



General Psychologist

A Publication of the Society for General Psychology ~ Division 1



APA 2016 Convention Division One Awards

During the 2016 award year, we received many exemplary nominations. The winners were announced at the Division 1 Business Meeting held in the hospitality suite on Friday August 5th. We were joined by our 2016 and 2017 award winners and celebrated their achievements during our Social Hour.

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APA 2016 Convention Division One Awards



Jocelyn Turner-Musa
Division 1 Award Coordinator

The Society for General Psychology awards program recognizes excellence in research, scholarship, and service that contribute to the integration of knowledge across the subfields of psychology. The Society awards books, research articles, career contributions, student research, and service to Division 1. The Society also provides nominations to the American Psychological Foundation (APF) for the Arthur W. Staats Lecture award. Winners are announced at the annual APA convention the year of the award submission.

Special thanks to **Irene Frieze** (Chair, William James Award), **Nancy Baker** (Chair, George Miller Award), **Joan Chrisler** (Chair, Ernest Hilgard Award), **Janet Sigal** (Chair, Arthur Staats Award and liaison with APF), **Carrol Perrino** (Chair, Anne Anastasi Award), and **Terece Bell** and **Nick Noviello** (Chairs, Corsini Student Poster Award) and their committee members for their hard work and dedication. Thanks are also extended to **Harold Takooshian** for his contributions to the Anne Anastasi Award.

Details about the award program are available from <http://www.apadivisions.org/division-1/awards/index.aspx>



Raymond Corsini Student Poster Award
Thaires Dos Anjos, Jocelyn Turner-Musa,
and Gabriella Silva

2015 William James Book Award
Darcia Narvaez and
Nancy Baker



2016 Arthur W. Staats Lecture Award for Unifying Psychology
Lisa Osbeck and Jocelyn Turner-Musa

On Cover... (1) *Raymond Corsini Student Poster Award* - Jocelyn Turner-Musa and Woo Jung-Lee; (2) *Anne Anastasi Graduate Student Award* - Nancy Baker and Konstantinos Papazoglou; (3) 2015 *Ernest R. Hilgard Award for Career Contributions to General Psychology* - Janet Sigal and Richard M. Lerner



The Society for General Psychology

2016 Awards Announcement

Division 1 is pleased to announce its 2016 award recipients who were recognized at the 2015 APA meeting held in Denver, Colorado. For more details on awards, please go to <http://www.apadivisions.org/division-1/awards/index.aspx>

William James Book Award (2)



Joseph LeDoux, Ph.D. for *Anxious: Using the Brain to Understand and Treat Fear and Anxiety* (2015), published by Viking, New York.



David S. Moore, Ph.D. for *The Developing Genome: An Introduction to Behavioral Epigenetics* (2015), published by Oxford University Press, New York.

Ernest R. Hilgard Lifetime Achievement Award for Career Contributions to General Psychology (Lecture to be present- ed at 2017 Convention)



Janet Shibley Hyde, Ph.D.
University of Wisconsin-Madison



Robert J. Sternberg, Ph.D.
Cornell University



The Society for General Psychology 2016 Awards Announcement

2016 Arthur W. Staats
Lecture Award for
Unifying
Psychology (from the
American
Psychological
Foundation)

*Staats Lecture presented at the
2016 APA Convention*



Lisa M. Osbeck, Ph.D.
University of West Georgia

2017 Arthur W. Staats
Lecture Award for
Unifying Psychology
(from the American
Psychological
Foundation)

*Staats Lecture to be presented at
the 2017 APA Convention*



**Dean Keith Simonton,
Ph.D.**
University of California, Davis



The Society for General Psychology 2016 Awards Announcement

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George A.
Miller Award for
an Outstanding
Recent Article
on General
Psychology



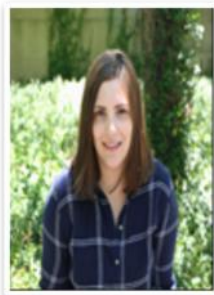
Bruce Overmier,
Ph.D.



Robert Murison,
Ph.D.

Bruce Overmier (University of Minnesota) and **Robert Murison** (University of Bergen) for Restoring psychology's role in peptic ulcer, *Applied Psychology: Health and Well-Being*, 2012, 5(1), 5-27.

Anne Anastasi
General
Psychology
Graduate
Student
Research
Awards



UNDER TWO YEARS OF GRADUATE WORK

Andriana Christofalos, BS

University of Illinois at Chicago



TWO OR MORE YEARS OF GRADUATE WORK

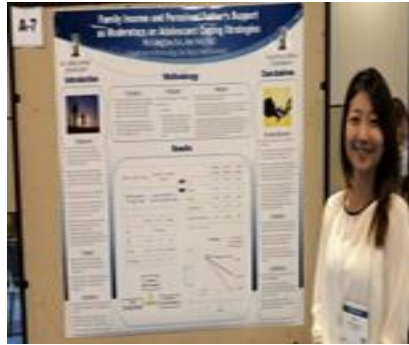
Konstantinos Papazoglou, BS, BA, MA

University of Toronto, Mississauga

The Society for General Psychology

2016 Awards Announcement

Raymond Corsini Student Poster Awards



Woo Jung Lee, BA and May Yeh, Ph.D. (San Diego State University)

Project title: *Family Income and Perceived Father's Support as Moderators on Adolescent Coping Strategies.*



Gabriella Silva, Thaires Dos Anjos, and David Compton, Ph.D. (Palm Beach Atlantic University).

Project title: *Gender Differences on Body Image Perception, Attachment, Cognitive Fusion, and Resilience.*

Honorable Mention

Leah McDiarmid and Kanako Taku, Ph.D. (Oakland University)

Project title: *Personally important and family valued posttraumatic growth in adolescents.*

Other 2016 Division Awards

Presidential Citations for Outstanding Service

Terece Bell (Co-Chair, Raymond Corsini Student Poster Award)

Nick Noviello (Co-Chair, Raymond Corsini Student Poster Award)

Carrol S. Perrino (Chair, Anne Anastasi Award)



President's Column - *Irene Hanson Frieze*

I am honored to be serving as your President. As I take on my duties, I continue to learn more and more about our Division. Probably one of the most important things we do is offer various awards in Psychology. Earlier this year, as President-Elect, I chaired the William James Book Award Committee. This award is offered every year to the book that best brings together the various areas within psychology. This year, we received 33 books that were nominated for the award. After much debate, the members of the committee [long time Division 1 members Doug Candland and Kathy Ryan and I] decided to make 2 awards to books that explained current research in important areas within psychology and did that in a way that was accessible to the reader. [Read more about the awards here in our newsletter]. Both winners were very excited with the news that they had won the award, and the book publishers as well as their own universities were also excited. Their reactions speak to the importance of these awards. Not only do we provide more visibility to these excellent books, but we also do an important service to the field with this prestigious award. Our other awards for life time accomplishments as well as for students also serve important roles for the Division.

In addition to awards, we publish interesting papers in our journal, *Review of General Psychology*. These papers are generally reviews of the

literature, and involve integration of different areas within psychology, adding to the mission of the Division. Although only founded in 2008, the journal has grown to be a major source of revenue for the Division. It also has an increasing impact factor as more people learn about the journal. Our present editor, Gerianne Alexander, will be ending her term in 2019. We will begin searching for a new editor in late 2017. Please let me know if you have thoughts about who might take over, following in the excellent tradition set by Gerianne and by previous editors.

Finally, we strive to offer an exciting and intellectually stimulating program at the annual American Psychological Association meetings. Along with the formal program, we are increasingly turning to our Division Suite at the Convention to offer additional programming, and to provide a place where Division members can meet each other and interact more informally. If you have not already done so, please make a point of visiting next year when we meet in Washington, DC.

One of my goals as President is to increase communication among the many officers and committee chairs who do the work of the Division and with you, our members. One way we do this is with our website. See <http://www.apadivisions.org/division-1/>. [If you have suggestions for our webpages, please let us



know]. We are working to begin to establish ourselves through other forms of social media, too. In addition, we are exploring setting up a listserv that allows for discussion of different topics by our members. Our present listserv only provides formal announcements. We expect to soon set up a committee to explore different types of social media and how we can best facilitate greater communication between Division members. Please share any thoughts you have social media and communication or about the Division with me. I can be reached at frieze@pitt.edu and would love to hear from you.

Continued on page 8...



President's Column - Irene Hanson Frieze

..... Continued from page 7

In the coming year, a central theme for the Division will be the issue of replication of the published findings of psychological research. Past President Nancy Baker wrote about this previously in one of her columns. The problem that has been widely discussed in the popular press as well as in scientific publications. My view of this failure to replicate, which I hope to elaborate in my Presidential address at APA next year, is that much of the reported “findings” in the psychological literature are to a greater or lesser extent affected by the characteristics of the sample used in the research. It may well be true that certain generalizations apply to some groups and not others.

Attitudes are particularly embedded within a cultural context. For example, attitudes about what types of sexual activity are appropriate vary widely across the globe, as well as within different groups within the United States. While some may believe that any sexual activity outside of marriage is not permissible, others, such as U.S. college students, may find such behavior as quite normal. I have also been interested to note widely changing college student attitudes on this issue as well as others relating to sexual behavior over my 40+ years of teaching young adult college students.

Many other issues show clear variation across groups as well. [See Frieze, Sales and Smith's 1991 paper on this issue in *Psychology of Women Quarterly*]. For example, it is well established that there are quite marked differences in the expectations of women and men about how well they expect to perform on an athletic or academic tasks. Men tend to overestimate how well they will do, while women tend to underestimate. [Of course, there are also wide individual differences within groups, as is typical for psychological assessments of all types.] A similar gender difference has been found in other cultures, but it seems unlikely that this expectancy difference is biologically rooted. It is likely that this pattern would vary across cultures. I would also predict that expectations depend on past performances, and this difference may disappear or even reverse with certain types of tasks.

Before the field can even attempt to replicate findings across studies, it is essential to determine when there is a legitimate expectation that the finding is a fundamental aspect of being human and when it is to a greater or lesser degree based on past learning and cultural values. We hope to explore some of these issues in more detail at APA next year.

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 Spring newsletter 2017.



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 for General Psychology

Why should I become a Member of Division 1



Because we are number 1!!! (literally...)

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 14 designed by our Membership Chair, Mark Sciotto!



Suicide and Shame

By John Minahan

When you lose a loved one to suicide, you hardly have time for grief. Guilt, regret, confusion, anger: they're all clamoring for your attention, too. But none of these may be as powerful or pernicious as the need to be silent. In the aftermath of my brother taking his own life, I worried what people would think about him—and about me. After all, everybody knows that those who kill themselves have a moral infection: they're weak or cowardly; they don't care about those who love them; they want to hurt family and friends (Fine, 1997, p. 61-76; Joiner, 2010, p. 269-272). And let's not forget that they've betrayed God—or Life, or the American Way, or something (Melbourne, 2016). I knew none of this was true. But that didn't stop me from feeling as if an ugly stain had spread itself over both him and me. It haunts me still to wonder what shame he himself must have felt while struggling to hold onto life, shame that would have driven him further into silence and despair.

I also discovered that I had joined a secret club. Singly and in whispers, people confided to me that they had either lost a loved one this way or had attempted suicide themselves. I believe I've met only a few members of this club, because the numbers associated with suicide are staggering. About 40,000 Americans die this way every year—an average rate of one every 13 minutes (Suicide Awareness Voices of Education [SAVE], 2014). Worldwide, the number is about 800,000 per year. More women than men attempt it, but more men than women complete it, owing largely to the respective lethality of means (women tend to use poison, men guns). In the U.S., suicide is the second leading cause of death for ages 16 to 25, the 4th leading cause of death for ages 18 to 65, and the 10th leading cause of death overall (by comparison, murder is 16th), (SAVE, 2014).


