

PRESIDENTIAL MESSAGE

“Thanks for the Memories”

Sam V. Cochran, PhD

As the memories of our meeting in Chicago fade, and the school year gets underway in a rush of activity, I thought I would devote this final presidential column to reflecting on our accomplishments over the past year, celebrating our convention activities, and anticipating our future under the leadership of President Corey Habben and President-Elect John Robertson. This has been a fantastic year for me, far surpassing my expectations both for myself as SPSMM President and for our division, our members, and our accomplishments.

First, let me say what a great convention we had this year in The Windy City. A number of snapshots stand out for me. Our annual board meeting was very productive. A highlight of this meeting was our approval of a plan to move the SPSMM Bulletin to the World Wide Web. We estimate that this move alone will result in a windfall of nearly one-half to two-thirds of our annual expenditures going back into our treasury. By doing this, we free up money for initiatives and other activities for the division. On another encouraging note, membership appears to be holding steady at last year's level, which is something of an accomplishment in light of APA's general decline in membership.

Another notable convention highlight was our outstanding program offerings. These ranged from some of our “seasoned” presenters who offered glimpses into their important work as it continues to unfold to a number of exciting program offerings from new presenters, indicating that our message is getting out and drawing in young professionals and new members. I was particularly impressed with our poster session this year. Research on the psychology of men and masculinity is alive and well, being nurtured on a number of campuses across the country and the world. It was really exciting to see so many graduate students reporting the results of their work with SPSMM faculty mentors.

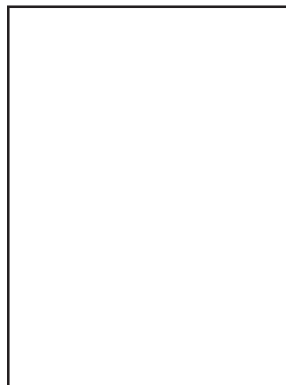
Our two invited speakers were really excellent. Jackson Katz brought his pro-feminist, antiviolenace message that I am sure

impacted all that attended his presentation. We owe a debt of gratitude to Jackson for taking the time from his busy consulting schedule to come to Chicago and join us during our meeting. I plan to follow up on using his work on my campus in collaboration with a number of offices around issues of violence, gender, and our culture of masculinity. Neil Chethik shared with us his thoughtful perspectives on the impact that the death of a father has on a man. He combined both qualitative and quantitative analysis to weave a well-grounded, personal, and very moving story about this important event in all men's lives. Thanks to both Jackson and Neil for joining us in Chicago.

Finally, our membership meeting, social hour, and dinner outing were truly exciting. There were new faces, new energy, new ideas; in short, what those of us who come to the annual meetings have come to expect from these events. As president, it was gratifying to see so many new faces of people I have “met” over emails on the SPSMM listserv or who visited our meetings for the first time, checking us out and exploring what we have to offer. It was obvious to me that we connected with everyone who attended. Those who ventured to The Parthenon on South Halsted enjoyed a six course Greek dinner that was second to none in my culinary experience. Ooo-Pah!! As they say.

In developing this year's program, it was a joy to collaborate with Fred Rabinowitz, my friend and colleague of 22 years. We all owe a big thanks to Fred and his committee for putting together our truly outstanding Chicago program. It was an extraordinary offering—balanced, engaging, and fun.

On another note, the convention provided an opportunity for me to really test out our individual and collective commitment to some of the ideas the board has put forward as a result of our strategic planning work over the past year. I have to admit I was a little apprehensive about how all this talk of strategic planning would ultimately play in the Windy City. Let me say I am pleased



Sam V. Cochran, PhD

to report that I found the response to these ideas overwhelmingly positive and encouraging. A number of members, old and new, have come forward to participate in committees, volunteer to help out on some of our strategic initiatives such as the speaker's bureau or the mentorship program, and stand for election for some of our board offices. Thank you to everyone who took the opportunity to become more involved in the division.

Finally, it is a pleasure to anticipate the leadership of our incoming President, Corey Habben. It is my hope that the membership will give Corey the support I have received this year as he prepares to take the helm and continue to build on our work this year. Corey and I have had a number of conversations about the division and our directions, and he has some exciting ideas for us. Joining Corey, John Robertson will also be coming on board as President-Elect this year. He, too, has a good deal of positive energy and enthusiasm for our division. I am extremely pleased to be handing the reins over to Corey and John as they move forward with the division. This is truly an exciting time for our division, and we just couldn't be in better hands as we look forward to the future. Thanks for the memories. ♦

SPSMM Bulletin is Going Electronic!

This issue will be the final SPSMM Bulletin in its paper format. It was decided by unanimous vote at the SPSMM Governance Board meeting in Chicago this past August to distribute the Bulletin online instead of through paper. The major reasons for the switch had to do with the high costs of producing the Bulletin and mailing it to over 700 members. An electronic Bulletin can also be circulated more easily beyond the membership through email and web links, both enhancing the visibility of our work and attracting new members.

The SPSMM Bulletin is already available in electronic form along with other information about the division on the SPSMM web page. Past and current issues of the Bulletin will be available at the following address: <http://www.apa.org/divisions/div51/>

Bob Rando, the recipient of the 2002 SPSMM Service Award, had done an excellent job of maintaining the web site and making the transition to an electronic Bulletin possible.

Members who do not have World Wide Web access can call me at 909-793-2121, x3863 to attain a paper copy of the Bulletin.

Fred Rabinowitz, *SPSMM* Editor ♦

SPSMM Bulletin Ad Rates

Full page for \$300. Half page for \$200. Quarter page for \$125. 25% discount for second or future issues for ads in two or more consecutive issues. Send camera ready ads to Fredric Rabinowitz, Department of Psychology, University of Redlands, 1200 East Colton Avenue, Redlands, CA 92373. Make checks payable to SPSMM.

Join SPSMM-L

Participate in SPSMM-L, the listserv for SPSMM members. It is a place to share current psychology of men and masculinity news, as well as updates regarding organizational aspects of SPSMM. If you have access to the Internet, you can subscribe to SPSMM-L at no cost. Send your request to spsmm@lists.apa.org—*Michael E. Addis, PhD*

DIVISION 51 CENTRAL OFFICE

Has your address changed?
Do you have a question about your membership?
Are you missing copies of the journal or newsletter?
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Contact: Keith Cooke
Division 51 Administrative Office
American Psychological Association
750 First Street, NE
Washington, DC 20002-4242
Phone: 202-336-6197 • Fax: 202-218-3599
Email: kcooke@apa.org

Visit Division 51's Website:
www.apa.org/divisions/div51

The Division's website, developed and maintained by Dr. Robert Rando has information about all the activities of the Division including position statement, bylaws, officers, task force information, membership information, discussion list information, important links, convention programming, newsletter archives, election information, information on submitting cookbook recipes, and a research project page that facilitates the process of planning research, linking colleagues, and organizing presentations. Visit it today!

EDITORIAL

Basketball, Fatherhood, and a Lesson Learned

Fred Rabinowitz, PhD

My 8-year-old son told me this summer that he'd like to try playing basketball in a league this fall. In anticipation of his tryout, I went to the local sporting goods store and purchased a moveable and height retractable backboard, pole, and rim. I got a good price since I was willing to put it together myself, all 826 pieces of hardware, screws, bolts, etc. My son Jared wanted to help but with the heat and humidity and sundry small bolts and screws laid around, he had a hard time staying focused for more than a few minutes. He would rather hang out and talk about how he was doing on his "Super Mario Smash Brothers" video game or ask me when I thought it might rain or where his mother was or why his sister isn't wanting to play with him right now, or what songs did I like when I was his age or what would happen if an airplane had too many people on it for it to take off. You get the picture. I appreciated his curiosity and sharp mind but I felt the ambivalence of just "being" with him versus "doing" the complex task that I had put before myself that was ultimately to serve him as his (and my) basketball goal and rim.

One of the crises of masculinity was in my face and I didn't have any great answers. I was hot, sweaty, frustrated, and annoyed by building the basketball hoop. I have never been very competent at putting together construction projects, but I had designated this time to get it done, and I wanted to prove to myself that I could actually do it without screwing it up somehow. But, the more he talked the more I found myself getting confused and annoyed by his questions. I couldn't focus on the task and yet he was trying in his own way to make contact with me.

Come and Get It!

