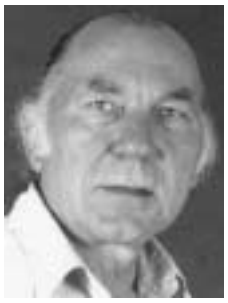
VOICES OF PSYCHOLOGY GRADUATE STUDENTS: HUMANISTIC TRAINING FOR THE 21st CENTURY



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Summary

This study seeks to identify significant issues/challenges faced by humanistic psychology, in particular a more available humanistic psychology in the training of clinicians. Current candidates and recent graduates were surveyed with the question, "Will you please take the time to describe *your* ideal training for future impact in the field of psychology and the public we serve?" Comments on training were sorted into *why* they need a humanistic psychology, *what* they want in the academy, and *how* these goals might be advanced. These voices from "consumers" challenge the status quo. They name key issues for discourse about the future of humanistic psychology and give most apt advice about how present practitioners must provide visibility and mentoring. For context and summary, the author's observations over two decades of keeping humanistic psychology alive in an APA-accredited clinical training program also suggest courses of action.

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David J. Cain, the editor of this special issue of the Journal of Humanistic Psychology, recently sat in my office expressing his concern that membership in a number of humanistic organizations has dropped significantly in the past decades. With this information in the air, he left my office and gave way to a group of enthusiastic 2nd-year clinical psychologists-in-training. They came to plan mentoring for 1st-year candidates enrolled in required seminars in humanistic studies. They provide a more hopeful perspective, representing a new generation of graduate students seeking to embrace humanistic psychology.

Perhaps a sign of resurgence, these candidates represent increasing numbers in a swing of the pendulum away from our school's past extremes—recruitment recently based on a cognitive/behavioral orientation and, before that, on psychoanalytic psychotherapy. One of the candidates seeks to incorporate expressive arts therapies. Another resembles Ken Wilber, with psychology in philosophy's embrace; the third seeks mindfulness through contemplative practices. An international student emphasizes the constructive nature of our social and psychological being, pursuing a psychology in parallel with complementary and alternative medicine.

The following discourse presents the passionate voices of such psychologists-in-training and some recent graduates looking back on their training. In November 2002, I e-mailed candidates and recent graduates known to have a humanistic orientation and asked, "Will you please take the time to describe *your* ideal training for future impact in the field of psychology and the public we serve?" Results were sorted into three categories: (a) *why* training of clinical psychologists should provide humanistic exposure, (b) *what* humanistic studies should provide, and (c) *how* to promulgate humanistic psychology in clinical training.

Contributors' comments were edited for brevity and readability, but quotes remain true to the words and meanings of the respondents. Although the respondents represent only 16 candidates from our clinical training program (for its history, see Eulert, 2002a, 2002b), I believe that the contributors describe what many "consumers" of graduate training want from humanistic psychol-

ogy. Their often eloquent voices provide a unique resource for this special issue of JHP, namely its practical concern *to identify significant issues/challenges we face, along with proposed courses of action*.

WHY WE NEED A HUMANISTIC APPROACH IN PSYCHOLOGICAL TRAINING

Ten of the 16 contributors identified concerns that they would like to see addressed by the profession. An underlying theme suggests an urgency for psychology to address new realities in a global context. The greatest number of these items address the *contexts* of professional training issues, addressing their own and their clients' needs for nonreductive approaches to training and practice.

Social/Cultural Needs

Setting the theme for psychology's challenges in the new century, a 3rd-year woman student, an international candidate, emphasized a general theme as she quoted Mahoney and Mahoney (2001) like a mantra:

> We live in a world that is hungry for hope and desperate for meaning. We live during times when limited abilities to cope with tension threaten the fabric and future of life as we know it. And we live in a context of grave local and global issues that demand present and responsible action. The world's spiritual and wisdom traditions are serving as increasingly popular resources for directions regarding such action. . . . But confusion, cruelty, and suffering remain rampant, and the compassion and authenticity of approaches such as existential-humanism are needed desperately. (p. 664)

A woman who recently defended a commendable dissertation on existential theory as applied to psychotherapy commented,

> The past 10 years have brought a resurgence of interest in addressing the well-being of the individual from a global, ecological, spiritual, and cultural/political context of health. . . . As multi-cultural societies and inter-cultural interactions become characteristic of a global world, a humanistic approach to the science and profession of psychology is challenged.

