

**Psychology Department 50th Anniversary
Conference Presenters, Titles, and Abstracts**

Alumni

Will Adams

**Life Springs Forth as Psychology: Reflections on Love, Justice, and Vocation
Friday, 11:40-12:00, Melson 207**

Although it's been decades since my grad student days at West Georgia (1983-1985), this extraordinary program continues to resound deeply in my life. I am grateful in so many ways for my experiences at West Georgia. For one, my studies cultivated a phenomenological and contemplative sensibility that has guided me ever since. Chris Aanstoos, Jim Klee, Bob Masek, Mike Aarons, Anne Richards, and fellow students helped me appreciate that the significance of what's obvious is often not so obvious. Revisiting this curious fact sparked this proposed presentation. Recently I have been astonished and inspired by some things that appear completely obvious: (1) Life is taking the form of me – of my living and responding to (and for) others; (2) Practicing psychology is one form my existence is taking; and (3) Via contact with others, my practice of psychology – teaching, psychotherapy, research, ecopsychology – is correspondingly shaping the great life that continually gives rise to me and my psychological work. (This is true of my whole existence, but I'm focusing on the practice of psychology which, for me, is rooted in the intellectual and spiritual gifts I received from West Georgia, gifts that ever since I've been doing my best to cultivate and share.) The one great, indivisible, unnamable mystery – which I am provisionally naming "life" – goes infinitely deeper than any individual self or the field of psychology. Yet, truly, we and psychology can go infinitely deep. And in doing so we participate freshly in life creating itself – as if life could have a self, our true self let us say. In this glorious yet wounded and wounding world, we do this by responding to the call of others, day by day, others who summon our attention, understanding, compassion, love, justice, and service. When I slow down to ponder this evident fact, it strikes me as completely uncanny. And I tremble with the awesome ethical responsibility that comes with it. From this perspective, vocational questions (such as "How do I want to practice psychology?" and "Which new projects shall I devote myself to?"); are equally personal, existential questions ("What am I here in this life for?" and "How shall I live?"); are equally transpersonal or spiritual questions ("How can my singular life serve the one great life?"). All of these questions come down to interrelational, ethical ones that are directly relevant for the practice of psychology: "How can I find a way to respond to the calls of my neighbors (human and otherwise, familiar neighbors close by as well as strangers across town and around the animate earth)?" This proposed presentation may sound quite personal, which it is (while including scholarly sources and poetry). Yet I find that others readily resonate with us when we speak intimately about personal things. I hope that what I share at this anniversary celebration – really, a few heartfelt musings – will foster some mutually enjoyable, challenging, and fruitful conversation (much like what occurred for me during my precious time at West Georgia!).

Sara Adkins

**Down the Hillbilly Highway: Transgenerational Trauma and the Appalachian Diaspora
Friday, 1:30-1:50, Melson 218**

This presentation will provide a history of the Appalachian Diaspora, otherwise known as the Appalachian Migration, which occurred in the early to mid-20th century as millions of Appalachians left their home states for work after the coal industry went bust. The concept of transgenerational trauma will be explored, as well as an examination of how the traumatic experience of leaving home and being subjected to prejudice and various forms of harassment continue to have an effect on Appalachians

today, generations after the initial trauma occurred. Additionally, suggestions to heal this cultural wound will be examined.

Candace Apple
How My UWG Psychology Thesis Transformed into My Independent Bookstore
Friday, 11:40-12:00, Melson 213

A thesis topic, *Women and Aloness: The Creative Process as the Key to Self- Definition*, evolving into a fairy tale, *The Princess and the Caterpillar*. The princess growing in strength and self-reliance and finally healing her broken heart. The princess's reclamation of her magical powers inspiring the question, "What do I really want to do with my life?" A vision suddenly appearing of a cottage on a hill, full of light. Discover how all these magical ingredients acquired from my UWG Psychology Department Experience transformed into my life's mission.

