T_HE General Psychologist

A Publication of the Society of General Psychology ~ Division 1

New York psychologists saluted "Dr. Jerome Bruner @ 100!"

How many of us have had the pleasure to celebrate in person a 100th birthday? On June 30, 2015, at Fordham University, over 75 students and colleagues were given that rare pleasure by the legendary psychologist **Jerome Bruner**, at a gathering to celebrate his long-awaited centenary.

The two-part evening began at 5 pm with an illustrated lecture and forum on "Psychology in Manhattan--its fascinating history," featuring a panel of 8 experts, three of them past-Presidents of the APA Society for General Psychology: **Frank Farley** (leaders in psychology), **Florence Denmark** (gender), **Harold Takooshian** (moderator), as well as **Uwe Gielen** (international), **Sharon Brennan** (psychoanalysis), **Leonard Davidman** (NYSPA), **Henry Solomon** (social), and **Rafael Javier** (forensic).

Photo Credit Valerie Kolnik: Dr. Bruner receives good wishes and a 100th birthday cake delivered by Division One past-Presidents Frank Farley and Harold Takooshian (photo by Valerie Kolnik)

New York psychologists saluted "Dr. Jerome Bruner @ 100!"

Author Oliver Sacks saluted his dear friend Jerry at his last public appearance, before he passed away on August 30, 2015. (photo credit Dinesh Sharma)

What great joy filled the room at 6:30, when Dr. Bruner entered to a standing ovation. Despite the challenges of a wheel chair and rush-hour traffic, Dr. Bruner arrived safely with help from his dear friends **Eleanor**, **Loren** and **Patricia**, for this first and long-awaited centenary celebration of the City's pre-eminent psychologist.

For 90 minutes, over 75 people from as far as Russia heard some of Dr. Bruner's friends briefly share their favorite Bruner story - **Daniel Rose**, **Oliver Sacks**, **Frank Farley**, and **Dmitry Leontiev** from Moscow. The air was still as Dr. Bruner shared his own stories, including his memorable first day as an undergraduate in William McDougall's intro psychology class at Duke in 1937, then his time at Harvard, Oxford, and NYU, and the Presidency of the American Psychological Association. When Dr. Bruner was presented with a huge 100th birthday cake, he shared this cake and himself for an hour, with many who welcomed this rare chance to speak with him individually. The evening included a sumptuous Italian buffet provided by Tino's Deli in Little Italy, www.tinosdeli.com

A video with 60 minutes of this three-hour fete now appears on Youtube, at https://youtu.be/C3EkFEH8blA Its first 35 minutes feature the 8 learned panelists speaking about psychology in New York, then 25 minutes with three of Dr. Bruner's friends speaking about him.

Many friends re-gathered on September 27, 2015, to celebrate again Dr. Bruner's centenary at St. John's University in Manhattan.

For more details, check the Manhattan Psychological Association website, www.mpapsych.org or contact MPA President Harold Takooshian at takoosh@aol.com

International psychologists flanking Dr. Bruner (photo credit Ed English)

President's Column - *Nancy Baker, Ph.D.*

In the spring, the thoughts of APA Division Presidents turn to Convention! I hope to see many of you in Denver where our 2016 Program Chair, Dr. Sherry Wang, has put together an exciting set of events for Division One. Our program will include inspiring addresses by two invited speakers, **Dr. Janet Helms** and **Dr. Michelle Fine**. Dr. Helms will be discussing the intersection of racism and sexism as causes of the invisibility of Black women and girls. Dr. Fine's address is descriptively titled "*Baring Whiteness/Bearing Witness when #Blacklivesmatter: Reflections on a Critical Psychology in Grossly Unequal Times.*" These talks are particularly important to me because I decided over 50 years ago to study psychology believing that psychology could help address and eliminate the racism I saw enacted daily in my community. Although I think I was correct about the potential, psychology has not consistently lived up to that potential. Dr. Fine and Dr. Helms are shining examples of how **PSYCHOLOGY CAN MAKE A DIFFERENCE**.

The consequences of racism have been on my mind and in our faces this past year due in no small part to the focus created by the "*Black Lives Matter*" movement. While it is true that all lives matter, we have been encouraged to recognize just how consistently this society has treated Black lives as if they matter less ever since the category of race was created some 400 years ago to justify that unequal treatment. News stories have repeatedly called our attention to the higher rates of governmental repression and the higher rates of governmental inattention experienced by Blacks in this country. We see the repression reflected in everything from the greater likelihood of being stopped for traffic infractions to a higher likelihood of being shot. I am certainly not the only person to wonder skeptically if authorities would have patiently waited

41 days for the surrender of Black or Muslim activists engaging in the armed occupation of a federal facility. But, we see the difference, or can see it if we pay attention, in the routinely different responses of law enforcement to "odd" behavior or irritation from Black individuals compared to White individuals. We see the government's inattention to the lives of non-Whites reflected in the higher rates of toxic environmental exposures for communities of Black and Brown residents, less resources for schools in those areas, and slower action when lives are directly endangered, as they were by the water problems in Flint, Michigan.

For me it has been a revelation to follow the systemic consequences of the inequity in such things as traffic citations. When the cost of a traffic ticket can easily be a significant portion of a person's weekly income, differential levels of traffic stops are not trivial issues. Although Ferguson is only one example of a nation-wide problem, the results for poor Blacks of higher rates of expensive tickets include higher rates of being unable to pay, followed by higher likelihood of bench warrants for failing to appear, followed by higher rates of incarceration with higher rates of being unable to pay bail, followed by higher rates of losing jobs due to being incarcerated, and so on and so on. Of course, it is equally important and quite discomforting to realize that what is an eye-opening revelation to me is more likely a validation of lived experience for my Black colleagues and friends.

We also see both efforts to deprive Black people of political power and the consequences of the resulting lack of democratic power. The first issue is brought to our attention by the legal challenges to new restrictions on voting rights enacted since 2013 when the Supreme Court nullified most of the protections in the Voting Rights Act.

The real consequences of restrictions on democratic rights and power are evident in the Flint water crisis. The Center for Constitutional Rights notes that 51% of Black citizens in Michigan, including the residents of Flint, live in communities run by unelected managers installed under bankruptcy legislation while only 2% of White citizens are similarly disenfranchised. It is apparently easier to ignore the lives of those who can't change the situation at the ballot box.

Given how important these issues are, it is exciting to me that our Convention program includes some opportunities to focus on what psychology has to convey about racism. I hope you will join me in listening to what Dr. Helms and Dr. Fine will have to say. Their talks also fit with the theme of my Presidential address, examining some of the roots of racism and sexism in psychology as a discipline, and tracing the effect of those roots and the resistance to them in the branches of our current field.

Of course, we will also take some time at Convention to celebrate the contributions of our 2016 award winners and hear addresses by the 2015 William James Award winner, **Dr. Darcia Narvaez**, and the 2015 Ernest Hilgard Award winner, **Dr. Richard Lerner**. Another important aspect of our Convention time will be our time together both at the Division Business Meeting and at our Social Hour. We really welcome and encourage all members to attend both of these events.

President's Column - *Nancy Baker, Ph.D.*

This year we will be announcing our Division Awards at the Business Meeting and honoring the award winners at our Division Social Hour. We will also be continuing the tradition we started last year of providing a free drink at the Social Hour to the first 71 (up one from last year since D1 is now 71 years old) students and early career professionals who request one from our Student and ECP Chairs or at our Division Suite.

The Division One program seems unlikely to directly address the other issue that has been on my mind - catastrophic climate change, often called by the benign-sounding name of "global warming." However, that issue is related to one of the fundamental domains of our division, the domain of science. That topic, science, was the subject of my first presidential column. The notion of science, what it is and what it is not, and the nature of evidence, what constitutes good evidence and what constitutes "enough" evidence have been on my mind a great deal.

These musings on what constitutes science and evidence were encouraged by cringe-worthy moments in discussions about evolution by some individuals running for our nation's highest office. There were reports in the news about presidential candidates being unwilling to endorse the reality of human evolution – preferring to assert that the "debate" over whether life on this planet slowly evolved over eons as established by the fossil record or that humans were placed here fully formed by the hand of the deity, is between roughly equivalent competing theories. Of course, this should not come as a total surprise since we

have schools and even accredited institutions of higher learning that teach "creation science" as a worthy alternative to "the theory of evolution. "

The question of what is evidence or what is enough evidence is particularly central to climate change issues. We continue to see the global average temperature increasing. The consequences of that increase include rising seas, dramatic instability in the weather, and serious disruption in many natural climate related phenomena. There is overwhelming consensus among natural scientists that human activity, especially the burning of fossil fuel, is a major factor in climate change. Yet, the political will to address the role of human activity in rising temperatures is undermined by the existence of a few scientists who argue that there is not enough evidence, or that it isn't good evidence, or that the evidence is being interpreted in a biased way.

In thinking about these two serious concerns, it is less clear what psychology's role can be in addressing climate change – we are after all not generally climate scientists, botanists, or biologists. However, we are members of a discipline committed to critical thinking, the application of systematic evidence collection, and a willingness to make decisions based on evidence rather than a priori allegiance to a set of beliefs. Perhaps if we consciously work to increase the interest and ability of our students, neighbors, and friends to apply those tools to the issues and questions of our day, we can make a difference. Let me know what you think when I see you in Denver!

If you have any comments or questions for this column, please click this: https://division1apa.wufoo.com/forms/z4yij9fogkcqc3/ *to submit. There will also be an option if you choose to allow us to publish your feedback in the Fall newsletter 2016.*

Members commenting on Presidential Column published in Fall Newsletter 2015

I am pleased to see your important statement, Nancy, about the importance of cultural context in looking at psychological studies of behavior. It is distressing to me to see how many studies are published without detailed information about the nature of the sample used. As Editor of the journal, Sex Roles, I always required such information, and many found this an odd request. I also asked that as studies are reviewed, the nature of the samples be identified. I hope more journal editors will start doing this. - Irene Hanson Frieze, Ph.D. (*corrected name for our President-Elect 2016*)

Division 1 Mission Statement and Goals

Mission

The Society for General Psychology (APA Division 1) is concerned with creating coherence among psychology's diverse specialties by encouraging members to incorporate multiple perspectives from psychology's sub-disciplines into their research, theory, and practice. Division 1 welcomes membership from academic scientists, professional practitioners, psychologists, and students of psychology, including those whose main concern is the public interest.

Goals

The goals of the Society for General Psychology (APA Division 1) are to:

1. Promote awareness of general psychology as an integrative approach to the field of psychology;

2. Advocate for connection and coherence among psychology's diverse specialties;

3. Provide opportunities for integration of multiple perspectives in education, research, practice, and psychology in the public interest;

4. Recognize excellence in general psychology and in the integration of multiple perspectives;

5. Provide networking opportunities to support integrative activity for psychological scientists, practitioners, educators, theorists, historians, public policy advocates, and students of psychology;

6. Support the development of the next generation of general psychologists;

7. Collaborate and cooperate with other APA divisions to develop programs and projects designed to integrate multiple concepts, perspectives, and theories.

Approved March 2015

American Psychology Association (APA)
Society of General Psychology

Why should I become a Member

Because we are number 1!!!