Abby, a 3rd-year candidate who asked to be named, writes,

> I want a stop to the horror in the Middle East. I want our homeland to be safe, but why . . . have we not expanded our intellect and humanity? Why have we not found a way to make compromise and resolution without brutality? I truly believe that the greatest weapon lies within the human mind.

Therein lies the strength and power of [psychology]: knowledge, hope, and passion. A woman now in her 2nd year has returned to graduate study after some years as an organizer for feminist and other social action causes.

> Humankind has become a cancer attacking the body we live in, the Earth. The main principles of humanistic psychology (self-actualization, unconditional positive regard, awareness, responsibility, authenticity) may be able to address the coming problems facing the world, especially as they relate to ecology.

Professional Needs

A 1999 graduate works in public health; her goal is to provide community mental health service to low-income clients. She comments,

> I have witnessed the damage that can result when a practitioner clings to narrow, linear theory to construct an understanding of another person's reality. I have also witnessed the benefits that come from letting go of narrow constructions, in favor of an integrative understanding that makes change possible.

Trained as a lawyer, this candidate came to psychology in middle age seeking "professional relationships that would allow me to grow as a professional in a manner consistent with what I knew to be true about myself." His story is a case study about why a congruent human psychology is needed.

> In the last few minutes of supervision during a recent internship, my supervisor asked how I was approaching a particular client. My supervisor was psychoanalytically oriented. I was learning that I was not. Already she'd presented a "training" of sorts on how the treatment of male clients was essentially limited to issues of sex and aggression. The good old drives.

> But I went ahead and presented my approach. She was silent, but her expression wasn't. Deciding not to leave well enough alone, I asked if she had a response. "Oh, well, you're approaching things from a humanistic, existentialist viewpoint. That's fine I guess, but it just doesn't interest me." Of course, up until that point I had not realized that keeping her interested was the purpose of supervision.
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> When I read the preface David Cain wrote to *Humanistic Psychotherapies Handbook* [Cain, 2002], I was reminded of this interaction. He outlined many of the experiences I've had during my journey as a doctoral candidate. I've realized that if I was to be true to myself as a therapist I would be taking a humanistic approach. But even suggesting such a possibility to professors in my program typically brings about a response similar to that of my past supervisor.

A 2nd-year candidate enrolled at CSPP-San Diego because "it was the only APA recognized school that has integrative emphasis in existential-humanistic theory and practice."

> Our society needs a psychology that respects the whole person, that doesn't stay on the superficial level of cognition, nor pigeon-hole people to fit a theory or DSM label. It's this dehumanizing trend of psychology, this focus on parts—biochemical, pathology, cognitions, behavior—that has created a disenchantment with psychology. Rather than facing the crisis of meaning, growing numbers continue to run from growth by medicating. However, many people are seeking meaning, vision, relationship, creativity, soul, spirit—and humanistic psychology can best answer this call.

Also an intentional seeker for training with a humanistic orientation, a "citizen of the world," G explains her "why":

> As an international student, I looked into universities that included humanistic psychology in their curriculum. I chose to attend CSPP because it offered more than one course on existential-humanistic psychology. Now in my third year an emphasis in Integrative Psychology [helps me to continue by] remembering that humanistic psychology's value of human experience is what drew me into pursuing a doctoral education in psychology.

The following two male candidates seek a psychology that is not reductionistic. The 4th-year candidate reflects,

> The world of academia can be a cold place . . . facts, numbers, and words with no connection to the human experience . . . we need the humanistic approach to help all of us bridge the gap between what

> we learn, what we know, and how we live. The human condition is too complex and mysterious for diagrams you can put in a book. The humanistic approach respects this and respects the individual.