Leland "Chip" Baggett
Ego, Soul, and the Restorative Function of Emotional Pain
Friday, 9:00-9:20, Melson 207

The nature of human consciousness is paradoxical, in that it is both psychological and spiritual; both personal and transpersonal. On the one hand, we have the capacity to experience life within the context of a separate individual self, rooted in and defined by the dualistic framework of ego consciousness. On the other hand, we also have the capacity to experience the non-dual universal qualities of presence, which are intrinsic to our spiritual essence or soul; qualities such as peace, love, joy, awe, inspiration, the capacity to experience beauty, an embodied vibrant aliveness and primal connection to physical nature, and a deep embrace of the sacred, transcendent, or numinous. While ego and soul are not inherently opposed to each other, they do represent radically different orientations of consciousness. When the ego is focused in alignment with the soul, our experience tends to be harmonious and joyful. However, when the ego is out of alignment with the soul, the direct and immediate consequence is some form of emotional pain. Upon close examination, it becomes clear that the state of non-alignment between ego and soul is the true source of all emotional pain. To the degree that we resist this pain, we will suffer in any number of ways. This is what most of us are conditioned to do. But if we can learn to truly, mindfully embrace our pain, to welcome it in a loving attitude of compassionate curiosity, we discover that it is not inherently negative so much as it's informative. We discover that our emotional pain serves as a messenger from the deeper awareness of our soul to the part of our self that's identified with our ego and is experiencing the moment we are in from that limited state of consciousness. It further serves as a kind of internal guidance system that can lead us back into a state of true alignment with the deep qualities of presence of our soul. This perspective creates a foundation for a truly operational transpersonal approach to psychotherapy that integrates the process of emotional healing into the larger context of living from our soul. In this presentation I will build upon this idea and will include some personal elements of the process, as well as challenges and rewards that the therapist may experience.

Andrew Bland
Assessment Meets Automation: A Humanistic Response to
Computerized Cognitive Testing
Friday, 9:30-9:50, Melson 207

Vrana and Vrana (2017) recently published an article that explored the feasibility of fully computerized cognitive testing—a “direction in which test publishers may be heading” (pp. 1-2). They concluded that “where automation of assessment will go, and what the psychologist’s role in assessment ultimately will be, are unsettled questions in a rapidly changing environment, and merit attention and discussion” (p. 7). My presentation will propose pros and cons of computerized cognitive testing for both examiners and examinees in light of humanistically-oriented literature on the impact of automation upon human consciousness as well as creativity. Particular emphasis will be given to the philosophical, ethical, and social issues raised by the advent of computerized cognitive testing, as well as to the importance of balancing the role of the examiner with the phenomenological experience of the examinee in the process of person-centered assessment. Throughout the presentation, I will provide illustrations based on my experience administering, scoring, and interpreting cognitive instruments as well as instructing a graduate course in cognitive assessment. Reference: Vrana, S. R., & Vrana, D. T. (2017). Can a computer administer a Wechsler intelligence test? *Professional Psychology: Research and Practice*. Advance online publication. <http://dx.doi.org/10.1037/pro0000128>

Daryl Conner
My Life as the Forrest Gump of Humanistic Psychology
Friday, 11:10-12:00, Melson 218

I’ve been extraordinarily fortunate for the last 45 plus years to follow a trail that had its origin in the UWG psychology dept. This is a path I could never have conceived of nor constructed on my own, yet despite my ineptness, it has continued to unfold before me. I’ll be speaking to how my time here as a graduate student was a critical punctuation point in that unfolding.

Lisa Duffey
Gentle Flow Yoga with Lisa
Saturday, 8:40-9:30, Melson 218

Class is geared towards all shapes, sizes, and levels of Yoga practitioners. Come calm your mind while energizing your body. Please bring your own mat. Class will be held in room 218 in Melson. No experience required. Bring an open heart and open mind.