Contact Kasey Powers if you are a student - (kpowers1@gradcenter.cuny.edu)

Contact Emily Dow if you are an Early Career Psychologist (ECP) - (emilydow@gmail.com)

Otherwise if you have any questions, check out our membership brochure on page 10 designed by our Membership Chair, Mark Sciutto!

Embracing Familial Religious Beliefs without Unintentionally Propagating Religious Racism to Successive Generations

By Carolyn Cowl-Witherspoon

Religion and culture within families

Religion is ubiquitous, existing in some form among all societies; however, no one is born with religion (Bloom, 2007). Religious beliefs develop over the lifespan through a complex fusion of observational modeling, societal interactions, and the influence of culture (Belzen, 2010; Hill et al., 2000; Laythe, Finkel, Bringle, & Kirkpatrick, 2002; Sedikides, 2010). Instrumental in the formation of identity among individuals and groups, religion can provide believers with enhanced coping abilities (Brandt, 2013), contribute meaning to the world (Hill et al., 2000), suggest guidelines for parenting and living (Snarey & Dollahite, 2001), and produce consequential connections to others (Joseph, Linley, & Maltby, 2006). Within families, religion can be an empowering source of familial bonding through the shared experiences of religious values and traditions (De St. Aubin, 1999). Indeed, the influence of family upon the acquisition and development of religious beliefs among children has been widely recognized (Banaji & Heiphetz, 2010; Dollahite & Marks, 2009; Mahoney, 2005; Snarey & Dollahite, 2001; Spilka, Shaver, & Kirkpatrick, 1985). In fact, the most accurate predictor of a child's chosen religious ideologies will be a reflection of their parents' religious beliefs (Dollahite & Marks, 2009; Kirkpatrick, 1992).

While the benefits of religious belief have been well documented, religion also has the potential to serve as a hindrance or detriment within families, among society, and throughout the world (Altemeyer & Hunsberger, 1992; Jackson, 2013; Lewis, 2001; Pargament, 2002; Pargament, Trevino, Mahoney, & Silberman, 2007; Silberman, 2005; Waller, 2013). History has often demonstrated religion's power for positive and negative consequences. Simply defining the construct of religion presents its own unique challenges since no single definition has been universally accepted among psychologists. For our purposes religion can be defined as an organized collection of beliefs, practices or experiences associated with some form of deity or higher power, perceived as

sacred, and generally linked to an established religious institution (Loewenthal, 2013). The differentiation between religion and spirituality usually implies a more tenuous or absent connection between an individual's spiritual beliefs and the more traditionally established denominational beliefs of a closed religious community (Dierendonck & Mohan, 2006). However, it is important to note that these two terms are not mutually exclusive since an individual may identify their religious ideology as being both

"Unintentional religious racism finds its genesis through the nonconscious ideology of religious privilege, resulting in an assumption of validity so deeply ingrained within a dominant religious group's understanding of religious truth that it frequently goes unquestioned and unchallenged (Schlosser, Ali, Ackerman, & Dewey, 2009)."

religious and spiritual. Additionally, religion must be considered within the context of culture due to the complex and relevant relationship between them. Religious beliefs are culturally dependent because they are acquired, shared, and cultivated among human beings who possess unique cultural identities (Belzen, 2010). Culture can be defined as a collection of customs, beliefs, traditions, habits, and language which are shared by a group of people living in a specific place at a specific time (Kenrick, Neuberg, & Cialdini, 1999). For

individuals, families, and groups these expressions of religious belief will differ from culture to culture, as well as having the potential to differ within cultures who have shared or compatible religious traditions or ideologies (Belzen, 2010). A wide variety of religious expressions, traditions, and levels of adherence may be present across and within identical denominations, signifying the wonderful diversity which religious belief can epitomize.

Link between religious beliefs and bias

Although religion has demonstrated the potential to foster and produce a myriad of positive benefits for believers, a potential link between religiosity and higher levels of prejudice was first explored in the middle of the 20th century (Allport & Ross, 1967). Current research seems to confirm this link between higher levels of religious belief and higher levels of religious prejudice toward others, which is often manifested through a negative influence on individual believers as well as within religious groups (Devine, 2001; Seul, 1999; Silberman, 2005). This preference for the familiarity and validity of one's own religious beliefs and traditions over another's may begin to develop into an unconscious reinforcement of religious bias or prejudice (Brewer, 1999). Once established, this perception of religious favoritism may produce an unconscious feeling of hostility or conflict toward people of other faiths.

Religious diversity is effectively represented in America by over 2000 religious groups and identified faith traditions (Ellison & Xu, 2014) whose predominant doctrines embrace acceptance, love, and tolerance. Unfortunately, any of these religious groups may unwittingly propagate religious stereotyping or prejudicial ideologies within their membership, inadvertently reinforcing discriminatory beliefs (Hunsberger & Jackson, 2005). Religion provides believers with a framework for understanding, through which they interpret and make sense of their world (Hunsberger & Jackson, 2005). Misinterpretations may occur when religious groups engage in the belief that their faith systems or religious beliefs supersede all others, granting them an unconscious feeling of authority and superiority, which may produce privilege and an intolerance toward people of other faiths.

Embracing Familial Religious Beliefs without Unintentionally Propagating Religious Racism to Successive Generations

The natural tendency for human beings to categorize and create groups can lead to the development of ethnocentrism among religious believers, which may result in the indirect acquisition of prejudicial biases toward those whom they perceive as different, which often occurs outside of the level of conscious awareness (Hodge, 2007).

Transmission of religious beliefs and propagation of bias among families

One of the hallmarks of religious belief is its ability to regulate human conduct through an adherence to specific doctrine by attending worship services, engaging in religious rituals, participating in prayer, and complying with religious teachings and ideologies (Belzen, 2010; Ellison & Xu, 2014). In accordance with this connection between religious dogma and actual practice, religion can have significant influence over families (Ellison & Xu, 2014). The malleable nature of religion may be exemplified through its ability to transform itself over time and across circumstances and may serve as a powerful catalyst to shape a believer's goals, beliefs, and perceptions about themselves and others (Silberman, 2005). The unique ability of religion to create paradigms of belief through oral, cultural, or written traditions are infused with significance and may serve as a religious roadmap for adherents to follow. If these religious paradigms of perceptional beliefs are unconsciously manifested into the form of stereotypic biases or prejudices then the information which is shared, individually and collectively among religious believers is not only inaccurate, but detrimental (Jackson, 2013).

Parents, as the primary models for religious and ideological beliefs within the family may be unaware of the subtle biases and prejudices which may exist within themselves, their families, or their religious groups. The insidiousness of these unintended religious biases and prejudices often leaves people with the genuine belief that they, and their religious organizations embrace and broadcast tolerance and acceptance toward others. Even if people are aware that they may harbor some form of religious prejudice, they are often extremely reluctant to admit it. Often, however, these biases and prejudices are manifested and shared through an understated mosaic of stereotypic assumptions and microaggres-

sions (Sue, 2010) which may appear to be innocuous, but actually serve as robust pathways through which religious prejudice and discrimination are passed from generation to generation. Microaggressions are usually subtle insults, snubs, or derogations which are directed at any marginalized minority group through the use of verbal, nonverbal, visual, or social communications (Sue & Sue, 2013). Stereotyping occurs through the assumption of knowledge people make about others in the absence of actual knowledge about them (Jackson, 2013). Because these inherent religious prejudices are

largely the result of unconscious processes, and because most people are reluctant to admit any form of prejudicial belief, many of us are unaware of the biases or prejudices we may hold or harbor against people whose religious beliefs are different from our own.

Religion is powerful, enabling believers to rely on faith , pursue a deeper meaning in life, be a part of a faith-based community , and embrace the divine (Pargament, 2002). The devotion that believers feel toward the ideologies, values, and principles associated with their faith may serve as differentiating factors which separate the veracity of their religious doctrine from the religious doctrines of others (Brambilla, Manzi, Regalia, & Verkuyten, 2013). This creates an environment of religious inequality, instigating the opportunity for religious racism to germinate and become seeded within families, from generation to generation, since children learn religious faith systems primarily through the examples provided by their parents (Oman, 2013). Children are able to monitor and adopt the perceptions and beliefs of their parents, family members, and religious groups through observational learn-

ing, modeled for them by the significant people within their familial and religious groups (Oman, 2013). This form of experiential learning is obtained through everyday observations, consciously or unconsciously, and attained through oral, written, or visual means (Oman, 2013). The result is an ironic covariant as parents, families and religious groups who teach love and acceptance through religious doctrines may actually be propagating prejudicial beliefs and encouraging intolerance and religious discrimination (Altemeyer, 2003).

Religious bias as religious ethnocentrism and racism

Religion appears to play an important role in shaping parenting styles and in the ability to frame and resolve family conflict (Mahoney, 2005). The influence of Christian-centered beliefs on family morals, societal interactions, and religious traditions can be very strong, creating the potential for negative judgments to be assessed by family members toward those who hold or practice non-Christian beliefs (Mahoney, 2010). Additionally, Christianity adheres to the belief that non-Christians must be saved in order to receive salvation and eternal life, and this belief may serve as a well-intentioned motivator for proselytizing to non-Christians. However, this philosophy of presumed religious authority may serve as a catalyst for the unintentional marginalization and denigration of non-Christians who may hold different religious beliefs about salvation and eternal life (Kirkpatrick, 1999). Religious ethnocentrism may result with the conviction that a specific religious belief is the truth (e.g. Christianity), thereby creating a religious dichotomy between the condemnation of religious intolerance proclaimed by many religious groups and the reality of religious racism (Hall, Matz, & Wood, 2010). Unintentional religious racism finds its genesis through the nonconscious ideology of religious privilege, resulting in an assumption of validity so deeply ingrained within a dominant religious group's understanding of religious truth that it frequently goes unquestioned and unchallenged (Schlosser, Ali, Ackerman, & Dewey, 2009).

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By Carolyn Cowl-Witherspoon

Religious privilege is described as a wide array of privileges and benefits afforded to the dominant religious group which results in the unwitting or unintentional marginalization or subjugation of believers within minority religious groups (Sue, 2010). A privileged status is often accompanied by an attitude of finality among believers who embrace their religion's assumption of absolute truth, sometimes producing a seize and freeze bias, which inhibits or prevents the ability of believers to recognize the potential truths contained within other religious faith systems (Brandt & Reyna, 2010). Religious racism and discrimination may be rationalized among its followers as a natural outgrowth of the undisputed truth of their faith. A current example of religious racism can be found amidst the escalating use of Christian-specific religious ideologies contained within the rhetoric of political candidates who assume that their religious beliefs should be unilaterally applied to everyone. Intolerance toward the religious truths which are embraced by non-Christian believers exemplifies a lack of equal status among all religions, even though this right to equality has been guaranteed by the First Amendment (Hodge, 2007). Although America pledges religious freedom, we are constrained by religious privilege.

Another example of religious ethnocentrism is anti-Semitism, exemplified by the belief that the Jewish people are responsible for the death of Jesus. Because of the power within Christianity as the dominant religious group to impact the communication pathways of believers through church, family, and society, the perception of Jews as being guilty of deicide remains deeply embedded within the Christian religious tradition (Pargament et al., 2007). Interestingly, while most people may not consciously believe that the Jewish people are to blame for the death of Jesus, surveys continually suggest otherwise (Pargament et al., 2007). Further, the Jewish people have endured a long history of stereotyping and stigmatization which has resulted in the castigation of Judaism as a religious faith, an ethnic group, and a unique culture (Horowitz, 2005).