What if we saw such numbers for, say, automobile accidents? Actually, the number of Americans dying annually in car crashes is less by about 10,000 (Highway Loss Data Institute [HLDI], 2014). But who is shamefully silent when it comes to the significance of seatbelts, traffic signals, or driver training? With suicide, however, we appear to have no trouble attrib-

uting it to character flaw and moral failure. Even when we take a more informed approach, the news is disheartening. For example, major depression is a common co-occurring disorder, but only about half of those suffering major depression receive treatment (Nock, Hwang, Sampson, & Kessler, 2010; National Institute of Mental Health [NIMH], 2010). There is also this cruel irony: the risk for suicide can increase when the mood begins to lift; for example, because

Abraham Lincoln, then a young lawyer filled with political ambitions, gave a speech to a civic association. A mob had recently killed a journalist for writing an editorial condemning slavery; the event “riveted and polarized the nation” (Pinsker, 2013). In his speech, Lincoln argued that such a murder was not just about one person's death; it also revealed that America was suffering the self-inflicted wounds of inequality and lawlessness. “All the armies of Europe, Asia and Africa combined,” Lincoln said, “with all the treasure of the earth . . . could not by force take a drink from the Ohio, or make a track on the Blue Ridge.” We can hear prefigurings of the muscular lyricism characteristic of his later speeches. Then this: “As a nation of freemen, we must live through all time, or die by suicide” (Lincoln, 1989, p. 28-29). It's a revealing metaphor.

Suicidal ideation often entails three markers: a perception of burdensomeness to others; a sense of failed belongingness; and an exposure to repeated painful and fearsome experiences that can lead to habituation with the pain and fear of self injury (Joiner, 2005, p. 46-47, 92-93; Shneidman, 1996, p. 129-137).

Those markers seem present in the young Lincoln's life. His acquaintances had long observed his “melancholy” with concern. He had tried and failed at several business ventures, and his nascent political career had been filled with ups and downs. He had been incapacitated by depression over the death of Ann Rutledge, a friend with whom he may have been in love. Though he kept company with a rough crowd whose favorite pastime was wrestling, he claimed few close friends and had no family to speak of (he lost his mother and sister at a young age, he never got along with his father, and he had been frustrated in his desire to marry). At one point he declined to carry a knife, a not unusual accoutrement on the frontier, because he feared what he might do to himself. A local newspaper poked mean-spirited fun at his “indisposition”; another published an unsigned poem he likely wrote called “The Suicide's Soliloquy.”



“But who is shamefully silent when it comes to the significance of seatbelts, traffic signals, or driver training? With suicide, however, we appear to have no trouble attributing it to character flaw and moral failure.”

they're feeling a little better, a person with suicidal thoughts may find just enough energy and focus to take his or her own life. The decision may even confer what feels like peace of mind (Jamison, 1999, p. 114-115). If shame also keeps them silent, or motivates them to dissemble, this false peace of mind may be left unchallenged to do its life-destroying work.

What if such sufferers knew they need not be ashamed? Push the question further: what if we acknowledged that some towering figures of our culture—models of moral guidance, high accomplishment, and strength of character—also suffered from suicidal ideation? More important, what could we then learn from these figures about staying alive?



Suicide and Shame

One neighbor grew alarmed whenever Lincoln took his gun to go hunting in the woods. He subjected himself to the era's treatments for depression, such as blood-letting, induced vomiting and diarrhea, painful mustard rubs, and black pepper drinks (Shenk, 2005, p. 19, 23, 56, 59). Obviously, none worked. And yet he lived.

Ludwig van Beethoven spent one summer and early fall in a country village called Heiligenstadt. He had gone there to escape the crowds and heat of Vienna. He had also gone there to confront his condition. The hearing problems that had been plaguing him for years were growing worse, despite all the treatments he had sought; the wisdom of 19th century medicine linked his increasing deafness to his perpetually ailing stomach, such that his doctors prescribed various salves, baths, and herbs whose only effect was to make his stomach worse (Traynor, 2011). Soon, he realized, he would be unable to hear at all. This would be tragic for anyone; for Beethoven, it was devastating. As a child, he had been subjected by his abusive father to a brutal schedule of performing and practicing; as an adult, he not only kept up the same brutal schedule but also shunned close relationships that would distract him from composing (probably, like his father, self-medicating with alcohol). He lived only for music, and now he faced losing that.

Beethoven wrote a letter to his brothers explaining why he wanted to end his life. The letter, now known as the Heiligenstadt Testament, was never sent but rather “stashed for posterity in a secret drawer of his desk” (Morris, 2005, p. 97). In it, Beethoven lamented the confusion and concern that his anguish had caused in others. He also explained the source of that anguish: though he had composed some fine, even brilliant music, it had come at a high price. “I live alone,” he wrote, “like a man banished.” He went on to admit that he had yet to write the works of genius he was capable of. Beethoven never suffered from false modesty, but that didn't prevent him suffering from despair, since his increasing deafness made it look as if he'd never write those works now. “If [death] comes before I shall have had an opportunity to show all my

artistic capacities it will still come too early” (Swafford, 2015, p. 301-308). And yet he lived.

Dante Alighieri set out as a writer to explore every human thought, emotion and behav-



ior. He would therefore have to touch upon suicide. This he does, fittingly, in the thirteenth chapter (or “canto”) of his *Inferno*. In this fictive account of a journey through the pit of hell, the lower we go, the worse the sin. Suicides are in the eighth of nine descending circles. Dante's moral judgment, then, seems unambiguous. But a little literary detective work suggests otherwise.

We can begin by noticing something in Canto XIII that occurs nowhere else in this epic poem: Dante lets these souls tell their own heartrending stories without interruption or commentary, as if he is in no position to pass judgment. Further, the few statements the narrator does make involve a convoluted and even off-putting syntax, whereas the suicides speak with eloquence and directness. True, Dante often has the denizens of hell speak in ways that show the seductive power of language, but he always points that out. No such commentary appears in Canto XIII. If he does not openly encourage his readers to be empathetic and tender here, neither does he discourage them as he does elsewhere.

This is not the only tender moment. For Dante, the punishment reflects the sin. Like many explorers of the psyche, Dante shows that hell is essentially the state of isolation within the self. His sinners choose to be

damned—not that they welcome their punishment, rather that they get what they want in all its naked reality. Adulterous lovers are tormented forever by each other's presence; leaders who incited harmful passion in others are now pillars of fire; and suicides spend eternity as twisted trees that bleed from where their branches are forever breaking off. These sinners threw away their bodies, choosing instead to be immobile and wounded. One of them, not even a tree but a small bush, asks Dante for a favor. Some monstrous dogs have torn his leaves from him. These leaves are all that he has left of himself, and he pleads to have them back. Dante honors the request. This marks the only time in *Inferno* he helps one of the damned. Further, he does not do so within Canto XIII but rather at the beginning of Canto XIV, as if the moral issues here defy boundaries. And, though we never learn the name of this damned soul, we do learn that he was from Florence. So was Dante—another lessening of moral distance between him and the suicides.

The suicides' forest is reminiscent of the dark woods where Dante lost his way at the start of *Inferno*. The word that describes his physical condition there is the same word that describes his mental condition here (“smarrita/-o” which can be translated as either “lost” or “uncertain”). Now that he has associated the image of the forest with the idea of suicide, and now that he has shown how an encounter with suicide causes him to become “smarrito” again, we realize that he never specified why he got lost in the dark woods of Canto I. That silence may be eloquent. Could the reason he strayed from the right path have been not just sinful but also embarrassing? Could that unnamed Florentine/bush pleading for its leaves represent Dante's belief that part of his own soul died and was damned because of this embarrassing sin? We should note that leaves, especially from the laurel bush, are a common folkloric symbol for poetry, which Dante himself used in Canto 25 of *Paradiso* when describing poetry as his sole source of hope. Taken together, all these textual details make a strong suggestion that “the lost soul whom we met in *Inferno* I was in some way himself suicidal” (Hollander, 2000, p. 250 n. 24).

(Continued on page 12)

Suicide and Shame

By John Minahan



(Continued from page 7)

Being a suggestion rather than an overt statement further suggests that he may also have experienced the concomitant shame.

Technically, we've been speaking about the narrator. What about the author? Equating those two in any literary text always presents complications. But Dante's work, its fantastical nature notwithstanding, is highly autobiographical, filled with people and events from his own life. Dante's narrator is in his mid-thirties; Dante himself at that age experienced a "dismally disorienting period" of "extreme frustration and impatience" (Lewis, 2001, p. 85-89). He was living in exile, having sided with a losing faction in the labyrinthine and murderous politics of 13th century Florence. His many years of involvement in such politics now led to him losing his home, government position, family, and reputation, and he was forced to rely on others for food and shelter (Lansing, 2010, p. 19).

The markers of suicidal ideation--a perception of burdensomeness, a sense of failed belongingness, and a habituation to the pain and fear of self injury--seem to be present for him as they were for Lincoln and Beethoven. I would therefore argue that we have grounds for a hypothesis: the real historical Dante found himself in the same hellish place that so many others have, experiencing both the power of suicidal ideation as well as the shame. He could not speak openly of his suicidal urge, but neither could he deny its power.

And yet, like Lincoln and Beethoven, he lived. We come, then, to the most important area of our inquiry. Seeing that "great" figures can experience suicidal ideation might be a first step toward removing some of the shame. The next step is to examine, openly and dispassionately, what these figures did then. That is, given that they wanted to die, how did they stay alive?

One possibility: all three appear to have discovered empirically a sort of proto-cognitive/behavioral therapy program that may have helped save their lives, no matter how hard their lives continued to be. For example:

◇ Seeking a higher purpose through mean-

ingful labor and a carefully considered spirituality: Lincoln saw in both law and politics a way to put into practice his dedication to equality and justice; Beethoven reasoned that he had been given both his talent and his personal struggles in order to overcome any obstacle standing in the way of freedom, both for music and for the human spirit; Dante devoted his post-exile years to writing his epic, which in two further volumes continues the journey through Purgatory and into Paradise, thereby becoming one of

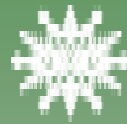
friends and family; Beethoven developed a close circle of patrons and students; Dante made it clear in his work that many people, past and present, inspired him.

◇ Appreciating humor: Lincoln was notorious for his shaggy dog stories; Beethoven's music is enriched by rough musical jokes; Dante's work is full of wordplay, irony, and even slapstick.

◇ Enjoying readily available pleasures: Lincoln loved good company and great poetry; Beethoven enjoyed long country walks; Dante was fascinated with the boundless variety of human personality and behavior.

Though all three were gifted, one need not possess such gifts to implement such methods - methods that can be even more effective with the help of modern research and treatment (Colt, 2006, p. 281-357). But to benefit from this research and treatment, those who suffer suicidal ideation first have to overcome their potentially lethal shame. As I've tried to make clear, acknowledging that even "great" figures can experience suicidal ideation might be one way to help. This might be another: the struggle with suicidal ideation may itself have played a role in making these great figures great.

