

Interview with Irvin Yalom

Dr. Irvin Yalom, Professor Emeritus of Psychiatry at Stanford University, practicing psychiatrist, and author of numerous books—ranging from existential group therapy to philosophical fiction—took time from his busy schedule to answer a few questions posed by APPA practitioners.

**Disciplinary Turf War:
Philosophical Counseling in an Era of Psychological Hegemony**

ANTHONY FALIKOWSKI
SHERIDAN COLLEGE, OAKVILLE, ONTARIO

Abstract

This paper deals with philosophical counselling, a relatively new field of applied philosophy. Concerns regarding its definition, viability, and proper positioning vis-à-vis psychiatry and conventional psychotherapy are raised in the context of psychology's hegemony in the treatment of troubled minds. The position is taken that philosophical counselling is indeed a legitimate enterprise, which can serve as an adjunct or therapeutic alternative in the treatment of non-pathological psychological disturbances pertaining to existential, normative, and spiritual or noetic concerns. A hypothetical case study example is used to illustrate how some existential and spiritual problems are best treated by philosophical counsellors with a background in metaphysical psychology, not by systems of conventional psychotherapy like William Glasser's Reality Therapy and Albert Ellis's Rational Emotive Behaviour Therapy.

Keywords: *Philosophical counselling, psychiatry, psychotherapy, hegemony, Reality Therapy, Rational-Emotive Behaviour Therapy, spirituality, existential insecurity*

Disrupting the Normalization of Clinical Discourses of Trauma

KATE MEHURON

EASTERN MICHIGAN UNIVERSITY, YPSILANTI MI

Abstract

This essay examines the background and current status of the concept of psychological trauma, especially in the historical context of feminist debates about recovered memory. This historical context is the arena in which the concept of psychological trauma has been fought and from which clarity can be gleaned for the purposes of philosophical counseling. I argue that philosophical counselors should reject the presuppositions of the dissociative model of traumatic memory and to consider the positive implications, for philosophical counseling, of feminist, intersectional, and cognitive research agendas that examine the malleability and healing of traumatic memories by client normative capacities for resilience, autonomy, and narrativity. I urge philosophical counselors to be skeptical toward the idea of extreme dissociative models of memory that imply the absolute collapse of a client's normative capacities. This skepticism is justifiable *not* because empirical clinical research has disproved the existence of extreme dissociative states (which it has *not* done), but rather because there is experimental and normative evidence to support alternative constructive therapeutic stances toward dissociative states.

Keywords: *Intersectionality, dissociation, traumatic memory, feminism, cognitive research, false memory, DSM-IV-TR, DSM-V*

**Humanities-based Philosophical Therapy
in North Korean Defectors' Korean Social Adaptation¹**

KIM SUN-HYE

KANGWON NATIONAL UNIVERSITY, CHUNCHEON, SOUTH KOREA

Abstract

This writer came to be aware of the necessity to attempt more willing steps to make people access the unique therapeutic power of philosophy in a varied and easy way. Is it optimistic to search for the possibility to enhance the merits philosophy has and at the same time reduce such a burden followed by the new steps? The humanities-based philosophical therapeutic activities that this writer has attempted, built on the philosophically unique objective, has promoted self-awareness and self-care of “Know Yourself!” through diverse therapeutic resources the humanities contains. “Knowing” in the phrase of “Know Yourself”, a crucial activity of self-awareness, we can extend the activities to the dimension of heart and belly, including head, to get over the lack of vitality and sympathy, shown in the previous head-centered awareness and extend it from the single-aspect vision into multiple ones through multi-sensory activities. The approach to oneself, or ‘Yourself’, which could be the object of self-awareness, getting along with the subjective self-awareness, can be varied through the applications of clinical cases. This process extracts the therapeutic values from the varied approaches offered by the humanities, including art.

Key words: *Humanities therapy, philosophical therapy, North Korean defector' mutual consilient social adaption, Socratic praxis techniques, multi-perspective*

Clinical and Ethical Conflicts in Diagnosing and Treating Behavioral Problems in Children

MATTHEW A. BUTKUS, MCNEESE STATE UNIVERSITY, LAKE CHARLES LA
MATTHEW S. MUTCHLER, PENN STATE WORTHINGTON SCRANTON, DUNMORE PA

Abstract

This paper explores the role of clinical mental health diagnoses, contextual diagnoses, and the ethical practice of psychotherapy. There is a tendency among professionals to align themselves with one of these two camps and subsequently dismiss the other camp as invalid, incorrect, or unethical. This is a false dichotomy that, when subscribed to very strictly, can lead to harmful and unethical practice. A case is discussed regarding Attention Deficit-Hyperactivity Disorder. A thorough analysis of the context and the DSM-IV-TR symptoms for the identified patient are provided. A discussion of ethical dilemmas and suggestions for practice follow.

Keywords: *Professional ethics, ethical conflicts, counseling/therapy, attention deficit hyperactivity disorder, diagnosis, treatment, DSM-IV-TR, psychiatric medication*