The universality of anti-Semitism, which even exists in countries with very little or no Jewish populations, has necessitated many Jews to practice their faith privately or abandon it altogether out of a sense of fear and self-preservation (Morrock, 2012). Unfortunately, anti-Semitism is increasing in frequency and evolving in scope and presentation to reflect each new generation's interpretation of this subjugating form of religious prejudice (Cohen, Jussim, Harber, & Bhasin, 2009), which is getting very little attention from researchers and psychologists (Sue & Sue, 2013).

Anti-Semitism has become so enmeshed

within the fabric of society that most people have no idea that they might be passing it along through future generations simply through the faithful observance of their own religious beliefs, unaware of the anti-Semitic undertones which those beliefs may contain or project (Burstin, 1999; Singer, 2008). Unfortunately, the origins of anti-Semitism predates the Holocaust or the birth of early Christianity; however, the creation of a sustained movement against Jews through anti-Semitic beliefs and actions did not occur until the church assumed a position of power (Mohl, 2011). According to Mohl (2011), the history of Christian-based anti-Semitism began once Christianity became the dominant world religion. From that point onward, generation to generation, Christianity has continued a tradition of teaching through biblical text, religious hymns, and sermons that the Jews are responsible for the crucifixion and death of Jesus (Mohl, 2011). In 1962 Pope John XXlll supported a resolution which sought to exonerate the Jews of the crime of deicide, and after robust pushback, it was finally adopted (Mohl,

2011). The prevailing belief of the Jewish peoples' culpability in the death of Jesus illustrates a Christian-centered perspective, and has served as the catalyst for the unintentional broadcasting of anti-Semitism for over 2000 years (Mohl, 2011). Throughout history, inaccurate and derogatory stereotypes about Jews have included them being associated with money through greed or excessive frugality, or being too powerful, materialistic, arrogant, dishonest and manipulative, having prominent noses and dark hair usually becoming doctors or lawyers, and belonging to a separate race of people who are all Caucasian. Alarmingly, incidents of prejudice through anti-Semitism continue to rise and evolve (Marcus, 2007). The continuation of prejudice in any form is fundamentally destructive and runs counter to the philosophies of love and acceptance which are embraced by most religious traditions. The dissonance created between the philosophy of religious tolerance, which most people consciously believe in, and the reality of religious hypocrisy, which most people unconsciously practice, exemplifies the complexities and challenges personified by the double-edged sword of unintentional or unwitting religious racism.

Challenge to psychologists to constrain religious racism

It is important for psychologists to note the long and historic connections which exist between Christianity, Judaism, and any other religion emphasizing how these connections may be internalized or manifested within families, along with any ramifications. Additionally, psychologists need to actively engage in an exercise of honest self-examination to address any potential religious biases or prejudices that may be present within themselves that might impede their objectivity when dealing with a construct as complex and emotionally infused as religion (Plante, 2014). Indeed, clinicians need to be aware of the powerful links between familial religious beliefs and their potential for propagating the continuation of prejudicial attitudes toward people of other religious beliefs.

Embracing Familial Religious Beliefs without Unintentionally Propagating Religious Racism to Successive Generations

Maintaining and transmitting religious racism toward any religious group can occur along a continuum of actions, from the subtlety of an unintentional microaggressions to an overt manifestation of religious hatred expressed through intentional violence (Leets, 2002). Recognizing the existence and prevalence of unintentional religious racism and its connection to religious privilege is a necessary and empowering first step toward understanding the phenomenon.

In conclusion, comprehending religious racism and the complexities of its entanglement within religious privilege will allow psychologists to ethically assess its potential to impact families and future generations, providing opportunities for the creation of solution-focused strategies to mitigate the reality of religious biases and prejudices. Unless we are able to recognize and understand our own ethnocentric beliefs or prejudicial assumptions we may be ineffective at helping families recognize theirs. It is imperative to conceptualize religion as a dynamic, fluid, and challenging construct, not as a binary approach between Christians and non-Christians, but through a pluralistic approach that recognizes the power of all religious beliefs to be deeply influential within families, providing the opportunity for non-prejudicial beliefs to be passed from one generation to the next. Religious beliefs within families can be a unique source of empowerment, enlightenment, and significance. Accepting and embracing the constellation of diversity and inherent value which exists among all religious beliefs and traditions ensures families that the messages of tolerance and love which are contained within many religious ideologies will be honored and universally applied (Martin, 2005).

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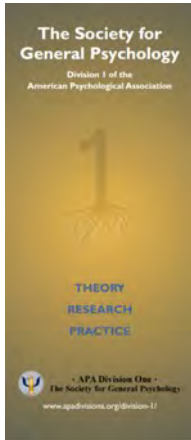
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Embracing Familial Religious Beliefs without Unintentionally Propagating Religious Racism to Successive Generations

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Editor's Note
By Alicia M. Trotman, Ph.D.

This issue is being published much later than expected. I did not anticipate the number of assignments that I had during the months of March and April. Yes, I was a culprit of a planning fallacy and consequently, I needed to wait until I had adequate time to edit the newsletter. Even though a prevalent norm can be less time to accomplish tasks, there is also a notion that time is put aside to do tasks well. The cost of these actions is a subsequent delay and I believe the reward is worthwhile. I am satisfied with the product. And this work ethic was acquired from my Trinbagonian parents who always said to me "Don't finish the task until it has been done properly." Perfectionist? Perhaps :-)

And we begin this issue with Dr. Jerome Bruner—one of the very few psychologists who is a conversant centenarian. A tremendous accomplishment indeed! His life may mirror the unique and untraditional lives of international psychologists as highlighted in the book review of *Pathfinders in International Psychology* on page 25. These intriguing facts documenting the lives of psychologists are always brought out by our Historian, Dr. John Hogan and his trivia quiz on page 17!

We received superb submissions on the themes of fatherhood and mindfulness. My own father recently commented on the large number of men involved in gang violence or on the streets without homes and families. Dr. Minahan alludes to these concerns that violence is a symptom of toxic masculinity and there is an urgent need for fathers to transform themselves into nurturing parents. Secondly, Dr. Bonura introduces us to mindfulness and its therapeutic effects as a complementary and alternative medicine (CAM). If some clinicians do consider using mindfulness exercises, she provides guidelines and resources beginning on page 19.

Besides the featured themes, we were informed by Dr. Takooshian on the events commemorating the achievements of Dr. Stanley Milgram, including the movie *The Experimenter* released in October 2015. In addition, Dr. De Leon reports on his work with the Board on Children, Youth and Families on page 25.

Finally, we were fortunate to receive an excellent submission from Carolyn Cowl-Witherspoon on religious racism. Recognizing and confronting the privilege that we carry is critical in acknowledging our biases that do become implicit in our own work. And there is room to explicitly tackle those biases as demonstrated by the *IamPsyched!* Museum Day Live! 2016, Inspiring Histories, Inspiring Lives: Women of Color in Psychology. This event was held to educate girls on the groundbreaking work of these women in psychology, and was attended by our Awards Coordinator, Dr. Jocelyn Turner-Musa featured on page 23. Issues on race, and that of science and climate change distinguish the marked endeavors of our current President, Dr. Nancy Baker. We hope that you join us in discussions of these matters and all else belonging to Division One at the APA conference in Denver, CO this year!

Toxic Fatherhood: Hypothesis and Hope
By John A. Minahan, Ph.D.

A number of years ago, when I was a stay-at-home dad and my car needed new shocks, I gathered up my young daughter and headed off to the auto supply store. The clerk looked up the part, told me I had a couple of choices, then entered into a lengthy discussion with another clerk about brand, quality and cost. With my daughter now fast asleep against my shoulder, I had to ask these two clerks, both of them young women, to hurry it along since I needed to get home in time to do the laundry and start supper.

As I've often seen when telling this story, its effect resides in a perceived irony: a man caring for a child and running a household has to deal with two women in the auto parts business. Despite changes in our ideas about gender roles over the last several generations, the idea of a man taking the essence of his identity from the fact of domestic responsibility remains just a little amusing--and maybe even problematic. Consider another narrative, also involving the auto business that is arguably a more representative example: in a recent TV commercial, race-car driver Darrell Waltrip is asked what he would do if he owned a particular pick-up truck. The scene then dissolves quickly to Mr. Waltrip, perched in the truck, using a chain to rip a garage door out of its frame. With aggressive rock and roll pulsing on the soundtrack, he stops, gets out, goes into the now gaping doorway, and emerges a moment later with a metal box. Then we are back to a close-up on Mr. Waltrip: "I'm going to get my tools back from my neighbor," he says, smiling wickedly.

We understand then that the garage door sequence is a fantasy. Which is, of course, to the point: violence is what a man would do given the freedom and the means--i.e., this truck. And it does have to be a truck; the very fact of this being a stereotype is also to the point: no minivans here. A man drives a pick-up, because a man needs to haul heavy things, not groceries and kids. One of those heavy things is his masculine self-image. It's worth noting that the man has to recover his toolbox, insofar as "tool" is slang for penis. The very manhood of this race-car driver, this manliest of men, is under attack. The locus of the counter-attack attack is the garage, the one setting in the domestic sphere that is the province of maleness. You steal my tool, I violate your man-space.

My story about the auto parts store presents irony; so does this commercial, albeit unintentionally: the man reclaims his "tools" by using a chain. As much as this model of masculinity enables violence to others, it also enchains one's own selfhood. If this is what a man is supposed to be, then it becomes difficult for a man to have healthy relationships, one of the key features of a meaningful life. It's intriguing that in the commercial the last image we see is the truck dragging the garage door down the street: heading not home, presumably, but away. In order to preserve his manhood, a man must either be violent within the domestic sphere or absent from it. The term "toxic masculinity" becomes almost a redundancy.

If masculinity is this toxic, what hope is there for fatherhood? Why should the man drive his truck home? We know from recent scholarship that the absence of the father is linked to any number of social ills, including violence both in the community and within the family.[1] But there are many ways to be absent, including an emotional remoteness or, worse, a turning to violence as a means of being present: a man removes affection and nurturing from his relationship with his children, replacing these with cold authority at best, and, at worst, with outright destructiveness. This, then, is my hypothesis: if toxic masculinity is an issue in society, it may also be an issue for individuals and families by taking the specific form of toxic fatherhood. Cultural norms don't stop at the boundaries of private life; toxic masculinity rips the doors off our homes. In the form of toxic fatherhood, it damages society, and women, and relationships, and children-- and men.