Listen to Beethoven's Ninth Symphony and consider how the glories of the Ode to Joy emerge, painfully but inexorably, from fragmentation and chaos. Consider the possibility that Lincoln's surviving his self-destructive impulse helped him develop the kind of leadership needed to keep a nation from destroying itself (Shenk, 2005, p. 191-192). Read the end of Inferno, where Dante emerges from hell to see the stars again. Who but someone who has faced the ultimate darkness could rediscover "the capacity for serenity and joy" in the simple perception of lights in the sky? (Styron, 1990, p. 83-84). In fact, "stars" is the last word in all three volumes of his epic. Fascinated by astronomy, Dante used celestial events both literally and allegorically.



"Seeing that "great" figures can experience suicidal ideation might be a first step toward removing some of the shame. The next step is to examine, openly and dispassionately, what these figures did then. That is, given that they wanted to die, how did they stay alive?"

the most thorough psychological taxonomies ever performed.

◇ Taking gratification in the doing of the work itself: Lincoln loved litigation, debate and deal-making; Beethoven revolutionized the art of composition by finding ways to develop even the smallest musical idea to its utmost; Dante clearly reveled in the creative demands of devising specific consequences for both the virtuous and the damned.

◇ Establishing and maintaining meaningful relationships: Lincoln was devoted to



Suicide and Shame

We may often be “smarrito”--lost and uncertain. But just as the stars can guide us in the physical world, so we can find our way within by means of rational thought and compassion. That might be a facile truism in another writer’s hands. Yet when I hypothesize that Dante was tempted to take his own life, and when I consider that rational thought and compassion can become foundational to good psychology, I trust what he says. Again, one need not be a Dante, Lincoln, or Beethoven. The discernment of a philosophy that can prevent death by one’s own hand is itself a form of greatness.

By no means am I positing suicidal ideation as some sort of blessing in disguise. We rightly pray to be spared this kind of suffering. But should it befall us or those we love, perhaps we can remember that the human mind has a magnificent capacity for transforming suffering into wisdom. The systematic study of this transformation needs to keep moving forward. Suicide is one of psychology’s most intractable and tragic issues; the more research into its causes and prevention, the better. This research is already frustrated by the obvious difficulties of gathering data on a victim’s final thoughts. It should not be further frustrated by moralizing, misinformation, and embarrassed silence. What else might we discover if we removed the stigma? How many more lives might we save?

That said, we should also admit that we’ll never understand suicide fully or prevent every instance of it. My brother was a lawyer whose belief in justice paralleled Lincoln’s; his love of music possessed the intensity of a Beethoven symphony; his Dantean fascination with astronomy lasted his whole life. Why did his life end the way it did? I’ll never know. While I can point in retrospect to the markers of suicidal ideation in his words and actions, I don’t understand how he could actually do it. But I do know this: removing the shame surrounding suicide can and does offer healing. Whoever suffers, whether victim or survivor, needs to know they’re not alone. Others have been lost, too, and they can show us a way out of hell and back to life.

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John Minahan is a member of our Division and he submitted this article for the purposes of our theme *Suicide/Homicide*.

Please address correspondence to:

John A. Minahan, Ph.D.
Head, Department of English
Psychology teacher

Lincoln School
Providence, RI

Email: jminahan@lincolnschool.org

Become a Member of Division 1 today!



The Society of General Psychology, Division 1 of the APA, encourages students, academicians, and professionals in psychology to be educated and trained across the broad areas of the discipline and to promote unity and coherence in psychology.

To this end, we would like to offer you a **free 1-year membership to Division 1.**

By accepting this free offer you will:

- ⇒ Receive our biannual newsletter, *The General Psychologist*;
- ⇒ Be added to our email list to receive announcements about the society;
- ⇒ Be cordially invited to involve yourself in all of the activities of the division, such as serving on committees of the society, presenting your research and scholarship at the annual APA convention, and enjoying the congenial fellowship of like-minded colleagues.

Benefits of Ongoing Membership:

- ⇒ *The General Psychologist*, the Division 1 newsletter — the best newsletter in psychology
- ⇒ A subscription to the *Review of General Psychology*, Division 1's outstanding journal (this can be added to the free membership for an additional \$22.00)
- ⇒ Discounts on Division 1 books, which includes six volumes of *Pioneers in Psychology*
- ⇒ Exciting programs at APA that present distinguished award winners
- ⇒ Great people who support coherence among psychology's many subfields
- ⇒ Low dues

Please visit www.apadivisions.org/division-1/membership for more information on this exciting offer.



Become a Fellow of Division 1!

The Division 1 Fellows Committee is seeking nominations and applications for Fellow status in the Division. Self-nominations are welcome and encouraged.

There are two paths to Fellow status in the Division:

First, members of Division 1 who are APA members but are not yet Fellows of APA may apply for Fellow status in Division 1. These are known as “*New Fellow*” applications, and applicants must meet both APA criteria and Division 1 criteria for fellow status.

Second, any member of Division 1 who is already a Fellow of APA may apply to become a Fellow of the division. These applicants are known as “*Current Fellows*.” Applications from current fellows are only evaluated by the Division 1 Fellows Committee.

Those who are already Division 1 Fellows are good resources for information about being and becoming a Fellow. Letters from Division 1 Fellows are also required for those applying for New Fellow status.

APA Fellow Criteria include:

- ◇ Five (5) years of acceptable professional experience beyond receipt of the doctoral degree
- ◇ Membership in APA for at least one year
- ◇ Unusual and outstanding contributions that have had a national or international impact

You can find details about the APA criteria at <http://www.apa.org/membership/fellows/index.aspx>

Division 1 Fellow Criteria include:

- ◇ Unusual and outstanding contributions within general psychology
- ◇ Contributions can include textbooks, published research, books and book chapters, outstanding teaching, and leadership in and/or extensive service to Division 1

Specific details about the Div 1 criteria are at <http://www.apadivisions.org/division-1/membership/fellows/index.aspx>

Process for New Fellows:

Applications to be a New APA Fellow are submitted online through the APA Fellows Online Application Platform. This system will allow nominees, endorsers, and Division Fellows Chairs to submit all required documents online. Applications will not be considered unless they are submitted through this system.

Applications for New Fellow status require letters of endorsement from three Division 1 Fellows in addition to a detailed statement indicating how, specifically, the applicant meets both the APA and Division 1 Fellow criteria and completion of other information as required in the application platform. **Please visit the APA Fellows webpage for more information and to the online system:** <http://www.apa.org/membership/fellows/index.aspx>

All materials, including letters of reference, must be submitted through the online platform by **December 1, 2016**. Applicants will have to enter the names and contact information of their endorsers in advance of that date so that endorsers can submit their letters of recommendation by this date.

The candidates' applications are reviewed by the Division 1 Fellows Committee. Those receiving a positive recommendation will be forwarded to the APA Fellows Committee for their review. Fellow status is granted by the APA Fellows Committee. Please remember that there can only be one nominating division.

Process for Current Fellows:

Current Fellows of APA may apply for Division 1 Fellow status by sending a current CV and a letter detailing the ways in which the applicant meets the criteria for fellow status in Division 1. These materials must be emailed to Mindy Erchull (merchull@umw.edu). The due date for Current Fellows applications is **April 15, 2017**. Current Fellows applications are evaluated only by the Division 1 Fellows Committee.

Mindy J. Erchull
Fellows Committee Chair

Email: merchull@umw.edu

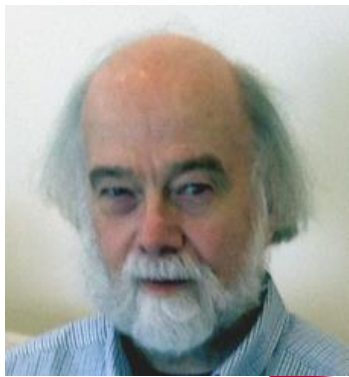




Congratulations to the New Fellows of Division One!

The Fellows Committee of the Society for General Psychology (Division 1) is proud to announce that eleven (11) psychologists were elected as Fellows of the Division, based on their “outstanding and unusual” contributions to general psychology. All of them are current APA fellows. According to APA, "*Fellow status is an honor bestowed upon APA Members who have shown evidence of unusual and outstanding contributions or performance in the field of psychology. Fellow status requires that a person's work has had a national impact on the field of psychology beyond a local, state, or regional level. A high level of competence or steady and continuing contribution are not sufficient to warrant Fellow status. National impact must be demonstrated.*"

Congratulations and best wishes to our new Fellows!



Mark
Bickhard

Stephen
Chew



Susan
Dutch



Monroe
Friedman

Irene Frieze





Sherri
McCarthy



Darcia
Narvaez



Mark
Shermis



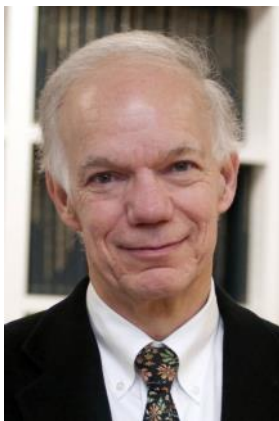
Lisa
Osbeck,



Linda
Woolf



Patrick
Shrout



My sincerest thanks to **Drs. Florence Denmark, Charlotte Patterson, Janet Sigal, and Harold Takooshian** who served as members of the Committee this past year.

For those who may be interested in applying for Fellow status in Division 1, please contact Mindy Erchull by email at merchull@umw.edu. Criteria for qualifications as Division 1 Fellow may be found at <http://www.apadivisions.org/division-1/membership/fellows/index.aspx>

Sincerely,

Mindy J. Erchull, PhD
Chair, Fellows Committee
APA Division 1 (Society for General Psychology)



APA Division One

The Society for General Psychology

Call for Convention Proposals

Washington DC, 3-6th August 2017



Our mission statement

The Society for General Psychology is concerned with creating coherence among psychology's diverse specialties by encouraging members to incorporate multiple perspectives from psychology's subdisciplines into their research, theory, and practice.

Types of proposals

Divisional Proposals

Submissions Due: 1st December, 2016

We welcome submissions of symposia, paper presentations, skill-building sessions, conversation hours, and posters.

The program committee for 2017 is happy to assist you in the development of collaborative programming, including connecting division 1 members with other divisions. If you are interested in developing collaborative programming, please contact Clare Mehta, Ph.D. (mehtac@emmanuel.edu), program chair for Division One.