Rebecca Gimeno
Writing the Self: Reflections on Humanistic Psychology and the Importance
of Feminine Expression
Friday, 4:00-4:20, Melson 218

Humanistic psychology along with feminist theory has celebrated and honored the subjective experience in all of its complexity and richness. Humanistic psychology has over and over, throughout its history, shown its commitment towards protecting and celebrating human dignity in spite of, and in resistance to, tyranny, violence, and oppressive cultural forces. My time at The University of West Georgia, where I studied the history and application of humanistic psychology, taught me to value the dignity of human experience and opened an important research interest in my life—namely, the importance of women to write and share their lives. Similar to a humanistically informed psychology, much of feminism has encouraged a return to lived-experience as an important source of knowledge. Author and lay analyst Anais Nin, preceding the Women’s Liberation Movement, describes in her writings the need for culture

and artistic expression to return to the subjective, and for women, especially, to write and document their lives. Nin, like other authors writing on femininity and women's experience, believes that women's accounts have historically been made absent from much scholarship. She beautifully asserts, "we are obliged to accept what our culture has so long denied, the need of an individual introspective examination" (Nin, 1976). Feminine writing, especially present in the works of those like Nin, Hélène Cixous, Luce Irigaray, Clarice Lispector, and Violette Leduc, challenges narratives which shroud women's experiences in silence, and courageously provides us with written accounts that are deeply confessional and vulnerable. Like the Third Force of psychology founded in part by Clark Moustakas and Abraham Maslow, these writings highlight the importance of individual expression, self-determination, shared understanding, creativity, and a meaningful and depthful engagement with psychological experience. Moreover, both humanistic psychologists and feminist-minded writers recognize the multi-layered nature of experience which is expressed and articulated not only through language, but also through the body, in moments of spiritual engagement, and in the realms of the imaginal. Given the nature of our current political climate, it is perhaps more important than ever for women, and other marginalized groups, to document and share their lives. Humanistic psychology along with feminism has shown not only the importance of this speaking and witnessing, but the politically transformative power of such acts. In this presentation, I hope to articulate how my time at West Georgia and exposure to humanistic psychology has helped strengthen my commitment to a feminist-minded psychology. Reference: Nin, A. (1976). *In favor of the sensitive man, and other essays* (1st ed.). New York: Harcourt Brace Jovanovich.

Dr. Donna Goldstein
The Body Wisdom Lifestyle
Friday, 9:30-9:50, Melson 218

I am a proud graduate of the class of 1978 from the Humanistic Psychology program here at West Georgia University. I later earned a doctorate in Human Resource Development with a Cross-Cultural focus from Florida International University. Since graduating, I have worked in a variety of settings, which have always focused on promoting personal and professional development. I have been a Corporate Training and Wellness Director, an adjunct University Professor, and a Corporate and Non-Profit Management Consultant, and most recently, a Certified Health Coach. Through my career, I have written extensively and have published dozens of articles and contributed to 29 books. I have had the good fortune of sharing my knowledge with over 100,000 people globally through speaking engagements. The framework for every talk I've given had its genesis in the humanistic principles I learned in this program. From creating innovative and diverse organizations to managing stress and personal health and wellness - the seeds came from this program. I'm passionate about guiding my clients to become healthier, more balanced, confident, and empowered to live a more mindful lifestyle. This led to the development of my own program entitled, "The Body Wisdom Lifestyle". This holistic program promotes a wide-range of long-term health benefits including weight loss and maintenance, as well as longevity. It incorporates practices adapted from several ancient global traditions. In addition to weight loss, clients report less fatigue, more energy, new exercise habits, clearer minds, more gratitude, better relationships and making healthier, more mindful choices on all levels. For this Anniversary Program, my 15 minute presentation would cover: 1) The components of the Body Wisdom lifestyle with the focus on mindfulness and the body, mind, spirit connection, 2) Recognizing the long-term benefits of creating a healthier lifestyle in their home, work and community, 3) Inspiring and motivating individuals to take personal action and accountability for healthier lifestyle choices. Dr. Donna Goldstein's Brief Bio Follows: Founder of the Body Wisdom Lifestyle Program. 28-year veteran psychologist, former Corporate Training and Wellness Director, author, and Certified Health Coach. She has addressed more than 100,000 people in her career. Dr. Goldstein lost 70 pounds in 2007 with no drugs or surgery; and

she is still a size 6. Having overcome a lifetime of struggle with her weight, she now teaches and inspires others. She is a frequent guest on radio and TV, featured in a PBS special, The Miami Herald and Prevention and Holistic Health magazines. She has also contributed to 29 books, including 101 Great Ways to Improve Your Health with Dr. Joseph Mercola.

