



The General Psychologist

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Division One
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A LOOK AHEAD TO THE APA CONVENTION IN 2009-TORONTO

Division 1 APA Convention Preview

Convention Chair for Division One

Wade Pickeren, Ph.D.

Ryerson University



It has been my pleasure to serve as the Division One Program Chair for the 2009 APA Convention. The Division has a long history of excellence in its program and I trust that this year will continue that tradition. I directed my efforts to try and ensure that it was truly a general program, with appeal across much of the psychological spectrum. The programming, as is usual for the Division, is mostly invited speakers and symposia. However, we do have several sessions that were submitted, as well as a poster session with many graduate student posters.

Don Dewsbury, our Division President, will give his Presidential address, Trends in Academic Psychology: Homogeneity and Heterogeneity. Sunil Bhatia of Connecticut College will address one of the key topics of our time with his talk, Rethinking Identity in a Post-American World: Globalization and the Rise of the Other. Tony Marsella, University of Hawaii, will bring his many years of experience working around the world to another set of global issues in his talk, Global Poverty, Human Rights, and Psychology: Challenges, Opportunities, Responsibilities. Immigration is also one of the hot topics of the decade and the Division One symposium on immigration was organized by two noted Toronto immigration researchers, Michaela Hynie and Yvonne Bohr, both of York University. Entitled, Coping Strategies for Recent Migrants---Cultural, Social, and Personal Strengths, symposiasts will address how recent immigrants use cultural resources to navigate the challenges of acculturation in new settings. Medical anthropologist, Laura Simich, and Nursing professor, Nazilla Khanlou, join Hynie and Bohr on the session.

This year is the bicentennial of Charles Darwin's birth and sesquicentennial of the publication of *Origin of Species*. Gordon Burghardt, University of Tennessee, is one of the world's leading comparative psychologists and he addresses issues in the Darwinian tradition in his invited session, Darwin, Snakes, and Religion: Ancient Emotions, Current Needs, and the Sacred Updated. Douglas Creelman, University of Toronto, is one of the pioneers of (signal) detection theory, which has found many uses over the last half-century. He will talk about detection theory and its applications in his, Signal Detection Theory: A History. Joan Chrisler, Connecticut

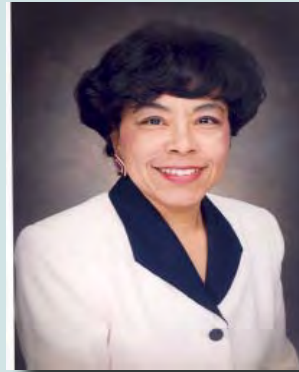
College, was a long-time editor of the noted journal, *Sex Roles*. She has published some of the leading scientific work on menstruation and will talk about recent findings in her talk, Attitudes Toward Menstruation and Menopause Can Impact Women's Well-Being. Harold Dent, one of the nation's experts on psychometric theory and application, will provide a historical perspective on the uses and misuses of psychometrics in the noted legal case of *Larry P. v Riles, State of California*, in his invited talk, *Fulfilling Promises?: Larry P. v Riles and the Bay Area Association of Black Psychologists (ABPsi)*.

Mike Connor, one of the nation's leading clinicians in working with Black families and Black Fathers, will talk about the insights gained from his 40 years of experience in his invited address, *Black Fathers: A Retrospective Look at 40 Years of Research, Teaching, and Practice*. Christine Hall leads what promises to be one of the Divisional highlights when she chairs an All-Star cast in the symposium, *Witnessing History---Sistahs of Color Tell Their Stories*. Symposiasts include, Pamela Reid, President of St. Joseph College, Gwen Keita, APA Executive Director of Public Interest, Lillian Comas-Diaz, Past-President of APA Division 42, and Diane Willis, Past-President of American Association of Orthopsychiatry.

Well-known historian of psychology, Andrew Winston, will present work from his ongoing project on Jews in American society and psychology in his invited talk, *Dangerously Clever: The study of "Jewish attributes" in historical context*. Patricia Greenfield, UCLA, has spent a long career studying children's cognitive development across cultures. She will talk about her work in her talk, *Linking Social Change and Developmental Change: Shifting Pathways of Human Development*.

EACH DIVISION 1 PRESENTER WAS SOLICITED TO PROVIDE A WRITE-UP OF THEIR PRESENTATION. WHAT FOLLOWS ARE SPEAKERS' SUBMISSIONS IN THEIR OWN WORDS.

Witnessing History: Sistahs of Color Tell Their Stories



Christine Iijima Hall

*Diane J. Willis, Ph.D.,
University of Oklahoma
Pamela T. Reid, Ph.D.,
St. Joseph College
Gwendolyn P. Keita, Ph.D.,
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Lillian Comas-Diaz, Ph.D.,
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Witnessing History: Sistahs of Color Tell Their Stories. What a great title and a great symposium. Division One has invited five female psychologists of color tell their personal and professional stories. These well-known and respected women are: Diane J. Willis, faculty emeritus from the University of Oklahoma Health Science Center; Pamela T. Reid, President of St. Joseph College; Gwendolyn P. Keita, Executive Director for Public Interest of the American Psychological Association; Lillian Comas-Diaz, private practitioner/president of the Transcultural Mental Health Institute; and Christine Iijima Hall, administrator with the Maricopa Community College District.

These women represent a span of almost 45 years in the field of psychology. Think about it, 45 years ago, the civil rights movement was a major force, miscegnation (interracial marriages) was illegal, affirmative action laws had just been instituted, and *Brown vs the Board of education* was only

10 years old and numerous teaching institutions had not desegregated. But around the corner were the ethnic and women's rights movements. What was life like for these professional women?

What were their experiences in college and graduate school? Why did they choose psychology especially during a time when much of the discipline was seen as part of the problem rather than the solution? In what ways has psychology changed or remained the same?

On a personal and professional level, these sisters will look back on their experiences and their life decisions. What they did right? What would they do differently? What advice do they have for the next generation? What predictions do they have for the future of psychology, the U.S. and the world? It will undoubtedly be an exciting and revealing symposium where the audience can join in the discussion and ask questions about "what was life REALLY like?"

Fulfilling Promises? Larry P. v. Riles and the Bay Area ABPsi



Harold E. Dent, Ph.D.

*Psychological & Human Resources Consulting
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Test bias is the little known and seldom discussed area of psychological testing that puts into serious question one of the most popular and valued practices in psychology, IQ Testing. From the effort of psychology's forefathers to gain status and recognition among the sciences, such as biology, chemistry and physics, through the mental measurement movement and the advancement of psychometric theory to the explosion

and rise in popularity of standardized intelligence tests, violations of the fundamental principles of science, objectivity and fairness, have been ignored to advance the test industry and professional practice.

Rejection by APA of efforts by a small group of its Black members seeking relief from the negative impact of bias tests on the education of Black school age children and on the employment of Black adults triggered the formation of the Association of Black Psychologists (ABPsi). The founding of other ethnic group oriented psychological organizations quickly followed, i.e., AAPA, NLPA, and SIP.

Black psychologists' commitment to improve the quality of life in the Black community is reflected in the efforts of the Bay Area Association of Black Psychologists (BAABP). These efforts could serve as models for the greater professional psychological community to respond to the call by the current APA leadership to increase psychology's contribution to society.

One of the most profound efforts of BAABP to serve the needs of the Black community was to consult with attorneys in the first successful legal challenge of bias in IQ tests in special education placement of Black students in California public schools, the Larry P. v. Riles case. The author documents this case and cites the federal court's ruling which the APA, public schools across the nation, and many professional practitioners have virtually ignored.

Legal challenges, federal legislation requiring non-discriminatory testing, national reports emphasizing the discriminatory impact of standardized tests on minorities, and a long standing test reform movement have met with mountains of resistance reflecting collaboration between APA and the multi-billion dollar test industry.

In concert with the appeal by APA's leadership, Dr. Dent proposes specific recommendations for fulfilling the promises of a science and to express psychology's commitment to contribute to society.

Black Fathers: A Retrospective Look at 40 Years of Research, Teaching, and Practice



Michael Connor, Ph.D.
Cal State University, Long Beach

I was humbled when asked to present an invited address regarding my 40+ years experience working with fathers, and look forward to the opportunity to share some thoughts, activities, experiences and perceptions in Toronto this summer. I first became interested in fathers' issues with the birth of our first child in 1967, while in graduate school. Like many new parents, I was overwhelmed, enthralled, excited, anxious, concerned, ambivalent, engaged, fearful, and energized. Over the next couple of months, I attempted to make some sense of the variety of thoughts and feelings which were with me daily. And, I wondered if other young fathers had gone through similar emotions, thoughts and reactions. I began observing fathers as they interacted with their children, and discussing their perceptions and feelings as time and opportunity permitted.