I'm reminded of some of the TV shows of my youth involving single fathers. Family Affair, The Andy Griffith Show, The Courtship of Eddie's Father, and My Three Sons all presented gentle and even wise comedy, but were also all predicated on an act of killing: not a literal murder, of course, but very much a figurative one. The mother must die for the show to be born. Her demise is a narrative necessity, since this is the only way we can

force the man into the house without threatening his manhood, thus to tell funny stories driven by such an anomalous situation. Never do we see the man choosing this life or even struggling with grief. But we do see him struggling with, say, the cooking, the laundry, and the scheduling of parent-teacher conferences. He just doesn't belong to the management of the household; that's why it's

> **"But there are many ways to be absent, including an emotional remoteness or, worse, a turning to violence as a means of being present: a man removes affection and nurturing from his relationship with his children, replacing these with cold authority at best, and, at worst, with outright destructiveness."**

"storytelling gold". I remember my own father, no more a stay-at-home dad than anyone else in his generation, nevertheless being chagrined at how TV commercials advertising a fun game for the whole family always showed the father losing, much to the amusement of wife and kids. The father's place is in the office; his presence in the home is by nature funny--and also seemly pathetic.

I mentioned a moment ago that our ideas about gender roles have changed since these shows were on the air, but the change has been nominal at best. Our thinking about the equality of women's lives, while still having a long way to go, has undergone some

liberation. Has our thinking about men also seen some liberation? If so, why does the truck commercial feel to me so congruent with past cultural moments of inflated masculinity? Is it possible that as women's lives have opened up, men's have closed further? I wonder if there's a correlation. That is, do we tolerate and even encourage men to fantasize about violence because women's new roles somehow constitute a threat? Notice that the commercial does not specify the neighbor's gender. A possible subtext: what's the one thing worse than a man stealing your tools?

It's troubling enough that the commercial is make-believe - i.e., a testament of desire. But what happens when the man actually does commit violence in the home? We are appalled, but only to a point. We condemn men, but we do appear to condemn women more. A recent study of filicide--parents killing their own children--found that the incidence of assaults is about equally divided between mothers and fathers. A key difference emerges, however, when it comes to attitude: we seem to believe that mothers who kill their children are worse than fathers who kill their children. Perhaps this is because we expect mothers to be nurturers, and thus castigate them all the more when they fail to fulfill those roles. We don't have the same expectation, at least not to the same degree, of fathers; their violence toward their own children, while still heinous, is perhaps just a bit less so.[2] And, again, if our model of manhood can generate a fantasy about a man using a truck to destroy his neighbor's garage in the 'heroic' act of recovering his tools, then we have to wonder how much violence is not just tolerated but even encouraged when a man becomes a father.

This is hardly a new question. Narratives centered on fatherly filicide are distressingly easy to find and run distressingly deep in history. We don't have to go down any neo-Jungian road to see that ancient narratives, like modern mass media, can serve as important psycho-social artifacts: a means of expressing and exploring matters of profound concern for both individuals and cultures. More specifically, they can help us to explore the ways in which individuality and culture intersect.[3] Four brief examples will provide some evidence. They will also give us grounds for hope.

Toxic Fatherhood: Hypothesis and Hope

By John A. Minahan, Ph.D.

From the Inuit people of Alaska: Sedna is a young woman who is rescued by her father after being kidnapped by a magical being. Many variants of the story exist, but in all of them a storm comes up, threatening to capsize the boat that Sedna and her father are using to paddle home. He tries to throw her overboard in order to save himself. But when she clings to the sides, he cuts off her fingers. Sedna then sinks to her death as a mortal woman and becomes a magical being herself, a ruler of the ocean.

From ancient Ireland: Cu Chulainn (pronounced "Coo Hullin") is a great warrior who, during battle, transforms into a hideous monster. While he is learning the arts of war, a woman named Aoife ("EE-fuh") trains him in the arts of love. Cu Chulainn marries another woman, not knowing that Aoife is carrying his child. Aoife vows revenge, raising their son, Connla, to be a great warrior like his father. When Connla arrives at adulthood, the two warriors meet. They challenge each other, neither knowing who the other is. Cu Chulainn transforms into his monster self and kills Connla, seeing too late that the young man is wearing a ring that he himself had given to Aoife.

From the Bible: Abraham waits all his life for a son whom the Lord has promised him. When he finally becomes a father, God tests him by ordering him to kill his son. Abraham obeys. But at the moment he raises his arm to strike, an angel stops him and the Lord declares himself pleased. This idea that the death of the son is bound up in a proof of faith later finds expression in a core doctrine of many forms of Christianity: that Jesus had to die in order to appease a heavenly father who is angry at the sins of humanity.

From Hellenic Greece: Aeschylus wrote in his Oresteia trilogy of Agamemnon, the Mycenaean general, coming home victorious after ten years of war in Troy. His wife, Clytemnestra, has been waiting and plotting all this time, since Agamemnon had sacrificed their daughter Iphigenia in exchange for fair winds to sail off. Clytemnestra welcomes him, lures him into their palace, and kills him. The couple's two other children, a son named Orestes and a daughter named Elektra, avenge their father by killing Clytemnestra. Soon the Furies are tormenting Orestes, and the cycle of violence shows no sign of stopping. In fact, as Aeschylus reminds us, this particular round of parents and children killing each other is only the latest

> **"Nor is mere proximity the issue; just as a man can be physically present but emotionally absent or actively hostile, so a man can be ten thousand miles away for months at a time and still be an active and positive presence in his children's lives. Best of all, he serves as a model to them of what a man looks like, a model that they will carry into their own adult identities and relationships."**

iteration of a pattern going back to the very origins of the universe.

These stories almost certainly arose independently of each other: Aeschylus did not know Inuit folklore; the legend of Cu Chulainn existed centuries before Christian missionaries brought the Bible to Ireland. It appears likely, then, that a concern about fatherhood as somehow constituting a threat to masculinity runs deep in the human psyche.   Perhaps basic

biology plays some role. A woman is tied to motherhood in much more explicit ways than a man is tied to fatherhood. His role in reproduction can be brief and pleasurable, and he can walk away if he chooses, in which case his absence can be construed as an affirmation of his power and autonomy. It's even possible that a woman's power to create life can be seen as a threat to a man's power to do, well, anything. The creation of life is of such fundamental and profound importance across humanity that seemingly the only way for a man to have any power is to destroy the life that a woman has created.

Perhaps sexual difference also plays a role. This is arguably the most basic difference in human life. If relationships based on sexual differences are grounded in power--i.e., one sex is more powerful than the other--then power becomes so associated with sexual relationships that it takes on an erotic charge. The art of war is learned alongside the art of love. Power that feels like sex is also, like sex, not amenable to governance; unregulated, it can turn easily and inexorably to violence. And what better object for the expression of this kind of power than the small and powerless beings who are the result of sexual activity?

Granted, these questions reveal a need for much more research. But if they allow us to get closer to understanding the causes of toxic fatherhood, they are worth pursuing. The Buddha, who lived around the time that Aeschylus was writing his plays and the Hebrew Scriptures were being assembled, taught that if we understand the cause of suffering, we can take steps toward eliminating it. That insight from one of the greatest psychological thinkers who ever lived can lead us to some key insights of our own.

We can begin by noticing that, for all their differences, those four narratives all have certain things in common. First, they share a profound anxiety over the nature of the father-child relationship itself; if a father does not kill his children, then his children will kill him. Sedna's continued presence on her father's boat will ensure that he drowns in the storm; Cu Chulainn engages in a one-on-one combat to the death with his own son; Abraham cannot put faith at the center of his life if he loves his child more than his God; Agamemnon must sacrifice his daughter in order to fulfill his role as king and warrior.

Second, they express a profound anxiety over the killing: Sedna's father, and by extension all humanity, must be forever on guard against the anger of the sea now that Sedna rules it; Cu Chulainn is so overcome by grief that his druids must put him under a spell that makes him engage in an impossible battle with the waves; Abraham's son Isaac never seems to recover, and the only times we see him again involve him being a helpless young man who needs his father to find him a wife and then a blind old man who is duped on his deathbed by his wife and son for their own purposes; Agamemnon's actions take place in the context not just of a war between Greece and Troy but also a series of killings that seem to have neither beginning nor end. It's as if all these tales acknowledge both that fatherhood and violence are somehow equated and that this is not an equation we should be content to live with. Violence against a child becomes indistinguishable from violence against self, insofar as a man has to kill the most positive part of himself in his ability to help create and sustain life.

Which leads to the third and, for our purposes, most promising commonality among the tales: they all focus on transformation. Sedna's violently severed fingers become the creatures of the sea, and she herself becomes the being who rules over them; Abraham's actions initiate a new kind of relationship between humanity and God involving not sacrifice but love and devotion; Cu Chulainn becomes a monster when in battle, which means he can un-become a monster when not in battle; and the Furies, the oldest and most powerful force in existence, learn to use their

ancient power not to torment transgressors but to uphold the rule of law.

The goal is not a forgetting of masculinity but a transformation of it. This transformation can take place on several levels. Social roles themselves are changing, and a father being meaningfully present for his children and deeply involved in their lives as they grow up becomes the norm. Cognitive functions like planning, problem solving, conflict resolution, and moral reasoning develop in rich and nuanced ways when a man has to take care of children. Further, a new model of identity for fatherhood becomes possible because a new model of relationship with child exists, and vice versa. This is not Talking About Our Feelings every time we actually volunteer to change a diaper. This is the learning of wisdom, kindness, and patience--in terms of dealing with the ceaseless daily needs of young people, in terms of monitoring and guiding their development over the course of a lifetime, in terms of having to wait perhaps years for the results of his efforts to be borne out in their characters, in terms of surrendering to the reality that they will eventually become their own autonomous beings. Nor is mere proximity the issue; just as a man can be physically present but emotionally absent or actively hostile, so a man can be ten thousand miles away for months at a time and still be an active and positive presence in his children's lives. Best of all, he serves as a model to them of what a man looks like, a model that they will carry into their own adult identities and relationships.

The need to transform toxic fatherhood into healthy fatherhood has always been an issue for the human race, but that issue has never been more pressing than it is now. The central question of human life today is arguably not one of violence vs. non-violence but of violence vs. survival of healthy culture. The stakes are much higher than the planning of dinner or the integrity of a garage door. Power can destroy relationships; transformed by care, it can also create, nurture, guide, and protect relationships. And there is no better way for a man to learn how to effect that transformation than by becoming and remaining a father.

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father

A father is neither an anchor to hold us back, nor a sail to take us there, but a guiding light whose love shows us the way.

"Stanley Milgram: The Experimenter"

By Harold Takooshian and Ed English

Stanley Milgram (1933-1984) has been described as "The man who shocked the world" (Blass, 2004). Without doubt, he was one of the most brilliant behavioral scientists of the past century. Despite his premature death at age 51, and his brief 24-year career - from Yale in 1960 to City University of New York in 1984—Milgram was known as a larger-than-life researcher who conducted the "obedience experiment" and other bold research on human nature (Milgram & Blass, 2010). Readers of *The General Psychologist* may have received more personal insights into the work of Stanley Milgram, by his videographer Edward English (2015), and others who knew Milgram as a student, colleague, professor, or family man (Takooshian, Milgram, Bruner, Blass, Taylor, Levine, & Voronov, 2010).

In 2015, after eight years of effort, noted film director Michael Almereyda produced "The EXPERIMENTER," a new feature film about the life and work of Stanley Milgram. This film debuted nationally on October 6, 2015 at the New York Film Festival, with an audience of 1,000 New Yorkers at Lincoln Center in New York. Reviewers (noted below) have praised Almereyda for his equally bold and creative depiction of this bold and creative scientist.

