherapy understands the therapist as expert, someone who holds secret knowledge about life and living. The 21st century understanding of human beings as beings-in-the-world understands our interconnectedness in the way that it is our shared humanity that allows us to be present for each other and to know each other. This understanding has far reaching implications for how therapists present themselves within their offices. Rather than the aloof expert, therapists reveal their humanity and show their emotions as they relate to and encounter their clients. Therapists model how to be aware of who they are in the many moments of life. This awareness is reflected by therapists showing that they are human with feelings, and by demonstrating openness to being challenged. In this way they model the many facets of being human, from awareness to unawareness, from happy to sad, from open to closed.

Not-Knowing: Towards Curiosity and Play

As was mentioned before, the 21st century has gone beyond the idea that there exists a static knowledge that can be used as a guidepost to how we are to live our lives. What remains instead is an attitude of curiosity and play. Therapists can be the curious agents that challenge their clients to explore and discover on their own while learning that life flows in many directions at the same time. The element of play has been seen by many a sage person over the period of recorded human history as that element that makes us quintessentially human. Play is the very human quality of loosening our entrapment in one or the other polarity or position.

Community Events

The Existential Humanistic Institute Invites You to the Launching of Their Film Series

Hosted by Candice Hershman, MA, MFT.

Cinema is the great contemporary art form of the 20th and 21st century. In his book, Sculpting in Time (1987), Russian filmmaker Andrei Tarkovsky asserted that cinema, along with music, was the most personally impactful art form in the sense that it has the capacity to bring us into the most direct experience of a story possible. Through suspended belief, an audience can experience a moving work of art in a palpable way, transcending the barriers that separate us from the world of the "other," and expanding our sense of personal emotional life through a deep intimacy that is developed with complex characters and estranged worlds. Existential Humanistic Psychology has a rich history of creative acknowledgement, recognizing that artists are perhaps among the greatest of psychological minds. Because of this, we invite the community to share a filming experience with each other, both as observers and dialectic participants.

Sunday, May 6th, 2012, 2 - 5:30PM: The Elephant Man (1980) Directed by David Lynch.

Sunday, June 10th, 2012, 2-5:30PM: Act III, Scene I (2010)

Written, directed, and produced by Kindred Parker of Last Wave Film. Kindred Parker will personally screen his award winning film and be available to discuss the content of his film and the artistic process after the screening.

Sunday, July 15th, 2012, 2 - 5:30PM: La Strada (1954) Directed by Federico Fellini.

Cost: \$15 per screening. EHI Members will only be charged \$10. Where: Laguna Grove, 624 Laguna St, San Francisco, CA 94102

Due to limited seating, please RSVP in advance with Candice Hershman at cahershman@comcast.net or 415-328-4575. We hope to see you there. Bring popcorn!For more information on background of presenter and films, please visit www.ehinstitute.org/events.html.



Conference Announcement

The fifth Existential Humanistic Institute (EHI) Conference is being planned for November 16 through November 17, 2012 in San Francisco, California. The conference planning committee is beginning to search for individuals interested in participating in this conference including people wanting to attend, present, and/or engage in panel discussions on critical issues. The focus and topic of the conference is "Everyday Existentialism: Cultivating Presence, Awe, and Meaning". More information on the conference will be available at www.ehinstitute.org. Additionally, interested individuals are encouraged to contact Dr. Mary Madrigal (drmmadrigal@verizon.net) to be added to an email list which will provide regular updates on the conference.

The annual EHI Conference will be held November 16th and 17th, in San Francisco. Please check our website for more information.

Academic Announcements, Community Presentations and Workshops

Kirk Schneider, Ph.D has been appointed to the adjunct faculty at Teachers College, Columbia University and plans to teach a 6 week session this summer on "Awakening to Awe: An Existential-Integrative Approach to Therapy," bringing a little of the West to the Fast!