The Division's Cookbook is ready for release and people are raving about it. In the words of Sam Cochran, "This is a spectacular collection of recipes and stories, truly distinctive in the world of cookbooks . . . I will treasure this book for many years to come. After all, in what other cookbook will you find Lenore Walker's Holiday Turkey, David Lisak's inspirational recipe for red chile sauce, Murry Scher's 'best blueberry muffins in the world' recipe, Ron Levant's couscous-stuffed green pepper recipe, or David Rose's Teppanyaki Pancake recipe (yum). All the recipes in the book are clearly 'family favorites' that are conveyed with a loving and charming sense of personal history. This is a cookbook that everyone must own!" The Division's Cookbook is now available by sending a \$20 check to Larry Beer at Child and Family Psychological Services, 5380 Holiday Terrace, Kalamazoo, MI 49009. Make your check payable to "Larry Beer."

I finally told him that it was hard for me to concentrate if I also had to respond to all of his questions. Without looking hurt, he simply said, "OK. I'll go play something inside and check on how you are doing every once in while. Do you think you'll be done in an hour?" I responded with "I don't know. There are 37 different steps I have to do to finish. It might take me longer than that." Over the course of the weekend he came out to visit me every couple of hours where he would ask me, "Are you done yet?" I would always tell him what step I was on and ask him how he was doing. The project was frustrating me, but I was determined to get it done.

On Saturday, I quit after 7 hours (with a few breaks) and making it to step 18. Starting early Sunday morning, I worked until I

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finished at 1:30 in the afternoon when I did the final step. The “doing” part of me was satisfied. I had toughed it out. The “being” part of me was a bit empty however. Even though the basketball goal was for my son, I had much less contact with him over the weekend while I was working on it than if I hadn’t tried it at all. It made me reflect on my father and the fathers of the previous generation who worked for the benefit of the family but who got little of the intimacy, fun, and connection that came from being with the family. It was a sacrifice traditional men made and it was culturally expected and reinforced as “what a man has to do.”

In my therapeutic work as a clinician, I see this struggle replay itself over and over in the lives of my male clients. In SPSMM, I experienced some of this conflict at the Chicago convention just recently. In my role as program chair, presenter, introducer of speakers, and responsible person at the Saturday night dinner, I was constantly drawn into wanting to make sure everything went off as planned which took me away from enjoying the moment as often as I might have. By the last day of the convention, I really cherished the freedom of being a bit oppositional and irreverent during the Community Encounters II program that Rory, Denise, Roberta, Pam, and Holly facilitated, mainly because I didn’t have to be in charge and because I trusted their leadership.

As an epilogue to the story, I took Jared to his basketball try out and made the decision while we were there to be a coach. He will “be” on my team and we will try to “do” basketball with 5 other kids. I feel fortunate to get the opportunity to try to create a play space that allows for both “being” and “doing.” I anticipate we are both going to learn a lot about making basketball a way for us to both achieve and connect with each other. ♦

SPSMM Policy on Book Reviews

SPSMM provides book reviews for members to learn about the latest books in the field. Currently, book reviews are published in the *SPSMM Bulletin* because page space in the Division’s journal *Psychology of Men and Masculinity (PMM)* is at a premium with priority being placed on publishing manuscripts. This policy could be revisited once additional pages are allocated to *PMM*.

Persons interested in reviewing books or having their books reviewed in the *Bulletin* should contact the SPSMM Book Review Editor. The *SPSMM Bulletin* Book Editor will exercise his or her discretion as to which book will be reviewed in any given issue based on his or her judgment about the interests of the membership and mission of SPSMM. The current SPSMM Book Review Editor is Dr. Jay Wade, Department of Psychology, Fordham University, Dealy Hall, 441 E. Fordham Rd., Bronx, NY 10458.

Book reviewers must assert in writing that they do not have a conflict of interest or personal relationship that would interfere with providing an objective review. The Book Review Editor will select reviewers in response to an author’s request, and the author will provide a copy of the book to the Book Review Editor. ♦

Sam Cochran Chosen as New *Men and Masculinity* Editor

Dr. Sam V. Cochran was selected by the SPSMM Editorial Search Committee to be the new editor for the SPSMM journal *Psychology of Men and Masculinity*. Dr. David Lisak, the pioneering editor of the journal, will step down following the 2003 editions of the journal. Lisak’s work for the journal has received extensive praise for its diversity and quality by the membership of the division.

Dr. Cochran, the Director of the Counseling Services at the University of Iowa, has co-written three books and has published numerous articles on men’s issues, men and psychotherapy, and men and depression. He has also been the President of Division 51 this past year. The *Psychology of Men and Masculinity* is published twice a year. Anyone interested in becoming a member of the Editorial Board should contact Dr. Lisak or Dr. Cochran. ♦

Call for Programs

The 2003 Convention of the American Psychological Association
Toronto, Canada

The Society for the Psychological Study of Men and Masculinity, Division 51 of the American Psychological Association, invites proposals for symposia, workshops, and poster sessions to be presented at the annual convention of the American Psychological Association to be held in Toronto, Canada, from August 7–10, 2003. We are particularly interested in proposals on theory, practice, research, and public policy related to the psychological study of men and masculinity.

Proposals will be reviewed by members of the program committee and must follow APA requirements detailed in the September 2002 APA Monitor. All proposals must be received by Monday, November 15, 2002, in order to be considered. Materials should be sent to:

James R. Mahalik, PhD
Campion Hall 312
Boston College
Chestnut Hill, MA 02467

For further information or to discuss program ideas, contact Jim Mahalik at the above address or by phone at 617-552-4077 or by email at Mahalik@bc.edu. ♦

SPSMM Bulletin Deadlines

January 31
April 30
July 31
October 31

SPECIAL FOCUS SECTION

Innovative Forms of Therapy with Men

Holly Sweet, PhD

Traditional individual psychotherapy, with its emphasis on encouraging clients to rely on others for help and be emotionally expressive about vulnerable feelings, is often at odds with male norms of autonomy and emotional stoicism. Many men grow up in a world where leaning on others for emotional assistance and openly expressing vulnerable feelings are scorned. As a result, they grow up shut down, hardened to feelings, and have difficulty being intimately connected with others. Given this socialization process, how can clinicians help men engage in a therapeutic world, which may be in conflict with normative behavior for men? How can men be allowed to find a safe and respectful space to make changes where necessary, yet be encouraged to hold on to a positive masculine identity? How can we help men understand that part of the therapeutic process may lie in understanding how their socialization as men may be integrally connected to the problems they are facing at work and in relationships?

The following five articles explore different ways of doing therapy with men in an effort to reach out to them and find innovative approaches to help them deal more effectively with their issues, many of which are related to some of the more damaging aspects of the male sex role. The venues in which the authors' work are varied (prison, college campus, private practice, and a chemical dependency treatment program), as well as the techniques employed (psychoeducation, meditation, body-oriented work, men's groups, and the establishment of a men's center on a college campus where men can get support and information about a wide range of issues). What all of the articles have in common is the willingness of the authors to explore ways of working with men, which go beyond traditional individual psychotherapy. These ways include the opportunity for therapists to provide a "corrective emotional experience" that both challenges some of the common norms for men and provides a supportive and valued alternative to those norms.

In conjunction with developing innovative forms of treatment with men, it would be useful to conduct more research into the area of what works with men and why, especially in terms of comparing alternative methods with traditional ones. It would be interesting to hear from men themselves about their own experiences with different forms of therapy. Finally, it would be helpful to explore the idea of sponsoring or organizing workshops, conferences, and on-going training programs for clinicians who work with men. The focus could include finding out more about how men's issues impact clients as well as therapists, and examining how different types of techniques, formats, and theoretical ideologies might be of help in working with men. The point of innovative treatment is not to replace what was learned in graduate school or has been practiced in therapy offices for many years: It is rather to broaden our perspectives in an effort to connect more successfully with a population for whom therapy may be viewed as a foreign, uncomfortable, and feminized process.

Mindfulness as a Useful Adjunct in Therapeutic Work With Men

C. Peter Bankart
Wabash College

Preface

The concept of mindfulness (or mindfulness training) refers to any of a wide set of practices generally associated with Eastern wisdom traditions, and especially with Buddhist meditation. In its most familiar form mindfulness training involves focusing attention on slow and rhythmic diaphragmatic breathing. The purpose of mindfulness training is to "tame the drunken monkey" of our ordinary consciousness with its divided and fragmented consciousness. Mindfulness goes beyond relaxation training by showing that one can willfully become more calmly and quietly fully aware of the world and the self in the present moment. Mindfulness training is commonly prescribed in the West in conjunction with stress management, but it can also be introduced into clinical work as a way to assist clients to become more centered, more tolerant, and less reactive to their inner

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Fredric Rabinowitz

and outer worlds. Persons who engage in the regular practice of mindfulness report and appear to be more accepting, more receptive, and more empathic. This has special significance in therapeutic work with many young men who have poor affective tolerance, high defensiveness, and poor insight into their own affective and cognitive states.