The 1st-year candidate wonders what he has gotten himself into:

> I think it is assumed by many in the field that the more scientific you are the more competent you are as a psychologist. . . . Humanities, literature, philosophy and art mean nothing in a scientific field. I never realized that psychologists were supposed to be so conventional. . . . I know that students whose primary concern is to be successful are more willing to systematically embrace our culture of science and the medical model, and this relieves any dissonance. What will this do to my integrity and desire to promote a humanistic approach?

A recent graduate is succinct in her rejection of reductionism:

> We need more education designed to produce excellent practitioners and less training in support of scientific reductionism. To accomplish this, I believe that psychology would have to break away from the medical model to stand on its own as a healing art.

A young woman in her 3rd year of doctoral work stresses the importance of a humanistic approach for the good of her clients.

> Traditionally, psychology approaches the humanistic endeavors of its students with skepticism. While spirituality is only one sampling of the richness that humanistic psychology provides . . . many of my clients face spiritual issues, and I would like to think that I am available for them. This can only be done by awarding humanistic psychology the respect that it deserves. Quite frankly, I have seen too many students enter their internships eager to form judgments rather than relationships with clients. Humanistic psychology should not be looked at as a supplement to mainstream psychology but rather its complementary equal. Only then can we get away from merely treating symptoms to treating people. For indeed when we get into our internships, we are forced to face the inevitable, that therapy is as much art as science.

WHAT CANDIDATES WANT IN CLINICAL PSYCHOLOGY EDUCATION

Whereas psychologists-in-training in the above section described *why* a humanistic approach is necessary for themselves

and our milieu, their narratives also provide a rationale for humanistic psychology curricula. This section of comments was sorted to emphasize practical directions for a curriculum or clinical placement oriented toward their perceived needs. *What* specifically is valued or sought by these contributors?

Authenticity, Rogerian Influences

The retreaded lawyer wants authenticity in his clinical training and practice:

> What Carl Rogers and the humanists offer a psychologist-in-training is a chance to be a psychologist and still be genuine in the world. As Rogers says, "When I can really hear someone, it puts me in touch with him; it enriches my life" (Rogers, 1980, *A Way of Being*, p. 8). In my experience at clinics, in many cases, the emphasis is on categorizing the other person, not truly hearing them or experiencing their world. Contact with practitioners who are able to apply humanistic concepts in their work shows me that I can have this experience and also be the kind of psychologist I want to be.

KH, a graduate of the program, a woman with a highly successful community-based practice, recommends,

> Just about thirty years ago I received my first training as a counselor. We were volunteers for a Hot Line Crisis Intervention Service in Charleston, South Carolina. The training was extensive and free, based in active listening skills and the humanistic psychology of Carl Rogers. I couldn't have been blessed with a finer "push in the right direction." During my later training in clinical psychology, "active listening" was trivialized as simplistic, but in fact it is a profoundly respectful, receptive and reflective activity; almost prayerful. Our work with suffering people calls for exactly such a stance.

An upper-division candidate in organizational psychology, a homeschooling mother, is writing a book intending to reform schools based on Rogerian principles.

> People vary in not only their personality style, but their learning style as well. Therefore, it is our job as psychologists for the future to strive to understand what makes up the individual, and where their *differences* truly lie. One of the key ingredients is unconditional love and acceptance.

Experiential Learning, Including Credit for Activism

The 4th-year candidate who earlier bemoaned "facts, numbers, and words with no connection to the human experience" now describes *what* should be done:

> Step outside the classroom. We talk about black identity in our books, but what about going to Carson or Compton? We talk about the stresses of poverty, but what about going to Mexico and working in a village for a week helping build houses? We need more experiences, and that doesn't mean more lecturers from cultures we have never experienced. We need to get out of our seats and experience the world, before [psychologists] can say we know anything about it.