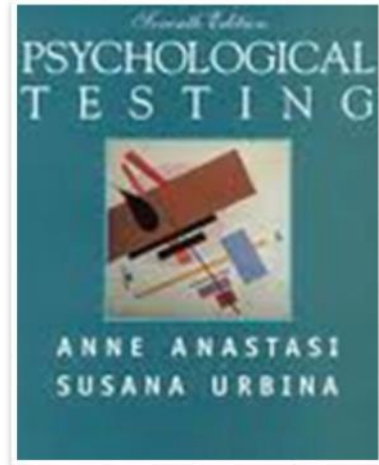


EVENTS HOSTED BY OUR CURRENT MEMBERS

Ceremonies and Concerts by *Harold Takooshian*



Harold Takooshian, a member of Division One, is a Board Member of the Manhattan Psychological Association (MPA). MPA held its first ever presentation of **Anne Anastasi Awards** on September 18th 2016. This new MPA Award is named for **Anne Anastasi, PhD** (1908-2001), a legendary Professor of Psychology at Fordham, whose entire 71-year-career was within 12 miles of her home at 121 East 38 Street in Manhattan. MPA



focuses on "All things psychological in Manhattan," where Dr. Anastasi was a teacher, research, author, consultant, and the first psychologist to receive the U.S. National Medal of Science in Psychology, from President Ronald Reagan in 1987. More information about Anne Anastasi can be found here: www.apa.org/about/governance/president/bio-anne-anastasi.aspx

The two inaugural MPA Award recipients were two of Dr. Anastasi's closest colleagues. The first recipient was **Jonathan Galente** who is a noted teacher, champion of Dr. Anastasi's legacy, and Director of the Anne Anastasi Foundation. Jonathan Galente was a life-long friend of Dr. Anastasi at Fordham,



widely known as a Renaissance Man: An artist, builder, sailor, Executive Director of the DeMello-Stroud Spirituality Center in New York, and the hand-picked Director of the Anne Anastasi Foundation. Jonathan spoke of his 40 years working with Dr. Anastasi at Fordham. More information about Jonathan Galente can be found at: <http://demellospirituality.com/keypeople/jonathan-galente.html>



EVENTS HOSTED BY OUR CURRENT MEMBERS

Ceremonies and Concerts by *Harold Takooshian*



The second recipient was **Olivia J. Hooker** who is a pioneering psychology teacher, researcher, and practitioner. More information about Olivia Hooker can be found on the following page and at <https://www.facebook.com/dr.oliviahookerfanpage/>

This historic event was hosted by Fordham University, and arranged by the Board of Directors of the Manhattan Psychological Association, www.mpapsych.org For any details on this gathering, contact MPA President **Suzanne Roff Wexler** at mpapsych@gmail.com, or takoosh@aol.com.

General Psychology Trivia Quiz #5: Can you name the Psychologist(s)? By John D. Hogan*

The brief descriptions below all refer to psychologists. How many can you identify? (Correct answers can be found on p. 38. Don't peek! :)

1. A notable sports psychologist, he is also a past president of APA and a former mayor of Fort Collins, Colorado.
2. The only past APA president to receive a doctorate from the University of London, he formulated the concept of Type T (thrill seeking) personality.
3. With a doctorate from Columbia University (1969), she became well-known for her research in body-image -- among other things. She later held two noteworthy university positions and is currently president of the Ford Foundation.
4. An academic as well as a "practitioner," in 1918 she became the first to call for special training and a special degree for practice psychologists.
5. Her attempt to reduce fears in "Peter" was inspired by the work of John B. Watson on Albert B. In fact, Watson agreed to advise her on the project.
6. Her name is Deborah Buzan, she lives in England, and has at times worked as an artist and travel coordinator. But she is best known to psychology because of an invention by her father.
7. He was G. Stanley Hall's last doctoral student and the first Black man to receive a doctoral degree in psychology.
8. He received his doctorate from Harvard and claimed to have invented a lie detector, but is now best-known for his creation of the comic strip character "Wonder Woman."
9. Most people are surprised to learn that his doctoral mentor was Harry Harlow and that he began his career as a behaviorist. A chapter in his 19xx book is titled "Toward a Positive Psychology."
10. Before he made his important contributions to psychology, he was already famous as an explorer and for his work in fingerprinting techniques and weather forecasting.

BONUS: Can you name the book below? The author? I've left out the first word of the title.

_____ : *Its Psychology and Its Relation to Physiology, Anthropology, Sociology, Sex, Crime, Religion, and Education.*

*John D. Hogan, Ph.D. - St. John's University, NY (hoganj@stjohns.edu) is the historian for APA Division One.



Anne Anastasi Award saluted Olivia Hooker at age 101!



Over 50 colleagues and friends from as far as Washington DC gathered in Manhattan to salute legendary Fordham Professor Emerita **Olivia J. Hooker**, PhD, who celebrated her 101st birthday in 2016.

Olivia Hooker, at age 101, is not only the senior psychologist in our region, but a beloved and wise mentor to many. She completed her BA at Ohio State in 1937, MA at Columbia in 1947, and PhD at Rochester in 1961, before becoming a Director of researcher at the Kennedy Child Study Center. Dr. Hooker is Professor Emerita at Fordham, where she served with her dear friend Anne from 1963-1985. Youtube contains many videos of Dr. Hooker's pioneering contributions to society. She received awards from U.S. President Ronald Reagan and her extraordinary contributions were recently saluted by U.S. President Barack Obama.

Many participants in this gathering were long-time admirers of Olivia, who gave testimony on what a beloved and extraordinary person she is. Attorney **Gail Wright Sirmans** rushed back from her class reunion at Harvard Law School

in Boston, to describe her affection for Olivia. Fordham Professor David Glenwick described how he was mentored by Olivia when he arrived at Fordham in the 1970s.

Janis Porter, SPHR, was presented with MPA's Certificate of Recognition, for her inspiring skill and dedication to keep her godmother Dr. Hooker so vital past age 101.





Anne Anastasi Award saluted Olivia Hooker at age 101!



Olivia surrounded by her dear friends.

"Thumbs up for Olivia!" as her friends David Glenwick and Jonathan Galente present her with the 101st birthday cake.





Editor's Note

By *Alicia M. Trotman*

This is my penultimate issue as newsletter editor of *The General Psychologist* and since May of this year, there have been many events in the United States and abroad that have caused me to pause. First the shootings in Orlando, Dallas, Minnesota and elsewhere. Then sexual assaults and rape culture coming into foci. And undoubtedly, the United States presidential election. Being a member of Division One that stresses connections among psychology's sub-disciplines, I had little tolerance for viewing any of these events in isolation. Symptoms of issues of an insidious nature were emerging that communicated low levels of compassion, patience and education. And without these values, there was no other direction left for me but to go back up. I witnessed these ascensions through two scholars who both lived past the noble age of 100.

Firstly, there was Jerome Bruner who died on June 5th, 2016. His memorial service held on September 9th, 2016 was hosted by one of his alumni students, [Howard Gardner](#), and his colleague, [Trevor Morrison](#). Bruner's portrayal was of a Renaissance Man who delved in the scholarly areas of cognitive, developmental, educational and legal psychology, and language development. His relative, Howard Bruner Schaffer, stated that the Harvard faculty described Bruner as a wunderkind, and I believe that his prodigious talent to make connections among diverse disciplines was cultivated as a product of his love for the arts. Jerry, as he was fondly called, was an avid learner and he reminds us in his seminal book "The Process of Education" that interest in learning must be vigorously reinforced by emphasizing the underlying detail of the chosen discipline (e.g. science) and discussing how that detail can be expressed in other disciplines (mathematics, theatre, arts, music and the humanities). The student who now has this foundational detail in his/her own discipline can invent these expressions on his/her own. This uniqueness may serve a role reducing apathy, as purposefulness becomes valuable on one hand, and competitiveness is curbed, as comparison becomes counterproductive on the other. As much as Jerry learned, he was a beloved teacher among his family, students and colleagues. His grandchildren recounted him as the "last living

grandparent" whose library was lined with all types of books, and he provided them with gifts that they still possessed because they held a deeper purpose with lasting impact. Caitlin Bruner then read one of Jerry's favorite poems "[Death is Nothing At All](#)" by Henry Scott-Holland and this was followed by one of his favorite classical compositions by Gabriel Fauré. The interlude closed with a song "A Thousand Winds" adapted and sung by his friend Margot Fox. Jerry's student [José Luis Linaza Iglesias](#) whom he met in Spain 1974, remembers him as a teacher who went beyond these into arts, politics, science and even cooking. The learning community he fostered had doctoral students from many disciplines and countries, and there was an insistence on "We" where diligence in discussing topics of psychology, identity and culture was observed as much as eating meals and singing together. His other student [Patricia Greenfield](#) conveyed that her teacher's experience having his sight restored after cataract operations at the age of two, ushered his awareness of how people form concepts in the 1940s/50s which sparked his success in cognitive psychology. He recognized in the 1960s that the human capacity for cognition was far beyond what a computer can model, and the unbridled zeal that technology was the answer to all problems was antithetical to his humanistic perspective. His convictions actually inspired the creation of icons by its inventor, David Canfield Smith. And in the 1980s, Jerry felt that narrative (not logic) was the universal mode of thought which led him to legal studies investigating how cultural stories shape legal documentation through arbitration. All throughout, Jerry's ardor for culture and human development remained salient. He loved rowing in the lakes of Los Angeles and Vermont, and played tennis on the grounds in New York.

His dear colleague, [Carla Rinaldi](#), related that whenever he visited the city of Reggio Emilia in Italy, he stayed in the same hotel in the same room, and anyone who came for him called for "The Professor." He relished in the flavors, cultures and hues of the market stalls deeming that the stalls' character channeled the deepest expression of societies. Jerry formed a close relationship with the Minister of Education as most of his days in

the city were spent in the schools. He observed students and teachers in the classrooms and ateliers, and he had great reflective discussions with teachers and parents. The early childhood community grew to love him and looked forward to his visits, and positively, he was awarded the highest civic honor of Honorary Citizen, which Jerry regarded as his most treasured of all awards.

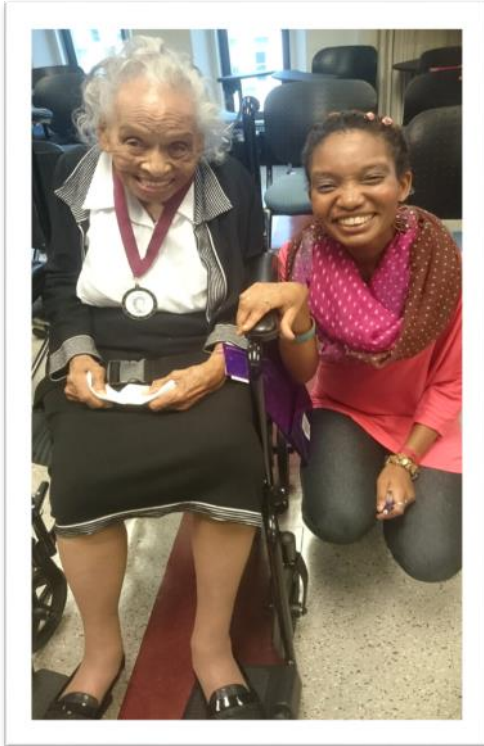
Once returning from the University of Oxford in the United Kingdom, Jerry joined the faculty at The New School in New York in 1980. Around this time, he, along with [Daniel Rose](#), and others co-founded the New York Institute of Humanities. Rose described Jerry as the 'Socratic ideal of intellectuals' where he delighted in the oral discourse of the mind, with scholars, artists, writers and critics. He remembered one particular evening when Jerry and one other Fellow had a prolonged intense debate on the versions of the Greek etymology of the word 'symposium' with the whiskey libation in hand to ferment the flare! Jerry was Athenian at heart where he creatively and cognitively reveled in fields crossing psychology, law, anthropology and education. Rose closed with this quote for Jerry from Emerson's Thoreau "*His soul will be welcomed where knowledge, beauty and virtue assemble.*"

Jerry's eternal belief that every child possesses all the potential to learn was demonstrated in his passion to learn from, relate to, and support others. Besides witnessing his belief evinced in the Reggio Emilio approach to education, Jerry also was a member of the Harlem Education Activities Fund (HEAF) ensuring that children, despite their circumstances, have access to quality education. About this time he met his partner, Eleanor Fox, at 90 at New York University. Fox, the final speaker for the evening, shared that he loved family, he loved mankind, and so, lived ardently awaiting the connection to have every individual.

(Continued on page 24)...