On November 10, 2015, over 75 people participated in a public forum at Fordham University, to discuss the legacy of "Stanley Milgram: The Experimenter." This forum coincided with the national release of Director Michael Almereyda's bold new film, "The Experimenter." This forum began with three background film clips of Dr. Milgram and his work, then featured a dozen experts who spoke briefly, focused on one of three themes: Stanley Milgram the man, his work, and the new film about his legacy.

First, several of Professor Milgram's alumni and others spoke on their most vivid experiences with Professor Milgram at CUNY or Yale: **Henry Solomon**, **Kathryn Hahner**, **Eva Fogelman**, Harold **Takooshian**, **Pearl Beck**. Filmmaker **Edward English** spoke about his film-making at Yale in 1963 with Dr. Milgram, to produce "Obedience to authority," the most widely-seen classroom film in the history of psychology.

Second, five speakers focused on Dr. Milgram's work. New York businessman **I. Edward Price** was a Yale undergraduate in 1962 who recalled his experience as one of the first subjects in Milgram's Yale experiment on obedience. Psychologist **David Mantell** shared his replications of Milgram's experiment at Princeton and Max Planck Institute in Munich. Philosopher **Edward Erdos** described his published research identifying the "Milgram trap" in obedience. Professor Stuart **Levine** described a course on Stanley Milgram that he introduced at Bard College. Researcher **Eugen Tarnow** described his published work re-analyzing Milgram's findings.

Film critic **Anne-Katrin Titze** of Hunter College spoke on her published review of Almereyda's bold film about Milgram.** Participants in this forum received a biography of Stanley Milgram, and the October 15 New York Times film review by Manohla Dargis.**

A MICHAEL ALMEREYDA FILM

PETER SARSGAARD   WINONA RYDER

EXPERIMENTER
THE STANLEY MILGRAM STORY

ILLUSION SETS THE STAGE.
DECEPTION REVEALS THE TRUTH.

IN THEATRES, ON DEMAND AND ON iTUNES
OCTOBER 16TH

This Milgram forum was hosted by Fordham University, and its New York Times Readership program, in cooperation with the Manhattan Psychological Association and SPSSI-NY. For any details, or a copy of speakers' materials, check www.spssi.org/ny , or contact: takoosh@aol.com

** Notes:
(1) About the film: www.magpictures.com/experimenter/
(2) NYTimes review: www.nytimes.com/2015/10/16/movies/review-in-experimenter-are-they-following-orders-or-instincts.html
(3) Dr. Titze's review: www.eyeforfilm.co.uk/review/experimenter-2015-film-review-by-anne-katrin-titze

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General Psychology Trivia Quiz #3: Can you name the Psychologist(s)?

The brief descriptions below all refer to psychologists. How many can you identify? (Correct answers can be found on p. xx. Don't peek! :)

1. They graduated together from James Monroe High School (1950) in the Bronx, NY, and both became world-renowned social psychologists. One died relatively young; the other is still with us.
2. Probably best known as a cognitive psychologist, he was born blind with cataracts that were removed at age two. When he left Harvard for a position at Oxford, he crossed the Atlantic in a sailboat.
3. Before his premature death in 1911, he was known for his "individual approach" to psychology. His observations of his daughters, Alice and Madeline, helped determine the direction of his most important work. He was the co-author of several horror plays in the "grand guignol" style.
4. She received her PhD degree when she was 21 years old. She said the two things that contributed most to her later success were the death of her father when she was a year old and the cancer surgery that left her sterile a year after her marriage.
5. After graduating from Hamilton College, he spent a "dark year" trying to become a writer before entering the psychology graduate program at Harvard. Eventually he wrote a novel that would become a staple in many undergraduate classes.
6. He published his first paper – observations on an albino sparrow -- when he was ten years old. When he was sixteen, he was offered a position as the assistant curator of a museum, an offer that was withdrawn when the museum authorities found out he was still in high school.
7. She was born on the family farm, just north of New York City, in Harlem, NY. When she tried to matriculate for a doctoral degree at Columbia U., she was met with many roadblocks. Her advisor suggested she try Cornell U. – where she was accepted, and two years later graduated as the first woman to receive a PhD degree in psychology.
8. He was fired from his job at Columbia University for supporting his son, a conscientious objector, during World War I. The general belief was that he was fired for other reasons. He sued Columbia and won, but never held an academic position again.
9. His department chair at Stanford University thought his last name sounded too Jewish and that he would have trouble obtaining an academic position in the 1930s. Together they decided on a new name for the student – the name by which we know him today.
10. She said that she and psychoanalysis were born in the same year – 1895. Although she had little formal education, she would become a renowned expert in child development with multiple honorary degrees. Her work with experts at Yale U. was important in helping to define the rights of children.

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Fourth International obedience conference in Russia

By Alexander Y. Voronov, Regina V. Ershova, Harold Takooshian
(a_ voronov@inbox.ru /erchovareg@mail.ru /Takoosh@aol.com)

On December 9-11, 2014, Russia hosted an international conference on "Obedience to Authority." The cosponsors of this conference were two U.S.-based international societies--The Society for Psychological Study of Social Issues (www.spssi.org/moscow), the Association for Psychological Science,** and the company "INKO," Kolomna City, Russia (http://inko-telecom.ru/). The conference appeared at http://www.milgram.ru/en/

This conference was the 4th International obedience conference in Russia (Voronov & Ershova, 2014). It was held in the beautiful ancient city of Kolomna at Moscow Regional State Institute of Humanities and Social Studies (MGOSGI) and was in fact the 2nd International obedience conference at this Institute (http://kolomna-kgpi.ru/).

2014 has outlined four important anniversaries of Stanley Milgram and his obedience paradigm (some of the events listed below are connected with Russian conferences):

I. The 40th anniversary of the first publication of Milgram's book *Obedience to Authority: an Experimental View* (1974).

II. The 30th anniversary of Milgram's passing (December 20, 1984).

III. The 20th anniversary of students' conference *Stanley Milgram and his contribution to Social and Management Psychology (to the 10th anniversary from the date of death of the eminent American psychologist)* at Russian State University for the Humanities in Moscow (RSUH), December 20-21, 1994.

IV. The 10th anniversary of the 2nd International obedience conference in Russia at Moscow City Pedagogical University (International Conference *Conformity and Its Mechanisms*, December 20-23, 2004, Moscow). The conference was devoted to the 20th anniversary of Milgram's passing and the 30th anniversary of the publication of his book *Obedience to Authority: an Experimental View*. The world's leading expert on Milgram's heritage, Professor Thomas Blass from The University of Maryland, Baltimore County, USA gave the keynote lecture titled *The continuing legacy of Stanley Milgram's experiments on obedience to authority*. The plenary lecture by Alexander Y. Voronov (Russia) focused on The *study and the development of Stanley Milgram's experimental obedience paradigm in the USSR and in Russia.*

Here is list of all events of this conference:

1. *Philip Zimbardo* (a childhood friend, a classmate of Stanley Milgram), Professor, Stanford University, USA – video address to the conference participants

2. *Alan Kraut*, Executive Director, The Association of Psychological Science (APS) [co-sponsor of the conference], USA – "Psychological Science Is Important": the screening of the 13-minute video, 2012, with the Russian subtitles of Aram Fomichyov (master-psychologist of National Research University "Higher School of Economics", Moscow), uploaded by him at https://db.tt/Gyujqc4E

3. *Alexander Y. Voronov* (conference co-convener), Associate professor, State Academic University of the Humanities, Moscow – welcome

4. *Regina V. Ershova* (conference co-convener), Professor, MGOSGI, Kolomna City – welcome

5. *Alexander Y. Voronov* – "Stanley Milgram's paradigm in the USSR and Russia"

6. *Regina V. Ershova* – "Obedience" in education: the experimental research»

7. *Alexander E. Voiskounsky*, Leading researcher, Lomonosov Moscow State University – "About use of systems of virtual reality (including virtual replication of the Milgram's obedience experiments) in psychological education"

8. Paul Hollander (keynote speaker), Professor Emeritus of Sociology, The University of Massachusetts, Amherst and Associate, The Davis Center for Russian and Eurasian Studies, Harvard University, USA – Plenary lecture (videoconference session) "Revisiting the Banality of Evil: Contemporary Political Violence and the Milgram Experiments"

9. Didier Courbet (videoconference session), Professor, Aix-Marseille University, France – "A transposition of Milgram's obedience paradigm to the context of TV game show: Effect of the power of television and Study of the personality of the obedient and disobedient participants" (with demonstration of the 15-minute version of the film "Game of Death")

10. THE GAME OF DEATH/Le Jeu de la Mort, France (2010)" – the display (before the Courbet's report) of the full version of the film (with documentary footage) in French with English subtitles about the replication of the Milgram's obedience experiments in the television game show on the French TV (2010) as a supplementary illustration to his report at the conference

11. *Eugen Tarnow*, PhD, Independent Researcher, USA – "Solving the Murder in the Milgram Obedience Experiments: A Call for Action"

12. *Olga V. Mitina* (presenter), Leading researcher, Lomonosov Moscow State University; *Elena I. Rasskazova*, Researcher, Lomonosov Moscow State University; *Veronica Sorokina*, Senior researcher, Moscow State University of Psychology and Education – "Conformity in the structure of personal values and a comparative analysis of its intensity in different social and cultural groups"

13. *Edward Erdos* – (videoconference session), PhD, Adjunct Professor at New York Institute of Technology, USA – "The Milgram trap revisited"

14. STANLEY MILGRAM, THE MAN – 4th Russian-American Skype (ooVoo) psychology videoconference (2nd video bridge between MGOSGI, Kolomna City, and Fordham U, New York City): Stanley Milgram's alumni (*Carla Lewis, Henry Solomon, Harold Takooshian*) shared their memories of the Maestro

15. *David Mantell* (videoconference session), PhD, Adjunct Assistant Professor, Teachers College, Columbia University, USA – "The Milgram Paradigm as a Measure of Pro-Social Behavior: Deciding To and Not To Inflict Pain"

16. *Alexander N. Poddiakov* (videoconference session), Professor, National Research University "Higher School of Economics" (HSE), Moscow – "Comparison of the Milgram and Zimbardo experiments"

17. *Olga V. Mitina* (presenter), Leading researcher, Lomonosov Moscow State University; *Victor F. Petrenko*, Professor, Lomonosov Moscow State University "Image of the ideal political leader or to whom Russians are ready to obey"

18. *Alexander Y. Voronov* – MASTER CLASS for teachers and students "Remake of the Solomon Asch's classic experiment" (the aim of this modification is to give in one experiment the first representation to students about a continuum of social influence directed on the same subject)

19. Specialist panel *Experimental Obedience Paradigm: Yesterday, Today, Tomorrow*: Labeling and mislabeling of the discovery, Possibilities of the applications, Ethical problems, An assessment of current situation around obedience-experiments, Prospects of the further research (Panelists: *Olga V. Mitina, Regina V. Ershova, Alexander N. Poddiakov* (videoconference session), *Alexander Y. Voronov*

20. *Stuart Levine* (videoconference session), Professor of Social Psychology, Emeritus Dean, Bard College, Annandale-on-Hudson, USA – The (continuing) development of the seminar "Milgram – Obedience to Authority" at Bard College and a partial array of topics considered in the obedience domain

21. *Ira Chaleff* (videoconference session), Adjunct faculty, Georgetown University, USA – "Stanley Milgram and Intelligent Disobedience".