The Application of Mindfulness to Therapeutic Work with Men
Psychologists who spend significant time concerned with the emotional well-being of men will recognize that escape and avoidance lie at the heart of much human suffering. Gratuitous violence, substance abuse, impulsive behavior, extreme risk taking, compulsive sexuality, relational clinging, and unreflective narcissism are all culturally sanctioned mechanisms by which men often learn to evade the flood of sensations, feelings, and memories that are the raw stuff of human experience.

The developmental origins of this avoidance system lie at least in part in masculine preoccupation with a one-dimensional masculinity that has its roots in the comprehensive set of self-imposed rules, proscriptions, and strict social conventions that are vigorously enforced by men on each other, especially during the transition from boyhood to manhood. In various guises this masculine code has been recognized in the literature of social science for more than 50 years. One of its earliest chroniclers was the writer Virginia Satir who summed up its essence in three edicts: *Don't cry, Don't feel, and Don't talk about it*. American young men are taught from preschool to externalize their feelings, to not dwell on their emotions, and to look down on other men or boys who are too self-expressive or self-aware. Many men learn rather early on that one of the best ways to comply with these edicts is to restrict the domain of their conscious awareness; they learn that it is efficient and safe to block much of their moment-to-moment experience from conscious awareness.

This pervasive ontological repression requires both great effort and great vigilance however. It is serious stuff with serious consequences for emotional well-being and the future stability and integrity of the adult self. No matter how much popular culture may portray a young man's late adolescent years as a sylvan time of relative freedom from the more oppressive aspects of modern life, the barely visible work that is going on inside the emerging male self is formidable, relentless, and too often deeply dehumanizing.

From a Buddhist perspective this preoccupation with developing an impenetrable and ultimately false public self causes suffering by generating emotional disturbance. As is common with all preoccupations, the resulting disruptive emotional disturbance is the product of fundamental human ignorance. In this case the emotional disturbance comes from a specific type of ignorance that Buddhist teachings call "self-observing ignorance." As one Buddhist teacher has written, "We build up an idea, a preconception, that self and other are solid and continuous, and once we have this idea, we manipulate our thoughts to conform to it, and are afraid of any contrary evidence" (Trungpa, 1976, p. 113). Buddhism specifically teaches that this self-preoccupation can actually be quite dangerous; for, as Trungpa observes, it often involves *watching yourself like a hungry cat watching mice*.

In my work with young men I frequently see evidence of the high emotional and psychological cost of this masculine hypervigilant self-monitoring. In fact it is this fundamental ontological preoccupation that often presents the most persistent obstacles in our day-to-day clinical work with young men. The fundamental reason for this, I believe, is that even carefully guided modest exposure to the chaotic inner world of the true self can be profoundly unsettling, especially if a person has never developed any real tolerance to the full range of intensely felt emotions. Yet, as Harter (1999) notes, successful development of a competent adult self requires that

one must go beyond this form of self-observation; one must remove the watcher and the complicated bureaucracy that it creates to preserve the permanence of the self. Once we take away the watcher, there is a tremendous amount of space, since the watcher and the bureaucracy take up so much room. Thus, if one eliminates the role of the watcher, the space becomes sharp, precise, and intelligent. In fact, one does not really need the watcher or observer of the self at all (p. 189).

Challenges to the hegemony of the false impervious self are often, however, experienced as disruptive and dangerous. They can, in fact, subversively change the way a person thinks, perceives, and encounters the world around him. Indeed, a serious encounter with the radical stuff of human experience, especially during young adulthood, has the potential to cause one to question virtually everything about the struggle to achieve success, advancement, approval, wealth, and most of the other basic totems of successful upper middle class American existence. A doctrine that leads one toward openness, compassion, empathy, strength of character, and awareness is more or less in direct contradiction to a life based on competition, material consumption, Darwinian selection, and, in the words of one of my students, "keeping the man with the rifle at my back happy."

This radical encounter with the raw stuff of human experience can also, however, provide an exceptional opportunity for personal growth and the creative resolution of long-standing psychological and developmental issues. The therapist must, however, provide a sturdy and flexible scaffold for helping the client confront his demons without resorting to stereotypical masculine escape and avoidance strategies. The inclusion of Buddhist mindfulness practices in psychological work with young men therefore places great importance on the quality and resoluteness of the therapeutic relationship. Issues such as affect tolerance, emotional receptiveness, letting go of clinging attachments, philosophical acceptance, and the development of conscious awareness become central to the successful outcome of therapy.

What complicates this even further is that all of this teaching comes, not as catechism to be memorized, but as a reality that must be directly experienced by sincerely engaging in disciplined mindfulness practice. In a world full of noise, distraction, self-indulgence, alienation, and a certain pervasive and self-protective cynicism, the young man who aspires to wisdom must seek out opportunities to explore his private experience where he will find

Freedom from contamination of the senses, intellect, and the passions

A buffer zone – a place for introspection where he can rediscover connections between his body and his brain; his life and the life of all living things

The possibility of relaxing philosophically and mentally, adopting a passive receptive frame of mind; thinking clearly and then carrying this with him into his everyday life.

Mindfulness is thus not a haphazard, casual, or accidental undertaking. The keys to good practice proceed from a well-regulated life lived with intention, purpose, generosity, moderation, and integrity. This is what is generally known within Buddhism as the doctrine of “right effort.” The person who pursues a deeper understanding of self and the world through mindfulness must live a virtuous life characterized by

Self-reliance and accepting full responsibility for the self
Self-discipline and adherence to a challenging moral code
Personal effort and abandonment of excuse making
Turning one’s back on authoritarian teachings of all sorts
Establishing a trusting relationship with the teacher

As Engler (1984) put it, mindfulness facilitates psychological growth by empowering the practitioner to “renounce outworn, infantile ties to objects and to give up or modify self-representations that have become restrictive, maladaptive or outgrown” (p. 26). It has been my personal and professional experience that mindfulness training offers an exceptionally rich opportunity for young men to engage the process of identifying and sorting out what is true, important, and real. It thus offers the promise of freedom from ignorance of the authentic self, and the freedom to know and to gain the power to shape and control one’s life as a human being.

References

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- Trungpa, C. (1976). *The myth of freedom*. Berkeley, CA: Shambhalla Books.

Reaching Men in the Shadows: Men’s Circles in a Prison Setting

Steven Spitzer, PhD
Suffolk University

Over the last year, I have organized and facilitated two weekly men’s groups at a Federal Prison in Massachusetts. With the support of a team of six men skilled in the techniques developed through the Mankind Project (see Barton, 2000), we have offered these inmate groups (8–10 men) a variety of skills and experiences. The groups were established to create opportunities for self-reflection, trust building, and the development of emotional literacy for incarcerated men.

The difficulties men face in identifying and expressing their feelings are well documented (Real, 1997; Pittman, 1993; Pollock, 2000). Prison environments, with their emphasis on toxic masculinity, power, hierarchy, and the inmate code (Sabo et al., 2001), put men at even greater risk of disconnection. The

institutional setting rewards stoicism, toughness, and detachment from feeling. Incarcerated men must “wear the mask” if they are to survive with respect to either the inmate subculture or the prison staff. Our prison groups endeavor to take off “the mask” so men can begin to address their deepest wounds.

Goals and Operating Principles

The groups are designed to offer inmates useful and accessible tools to heal their wounds in the crucible of the prison setting. Ultimately, the objective is to create self-directed groups where inmates master the skills necessary to support themselves in an ongoing and autonomous group process. The circles work most effectively when they dissolve the distinctions between facilitators and group members, as well as between those inmates who are perceived to have more or less status in the institution. The leveling process creates an alternative to the hierarchical power-based models provided by both the administrative and inmate cultures.

We want to empower men to find the support they are seeking from other men. Cooperation, trust, and non-hierarchical agreements are scarce in institutional settings. By their very nature and by policy, correctional institutions create a binary world of mistrust between groups. The most obvious divisions exist between inmates and staff, but there are also significant antagonisms between inmates. The power of the circles is that they directly challenge these distinctions, offering inclusive and safe containers within a profoundly stratified, unsafe, and unpredictable environment.

Deep emotional work can only be done in “safe containers.” The circles are designed to create boundaries between what goes on inside and outside of the container and to sanctify (hold sacred) the work done inside the circle.

Confidentiality agreements and consistent group structure, as well as a focus on “walking your talk,” contribute to a sense of safety and trust in the groups. Accountability for behavior and integrity (congruence between words and action) is a cornerstone of the circle-building process. Within the prison circles, men are held accountable for their actions and commitments. When men fail to do what they say they will do, they are asked to acknowledge their breach and to offer a simple act of service to get back in integrity with the group. Through this process, trust can be restored and intimacy deepened.