At the time, I anticipated a career teaching at the university level and establishing a part-time private practice focusing on young children and their families. I had worked summers at a large state institution in Ft. Wayne, Indiana with mentally deficient youth and more recently had been a teacher and then a supervisor in the Los Angeles area Head Start program. Upon completion of graduate school, I did obtain a university level teaching position and soon thereafter began to accrue hours for my clinical license. I also commenced organizing my thoughts regarding work I might do with fathers.

First, I began working with parents (focusing on fathers) in my private practice. Much of that early work centered on helping dads prioritize their schedules to make time for

daily interaction with their children. Many of these men were young professionals who were experiencing a lot of job stress. This stress was negatively impacting their marriages, their relationships with their children and their health. This work led me into developing and offering workshops for busy dads to "take time for their kids". Additionally, I found myself doing some child custody work, some divorce mediation work, and some "successful" parenting work. I was invited to move my practice onto the grounds of a private, high-profile pre-school/elementary school. I remained there for the next 25 years, working with a wide range of children and parents and offering numerous workshops for fathers across a variety of issues and concerns.

While doing fathers' work in my practice, I decided to try and write a university level class which focused on fathers and fathering issues. The institution professed support for the development of courses which were particular to one's individual interests, goals and areas of expertise. I reasoned that since over 50% of our students were male (in the mid-1970's) and most of them would likely become fathers, there would be student interest. So, I took a sabbatical leave and began the process of gathering information and materials which would be the basis of my course. The institution allowed me to first teach the course as a "Special Topics" and then propose it for inclusion in the regular curriculum. Because student interest was so high (the course was immediately popular with a variety of students across several disciplines), I decided to complete the paper work to offer it as part of the regular undergraduate program. I was not prepared for the resistance encountered at the Departmental level. A group of my colleagues somehow decided the course was not appropriate and challenged its inclusion in the curriculum. After several meetings, the issue was put to a vote and it was approved by the majority in the department. In my 37 years in the Department, mine was the only class which was challenged in this fashion. And, I found (and continue to find) the anti-arguments to be rather peculiar and oblique. For example, it was argued that since parenting is synonymous with mothering there is no need to study fathers; any course that is pro-fathers, by definition, would have to be anti-mothers; there is not a body of scholarship in the area which would support a university level course; there is not enough interest among the students to justify such a class; and (conversely) the course will likely be so popular that it will draw students away from other courses, negatively impacting enrollment there! The course, "Fathers and Fathers: A Psycho-social Approach" was offered annually throughout my time on campus and was one of the more popular elective courses in the department. The interdisciplinary nature of the class was such that it was also

cross-listed with Family and Consumer Studies Department. Unfortunately, with my retirement from the campus, I doubt the course will remain.

My experience in attempting to obtain funding/support for researching involved fathers paralleled the activities which I received from those non-supporters in my department. I wanted to establish an institute to study fathers in the mid-to-late-1970's. I saw the institute as a clearinghouse to both gather and disseminate information about fathers' roles in family life in a rapidly changing world and as a place to gather data and conduct research about a variety of involved fatherhood issues. And, I wanted to take a closer look at African descended fathers. My philosophy was such that I had/have concerns about some of the social science approaches we widely utilize in gathering data. I'm not certain that much can be gained from studying negatives if the desire is to impact positives. That is, I am less interested in studying fathers who are not involved with their children and families than I am in studying fathers from similar circumstances who are involved with their children and families. I believe these men, across SES, racial and cultural groups hold many of the answers to questions about father involvement and engagement. Many very busy, professional men put time and energy into meaningful daily interactions with their children. They realize their direct responsibilities to their children and make the time to carry out these responsibilities. What in their personalities and makeup allows for this sense of engagement? Where does it originate and can it be taught others? Additionally, as an African American professional male, I would be remiss in my responsibilities to my community to conduct research which may reinforce certain stereotypes about Black men. Therefore, when I've submitted grants over the years for support to gather information about involved African American fathers, my applications were all denied. Most of the letters of rejection included the suggestion that I reapply and focus on themes regarding Black father absenteeism, Black father domestic violence, and Black father marginality in the home. While I appreciate these issues have impact on the Black community, they tend to reinforce the stereotypes too many have about Black fathers. Thus, in good conscience, I could not accept funds or support to engage in that type of research. I would have been interested in researching those Black fathers who remain with their children and families through all sorts of hard times. Who are they, how do they make the decision to remain, how are they processing events which confront them, what do they do, what are they doing that could be taught to other men in their surroundings who are not involved?

the mid-1970's) at several conventions, including APA. I have also written articles, book chapters, edited one book, am currently working on another book, consulted to numerous community organizations about father issues, offered opinions in the commercial media and wrote a community-focused, male-involvement, best practices model for the state of California (the Role of Men). It is my desire that other young scholars across cultural, racial and ethnic communities consider and study the reciprocal relationships of fathers and their children. I look forward to sharing more thoughts and experiences in Toronto.

Global Poverty, Human Rights, and Psychology: Challenges, Opportunities, Responsibilities



*Anthony J. Marsella, Ph.D.,
University of Hawaii*

In my address, I will begin by contextualizing global poverty among the many other global challenges the world is facing at this point in time, noting the complex interactive and reciprocal ecologies that generate and sustain these challenges and the consequences they have for the interdependency of our lives. I will identify the positive changes that are occurring in our efforts to address these challenges, but I will also cite the continuing obstacles to be overcome if we are to succeed, including the need for the sciences and professions to assume a new commitment to human rights, responsibilities, and duties. In focusing on global poverty, I will summarize the current movement away from reliance on economic definitions of global poverty toward definitions which humanize the

experience by positioning it within moral, psychological, social, and political contexts in which exists.

After sharing some basic facts and figures on global poverty -- all of which are shocking by any standard of human decency -- I will identify four global ecologies (e.g., financial, sociopolitical, biopsychological, and moral) that constitute both the causes and the consequences of global poverty. In moving toward psychology's particular role and responsibility for global poverty, I will highlight limitations in past efforts and then articulate a new action agenda for psychology as a profession and science for addressing global poverty. This agenda will highlight the critical need for psychology to accept the Universal Declaration of Human Rights as its central guide and arbiter teaching, research, and service. The agenda will also summarize specific roles and responsibilities for (1) psychology associations across the world, (2) the APA, (3) state associations and divisions, and (4) departments of psychology. The address will close with seven specific recommendations for psychologists as citizens, including world citizenship, global values, and spirituality/connections.

All APA members are encouraged to attend this address because the address has implications for psychology that go far beyond narrow specialty and division interests. In many respects, the address is about a vision of psychology's future in a global era, offering us opportunities for rethinking our directions. This invited address is currently scheduled for Friday, August 7, 2009 at 9:00 AM. However, the final time should be checked in the program.

Anthony J. Marsella, Ph.D., D.H.C., is Emeritus Professor of Psychology, University of Hawaii, Honolulu, Hawaii. In his 35 years with the University, he served as Director of Clinical Training, Director of the WHO Field Psychiatric Research Center, Director of the Disaster Management and Humanitarian Assistance Program, and Vice President of Academic Affairs between 1986-1990. Dr. Marsella has published fourteen edited books and approximately 200 book chapters, journal articles, technical reports, and popular articles. He also served as associate editor for two encyclopedias of psychology, and sits on eight journal editorial and advisory boards. His specialty is cultural and international studies of psychopathology, therapy, and service delivery. Many of his writings in these areas have been termed essential reading. In more recent years, he has become active in global problems including refugees, disaster training, terrorism, and war and peace. His most recent book is Marsella, A.J., et al (Eds.) (2008). *Ethnocultural perspectives on disasters and trauma*. NY: Springer SBM.

In 1999, Dr. Marsella was awarded an honorary doctorate by University of Copenhagen for his contributions to international peace and understanding. Dr. Marsella is a recipient of the American Psychological Association Awards for the International Advancement of Psychology and The International Psychologist of the Year. He has also received the Presidential Award from the Asian-American Psychological Association for contributions to Asian and Pacific American research and education. Recently, Psychologists for Social Responsibility initiated the Anthony J. Marsella Prize for Peace and Social Justice in his honor, to be awarded annually at the APA Convention. When not writing or creating a controversy, he enjoys reading, cooking, traveling, and singing (in private). He now lives in Atlanta Georgia where he is working on acquiring a Southern drawl.

