



Southern Illinois University
School of Medicine
P.O. Box 3926
Springfield, Illinois 62708

Department of Psychiatry

DEPARTMENT OF HEALTH, EDUCATION AND WELFARE
FOOD & DRUG ADMINISTRATION

DOCKET NO: 77N-0048

In The Matter Of A)
Rulemaking Proceeding)
Concerning Laetrile)

Verified Statement of
Glen W. Davidson, Ph.D.

This statement concerning the use of Laetrile and other "cancer cures" not part of legitimate medical practice is based on thirteen years experience as a trained counselor, teacher, and researcher in health care. My thesis is that many users turn to these "cures" out of anger with legitimate medicine for failure to meet expectations and as part of panic reactions in the face of felt helplessness.

At present, I am Professor in Psychiatry and Chief of Thanatology, Department of Psychiatry, and Professor and Chairman, Department of Medical Humanities. I am on the counseling staff of both St. John's Hospital and Memorial Medical Center, Springfield, Illinois; a national consultant for the Mountain States Tumor Institute in Boise, Idaho; a member of the Professional Advisory Board of the Foundation of Thanatology; and serve as Associate Editor of the juried international journal, Death Education. I provide both short-term and long-term psychosocial care for cancer patients and their families and I am a clinical member of The American Association of Marriage and Family Counselors. (Please see Exhibit I for further biographical data).

A number of studies have clearly documented the kind of pressures placed on patients who are diagnosed with a malignancy, and the ostracism they frequently encounter in their private, social, and vocational contexts. One of the major objectives of psychosocial intervention is to assist patients to maximize their own resources to withstand ostracism.

On the basis of my own research at the University of Chicago, the University of Iowa, and Southern Illinois University, I have found that cancer patients are most vulnerable to manipulations of others when they feel they are 1) being abandoned, 2) unable to control pain, and 3) unable to maintain a "sense of dignity" by being able to make decisions for themselves.

Attempts at guarding oneself from all three fears are often incompatible. Many cancer patients feel they are in a "double-bind": If they don't follow their physician's treatment plan, the disease process won't be arrested. If they don't follow the competing, and often contradictory advice from relatives and friends, they will be abandoned. And if they assert their own feelings they will be ostracized by others at the very time they most need support from others.

Many cancer patients pay the price of losing their personal dignity in order not to be abandoned or ostracized, and they thereby become manipulated by other person's anxieties. Some cancer patients pay the price of what benefits are available from legitimate medicine in order not to be abandoned by friends and relatives--which would be a psychological analogue to the theological concept of being "cast into Hell," cut off from those most important in life.

Why will some cancer patient's sacrifice their own sense of dignity--classically expressed as "freedom of the will"--or even their remaining health, to avoid abandonment? I have seen the scenario acted out hundreds of times, and I believe that "legitimate medicine," as it is practiced by some health care providers, sets the patient up for the "double-bind." When primary emphasis for treatment is placed on "cure" and the physician's abilities, rather than on "coping" and the patient's abilities, the patient is placed in an inappropriate and ineffective dependency relationship. When the physician can no longer promise "cure" and then attempts to refer the patient out of his practice, or leaves the patient to institutional care of others, the patient feels abandoned. The patient has already had his coping abilities undermined. And many patients react to unfulfilled expectations and violated trust with anger and panic.

Many patients in the terminal phase of cancer, when they feel abandoned, simply withdraw from living and require custodial care if there are adequate financial resources. Some patients try to get their anger and panic under control by trying to "do something." More often, however, it is relatives and friends who, amplifying the patient's feelings, try to get their anger and panic under control by manipulating the patient into use of medically unacceptable remedies.

The "common wisdom" of friends and relatives may outweigh any treatment plan devised by health care staff, even with the best of care. Recognizing this, some institutions, like the Mountain States Tumor Institute, begin working with patients and relatives before they come to the facility by informing them of care resources, the personnel that will be available to assist them, and most importantly, the assurance that patients and relatives can be in contact with a member of the staff at any time. Institute personnel encourage the presence of family members in order that they

also become educated to the patient's disease process, prognosis, and treatment goals. This approach places primary emphasis on the patient's abilities to cope and to determine for themselves how they will handle the disease process. The relatives are encouraged to provide support for the patient's sense of dignity and need for self-determination, thereby giving the relatives the sense that they can do something of worth for the patient. A significant number of the Institute's patients express the feelings that no matter how invasive the disease process, they will be able to cope. Legitimate medicine may not be able to provide cure, but legitimate practitioners will be able to provide continuous care. Anger and panic are held in check.