A key goal of the groups is to teach emotional literacy (Goleman, 1994; Casarjian, 1995)—the ability to identify feelings, separate feelings from facts and judgments, and own what is projected onto other individuals and institutions. When men can identify their feelings and connect them to both cognitions and actions, impulse control improves and responsible decision-making becomes possible. Men in prison, perhaps more than most, need to confront the ways they have acted unconsciously in their lives. By introducing basic techniques to separate feelings, judgments, desires and projections, the circles help men better face issues in their everyday lives. Through attention to language, belief structures, and action, the groups promote emotional ownership in the most basic sense. Inmates are encouraged to examine and confront their choices without externalizing or blaming either circumstances beyond their control, other inmates

or guards, or the conditions of their incarceration. At the same time, a space is created in the groups to acknowledge and honor all the feelings that men have (sadness, fear, anger, joy, shame) about their lives—feelings that cannot be expressed safely in the prison environment.

Part of the process of empowering men in prison is to challenge the stories they have made up about who they are and why they are in prison. The groups offer a supportive yet no-nonsense environment in which life stories can be told and retold. Instead of trying to reframe the narratives offered by inmates within a traditional moral/legal context, so they can “see the light,” inmates hold each other to a standard of personal integrity and truth-telling that emerges directly out of the group process. This type of feedback and expressive process leads men toward a “restorying” of their lives (Kenyon & Randall, 1997). They have a chance to step out of their stories and claim ownership of key life decisions. The circles differ from approaches that import clinical and moral narratives by creating a homegrown discourse of responsibility that can be honored by the men directly.

The circles introduce men to critical skills in conflict resolution and ways of safely and effectively expressing feelings without violence. Violence is an accepted and expected form of communication and status maintenance in prison settings. Violence is also a well-established way of “doing masculinity,” (Messerschmidt, 1993; Sabo et al., 2001) both within and beyond the walls. Men serving time remain unclear as to how feelings, especially anger, can be expressed without significant costs to themselves and others. Through bio-energetic and other expressive processes, men learn how to release many of the pressures and “demons” that haunt them in the prison setting. In addition, inmates are taught ways of expressing their truth without fear of reprisals or triggering other men. A key to this process is teaching how triggers are imbedded in projections—the displacement of qualities onto others that we deny in ourselves. The clearer their understanding of projection and the stronger the container, the deeper and more authentic the language of emotions that can be spoken.

The circles provide a vehicle to men who are ready to look for a deeper meaning in their lives. The crisis of incarceration often motivates men to reexamine their lives and to explore new paths and directions. Men’s circles are an excellent context for the work necessary to find and follow an authentic life course (Levoy, 1997). Men can identify their visions and articulate the actions necessary to move toward achieving them. The prison groups offer an opportunity to connect the present to a future that promises much more than the revolving door of crime and institutionalization. For perhaps the first time in their lives, men can look deeply into what has held them back and envision a very different future. This re-visioning is a critical step in taking a different direction once they are released.

Prison circles can mentor men in the creation of a healing community within the prison walls. By connecting men more directly and responsibly to feelings in institutional settings, the pains of imprisonment can be eased and doing time can become a productive step on the way to self-realization. Ultimately, bridges can be built between men working in groups both inside and outside prisons, thereby easing the transition

of incarcerated men back into their communities. Through this process, the world becomes a safer place, one man at a time.

In sum, the intention of the project is to create “islands of trust” within coercive institutional environments. Within these islands, incarcerated men can accomplish several things. They can practice skills that will help them use their time more productively, begin envisioning an alternative future, and set the stage for their release back to the community. They can begin the long and difficult process of identifying and working through the wounds that have derailed them in life. And finally, men can learn another way of being with men—an experience that allows them to transform competitive, shaming and abusive relationships into cooperative, supportive and enriching connections.

Men’s circles are not a panacea for all men, whether they are incarcerated or not. Nonetheless, it is clear that for many men these groups can create a framework for getting directly in touch with themselves and their personal work. In total institutions the injuries and burdens of gender are clearly reinforced. Yet, in spite (or perhaps because) of these obstacles, incarcerated men are continually drawn to the power and possibilities of this work. This is perhaps the greatest testimony to the value of men’s circles as a response to both crime and the crisis of masculinity in the modern age.

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Toward a Campus-Based Men’s Center: An Innovative Treatment Approach For College Men

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Laying the Groundwork

Three years ago, concerned University of Oregon (UO) staff and students began meeting to address men's physical and emotional health needs. Members of this original group included Health Educators, a Counseling Center Psychologist, the Assistant Dean of Student Life, two professors from the Physical Activity and Recreation Services Department, and several Peer Health Educators. This group aimed to confront the numerous challenges that affect men's lives on campus. These risk factors, which were reviewed recently by Courtenay (1998), included alcohol and other drug abuse, conduct problems, violent behavior, sexual assault and rape, sexually transmitted infections, risk-taking and/or self-injurious behavior, and suicide. The members of what was to become known as the UO Men's Health Team acknowledged that while these risk factors were extremely prevalent on campus, college men were less likely than their female counterparts to use health-related services available on campus (Boehm, et al. 1993). For example, while men represent half of the student body at the UO, only one third of the clients who use Counseling and Testing Center resources are men (University Counseling Center Annual Report, 1999).

Over the last three years the Men's Health Team took many important steps to address men's health concerns at the UO. A major accomplishment of the team was completion of a study (Davies, Frank, Dochnahl, Pickering, Harrison, Zakrzewski, & Wilson, 2000) that examined men's attitudes around health. We found that men on campus were aware that they had important physical and emotional health concerns but took little action to address them.

The men in the study also offered a wide range of suggestions for future directions. Among these was a recommendation to develop a men's center on campus. They felt that such a center could encourage men to increase their utilization of health services and also provide valuable information and services on topics of concern to men. It was our strong belief that there was a great need to provide a central office to address men's needs on campus. Our belief was strengthened by the fact that the idea for a men's center grew out of suggestions from the University of Oregon male students. The development of a men's center on the University of Oregon campus would be done with the full intention of supporting issues not only important to men but to women, children, and families as well.

Particulars of the Men's Center

Part of the process of developing the Men's Center was to reach a consensus on our philosophy and organizational aspirations. Development of a philosophy statement for the center led us to an ongoing discussion of the purpose and functions of the center. Who are we trying to reach? What is our real mission? We did not want to become a "backlash" organization, nor only appeal to feminist men, but to reach out to the "Everyman" of college campuses. From this discussion came the evolution of a Mission Statement, which is to *promote the emotional, social, and physical health of men*. In addition, we formulated our collective philosophy to

support the full spectrum of men, across developmental needs, age, class, sexual orientation, & culture. The Men's Center is also devoted to promoting healthy & nurturing relationships with other men, women, and the campus community. The Men's

Center is not anti-feminism. Rather, we are interested in offering men enhanced opportunities to improve their lives, their relationships, and their health.

A number of efforts were made by the Men's Health Team to be proactive in facing challenges of college men at UO. These action steps included bringing in a consultant on men's health, developing a videotape on testicular cancer utilizing a former university football player who is a survivor of the disease, publishing articles in the university newspaper on men's health issues, training about working with men to area psychologists and medical care professionals, giving a workshop as a crisis intervention conference, offering ongoing men's personal issues group, and consulting with Men Against Sexism. We also have developed handouts for men concerning when to seek help from the Counseling and Testing Center, provided health information to male students who utilize the University Recreation Center, offered sexual assault prevention workshops for fraternity men, offered a workshop on Queer men's health issues, spoke at Take Back the Night Rally on what men can do to prevent sexual assault, and organized a workshop for men to discuss ways to support Take Back the Night. Our efforts were rewarded in May 2001, when the Men's Health Team was awarded the Outstanding Research Award and Outstanding Programming for Men Award by the American College Personnel Association's standing committee for men.

Gradually, we formed the concept of the Men's Center. Part of this process involved the development of goals and services that would be provided through the Men's Center. These goals included (1) encouraging men to live healthful (physical and emotional) lifestyles; (2) increasing men's utilization of the University Health Center, University Counseling and Testing Center, Recreation Center, and other support services; (3) enhancing helpful attitudes and behaviors such as help seeking, providing and accepting support, promoting a forum for emotional expression, and nurturing of self and others; (4) encouraging proactive attitudes and behaviors that would reduce the occurrence of sexism, sexual assault, inappropriate risk taking, and verbal or physical violence; (5) assisting men in the development of healthy relationships (i.e., with partners, parents, children, and peers); (6) educating university students, staff, faculty, and administrators about the health needs of men on campus; (7) providing men on campus with information and support for a wide range of health issues identified as important by men on the UO campus.