Dangerously Clever: The Study of "Jewish Attributes" in Historical Context



*Andrew Winston, Ph.D.
University of Guelph*

We are accustomed to hear of the great cerebral capacity of the Jew. His friends are always speaking with emphasis of his remarkable brain, while his enemies often speak of the danger the Jew, with his greater cerebral power, may be to his non-Jewish neighbour in Eastern Europe, who has not been endowed with as much brain tissue in his cranial cavity.

— Maurice Fishberg, *The Jews: A Study of Race and Environment*, 1913

Recent progress in human genetics has been accompanied by the revival of some old and very problematic claims: a) Jews are a biologically distinct group and are more than a religious or cultural community, b)

Jews have distinct attributes, especially higher average intelligence than other groups, and c) the difference in intelligence is partly due to heredity. This revival has taken a number of forms, including the study of genetic markers for the ancient Jewish priestly caste of Kohanim, epidemiological study of diseases in Ashkenazi Jews, and new comparisons of IQ scores and Nobel Prizes among ethnic groups. Charles Murray, author of the *Bell Curve*, declared in *Commentary* in 2007 that Jews were genetically selected for high intelligence starting from the time of Moses. He based his assertion in part on Cochran, Hardy, and Harpending's (2006) argument that the superior IQ test scores and purported business success of Ashkenazi Jews were partly due to mutation and selection, and the blessings of high intelligence came with increased risk of disease. Cochran et al. claimed that superior intelligence fostered economic success, which in turn allegedly allowed for higher reproductive success, a surprising conclusion given the highly impoverished condition of the shtetls of 19th century Russia and Poland. For psychologist Kevin MacDonald (1998), Jews also evolved an aggressive "group survival strategy" to promote their own interests through control over media and government policies. Thus contemporary scientific discussions now provide a new version of biologized Jewish identity, with revival of the idea that Jews are "dangerously clever."

In this talk, I will review the historical background of the psychological study of Jews, framed as a problem of essentialization, de-essentialization, and re-essentialization. Contrary to popular conception, the measuring of Jewish heads with calipers and the identification of Jewish noses did not begin with Nazi race scientists, but was rooted in the late 19th century and early 20th century work of both Jewish and non-Jewish investigators, sometimes working in collaboration. Biostatistical research on Jews, such as that of Joseph Jacobs and Maurice Fishberg, was used to combat anti-Semitic conceptions, define Jewish identity, or was used by others to promote the anti-Semitism of the late 19th century, as excellent historical work by Gilman, Efron, and others has shown. Second, I will discuss how the study of Jewish IQ and character by North American psychologists changed substantially in the 1920s and 1930s, first in response to the immigration debates, and then in response to Nazi ideology, with emphasis on the work of Boas and Lewin. The interwar study of Jewish "attributes" was embedded in the larger context of American anti-Semitism, and specifically the exclusion of Jews from academic positions up until the end of World War II. These restrictive (but not absolute) hiring practices often involved folk conceptions of a "Jewish Personality," with both hereditary and environmental explanations in play (Winston, 1998). In these conceptions, Jews were thought to pose a

danger to the harmonious collegiality of the professoriate. Third, I will discuss the interplay between "International Jewish Conspiracy theories" and studies of Jewish intelligence. Given that such theories depend on ideas of Jewish cleverness, especially financial skill, psychological research has provided a new discursive strategy for keeping these ideas alive, and for supporting contemporary scientific racism. The broader implications for contemporary theories of psychological essentialism and the role of scientific data in identity formation will be considered.

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Dr. Joan Chrisler to Give an Invited Address in Division 1's Program in Toronto

Joan C. Chrisler, Ph.D. is Class of 1943 Professor of Psychology at Connecticut College, where she teaches courses on the psychology of women and health psychology. She has published dozens of journal articles and book chapters on aspects of women's health and embodiment, and she is best known for her work on attitudes toward menstruation, premenstrual syndrome, body image, weight, and eating disorders. She served a 5-year term as Editor of *Sex Roles: A Journal of Research*, and her most recent books are *Lectures on the Psychology of Women* (McGraw-Hill, 2008), *Women over 50: Psychological Perspectives* (Springer, 2007), and *From Menarche to Menopause: The Female Body in Feminist*

Therapy (Haworth, 2004). Dr. Chrisler is a Fellow of the American Psychological Association and the Association for Psychological Science. She is a former national coordinator of the Association for Women in Psychology and a past president of Division 35, the Society for Menstrual Cycle Research, the New England Psychological Association, and the Connecticut State Conference of the American Association of University Professors.

The title of her talk is "Attitudes toward Menstruation and Menopause Can Affect Women's Well-being." Dr. Chrisler will review the research on attitudes toward menstruation and menopause, and she will document the basis of these attitudes in beliefs and stereotypes present in popular culture and scientific discourse. She will show how these attitudes stigmatize women and lead to women's ambivalence about their bodies, discomfort with their reproductive processes, and even self-objectification. Negative attitudes toward menstruation and menopause support the sex taboo, pressure women to use "treatments" that have harmful side-effects, and cause women to anticipate and focus on physical symptoms (e.g., cramps, hot flashes), which can increase discomfort. Inaccurate beliefs about the menstrual cycle can lead women to misattribute emotions to reproductive physiology and thus impede the ability to cope with stressors in active ways. Furthermore, these negative attitudes contribute to stereotypes about women that disempower women in the workplace and in intimate relationships.

Dr. Chrisler is known as a lively and witty speaker, and she has promised that her talk will include cartoons and the use of her trademark humor to skewer misinformation about an essentially benign physiological process. Mark your calendars and plan to attend.

Gordon M. Burghardt, Ph.D.
University of Tennessee

Photo By Michael Patrick



Charles Darwin, snakes, emotional evolution, spirituality, and religion may not seem to be a likely combination of topics. However, one of Darwin's first experiments involved informal tests of responses by apes to a snake, and his work on emotions and morality was profound and seminal. Subsequently, responses to snakes by humans and other primates has been pursued with some vigor in terms of looking at evolved, instinctive, and culturally imposed fears, along with ways of eliminating them. Recent studies are forcing a reassessment of the standard explanations. Experiments performed by the author with colleagues at the Kyoto Primate Institute on Japanese monkeys will be described. Together with other recent studies on nonhuman primates, children, brain evolution, and ancient ritual practices a case will be made that strong emotions generated by serpents may have been instrumental in the evolution of both religion and spiritual responses to the natural world. Where rational appeals do not work, by themselves, to change human behavior in the face of environmental destruction, evolutionary knowledge may provide a means to tap into the powerful processes employed by religions as a way to motivate human behavior to more adaptive ends.

Division ONE



A Brief History of Detection Theory



*C. Douglas Creelman, Ph.D.
University of Toronto*

Signal Detection Theory has its roots in engineering and statistical research during World War II. It was introduced to perceptual researchers in the 1950s by Wilson P. Tanner, Jr., John Swets, and David Green in two significant papers, one reporting visual research and the other presenting data from auditory perception.

Detection theory historically has two branches; one calculates from the characteristics of signals and interfering noise the best possible detection performance. The second branch is concerned with the decisions that must be made on the basis of sensory input. Both branches have been fruitfully used in expanding our understanding of human and animal sensory/perceptual function.

I will review the important directions taken by cognitive psychology that follow from applications of these notions. In fact I will argue that signal detection theory, along with information theory, provided the impetus and the framework necessary for the emergence of cognitive psychology. I will trace briefly the path of research and theory in the many psychological areas that have benefitted from detection theory and provide an overview of applications to medical diagnostic research and other related fields.

Finally, I will speculate about the directions that research using the concepts from detection theory will take in light of current thinking.

Trends in Academic Psychology: Homogeneity and Heterogeneity



*Donald Dewsbury
University of Florida*

Division 1 Presidential Address

It is well documented that there are centrifugal forces acting on psychology as can be seen, for example, in the proliferation of APA divisions and of the impact of smaller societies of psychologists. In this sense, psychology is becoming more heterogeneous. I contend that within academic psychology there is also a contraction of areas of interest and that we may be losing valuable segments of the field. Academic psychology may be becoming more homogeneous with decreasing diversity of interests and approaches. I explore the reasons for this at the societal and university levels as well as in the actions of psychologists themselves. I believe that sources of breadth and perspective may be in danger of getting lost to the detriment of psychology.