Also, Dr. Schneider was the senior editor of a special section of the APA journal Psychotherapy (Division 29) on "The Renewal of Humanism in Psychotherapy: A Roundtable Discussion." This is a landmark section that assembles the voices of top leaders in a diversity of therapy subfields - including Bruce Wampold and Dave Elkins in research and Training, Steven Hayes in Cognitive-Behavioral therapy, Robert Stolorow in Psychoanalysis, Lillian Comas-Diaz in Multicultural therapy, and Alfried Langle and Jurgen Kriz in European therapy--to discuss the nature and impact of humanistic renewal in their respective areas of expertise. Dr. Schneider also engaged in a public dialogue with Robert Stolorow on The Renaissance of Humanistic Psychotherapy at the Spring, 2012 Society for Humanistic Psychology Annual Conference at Point Park University. •

New Leaves

A Poem by Sonja Saltman

The drops on the yellow leaf

turn

into a memory

of bare legs of a 4 year old,

Running

through wet fields, knee high,

Legs encased in sturdy socks,

brown walking shoes,

clinging dress

Green, rain-soaked bundles of grass brushing against skin

Leaving

a trail of shivering pleasure

that mingles with the enticing smell of spring rain

nostrils drunk, giddy on silent orgies of beauty

So many hints,

so many new leaves

vast life, breathing memories,

looking for unfulfilled promises

seeking rebirth

The Challenge of Reaching Everybody:

Existential Humanistic Psychology and the Ties that Bind

By Candice Hershman, MA, MFT

This is the first in a series of four articles that will explore Tom Greening's (1992) Existential Challenges and Responses. I will explore one existential challenge in each article with the intent of contextualizing that challenge to contemporary issues through a personal lens. My aim is to demonstrate that existential concerns are cross-cultural, political, and socially complex. These concerns transcend our differences, regardless of etiology and language of existential philosophy and psychology. One of the foundational aspects of existential-humanistic psychology that I admire most is the value of humility and open-ness. These values lend themselves well to adaptation to local and global concerns as they pertain to current times.

Existential-Humanistic Psychotherapy, like other treatment modalities, inevitably has a history. Although history may inform the "here and now," it is not the only aspect that is present. The hermeneutic circle is never ending. The past and culture inform our language, implicit and/or explicit rules, and an addi-

tional wide array of constructs through which we make sense of the world. However, the world is constantly evolving, and the way we experience that world in the present also shades our experience of history. I recently read a quote by the 14th Dalai Lama: "If science proves some belief of Buddhism wrong, then Buddhism will have to change." I was deeply thrilled to witness a religious leader of such caliber who had the ability to be open to evolution of thought. I wondered if science would be the only vocation that could be powerful enough to influence change. What about art, the human sciences, or a discovery in education? Certainly empirical science does not hold court over other disciplines regarding knowledge. Still, this acknowledgement by the 14th Dalai Lama was a good starting point.

Regardless, one of the criticisms of Existential-Humanistic Psychotherapy is that its foundation was laid by Western European privileged white men. However, contemporary leaders in the field like Orah Krug and Kirk Schneider have plainly acknowledged that existential-humanistic etiology has its biases, and have encouraged practitioners to contextualize and expand upon existential-humanistic theory and practice in a way that embraces the individual and collective nuances of current living. Texts such as Existential-Humanistic Therapy (2010, Schneider & Krug) and Existential-Integrative Psychotherapy (2008) edited by Kirk Schneider, demonstrate effective application of E-H techniques to case examples that include people of wide ranging experience and cultural backgrounds, as well as contributed chapters by leaders in the field who have chosen to apply Existential-Humanistic treatment to different cultures and marginalized populations. Indeed, Existential-Humanistic Psychology is evolving, continuously acknowledging the need for adaptability to a politically complex world.

The four challenges that Tom Greening (1992) addresses follow:

- 1.) Life and death
- 2.) Meaning and absurdity
- 3.) Freedom and determinism
- 4.) Community and aloneness

I will be first addressing life and death, as it is most obvious given the very nature of our existence. If we are conscious, it is assumed collectively that we are alive. Additionally, we all are faced with death, whether we recognize that reality or not. However, there is great mystery inherent in both living and dying. Regarding life, most people do not remember making their entrance into the world unless in an altered state of consciousness, and even then the memories are questionable. We trust the reports of others, as well as the awareness we have of our bodies, emotions, and thoughts. There is something similar about death. I wouldn't even entertain the thought of memory of death, other than near death experiences. These very conditions of birth (i.e. - moving into life) and death lend to the great mystery of our existence. How did we get here? Why are we here? What happens after we die? Our most profoundly real conditions beg for understanding that we most

likely will not attain. As a result, different cultures have developed a wide variety of systems that attempt to make sense of mortality: a word that both embraces life and death.

