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Presidential Address 2026 – Sesquicentennial: 150 Years of Progress

It is my distinct honor and privilege to welcome you to the 150th Annual Meeting of the American Association on Intellectual and Developmental Disabilities (AAIDD). Our sesquicentennial arrives at a pivotal moment in the history of our field—and our nation.

As an Association, we are advancing. One clear example is the successful transition of our journals to an exclusively online format, including this presidential address. While some may view this as a loss, what we've seen instead is a preference for accessibility—information that cannot be misplaced, damaged, or stored away out of reach (American Association on Intellectual and Developmental Disabilities [AAIDD], 2025). In moving forward, we are able to share knowledge more efficiently and with a broader audience than ever before.

This advancement reminds me of the two giant figures that greet travelers at Chicago's Union Station. Day holds a rooster as she looks upward; Night holds an owl as she looks down. Together they symbolize the around-the-clock transportation service and more importantly, the very real technological advancement such interconnectedness has brought to our country (Franz, 2025). These silent sentinels remind us of the potential unlocked by progress.

And progress is essential. Without it, we stagnate. Potential goes unrealized. We begin to atrophy. Our Association has reached this 150-year milestone because it has never remained still. A stagnant organization would have hemorrhaged members long ago. An inert one would have imploded long before this anniversary. Instead, we have evolved over this sesquicentenary developing stronger communication, sharing knowledge faster, more clearly, and more widely than ever before.

This idea of sharing brings to mind a recent conversation I had with a rideshare driver. He told me no one had ever been able to define truth for him. I explained that there are universal laws in this world, there are well established traditions, and there are scientific ways to test theories that deliver facts. He asked whether each of us has our own truth. I stated that truth is not relative, opinions are. These viewpoints of truth are misunderstood as facts instead of opinions. And while there may be many paths toward understanding, and as we learn more our awareness of what is true becomes sharper, it does not change reality.

David Hume noted that truth is truth even though our interpretation of reality may be faulty and knowledge is personally limited (Hume, 1748). Hume correctly explains this echo from Plato's cave: that objective facts can be debated and such analysis can allow us to better understand truth (Plato, 2008/ca. 380 B.C., p. 514a–521b).

And we all know the quote misattributed to numerous leaders: "A lie doesn't become truth, wrong doesn't become right, and evil doesn't become good just because it is accepted by the majority." (Warren, 2012)

Or perhaps Freud said it better: "From error to error one discovers the entire truth" (Mattison, 2023).

These are concepts I'd like us to focus on as we celebrate this historic anniversary. From this year's program cover, rich in symbolism where we find the embodiment of knowledge flanked by our Association's progress, to the reality of scientific and social advances we have championed over a sesquicentenary through research, practice, and policy.

Our Past is Prologue

We have reached this milestone because we have challenged ourselves. It was the United States' Centennial Exposition in 1876 that was the inspiration as well as the vehicle allowing administrators and clinicians from institutions around the country to gather together at the Pennsylvania Training School to share better practices with each other by discussing various scientific topics related to our field (Association of Medical

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Officers of American Institutions for Idiotic and Feeble-Minded Persons [AMO], 1877). We realized this information should be shared so others could implement and advocate for better practices and policies. Publishing the proceedings of Association meetings evolved into the birth of our flagship journal twenty years later which was eventually joined by two more journals over the course of our history. This is yet another example of our progress. It was this knowledge base and desire to serve the greater good that brought us to Chicago in 1893 for the World Columbian Exposition promoting care and education models (Association of Medical Officers of American Institutions for Idiotic and Feeble-Minded Persons [AMO], 1894). Our membership at the time was something more akin to our current Fellow status, as according to Article III of that iteration of our Constitution, potential members had to be "balloted in by unanimous vote" further, membership was only open to "medical heads of existing institutions who distinguished themselves" (AMO, 1877). Just as the Centennial Exposition allowed us to form, the Columbian Exposition allowed us to norm, as our founding members were passing away and their legacy was setting us on our early path and introducing us to a new audience. By 1926 at our 50th Annual Meeting we responded to an offer from the American Psychiatric Association to merge into their organization. We replied that our field is far more complex than simply psychiatry, for we not only study a person's thoughts and behaviors, we also study their environment, culture and the greater society's reaction, therefore we politely declined their offer while counteroffering an opportunity to have our conferences occur consecutively within the same week in the same city whenever possible (Potter, 1926). Another interesting note about our 50th annual meeting in 1926: we welcomed an international member from Kherson, modern-day Ukraine, by the name of Alexander "Sasha" Bronfenbrenner, who's 9-year-old son Urie would go on to develop the Ecological Systems Theory the concept of which we had alluded to in our dismissal of the APA's offer.