When anger and panic^{do} become dominating forces, a significant number of cancer patients respond by gravitating to the most trusted family members or friends for decision-making. The "common wisdom" of these relatives and friends includes the knowledge of remedies which fall outside legitimate medicine. In central and southern Illinois, "common wisdom" is the major source of information about Laetrile. Some patients I have known turn to Laetrile precisely because it is "illegitimate," behavior which appears to me to be an anger reaction toward legitimate medicine. Some patients have justified the use of Laetrile because "it at least permits me to do something," an apparent attempt to get back in self-control. Most often when Laetrile is used, however, it is by patients, stripped of self-determination, who have become wholly manipulatable by panic-stricken relatives or friends.

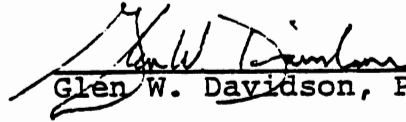
When I hear the justification, "freedom of choice," for legitimizing the use of Laetrile, I hear it as a political slogan which functions either to assert the inherent right of self-determination or to justify the attempts to save a loved one who is terminal. I interpret the former, the inherent right of self-determination, as a failure of modern medicine to reenforce a patient's abilities for self-care and respect for a patient's sense of dignity. I interpret the latter, justification of attempts to save a loved one, as a desperate reaction to overcome panic. Ironically either situation is the opposite of what, classically, has been meant as "freedom of the will" " in which the decision-maker is detached from compelling forces to "do something."

If Laetrile were the remedy of first choice, there may be some grounds for arguing that F.D.A. refusal, to permit its use in the United States, deprives a patient of the opportunity to exercise his or her own will. However, Laetrile, as used in my experiences of observation, is the desperate last choice. Patients must be protected from being manipulated by well-meaning but desperate motivations.

This affidavit has been prepared on the basis of my own clinical observations. I must reiterate that we would be on far more scientific grounds if support were given for independent and

systematic research of the psychosocial factors which drive a patient to the choice of such substances as Laetrile.

I hereby verify under penalty of perjury that the foregoing statement is, to the best of my knowledge and belief, true and correct.


Glen W. Davidson, Ph.D.

GLEN W. DAVIDSON

Office

Address: 707 N. Rutledge St., Springfield, Illinois
 Phone (217) 782-4262

Mailing

Address: Southern Illinois University School of Medicine
 P.O. Box 3926, Springfield, Illinois 62708

Home

Address: 807 Randolph Court, Springfield, Illinois 62702
 Phone (217) 546-1625

Vital

Statistics: Born: July 26, 1936 - Wendell, Idaho
 Wife: Shirlee P. Davidson, R.N.
 Children: Heather Ann - November 17, 1973

Education:

A.B., magna cum laude, University of the Pacific, 1958
 B.D., M.Div., cum laude, Drew University, 1961
 Ph.D., The Claremont Graduate School, 1964

Professional
 Experience:

Southern Illinois University, School of Medicine, 1972--
 Professor and Chairman, Department of Medical Humanities
 Professor and Chief of Thanatology, Department of Psychiatry
 Chairman, Instructional Delivery Team for Medical Education,
 Society, and the Humanities
 Chairman, School of Medicine Grievance Committee, 1973--.
 Member, Policy Advisory Committee, 1975--.
 Secretary, Springfield Curriculum Coordinating Committee, 1972-75.
 Member, Springfield Committee for Research Involving Human
 Subjects, 1973--.
 Member, Sequence III Curriculum Coordinating Committee, 1975--.
 Member, Institutional Self-Study Task Force on Faculty, 1976.
 Associate Editor, Journal of Death Education, 1976--.
 Adjunct Professor, Program in Human Development Counseling,
 Sangamon State University, 1976--.
 World Campus Afloat (Chapman College), Spring semester 1972.
 University of Iowa, Research Fellow-in-residence, 1970-72.
 Mount Saint Vincent University, Halifax, summer 1971
 University of Chicago, Assistant Professor of Church History,
 1968-70. Associate Director and Coordinator of Professional
 Degrees Programs, 1968-70. Research Fellow-in-residence
 (also at The Newberry Library), 1967-68.
 University College, Oxford University, 1968.
 Colgate University, Instructor and Assistant Professor of Philosophy
 and Religion, 1964-67. Assistant Chaplain, 1964-67.