Editor's Note

By Alicia M. Trotman



He was a staunch advocate for social justice and while at NYU, he taught the seminar on criminal justice through literature and the Greek tragedy of Aeschylus' *The Oresteia*. He loved literature, especially the poetry from T.S. Eliot, and in particular, *The Love Song of J. Alfred Prufrock*. And the place he found to be the most beautiful in the world in his final years was the scene from his room in his Manhattan apartment watching the sun rise, and the sun set, on him, and the thousands of books he held close.

Secondly, Olivia Hooker was rosily exuberant at 101 years when she received the Anne Anastasi Award on September 18th, 2016 from the Manhattan Psychological Association (MPA). She was the first of many during her lifetime to receive prestigious distinctions, but this was not without experiencing a woefully traumatic event at the tender age of six. Olivia saw her community of Greenwood in Tulsa, Oklahoma burned to the ground in the [Race Riots of 1921](#). Her family lost everything, and since that time, she has sought reparations and testified as one of the last

living survivors. This experience served as testament to Olivia's tenacity to thrive in circumstances beset with affliction. She was the first African-American woman to serve in the U.S. Coast Guard in 1945. And she became the first of two African-American women to be granted a doctoral degree in psychology at the University of Rochester in 1961. She helped direct the Kennedy Child Study Center in New York City in its prime stages, and she worked with Kenneth Bancroft Clark on many of his research studies. Furthermore, Olivia was one of the founding members of APA's Division 33 – Intellectual and Developmental Disabilities/Autism Spectrum Disorders (IDD/ASD). Olivia's joy was palpable throughout this event as her friends, family, and students paid tribute and shared so many stories of her relentless courage couched in love. Apparently, Olivia remained optimistic

and became a beacon of light to many of her students, and she accorded her strong faith to her commitment as member of the Trinity United Methodist Church. Her students, friends and family members reiterated "The most important thing we get from you Olivia is love. Nothing but love, not just for people she knows but everyone." And towards the end before Olivia savored her slice of cake, she jovially expresses "Happy are the feet of those who bring good news!"

Soaring with these two stunning scholars helped me to recognize that despite all the negativity that can surround me, I can look forward to... reading a poem, hearing great music, debating with a colleague over wine, children's smiles, adult's smiles, and hope. We can have more compassion and patience with ourselves, educate ourselves, and do the same with others.

John Minahan who wrote our feature article on Suicide and Shame, provides us with examples of significant figures who experienced suicidal ideation, and yet lived. There were similarities among these figures that

possibly helped them move through each day with hope, and points to the notion that human expression of anguish should not be stigmatized, but can be seen as signaling their enormous propensity to live. We witness significant gains that psychologists/practitioners/scholars/students made with our Division One awards organized by our Awards Coordinator, Jocelyn-Turner Musa that starts off this newsletter. Then we see the distinguished number of New Fellows of Division One rewarded by our Committee Chair, Mindy Erchull beginning on page 16. In terms of resources, psychology educators provide a manual for graduate students to incorporate teaching as part of their practice on page 26.

Reducing stigma (or shame) is never easy for the recipient or the observer, but suggested ways to start are with dialogue and music. We have our members respond to the shootings beginning on page 27, and a group of students hold a concert to destigmatize mental disorders on page 24. Another way is with education so a number of resources are given on pages 30, 31 and 32. And David Chirko reminds us on page 32 the danger that can arise if there is constant alienation of those persons who are stigmatized, especially if they fanatically seek support for their beliefs.

Our President, Irene Hanson Frieze, on page 7, communicates her goals as our President for this year and invites your comments and suggestions (the link is on page 8). For APA 2017, we also encourage you to submit your proposals by December 1st, 2016 to our Program Chair, Clare Mehta.

In closing, I believe the key to our division is our interdisciplinary nature that helps us rise above the fray. That has been a key element of our mission since our inception. Our journal, the *Review of General Psychology*, lead by our editor Gerianne Alexander, demonstrates our devotion to interdisciplinary scholarship in the most direct sense. So, becoming or renewing your membership can be a consideration (on page 14). I will continue to, and have been for the past three years. And with a smile (especially when seeking answers to John Hogan's trivia quiz on page 38).



Jerome Bruner Memorial at NYU Law School

On September 9, 2016, 200 colleagues, friends, and family from as far as Europe gathered at New York University Law School, to salute the late NYU Professor **Jerome S. Bruner** (1915-2016), who passed away on June 5 at age 100. Dr. Bruner was celebrated as a gracious and scholarly Renaissance Man, who taught at NYU Law School from 1991-2012 (ages 86-97), after teaching at Harvard, Oxford, and the New School.

The memorial was hosted by Bruner's alumnus Howard Gardner of Harvard University, and opened by NYU Dean of Law Trevor Morrison. It included poetry, musical interludes, remembrances by his son Whitley Bruner, other family members, and colleagues Jose Luis Linaza Iglesias from Madrid, Patricia Greenfield from UCLA, Carla Rinaldi from Italy, Daniel Rose of New York, and his partner Eleanor Fox of NYU Law School. This was followed by a lively reception where many spoke informally.

Many inspiring tapes with Dr. Bruner and his work appear on Youtube. One of these is his joyous 100th birthday celebration in 1915 with the Manhattan Psychological Association, where he is saluted by his friend Oliver Sacks (at minutes 44-50 of the 53-minute tape). <https://www.youtube.com/watch?v=C3EkFEH8bIA>

Remembrances by Alexandra, Caitlin, and Mark Bruner



Spring Concert to Destigmatize Mental Disorders

By Lucia Wan'ting Zhou

On April 1, 2016, five musicians gathered at Fordham University Lowenstein 523 for the "Sing for the Spring Concert to de-stigmatize mental disorders". The five musicians were : Lucia Wan'ting Zhou (piano forte), Nathan Miranda (saxophone), and Ken Yoneda (saxophone), Olivia Ling (flute), and Franco Giacomarra II (Vocal). Michael Appler (piano forte) and Cat Reynolds (vocal) were not able to make it due to personal health and family emergencies, but they sent their best wishes for the concert.

The concert on Friday was a great success. The musicians delivered performances of high calibre of musical proficiency and a genuine dedication of Humanitarianism. Each musician gives a brief and informative speech on one reason why is it important to reduce the stigmas of mental disorders, before they perform musically to illustrate their points. This innovative means of awareness raising was proven effective and successful. (Continued on page 26)...

Spring Concert to Destigmatize Mental Disorders



In order of appearance:
Franco Giacomarra II
(Vocal), Lucia
Wan'ting Zhou (piano
forte), Olivia Ling
(flute), Ken Yoneda
(saxophone), and,
Nathan Miranda
(saxophone).

Dr. Samvel Jeshmaridian spoke on behalf of the Manhattan Psychological Association, addressing the audience of 12 people. One later said that it was "informative and engaging at the same time." Musicians were excited that they took part in it, because they were both playing their beloved musical instruments and advocating for ideals they truly believed in. We are planning to hold it again next year, and hopefully more people will join us both on the concert and on reducing the stigmas for mental disorders!





Moving from student to teacher: Creating a model teacher training program

Common challenges for new teachers and how to avoid them

Rachel Annunziato

Internal resources for student teachers

Sarah Duncan

Integrating lectures and labs

Karen Siedlecki

Ethical responsibilities for graduate student instructors

Adam Fried

External resources for student teachers

Harold Takooshian

Students as research assistants: Learning from the research process

Marisa T. Cohen

Liaising with administration

Michael Rametta

Improving the experience of moving from student to teacher

Natasha Chaku



Teacher training: http://www.fordham.edu/info/21662/graduate_program/3670/teacher_training

Manual: http://www.fordham.edu/downloads/file/4274/teacher_training_manual and www.socialpsychology.org/upload/view/111037/teaching-psychology-2016.pdf

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Eight useful resources for new student teachers

Society for the Teaching of Psychology (STP):	http://teachpsych.org/
Office of Teaching Resources in Psychology (OTRP):	http://teachpsych.org/otrp/index.php
ORTP Syllabi:	http://teachpsych.org/otrp/syllabi/index.php
Psychology Speakers You Can Hear Easily (PSYCHE) Speakers:	www.apadivisions.org/division-1/news-events/speakers/index.aspx
Association of Psychological Science (APS) teachers:	www.psychologicalscience.org/index.php/members/teaching
Association of Psychological Science (APS) students:	www.psychologicalscience.org/index.php/members/apsstc
Rate My Professor:	www.ratemyprofessors.com/
Graduate Students Teaching Association (GSTA):	http://teachpsych.org/gsta/index.php



COMMENTARY FROM OUR CURRENT MEMBERS

Responses to Shootings

In July of this year, the newsletter editor asked you for your long paragraphs, poetry, images, videos. Specifically, the post said... *“we are in a different place this year as the numbers of persons who died at the hands of a sole shooter are unprecedented. My colleagues and I lost one of our sophomore students in the Orlando shooting. We were deeply hurt, and the pain still resides with the subsequent shootings not long after. It seems that there is a fog or tension that is drifting, and some of us are trying to see clearly,*



speak clearly about what is happening. Our words seem to be failing the residue of emotions that appear to be steadily building. Please use this comment form to give substance to whatever you are experiencing at this time.” Beginning from this page to page 31, the responses from our members are displayed in the form of poetry and commentary.

Thank you, Ayiti, for opening our hearts and minds

By Ani Kalayjian

We are back from our Meaningfulworld Humanitarian Mission,
It was our 11th Mission in Haiti for community healing,
Resilience, EQ, transforming violence,
To establish Peace and Forgiveness Gardens,
And we started a new campaign to keep Haiti healthy and happy.
“Ayiti se lakay mwen,” Haiti is my home.

Once again, I am sequestered in my comfortable, safe home,
Experiencing the extreme high of enjoying daily comforts;
I feel endlessly grateful to have consistency of basic amenities—
Unlike in Haiti—such as air-conditioning, electricity, clean running water,
Flushing toilets, an abundance of food, and a bug-free house.
I’m also mindful of my freedoms of thought, expression, and interdependence...

I experienced scorching heat and humidity, feeling temperatures of over 110°F.
I traveled on roads with holes as big as a vehicle, which stops traffic and creates chaos;
I witnessed women with their voluptuous bodies,
Rolled-up skirts, and bosoms partially covered
Sitting on the ground or squatting all day long,
Just to sell a dozen mangoes, bananas, or pineapples.

“The measure of love is to love without measure.”
—St. Francis de Sales



Thank you, Ayiti, for opening our hearts and minds

By Ani Kalayjian

Their sweat was not dripping but rather gushing down their bodies,
While they seemed to glisten in the blistering sunshine;
They showed no emotion: despondence, maybe apathy,
With urgency to sell, pretending as if all is ok;
In fact everything is the same as it ever was in the last 7 years of our missions:
Thousands of women sit all day on sidewalks and at the end of the night burn all their trash.
They barter to get some rice and beans to take home to their families!

Life goes on, while Ayiti has endured a lot of suffering, such as:
Colonization, bureaucracy, corruption, poverty, illiteracy, and political violence,
human-made traumas that resulted in suffering. And then there were the
Natural disasters: earthquake, hurricanes, cyclones...
Holding their traumas inside, keeping their emotions proudly bottled up,
The people always bounce back, as they outwardly praising the Lord—"Hallelujah,"
and practice Voodoo, healing plants, and/or Buddhism secretly.

The trauma of repeated abandonment and separation has caused
A generalized and learned helplessness exacerbated by Horizontal Violence,
aka "crabs in the bucket syndrome," which all Haitians we worked with agreed
That not only it is rampant in Haiti, it is also on the news;
That they cannot trust one another, and that they
Pull one another down with gossip, envy, and greed.