Confessions of a Peripatetic Psychologist

by Danny Wedding, PhD Missouri Institute of Mental Health



This article is based on an invited address sponsored by Division One, given at the 2009 APA convention on the occasion of Dr. Wedding receiving the Ernest R. Hilgard Award for Lifetime Career Contributions to General Psychology. Questions or comments on this article may be addressed to Danny Wedding at danny.wedding@mimh.edu.

I am honored to receive the Ernest Hilgard Award for Lifetime Career Contributions to General Psychology, and it is a particular pleasure because I have such high regard for the work of Jack Hilgard and because one of my mentors from the University of Hawaii, Jeff Bitterman, received the award in 2004. It is humbling to be included in the company of other past award winners, luminaries that include Daniel Kahneman, Phil Zimbardo and Lew Lipsitt. Phil and Lew are casual friends and I cherish their friendship.

Receiving awards at the end of one's career is one of the pleasures associated with aging—but God knows it offers scant comfort as one confronts decline, debility and eventual death.

My own contributions to psychology are far more humble than those of past award winners, but I doubt that any of them has had more fun being a psychologist. It's been a great run.

I have recently been reflecting on what it means to be a psychologist because of the deaths of two mentors and friends, Len Ullmann and Ray Corsini. Len was a noted behavior therapist and he was the reason I applied to the clinical psychology program at the University of Hawaii. I had read Ullmann's abnormal psychology text written with Leonard Krasner, *A Psychological Approach to Abnormal Behavior* (Ullmann & Krasner, 1975), and I knew I wanted to be a behavior therapist. After I defended my master's thesis, Len and I took a long walk around the grounds of the University of Hawaii; he used the opportunity to describe what it meant to join the "community of scholars" and how his life had been enriched by his decision to become a psychologist. I have never forgotten that walk, and now I do similar things with my own students on such occasions.

Ray Corsini and I had a 32-year collaboration as coeditors of *Current Psychotherapies* (Corsini & Wedding, 2008) and *Case Studies in Psychotherapy* (Wedding & Corsini, 2008). The collaboration began when Ray contacted my major professor, Scott MacDonald, with a request that Scott "send me your very brightest graduate student this summer to work on a special project." Fortunately, she had plans for the

summer. Ray and Scott worked their way down the list only to discover that almost everyone had made commitments of some sort for the summer—but I was free. This led to a summer job helping Ray identify the most important case studies in psychotherapy to illustrate the various therapeutic approaches described in *Current Psychotherapies*. We spend an entire summer reading, debating and ultimately selecting a dozen or so cases to use as exemplars in the companion volume, *Case Studies in Psychotherapy*. We would devote every morning to identifying potential case studies in the University of Hawaii library, and then we would go to the Waikiki Yacht Club and go sailing. Our time in Honolulu Harbor was spent reading, drinking beer, debating the merits of various cases, and discussing some of the prominent psychologists with whom Ray had worked, studied or know. His personal friends included Carl Rogers, Albert Ellis, Jacob Moreno, Rollo May and Rudolph Dreikurs. This was heady stuff for a first year graduate student in clinical psychology.

Ray was an Adlerian therapist and he had a deep and abiding belief in the importance of *Gemeinschaftsgefühl* (community spirit; usually translated as social interest). He believed it was important to do good to help others, but this belief accomplished little in the abstract. He would identify **specific people to help along the way—and I had the good fortune to be one of those people.**

One of my most memorable experiences with Ray Corsini involved another mentor at Hawaii—Raymond Cattell. Cattell had written a chapter for one of Ray's books on personality theory. True to his nature, Cattell wrote a chapter that was scholarly, erudite and mathematical. True to his nature, Corsini rejected the chapter because he couldn't understand the math and he didn't believe factor analysis had anything to do with personality. The plot thickened when Cattell was asked by the editor of *Contemporary Psychology: APA Review of Books* to review the very book from which his chapter had been rejected—and he accepted! Cattell later asked me to vet the manuscript of his book review, and I gladly obliged, knowing none of this history. When I mentioned the review in passing to Ray Corsini, he was rightly furious and eventually (and appropriately) succeeded in getting the review assigned to someone else. I could hardly have imagined at the time that one day I'd end up editing *PsycCRITIQUES*, the online reincarnation of *Contemporary Psychology*.

Editing *PsycCRITIQUES* has been the capstone to a wonderful career as a psychologist, and it has been a privilege to work with Gary VandenBos and the very talented publica-

tions staff at APA. The journal was founded by E. G. Boring in 1956 and grew out of a book review section that was originally included in *Psychological Bulletin*. The editors after Boring included Fillmore Stanford, Gardner Lindzey, Janet Taylor Spence, Don Foss, Ellen Berscheid, John Harvey, and Bob Sternberg. Lindzey, Spence and Sternberg all served as APA Presidents as well.

Boring was convinced that every good psychologist should know about—and care about—every aspect of our science and practice. He wrote

To whom is CP to be interesting? First to American Psychologists, the APA's fourteen thousand and others. CP is not the place for electroencephalographers to write to electroencephalographers. It is the place for electroencephalographers to write to religious psychologists who wish they were something more than religious psychologists, and for religious psychologists by being irresistibly interesting to usurp the attention of electroencephalographers. (Boring, 1956, p. 13)

I suspect E. G. Boring would find it difficult to envision an APA with 150,000 members, or the extent to which psychology has developed as a science. I think he would be pleased. I know he would be delighted to learn that he could simply click on a hypertext link in the reference section of *PsycCRITIQUES* and immediately be taken to the primary source document—whether or not the library was open.

It is interesting to note that the first issue of *Contemporary Psychology: APA Review of Books* included reviews by M. E. Bitterman and Murray Sidman—two former recipients of the Division 1 Ernest Hilgard Award for Lifetime Career Contributions to General Psychology.

One of the practices that E. G. Boring implemented was the inclusion of film reviews along with the more scholarly reviews of professional books; he picked Adolph Manoil as the first *Contemporary Psychology* Associate Editor for Films. I have reinstated the practice of reviewing psychologically relevant movies, and each weekly release of *PsycCRITIQUES* contains a film review. My associate editors and I have been delighted to discover that our reviewers have been able to link movies with serious scholarship in psychology.

I parlayed a lifelong fascination with films into a bona fide research endeavor with two books, *Movies and Mental Illness* (Wedding, Boyd & Niemiec, 2005) and *Positive Psychology at the Movies: Using Films To Build Virtues and Character Strengths* (Niemiec & Wedding, 2008), and a number of book chapters and journal articles. It has been a genuine joy to get to write about the psychological relevance of those movies I most love, and it has been especially interesting to link my love of films with the growing and exciting

field of positive psychology. (Young psychologists need to appreciate that this is the kind of research one does after getting tenure.)

I began my career by being trained as a clinical psychologist at the University of Hawaii and then received postdoctoral training in neuropsychology at the University of Mississippi Medical Center. It was a wonderful time to be a neuropsychologist and watch this nascent discipline develop into the thriving field it is today. However, in 1989 I was selected to participate in the Robert Wood Johnson Health Policy Fellowship program, and it was too good an opportunity to pass up. I moved from neuropsychology into the world of health policy and never looked back. The RWJ fellowship made it possible for me to spend a year working on the personal staff of Senator Tom Daschle. Tom was a great boss and it was a great year. I take considerable pride in being the first psychologist to participate in this program, perhaps paving the way for the dozen or so who have participated since. Pat DeLeon served as my mentor and friend during my fellowship year, a role he has played for every psychologist who has ever worked on “capitol hill.”

The RWJ Fellowship in health policy was followed by a year as an APA sponsored Science Policy Fellow during which I worked for Congressman John Conyers, supporting his (ultimately futile) efforts to lead the country toward a Canadian style single payer health care plan. This very rewarding experience was briefly interrupted by mobilization as a Navy reservist for Desert Storm; during the three months I was mobilized, I directed the neuropsychology laboratory at the National Naval Medical Center in Bethesda. The two years working for the U. S. Congress eventually led me to my current position as Director of the Missouri Institute of Mental Health (MIMH), a university based “think tank” serving the mental health community in Missouri.

My career as a psychologist has also included two Fulbright fellowships. The first in 1999 allowed me to spend six months teaching psychotherapy to psychiatry residents at the Chiang Mai University School of Medicine in Thailand; the second in 2008-2009 supported teaching in the Psychology Department at Yonsei University in Seoul, Korea. Both experiences were extraordinarily rewarding, and I will always be grateful for these opportunities and the many kindnesses shown by my international colleagues.