Services that we envisioned the Men's Health Center offering included serving as a referral source and providing information for issues such as alcohol and other drug use, academic concerns, sexual assault prevention, personal fitness, anger management, creating and maintaining healthy relationships, sexually transmitted infections and other physical diseases such as testicular cancer, depression, sexuality, grief and loss, and racism and other diversity issues. Additionally, we anticipated an outreach dimension, including peer mentoring, internship and volunteer opportunities, and co-sponsorship of events that facilitate the healthy development of men, women, children, and families. This outreach would also address the difficulty that men have utilizing services by designing an informational website.

Future Directions

Our most immediate concern is being recognized as a student organization on campus, which will help us in securing a location and ongoing funding. We feel that the establishment of the Center legitimizes the importance of men's health issues on campus. Additionally, we need to obtain staffing for the center. We have a Graduate Teaching Fellow position assigned to work on Men's Center activities for next year. We plan to utilize student interns with human service programs to help staff the Center. We want to build a library containing self-help material and other resources for men. It is also important to us to reach out to men of color; gay, bisexual, and transgendered men; and men with disabilities by offering support groups and/or outreach presentations to meet their needs. We want to develop training programs to both educate men and train those concerned about men about how to make successful interventions with this population. We want to provide more activities to address men's health needs including physical fitness, substance abuse, anger management, and handling grief and loss. We would like to increase the involvement of UO male staff and faculty to serve as mentors as well as service recipients. Eventually we would like to see a men's center at our local community college and in our community. These centers could address a wide range of issues from prostate cancer to preventing domestic violence.

In a larger sense, we will strive to help men acknowledge and accept their needs for interdependency and encourage men to support one another to meet those needs. We will challenge others, as well as ourselves, to expand what it means to be masculine to include activities that are affirming of self-esteem, relationships, and life in general. We believe that leading a healthy lifestyle can become a masculine ideal.

Visit the UO Men's Center on the Internet! <http://www.uoregon.edu/~counsel/UOMC>

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The Role of Masculinity in the Treatment of Chemically Dependent Men

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Introduction

Chemical dependency is a progressively debilitating disease. Due to its traumatic nature, chemically dependent individuals often spiral downward into despair, loneliness, and self-neglect. The inability to work, evidence of self-care failure, and spiritual bankruptcy characterize the late stages of the disease, often resulting in the chemically dependent individual "hitting bottom." Throughout, its insidious nature affects several life areas: occupational, educational, social, religious, spiritual, family, interpersonal, mental health, and physical health. In terms of financial cost, the consequences of chemical dependency (i.e., missed work days, the cost to the healthcare system, etc.) were estimated at \$97.7 billion dollars in the late 1980s (NIDA, 1988). It is reasonable to assume that this figure has significantly increased from 14 years ago.

Despite extensive empirical research on the biopsychosocial facets of the disease, researchers historically neglected gender differences in terms of drug responses, risk factors for abuse and dependence, and treatment considerations. Regarding the latter, chemically dependent men and women were treated with the same techniques because the disease of addiction was thought to be the same regardless of gender.

Gender Differences in Chemical Dependency

Within the past few years, however, researchers started examining gender differences. To date, most of this research is in the biological and behavioral responses of various drugs. Some studies, for instance, suggest that cocaine-dependent men exhibit more cognitive impairments and greater risk of stroke, suffer more neuronal injury, and show more cerebral blood-flow abnormalities than cocaine-dependent women (Hanson, 2002; Kaufman, 2001). This finding is based solely on biological differences between men and women

Yet other studies examine specific risk factors for substance use and chemical dependence among men and women. One identified risk factor for men is trauma. Men compared to women are more likely to numb emotional pain (stemming from trauma) through excessive alcohol consumption. For example, one study suggested that fathers who suffered a perinatal loss (e.g., Sudden Infant Death Syndrome, neonatal death, stillbirth) heavily abused alcohol (even up to 30 months following the loss), while mothers expressed grief by crying (Vance, Boyle, Najman, & Thearle, 1995). Hanson (2002) identified both depression and aggression as risk factors.

Chemically dependent men and women differentially respond to chemical dependency treatment and exhibit different relapse risk factors. Fiorentine, Anglin, Gilriva, and Taylor (1997) suggested that men relapse more frequently than women (32% compared to 22%) because the former underutilize treatment sessions (men attended 7.9 sessions, while women attended 10.9 on average). Anxiety and excessive positive feelings have been identified as risk factors for men who relapse back to addictive drug use after a period of sustained sobriety (Hanson, 2002).

Except for differences in biological responses, perhaps the subjective meaning men and women assign to their respective gender may partially account for differences in relapse rates. It is possible that masculinity as a social construction can shape

addictive belief systems, thoughts, emotions, and behaviors. Indeed, two studies suggested that the most negative aspects of the traditional masculine role (e.g., aggression, competition, and lack of emotional expression) perpetuated steroid abuse and dependence among male weightlifters (Khorrami, 2000; Khorrami & Franklin, 2002).

The Chemical Dependency Treatment Model

There are many models of chemical dependency treatment. The Scripps Clinic chemical dependency treatment program is based on a “disease model.” Focus is placed on the premise that chemical dependency is a primary disease that can be successfully treated and arrested in an outpatient setting. Chemical dependency is not viewed as an issue of immorality, lack of intellect, character defect, or lack of willpower. Furthermore, abstinence is the main goal of treatment, as chemically dependent individuals cannot return to the use of substances without a relapse of the disease.

As the program’s coordinator, I define my role as that of a counselor, mentor, and teacher. The program consists of a comprehensive eight-week schedule where formal psychoeducational lectures are provided within a safe, supportive treatment environment. Cognitive–behavioral techniques are used to challenge negative cognitions that have led to substance use in the past. The major goal is the development of sober coping skills and relapse prevention techniques. To that end, lecture topics include cognitive–behavioral therapy in recovery, grief and loss recovery issues, visible and submerged aspects of addiction and recovery, clean and sober living, assertiveness and anger management in recovery, relapse prevention through skills training and coping with setbacks, and the role of masculinity in addiction and recovery.

The Role of Masculinity in Addiction

In this psychoeducational lecture, two broad areas are covered: how traditional masculinity can impact and perpetuate chemical dependency, and how positive masculinity can sustain and enhance recovery. Much of the topic represents an amalgam of research findings in the realms of chemical dependency and men’s studies. Often, outcomes of research studies and their implications are discussed.

Clients are introduced to the literature on the psychological correlates of men who strictly observe or even exaggerate traditional male norms (also known as hypermasculine men). Clients learn, for instance, that hypermasculine men enact their image of masculinity through a lack of emotional self-disclosure, remaining inexpressive during difficult times, competing with other men, and expressing aggression and anger. Often competition with other men is expressed through excessive drug use. For example, the fraternity member who is “left standing” after a party (where excessive alcohol and drug usage occurred) is seen as the most masculine by his peers. While intoxicated and/or high, traditional men often engage in dangerous behaviors (e.g., having unprotected sex, driving under the influence) as further demonstration of their manhood. For those men who have the genetic predisposition for chemical dependency, such a pattern of substance use poses a high risk of obtaining full-blown addiction. Unfortunately, men receive powerful messages that threaten and question their manhood should they not want to participate in this self-destructive process.

A second topic within this psychoeducational lecture is the role of anger and aggression in perpetuating chemical dependency. Some research points to the fact that drug use often occurs as a means to suppress anger, and that anger is the number one cause of relapse after a period of prolonged sobriety (Marlatt & Gordon, 1985). Research suggests that many traditional men are comfortable expressing only one emotion, anger (Williams, 1985; Tognoli, 1980). Thus, anger in hypermasculine men increases the risk of using drugs (even when sober).

The final topic addresses the influence of role models in fostering chemical dependency. Some traditional men follow male norms based on the drug using behaviors of famous deceased men who were chemically dependent (e.g., Jim Morrison). Unfortunately, these men are selecting harmful behaviors to emulate.

The Role of Masculinity in Recovery

Clients are exposed to the social constructionist nature of masculinity (many for the first time) and are shown how their level of hypermasculinity has significantly contributed to the progression of their chemical dependency. They are introduced to the notion that masculinity is malleable and can be constructed in different, less harmful ways. The decision to define one’s masculinity through self-destructive drug use is challenged in a cognitive–behavioral framework. Clients are exposed to the idea of redefining masculinity through a significant lifestyle change where sober thoughts, feelings, and behaviors replace previously held addicted ones. Frequently, recovering men who attend the program’s Aftercare Group (a group for clients who completed the psychoeducational lectures) discuss why they selected an alternative way to reconstruct their manhood. Such clients often serve as new, sober role models to others who are not certain what advantages new ways of expressing masculinity would provide.