Publications: Scholarly and ProfessionalBooks and Monographs

- Basic Images of Death in America. Dissertation. (Ann Arbor: University films, Inc., 1966).
- General Editor, Augsburg Publishing House series on "Religion and Medicine."
- Author, Living With Dying. (Minneapolis: Augsburg Publishing House, 1975)
- "Foreword" in Nancy C. Andreasen, Understanding Mental Illness: A Layman's Guide (Minneapolis: Augsburg Publishing House, 1974).
- "Foreword" in David Belgum, What Can I Do About The Part of Me I Don't Like? (Minneapolis: Augsburg Publishing House, 1974).
- "Foreword" in George Paterson, Helping Your Handicapped Child. (Minneapolis: Augsburg Publishing House, 1975).
- Religion, Culture and Medicine: An Annotated Bibliography, (Detroit: Gale Research Company, under contract for 1977).

Essays and Articles (Selected)

- "Histories and Rituals of Destiny: Implications for Thanatology," Soundings: An Interdisciplinary Journal, Vol. LIV, No. 4 (Winter 1971).
- "On Understanding 'Denial' and 'Dignity': An example of the importance of cultural analysis for the study of thanatology." In Robert B. Reaves, Jr., et al, Ministering To The Dying Patient (New York: Health Sciences Publishing Co., 1973).
- "Gypsies: People With a Hidden History," Soundings: An Interdisciplinary Journal, Vol. LVI, No. 1 (Spring 1973). Reprinted in Sallie TeSelle, The Rediscovery of Ethnicity: Its Implications for Culture and Politics in America. (New York: Harper & Row, Inc., 1973).
- "The Waiting Vulture Syndrome" in Bernard Schoenberg, et al, Bereavement: Its Psychosocial Aspects (New York: Columbia University Press, 1975) Reprinted in J. Donald Bane, et al, Death and Ministry: Pastoral Care of The Dying and The Bereaved. A Crossroad Book (New York: The Seabury Press, 1975).
- "In Search of Paradigms: Death and Destiny in Seventeenth Century North America" in Frank Reynolds and Earle H. Waugh Encounters With Death: Essays in the History and Anthropology of Religion. (Pennsylvania State University Press, 1977).
- "Department of Medical Humanities," Human Values Teaching Programs For Health Professionals Catalogue, Philadelphia: Institute For Values in Medicine, 1976.

Book Reviews (Selected)

- Milton McC. Gatch, Death: Meaning and Mortality in Christian Thought and Contemporary Culture, 1969. In Church History, Vol. XXXIX (September 1970).
- Life and Death and Medicine, 1973. Journal of the American Medical Association, Vol. 229, No. 1 (July 1, 1974).
- Elisabeth Kubler-Ross. Questions and Answers on Death and Dying, 1974. Journal of the American Medical Association, Vol. 229, No. 10 (September 2, 1974).
- Paul Weiss and Jonathan Weiss. Right & gnorW: A Philosophical Dialogue Between Father and Son. 1967, 1974. Journal of the American Medical Association, Vol. 231, No. 1 (Jan. 6, 1975).

Book Reviews (Selected) cont.

- Avery D. Weisman, The Realization of Death: A Guide for the Psychological Autopsy, 1974 and Bernard Schoneberg, ed., Anticipatory Grief, 1974, Journal of the American Medical Association, Vol. 232, No. 2 (Apr. 14, 1975).
- Paul Ramsey, The Ethics of Fetal Research, 1975. Journal of the American Medical Association, Vol. 233, No. 10 (Sept. 8, 1975).
- Behnke and Bok, The Dilemmas of Euthanasia, JAMA, Vol. 235, No. 11, (March 15, 1976).
- Baruch Brody, Abortion and the Sanctity of Human Life, JAMA, Vol. 235, No. 13, (March 29, 1976).
- Eberhard Jüngel, Death: The Riddle and The Mystery, accepted by The Journal of Religion for its April 1977 edition.

Television, Film, & Radio

- "It's A Part of Life," Man Alive series, an hour-long television special on death and dying. Canadian Broadcasting Corporation, February 9, 1970. With Joseph Sittler, Carl Nighswonger, and Elisabeth Kubler-Ross.
- "Death and Destiny: The History of An Idea," two-part radio program. Canadian Broadcasting Corporation, July 21 and 28, 1971.
- "Dramas of Dying," Gazette, Canadian Broadcasting Corporation-TV, July 14, 1971.
- "Meeting the Needs of the Terminally Ill." Canadian Broadcasting Corporation-TV. October 17, 1972.
- "Understanding the Cancer Patient." Canadian Broadcasting Corporation-TV. October 19, 1972.
- "Care of the Terminally Ill." Atlantic Television Network. (Canada) April 1974.
- "With His Play Clothes On." (47-minute Film Study of Impact of Grief on a family.) International Order of The Golden Rule, 1975. Produced with Bill Goveia.
- "Death of The Wished for Child." (27-minute film study of parental loss of one newborn). International Order of The Golden Rule, 1977. Produced with Bill Goveia.