The political activist also wants credit for real-life learning:

> Academic credit matters here . . . Eco-psychology acts, multi-cultural experiences . . . students would do it! They would be inspired. Some kind of open policy to have concerns about the world . . . s/he should get credit for a paper, an article, interviews, photos, web sites . . . letters to editors. Clinical training now allows for hours of individual psychotherapy to be credited. Why not for such [greater human concerns]?

Creativity

A 3rd-year doctoral candidate balances clinical psychology with the creative:

> From experiences with my clients and in my own life, I realize the role creativity plays in mental health. When studying to be a psychotherapist, it is not enough to take basic therapy courses, nor is it enough just to take art or writing or dance classes. What would make a difference is a curriculum that allows us to learn these creative processes and teaches us to use them with clients.

Constructivist and Integrative Postmodernism

At least six responses mentioned constructivist psychology or postmodernism as important to *what* a humanistic psychology should include. The 1999 graduate seeking to work with the underserved describes what future training should acknowledge:

> Psychology needs to emphasize postmodern views. As practitioners, we need knowledge, but we need more than time-limited constructs that will inevitably be replaced. Revered ideas may suddenly become inadequate for understanding human experience, considering that we live in rapidly changing times.

The researcher of existential theory applied to practice wants it all:

> Integrative psychology [should be] inclusive of spirituality, Eastern philosophies, meditative practices, moral development, cultural psychology, postmodern meaning making, alternative health practices, ecology, anthropology, creativity and expressive arts therapies, evolutionary psychology, consciousness studies, transpersonal psychologies, gender issues, and political psychologies.

The international experience of a 3rd-year candidate surely contributes to his view that humanistic psychology needs to expand its spectrum to be relevant.

> The emphasis on humanism and human potential, which served as glue for the different voices within humanistic psychology at its birth, cannot serve as such any longer. Compared with the integrative model suggested by Wilber (truly holistic and integrative), the humanistic framework falls short in several dimensions . . . as Wilber argues, the study of psychology should be the study of consciousness. . . . The knowledge acquired through behavioral research, for example, is not discarded, but rather embedded in a rich spectrum of consciousness. I find that the concept of consciousness is indeed the logical and natural successor to the concept of humanism in this day and age.

HOW TO PROMULGATE HUMANISTIC PSYCHOLOGY IN CLINICAL TRAINING

As one might expect, few candidates had practical suggestions about affecting training programs. However, their comments might be framed by the "hope" expressed by 3rd-year candidate G: "My only hope is that the current efforts in humanistic psychology do not pause due to frustrations and discouragements." She believes that "after many years of silence, it finally has gathered a strong voice to support those of us who desperately need such integration."

A 3rd-year classmate also sees promulgation as a structural problem outside her choice.

> Today it is only with great strength of conviction that students can advocate for their humanistic endeavors. For many, this is too great a task. The demands of a psychology education leave little room for advocacy. This is why it is important that the structure of programs allows for balance.

Other participants, however, are quite specific in naming responsibility—themselves and psychologists already in the field—for advancing humanistic psychology in the 21st century. They cite (a) professional resources and directions already available, (b) student advocacy, and (c) mentoring from the generation now representing humanistic thought.

These recommendations from future practitioners bring us to the core purposes of this issue of JHP, namely *identifying significant issues/challenges we face, along with proposed courses of action* including *entering the academy in larger numbers*. These voices from "consumers" provide most apt advice about *how* these goals might be advanced.

For readers' own reflection on the astute courses of action proposed below, they are presented without comment or interpretation. However, I especially commend these practical and heartful appeals as apt conclusion to this survey of voices from candidates who seek promulgation of a humanistic psychology.