We taught them about compassion, for the self and for one another.
We reminded them about their resilience, their strength to be first to abolish slavery.
We reviewed the impact of Horizontal Violence, and how violence of any kind
Begets more violence and forces us to pull one another down.
Pulling one another down, we bury ourselves alive.
We succumb to the dark side of the human condition.

We used candles to demonstrate how empathy is healing.
We used natural essences to demonstrate the healing powers of Mother Earth.
We used flower remedies after they were terrorized at gunpoint.
We showed them how to manage their emotions through EQ.
We role-modeled assertive communication and expression of feelings,
Reinforcing that we are not our emotions and our emotions are not us; and
We moved their bodies and showed them breath-work to alleviate their physical
pains.

We shared our emotions, to show how the release lightens our load.
We then can fly high, with less weight pulling us down into the abyss.
We hugged them with unconditional love,
While they cried in our arms and shared:
"You opened my heart; I thought I could never feel again. Thank you!"
"Through your workshops over the last 6 years, I have transformed, and enjoy
where I am!"

Thank you, Ayiti, for opening our hearts.
Thank you, Haiti, as you have opened our minds.
Thank you, Ayiti, for your commitment to change.
And thank you for embracing a journey of healing, both inside and out.
For as we believe at Meaningfulworld,
When one helps another, BOTH become stronger!

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Comments to Shootings

The media's focus on spectacular "mass shootings," and their inaccurate portrayal of mass shooters as "mentally ill" have badly misled the American public. According to research, mass homicides account for about 1% of gun deaths, and mental illness accounts for about 4% of serious violent crime in America (see the work of Jeff Swanson for citations.) Even more importantly, the single-minded focus on gun homicides has ignored the far more serious problem of gun suicides. (Last year, there were about 11,000 gun homicides, which is a tragic truth, but there were more than 19,000 gun suicides.) The focus of people with serious mental illness has also blinded us to the far more serious problem (at least as it applies to gun violence) of situational crises characterized by extreme despair, often accompanied by anger and intoxication. On a related note, the extremism -- on both sides -- that has characterized gun debates in America have virtually precluded any real conversation about how we can live more safely with all of these guns. Gun advocates scream that guns are good, and gun

control advocates scream that guns are evil. No one listens and no one ever seems to change their mind. Is this any way to conduct public discourse? APA has adopted a policy on preventing gun deaths that everyone should read. It argues for a sensible public health approach to preventing gun deaths, one that is founded in scientific research and mutually respectful dialogue. Specifically, APA has taken issue with the near-prohibition of federally funded research on guns, gun violence, and gun deaths. Intentional ignorance is a horrible way to make public policy and laws, and congress MUST fund and encourage even-handed, objective scientific research on guns and gun deaths. I am hopeful that recent, highly publicized and tragic events will not lead us into more acrimony, but instead will initiate some heartfelt listening to opposing points of view, with a renewed dedication to improved social science research on how to make America safer.

Joel Dvoskin

I was receiving an award from my university, and they allowed me to speak at the commencement ceremony for our college. This ceremony was the day after the Orlando shootings, so I told my college dean that I was going slightly off the script I had submitted several weeks before the ceremony to address the Orlando shootings. I was surprised that I was the only person who spoke at the ceremony to acknowledge the shootings. After the attack against the police in Dallas, I submitted the following to the Los Angeles Times Editorial Page. At this point, I do not know if these comments will be published, but I tried to strike a balance between acknowledging the tragedy of the ambush with the context within which it occurred: In the aftermath of the horrendous killings of five Dallas law enforcement officers, the wounding of nine others, and countless others who have been terrified by these shootings, I had listened to many analysts who have made the ironic observation that the Dallas Police Department had been a model police department. It had taken the lessons learned from recent years regarding civil unrest due to the various high profile killings of African Americans such as Trayvon Martin in Sanford, Florida, Michael Brown in Ferguson, Missouri, and Eric Garner in New York, and it implemented community policing programs that had officers closer to the public and work cooperatively with its citizens. In fact, the Dallas protest over the recent killings of Alton Sterling in Baton Rouge, Louisiana and Philando Castile in Minneapolis, Minnesota was seen as a peaceful model for the nation before Micah Xavier Johnson decided to express his sick view of the world and attempt to kill all White police officers. As I was listening to these analysts discuss this irony, I had two reactions. My first reaction was a great deal of respect for Dallas Police Chief David

Brown. The changes he implemented in the Dallas Police Department was informed not only by the high profile killings identified above, but also by losing both his police academy classmate and partner and his son to gun violence, with his son suffering from bipolar disorder and being high on PCP and killing both a civilian and a responding police officer before his son was shot and killed. Brown's changes to the Dallas Police Department seemed to have been effective, as police shootings have gone down significantly since the implementation of the new program and training. My second reaction was to connect The Rev. Martin Luther King, Jr.'s famous quote, "Injustice anywhere is a threat to justice everywhere." Just as injustice to African Americans in these high profile cases make all African Americans in this country feel unsafe everywhere, suspicion of the police in Sanford, Ferguson, New York, and other places of seeming injustice make people suspicious of the police everywhere. Of course, I will never know what was exactly in Johnson's mind, although he did express his hatred for White people, particularly White police officers, in his negotiations with the police before he was killed in the standoff. He did not make a distinction between what appeared to be a model police department and dedicated officers of all races and what was perceived to be unjust police officers in other jurisdictions. Until police departments across the country can demonstrate their understanding of the suspicion of its citizens of color, all police officers are subject to the broad generalizations caused by the actions of the few perceived to be unjust.

~ Jeffrey Mio



Faith and belief are two different words to many people and can be defined as trust, confidence, or accepting a statement as truth in many dictionaries, encyclopedias, and search engines. Both are used as synonym for one another and these two words have so much in common in these trying times. No matter where we are from on this planet, there has inevitably been some form of faith or belief presented to us; however, it has always been our decision to make a choice as to what we believed in or accepted. This still holds true today and each person should look within themselves and make decisions regarding those situations from their experience, education, geographic region, environment, ethnicity, age, gender, etc., and determine how it pertains to their lives. Those incidents that have occurred and are still happening around the world, for me personally, have tested both my faith and belief. I have challenged myself to seek strength in whatever form or fashion that made sense to me, but I found myself falling back to my faith and beliefs that was taught to me throughout my life and the experience that I have had interacting with others. In essence, I believe that each of us have the necessary tools to cope with those situations, based on reflecting over our life. However, there are times when assistance is needed and my challenge to trained professionals: "Be there to help guide those in need through this difficult process that will be beneficial specifically to that person". Save This World...

~ *Anonymous*

Selected Resources for Hurricane Matthew Relief

This list was compiled by **Elizabeth F. Louis, M.A.** (efl36019@uga.edu) who is a Doctoral Candidate at the Department of Counseling and Human Development Services College of Education at The University of Georgia, a Graduate Assistant in the Office of Institutional Diversity and an APA Minority Fellowship Predoctoral MHSAS Fellow. She has family members and friends in Haiti, and she has listed a few trusted organizations that she has either personally volunteered with or knows of friends and colleagues who are in Haiti with these organizations or are familiar with them.

Global Trauma Research (GTR), Inc - Through our capacity building initiative, GTR has trained hundreds of doctors, nurses, educators, and religious leaders in Haiti in the past few years via our Haiti Trauma Project for such a time as this. We are therefore mobilizing all our support on the ground, and will help Haitian Natives recovery as swiftly as possible - <http://www.gtrinc.org/hurricane-relief.html>

Man Dodo - Man Dodo Humanitarian Foundation INC, a 501 (c)(3) registered Non-profit organization with volunteers from all over the United States and Haiti. The inspiration for Man Dodo Humanitarian Foundation came from the work that Evanne "Man Dodo" Lozama dedicated her life to helping make a difference in the lives of the less fortunate in Haiti - <http://www.mandodo.org/>

Haitian American Caucus - Located in Croix-Des-Bouquets, Haiti. Providing shelter to over 150 displaced families, as well as food, water, and minor medical care - <https://www.facebook.com/HAC.Haiti/>

Capra Care - Located in Les Cayes, Sud, Haiti. Providing basic needs such as hygiene and emergency kits featuring flash lights, water purification tablets, as well as food, and steel panel roof reconstruction - <http://www.capracare.org/donate/>

Community2Community - Located in Petit Goave, Haiti.

Providing short term and long term road construction, water, and education - <http://community2community.info/>

Tree of Hope - Located in Grand Goave, Haiti. Providing short term shelter to over 50 displaced families - <http://treeofhopehaiti.org/>

Sow A Seed - Supporting orphan children, and providing healthcare - <http://sowaseedonline.org/>

For those affected in the United States (<https://www.fema.gov/hurricane-matthew>)...

Florida: Volunteer Florida serves as Florida's lead agency for volunteers and donations before, during, and after disasters - www.volunteerflorida.org/hurricane-matthew

Georgia: Please volunteer and donate responsibly. For information on volunteering in Georgia, email volunteer@gemhsa.ga.gov

North Carolina: Monetary Donations & Volunteer Opportunities – Governor Pat McCrory has activated the NC Disaster Relief Fund to which monetary contributions may be made. To make a donation, please visitncdisasterrelief.org. You may also text NCRECOVERS to 30306 to donate funds. All donations received will support Hurricane Matthew long-term recovery efforts in North Carolina.

South Carolina: *Monetary Donations* – The One SC Fund supports & directs funds to nonprofit organizations providing disaster relief & recovery assistance. yourfoundation.org/community-impact/one-sc-fund-sc-flood-relief/; *Clothing & Food* – Please take these donations to charitable organizations in your community. You can confirm most-needed food items by contacting the South Carolina Food Bank Association. scfoodbankassociation.org



Selected Resources for Responding to Violence in the US and abroad

By Sarika Persaud

Self-care & healing from trauma for people of color & LGBTQA individuals:

See this self-care zine <http://selfcarezine.tumblr.com/>

Continuing to speak up in spaces about xenophobia of all sorts is extremely mentally and emotionally taxing – here are things to do when you feel alone in groups where you are learning about oppression! <https://fabianswriting.tumblr.com/post/69798253522/self-care-list-how-to-take-care-of-your-self>

Cultural & LGBTQA issues in therapy:

Speaking to patients with culturally competent language: <http://blog.time2track.com/cultural-competence-in-therapy-why-we-must-see-color>

Cultural issues in “coming out of the closet”: <https://radicallyqueer.wordpress.com/2012/07/24/the-problem-with-the-lgbt-movement-coming-out-obsession/>

Tips for non-people of color/non-LGBTQA people:

Ways to leverage your privilege: <http://qz.com/250701/12-things-white-people-can-do-now-because-ferguson/>

What is meant by ‘white privilege’? Am I even white? See article, “[White Privilege: Unpacking the Invisible Knapsack](http://www.huffingtonpost.com/entry/an-open-letter-from-an-admitted-racist-us-57831e2ae4b05b4c02fd02b8)” and read this: <http://www.huffingtonpost.com/entry/an-open-letter-from-an-admitted-racist-us-57831e2ae4b05b4c02fd02b8>

Does it feel like people are too angry or too sensitive these days? Does it seem like political correctness is ruining free speech? Read this: <https://medium.com/@chanda/what-s-the-harm-in-tone-policing-e933d90af247#.4px027409>

What is allyship? <https://downwithbrownblog.wordpress.com/2016/05/19/its-not-about-cookies-the-politics-of-allyship/>

Engaging with your community:

For non-black people of color, it may be empowering to engage your community in countering anti-blackness. Great examples of Asian-Americans’ efforts, and other resources for non-black people of color can be found here: <http://lettersforblacklives.com>

Starting conversations with your family on anti-blackness, islamophobia, etc.: <https://queersouthasian.wordpress.com/2014/12/19/it-starts-at-home-confronting-anti-blackness-in-south-asian-communities/>

<http://www.muslimarc.org/> ; <https://www.americanprogress.org/issues/religion/report/2015/02/11/106394/fear-inc-2-0/>

Islamophobia: Muslim Anti-Racism Collaborative <http://www.muslimarc.org/> ; <https://www.americanprogress.org/issues/religion/report/2015/02/11/106394/fear-inc-2-0/>

Jews for Racial & Economic Justice: <http://jfrej.org/>

Recommended Readings:

Bryant-Davis, T., & Ocampo, C. (2005). Racist incident - based trauma. *Counseling Psychologist*, 33, 479--500.