Christopher Henry
Characterizations and Critiques of Humanistic Psychology in Introductory Textbooks
Friday, 1:30-1:50, Melson 207

This presentation will explore current characterizations of humanistic and related psychologies within recently-published introductory psychology textbooks. After brief overviews of methodology and key quantitative results, the presentation will explore problematic presentations and/or characterizations of specific concepts (e.g., Maslow's hierarchy of needs, Rogers' unconditional positive regard) as well as texts' more global critiques of the humanistic family of approaches (e.g., explicit theoretical and methodological critiques, implicit sociohistorical and philosophical critiques). The presentation will conclude with an assessment of the possible impact of such characterizations and critiques upon prospective undergraduate psychology majors, as well as suggestions for improving both the quantity and quality of future representations of humanistic psychology at the introductory level in order for the field to remain vital within "mainstream" psychology in the 21st century.

Jeffrey Koob
"Logos and Slogans and Brands, Oh my!" Our Propaganda Society
Friday, 10:30-11:00, Melson 207

This presentation is based on the research for my 2015 book, AD NAUSEAM: HOW ADVERTISING AND PUBLIC RELATIONS CHANGED EVERYTHING. I initially set out to study the relationship between propaganda and public relations. When I read about Edward Bernays, the "father of public relations," I knew I had a book. I begin with an introduction to Bernays and an overview of the birth of the propaganda industry. My basic thesis - clearly apparent to some, but "invisible" to most people - is that we live in a Propaganda Society created by corporate social engineers. I examine the tricks and techniques of propaganda and other "psychotechnologies of influence and persuasion," including rhetorical devices, heuristics, and behavior modification. I discuss how everything has been commodified, and how popular culture no longer arises from grass roots culture, but is now fed to us by corporations, from the top down. I present the concept of manufactured consent and how it threatens our republic. I explore how logos and slogans and brands shape mass behavior, intentionally blurring the lines between truth and illusion, the natural and the manufactured. "The result of a successful propaganda campaign is orchestrated ignorance on a mass scale." Finally, I talk about the "infotoxins" in the mental environment, and what can be done about infotoxicity.

Debra Redman
Creating your own Career Path with a West Georgia Degree in Psychology
Saturday, 10:40-11:00, Melson 207

Since my graduation in 2013, I have parlayed my psychology degree into a nonprofit called Win Win Equine Services and Therapy, Inc. (WEST), a PATH certified therapeutic equine program serving six counties. I designed my program to be focused on transpersonal psychology and use those concepts to work with at risk youth, people with disabilities, and their families. WEST focuses on experiential, existential, and humanistic principles to teach people the skills related to resiliency to break the legacy

of generational poverty, one person at a time. My talk will focus on how I created my own job using my psychology background and the possibilities that have opened up to me since 2013.

David Ryback

**How Carl Rogers Transformed My Life . . . and Yours: When UWG, Politics, Zen, and Emotional Intelligence Came Together at One Time
Friday, 10:30-11:00, Melson 218**

I thought it would be interesting to split my talk into two segments--the first about how he changed my life and how he and I did research on Pres. Carter's successful venture into the Middle East Peace Accords between Israel and Egypt. Then I will reveal how Roger's humanistic approach was accepted by the business and educational communities in the form of emotional intelligence (about which I've written a couple of books). This segment will be interactive, inviting participants to pair up and share the effect of humanistic psychology on their lives and what their personal stories say about the application of the humanistic approach.

David Ryback

**The Politics of a Humanistic Approach: What We Can Do Together as a Community of Kindred Spirits to Fight for Human Rights
Saturday, 10:05-10:35, Melson 218**

The second segment, offered toward the end of the event, will look at our current political situation, how Trump is the opposite of what we all stand for, and how to battle--successfully--as a community of humanistic practitioners against the onslaught on human rights. I will mention 3 paradigm shifts--the information revolution (social media), the mobility revolution (the unprecedented migration of war refugees), and the defiance revolution (the Arab Spring, etc.). But, most important, I will integrate what I have heard from the other speakers on Friday into this second segment. In the second segment, I will take a very quick look at Trump and his anti-humanistic values and then bring into play Everett Rogers' (no relation to Carl) approach to creating a shift in social values.