On a less conscious level, birth is experienced in a variety of ways by people based on time and location. In the past, infant mortality rates were high. Families accepted that some of their children may not survive. Prior to my own mother, both my grandmother and great grandmother lost children shortly after birth. My great grandmother's daughter died of pneumonia and was buried in a nameless grave in the great plains of Montana. My grandmother's daughter died in a hospital of leukemia at the age of two. The understanding of these two experiences was different, however. My grandmother knew about her little sister's death. The children were witness to the loss. In the context of those times on the plains, and given the limited health care, the death of

a young child was normalized. However, my own mother did not know that her little sister even existed. The doctor at the time advised my grandmother to keep their daughter, Shelly, a secret for the sake of the family. Shelly was born with a chromosomal defect, and eventually became ill. This is when medical care was more accessible, and infant mortality rates were much lower. As a result, our family suffered from a secret that created a sense of great misunderstanding regarding unprocessed grief. The cultural zeitgeist played such an integral part of my family's lives, and both of these experiences related to how children came into the world. Both outcomes were very different: one accepted, and one imparting tragic consequences.

The same could be true for death. With the increased access to advanced medical care, our approach to death has changed. At one time, people could not be resuscitated. There was an acceptance of death as a natural cycle of life. Now, however, we try to keep people alive even in old age beyond the point of comfort. People do not die at home, and when people reach an old age they are sent to live outside the home. When I worked for Agesong Senior Living, I had friends who would not go with me for visits. When I asked them why, they said that being with elders in a managed care facility brought them too close to their fears around how they might die. Our culture certainly has a cult of youth, and perhaps fear of mortality plays a hand in this false idolization. I watched people die in hospice at Agesong. It was just as beautiful as when I gave birth to my own children. Unless a death has occurred by accident, people die in cold, sterile environments and sometimes separated from loved ones. We have hospice care available to attempt to bridge the gap.

With the increased access to advanced medical care, our approach to death has changed.



and yet I suspect that this is not where or how people would choose to die, if given that choice. We have somehow divorced death from spirituality and made it into a purely biological process. It seems to me that this is a result of Western medicine. Still, I have heard stories about people who insisted that they die at home, surrounded by their loved ones. It seems that for the terminally ill, even when approaching death they must be their own strongest advocates (or at least be lucky enough to have a very strong family advocate). What a stark contrast. Adversely, some cultures may feel deprived of the health care advances that they lack. It is certainly not a black and white situation, and this highlights the importance of context in respect to our communal experiences and values regarding life and death.

I write from my own cultural experience, which is as a Western European Caucasian woman who was born and raised in the United States. However, I suspect that

something of what I have shared would resonate with anybody who knows their own history. The entire world has evolved in similar ways, and thus the experience of birth and death has also evolved. Medical advances are making their way across the globe, and yet many people are developing an increased interest in alternative, Eastern medicine and integrating this into their medical treatments. More women are birthing at home with midwives. More people are opting for more control over their death, despite the pressure to die in a medical environment "just in case" they can be revived. Our culture is becoming increasingly diverse. We will not abandon our heritage, but we can be open to new ways of being, and this includes birthing (i.e. - living) and dying.

Regarding a healthy response, Tom Greening asserts one that is balanced. We do not need to be overly optimistic in our desire to defy death, and yet we need not raise the white flag to mortality too early. We can acknowledge the natural cycles of life and death. The two can serve as counterpoints to each other, supporting the balance and highlighting each other's value. Death is a great reminder that living matters. We can embrace more, and yet we can also hope for the best death imaginable. Still, how we are born and how we die we have nearly no control over. This is the aspect that binds us all together: a sense of mystery and surrender, hopefully with the intent of savoring every moment we have the good fortune to be a part of. Even better, the more we share our diverse experiences, the more we learn how to adapt, cope, and perhaps even embrace life and death as we know it. •

Certificate in the Foundations of Existential-Humanistic Practice.

The Existential Humanistic Institute (EHI) is pleased to announce a new and unprecedented program leading to a Certificate in the Foundations of Existential-Humanistic Practice. Our certificate program, a combination of distance and residential learning, will provide students with: a foundational competency in E-H therapeutic principles and skills a competency that researcher Bruce Wampold suggests could be a basis for all effective therapy. Moreover, by offering a mentoring experience, we encourage the development of "the whole person," appreciating that "psychotherapy is an art as much as a science," as James Bugental posited.