I appreciate your indulgence as I've shared a few of the most meaningful experiences I've had as a psychologist. I simply can't imagine a better career. I've been a therapist, a teacher, a researcher and a policy wonk—and each new position seemed better than the last. I like to think that Len Ullmann, Ray Corsini and E. G. Boring would be pleased and proud of the career I've had, and they would understand and appreciate why receiving the Ernest Hilgard Award for

Lifetime Career Contributions to General Psychology means so much to me.

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**Submission Deadlines
for Fall 2009
TGP Articles**

September 1, 2009

*Coming in the Fall 2009 issue....
Convention Highlights and Pictures
D52: Highlighting Connections
A Focus on Adlerian Psychology*

**Submission Deadlines
for Spring 2010
TGP Articles**

March 1, 2010

*Send submissions to the Editor:
Gina Brelsford at gmy103@psu.edu*

*Note. Student and ECP articles are encouraged.
Please include a picture with your submission.*

Anne Anastasi Graduate Student Awards New Division 1 Award



Anne Anastasi

Anne Anastasi
Biography by:
Harold Takooshian,
Division One Past-
President

John D. Hogan,
Division One
President-elect

Division 1, the Society for General Psychology, is delighted to announce that it has received a generous donation of \$10,000 from the Anne Anastasi Charitable Foundation. We will use these funds to support two Anastasi Awards— one existing award and one new one.

We are happy to announce a new award, the Anne Anastasi General Psychology Graduate Student Award. This will go to the student or students in general psychology judged to be most worthy from among nominations. The application will consist of three components: the student's vita, the student's research plan, and a supporting letter from the student's advisor. For the first year, we will select one student and the award will be \$300. The money can be spent for any purpose related to the student's education and/or research. We are starting modestly and hope to expand both the amount of the awards and the number of students honored in future years. The selected student(s) would be profiled in the Society's newsletter, *The General Psychologist*. The awards will be administered by the Awards Coordinator and judged by the three elected Members-at-Large of the Executive Committee.

The first awards will be made in 2010. Full details will be posted at a later date. Probable deadline will be February 15, 2010.

The Anne Anastasi Best Student Poster Award is a recent addition to the society awards program. It is presented at the annual APA convention. It is administered by the society's Awards Coordinator and judged by the entire executive committee. The award is presented annually at the convention. The current award is for \$100. Funding of this award will be switched to the new bequest.

Anne Anastasi (1908-2001) Major Events Timeline

- 1908, Dec 19: Born in Bronx NY, home-schooled by her mother Theresa, a widow.
- 1928: BA with honors, Barnard College, age 19.
- 1929: Attends the 9th International Congress, Yale.
- 1930, PhD, with Henry Garrett, Columbia, age 21.
- 1930-1939: Taught at Barnard.
- 1933: Married John Porter Foley, I-O psychologist.
- 1934: Survived radium therapy for cervical cancer.
- 1937: Debut #1: *Differential Psychology* (3 eds.)
- 1939-1947: Chair of psychology, Queens College.
- 1946: President, Eastern Psychological Assoc.
- 1947-1979: Professor of psychology, Fordham.
- 1954: Debut #2: *Psychological testing* (7 eds.).
- 1956: President, APA Division 1, General Psy.
- 1964: Debut #3: *Fields of Applied Psychology* (2 eds.).
- 1965: President, APA Division 5, Measurement.
- 1972: President, American Psychological Assoc.
- 1977: ETS Award, Disting. Svc. to Measurement.
- 1979: Honorary D.Sc., Fordham (one of her 5).
- 1981: Award, APA Distinguished Scientific Contr.
- 1984: Award, APF Gold Medal
- 1987: Award, the first National Medal of Science for psychology, from President Reagan.
- 1996: Final 7th edition of *Psychological Testing*, with Susana Urbina, immediately in 9 languages.
- 2001, May 4: Dies at home, 121 E. 38 St., NYC.

In her 71-year career, Anne Anastasi (1908-2001) was not only president of the American Psychological Association (1972) and two of its divisions -- (General Psychology in 1956, Measurement in 1965), but she was also a visionary leader who co-founded Division One back in the 1940s. Her award-winning career is a model of "general psychology" beyond specialties, in at least a few ways.

1. Diverse roles. First, Anne “did it all” in her many diverse roles in psychology--a revered teacher for 49 years (1930-1979); a brilliant researcher; prolific author of 200 books, articles, and other publications; gifted administrator; “go-to” consultant for the College Board and other test policy groups; and, not least of all, an inspiring friend to her colleagues and students. It is no wonder Anne was the first to receive the National Medal of Science in Psychology at the White House in 1987 from her fellow septuagenarian President Ronald Reagan.

2. Division One. Throughout her life, Anne was a brilliant combination of ability and determination. A prime example of this is the way Anne co-founded APA Division One, General Psychology, during tense times in the 1940s when APA faced extinction. In his unique series of edited volumes on “Unity through division,” historian Donald Dewsbury chronicled how APA “saved itself” from fractionation in the 1940s by adopting a new “divisional” structure to accommodate the rise in specialties. Here, the fascinating history of Division One by Michael Wertheimer and D. Brett King (1996) recounted how Anne was among a few key APA psychologists who firmly opposed specialization, and devised the brilliant compromise to establish General Psychology as number one among the first 14 APA specialty divisions, to give a home to those many generalists who did not see themselves in a specialty. Indeed, this has been the integrative role of the Society for General Psychology for half a century, to provide a valuable centripetal force to counter the strong centrifugal pressures of specialization.

3. Personal impact. Not least of all, during Anne’s centenary year in 1908, it was clear how Anne had a great personal impact on those who knew her—students, colleagues, and even visitors. Anne loved psychology and psychologists as much as they loved her. A centenary collection of personal reminiscences is being edited by Thanos Patelis of the College Board.

Anne’s books and investments made her a multi-millionaire by the time of her passing in 2001 and she wanted her impact to continue after her death. With characteristic skill, she carefully established the Anne Anastasi Charitable Foundation a few years before her death so her wealth could be channeled directly in grants and awards to deserving students and faculty, not used by bureaucrats “to build a parking lot.” Anne hand-picked the Chair of her Foundation, Jonathan Galente, along with two trusted colleagues--Anthony J. DeVito, PhD and the Reverend J. Francis Stroud, SJ. When Anne moved from Queens College to Fordham in 1947, Richard Galente became Anne’s instrument-maker, so Anne knew Richard’s son Jonathan from birth, and often described Jonathan as “the son I never had” (Galente, 2002, p. 37). True to form since 2001, Jonathan sedulously channeled Anne’s wealth, including a generous new grant to her beloved APA Division One, to recognize outstanding student

researchers. In 2007, Jonathan became the first non-psychologist to receive a Presidential Citation from APA Division One, for “unique efforts to promote general psychology.”

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Additional Contributions to support the Anne Anastasi student awards can be sent to:

APA Division 1
C/O Richard Meegan
P. O. Box 104
Boxford, MA 01921



What Happened “After Freud Left?”

by John Burnham PhD, Ohio State University



John Burnham is Research Professor of History and Associated Scholar in the Medical Heritage Center at Ohio State University. He is also a Fellow of APA Division 26.

Exactly one hundred years ago, in 1909, Sigmund Freud made his one and only visit to the United States. He arrived in New York harbor on August 29 and departed on September 21. Traveling by way of Berlin, he finally arrived back in Vienna on October 2.

Freud's visit is one of the iconic events in American history. Recently I surveyed a collection of textbooks currently used in college-level general American history courses. Every single U.S. history textbook, without exception, included a mention of Freud's visit to the United States—a remarkable demonstration of the historical symbolism of Freud's visit.

A series of events will mark the centennial of this visit. In particular, there will be a symposium at the New York Academy of Medicine: “After Freud Left: Centennial Reflections on His 1909 Visit to the United States.” Division 1 has officially endorsed supporting this symposium, along with Divisions 26, 39, and 42. The reason is that the symposium is truly general and historical, in which leading scholars will take advantage of the occasion to step back from immediate concerns and controversies and reflect on the significance of Freud's ideas in American history specifically.

THE SPECIAL INTEREST FOR PSYCHOLOGISTS

There are many indications of the significance of the visit—and therefore the centennial—for psychologists. Freud came because of the invitation of the psychologist president of Clark University, G. Stanley Hall, who put on a series of presentations by leading intellectuals to celebrate the twentieth anniversary of the founding of the university. Freud was only one of the presenters whom Hall chose. But it turned out that it was Freud's visit that became iconic, not that of, for example, the very eminent psychologist, William Stern of Breslau, who traveled to America on the same ship as Freud and his companions, C. G. Jung and Sandor Ferenczi.