Douglas Watts

**Stories of Integrating Spirituality amidst the Modern American Lifestyle in Those Who are Spiritual but not Religious
Friday, 4:00-4:20, Melson 207**

I am currently in the dissertation phase of the PhD program at Sofia University (formerly the Institute of Transpersonal Psychology). Employing a narrative methodology, my dissertation research explores stories of the integration of spirituality amidst the modern American lifestyle in those who identify themselves as spiritual but not religious (SBNR). I have recently completed data analysis and am currently writing the findings and discussion chapters of my dissertation. Growing up amid a stereotypical, middle class, suburban American lifestyle, spirituality was not a part of my upbringing. It was not until I was led to the graduate psychology program at West Georgia in the Fall of 2002 that I would awaken to my spiritual potential. Since that time, I have struggled to integrate this newfound potential even as my life became further embedded within the modern American lifestyle as I now have a wife, 4 year old daughter, and house to take care of. I was not raised religious and, having discovered spirituality in a setting independent of religion, I now identify myself as spiritual but not religious. To help me better understand the process of my own integration, and to shed light on this process for others who also struggle with this integration, I chose to explore through my dissertation research how

other SBNRs have integrated spirituality in their lives within the modern American lifestyle. With 10 individuals who identified themselves as spiritual but not religious and have, to some degree, integrated spirituality in their lives, I conducted narrative interviews to explore their stories of this integration. While a meta-narrative of the integration of spirituality amidst the modern American lifestyle did not emerge from the data, one central theme was prevalent throughout all participants' stories: regardless of the struggles faced by the individual, each of them employed a spiritual perspective to approach life's difficulties as opportunities for personal and spiritual growth. Participants faced a wide range of modern and not so modern struggles including drug addiction, alcoholism, abusive relationships, divorce, loss of loved ones, finding oneself, and eating disorders. Ultimately, each participant employed a spiritual worldview to help them utilize these struggles as opportunities for growth. Although participants described a wide range of "tools" they utilized to foster a spiritual perspective, these tools were so numerous and personalized that they did not seem to be crucial to understanding spiritual integration. Based on the data analysis, it seems to be the spiritual perspective and attitude that is truly vital in integrating spirituality, while a multitude of tools may be employed to facilitate that spiritual perspective and attitude. This research suggests spiritual integration among SBNRs is about approaching life from a certain perspective which sees everything as an opportunity to grow, regardless of how "modern" the struggles encountered are.

Avrum Weiss
An Experiential Model of Change: Integrating the Phenomenological Psychology
of West Georgia with Experiential Psychotherapy
Friday, 3:00-3:50, Melson 218

Although not acknowledged, the experiential psychotherapy developed in Atlanta by Carl Whitaker and his colleagues, rests squarely on the foundations of Phenomenological Psychology. Concepts such as lived experience as the foundation of change and the co-constitution of experience will be explored.

Dr. Thomas Patrick Williams
The Value of My West Georgia College Experience
Friday, 9:00-9:20, Melson 218

As a graduate of the Humanistic Psych program of 1974-5 I have gone on to write 7 books, get my EdD in Transpersonal Psychology and have been a Psychologist for 18 years and an Executive Life Coach for 27 years and a leader in the field. I would love to speak about the value of the WGC experience for me and how it shaped me and give some reflections on its reputation and far reach...I can be more specific if you are interested. www.DrPatWilliams.com

Faculty

Chris Aanstoos
Psychology at West Georgia over the Years
Saturday, 11:10-11:30, Melson 218

I will aim to illuminate the spirit and significance of the program, by telling some of the key stories (our origin myths?). I will focus especially on those background events leading to its founding in the 1960s and those that inspired me to join it in 1982.