That 1926 decision to confirm our multidisciplinary approach was bold. The easy path would have been to fold into our sister organization and adopt their agenda. Instead, we followed the truth that intellectual disability is far more than just a diagnosis to assign someone. It was progress. This decision allowed us to further develop the field, and over time progress toward the Association you know today.

Our Anchor is Chicago

We must be bold in following the truth, not chasing agendas. We must remain focused on our mission, even when times are tough and the road seems difficult. It was Frederick Douglass who said, "If there is no struggle, there is no progress" (Douglass, 1857) as he explained that justice requires meaningful sacrifice. We have been here before. Literally. Chicago has hosted key moments across every era of our organization: the AMO at the Columbian Expo in 1893 (1894); American Association for the Study of the Feeble-Minded [AASF] (1919); American Association on Mental Deficiency [AAMD] (1935, 1939, 1966, 1976), American Association on Mental Retardation [AAMR] (1989, 2003), and now AAIDD (2026a). The 1919 Annual Meeting was held a month before Chicago and 25 other cities experienced what is known as Red Summer due to riots and subsequent massacres fomenting from racial and labor issues (Tuttle, 1970). It was a time when citizens gathered around ideologies instead of the truth, like so many times in our history. It was a time of confusion and fear. Fear over the Influenza Pandemic and shifting demographics as African Americans were moving from the rural South to Northern urban centers (Schlabach, 2019), confusion about the Treaty of Versailles ending the Great War to end all wars, as so many other regional conflicts erupted across the globe (Andelman, 2014). Truth was a precious commodity. And truth in action, justice, offered hope. So, you see: we have worked through periods of our history when peddlers of doubt fascinated the masses. Fearmongering is not unique to modern times. Knowledge overcomes fear, as noted by both researchers and artists such as Marie Curie and Ralph Waldo Emerson. Marie Curie's famous quote, "Nothing in life is to be feared, it is only to be understood. Now is the time to understand more, so that we may fear less," (Curie, 1938) emphasizes that knowledge and truth serve as the ultimate antidote to fear. She argued that fear often stems from ignorance or a lack of comprehension, and by seeking to understand the unknown, we can replace anxiety with curiosity, empowerment, and clarity. Just as a parent turns on a light to show a child there is no monster under the bed, Emerson suggests that reason and fact illuminate reality, making the "imagined" terror disappear. We must shift from a life of panic to a life of action.

Sometimes that call to serve the truth causes us to challenge each other. In the midst of the Great Depression, we met at Chicago's Palmer House in 1935. At that meeting President Mary Wolfe directly

denounced the previous year's presidential address in which Ransom Green argued that intellectual disability was merely a psychiatric problem. She stated, "to grant this would be to disregard the major part of the knowledge … gained over the past three decades" and further warned that such an attitude inaccurately dismisses other scientific disciplines and educational advancements as secondary approaches (AAMD, 1935).

When we returned to Chicago a few years later, President Neil Dayton promoted the idea that everyone in the field should be research workers sharing their knowledge warmly with each other to promote multidisciplinary progress. He encouraged members to be collegial in studying better practices and policies, "The law of yesterday that you are questioning today may be the error of tomorrow" (AAMD, 1939). It would be several decades before we returned to Chicago, yet at that 1966 Annual Meeting President Ignacy Goldberg focused his speech on better forms of communications and terminology for those in the field. In many ways it seems to be a response to Dayton's call. President Burton Blatt clearly stated at our Centennial Meeting held at the Palmer House in 1976 that our Association was to be a "socially incorruptible and politically unapproachable voice" for those with intellectual disability. He offered us a "Family Album" of the hidden lives of people with disabilities isolated by society, arguing that truth was being obscured by professional jargon and bureaucratic distance (AAMD, 1976). He stood firm on the importance of human dignity. His message holds true today. Progress requires sacrifice.

More recently we have been to Chicago at another pivotal moment in our history: in 1989 as the Americans with Disabilities Act was being debated In Congress. President Stanley Herr dedicated his remarks to Gunnar Dybwad and Burton Blatt as he too encouraged everyone in our field to be justice workers, seeking truth (Herr, 1999). The last time we gathered here was in 2003 under the theme "Renewing the Revolution for Personally Satisfying Lives" as the Individuals with Disabilities Act was being updated (AAMR, 2003). Returning to Chicago provides an opportunity to reflect on past progress while exploring emerging technologies shaping our field.