Another sign of the stake of psychologists is the fact that the definitive historical account of Freud's visit (479 pages) was written by the very well known psychologist, Saul Rosenzweig (1992) of Washington University. Building on the work of other scholars and on research in primary sources, Rosenzweig reconstructed the day-to-day events from Freud's itinerary to make a fascinating narrative and exploration of the events of 1909, including the personal contacts Freud made. Most famous of those contacts, at least in the history of psychology, was the brief encounter between Freud and William James.

As many scholars have pointed out, dynamic thinking in general and Freud's version of it in particular, were of great interest to many psychologists in the decades immediately after 1909. Members of the general public believed Freud's ideas to be “psychology.” But the interest of psychologists themselves was typically that which any intellectual would have had in avant garde thinking of that day. (Burnham, 1979) Freud was not effectively part of American psychology until the 1940s.



Figure 1. This version of the frequently-copied photo of the participants of the 1909 conference at Clark University at which Freud spoke is interesting because it was made off the original negative (courtesy of Professor Dorothy Ross). The tall man in the middle of the front row is G. Stanley Hall. Freud stands to his left, Stern to his right. Third from the reader's left, stepping out just a little further than the rest of figures is, William James.

At that point, as Gail Hornstein (1992), especially, has pointed out, the lively popular interest that confused psychoanalysis with psychology or, indeed, perceived psychology as just a subsidiary branch of psychoanalysis, forced general psychologists to come to terms with Freud's ideas (or distortions of them). By the 1960s, psychology textbook authors were praising Freud, even if a bit uncomfortably (Buys, 1976). As Hornstein (262) concludes, “Once it became clear that the public found psychoanalysis irresistible, psychologists found ways of accommodating to it they identified those parts of the theory that were potentially useful to their own ends and incorporated them.”



Figure 2. One of the landmark indications that psychologists were finally going to notice psychoanalytic ideas seriously and explicitly was this early survey published by Robert R. Sears in 1943 under prestigious auspices.

WHAT IS NEW ABOUT 1909 IN 2009?

Most of the accounts of Freud's visit focus on Freud's experience in the New World. He was impressed by the skyscrapers. He had great difficulty with the public toilet facilities: "They escort you along miles of corridors and ultimately you are taken to the very basement where a marble palace awaits you, only just in time." (Jones, 1955, 60) And above all, Freud found that his digestion was thrown off. He even believed at one point that he may have had a small attack of recurring appendicitis. Others then and later thought that his discomfort was psychosomatic. In any event, the diet he was fed in America caused him constant unhappiness, the memory of which stayed with him the rest of his life.

Another set of historical accounts traces Freud's continuing criticism of Americans and their culture. The usual story is that, conditioned by his unhappy culinary experiences, Freud was at best ambivalent about the United States or, more often, hostile or contemptuous—and many of his comments were truly "dyspeptic." Ernest Jones (1955, 60) quoted Freud's later remark, which has in turn been much quoted: "America is a mistake; a gigantic mistake, it is true, but none the less a mistake." But he also had other thoughts, and four weeks after his return, he wrote to his British colleague, Jones, "The memory of the trip becomes more and more wonderful." (Paskauskas, 1995, 33)

In 2009, the centennial of the visit to North America presents an opportunity to get away from the merely colorful

and personal, an opportunity to step back and reflect on why the visit became so iconic. For a century, Sigmund Freud's intellectual constructions have had more impact in the United States than elsewhere in the world. 1909 therefore stands for two things: the power of Freud's ideas and the culture of Americans in whose culture those ideas made such headway.

THE "NEW FREUD STUDIES"

The history of psychoanalytic ideas and Freudianism in the United States after 1909 is not a new subject. (See for example Hale 1971, 1995; Burnham, 1967, 1978; Ruitenbeek, 1964.). What is new for a twenty-first century awareness of the significance of Freud's visit is a fresh



Figure 3. This is the Kaiser Wilhelm der Grosse, the ship that Freud boarded at the end of his visit, on September 21, to travel from the Hoboken pier to Bremen, on his way back to Vienna.

scholarly context, the "New Freud Studies." (Burnham, 2006)

Much of the basic traditional narrative, including Freud's visit to the United States, remains in the New Freud Studies literature. But somehow it looks different. Many of the closed archival materials are now open. Moreover, most leading scholars working on the history of psychoanalysis are no longer using history to argue for contemporary theories, viewpoints, and factions. The "Freud Wars" of the late twentieth century are fading away. It is under these circumstances that scholars are looking to the past for positive views.

The symposium at the New York Academy of Medicine includes leading figures in the New Freud Studies movement as well as some leading historians of American thought. What these speakers will say as they are asked to reflect on what happened in the United States "After Freud Left," I do not know. But I do know that it will be fresh



and will set off reflection. And, specifically, their broad approach will create an opportunity to think about the concerns addressed by professional general psychologists.

CENTENNIAL EVENTS

There will be some ancillary media events to call attention to the symposium and incidentally remind Americans with inquiring minds of the continuing symbolism of Freud's 1909 visit. In particular, one hundred years to the day, September 21, after Freud left the New World from a pier in Hoboken NJ, just across from Manhattan, there will be a ceremony at that site marking his departure—matched by a reading of excerpts from his letters at the Freud Museum in Vienna on October 2, a hundred years to the day after he completed his trip and arrived home. It is after that, on October 3-4, that the reflections will begin at the symposium.

Elsewhere in the country, lectures are planned at Clark University as part of a general university celebration, and during the year 2009-2010 there will be a series of lectures at Rutgers University.

Like it or not, psychologists have a major stake in celebrating and underlining this iconic event in American history. This year they have a special opportunity to enjoy this rare mention of psychology in the general history of the United States and to reflect on it. I hope they make the most of it.

The symposium at the New York Academy of Medicine on October 3-4 is free and open to the public. Over the coming months, further information will appear on the Academy website, www.nyam.org, and registration will open on June 1.

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PRESIDENTIAL ADDRESS

by Donald Dewsbury, Ph.D. , University of Florida



In my personal view, the single greatest strength of the American Psychological Association (APA) is its divisions. Others may single out the accreditation role, communication with the public, service functions, lobbying, the publishing program, and other aspects of the organization. However, for me, as a strictly academic psychologist, it is the existence of divisions that makes APA worthwhile. It is in the divisions that one can interact with others of similar interests both at the annual convention and during the rest of the year. This is all done within the framework of the broader APA. Some divisions offer mid-year meetings, newsletters, journals, web sites, and other means of keeping members in touch with one another. We all belong to other, smaller specialty organizations of one sort or another. They are great for keeping touch but tend to isolate like-minded psychologists from those with other interests. The Association for Scientific Psychology (APS) also serves a part of the psychological community and does it well in some respects. However, I rarely attend those meetings. To me, they seem amorphous and lacking any meaningful structure. It is in the APA that one can hook up with close colleagues in one's sub-field in divisions and also sample what is happening in psychology at large. I write here about divisions in general and Division 1 in particular. With respect to the latter, I try to present a realistic, if sometimes bleak, picture.

Divisions

The division structure of the APA came into being during the 1940s as disparate psychological organizations were brought together under a single roof (Dewsbury, 1997 & the references therein; Doll, 1946). There were 19 charter divisions. Today, by contrast, there are 54. Some bemoan the proliferation of divisions but, in fact, if the number of divisions had increased at the rate of the membership increases, today we would have many more divisions (Fowler, 1996). In the 1940s general psychology was held in great regard and that explains, in part, the honor accorded to the Division of General Psychology as being designated APA Division 1. Wertheimer and King (1996) wrote a history of our division. The psychology of the 1940s was much

different from that of today. Growth in the APA has occurred primarily in the practice oriented divisions and many of the academic divisions have lagged. Even though part of the division 1 membership is engaged in practice, we are perceived as an academic-science organization.

Division Administration

We are all busy. It is not surprising that most division members are content to attend to their own affairs, enjoy the convention and the APA journals, and not get involved in division administration. However, these organizations run on the efforts of division officers and committee chairs. Their work may sound pedestrian but it is the backbone of the division. Without these people, we would have no journals, newsletters, convention programs and the like. Personally, I enjoy administrative work at the level of the divisions in ways that I do not enjoy working with my home institution or the broader APA. I have met many interesting people and enjoyed working with them. I feel that the progress that we can make is real and somewhat immediate.