Carter, R. T. (2007). Racism and psychological and emotional injury: Recognizing and assessing race-based traumatic stress. *The Counseling Psychologist*, 35(1), 13-105.

Carter, R.T. & Forsyth, J.M. (2009). A guide to the forensic assessment of race-based traumatic stress reactions. *Journal of the American Academy of Psychiatry and Law*, 37, 28–40.

Chou, T, Asnaani, A. & Hofmann, S. (2012). Perception of racial discrimination and psychopathology across three U.S. ethnic minority groups. *Cultural Diversity & Ethnic Minority Psychology*, 18(1), 74-81.

Friedman, M. J., Resick, P. A., Bryant, R. A., & Brewin, C. R. (2011). Considering PTSD for DSM-5. *Depression and Anxiety*, 28(9), 750-769.

Helms, J.E., Nicholas, G., & Green, C. E. (2012). Racism and ethnviolence as trauma: Enhancing professional and research training. *Traumatology*, 18, 65-74.

Himle, J. A., Baser, R. E., Taylor, R. J., Campbell, R. D., & Jackson, J. S. (2009). Anxiety disorders among African Americans, blacks of Caribbean descent, and non-Hispanic whites in the United States. *Journal of Anxiety Disorders*, 23(5), 578-590.

Pole, N., Gone, J., & Kulkarni (2008). Posttraumatic stress disorder among ethnoracial minorities in the United States. *Clinical Psychology: Science and Practice*, 15(1), 35-61.



Selected Resources for Responding to Violence in the US and abroad

By Sarika Persaud

Recommended Readings:

Sue, D.W., Capodilupo, C.M., Torino, G.C., Bucceri, J.M., Holder, A.M.B., Nadal, K.L. & Esquilin, M. (2007). Racial microaggressions in everyday life: Implications for clinical practice. *American Psychologist*, 62(4), 271-286.

Williams, M. T., Malcoun, E., Sawyer, B., Davis, D. M., Bahojb-Nouri, L. V., & Leavell Bruce, S. (2014). Cultural adaptations of prolonged exposure therapy for treatment and prevention of posttraumatic Stress disorder in African Americans. *Journal of Behavioral Sciences - Special Issue: PTSD and Treatment Considerations*, 4(2), 102-124

Resources/Responses from American Psychological Association:

<https://psychologybenefits.org/2016/07/14/racial-trauma-police-shootings-on-african-americans/>

<https://psychologybenefits.org/2016/06/14/responding-to-the-tragedy-in-orlando-helpful-responses-for-lgbtq-people-and-allies/>

<http://www.apa.org/pubs/newsletters/access/2016/07-12/orlando-tragedy.aspx>

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Alienation: Antecedent to Mayhem

By David Chirko

Experiencing alienation may affect one's identity adversely if associated with narcissism. Being alienated may also influence how one perceives somebody else's persona and, if spurious, how one rebels towards the persona, which can instigate mayhem. This is relevant to the fractured personality of Mark David Chapman, who deeply identified with Holden Caulfield, who portrayed a perturbed 16 year old in the epic 1951 novel, *The Catcher in the Rye*, by New York City born Jerome David Salinger (1919-2010). Salinger's faith was ruptured, with a loss of innocence, after witnessing the demise of his comrades in World War II, making him depressed over mankind's nefariousness¹. This depression was echoed in Caulfield's character, whose losses of his brother Allie and a friend by suicide, caused him to abominate people's pretentiousness. *The Catcher* was the inaugural text to socially exemplify teenage alienation; focusing on someone desperately seeking social connection and an identity, wherein, the narcissistically bruised Caulfield had to redefine who he was².



In the book, Caulfield (also a New Yorker), reported his deepest thoughts to a psychoanalyst, a year later in a Californian rest home, comprising three days of smoking, drinking and wandering the cold city in December, 1949. Therein, indiscrete and scholastically indolent Caulfield--expelled from four boarding schools--beheld the insincerity of humankind through encounters with parents, teachers, students, those he met in public, girls, and his sister Phoebe. Unable to surmount a crisis, beset by its impending conflicts, he became rebellious, to combat perceived phoniness. Caulfield closes *Catcher*, asseverating, "Don't ever tell anybody anything. If you do, you start missing everybody" p. 214). Either he was as alienated as ever, or, personally connected enough to miss those whom he interacted with.

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Alienation: Antecedent to Mayhem

By David Chirko



Nashe (2014), says "...Salinger never made any public statement about his three worst fans — Chapman, Hinckley, and Bardo. However, people who knew the author say he was devastated by the way his novel's reputation was...tarnished by...horrifying crimes." Remember, there were many other deranged individuals who possessed a copy of *The Catcher*, who committed horrendous acts. Nevertheless, sixty-five million people read the book and did not perpetrate any heinous acts. Celebrated forensic psychiatrist Park Dietz (Lyman, 1988), reminds us, "The individual who subjects himself repeatedly to exposure to inappropriate models, who takes on those characteristics to try to become like that, is choosing his fate."

VandenBos (2015), explains that alienation is "...an estrangement from others..." (p. 38). This leads to an absent, intimate rapprochement with one's family and milieu. One becomes profoundly dissatisfied with their existence as a person; they then no longer trust themselves or their environment and detach from a usual manner of functioning and reality—like with Caulfield.

Regarding identity, two of the eight stages of "epigenetic" development described by child psychologist and psychoanalyst Erik Erikson (1950) are partially pertinent. The first, chronologically, involves Caulfield; both stages, who he influenced—Mark David Chapman. Stage five is Puberty and Adolescence, twelve to 18 years old - Identity versus Role Diffusion (two contrary extremes), and peer relations, which, when successfully achieved, brings about the "virtue" of Fidelity; and stage six is Young Adulthood, 18 to 40 years old – Intimacy versus Isolation (two more extremes), and Love Relations, when acquired successfully, brings about Love (3).

Isolation and role diffusion are two issues that affected both Caulfield and Chapman most. First, some preliminary remarks and definitions:

Auchincloss and Samberg (2012) explain that isolation is "...any defensive process in which an individual separates events, thoughts, or

parts of mental experience from one another so as to lessen their emotional impact" (p. 123). In other words, thoughts and feelings that are painful do not associate or link to other thoughts and feelings, which deactivates any painful experience. One must learn to share and care at this point and, if not, they will feel alone. According to VandenBos (2015), role diffusion is "...a state of confusion about one's social role..." (p. 925). The



person involved may end up experimenting with various social roles. Erikson speaks of alienation, i.e., estrangements and how the uprootedness, abandonment and isolation, from earlier on in life, caused it. He states (1964), "The sense of rootlessness...has contributed...to...the alienation of... technological man" (p. 106).

Alienation translates to isolation and role diffusion in Caulfield and Chapman, because, as witnessed, there was little permanence in their bios, so they went searching. The former, on the streets of New York—making him all the more cynical over people's personas, and the latter, as will be seen below, with various vocations and pursuits—none giving him purpose. In essence, they were not connected, but estranged, socially and mentally, thus their existence, i.e., just who they thought and felt—without undue repression--they were, became bereft of meaning.

Mark David Chapman (1955-), from Fort Worth, Texas, thought of himself as the modern day Holden Caulfield. He was the stalker who shot to death musician John Len-

non, December 8th, 1980 in New York City. Bianco (2007) explains that Chapman's father was a loveless wife abuser, who intimidated him. (After the murder, he told child psychologist Lee Salk he wanted "...to blow his head off" [Gaines, 1987].) He then developed fantasies of omnipotence, ruling over "Little People" inhabiting his bedroom's walls. He attended high school in Decatur, Georgia, and by age 14 was truant, experimenting with hallucinogens and other drugs, then becoming a temporary, homeless runaway. He was bullied because he was not adept in sports. In 1971 he became a born again Presbyterian and evangelizer. Chapman was an award-winning YMCA youth camp director. A chum entreated him to acquire *The Catcher*, wherein he modelled himself after Caulfield. Following an affair in college, where he fell behind, he became guilt-plagued and dropped out; the girl terminating the relationship. Suicidal ideation ensued, with Chapman viewing himself a failure. He returned to, and abandoned, camp and college. In 1977 Hawaii became his home, where he attempted suicide. Diagnosed with clinical depression, Chapman was hospitalized. He was unsuccessful in other vocational endeavors. His parents divorced. And in 1979, after world travel, he married a Japanese American woman resembling Lennon's wife, Yoko. He then imbibed heavily, obsessing over *The Catcher* and Lennon.

Schlesinger and Mesa (2008), say that Chapman (by 1980) thought his idol John Lennon "...to be a phony... that...called for love and peace while enjoying a privileged lifestyle" (p. 87). Calhoun and Weston (2008), say Chapman thought Lennon "...did not deserve...worldwide fame" (p. 105), and "...was a celebrity-seeking hunter" (p. 120). Hoffmann and Meloy (2008), state that Chapman confessed to police following arrest, that "I had to usurp someone else's importance, someone else's success, I was 'Mr. Nobody' until I killed the biggest somebody. ..." (Gallagher, 2001, p. 38).

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Alienation: Antecedent to Mayhem

By David Chirko

In an interview, with Barbara Walters (20/20, ABC, 1992), at Attica Prison, he explains, "... that...by killing him, I would acquire his fame." (Note: Chapman contemplated earlier killing other celebrities: George Ariyoshi, Marlon Brando, Johnny Carson, Walter Cronkite, Paul McCartney, Jacqueline Kennedy Onassis, Ronald Reagan, George C. Scott and Elizabeth Taylor (Gaines, 1987; Wilson, 2010).) Hoffmann and Meloy (2008) further declare that Chapman developed a grandiose self, projecting imperfections, and craving adulation, which, if not obtained, to maintain self-esteem, actualizes a narcissistic disorder.

This reactivation of his grandiose self becomes a mirror transference:

"merger through the extension of the grandiose self" (p. 175). Key here was Chapman's self-object (his experience of Lennon), a term defined by Akhtar (2009), as "... not felt as having intentionality and agency separate from oneself... useful in supporting...cohesion and vitality of the self?" (p. 259).

This over-identification fused Chapman's and Lennon's identity, which Chapman controlled, as his injured self was already compromised. When he perceived Lennon's pretentiousness, Chapman could no longer counteract his worthlessness; his worship of Lennon was transformed into rancor and ultimate violence--killing that betraying part of his now incohesive self and, paradoxically, garnering Chapman greatness.