Practical and Professional Solutions

> KH: Humanistic psychology can make its way into present training curricula by referring to the most contemporary voices of understanding in the humanistic psychology community (well-represented in recent handbooks edited by David Cain, 2002, and Kirk Schneider, et al., 2001) and by following those guidelines for an updated application to healing philosophies and practices.
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> SB: In its most recent Educational Policy and Accreditation Standards (2001), the Council of Social Work Education now directs programs to teach about "theories and knowledge of biological, sociological, cultural, psychological, and spiritual development across the life span" (p. 11). The old bio/psycho/social approach to working with people has become a bio/psycho/cultural/spiritual approach. The APA's 2003 president, Robert J. Sternberg, has an even broader goal: to show psychologists how much they can accomplish—in education, health, science, and public interest—when they work together. With

social work striving to address a more integrative approach in the treating of the individual, psychology [should also strive] to attain this integration within its professional organization.

Student Advocacy

BB: Students must get involved at the institutional level to insist that quality courses in humanistic psychology are made available. Critical masses within the system have a stronger voice than are often actualized. A collective voice entails suggestions rather than silence, petitions versus inaction, and political involvement versus disgruntled disenchantment. After all, it's our education.

LK: Organizing is exhaustive tedious work and we ought to recognize it. The fanatical right is very organized. We must stop acting as if we don't have to be! Faith in anything without works is dead. Humanistic psychology will be dead without action.

Involvement and Mentoring by the Older Generation

BB: A humanistic renaissance will happen only with the recruitment of new clinicians-in-training, an expansion of training possibilities at more APA accredited schools, strong research, and an older generation of humanistic clinicians willing to get involved, teach, and pass along their insights to future generations.

TF: As for "how," a lesson from conservatives such as Christina Hoff Sommers (1994), the author of *Who Stole Feminism?* [is relevant]. She and others go to colleges constantly . . . [they] invite like-minded students to come forward and form mentoring relationships.

Humanistic advocates must go to graduate schools and let [students] know that out in the real world practicing psychologists are approaching clients from a humanistic perspective and doing so with success.

If humanistic thinkers are looking to be mentors, they seem to be very quiet right now . . . we, the students, are starved for a genuine mentoring relationship. . . . From Rogers we know that relationship is the key to successful therapy . . . the principles apply to a mentoring relationship as well. If each humanistic practitioner forms just one mentoring relationship in his/her career, then [he or she] will at least maintain the status quo. And if each forms two such relationships, that will be a factor in the incremental growth of humanistic thinkers.

ISSUES AND CHALLENGES FOR HUMANISTIC PSYCHOLOGY TRAINING: A TYPICAL STORY?

Editor Cain asked me to share my observations/impressions over a number of years, of trying to keep humanistic studies avail-

able to candidates. My experience and challenges may sound familiar to many psychologists concerned about humanistic studies in the training of clinical psychologists. I hope my story can suggest ways we might spread our wings in the future.

My institution was founded in the early 1970s to meet the need for trained therapists not being met by academic institutions. Very quickly, the California School(s) of Professional Psychology (also at Alameda, Los Angeles, and Fresno) were graduating the majority of new clinical psychologists in California. The original curricula of our schools were broadly and deeply humanistic. One of the founders at the San Diego campus was AHP president Larry Solomon. Humanistic theories of personality and of psychotherapy were required courses for all. "Professional and Individual Growth" (essentially encounter groups) was required of all, as were courses in humanities. These humanities courses specifically were outside the domain of psychology and included courses such as "Modern Poetry," "Mexican History," and "Greek Tragedies." The texts were studied for first-hand experience, not filtered through theory or applied to clinical practice. Humanistic-existential psychology and psychotherapy courses were in addition to these studies.

In 1975, when I was hired, separate courses were offered in music, poetry, drama, dance, and art therapies. Five courses were offered in Jungian theory and five in existential/humanistic psychology. Within 10 years, 45 sociocultural studies had disappeared or were subsumed into humanistic studies, as were all the psychotherapy and theory courses noted above, with the exception of an elective course in existential theory that remained in the clinical curriculum.