Marie-Cecile Bertau

Towards a Dynamic and Dialogical Notion of Language Form
Saturday, 10:05-10:35, Melson 207

Addressing the experience of language as living phenomenon – heard and sensed, voiced words – makes it necessary not only to think about meaning but also, even more so, about form: the locus of our contact to reality, our deeply sensorial, embodied experience of ourselves, of the Other and of the reality we have in common. Form is thus not an empty and still container to pour meaning in; rather, it is itself a dynamic process with a specific relation to meaning. Form then becomes an inherent part of what is called “meaning making”. Our language theoretical questioning addresses the kind of notion of form needed in such a dynamic, process oriented framework, where “form” becomes more precisely “formation”. Our response links itself back to the seminal ideas developed by Vološinov and Medvedev at the beginning of the 20th century in response to Russian Formalism. This response shows to be still highly valuable to understand our concrete and embodied experience of language, our ways of living in and by language.

Jim Dillon
Toward a Humanistic Cultural Psychology
Friday, 11:10-11:30, Melson 207

This paper builds a bridge between humanistic and cultural psychology. I first discuss the history, terms, and aims of cultural psychology. I consider the contributions of cultural psychology which include a heightened focus on what is general versus culturally-dependent, a humility in making universal knowledge claims, a sensitivity to power and privilege, along with a celebration of difference. I then examine some of cultural psychology’s limitations, which include a tendency toward relativism in knowledge claims, a rupturing of interpersonal space, and a superficial understanding of culture. I propose a humanistic synthesis based on the work of the psychologist Erich Fromm (1955). This synthesis keeps many of the important insights from cultural psychology, but pushes cultural analysis to highlight not only cultural difference, but evaluative comparison between cultural practices in terms of how well or poorly they meet fundamental human needs. This synthesis also moves toward generalized knowledge claims and a culturally sensitive theory of human nature. Based on the work of Fromm (1955), I conclude with an example of this humanistic cultural analysis by considering the psychological effects of our own screen-based culture.

Eric Dodson
Humanistic and Allied Psychologies in the 21st century
Saturday, 9:40-10:00, Melson 207

At the most general level, I would like to explore how Humanistic Psychology, along with its allied modes of psychology, can adapt itself to the reality of our increasingly technological world. More specifically, I would like to share the insights and results I've gleaned from my ongoing, three-year experiment with using YouTube videos as a vehicle for disseminating and promoting Humanistic, Phenomenological, Existential and Buddhist psychologies.

Daniel Helminiak
Wonder, Wonder Everywhere: The Psychology of Spirituality
Friday, 3:30-3:50, Melson 207

Understand the human being as in part spiritual, inherently self-transcending, and wonder and awe appear as a universal dimension of everyday living: mysticism as a way of life. Then spirituality—while surely open to it—is not limited by relationship with God or other-worldly forces.

Mark Kunkel

**Looking Forward, Looking Back, Looking Around
Friday, 2:00-2:20, Melson 218**

Alan Pope

**Envisioning Indo-Tibetan Buddhism as a Contemplative Metapsychology
Friday, 2:00-2:20, Melson 207**

It has long been recognized that the field of psychology suffers from a lack of unity. In adopting a natural scientific approach, the mysteries of consciousness became an empirical rather than ontological problem, resulting in a multitude of sub-specialties unable to communicate with one another for want of a common theoretical ground. This state of affairs suggests the need for a metapsychology, or higher-order psychology within which to critically examine and integrate the discipline's disparate models. In this presentation, I argue that a truly successful metapsychology would need to adopt a methodology radically different than those of the sub-specialties it is intended to integrate—specifically, one founded in a contemplative scientific approach. I then envision the ancient Indo-Tibetan Buddhist system as an example of such a contemplative metapsychology, illustrating how its richly variegated ontological understanding—born of soteriological rather than empirical questions, and grounded in both empiricism and rationalism—offers a way of revising each of our contemporary psychology models, deepening and extending them within a common theoretical framework. As a result, we will find new ways to think about such enterprises as cognitive-behavioral therapy, the medical model, contemporary neuroscience, developmental psychology, and many other sub-disciplines. In addition, this presentation offers a way of contextualizing the Cartesian basis for natural science psychology within a larger, more comprehensive framework, while bringing rapprochement between first- and third-person approaches to psychology.