From Lyman (1988), Chapman said he had taken a "terrible fall," but thought Salinger's characterization of Caulfield symbolized who he was and what he did to Lennon--the man who changed the world, and whom Chapman asserted he changed--were all "extraordinary." In his trial statement, he also said he killed Lennon "... to promote the reading of...*The Catcher in the Rye*." Further, "If you've read the book and...understand my past...you would see that I am...the *Catcher*... of this generation." Chapman had inscribed in his copy of *Catcher*, "From Holden Caulfield to Holden Caulfield. This is my statement." While interviewed by police detectives and psychiatrists after the shooting, Chapman returned to *The Catcher*. Richard Bloom, Chapman's defense psychiatrist, said to Lyman, that in Chapman's life fantasy he identifies not only with Caulfield, the protec-

tor of youth--using his story as his "...script for carrying out some...strongly felt mission..."--but with the world's innocent children, standing up for them as if *he* was one of them. Therefore, he would do whatever he could to eschew falling to the cliff's bottom, as per in *The Catcher*. Chapman thought Lennon was one of the famous children of innocence who had fallen off, transforming himself into a flagrant, pretentious adult, exploiting others.

Journalist Jim Gaines interviewed Chapman in 1983 and said to *CNN Special Report's*

John Lennon & Mark David Chapman



Danielle Sloane (2015), "I...never met someone as out of touch with reality as he was." Sloane reports that Chapman took LSD with intense hallucinations, during which time--she asserts Chapman's teen friend, Vance Hunter, said--Chapman exclaimed he was Lennon. Sloane stated Chapman "became delusional" and Hunter told Sloane Chapman was "psychotic" and that Jesus "told him to change his ways." (Sloane said she was appraised by Chapman's former friend Miles McManus, that Chapman, during high school, discovered Lennon's March 4th, 1966 "more popular than Jesus" remark (A+E Networks UK, 2015), to Maureen Cleave, of the *London Evening Standard*, saying it was blasphemous. Sloane added that he eventually abandoned religion.) However, former Manhattan Assistant District Attorney Kim Hogrefe told Sloane Chapman didn't merit an insanity defense, and believed he could win a case against him, who, although disturbed, was merely seeking the limelight, like in his earlier suicidal gestures disguised as suicide attempts. He avers, "I don't think there was anybody who knew the defendant...felt...he was...

psychotic, acting out, irrational, there was... no evidence of...that" (CNN, 2015). Gaines (1987) explains, Naomi Goldstein (the first psychiatrist to interview Chapman after the murder), "...recorded...he was exhausted...depressed, tearful...religious.... Has... suicide gestures--denies present suicidal thinking." Asked about the interview, Goldstein said, "I got no feeling for him.... It was later, when he started to talk.... But nothing remotely psychotic came out.... He did say he heard the voice of God, but a lot of non-psychotic people...feel they hear the voice, feel the presence...." (Elsewhere, Chapman explained, "I heard this voice, not...audible...but...inaudible... saying, over and over, 'do it, do it, do it, do it, do it'. I guess that was me inside" [20/20, ABC, 1992]).

Further, Behnke (2012) reports that at Bellevue Hospital Center's psychiatric wing, Goldstein stated in her notes her observations of Chapman: "Speech coherent, relevant, and logical. No evidence [of] hallucination or delusions...a pleasant... cooperative young man" (p. 68). Moreover, from Knight (2003) we read that, "...Goldstein, the

only doctor not to have a vested interest in the case...recommended he be charged with second-degree murder. In her report she wrote he was not insane, but had 'grandiose visions of himself'" (p. 428). Behnke (2012) also apprises that "Although many psychiatric experts...interviewed Chapman...no conclusive diagnosis of Chapman's mental health has ever been made" (p. 70). She adds, some contend that Chapman was adept at mimicking mental illness symptoms (i.e., he also acted bizarrely, later, in jail), just to confound the legal system.

Chapman thought he, at the time of the murder, was schizophrenic. Jack Jones (1992), a journalist--not a clinician, after interviewing Chapman for hundreds of hours, described him as "...a very cold, methodical dispassionate person....," therefore a "sociopath." From Bianco (2007) we learn that, some six months previous to Chapman's trial, over a dozen psychiatrists and psychologists examined him--through over 200 hours of interviews and all the required testing.

Alienation: Antecedent to Mayhem

By David Chirko



They included: (1) six for the defense—all maintaining he was psychotic (including Dorothy Lewis, who raised in court, the "... question of Chapman's...sanity" [Collins, 1981], and Bernard Diamond), specifically, paranoid schizophrenic, save one, who believed he was bipolar; (2) three for the prosecution—all concluding he suffered different personality disorders and therefore not delusional enough to merit psychotic designation; and (3) the rest, representing the court—diagnosing delusional disorder(s), therefore, mentally competent to be tried. Chapman established a better rapport with the prosecution, because he did not wish to be labelled "crazy," although he originally plead not guilty by reason of insanity. (Chapman incessantly altered his position on whether or not he had control of himself, from the time of the murder to his court appearance, the following year.) He changed this to guilty (contrary to persuasion by his attorney)--therefore not insane, rescinding a trial by jury. Chapman believed that the defense clinicians thought him insane because they were paid to do so. According to Wawzenek (2016), "As the trial date approached, Chapman began to disagree with the defense's strategy to claim he was crazy (which would have resulted in a sentence at a mental hospital and not prison)."

For a definitive diagnosis, I will expunge each infeasible aspect, above :

1. Sociopathy, or antisocial personality disorder, should be ruled out because sociopaths don't experience clinical depression, nor do they usually attempt suicide, and Chapman experienced both--though he lacked empathy.
2. Schizophrenia (paranoid or not), was something Chapman *thought* he had, to sometimes making himself appear more deranged, for ulterior motives in court. Goldstein, who supported neither prosecution or defense--therefore having nothing to gain--believed Chapman experienced no delusions or hallucinations (except for when he was previously influenced by hallucinogens, Gaines, 1987).
3. Bipolar disorder should be excluded because there were no apparent mood swings prevalent in his behavior.
4. Delusional disorder, grandiose type, should be disregarded because his thought processes were plausible, in that

the fan relationship he had, or thought he had, with John Lennon—a real person--was not unrealistic. He killed Lennon to gain notoriety as a famous person.

The nature of his "delusions" were not unusual for someone with Narcissistic Personality Disorder (NPD), and in his case, a malignant type.

Regarding NPD personality and fantasies, the *Psychodynamic Diagnostic Manual (PDM)* (2006) explains, "The DSM depiction...describes the...arrogant version.... It omits... persons...who appear overtly diffident and often less successful, who are internally... grandiose...." (p. 38). That was Chapman, the alienated loser, bereft of confidence. As for NPD diagnostic criteria, I adumbrate the *PDM* features, vis-a-vis Chapman's personality:

1. Central tension/preoccupation—deflation/inflation of self-respect; Chapman desperately needed Lennon's identity to give him an ego boost.
2. Central affects—envy, shame and contempt; Chapman's religious connection was paramount in fostering shame for misdeeds (including Lennon's). He felt shame for not succeeding in the sporting, scholastic and vocational realms and, no doubt, envied and felt contempt for people who achieved.
3. Central ways of defending—devaluation and idealization; Chapman idealized Lennon, but later personally devalued him for his lifestyle, stating he "...killed an album cover" (20/20, ABC, 1992).
4. Characteristic pathogenic belief about self—one requires perfection to be stable; apparent in Chapman--irrespective of entitlement--donning a religious halo of excellence, with a prominent celebrity like Lennon integral to his identity.

Characteristic belief about others—others possess opulence, fame and influence, which one needs to be felicitous; so Chapman desired, at least, Lennon's musical fame.

Conclusion

Dietz (Lyman, 1988) remarks that it's just a process of normal development, sometimes remaining in a fantasy world. Furthermore, as Taylor (2011), tells us, "If...Caulfield, that relentless hunter of phonies, hadn't been there for...Chapman to discover, Chapman

could have invented him."

Erikson's paradigm would explain how Chapman, during puberty and adolescence, did not mold a satisfactory identity, making his life role diffuse; moreover, during young adulthood he felt estranged, unable to become intimate and realistically love anyone. Surviving a dysfunctional family and battered childhood, he compensated for this via a quest for omnipotence. Chapman murdered Lennon partly for his own personal aggrandizement. Lennon became a burden to the ego of Chapman, the professing Christian, because he was disappointed by how he perceived the former's rejection of Jesus Christ, and his pretentious lifestyle—much like the way *Catcher's* protagonist Holden Caulfield viewed insincere people. Salinger's *Catcher in the Rye* was an *afflatus* for Chapman, who incorporated Lennon through a mirroring transference--a merging via an extension of his grandiose self. An over identification with the "phony" Lennon caused a deadly fusion to occur, thus Chapman rebelled, narcissistic rage ensued and that part of his self had to be killed for him to secure his equilibrium. Choosing ultimate revenge against John Lennon, Mark David Chapman, a classic case of malignant Narcissistic Personality Disorder—himself (the youth protector/camp director) avoided falling off J.D. Salinger's proverbial cliff by the rye. He maintained, he believed, his eternal and omnipotent identity. His alienation becoming an antecedent to mayhem.

Footnotes

(1)"Salinger's experiences in the war affected him emotionally. He was hospitalized for a few weeks for combat stress reaction...." Wikipedia J.D. Salinger. (n.d.). Retrieved August 21, 2016 from the Wikipedia wiki: https://en.wikipedia.org/wiki/J._D._Salinger

(2). "...it has...become popular...for its themes of teenage angst and alienation. (4)(5)" "...Holden Caulfield has become an icon for teenage rebellion. (6) The novel also deals with complex issues of innocence, identity, belonging, loss, and connection," (p. 105).

(Continued on page 37)...



Alienation: Antecedent to Mayhem

(3). We may not have cogent evidence that Caulfield did not have an identity, nor that he finally acquired fidelity, or, eventually experienced love. Erikson's stage six, although it starts at age 18--two years after Caulfield's psychological journey, might be more apropos here. Also, there may not be ample evidence that Chapman had not attained any intimacy, or, that he was unloved by anyone. However, it should be said that, when referring to Erikson's psychosocial stages of human development and the two contrary extremes for each category, if in stage five, Identity versus Role Diffusion, when one's identity is diffuse, ergo, they won't have the opposite, that is, much of an identity; same with stage six, Intimacy versus Isolation, if one is isolated, then, naturally, they probably won't experience much intimacy.

(4) Costello, D. P., & H. Bloom. (2000). The language of "The catcher in the rye". In *Bloom's modern critical interpretations*. Available from <http://www.infobasepublishing.com/Bookdetail.aspx?ISBN=1438138075&cBooks=1>

(5) Cart, M. (2000). *Carte blanche: Famous firsts*. Available from Booklist Online: <http://www.booklistonline.com/Carte-Blanche-Famous-Firsts-Michael-Cart/pid=1536263>

(6) Webber, E. & Feinsilber, M. (1999). *Merriam-Webster's dictionary of allusions*. Springfield, MA: Merriam-Webster.

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David Chirko is a member of our Division and he submitted this article for the purposes of our theme *Suicide/Homicide*.

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General Psychology Trivia Quiz #5: Name the Psychologist Answers

1. Richard Suinn.
2. Frank Farley.
3. Judith Rodin.
4. Leta Stetter Hollingworth.
5. Mary Cover Jones.
6. She was born Deborah Skinner, the daughter of B. F. Skinner, and the subject of much unfair controversy because she was partially raised in a “baby tender.”
7. Francis C. Sumner.
8. William Marston.
9. Abraham Maslow.
10. Francis Galton.

BONUS: The book is *Adolescence* (1904) by G. Stanley Hall

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.



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