When the faculty voted to go for APA accreditation in the early 1980s, there was a shift in emphasis to positivistic science. All our dissertations now showcased statistics, and the curriculum went cognitive/behavioral. Although APA site visitors were always very positive about humanistic studies in San Diego's training "for the whole person," our long-standing obligation and opportunity to graduate *all* of our psychologists from an enlightened philosophical and moral tradition began to lack faculty consensus.

Why the shift? The accreditation drive led to a more mainstream academic model that awarded faculty rank for academicians and researchers, whereas in the first years almost all our instructors were active clinicians serving without academic rank.

Most of the new hires were trained to be vociferous in proposing psychology as a "value-free" science based on statistical research.

In 1994, I sought all our graduates' opinions about the value of *required* humanistic studies in their training. Of those responding (a high and representative *n* of more than 300), 83% recommended, often eloquently, that future trainees continue with the same (or more) humanistic studies required of them (Eulert, 1995).

This abbreviated history now comes to the point of my impressions about *how* humanistic psychology may find a path back into clinical training. This earlier research (and increasing interest on our campus) suggests that a demand for courses in humanistic psychology theory and practice is still fervent. The medical community has embraced humanities courses in their curriculum and found them not only acceptable but invaluable. In most clinical training programs, humanistic psychology and therapy courses can't be carpentered in at will. But humanities courses (moral development, themes in literature, spirituality, systems theory, postmodern thought) might be implanted into a "wooden" psychology curriculum, with psychologists pointing to medical schools' acceptance and valuing of such courses. After such exposure, my experience suggests that candidates will also want a congruent humanistic psychological training, as suggested by this graduate:

> By the end of the 80's there seemed to be a growing awareness that graduate schools particularly in areas such as health, business and law) were turning out very one-dimensional graduates. These graduates had great technical skills, but little or no appreciation for the human aspects of their work. It seems to me the humanities . . . address this problem.

Now, Kirk Schneider (2001) writes, "Humanistic psychology is an integrative psychology." Three years ago, I changed the name of our "humanistic" studies to "integrative psychology." Suddenly there is a critical mass of applicants who recognize this nomenclature. Nearly 40% of our Psy.D. applicants this year found this emphasis to be a central motive to apply to our campus for study of a psychology that incorporates "the good, the true, and the beautiful" (Wilber, 2000).

Briefly, I note what themes and topics humanistic psychology might more fully integrate. Namely, our most mindful candidates recognize that the self is more socially constructed than located

inside the person or in dialogue (Anderson, 1995; Cushman, 1995). They want explicit inclusion of Jungian/transpersonal psychology, consciousness research, and wisdom traditions. They embrace partnership with ethnic psychologies, feminist psychology and gender studies, Wilber's integral/postmodern psychology, and cultural psychology. Candidates are also working to develop an Integrative Track within their clinical training that would include credit for learning *practices*, including (a) contemplative and wisdom-based practices; (b) creativity, expressive arts; and (c) social-justice activism.

In interviewing candidates, I see increasing numbers seeking an APA-approved program that honors spirituality, moral agency, and aesthetics, as well as scientific truths. APA has published four collections on spirituality in psychology. So the pendulum has started back. The events of 9/11 surely have spiked trainees' idealism for making a difference within a global perspective. The humanistic tradition can answer their quest with "all-quadrant, full-spectrum" (Wilber again) integrative psychology.

CONCLUSION

Humanistic psychology has not been dormant these past years, but it is time to come out of the woodwork with new wings. We arrive at a point of urgency. Our postmodern historical condition requires a psychology that integrates not only the cognitive and scientific but also the all-quadrant ethical and aesthetic domains of life, including diversity of worldviews, as well as all-spectrum levels of consciousness. It is time for a noisy pupa to emerge in our training programs. Survival of humans on the planet might well depend on psychology's advocacy for social change. And psychology must emphasize what makes for a life worth living. Artistic expression—as well as scientific achievement—both evidence the wondrous reach of the human imagination.

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