Getting Involved

I write this section primarily for younger psychologists and those who have not become involved in these efforts. Most divisions need fresh blood. We seek new faces to bring new perspectives. The best first step for anyone interested in working in division governance is to make one's availability known to those already involved. All divisions have web sites and they usually list the present officers and committee chairs. Most are delighted when people volunteer to pitch in. Invitations to advance and serve in higher capacities in the division usually come as a result of demonstrated willingness to work, sound judgment, and similar criteria with which you are probably already familiar. Service in divisions can be enjoyable and enlightening and it does not look bad on the vita of one applying for tenure and promotion at the home institution.

Elections

In Division 1, like many divisions, the president, council representative, and members-at-large are chosen by election. Other members of the executive committee, the treasurer, secretary, historian, journal editor, newsletter editor, webmaster, and student representative, are appointed by the president or president-elect with the concurrence of the existing executive committee. Appointed members usually are drawn from those familiar to the presidents or making their interest in working for the division known. It is common for psychologists to start with committee work and then move into elected offices.

The processes underlying election are worthy of study in and of themselves. I have no firm data for divisions but I can offer some impressions (see also Dewsbury, 2008). Although occasional write-in votes are cast, generally to get elected one must be nominated. Typically, a call for nominations is issued by the nominating committee, usually chaired by the past-president and including the current president and president-elect. A few division members respond to the call with nominations but these are fairly rare. Interested individuals should pay attention to these calls. Usually, however, members of the nominating committee must generate lists of candidates on their own. As with appointed positions, the candidates generally are drawn from the pool of members familiar to the committee members—colleagues in the same sub-discipline or geographical area, former students, or people currently serving or having served in offices in this or other divisions.

Elections themselves are often interesting. Typically, only a small portion of the membership votes. This gives disproportionate influence to those who do vote. I have conducted an analysis of voting in the Animal Behavior Society (ABS) (Dewsbury, 1992) and that may provide some insight for the APA divisions. During a 22-year period from 1970-1991 there were 76 elections with a total of 167 nominees (2.2 per election). I found that 27% was the greatest voter "turnout." Just 23% of the nominees were women. As we estimated that about 35% of the membership at that time was women, there was some gender difference, though not huge. Once nominated, women won 60% of the elections. Thus, if other things are equal, women may have had a slight disadvantage in getting nominated but have an advantage in winning elections once nominated. The ABS lists candidates' names in alphabetical and reverse alphabetical order

in alternating years. Order of listing on the ballot appeared to have little effect on election results.

More subjectively, I believe that name recognition is the primary factor in getting elected. People who publish good research, attend many meetings, participate in governance, and stand out in other positive ways seem to have an obvious advantage. Secretaries, treasurers, and editors, whose names may be before the electorate, gain name recognition. Some will vote with respect to sub-discipline, personal characteristics, and possibly gender.

Division Officers

Having long been on executive committees for the ABS and three APA divisions, I have seen a lot of officers come and go. Election is, in part, an honor. Let's face it, running a division is not like managing the national debt. Nevertheless, some skills and attention to division affairs are required. Some officers are elected primarily because of appreciable experience in division administration service even though they may not be as visible as others in the field. They tend to understand the division and the work that is required. Others win elections because of their recognition from academic work and publication. Many of these enter office without much understanding or motivation to administer the division; they are honored by their election and fail to do much once elected. If several such individuals are elected in succession, the division can run into problems. I have also seen some "outsiders" who, after a brief learning curve, apply the skills demonstrated in research to the division, take division work seriously and become splendid and efficient stewards of their responsibilities. Perhaps the highest probability of success is the officer who is elected for a combination of reasons—accomplishment in academic work and willingness to devote time and effort to the division. One might wish there were more of these.

The critical problem for divisions is the lack of institutional memory. Because officers are elected or appointed for only relatively short terms, knowledge about the division is lost. This often presents a serious problem for incoming officers. The effects can be mitigated by a long-serving historian, good operations manuals, and good communication between incoming and outgoing officers. As noted earlier, running a division is not difficult but it does require some time, effort, and attention to detail.

The Current State of Division 1

When I wrote my candidate's statement for election to the division presidency, I thought that the division was in pretty good shape. I now believe that, despite the dedication and efforts of the executive committee members, the division faces some serious problems. Our main problem is revenue stream. Our sources of income are member dues, royalties, and investments. The decline in our membership numbers is troubling. In 1988 Division 1 had 6,234 members and was the largest of the APA divisions. By 2006, it was 1,826, a drop of more than 70%— and the trend seems to be continuing. This is by far the largest membership drop of any division during that period; the next closest division lost 53%. There are many reasons for this. Surely one is the increasing specialization of psychology and commensurate decrease in interest in general issues. I will have more to say about this in my presidential address this summer. Equally alarming is the age structure of our division. According to 2005 data, our mean age was 65.8; less than 5% of our members are under 50! We badly need to generate interest in general psychology and Division 1 among younger psychologists. Surely, this age differential is an important factor in our membership decline. We welcome suggestions related to the solutions of these problems. At any rate, ignoring less mercenary concerns and worries about the long-term future of the division, this puts a serious strain on the division budget.

The second source of funds is royalties. These have come primarily from the *Portraits of Pioneers in Psychology* series. With changing scene in the publishing industry, that series is proving difficult to extend and sales of the older volumes are naturally decreasing with age. The third source, income from investments, is subject to the same problems we all face with current market conditions. We are dealing with deficit budgets that cannot be sustained indefinitely. Unfortunately, the Federal government does not offer bailouts for APA divisions. We hope and believe that our journal may generate a real income stream for the division within the next few years and that this will provide at least partial relief. More broadly, we will have to solve these problems by somehow increasing our revenue stream and/or cutting spending.

This Year in Division 1

Let me summarize what we are doing to advance the

division in its current difficult environment. Our journal, the *Review of General Psychology*, has been a rousing success under the editorships of Peter Salovey and Doug Candland. Doug's problem has been submission of more manuscripts than he could publish. The APA has agreed to move from the small format to the standard journal 8.25 by 11 inch format with no decrease from our 400-page annual allotment. This will allow an increase of about 23% in the number of articles that can be published annually. Doug is also moving to the APA electronic "jbo" system of management.

After developing *The General Psychologist* newsletter as the fine publication that it has become, Bob Johnson has retired from the editorship. He deserves many thanks. Gina Brelsford has assumed the job with the help of graduate student Megan Nagle and Division 1 student representative, Kim Miller. This issue is their first and they deserve our thanks.

Along with the executive committee, treasurer Dick Meegan has been trying to improve our budgeting and financial tracking procedures. We are trying to make the financial situation more transparent. In order to get a better grasp on our financial difficulties, we need better visibility.

In order to make the treasurer's job a bit easier, we have again split the jobs of secretary and treasurer. The two were combined during 1945-2000, split during 2001-2006, and recombined in 2007. That created a burden on one person. Robin Cautin has agreed to be our new secretary.

Dick's daughter, Laura Meegan, has played an important role and is serving as our listmaster and webmaster. Bonnie Strickland continues as our stellar Representative to the APA Council.

Our system of manuals provides some of the institutional memory that is so important to running a division. I have worked with the executive committee to update and improve the operations manual developed by Al Boneau, Michael Wertheimer, and Bonnie Strickland. Award Coordinator MaryLou Cheal has worked with us to improve the Awards Manual. Dick Meegan, Wade Pickren, and I have tried to develop a workable manual for incoming program chairs. Gloria

Gottsegen and Shay Mann have been developing an overall manual modeled after the one they prepared for Division 52.

Awards Coordinator Cheal has been working with Tom Bouchard, John Hogan, and myself to administer the division awards program. Work on the Hilgard, Miller, and James awards is progressing as I write. The student poster competition will be continued in Toronto. We want to move most of this process away from the submission of paper materials toward electronic submissions where possible.

Wade Pickren is developing a fine program for the Toronto convention and is trying to revive the Portraits series. Brian Stagner is working on our membership program and Tony Puente is handling our Fellows nominations. Harold Takooshian is running the National Speakers Network. Our other committee chairs and officers are also serving the division.