Papers of 25 authors from Great Britain, Russia, the USA and France made the book on 284 pages in two languages (English and Russian) which has been released on 9th of December, 2014 – the day of opening the conference (Voronov & Ershova, Eds, 2014). After a while the online version of this book will be published on the website of conference http://www.milgram.ru/en/ .

The conference opened with a piano concert (Liszt, Rachmaninov, Scriabin, Chopin) was performed by pianist and composer Nikolay Voronov, graduate of the Moscow Conservatory and The Gnessin Moscow high special music schools (college), at the Arts centre "Dom Ozerova"

Details on this conference are available from the co-conveners Regina V. Ershova and Alexander Y. Voronov at http://www.milgram.ru/en/contact/

** Note: www.psychologicalscience.org/index.php/publications/observer/obsonline/obedience-to-authority-conference.html

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Integrating Mindfulness Practices into Psychological Care

By Kimberlee Bethany Bonura, PhD, RYT

Mindfulness is the practice of complete present-moment awareness (Lasater, 2000). Mindfulness practices include seated meditation; mindful exercise, such as yoga, tai chi, and the martial arts; and mindfulness practices which have been adapted and/or developed for clinical use, such as Mindfulness Based Stress Reduction (MBSR). Research demonstrates the wide-reaching benefits of mindfulness practices, including improved psychological health (through reduced stress, anxiety, and depression, and increased satisfaction with life), improved physical health (reduced blood pressure and cholesterol, improved hormonal profiles), and improved functioning within the context of other health conditions such as chronic pain and during cancer treatment (for instance, see Bhushan & Sinha, 2001; Bonura & Pargman, 2009; Bonura & Tenenbaum, 2014; Eppley, Abrams, & Shear, 1989; Krishnamurthy & Telles, 2007; Nezt & Lidor, 2003; Woolery, Myers, Sternlieb, & Zeltzer, 2004).

The use of Complementary and Alternative (CAM) Medicine, such as mindfulness training, offer an approach to health promotion and disease prevention and treatment, which can supplement modern medical interventions, especially with regard to chronic conditions, which are often inadequately treated with conventional medicine approaches (such as pharmacological agents). CAM therapies can "be used as primary therapy to treat specific diseases, as injunctive therapy in comprehensive treatment plans, and as a means of improving the quality of life of individuals with chronic or debilitating illnesses" (Yuen & Baime, 2006, p. 233).

Use of CAM practices, including mindfulness strategies, continues to grow, with many individuals choosing to use these techniques for self-care and as an adjunct to medical care. A cross-sectional survey of 1200 community dwelling older adults (older than age 65) found that 62.9% used at least one complementary and alternative medicine (CAM) modality, with an average of three modalities per respondent (Cheung, Wyman & Halcon, 2007). Many CAM users implement these approaches, at least in part, for the management of disorders that are either psychological or stress-related (Wolsko, Eisenberg, Davis, & Phillips, 2004). For instance, 34% of respondents with anxiety spectrum disorders reported using mind-body therapies in the management of their condition. Similarly, mind-body therapies were used in the management of symptoms for 26.5% of respondents with depression; 18.5% with chronic pain, including headaches and neck and back pain; 18.0% with heart problems or chest pain;

13.3% with insomnia; and 12.1% with fatigue. Similarly, among veterans with posttraumatic stress disorder, 40% report using CAM to address emotional and mental concerns (Strauss & Lang, 2012). Yoga- is one of the most commonly used mind-body approaches for psychological and stress-related conditions. Among yoga practitioners, 63.7% reported implementing yoga techniques for wellness and preventative benefits, and 47.9% reported implementing yoga techniques for the management of specific health conditions (Saper, Eisenberg, Davis, Culpepper, & Phillips, 2004). Individuals who report either physical or psychological medical problems are twice as likely to use CAM techniques as are individuals without reported medical problems (Rossler et al., 2007). Individuals with chronic and acute health conditions are more likely to use CAM modalities than the general public. For instance, while the National Center for Complementary and Integrative Care reports that about 30% of US adults use CAM modalities, research shows that up to 59% of individuals with autoimmune disorders (Hui, Johnston, Brodsky, Tafur, & Ho, 2007) and up to 73% of individuals with cancer (Chandwani et al., 2012) use CAM therapies.

While CAM and mind-body approaches like yoga are becoming more popular, only 53% of users report their use to their primary care practitioner (Cheung, Wyman & Halcon, 2007). There can be contraindications and risks for CAM practices, including certain forms of yoga and martial arts. Therefore, it is important for medical and mental health professionals to be familiar with the benefits and risks of both mindfulness practices in general and specific approaches. They should feel comfortable discussing these practices with their patients and to make appropriate recommendations for their use as self-care and as an adjunct to psychological therapy and/or medication.

When medical and mental health professionals engage in open and informed dialogue with their patients, they support patients' disclosure of approaches that may carry risks along with benefits. If medical and mental health professionals understand how mindfulness practice may influence physical and psychological health, they can provide supportive guidance to their patients. Medical and mental health professionals may be able to recommend mindfulness strategies to support self-care as part of a wider treatment plan, particularly in populations who might be resistant to other psychological interventions. Mindfulness based interventions offer a minimally invasive treatment protocol, which is easy to deliver in group format. Mindfulness practice offers a low-cost intervention strategy at both the individual and the community level. For individuals, some community recreation centers offer discounted or free yoga, tai chi, and meditation classes. For communities seeking to promote self-care strategies, mindfulness practices can be provided in a low-cost format requiring minimal resources at community centers, schools, and health facilities.

Integrating Mindfulness Practices into Psychological Care

By Kimberlee Bethany Bonura, PhD, RYT

Mindfulness Exercise: Yoga, Tai Chi, and the Martial Arts

Mindfulness exercise practices offer a form of physical activity which is uniquely suited to support both psychological and physical health. Mindfulness exercise practices, which include yoga, qi gong, tai chi, and martial art forms such as kung fu, karate, and tae kwon do, combine physical activity with deliberate breathing exercises and focused attentional strategies. This combination of activity, breathing, and focus helps the individual practitioner to develop an increased capacity for self-control. Research with mindfulness exercise practices indicates that the combination of exercise and mindfulness strategies may offer unique psychological and physical benefits above and beyond either meditation training or exercise training alone (Bonura & Pargman, 2009; Bonura & Tenenbaum, 2014).

While physical exercise is an integral part of mindful fitness practices, within the mindfulness context, physical exercise is a means to better understand the participant's mental process. Mindfulness approaches work by "using intervention strategies with mechanisms familiar to cognitive behavioral therapists …[and] promote positive adjustment by strengthening metacognitive skills and by changing schemas related to emotion, health, and illness" (Hamilton, Kitzman, & Guyotte, 2006, p. 123). Mindfulness makes yoga and the martial arts fundamentally different from non-mindful exercise, even when similar physical movements are practiced. A mindful fitness class teaches a physical process (i.e., feeling the sensation of the breath in the nostrils or standing completely still), which is intended to teach a cognitive process (i.e., controlling the thoughts and actions, and maintaining awareness in the present moment). This helps the individual to learn self-control, which improves the individual's capacity to manage emotions and stress. Self-control is correlated with improved psychological health in mindfulness practitioners (Bonura & Tenenbaum, 2014).

Integrating Mindfulness Strategies into Psychological Practice

Psychologists who want to refer patients to mindfulness training practices

> **"Psychologists who intend to recommend mindfulness practices as a supportive self-care tool for their patients should have at least minimal experience with mindfulness practices themselves, and should try various instructors in their local area in order to better make recommendations as to appropriate venues for their patients."**

should seek out relationships with certified instructors who have appropriate training and relevant experience. For instance, mindful fitness instructors may have specialized training that allows them to support specific populations, such as older adults, prenatal/postnatal women, older adults, and military populations. Psychologists should seek to form relationships with mindfulness instructors who have training and professional experience relevant to the psychologist's clients. Further, psychologists who intend to recommend mindfulness practices as a supportive self-care tool for their patients should have at least minimal experience with mindfulness practices themselves, and should try various instructors in their local area in order to better make recommendations as to appropriate venues for their patients.

Provided below is a list of resources, including websites, audio self-study programs, and books that provide insight and

training about the use of mindfulness practices to support health and wellness. As well, a search of the website of the American Psychological Association (www.apa.org) offers a variety of a published articles, textbooks, and videos, some of which are available for Continuing Education Credit through APA, outlining best practices for implementing mindfulness strategies within psychological practice.

Recommended Resources

APA Continuing Education

Shapiro, S., & Carlson, L. (2009). *The art and science of mindfulness: Integrating mindfulness into psychology and the helping professions*. Washington, D.C.: APA Books.

APA Continuing Education Credits available at: http://www.apa.org/pubs/books/4317196.aspx?tab=3

Websites:

National Center for Complementary and Integrative Health, a division of the United States National Institutes of Health: https://nccih.nih.gov/

Center for Mindfulness in Medicine, Health Care, and Society at the University of Massachusetts Medical School, where Dr. Kabat-Zinn developed MBSR. Offers options for MBSR training on site and online. http://www.umassmed.edu/cfm/stress-reduction/

Vipassana Meditation, as taught by S.N. Goenka, website at http://www.dhamma.org/en/about/vipassana

Yoga Alliance maintains a registry of Yoga Teachers who have met standards for Yoga Teacher Training at www.yogaalliance.org

Integrating Mindfulness Practices into Psychological Care

Self-Study / Self-Practice Materials:

Kornfield, J. (1993). *The inner art of meditation* (Audio CD). Louisville, CO: Sounds True.

Weil, A. (2001). *Breathing: The master key to self-health* (Audio Book). Louisville, CO: Sounds True.

Readings:

Ameli, R. (2014). *25 lessons in mindfulness: Now time for healthy living.* Washington, D.C.: APA Books.

Anh-Huong, N. & Hanh, T.N. (2006). *Walking meditation: Peace is every step. It turns the endless path to joy.* Louisville, CO: Sounds True.

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Brown, R.P. & Gerbarg, P. (2012). *The healing power of the breath: Simple techniques to reduce stress and anxiety, enhance concentration and balance your emotions.* Boulder, CO: Shambhala Publications.

Kabat-Zinn, J. (2011). *Mindfulness for beginners: Reclaiming the present moment – and your life.* Louisville, CO: Sounds True.

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IamPsyched! Museum Day Live! 2016, Inspiring Histories, Inspiring Lives: Women of Color in Psychology

By Jocelyn Turner-Musa, Ph.D.