Our Testament to Truth

We have much to celebrate. Mary Dunlap was elected the 22nd president of our Association in 1898, 22 years before she could vote in our country! This is because our Association has enshrined full membership privileges to women since its founding, a progressive concept in 1876.

This is but one of the jewels in our Association's history that shines bright. So bright that her accomplishment has been noted in several presidential addresses (Herr, 1999). I encourage you to review our archives and appreciate our unrelenting search for truth through the lens of history.

This organization has a storied past. As you look over the list of historic presidents and board members you find some incredibly inspiring names. You also find some names of people who promoted eugenics. But these were not lone actors; surveys were completed confirming the racist and ableist tendencies of all members who participated (Dorfman, 1982). I can only imagine what some of those people would think of a president with a lived experience and Eastern European heritage! It is important to note that we as an Association have long since condemned those erroneous positions (AAIDD, 2022; Perkins, 2018). We chose sound research over getting swept up into emotional responses. When we have chosen the path of truth, we have made progress. When we have chosen ulterior motives, we have languished.

Yes, it is easy to superficially criticize history. Applying modern sensibilities to previous generations negates nuance and the complexity of individuals. Future generations will apply that same harsh lens to our own current best practices. This is why I appeal to you again to focus on the truth, avoiding ideologically driven methods, and never give in to fear.

In doing so, we will find that justice is a natural aspect of truth (Fortin, 1987, p. 182). These are the universal human rights (United Nations, 1948), the progressive policies that flow from sound research. Our mission is truth in action.

This justice speaks to inherent dignity which is the basis of social role valorization (Wolfensberger, 1983). Therefore, recognizing the inherent dignity of each person is at the root of why we protect health and wellness (Sæteren & Nåden, 2021). Research shows that those who do not have valued social roles, that those who are not afforded health and wellness by society suffer

(Chelak & Chakole, 2023). A society that recognizes the natural value of human life would not exclude classes of people. Our work on the social determinants of health is vital in illustrating this basic fact.

False Idol of Pseudoscience

And just as there were some in this Association and the larger society that believed they were advancing society by isolating and sterilizing people with disabilities, there are some today who drape untested theories in cloaks of moral verbosity yet their actions degrade the inherent dignity of the person, generating a relativistic view that denies the scientific method we hold so dear, causing distrust in the process and harm to people. These charlatans may offer a more palatable snake oil, but it is just as malignant as potions from the past. This is why we should not chase idols. This is different than honoring heroes or counseling with mentors, which can lead to truth (Pioneer Press, 2007). Our loyalty must be in the service of truth. The reason why idolatry is harmful is because we think it is easy to detect. That is not true. Idolatry is hard to detect because it feels natural, even pleasurable when we engage in it (Whitehead, 2023). We see opinions as facts because when we chase idols, we no longer seek truth, but rather want to get rid of a problem. That has taken us to some dark places in our history.

Our inherent dignity does not mean we are perfect, or even need to be perfect. It means that we have value simply because we are. Each one of us has made mistakes. Yet we are not less valuable. And it is our dignity and our boldness in truth that allows us to grow. Through our complexity and focus on science we make corrections and progress. Times change. Attitudes adjust. Yet truth remains.

Let us be bold in our mission, for the forces that work against science are bold in their actions. Although our complexity generates all sorts of unique challenges, as long as we remain grounded in the scientific process, focused on truth and the inherent dignity in each other, those forces will not prevail.

Building, the Construct, or the Work Within?

Why are congregate living settings problematic? It isn't intrinsic in buildings, nor native to staff—rather it is that elephantine intermediate care facilities (ICF) are less likely to honor the inherent dignity and complexity of individuals living there in favor of relying on policies and procedure to manage such a massive system (Navas et al., 2025). Once a culture of disregard for individuality has taken hold, it cannot be changed without intentionality (Johnson & Rhodes, 2007). Personal opinions rooted in cognitive biases overtake facts like an invasive species. Cost-effective directives become more important than self-reflective objectives. Control replaces care. People become a problem. Idols demand devotion. Yet any service can become institutionalized. Any ICF, university, group home provider, wrap-around service, or even a family or marriage that dismisses the individual and replaces them with strict adherence to rules is by definition institutionalized. This does not mean that we abandon rules in favor of relativism. It means that we must be ever vigilant for cognitive biases, rooting them out so that justice may flourish. It means person-centered supports must be followed in practice, not just scribbled in never-followed policy. Let us not fear buildings, let us combat complacency wherever we find it. This is how we grow.