Major Consultancies and Conferences

- Mountain States Tumor Institute, Boise, Idaho. National Consultant for Psycho-Social Support. 1972--
- University of Arizona College of Medicine, December 1974
- Wright State University School of Medicine, May 1975
- University of Illinois College of Medicine, January 1976

Major Lectureships:

- Gettysburg College Lecture Series (Pennsylvania, October 17, 1968), with Sidney Hook. Address: "Changing Values in America."
- Summer Faculty Lecture, Mount Saint Vincent University (Halifax, July 29, 1971) Lecture--"The Dramas of Dying."
- The Society For Religion in Higher Education, Work Week. Wells College, New York. August 15-20, 1971. Paper--"Histories and Rituals of Destiny."
- Bible House Lectureship (Colombo, Ceylon, March 31, 1972) Lecture--"Research Findings in The Study of Thanatology."

Major Lectureships (cont.)

- Society For Religion in Higher Education. Convenor for workweek on "Issues in Bio-Medical Ethics." St. John's University, Minnesota, August 20-25, 1972.
- The Maritime Conference on "Human Life and the Death Event," St. Francis Xavier University, Antigonish, N.S.; and the University of Moncton, New Brunswick, October 16-18, 1972. Lectures: Meeting the Needs of The Terminally Ill" and "Thanatology: A Multi-disciplinary Approach to Therapy.
- Symposium on "Ministry To The Dying." (Columbia University, New York, November 4, 1972) Paper--"The Significance of Culture and Religion in the Care and Treatment of the Terminally Ill."
- "Death and Human Experience" a workshop for fifteen scholars from throughout the country, sponsored by The National Endowment For The Humanities. July 15-August 3, 1973, Williamstown, Massachusetts. Co-convenor.
- Tri-State Workshop on Bio-Medical Ethics, Keokuk, Iowa, October 9, 1973.
- Annual University Lectureship on "Religion and Medicine," The University of Iowa, October 22-24, 1973. Three lectures: "Grand Rounds in Ethics, Who Shall Survive?" "Dying in the Hospital--An Ethical Problem," and "Medicine and Culture--Trends in This Decade."
- The Foundation of Thanatology Symposium, Columbia University. "The Waiting Culture Syndrome," November 3, 1973.
- The University of Texas Medical Branch, "Methodological Problems for Thanatology," January 29, 1974.
- Dalhousie University College of Medicine. Two lectures: "Helping Patients When Death Is Near" and "Coping with Grief and Bereavement." March 1974.
- Society for Religion in Higher Education. Convenor for workweek on "Death, Bereavement, and Guilt." Paper--"What Is Bereavement? A Clinical Look at Separation and Loss." Maryville College, Tennessee, August 18-23, 1974.
- Illinois Catholic Hospital Association Annual Conference, Arlington Heights, Illinois, "Where Healing is More Than Curing" - October 1, 1975.
- "Patient Education Through Use of Video-Tape," Mountain States Tumor Institute, Boise, Idaho, August 1975.
- Illinois Health Care Association, Champaign, Illinois, Annual Convention Workshop. "Emotional Care of Geriatric Patients." September 24-25, 1974. September 23-24, 1975. September 21-22, 1976.
- "Humanities in Medicine," Wright State University School of Medicine, May 1975.
- SIU Department of Continuing Education, Carbondale Workshop - "Living With Dying." November 19, 1975.
- Northern Illinois University, "Living With Dying," February 17, 1976.
- University of Illinois College of Medicine, January 1976, "Death In A Family," Illinois Medical Society, Illinois Nursing Assn., Illinois Funeral Directors joint conference, Chicago,
- Association of American Medical College. Group on Medical Education, "Humanities and Values Programs in Medical Education," San Francisco, 14 November 1976.

Membership in Professional Organizations:

- American Association of Marriage & Family Counselors, Clinical Member.
- American Society of Chinese Medicine.
- Association For The Behavioral Sciences and Medical Education.
- Forum For Death Education and Counseling
- Gypsy Lore Society (Britain).
- The American Academy of Religion.
- The Foundation of Thanatology, National Professional Advisory Board.
- The Institute of Society, Ethics, and the Life Sciences.
- The Society For Health & Human Values. Member; National Program Committee, 1976.
- The Society For Values in Higher Education, Fellow.

Staff Memberships and Clinical Certification:

Memorial Medical Center, Springfield, Ill.

St. John's Hospital, Springfield, Ill.

Mountain States Tumor Institute, Boise, Idaho.

American Association of Marriage and Family Counselors - Clinical Member.