Our faculty, among them, Orah Krug, PhD, Kirk Schneider, PhD, and Nader Shabahangi, PhD are all acknowledged experts in their field—having taught and written widely on the subject of E-H theory and practice. Drs. Schneider and Krug are also faculty members of Saybrook University and are co-authors of the APA text, Existential-Humanistic Therapy (2010).

Whether you are a student still completing a clinical program or a seasoned practitioner, the certificate program offers an enriching theoretical and experiential education that includes the teachings of our mentors, the master therapists, Rollo May, James Bugental, and Irvin Yalom. As Rollo May said, it is not this or that symptom, but "the life of the client" that is "at stake."

E-H therapists understand that the client's underlying life story is manifesting in the actual process of therapy. By being present with clients' in-the-moment experiencing, we access and illuminate the meanings of symptoms, behaviors, and conflicts in the context of the life story. This approach assumes that real change occurs not when symptoms are eliminated, but when new meanings are given to old life stories.

Our unique learning format affords U.S. and international students an opportunity to enroll. EHI is currently accepting applications, which can be found at www.ehinstitute.org/existential-therapy-certificate.html. For more information, please visit our website www.ehinstitute.org, or contact me at orahkrug@sbcglobal.net. We would like to share this opportunity to further develop your therapeutic skills, and to cultivate, within a safe and stimulating environment, a deep appreciation for the E-H approach that our mentors instilled in us. *

Orah T. Krug, PhD

Faculty, Saybrook University
Director of Education and Training, EHI
Director of the E-H Certificate Programs,
Saybrook and EHI

Existential Humanistic Organization Update

by Bob Edelstein

Existential-Humanistic NorthWest Professional Organization

The original idea for the Existential-Humanistic NorthWest Professional Organization (EHNW) was envisioned by Bob Edelstein, a board member of EHI who is based in Portland, Oregon. After being on the EHI board for two years, Bob was so inspired by the impact of EHI he wanted to start a similar organization in the Northwest.

The organizational development group of EHNW met for the first time in November of 2010. Currently, there are thirteen dedicated members in the group who continue to meet monthly to further the aims of this organization. In addition, the organization has a vibrant extended list of professionals who are interested in the activities that EHNW has to offer.

Over the course of the first year, the vision and mission statements were created. The vision statement is: Existential-Humanistic NorthWest is here to impact the world through existential-humanistic values of authenticity, integrity, responsibility, inclusion, and awe. The mission statement is: Existential-Humanistic NorthWest enlivens and enriches human experience through our commitment to being present with ourselves, others, society, and the mystery of life. We serve the healing professions, our clients, and the public through dialogue, education, training, and advocacy.

Activities currently offered by EHNW include a peer study group, peer consultation groups, and bi-monthly presentations. EHNW has also created a blog, which can be read at: http://blog.ehnorthwest.org. EHNW looks forward to a future of collaborative work with EHI. For further information, please contact Bob Edelstein at Bob@BobEdelstein.com or 503-288-3967. •

PLEASE JOIN US — BECOME AN AFFILIATE OF EHI!

Professional Affiliates:

- 1. Entitlement to a one page professional bio and photograph on the EHI website www.ehinstitute.org.
- 2. Eligibility for a 20% discount on EHI events, including conferences and workshops.

Professional, Regular, and Student Affiliates:

- 1. EHI student affiliates and regular affiliates will receive a 10% discount on all EHI events, including conferences and workshops.
- 2. Participation in the EHI listserv, which will afford you the opportunity to converse with EHI affiliates, some of whom have made substantial contributions to Existential-Humanistic psychology.
- 3. Participation with fellow professionals and students in vibrant local learning communities, as well as globally on the worldwide web.
- 4. Access to the EHI Newsletter, which includes articles by EHI faculty on the theory and practice of Existential-Humanistic psychology. In addition, the newsletter will keep you informed about upcoming programs, conferences and workshops at the institute and in the field.
- 5. The opportunity to submit articles to be considered for the EHI Newsletter.
- 6. The opportunity to become acquainted with some of the most accomplished psychologists and therapists on the North American continent. You can find out who is an affiliate of EHI by going to the "members only" site at: www.ehinstitute.org.
- 7. The opportunity to contribute to the advancement of Existential-Humanistic psychology and impact in the psychology field by engaging with members of other disciplines and orientations.
- 8. The opportunity to develop and maintain life-long friendships with people who share your interests and values.
- 9. The chance to become an integral part of a community that will foster existential-humanistic values throughout the world.

