

Malcolm on white
Sheet

The December 1973 issue of the Canadian Psychiatric Association Journal contains an article by psycho Toronto psychiatrist Andrew I. Malcolm in which he ^{attacks} the Human Potential Movement (HPM) ^{with superlatives} is attacked from the lofty perch of psychiatric wisdom. Malcolm's critique is a call to arms to his fellow professionals to defend "the mental health of the people of this country" against the unscrupulous "quackery" of the uncredentialed practitioners of the ~~the~~ HPM.

The HPM embodies a set of social + personal experiments which have their theoretical roots in what is loosely called "humanistic psychology." Its basic tenets ~~are~~ stand in opposition to the dominant forms of psychology + psychiatry (i.e., behaviorism + conservative psychoanalysis) as practiced in North America. Humanistic psychology, including ^{sidestreaming} existentialism + phenomenology, emphasizes ~~the~~ a concern with the individual rather than ^{with} (pseudo) scientific generalizations, with ^{about mgn.} understanding rather than prediction + control, ^{or with growth + development rather than with adjustment.} ^{rather than prediction + control, or with growth + development rather than with adjustment.} ^{with affective rather than cognitive experience.} Politically, humanistic psychology stands in ~~the~~ relation to liberalism as does conventional psychiatry to conservatism.

During the 60's humanistic psychology spawned a myriad ^{multitude} of exotic types of "therapies" which caught the imagination ^{notionally} of the "neurotic" middle class who had been widely disillusioned by the spectacular inefficacy of conventional psychiatry. These therapies, which fall ^(within) (under) the rubric of the HPM include sensitivity groups, encounter groups, T groups, gestalt therapy, ^{mind therapy} primal therapy, ~~etc.~~ bioenergetics.

~~Invoking an endless series of motherhood concepts, sets out to protect psychiatry's dubious (questionable) monopoly (hegemony) in the field of mental health against the upstart interlopers of the HPM.~~

The HPM intersected with, ~~and~~ shares many of the values of, and draws energy from the cultural movements which gained momentum during the 60's. These movements go by the various name of the counterculture, the new left, the dove generation. Their values are liberal anti-authoritarian + "anti-establishment," ⁱⁿ and ~~embodiment~~ encompass the political ^{principle. mindlessness} naïveté implied by this last term.

Involving an endless chain of motherhood cliches, Malcolm sets out to protect psychiatry's ~~dubious~~ ^{dubious} (^{questionable}) monology in the field of "mental health" against the upstart interlopers of the HPM. His criticisms might carry some weight if they were not ~~levelled~~ ^{threw} ~~since they were~~ launched by someone in a field doubly vulnerable to these very same arguments. We have the classic instance of the pot calling the kettle black, endeavouring to keep the entire stove to itself.

In no case does the author engage in a shred of self-criticism. The backbone to all of his contentions is that, by dint of the bureaucratic & organizational entrenchment apparatus of institutionalized psychiatry, his ilk have a god-given right to hegemony in the field. Further, they (in this case the Canadian Psychiatric Assn) have an obligation to act as moral watchdogs within their "undoubted field of competence" (sic). One wonders what rarefied climate Malcolm inhabits. Libraries are stuffed with volumes doubting their field of competence.

See Thomas Scheff (1966) one of an army of critics who question the very foundations of psychiatric knowledge & practice. He writes, "~~There has been no scientific~~

"There has been no scientific verification of the cause, course, (nor) site of pathology, (nor of) uniform and invariant signs & symptoms, and treatment of choice for almost all of the conventional, "functional" diagnostic categories. Psychiatric knowledge in these matters rests almost entirely on unsystematic clinical impressions and professional lore. It is quite possible, therefore, that many psychiatrists & other mental health workers' "absolute certainty" about the cause, site, course, & symptoms of mental illness represents an ideological reflex, a spirited defense of the present social order." (Brown p. 51).