John Roberts

**Solidarity and Significance: Transformation from Student to Professor
in the UWG Psychology Department
Saturday, 10:40-11:00, Melson 218**

In this talk, I will speak to my experience as a student in the UWG psychology department -- what led me here, how I changed in relation to others and the work -- and also to the transition from student to professor, including my struggles as well as the significant yet changing dimensions of the work.

Andrea Stanfield

**Who is Dr. Edith Weisskopf-Joelson and Why Does Ingram Library have her Papers?
Friday, 3:00-3:20, Melson 207**

Find out more about Dr. Weisskopf-Joelson who taught at Indiana University, Purdue, Duke and the University of Georgia, yet left her papers to the University of West Georgia, where they are housed today in Ingram Library's Special Collections. A native of Vienna, Weisskopf-Joelson fled to Austria to escape Nazi Germany and then emigrated to the United States in 1939 (Abstract, Edith Weisskopf-Joelson papers, Ingram Library Special Collections). She was a contemporary of Viktor Frankl and Abraham Maslow, and her papers include correspondence with both. Other items documenting her life

and waiting to be read and explored by researchers include her handwritten manuscript for her book *Father Have I Kept My Promise*, which documents her experience with symptoms of schizophrenia during treatment of tuberculosis, papers from her time as a visiting professor at West Georgia College, writing related to humanistic psychology, and notes related to logotherapy. Before podcasts even existed, Weisskopf-Joelson taught a course on the Radio Hour at Purdue University. While there is no recording of that in Ingram Library's collection, there are audio cassette and reel-to-reel tapes of counseling sessions. This talk will highlight a few items of interest from the collection. James B. Klee was the executor of Weisskopf-Joelson's estate and also instrumental in getting her papers to Ingram Library. He wrote in her obituary, that "...her writings were meant to be read and experienced, not just listed." There's no better time than now for researchers to have that experience.

Students

Sebastienne Grant
The Role of Psychology in the Emerging Transhuman Subject
Saturday, 9:40-10:00, Melson 218

Psychology is entrenched in a reflexive relationship with the subject it seeks to understand and serve. While most branches of psychology assume a subject, and furthermore a particular subject—generally grounded in Enlightenment ideals—the philosophical underpinnings of such assumptions are largely unexamined. Furthermore, while the role of psychology in shaping subjectivities is garnering more attention in some domains, the relationships between psychology, technological innovation, and subjectivities remain underexplored. Technology is currently progressing at an unprecedented speed and the field of psychology contributes a great deal to the direction of this progress. One important example of this is found in the rapidly growing movement of transhumanism. Like early eugenics movements, transhumanism seeks to create a better version of humanity and looks heavily toward psychology to inform this vision—what of humanity should be kept and what should be “transcended.” Implicit philosophical assumptions within psychology about what it means to be human and what a “good life” entails therefore have the potential to radically influence not only emerging subjectivities but also the very essence and form of emerging humanity. In this presentation I argue that if this influence is to be a positive one it is important for psychology to recognize its role in shaping humanity and critically examine its guiding philosophical assumptions.

Alliyah Hooten
Better Understanding the Causes, Symptoms, and Treatment for Parasomnias and Sexsomnia
Saturday, 9:40-10:00, Melson 213

This presentation is meant to bring greater awareness to parasomnias, a variety of common nocturnal phenomena. After learning I had night terrors as a child, I became interested in parasomnias and how they can be treated. Because of the commonality of nightmares and night terrors, I'm providing a more in depth look into another parasomnia, sexsomnia. Sexsomnia, also called sleep sex, has a lesser known status and can be difficult to prove. On top of the diagnosing difficulties of most sleep issues, sexsomnia has a few unique difficulties. It is these difficulties that make the diagnosis of people with sexsomnia unlikely. Studies, like the one by Fedoroff, Shapiro, and Trajanovic, have suggested that more people have symptoms of parasomnias than the general population may realize. The symptoms of parasomnias can be confused with other issues, which contributes to the lack of diagnosis. However, once diagnosed, there are a few treatments or cures for these symptoms. Using studies and legal cases, I will show both

positive and negative perspectives of sexomnia. By the end of this presentation, the audience will have a better understanding of the causes, symptoms, and treatment for parasomnias and sexomnia.