I had the privilege of representing Division 1 at the *IamPsyched!* Museum Day Live! 2016, Inspiring Histories, Inspiring Lives: Women of Color in Psychology, on Saturday, March 12, 2016 at the APA Capitol View Conference Center. Division 1 was a supporter of this event and was recognized: http://www.apa.org/pi/women/museum-day/default.aspx
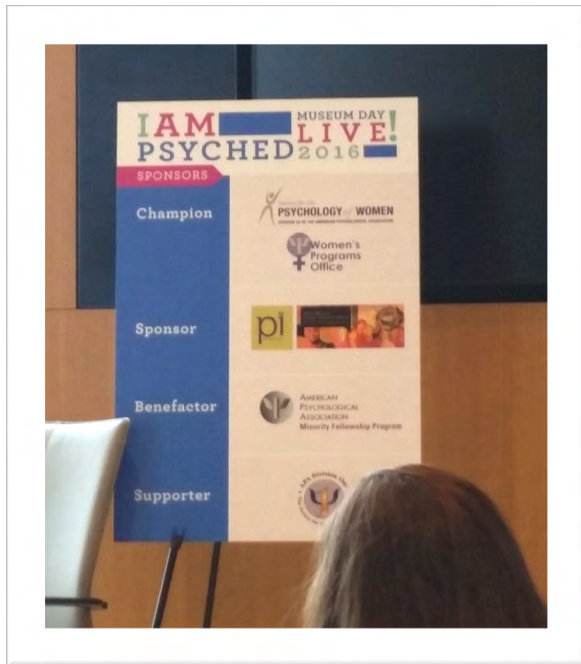
IamPsyched! is a joint project of the APA Women's Programs Office, the Cummings Center for the History of Psychology, and Psychology's Feminist Voices, in collaboration with the Council on Women and Girls at the White House and the Smithsonian Affiliations program. A pop-up museum was developed to empower girls of color to explore the social and behavioral sciences and to use psychology to engage in positive social change. A team of middle and high school girls also served as docents for the "pop-up" museum.

APA Interim CEO **Cynthia Belar** welcomed visitors and **Ramani Durvasula** moderated the town hall meeting which was live streamed. Other speakers included **Judith Arroyo**, **Jessica Henderson Daniel**, **Iva GreyWolf**, **Angela Cole Dixon**, **Helen Hsu**, **Tami Jollie-Trottier**, **Camilla Knott**, and **Kee Straits**. All of these phenomenal women are senior- or mid-career level psychologists. The event was very inspirational and motivational. Young girls from schools in the District of Columbia, Maryland, and Virginia attended and learned about the rich contributions that women of color have made to Psychology.
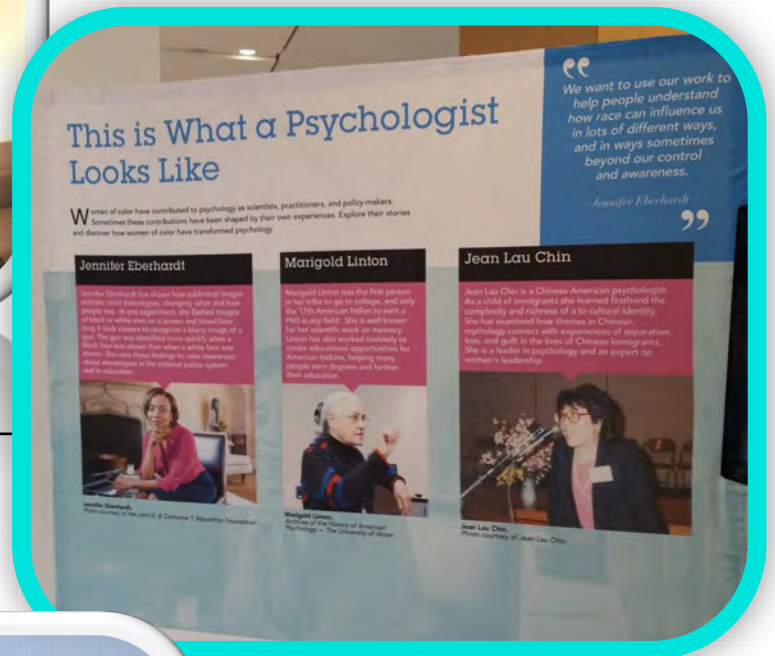
Speakers

IamPsyched! Museum Day Live! 2016, Inspiring Histories, Inspiring Lives: Women of Color in Psychology

By Jocelyn Turner-Musa, Ph.D.

Jocelyn Turner-Musa, Ph.D.

I'm Leavin' on a Jet Plane...   *By Pat, DeLeon, Ph.D.*

I have been fortunate to serve for two terms on the Board on Children, Youth, and Families (BCYF) of the National Academies of Sciences, Engineering, and Medicine. There is a strong mental health presence on the Board including psychologist Ann Masten. Natacha Blain, who is the Director, is a former APA Congressional Science Fellow. This spring we heard from a number of national education and health experts who addressed a wide range of critical issues affecting our nation's children and their families. One of the most exciting aspects of BCYF is its emphasis on bringing together professionals from a wide range of disciplines to explore issues of national concern from their unique vantage points. In developing its reports, discussion papers, etc. BCYF often convenes open sessions in Washington, DC and across the nation to hear from those most directly involved. The Institute of Medicine (IOM), which is in the process of undergoing internal reorganization and name/brand change, was established in 1970 by the National Academy of Sciences to "secure the services of eminent members of appropriate professions in the examination of policy matters pertaining to the health of the public," (Koplan, Liverman & Kraak, 2005). The National Academy of Sciences was granted a charter by the Congress in 1863 to advise the federal government on scientific and technical matters.

Scaling Up: David Hawkins, Professor of Social Work at the University of Washington, briefed us on the compelling Discussion Paper he chaired *Unleashing the Power of Prevention*. "Every day across America, behavioral health problems in childhood and adolescence, from anxiety to violence, take a heavy toll on millions of lives. For decades the approach to these problems has been to treat them only after they've been identified – at a high and ongoing cost to young people, families, entire communities, and our nation. Now we have a 30-year body of research and more than 50 programs showing that behavioral health problems can be prevented. This critical mass of prevention science is converging with growing interest in prevention across health care, education, child psychiatry, child welfare, and juvenile justice. Together, we stand at the threshold of a new age of prevention. The challenge now is to mobilize across disciplines and communities to unleash the power of prevention on a nationwide scale…. Within a decade, we can reduce the incidence and prevalence of behavioral health problems in this population by 20 percent from current levels through widespread policies and programs that will serve millions and save billions. Prevention is the best investment we can make, and the time to make it is now," (American Academy of Social Work and Social Welfare [AASWSW], 2015).

The working paper by David and his colleagues can be summarized as follows: "When it comes to giving young people a healthy start in life, our nation faces very different challenges than it did just 30 years ago.

Behavioral health problems in childhood and adolescence take a heavy toll over a lifetime, with significant impacts on rates of economic independence, morbidity, and mortality. Seventy-two percent of all deaths among adolescents are due to motor vehicle crashes, accidents, suicide, violence, and difficulties in pregnancy. Daily, an average of 1,700 young people are treated in hospital emergency rooms for assault-related injuries. Smoking, which begins in adolescence for 80 percent of adult smokers, increases the risk of morbidity and mortality through adulthood. Underage drinking costs society $27 billion per year and delinquent behavior costs society $60 billion annually. Behavioral health problems reflect and perpetuate social inequities. Different social groups, characterized by gender, race, ethnicity, citizenship, sexual orientation, and class, experience dramatically different levels of behavioral health. For example, almost 83 percent of the deaths of American Indians and Alaskan Natives are attributed to behavioral health problems," (AASWSW, 2015).

> **Behavioral health problems now surpass communicable diseases as the country's most pressing concerns for the well-being of our younger people.**

A large body of scientific evidence over 30 years shows that behavioral health problems can be prevented. Prior to 1980, few preventive interventions had been tested and virtually no effective preventive interventions had been identified. Today, more than 50 programs have been found effective in controlled studies of interventions aimed at preventing behavioral health problems in children, adolescents, and young adults. These can be categorized as: "(1) Universal programs, which seek to reach all children and youth without regard to level of risk exposure; (2) Selective programs, which focus on young people who have been exposed to elevated levels of risk, but who do not yet manifest behavioral health problems and, (3) Indicated programs, which focus on youth who evidence early symptoms of behavioral health problems," (AASWSW, 2015).

The challenge is to "scale up," expanding these effective programs in order to achieve population-wide reductions in behavioral health problems. To accomplish this critical objective it will be necessary to establish *interdisciplinary* programs and training in evidence-based prevention that involve the full complement of practice settings and, encouraging *cross-sector collaboration* across today's vertically organized ("siloed") agencies. These efforts will help advance the movement in health care towards integrated primary care, which is a growing public health concern. We *possess* the requisite knowledge. What is needed is the creation of a comprehensive services architecture that provides population-based universal care, including prevention. Behavioral health problems now surpass communicable diseases as the country's most pressing concerns for the well-being of our younger people. Unleashing the power of prevention is a call to action that our nation cannot afford to miss.

The Social Determinants of Health: Transformative change is evolving. At the Uniformed Services University of the Health Sciences (USUHS), we recently attended several presentations by senior health policy leaders within the Department of Defense (DoD) and the Centers for Medicare and Medicaid Services (CMS) describing how the increasing use of information technology was allowing for the development of quantitative metrics to determine whether, in fact, the clinical services being rendered were effective, on both an individual and population basis. The former U.S. Army Surgeon General Patricia Horoho has consistently emphasized "the importance of transforming Army Medicine from a healthcare system to a System for Health. The patient healthcare encounter is an average interaction of 20 minutes, approximately five times a year. Therefore, the average amount of time spent with each patient is 100 minutes; this represents a very small fraction of one's life. It is in between the appointments – in the Lifespace – where health really happens and where we desire a different relationship with Soldiers, Families and Retirees," (Army Medicine, 2014).

Dr. Janet Heinrich, Senior Advisor at CMS's Center for Medicaid and Medicare Innovation (CMMI), described "the mission of CMS to promote healthcare that is better and smarter, as well as health care that ultimately leads to healthier persons which was not only insightful, but confirming. She discussed the various grants and programs that enable clinics across the country to implement infrastructures and technologies that are person-centered, sustainable, incentivize quality of care over quantity of services, and are coordinated across multiple disciplines and providers. CMMI is pursuing this goal by developing, testing, and implementing new payment and delivery models that not only acknowledge disease symptoms, but also the 'social determinants of health' that place individuals at risk for specific diseases and serve to maintain symptomology" (Omni Cassidy, personal communication, 2015).

CMMI was established by President Obama's Patient Protection and Affordable Care Act (ACA). Its underlying objective is to test innovative models to reduce expenditures, while preserving or enhancing the quality of care (i.e., the Triple Aim concept of former CMS Administrator Don Berwick -- Better care for individuals, Better care for populations, and Reduced costs). Historically, our fee-for-service system has been provider-centered, provides incentives for volume, is unsustainable, and results in fragmented care. The Administration's vision is patient-centered, providing incentives for outcomes, sustainable, and emphasizing coordinated, team based care.