Note: EHI is a program of Pacific Institute, Non-Profit Public Service Organization. All contributions received from Affiliates are considered donations and gifts.

EHI SUPPORTER/AFFILIATE APPLICATION		
Name	Year	
Address		
City	State Zip	
Telephone	Email	
Method of Payment: ☐ Check ☐ Cre	edit Card: VISA or MasterCard only	
Card number	Exp.Date	
C:	Dele	

Professional Affiliate Dues: \$100 Student and Regular Affiliate Dues: \$50

Please make checks payable to Pacific Institute and send all contributions to:

EHI P.O. Box 7098 Petaluma, CA 94955

About the Existential-Humanistic Institute

EHI provides a forum, a "home," for those mental health professionals, scholars, and students who seek in-depth training in existential-humanistic philosophy, practice, and inquiry. EHI is for trainees who believe that in optimal psychotherapy, as Rollo May said, it is not this or that symptom, but "the life of the client" that is "at stake" – and that it is precisely this life that must be supported, accompanied, and encountered.

The goal of the institute – via both its curriculum and newsletters – is to sup-port existentially and humanistically-informed psychologies and psychotherapies throughout the world. By "existentially informed," we mean perspectives that stress freedom, experi-ential reflection, and responsibility. By "humanistically informed," we mean purviews that address two over-arching questions – What does it mean to be fully, experientially human, and how does that understanding illuminate the vital or fulfilled life?

EHI Board Members

Karen Atkinson Sibel Golden Bob Edelstein Candice Hershman Orah Krug Mary Madrigal Troy Piwowarski Sonja Saltman Kirk Schneider

Nader Shabahangi

EHI P.O. Box 7098 Petaluma, CA 94955 ehi@pacificinstitute.org www.ehinstitute.org





The Existential Humanistic Institute 5th Annual Conference

November 16/17 2012 • San Francisco, California

CALL FOR PROPOSALS

The Existential-Humanistic Institute (EHI) is pleased to announce the 5th Annual EHI Conference, taking place Friday through Saturday, November 16-17, 2012 at AgeSong Institute in San Francisco.

This year's conference is "Everyday Existentialism: Cultivating Presence, Awe, and Meaning."

The theme of our conference reflects an intention to live everyday with an existential attitude. By accepting the paradoxical nature of life, we can live everyday with greater presence, awe and meaning. We welcome proposals that address this theme from a variety of perspectives. The conference is also a training venue for our yearlong certificate program. Upon successful completion, students in the program are awarded a certificate in the Foundations of Existential-Humanistic Practice. The "certificate track" will offer current and prospective students 12 hours of E-H therapy training, organized around the conference theme and taught by our nationally recognized faculty. (To learn more about the certificate program and the 12 hour certificate track curriculum, visit our website at ehinstitute.org.)

You are cordially invited to submit a proposal to present at this conference for plenary sessions, workshops, or posters. Plenary Sessions and Workshops are scheduled 1.5 hours in length.

Deadline for all proposals are due by August 15, 2012. Please submit electronically to ehi@pacificinstitute.org.

Please submit the following components with your complete 2-page (500 word max) proposal:

- 1. Presenters' Contact Info (Name, Mailing Address, Phone Number(s), Email Address)
- 2. Description of Session
 - a. Perspective and/or theoretical framework and/or references to relevant, specific texts, authors, or research, or ongoing debates in related fields
 - b. Goals & Learning Objectives
- 3. Time Outline (by minute)
- 4. Relevance to conference theme
- 5. Add your curriculum vitae or resume stressing the skills, background, or experience that qualifies you to present the topic you propose.

Complete proposal descriptions will assist reviewers' evaluation of the appropriateness of the session or paper. In addition, selected submissions will be then compiled and submitted to the California Psychological Association's MCEP Accrediting Agency for CE Approval, where each proposal will be evaluated individually for CE eligibility. To increase your chances of being approved for CE Units, please follow the proposal instructions as best and complete as you can.

Unfortunately, due to limited funds, no stipend is available this year.

Thank you for your interest and we hope to see you at this year's EHI Conference!

Sincerely,

Mary G. Madrigal, PhD Conference Chairperson EHI Board Member