Our members led those initial asylums, they reformed them into training centers, and developed community alternatives. In the fifty years since Blatt warned us that we had forgotten people at institutions significant advancements in community supports have been made. Let us not forget the staff and individuals living at those institutions currently, for each one is a person endowed by their Creator with certain unalienable Rights (Connors, 2023). Introducing them to our mission and vision can truly transform our field. Recall the words of Curie and Emerson as you engage others to better understand them.

Ever Improving

We have learned that in our race to catch the future we sometimes stumble, we sometime pause to reassess our path, we sometimes leap forward with reckless abandon. Yet we must always practice safe science. Technology must be used properly. If we do not apply scientific knowledge correctly, if we follow a social agenda instead of the scientific method, if we allow fear to control us, we will find ourselves lost.

This sesquicentennial meeting and presidential address are titled "150 Years of Progress" as our Association has advanced forward through both internal and external adversities to reach this milestone anniversary. I am reminded of a proverb my grandparents taught me, one popular with the Chicago Bears (Kwiecinski, 2025): "Good, Better, Best; Never let it rest, until the Good is Better and the Better is the Best." It was my grandfather who when checking our homework would tell me and my brothers, "I'll always find two mistakes." He'd say this as a challenge, which we'd celebrate when he couldn't find that second error, or perhaps even a first. But man would he search! And we would work through each error, and celebrate all progress. This is why I chose the theme of artificial intelligence (AI) and Technology for this anniversary conference. This sesquicentennial should not just be a time to look back with misty eyes on the past, but rather look to our future with clear resolve. "Good, Better, Best" should be our mantra as we continually advance, leading the field. It's not about perfection; it's about continuous progress. The secret? Once you get to the "Best," you recognize your work as a new "Good" plateau and never stop improving.

Tools of Progress

Technology brings both opportunities and risks. We see an increase in awareness of social issues as an opportunity, yet at the same time a misappropriation of root causes and an increased ability to spread disinformation as major risks (Budak et al., 2024). This is a very real war on reality, one which we must defend against (Jankowicz, 2026).

Technology provokes stress and carries risk. From the wheel to the brake, the knife to the fork, these most basic advances that at one time were revolutionary can still harm us if not applied properly today. Understanding the risk instead of fearing it allows us to use technology safely. Using tools safely reduces those risks (Occupational Safety and Health Administration, 2002).

We are on the cusp of a fourth Industrial Revolution. The First introduced mechanization in the late 1700's shifting societies from agrarian to industrial, the Second electrified us in the late 1800's, allowing for mass production and efficiency, the Third in the mid-1900s digitized us, allowing information to be computed at ever greater speed, and now this Fourth Revolution improves on technology once again, integrating AI, robotics, and biotech that is changing how we do business and interact with each other (Schwab, 2015). Each of the first three saw an increase in life expectancy (Easterlin, 2019). We must realize that life expectancy is a side effect of increased health awareness and access. Life expectancy increased across the industrial revolutions as advances in health awareness, medical care, sanitation, and access to resources improved overall living conditions (Hartwell, 1971). As our technology advances into a brave new world of AI, we need to ensure that health awareness and access also progress with accurate information and networking capabilities.

These industrial revolutions should not be considered benign (Leo XIII, 1891). Overharvesting natural resources, exploiting workers, displacing communities, and creating toxic waste have all been insults against our humanity in the name of progress (Leo XIV, 2026). Just as safeguards were added to protect humanity during those previous technological advancements, we must ensure safeguards protect our humanity in this revolution.

We are now being called on to adapt and master a new set of tools. Not change who we fundamentally are. Not change the truth. Rather, face a challenge and overcome it with newly developed skills, with enhancements of what we're already great at doing. Just as the wheel, brake, knife and fork contain risk, so to do today's technologies. That does not mean we avoid them but rather that we approach them with our well-crafted observational skills, our logical reasoning, and critically implement such technologies in ethical ways. Our progress must be fixed on truth.