The notion that anger is always an appropriate emotion to express is challenged. Clients are encouraged to replace anger with more benign emotions. Specific exercises help clients get in touch with some of the more tender, vulnerable, and sad feelings that are usually unacknowledged in masculine culture. As male clients become more comfortable expressing vulnerable feelings in a safe therapeutic environment, they begin to self-disclose recovery-related concerns (e.g., strong cravings to use drugs). When men in the program become unconcerned with being perceived as weak or unable to handle problems, their progress in sobriety exponentially increases. Reconstructed masculinity in this way becomes an essential aspect of successful chemical dependency treatment.

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Utilizing the Body in Therapy With Men

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Utilizing the body in therapy was first introduced by Wilhelm Reich (1949/1976), a psychoanalyst who believed that the ego defended itself through physical as well as psychological defenses. The habitual patterns of defense he called character structure refer to the muscular armoring affecting the body's movements and gestures. Reich believed that the libido, the energy running throughout the body, was palpable and connected to sensations of pleasure, pain, and emotional impairment. A well-adjusted individual was thought to not only be psychologically healthy but physically fluid. Anxiety and depression represented blockages and excessive containment of libido. By helping his patients release built-up tension, Reich found that there was a concomitant cathartic release of emotional energy that not only felt liberating, but also assisted the individual in working through long-term psychological conflict. Lowen (1975), a student of Reich's and founder of the therapy "Bioenergetics," built on his mentor's work by describing a layering of psychological, muscular, and emotional defenses that protected an individual's inner vulnerability and tenderness. By encouraging his patients to focus on the muscular tension and rigidity that accompanied discussion of their psychological conflicts in therapy, Lowen found that certain kinds of exercises, movement, and touch by the therapist could elicit intense emotional release. This release often surprised the patient by its intensity, but often led to mind–body connection and insight about past experiences that had been inaccessible on the emotional level previously.

For men who have difficulty connecting with a wide range of emotions, body-oriented therapy holds promise. By encouraging a man to be physically present with his body, the therapist is able to use these sensations as valid indicators of a man's emotional life. In the initial stages of therapy, the goal is to help a male client to be aware of feelings and sensations that

accompany the narrative of his life history. Since many men were socialized to "suck up" feelings and deny their significance, a body-oriented approach allows a man to reestablish a physical sensation to go with past and present experience. By asking how a memory or association feels in the body, the therapist helps the client make the mind–body connection more real and less intellectualized. In the working phase of therapy, body exercises might be introduced to probe deeper into an individual's emotional reaction to current life situations or internal concerns. For instance, a man who was being denied custody rights to his children described his frustration very coolly, but when handed a tennis racquet to pound on some pillows, he engaged his whole body with striking intensity. After 10 minutes of continuous hitting and encouraged verbal expression of his frustration, he collapsed sobbing at his loss. He was later able to speak tenderly about his children and the pain he felt in being excluded from their lives. In sessions following this experience, the client was more animated in his emotional expression and less prone to fits of brooding and depression. He also requested the tennis racquet when he felt disengaged from his emotional life, seeing the physical aspect of psychotherapy as necessary for him to heal.

Rabinowitz and Cochran (2002) describe various exercises they have used with men in therapy that often facilitate emotional expression and mind–body connectedness. A focus on the senses including vision, hearing, and touch, as well as one's breathing, can provide a man with basic awareness of his environment and how he perceives and responds to it. Exaggerated vocalizing exercises that encourage screaming, groaning, grimacing, and laughing engage the body and tend to first tighten and then breakdown unconscious muscular tension. Pounding and kicking bring about aggression and assertiveness that often transforms into sadness and vulnerability when done for extended periods of time. Yoga poses, stretches, and even laying down on the floor with eyes closed can soften one's body defenses and serve as effective ways to open a man to his inner experiences in the therapy context. In men's groups, I have asked the members to literally hold back a man doing individual therapeutic work around the issues of desire or rage and act as his "container" so that he could fully engage his emotions without having to worry about defending or protecting himself from his impulses. Exhausted and vulnerable at the end of the work, a man finds himself in a different psychological space, often in touch with sadness and open to feedback and support from his fellow group members.

While bodywork as an adjunct to therapy can be a powerful tool, therapists who would like to use the body in therapy with men should be aware of the ethical and physical limitations. It would be important to have had training and practice using these techniques and be comfortable in knowing the physical and emotional effects firsthand through one's own therapy experience. Before introducing physical exercises, it is important to speak with clients about their fear or hesitation and honor their requests to not do these types of interventions unless given explicit permission. Knowing your client's physical limitations beforehand is crucial, and having him sign a waiver releasing you from liability for injury is a prudent course in our litigious society.

Case Example

Cesar was a 36-year-old Hispanic man who came to therapy to work on his anger, especially in relation to his family. His partner had told him that if he didn't get some help, she would leave him and take his twin boys, age 9, with her. Cesar was in family therapy for a few sessions before his therapist thought that some individual work was in order first and referred him to me. Initially, Cesar expressed some resentment that he had to be in therapy at all. His father had been extremely physical with him as a boy, often screaming and hitting whenever Cesar was thought to have done something wrong. As the oldest in a family of six siblings, Cesar took his punishment stoically to "set an example for his brothers and sisters." To Cesar, his occasional outbursts toward his wife and sons seemed to be minor compared to what he endured as a child. Therapy to him was just a way to get his wife off his back and allow him to remain with the family.

By first listening to his story and his history, I asked Cesar to identify the sensations in his body, especially when he spoke of traumatic events in which he displayed little outward emotion. Difficult at first, Cesar started to use phrases like "my stomach hurts," "my head is hot," and "my legs are shaking" when noticing his body. Without judgment, I also suggested to Cesar how I might have felt had my father been directing his anger toward me in the way Cesar described. By the eighth session, Cesar seemed more relaxed when he came to my office and asked me about the punching bag and tennis racquet present in the room. In this session, he told me about an incident in which he had lost his temper with his wife, who he said was "nagging" him incessantly about something he thought was fairly minor. When he raised his voice back to her she told him to get out of the house. I asked him to go through the sequence of events and tune into his body sensations and tell me how he was feeling. "I feel a lot of muscle tightness in my arms, like I want to hit something." He walked over to the punching bag and after putting on the gloves, began hitting with passion. After several minutes of pummeling the bag and screaming "stop picking on me!" his inner image of whom he was talking to changed from his wife to his father. I asked him to add "Papa" (what he called his father as a boy) to the end of his statement. Within minutes he had tears in his eyes. When he could finally talk about what had happened he was able to connect many contradictory feelings he had toward his father, including love, hate, rage, and hurt. It was the first time he had been able to break through his well-constructed barriers to the psychological pain he felt in this significant relationship. Cesar continued with individual therapy for 15 more sessions and eventually became a part of the men's group in which he found camaraderie, support, and continued desire to work on being a better man to his family. He also returned to family therapy and reported an improved relationship with his wife and sons.

Bodywork as a part of therapy seems to be especially effective with male clients who seem to be overly intellectualized, or who have a blocked or limited repertoire of emotional expression. With practice and experimentation, these types of interventions can enable a man to attach personal meaning to his physical sensations, leading to an enhanced and differentiated awareness of himself as a "feeling" person. Ultimately this "awareness of self" that incorporates physical, emotional, and

cognitive needs will assist a man in making energizing and affirming decisions in his personal and interpersonal life.

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Spend 10 Minutes to Create Social Change: Support New TIAA-CREF Retirement Fund

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Back in the 80s, a national group of professors and staff lobbied TIAA-CREF (TC) for five years before it set up a socially responsible fund. Now we've lobbied again to improve that fund so that it would not only avoid certain companies, but would invest in particularly responsible ones and in low-income area housing/business. This is becoming more standard in socially responsible investing and is viable financially. Besides academic and activist group endorsements (like the National Women's Studies Association and United for a Fair Economy), we're supported by Benjamin Barber, Dennis Brutus, Noam Chomsky, Sandi Cooper, Ursula Goodenough, and Howard Zinn.