Malcolm's harangue is precisely a defense, if not spirited, of the present social order. Let us consider his assault on the H.P.M. in the light of the shaky intellectual + moral status of contemporary psychiatry. ~~Malcolm on white sheet~~

The thread tying together most of his arguments relates to the assumption that most HPM "therapists" or "trainers" are unqualified at best and dangerous at worst. He expresses concern that "there is still no legislation in Canada to prevent anyone from calling himself a 'trainer' and accepting hopeful clients." This is part of psychiatry's thinly veiled attempt to maintain ~~its~~ ^{its} stranglehold on the management of human misery. The HPM's success in intruding into this realm of management is measured by the degree of reaction evoked by Malcolm & thus by the Canadian Psychiatric Assn, ~~the political~~ ^{the combined promotional and defense ministries} ^{in the hand of} Canadian psychiatry.

Malcolm's presentation is couched in an ethical format which camouflages his personal vendetta & rage. Poking through the smooth fabric of his academic critique are spikes of profound personal affront & considerable insecurity vis-a-vis the inroads made by the HPM. He tags this ^{threatening} neophyte a "present & persisting menace," which is "vulnerable to the entry of... enthusiasts, egotistical power seekers and outright quacks." It represents a "considerable ~~potent~~ potential for social & psychological harm." "... minimal standards of training & conduct do not exist in the field." And most horrifying of all: "anyone may legally counsel people or operate as a therapist without training, experience or even an ethical intent." It is almost amusing how susceptible psychiatry itself is to these same claims.

If Malcolm's presentation is an ethical cover for psychiatry's insecurity & protectionism, they in turn mask the more basic issue of economics. A fiscal monopoly is being threatened. Every year on this continent, millions upon millions of dollars are flowing into the HPM coffers, money which previously found its way into the pockets of mental health personnel. ^{over \$11 billion (David Nuttall)} It is precisely because of psychiatry's lack of expertise & knowledge that it is so threatened by the HPM. Psychiatrists, whose average income of more than \$50,000 a year places them ideologically at the center of the capitalist weltanschauung (sp), cannot risk letting the competitive values of the marketplace determine who (they or the

HPM) shall triumph in their quest for the therapeutic dollar. Because psychiatry's track record is so dismal, both in terms of hospital + private treatment, (cf Eysenck + Bergen + Strupp), it is too great a risk to let the consumer determine where to seek the therapeutic solace. He may just make the wrong choice, as thousands are now doing. Happily, psychiatry can plug that logical hole by falling back on its view of the mentally ill as people incapable of making rational choices. But the theory is ~~not~~ lining up with reality. The HPM poses a real dilemma, both economically + theoretically. As psychiatry has so often done in the past to preserve its hegemony when "patients" seek to act as free people, once again it turns to the State apparatus to preserve its hegemony. Thus Malcolm's call for "legislation in Canada to prevent anyone (other than credentialed mental health personnel) from calling himself a trainer + accepting hopeful clients." (try to remove this quote above)

Malcolm describes an "experiment" conducted by the Addiction Research Foundation (ARF) as part of its Organization Development Program - a technique in which subjects, by govt + especially industry to exploit all possible experiences as part of a conference. The SS, ARF staff, were put through a series of humiliating experiences as part of a conference. ^{They were not} without being told that what was being investigated was their compliance with ^{irrational} authority. (As an aside we should note that the social science literature is filled with studies in which SS are decreased by the E into performing not only humiliating but often frightening acts. One, by Milgram, is a classic demonstrating that SS will violate basic moral precepts if instructed to do so by an authority. For this expt Milgram has gained fame + prestige simply because he holds a degree. Another credentialed investigator ~~studied~~ studying panic reactions locked SS in a ^{room} injected smoke under the door + yelled "fire." All this goes uncriticized on the name of science. Less dramatically, one study "The True Deceiver" found that a ^{highly} frightened high IQ psychological expts involve the use of deception. SS are rarely told the E's true objectives + are usually sold explicit lies.)