As of January, 2015 Health and Human Services (HHS) announced its goals for value-based payments within Medicare fee-for-service as having payments tied to quality or value through alternative payment models at 30 percent by the end of 2016 and 50 percent by the end of 2018. And, fee-for-service payments tied to quality or value at 85 percent by the end of 2016 and 90 percent by the end of 2018. Medicare growth has fallen below GDP (Gross Domestic Product) growth and national health expenditures since 2010, due, in part, to these efforts. Currently 477 Accountable Care Organizations (ACOs) – another initiative established under the ACA to foster systems of organized care – have been established across the nation, with 121 new ACOs in 2016, which cover 8.9 million assigned beneficiaries. Pioneer ACOs were designated for organizations with experience in coordinated care and ACO-like contracts. These models demonstrated savings for three years in a row of $92, $96, and $120 million. One concrete example is the Independence at Home demonstration project saved more than $3,000 per beneficiary, with the year one results producing more than $25 million in savings. Currently there are 14 total practices, including one consortium, participating in this model, with approximately 8,400 patients enrolled in the first year. All health care is local and CMMI has been working closely with the private insurance sector to transform our nation's health care system. The underlying goal -- Better care, Smarter spending, and Healthier people, as measured by objective health metrics. ***"I don't know when I'll be back again."***

Pat DeLeon, former APA President – Division One – March, 2016

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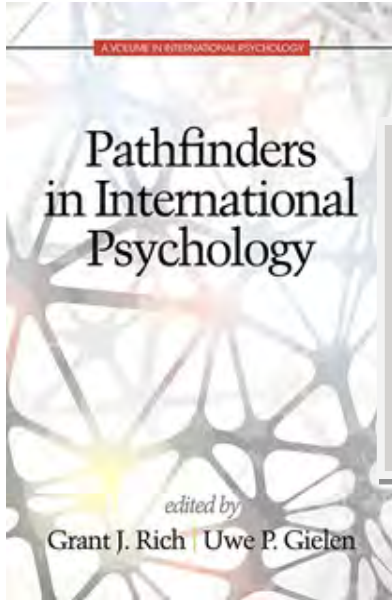
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Book Review

The lesser known journeys illuminated

By Sheila J. Henderson

Pathfinders in International Psychology will provide a rich context for our students as they explore the direction of their careers. I found the book enjoyable and engaging, as it illuminated the challenges, choices, detours and rebounds in careers of 17 psychologists, psychiatrists, and healers living from 1727 to the present across the world. I can only imagine how my own career might have evolved had I been inspired by these stories at the outset. Alas, resources like this were not at one's fingertips even 15 years ago.

My impression from knowing hundreds of students from high school to doctoral programs is that they are looking for ways to place their emerging careers in psychology in the context of an increasingly diverse world. When courses are grounded in multicultural and international contexts, all students can begin to imagine how they might fit in the world with psychology as a career. My hope is that students reading *Pathfinders in International Psychology* might be inspired to reach daringly beyond what those around them think possible. From Johann Joseph GaBner (1727—1779) in Austria to Saths Cooper in South Africa (1950—) to Soueif in Egypt (1924—), this book tells captivating stories about the development of psychology's lesser known heroes. In fact through this book, pioneering instructors can offer a window to the Hero's Journey potentially embedded in psychology careers (Campbell, 1991; Henderson, 2000). As our students go out as trainees and interns on the front lines of psychology, they can draw courage from understanding that psychology pioneers often began with the desire to help and heal individuals and often grew to influencing hundreds of students and professionals in the field.

It is also my observation that instructors still struggle to find accessible supplemental texts to infuse their courses with the rich tapestry of local and global diversity. *Pathfinders in International Psychology* offers a solution through a relatively inexpensive hardback or paperback. There are impressive alternatives. One example is the *Oxford Handbook of the History of Psychology: Global Perspectives* by David B. Baker, offering a treasure trove of insights nestled in 672 pages. I prefer a paperback like the *Pathfinders in International Psychology*, which at a third of the weight and price, I can toss in my bag and read it while riding the bus. I also enjoy knowing that wherever I am, I still have the opportunity to mind travel across "space and time" (to quote the authors) to gather wisdom from psychologists, psychiatrists, and healers before me.

Editors Grant J Rich and Uwe P. Gielen designed this book purposively with thoughtful criteria for the biographies they included, and a set of goals and objectives for the work. Both of these attributes help to reassure the reader of the sound psychohistorical and qualitative methods used to frame this work. Consequently, the depth and breadth of the contributions made by each individual chronicled are relevant to students in medical school, linguistics, neuroscience, as well as programs in psychology. Each biographical account is created with principles of fact-based storytelling, avoiding speculation common to historical fiction, which makes the book even more suitable for use in AP high school, undergraduate, Master's and doctoral level courses.

From my point of view, *Pathfinders in International Psychology* excels at illustrating how lesser known psychologists (but no less worthy of note) across the globe have contributed the foundations of psychology today. This underscores the fact that household names and popular theories in psychology inevitably fail to footnote their origins to the lives of psychologists who pioneered the ideas early on. We see this same phenomenon in science and technology where forgotten geniuses from underrepresented groups and nations initiated discoveries that undergird phenomena like the International Blood Bank all the way to the mobile refrigeration (Henderson, 2004).

Another accomplishment that compelled me was how the authors offered vivid glimpses of how these individual's created themselves through whom and what they studied, where they lived, how they worked, how narrowly or broadly they studied, whether or not they were acknowledged by their colleagues, and how all these factors influenced the emergence of their specialties.

Note: **Sheila J. Henderson, MBA, Ph.D.**, *is a Counseling Psychologist licensed in California currently living in New York City, consulting to non-profit organizations and has co-authored books and articles in the area of multicultural competency development, career development, and fostering creativity in children and adults.*

From a career development standpoint, students in medicine and psychology can benefit from this perspective. Mihalyi Csikszentmihalyi's research in *Flow* (2008) and *Creativity* (2013) illustrated how artists and athletes created themselves by how they invested their energy. Rich and Gielen have similarly illustrated how psychologists around the world have purposively and through happenstance developed their careers and influenced the world.

Pathfinders in International Psychology is also a book for history buffs. I was recently at a university book club meeting where non-psychologists were analyzing a bestselling popular book, force-fitting Freudian perspectives on phenomena that from my perspective had more naturalistic and behaviorally based themes. If I had read this book prior I could have offered perspectives other psychologists whose lives and insights were more relevant to the novel's characters. In this way, *Pathfinders in International Psychology* is a translational text bringing to the general public insights on the evolution of psychology as a field.

In this troubling time when the psychology profession appears to be struggling with identity and redefinition, *Pathfinders in International Psychology* reminded me that transformation has been at the core of our field since the moment when people sought to understand the mystery and struggle of being human. I know am reassured that perhaps our current field's redefinition is as natural as a changing landscape. We need only embrace it for the growth that may emerge.

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DVD: International Psychology: Perspectives and Profiles
By Uwe P. Gielen (St. Francis College) and Judy Kuriansky (Columbia University)

As members of APA's International Psychology Division (52), we have created a DVD that informs students, faculty, professionals and others about the exciting new field of International Psychology. The DVD can be used in the classroom setting or for individual viewing.

The DVD's first section includes a 35-minute documentary entitled *International Psychology: What Students Need to Know*. It includes profiles of various international psychologists; advice for students from international psychologists in different parts of the world; students' descriptions of their international projects and how they have obtained funding; starting a career in International Psychology; activities and opportunities for students at the United Nations; resources to find out about International Psychology; and guidelines about whether International Psychology is a field that fits the student.

The DVD's second sections offers an overview of *Pathfinders in International Psychology*, a recent book that traces the history of psychology through profiles of known and not-as-well-known, yet important, psychologists and psychiatrists from different regions of the world. The editors of the volume are leading international psychologists, Dr. Grant J. Rich and Dr. Uwe P. Gielen.

In a 20-minute interview, the book editors offer fresh and illuminating views of historical figures in international psychology as conceived by an international group of contributors. The editors describe the biographies and contributions of 17 psychologists, psychiatrists, and healers who have been active in 14 countries around the world. The recounting begins with the colorful figure of Franz Anton Mesmer (1734-1815) who created and practiced Mesmerism in Austria, France, Germany, and Switzerland, and ends with a recounting of the biography of the South African anti-apartheid activist and clinical psychologist Sathasivan Cooper (*1950; also known as "Saths"), the current president of the International Union of Psychological Science. Altogether, the book covers a timespan of more than 250 years.

General Psychology Trivia Quiz #3:
Name the Psychologist
Answers

1. Stanley Milgram, who died in 1984, and Philip Zimbardo.

2. Jerome Bruner, a past-president of APA, he celebrated his 100th birthday on October 1, 2015.

3. Alfred Binet. The behavior of his daughters convinced him that Francis Galton's approach to intelligence testing was wrong. Several of Binet's plays were produced on the Paris stage.

4. Anne Anastasi, the third woman to become president of the APA, wrote that because of her father's death, she was mostly home schooled in a very adult environment (mother, grandmother, uncle). She also noted that women of her generation frequently had to choose between a career and being a wife and mother. As a result of her cancer, that choice was taken from her and she could concentrate on her career without guilt.

5. B. F. Skinner. The novel was Walden Two.

6. Jean Piaget.

7. Margaret Floy Washburn graduated from Cornell in 1894, the first woman to receive a PhD degree in psychology. Her mentor was Wundt student, Edward B. Titchener. She said he didn't know what to do with her.

8. James McKeen Cattell. He established the "The Psychological Corporation" with the financial judgment he received from Columbia.

9. Harry Harlow. His birth name was Harold Israel but he wasn't Jewish. His department chair at Stanford University was Lewis Terman.

10. Anna Freud, who was born in 1895, the same year Sigmund Freud and Josef Breuer published Studies on Hysteria.

Readers are encouraged to submit their favorite psychology trivia to John Hogan at hoganjohn@aol.com. If their trivia is used, they will be acknowledged in a future "answer" section.

DVD: International Psychology: Perspectives and Profiles

By Uwe P. Gielen (St. Francis College) and Judy Kuriansky (Columbia University)

A brief additional video tracks the dramatic life and career of Dr. Cooper by tracing his life as a student in South Africa through his days in the struggle against apartheid, his imprisonment on Robben Island where he shared a cell block with Nelson Mandela, and his evolving career as a noted psychologist.

Dr. Cooper talks about the development of psychology in Africa. In this process, he has accomplished many "firsts": he served as the President of the International Congress of Psychology (in 2012) that was held in Africa for the first time; he is currently the first President of the International Union of Psychological Science from the continent of Africa; and he is playing a crucial role in the foundation of the Pan African Psychology Union. The video ends with his hopes for psychology in the future.

A copy of the DVD can be ordered from Uwe P. Gielen (ugielen@hotmail.com). Please include your postal address in your email. The DVD will be sent free of charge (as long as supplies last).

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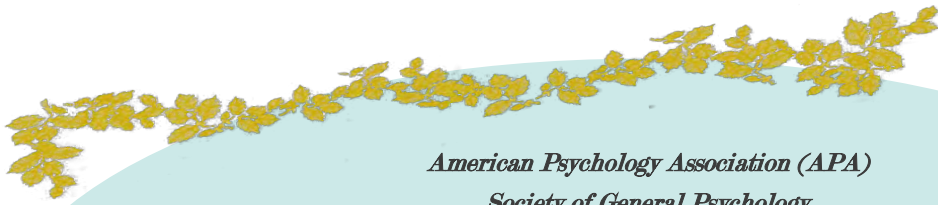
Quote from Jerome Bruner, PhD:

"The agentive mind is not only active in nature, but it seeks out dialogue and discourse with other active minds. And it is through this dialogic, discursive process that we come to know the Other and his points of view, his stories. We learn an enormous amount not only about the world but about ourselves by discourse with Others."

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