TC has now publicly stated that they will set up a new fund that moves us in the right direction, but it requires your commitment to transfer some of your current TC assets to the new fund, should it be established. As of July, hundreds of folks have pledged over \$10 million!! But we have a long way to go. Please visit http://www.manchester.edu/academic/programs/departments/peace_studies/fund/ to learn more about the proposed new fund and to submit your pledge. Please forward this message to those at your institution and elsewhere—and to listservs/organizations if you can—with a short personal endorsement. To reach the \$25 million requirement set by the CEO of TC, your help is needed. Given their prominence, if TC makes this move, others will likely follow! To receive campaign updates every two weeks or if you have problems with the pledge web site, PLEASE let me know. Thanks, Neil

PS: In July, TC made a change for the better in their current socially responsible fund—but much is still lacking. ♦

Highlights From APA Council of Representatives Meeting

Held in Chicago on August 21st and 25, 2002

Glenn E. Good, PhD

Norman Anderson, PhD, the new APA CEO, was introduced. Dr. Anderson was the unanimous top candidate from the APA Search Committee, and received high praise from all segments of APA governance. In brief, Dr. Anderson completed his doctoral training in clinical psychology at the University of North Carolina at Greensboro. He is currently a professor in the Department of Health and Social Behavior in the Harvard University School of Public Health. He also served as the Associate Director of the National Institutes of Health (NIH), and the Founding Director of the NIH Office of Behavioral and Social Sciences. Let me know if you would like to receive his vita as an email attachment.

The new (2002) APA Ethics Code was approved (with minor revisions). The last ethics code revision occurred in 1992. The new code will soon be available online at <http://www.apa.org/ethics/>

The new Guidelines on Multicultural Education, Training, Research, Practice, and Organizational Change for Psychologists” were approved. The guidelines are based on constructs, research, and practices informed by the evolving fields of multiculturalism and diversity. First introduced to psychology in 1982, these guidelines reflect knowledge and skills for the profession in the midst of historical, sociopolitical changes in society and cover issues in education and training, research, and clinical practice. If desired, I will email a copy of the guidelines to you, or you



SPSMM members enjoy their dinner out at the Parthenon Restaurant at the Chicago Convention.

may contact Sarah Jordan in APA's Central Office at (202) 336-6022 or sjordan@apa.org.

The new APAPractice.org is preparing to go online. You can get (a) *free* *Road to Resilience* public information kits, and (b) HIPPA compliance information. Check it out at www.APAPractice.org after September 25, 2002.

The budgetary problems of APA were reviewed. The budget concerns result from a constant membership level with an increasing number of dues exempt members, a loss of revenue from print products (like journals), and the poor economic climate. APA remains a 90 million dollar operation, and has coped with budgetary shortfalls by allowing a large number of employees to take early retirement. There will also be a modest dues increase of \$10/year. APA's real estate investments are being refinanced in much the same way one might refinance a home mortgage to save money.

To learn more about President-Elect Robert Sternberg, go to <http://www.yale.edu/pace/teammembers/personalpages/bob.html>

A new graduate student magazine is being developed called *gradPSYCH*. Similar to the APA Monitor, this magazine will be mailed to about 65,000 members of APAGS, the APA Graduate Student organization. *GradPSYCH* will provide a unique blend of guidance and information on psychology careers, training and supervision, financial management, and APAGS and APA activities. The 48-page, full-color publication will address students in the range of research and practice areas.

A graduate student member of APAGS will now serve on APA Council and will have a nonvoting position on the APA Board of Directors.

Future APA Conventions will be held in Toronto (8/6–8/10, 2003), Honolulu (7/29–8/1, 2004), and Washington, DC (8/18–8/21, 2005).

I also want to acknowledge Richard Root (the Vermont Rep) who shared his computerized notes with me. I hope that you find this information to be useful. As always, send an email to GoodG@missouri.edu, call me at (573) 882-3084, or mail a note if you have any questions. It is an honor to serve as your Council Representative. ♦



Book Review

Deepening Psychotherapy with Men

By Fredric E. Rabinowitz & Sam V. Cochran (2002)

American Psychological Association

Review by: William M. Liu, PhD, University of Iowa

Caveat: The reviewer is a co-leader of a men's research team and is a faculty colleague of Dr. Cochran.

Without a doubt, the area of men's studies, the psychological aspects of men and masculinity, and the therapy concerns of men are becoming apparent in the research and theoretical literature in psychology. Concurrent with media images of men engaged in deleterious and self-destructive behaviors, there is an increasing interest and demand to help men negotiate the Scylla and Charybdis of modern masculinity. I had a great interest in reading this book, since the application of theory to practice is one of the most difficult enterprises we often encounter. Successful theory-to-practice frameworks require an intimate knowledge of the available research on masculinity and a focused eye upon what works that can only be gained through a long patient process of practice. I can say that the authors, Drs. Rabinowitz and Cochran, have done excellently in interpreting research findings on men and masculinity and integrated the data into a highly texturized and provocative model of helping men understand and integrate various facets of their lives.

I believe that scientists and practitioners alike will find this book useful. For researchers, the book provides intriguing ideas about successful therapy process that beg for empirical support. For clinicians, the book is divided into eight chapters that walk a clinician through the therapy process, and offers counselors guidance on techniques and frameworks that can help "deepen" the emotional work in therapy. The first chapter looks at, overall, the struggles that men endure and may bring into session. This is a review for some in the men's psychology movement, but the authors do well in covering the numerous issues concisely. The authors also help clinicians conceptualize men's issues along the dimensions of such things as The Pull of Dependence, Internal Prohibitions on Grief and Sadness, and Men's focus on "Doing" rather than "Being." The authors hope that readers will walk away understanding that a key issue is helping to identify a "portal" (p. 26) that will allow the male client and clinician access deeper feelings.

The second chapter looks at using theoretical foundations in working with men. The authors provide a brief overview of two theoretical frameworks that become latent threads throughout the book: psychodynamic and the gender role conflict and strain.

Continuing with linking theory to practice, chapter three looks specifically at ways of deepening psychotherapy with men in the various schools of theory. For instance, in psychoanalysis, one may use free association to gain access to deeper conflicts; in a Jungian approach one may use dream interpretation; and in self-psychology, the use of mirroring and empathy. The authors reveal a strong understanding of the various theoretical schools and how they can all contribute to men's therapy.

Chapter four is titled "Early Phases of Deepening Psychotherapy with Men." The authors address what many consider the most crucial phase of the therapy relationship: the development of the therapeutic alliance. The authors offer suggestions to help sell therapy and engage the man to continue. They address the struggle of assessment and gaining information with the need to develop a strong bond and alliance. Chapter five is titled "Entering the Working Phase of Deepening Psychotherapy with Men." This chapter focuses upon capitalizing on the men's engagement in therapy and making the most use of it. They address the reemergence of resistance among men and how to handle the difficulties. By addressing specific resistances men manifest, clinicians are provided tools to recognize, confront, and avoid potential therapeutic ruptures and impasses.

Chapter six is titled "The Working Phase Through Termination of Deepening Psychotherapy with Men." After the beginning phases of therapy, the man is able to trust the therapy process. Counselors are encouraged to be constantly aware of how shame operates in therapy. The authors also address a critical phase in counseling: termination. They address how to terminate the relationship with a client who fears rejection and probably has experienced losses previously as well as having a poor ability to respond to loss. Chapter seven focuses on group psychotherapy rather than individual work. The authors suggest group work as an important re-socializing environment for men that embrace vulnerability and openness rather than rejecting feelings. Most important in the chapter is a strong discussion about how to construct a successful men's group. Finally, chapter eight is focused on questions and answers with the authors. This final chapter allows readers to understand how the authors use their theories in practice, how they decide the best model to use, and if this is a good model for short-term work.

Of the many strengths in the book, one of the most noticeable is the abundant use of case vignettes to illustrate how counseling processes can happen and to operationalize the techniques and theoretical questions being addressed. Some of the techniques are introduced early without much preface, but this proves to be provocative and engages the reader to want to understand how these interventions (e.g., squeezing and twisting a towel) are theoretically situated and therapeutically used.

Although the authors have done an excellent job of providing a compendium of techniques and a thoughtful model of working with men, there are a few limitations. First, there is little discussion about how race or other cultural factors impact the therapy process. While some allusions are made throughout the book, there is a noticeable absence in addressing multicultural issues in the book. For instance, many of the theories used (psychodynamic, Jungian) have been critiqued by multiculturalists for not being culturally sensitive and having a number of assumptions, but these issues are not addressed by the authors. The authors also do not fully address how these interventions work with men from different cultures. That is, how would an experiential therapy situation work with men who may not value confrontation or have a more deeply ingrained resistance to emotional expression?

Additionally, there is limited empirical evidence that these interventions work with men. The anecdotes are helpful, but it is unclear how the readers in various clinical settings could use

these interventions. Although this may seem to be a limitation, the authors provide a solid foundation for researchers to take the next step and investigate the efficacy and efficiency of these interventions among men. Finally, while the authors provide an excellent intervention model, there is no mention of how training in this framework would occur. How would supervision for trainees and seasoned professionals be done if one wants to implement this model?