True deceiver
 Harm-side effect
 It shows in some
 journal
 unscientific expt
 (same journal)

In the ARF expt, Ss gathered for breakfast which was ^{then} withheld (sp), ^{then} were subjected to a long, boring speech; were kept in room in which the temperature was raised to 90°; and after the speech were instructed to mill about the center of the room while ^{the} lights grew dim + loud music + traffic noises were played. As in the Milgram expt, most Ss complied with all directions. Few resisted. In the ARF case, it should be remembered that ~~it was~~ there was an economic incentive for the Ss to comply, for it was their boss, or at least an agent of their boss, issuing the instructions.

Malcolm's indignation toward the expt is, of course, valid when considered in isolation. In context however, it is simply another example of professional directing his ^{hypocritical} flows moralisms anywhere but toward his own profession.

Attributing this "behavior control technique" to William Schutz, one of the leading lights of the HPM, Malcolm is enraged by ~~the~~ such irresponsible practices.

Consider his objections.

1. This expt, as part of the HPM contains a "considerable potential for social + ~~the~~ harm." The social and psychological harm done by psychiatry through, involuntary hospitalization, involuntary drug treatment, involuntary ECT, ^{+ profound suggestion (Rabkin)} far exceeds ~~that~~ ^{that} ~~Sartre~~ ^{in this expt}. That inflicted in this expt. In the very same journal issue in which Malcolm's article appears, an advertisement for the tranquilizer, Tranxene, lists its adverse reactions. They include: "dizziness, various gastrointestinal ... reported." An ad for chlorpromazine in another psychiatric journal stated under Adverse reactions: "Sudden death in patients taking phenothiazines (apparently due to cardiac arrest or asphyxia due to failure of cough reflex) has been reported but no causal relationship has been established!" Where is Malcolm's indignation here?

2. The ARF procedure was "an unscientific expt." The unscientific basis of psychiatry has been documented by a legion of critics (cf Schell quote above). Again in the same journal issue, we find a number of studies which bear as much relation to science as does phrenology. (Maybe review in paragr the Welfare Study showing bias against well. recipients. Quote in Province by Ford Wholesaler. Where is Malcolm's indignation here? ^{Unashamed, these terrible sociologists, the astrologers, & alchemists of our rock century.})

As opposed to the old culture, the new culture "emphasizes personal rights... further striving. Malcolm's bias against the new culture is not far below the surface. He compares it to "millennial cults (which has existed) for many centuries. The implicit" here is that devotees of such movements are ~~mad~~ fanatics. If ~~the reader is unconvinced of Malcolm's opposition to party values like~~ ^{mad} ~~the reader is unconvinced of Malcolm's opposition to party values like~~ He also links the experiences envisioned by the new culture to the "euphoric high" frequently experienced by the use of certain drugs. If the reader is still unconvinced of Malcolm's opposition to party values like cooperation, communal ownership, sexuality & love & openness, a quick glance at the titles of his other writings, listed in the references section, should dispell all doubts. They include: ~~The~~ The Pursuit of Intoxication, The Case Against The Drugged Mind & "The Tyranny of the group." If the new culture embodies principles such as ~~cooperation~~ opposes itself to individualistic values & embraces qualities heightened during drugged states, Malcolm wants no part of it. Because the HPM is "a most effective instrument for teaching the values of the ~~new~~... new culture," it too must go.

Ending on a hortatory word to his ~~colleagues~~ ^{business} partners -- The section is awesomely called "The Responsibility of the Con. Psych. Assn. -- Malcolm warns that the CPA "must not take it... hygiene problem. The ~~term~~ ^{hygiene} ~~term~~ ^{term} calls to mind "more comfortable days before the horrid HPM slithered out of the womb. Going back even further, the author reminds ^{his} colleagues of those challenging days in the late 19th Century when medical doctors closed their ranks ~~to~~ & prevented, via legislation, the private citizen from setting himself up as a "healer of the physical ills of man." Psychiatry now stands on the threshold of a comparable challenge. ^{Based} ~~Based~~ on the ^{or} ~~or~~ foundation of impending economic uncertainty, Malcolm ^{warns} ~~reminds~~ his co-workers that "the mind is no better defended against the excesses of the challaten (sic) than is the body. Deeply stepping over a metaphysical quibble that Fog has helped to muddy for