For all that AI can do, inspiration is something it lacks because at the root of that word is spirit, literally the Latin verb "to breathe" (Merriam-Webster, 2026). AI repackages information, simulating inspiration just as it imitates human processing. As we use this new technology, we must not misapply it causing harm to our humanity (Glick, 2025; Hoffmann, 2025). The purpose of any technology is to amplify our abilities, not render them obsolete.

Our Foundation is Dignity and Complexity

For ages there has been a claim that while there are laws in physical sciences there are no laws in social sciences. I find this claim unimaginative. From our own research and practice we have a clear emerging law in social sciences which is supported throughout the research and practice of others. The first law of social sciences is as simple and irrefutable as the laws of physics: people are complex. Presented decades ago, as a mathematical theory (Manson, 2001), it is time to embrace it as something more—an irrefutable law of life.

We have observed this in every study that fails to have perfect uniformity of subject data. It is this complexity that makes us human. This is more basic than the typical categories of diversity that are often politicized. This complexity can be found when scaled down to the molecular level or scaled up to the community level.

This law can be traced back to Plato and his Cave. There we see people as unique as us, interacting with their world to varying degrees and with varying success.

This concept of complexity can be seen when all of John von Neumann's mathematical theories are layered together (Macrae, 2019) – illustrating how even when life is placed in computational formulae, there must be a massive number of parallel processings allowing for uniqueness within a system. And that program, known as DNA, is even more complex—impacted by epigenetics, gene proximity effects, and even bacteria and viruses that introduce new code. Think of it: all of the ribosome in all of the cells of your body—locking and unlocking various traits—responding to environmental stimuli, chemical influences—that make us, us (Lesk, 2019). It's why Alan Turing intentionally built pseudo-randomization into his computer designs (Al-Hashimi, 2023). It's this concept that allows AI to seem creative. And it's this concept that destroys the pseudoscience of eugenics.

It is this complexity that further strengthens our concept of inherent dignity. A concept that can be seen in Kant's categorical imperative, Plato's dualism, Rousseau's intrinsic goodness, and Wolfensberger's social role valorization among others. It is a concept so fundamental that often writers replace the term with "humanity" itself.

These concepts of complexity and human dignity are the very basis, the unspoken commands that are broken in every crime against humanity. Assault violates an individual's dignity; genocide violates a population's complexity. To paraphrase Blaise Pascal: power without justice is not authority but rather brute force (Sharma, 2009). Said another way, serving the truth is a responsibility of love.

These concepts are vital as we embark into this brave new world. Isaac Asimov's three rules for robots are science fiction and simply not sufficient (Kuipers, 2016). Quite frankly, people fear technology because they have watched these rules get broken in countless works of fiction. Instead, the law of complexity safeguards that people do not have to be as uniform as computers, while human dignity respects that diversity. This protects us against cold Ai decision-making. These are laws without loopholes. This is our legacy.

Setting the Pace

I would like to focus now on this sesquicentennial year. It is my hope to celebrate our Association, its mission, history, and members in a number of ways this year.

The Sesqui Awards have been announced recognizing 150 members for their outstanding contributions in research, practice, policy, service, and advocacy (AAIDD, 2026b). While those first three categories come from our well know tagline, the additional two categories are equally important as supporting the Association and field can be demonstrated in many ways. Congratulations to each winner. We are a professional membership organization and your work illustrates the impact this Association can have on the field. You are appreciated.

Among those who were honored are some past presidents who have long since retired and are no longer able to attend conferences or publish. Their contributions to our Association are still noteworthy. I'd like to point out just one of those members: Valaida Walker, EdD who was president from 1987–1988. She presided over both our name change from AAMD to AAMR as well as the change in our leadership structure as we introduced our first CEO. Walker also did laudable work at the federal level (Simpson,

2025). I will be calling on the Board this year to consider criteria for reestablishing the category of honorary life membership so that these luminaries may always have a home with this Association.

Recognizing the importance of history, a new interest network is being established. The History of Intellectual / Developmental Disabilities Interest Network will be dedicated to advancing the study, preservation, and critical examination of the historical experiences, policies, institutions, and lived realities of people with intellectual disability. The group will foster interdisciplinary collaboration to promote rigorous research, amplify historically marginalized voices, and encourage ethical engagement with the past. Through scholarship and dialogue, members will seek to deepen understanding of how history shapes contemporary policy, practice, and social attitudes—while contributing to a more inclusive and informed future. The acronym HIDDIN is intentional as this history is often lost or suppressed.