Overall, the authors should be commended for an important contribution to understanding how to deepen psychotherapy with men. The authors identify major concerns that many clinicians need to understand and provide the reader with helpful and insightful suggestions in their work with men. Although there are some limitations, readers will benefit greatly from digesting the immense knowledge and practice the authors' offer. A great read for clinicians and researchers alike who are interested in understanding men in therapy and how to better work with them. ♦

Call for Proposals for Hyde Graduate Student Research Grants

Proposals are being sought for Hyde Graduate Student Research Grants. These grants, each up to \$500, are awarded to doctoral psychology students to support feminist research. The grants are made possible through the generosity of Janet Hyde, PhD, who donates the royalties from her book, "Half the Human Experience," to this fund. Past recipients of Hyde Graduate Student Research Grants are not eligible to apply.

Requirements:

1. Cover-sheet with project title, investigator's name, address, phone, fax, and e-mail address
2. A 100-word abstract
3. A proposal (5-page maximum, double-spaced) addressing the project's purpose, theoretical rationale, and procedures, including how the method and data analysis stem from the proposed theory and purpose
4. A one-page statement articulating the study's relevance to feminist goals and importance to feminist research
5. The expected timeline for progress and completion of the project (including the date of the research proposal committee meeting). The project timeline should not exceed two years.
6. A faculty sponsor's recommendation, including why the research cannot be funded by other sources. This letter (5 copies) should be included with the proposal materials. Please do not send it separately.
7. Status of human research review process, including expected date of human research committee submission and approval. Preference will be given to proposals that have received human research approval

8. An itemized budget (if additional funds are needed to ensure completion of the project, please specify sources)

9. The applicant's curriculum vitae

10. Two self-addressed, stamped envelopes

11. All sections of the proposal should be typed and prepared according to APA style (e.g., please use 12-point font)

Proposals that fail to meet the guidelines set forth above will not be reviewed.

Review Process

A panel of psychologists will evaluate the proposals for theoretical and methodological soundness, relevance to feminist goals, applicant's training and qualifications to conduct the research, and feasibility of completing the project.

Other Requirements

Within 24 months of receipt of the grant, recipients are expected to submit to the Hyde committee chair a complete and final copy of the research document (e.g., a copy of the thesis, dissertation, or journal manuscript based on the sponsored research), along with an 800-word abstract for publication in Division 35 newsletter. In addition, grant recipients shall acknowledge the funding source in the author's notes in all publications. Hyde award winners will be announced at the APA convention during Division 35 Social Hour. The names of the Hyde award winners may also be posted in Division 35 newsletter as well as on Division 35 web page and listserv.

Proposals (5 copies) should be submitted to the committee chair: Silvia Sara Canetto, PhD, Chair, Hyde Research Award Committee, Department of Psychology, Colorado State University, Fort Collins, CO 80523-1876. Phone: (970) 491-5415, FAX: (970) 491-1032. E-mail: scanetto@lamar.colostate.edu. ♦

SPSMM Mission Statement

The *Society for the Psychological Study of Men and Masculinity* (SPSMM) promotes the critical study of how gender shapes and constricts men's lives, and is committed to an enhancement of men's capacity to experience their full human potential. SPSMM endeavors to erode constraining definitions of masculinity which historically have inhibited men's development, their capacity to form meaningful relationships, and have contributed to the oppression of other people. SPSMM acknowledges its historical debt to feminist-inspired scholarship on gender, and commits itself to the support of groups such as women, gays, lesbians and peoples of color that have been uniquely oppressed by the gender/class/race system. SPSMM vigorously contends that the empowerment of all persons beyond narrow and restrictive gender role definitions leads to the highest level of functioning in individual women and men, to the most healthy interactions between the genders, and to the richest relationships between them. ♦

2003 MIDWINTER MEETING—HOLLYWOOD, CALIFORNIA

Mark your calendars now! SPSMM will hold it's annual mid-winter meeting from January 23 to 25, 2003, at the Renaissance Hollywood Hotel (www.RenaissanceHollywood.com) as a part of the National Multicultural Conference and Summit that will include Divisions 9,17,35,39,44,45,49, and 51. The theme of the conference is "The Psychology of Race/Ethnicity, Gender, Sexual Orientation, and Disability: Celebrating Our Children, Families, and Seniors." Registration for the conference can be made on-line (www.multiculturalsummit.org) or by phone (Wendy Anderson: 626-683-8243). Early registration (until 12/1/02) is \$175.00. After 12/1/02 it is \$190.00. The cost for graduate students is 1st 100 to register: \$75.00; 2nd 100 to register: \$95.00). 15 hours of continuing education for psychologists as been proposed and is pending approval.

REGISTRATION MATERIALS

Eleventh Annual Division 51 Men's Retreat

The Society for the Psychological Study of Men and Masculinity—Division 51—will host its annual men's retreat on Saturday, January 25, 2003 from 8:30 am until 5:00 pm at the Renaissance Hollywood Hotel. This retreat is an experiential workshop for men interested in a personal exploration of issues related to men and masculinity. All interested men whether Division 51 members or not, are welcome to register for this retreat. It is a full-day event, facilitated by one or two Division 51 members. Registration is \$50.00 (\$25.00 for registered students) for the full day and includes continental breakfast, a lunch buffet, and an afternoon snack.

Name _____

Address _____

City _____ State _____ Zip Code _____

Phone (W) _____ (H) _____ Fax _____

Email _____

Send a check for \$50.00 (\$25.00 students) made out to "Division 51 Men's Retreat" by January 13, 2003, to

Corey J. Habben, PsyD
Behavioral Health Clinic
Walter Reed Army Medical Center
Bldg. 6, Rm 3054
Washington, DC 20307-5001
Phone: (202) 782-8034

Psychology of Men and Masculinity

Psychology of Men and Masculinity is among the world's first scholarly publications devoted to the dissemination of research, theory, and clinical scholarship that advance the discipline of the psychology of men and masculinity. This discipline is defined broadly as the study of how men's psychology is influenced and shaped by gender, and by the process of masculinization, in both its socially constructed and biological forms. We welcome scholarship that advances our understanding of men's psychology, across the life span, across racial and ethnic groups, and across time.

Examples of relevant topics include, but are not limited to, the processes and consequences of male gender socialization, including its impact on men's health, behavior, interpersonal relationships, emotional development, violence, and psychological well-being; assessment and measurement of the masculine gender role; gender role strain, stress, and conflict; masculinity ideology; fathering; men's utilization of psychological services; conceptualization and assessment of interventions addressing men's understanding of masculinity; sexuality and sexual orientation; biological aspects of male development; and the victimization of male children and adults.

Submitted manuscripts must be written in the style outlined in the 1994 *Publication Manual of the American Psychological Association* (fourth edition). *Psychology of Men and Masculinity* will accept both regular length submissions (7,500 words) and brief reports (2,500 words). Submitted manuscripts must not have been previously published and must not be under consideration for publication elsewhere.

Four copies of the manuscript should be mailed to: David Lisak, PhD, Editor, *Psychology of Men and Masculinity*, Department of Psychology, University of Massachusetts Boston, 100 Morrissey Blvd., Boston, MA 02125-3393.

Divisions 35 and 51 Liaison

Denise Twohey is the liaison between Divisions 35 (Society for the Psychology of Women) and 51. Please contact her at denise_twohey@und.nodak.edu with your ideas about how the Divisions might share programs, ideas, interests, resources, or anything else.

See the Division 35 Website

Find out more about the
Society for the Psychology of Women
by visiting the web site:

www.apa.org/divisions/div35

SHARE THIS WITH A FRIEND! **Application for Membership in SPSMM**

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APA Membership Status

- Member/Fellow Associate Member
 Student Affiliate Non-APA Member

APA Membership No.

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- Member (Psychology Doctorate, APA Member/Fellow) • \$25
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 Affiliate (Interested in SPSMM & Non-APA Member) • \$25

Sex

- Male Female

Race/Ethnicity

- European-American African-American Hispanic/Latino
 Asian/Pacific Islander American Indian/Alaskan Other

Education

- PhD EdD PsyD MA/MS MD Other

Make check payable to **Division 51, SPSMM**. Send application & check to Division 51 Administrative Office, American Psychological Association, 750 First St., NE, Washington, DC 20002-4242.

SOCIETY FOR THE PSYCHOLOGICAL STUDY OF MEN AND MASCULINITY
Division 51 of the American Psychological Association, Jan-Dec 2002

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