Our history will also be recognized with a Pennsylvania Historic Roadside Marker. I was surprised to learn that not only does our Association not have a historic marker but aside from a sign recognizing Pennhurst, there are no other historic marker exclusively dedicated to our field in Pennsylvania. We plan to have the marker placed near Elwyn Station, a historic stop along the Philadelphia rail line where our Association held its first meeting (Wehmeyer, 2011).

Over our history, several members have served in the military, including some founding members who served in the Civil War. These members were officers in the medical corps using their clinical skills to care for their fellow soldiers and sailors. Some were recognized for their bravery. These were medics, non-combatants, delivering healing amidst hostility. It is important that we honor these veterans with a solemn wreath laying, which will also allow us to bring attention to those unknown soldiers with intellectual disability who were conscripted into service (Waller, 2022). As the nation celebrates its 250th anniversary, it is vital to remember all people who protected our freedoms.

It is also important that we continue the mentorship initiative that Anthony Rodriguez spearheaded last year. So many of you, including me, call this Association your professional home. One of the reasons we feel so at home here is because of the interactions we have, the inclusive culture and caring nature of our members. Fostering that culture with mentorship opportunities will only strengthen us and attract more members to our ranks.

I spoke earlier about the truth of health and wellness. I also have encouraged you several times to focus on truth in action. Therefore, I will be asking the Board to create an 1,876-step virtual mini-marathon which is estimated between 0.5 miles to 1 mile depending on stride length, height, and speed. We all have different experiences to the same truths; we all are unique yet united in our AAIDD path. Any one of us may rely on different supports to complete the 1, 876 steps, yet with the correct supports it is possible for all. This is a way we can celebrate our founding year in a fun way, while maintaining health and wellness. There will be opportunities to share your journey by joining this virtual mini-marathon by logging distance and photos.

Year One Was No Less Complex

This idea of journeys reminds me of two works that were produced in our founding year of 1876. Ibsen's *Peer Gynt* follows the main character on adventure after adventure over the course of his life avoiding truth and falling deeper into an ever isolated and fragmented world (Mellingsæter & Myrstad, 2023). Twain's *The Adventures of Tom Sawyer* also illustrates a main character who engages in self-serving behaviors, often avoiding responsibility (Yu, 2015). The difference is that Sawyer is a child and has moments of clarity when he does seek truth. How easy it is to fool ourselves into the illusion of progress, to "go roundabout" like Gynt following the deceptive guidance of the Bøyg, making extra steps to avoid challenges while adding layers of fantasy to an otherwise hollow core (Rees, 2008). While Sawyer finds ways to meet challenges in a way that turns work into play (Gribben & Fredericks, 2019). These two characters, the lying Gynt and developing Sawyer offer social commentary on the importance of justice. In their unique ways they illustrate how progress is not always a straight line, yet each step armed with facts is an honorable step forward.

The year 1876 was a tumultuous one. It was a year full of political strife from the impeachment of a Secretary of War (Library of Congress, 2024) and a contested presidential election as neither political candidate won their party's nomination outright or enough electoral votes for the presidency (Library of Congress, 2022). The United States expanded as Colorado became the 38th state (Paul, 2026). The United States was also at war with both the Lakota Sioux and Northern Cheyenne to claim natural resources

(Landry, 2013) and other wars raged in Serbia, Bulgaria, Montenegro, Fiji and Malaysia (Bataković, 2014). Inventions of the telephone, the Dewey decimal system, mimeograph machine, and the transcontinental railroad (Cashman, 1993) generated their own excitement and stress. Yet in that moment we decided to rise up above the noise and create an association with the goal of improving the lives of vulnerable people. Over the past 150 years we wrestled with social issues, we worked through agendas and found our way back to the truth. Now we are faced with a new set of challenges in social strife and technological advancements, and together we can continue to rise. Good, Better, Best.

Our Work is Servant Leadership

The open secret to our success has always been our members. With each generation, in the face of every new challenge, as society's attitudes changed our members faithfully published research, promoted practices, and enshrined policies that advanced the field. This Association is nothing without you and it leads the field because of you. That is why we have survived through perilous times in history. That is why we must remember our mission and not fear any challenge on the horizon.

So, when you find yourself in a ride-share questioned on the nature of truth, remember the importance of science and the sanctity of human dignity when explaining that our complexity does not negate reality. It makes the pursuit of truth all the more necessary. It is then that we will be honoring our pledge (4 2025), "with liberty and justice for all."

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