As you can see, this has been a year of administrative detail rather than the kind of major advances of the sort to which administrators like to point. However, we are happy to announce a new student award provided through the Anne Anastasi bequest (see page 13 of this edition). The role of division officers is dictated, in part, by the situation encountered. This is a time for reorganization and streamlining in the division as with the broad economy. Frankly, it does not sound very exciting but we hope to be able to improve the functioning of the division. The executive committee is hard at work to deal with the situation we encounter.

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Photography Committee Report

Chair: Professor Joel Morgovsky
Brookdale Community College



The year began with presentations at APA in Boston. One presentation was called "Photopsychology" and traced some of the historical connections between psychology and photography. That presentation was cosponsored with Division 10. The second presentation was in the Hospitality Suite for D1 at which I presented on "Reading Pictures" along with colleagues William Herkelrath and Iris Fodor. That presentation became a very lively discussion indeed. Committee members have been communicating with me through my updated website www.readingpictures.net on which a blog component has been added. Through those communications we have identified several new psychology-photography connections, including the Abel Test for pedophilia, and European research by Axelsson (2007) on photographic preferences within different populations.

The newest venture for the group is the third exhibition of "Psychologists in Focus" which will take place at Northwest University in May, 2009. D1 is being listed as a supporter of the exhibition, as is D 52.

On the Relationship between Theology and Theories of Social Influence: Just how does Lucifer Come to Walk the Face of this Earth?

by Anthony R. Pratkanis, Ph.D.,
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The following two reviews were written about Philip Zimbardo's book, *The Lucifer Effect*, which was awarded the William James book award. Dr. Zimbardo will be giving an address at the APA convention to highlight his book and this award. Both reviewers were recommended by Dr. Zimbardo and agreed to contribute their thoughts to this column.

When I first read *The Lucifer Effect* I was struck by the spiritual message of the text. I said as much in the blurb I wrote for the back of the book – “reads like a novel, is as profound as the holiest scripture, and is at all times backed by sound scientific research.” I believed that then, and I believe this even more after reading the eloquent review by Rev. Webster.

The message of *The Lucifer Effect* is a message that can be found throughout sacred writings, particularly the Gospels of Jesus Christ. John 7:53-8:11 tells us the story of an attempt by the Pharisees to trap and discredit Jesus. They brought to him an adulteress and reminded Jesus that adultery was punishable by stoning under Mosaic Law. The Pharisees knew they were playing to the crowd – it excited their emotions to feel superior to the sinner – and the Pharisees also knew that Jesus would be in a trap – preach disobedience to the law or contradict his other teachings.

Jesus simply replied: “Let anyone among you who is without sin throw the first stone at her.” In other words, any of us could have been brought before the mob and found guilty. By a flip of the coin, some were made prisoners and some were made guards who tormented and humiliated those prisoners in a basement at Stanford University. As Samuel Butler once put it: “There but for the grace of God” goes any of us, whether it is at a basement prison, Abu Ghraib, Mi Lai or countless killing zones.

How then should one respond to the fact that anyone of us can fall from grace and perhaps even commit the most unspeakable acts? Differing answers to that question are given depending on one's theology and these in turn depend on an understanding of the nature of social influence and why people behave as they do.

The dominant or at least most vocal form of Christianity in the United States today is fundamentalism. It is a uniquely consumerist theology incapable of being put forth before the rise of an industrial consumer society of the late 1800s. According to Christian fundamentalism, Jesus died for your sins. As sinners, we run up a charge card debt of sin that we just can't pay off. All one needs to do is to believe in Jesus, and the debt is paid and the credit limit raised.

There is no need to try to save a little money or attempt to do good; no need to try to regulate outrageous credit card rates or create a world that encourages people to do the right thing for their neighbor. There is no need – Jesus just picks up the tab – and besides we couldn't do good even if we wanted to since our souls are full of irrational desires, evil impulses, and hidden persuaders. The fundamentalist Christian lives in a demon-haunted world where hidden devils attempt to steal one's very soul. Rev. Webster spells out the relationship between the theology of fundamentalism and its underlying theory of influence when he describes Milton's concept of original sin: since Adam and Eve, humans have been bad and tempted by even worse fallen angels.

The secular version of fundamental Christianity can be found in the teachings of Sigmund Freud and the recent return by academic psychology to notions of the hidden unconscious and such concepts as subliminal influence, subliminal priming, implicit attitudes, unconscious motives, cognitive neuroscience, multiple and split personalities, repressed and recovered memories, and the like. Here the irrational soul of fundamentalism is replaced with the irrational unconscious. The “devil made me do it” is replaced with “the subliminal prime made me do it.” Human behavior is not a product of interaction in a social world, but of uncontrollable and unconscious motives and implicit attitudes.

The history of the secularization of the concept of a Christian soul has been ably recounted by Robert Fuller in his book, *Americans and the Unconscious*. In brief, Mesmer replaced the metaphysical soul with the

unconscious force of animal magnetism, which could be manipulated, at first, with magnets, and, then, through hypnosis. Freud developed this unconscious force further with the notion of an impish, evil Id in constant battle with the forces of morality or the Superego. With the Id, Freud maintained the effects of original sin without the cause of a bitten apple.

Beginning in the 1890s, psychologists attempted a fruitless search for some means to talk or influence this hidden unconsciousness using such devices as hypnosis, dream analysis, free associations, projective tests such as the Rorschach, and the investigation of séances (particularly by William James). In 1900, Knight Dunlap sought to find a subliminal Müller-Lyer illusion and gave as his reason for doing so the scientific demonstration of the unconscious. As with other claims of subliminal effects, Dunlap's research promptly failed to replicate at the hands of both E. B. Titchener and Mary Washburn. Today, the hunt for the elusive unconscious continues with an IAT (or Implicit Association Test, which supposedly measures the strength of automatic associations such as hidden racism) and with a revival of subliminal claims. To date, there is still confusion over the construct validity of the IAT and the best designed subliminal studies find evidence for limited perceptual effects that rule out the possibility of more elaborate subliminal influences.

The concept of a "devil made me do it" soul and its corresponding secular irrational unconscious creates a sense of the inevitability of evil. Whether due to original sin or irrational impulses, bad things will just happen. Such a belief in my view is very dangerous. In the 1890s and early 20th century, while psychologists played a game of hunting for the unconscious, the fundamental nature of international relationships in Europe – alliances that had kept the peace since Napoleon -- were breaking down to result in global war. From the perspective of someone who believes that human behavior is the result of uncontrollable, unconscious, irrational forces, war is inevitable, and besides, with a pre-scientific understanding of social influence, what could these psychologists have offered in the way of remedy for the march to war – fire off a few subliminal messages to prevent Gavrilo Princip from assassinating Archduke Franz Ferdinand, perhaps? Today some of psychology's most prestigious members at the most prestigious universities continue to fiddle with a fruitless hunt for hidden persuaders as our planet burns with global climate change and outbreaks of genocide.

Christian fundamentalism paints a Manichean dichotomy between good and evil and an equally Manichean dichotomy of response. Those who are unwashed and have not agreed to have Jesus pick up their sinning tab are evil, and their evil can bring us all down. For this reason, as with witches in medieval times, those who commit evil deeds must be removed from the community through death or at least isolation into ghettos and prisons with little hope of salvation or reform. Abu Ghraib is the result of a few bad apples rotten to the core; no need to look further as to why it occurred or how to prevent future Abu Ghraibs. In contrast, for those who have agreed to have Jesus pick up their sinning tab, they need only remind Jesus of the bill. Today, that adulteress of Jesus's time would be paraded on national TV for a teary-eyed, mascara-stained confession of faith in Jesus. That is all the morality that is required.

In his *The Protestant Ethic and the Spirit of Capitalism*, Max Weber described another Christian theology which also has implications for how and why people behave as they do. According to Weber, Calvinist theology and protestant ethics created the capitalist system. Specifically, God has predetermined his elect who will find salvation and the outcast who will be damned for eternity. But how is a believer to know if he or she is among the elect? The answer: God gives the believer signs and one of the most important signs is worldly success; affluence and power in this world indicates salvation in the next. Thus, the believer works hard and saves and invests with the confidence of even better things to come in the next world. Weber developed his thesis after observing that Protestants were more likely to be among the wealthy as opposed to Catholics.

Calvinist theology places the cause of human behavior squarely on the shoulders of the individual. Evil is done by those who are evil, and goodness prevails because of the righteous. Those of good character cannot commit evil whereas those who are rotten to the core can never be saved. Much as with Christian fundamentalism, there is a Manichean divide between God's elect and Lucifer's fallen troops.

The secular version of Calvin's theology was expressed by a group of predominately personality psychologists who wrote in mass to the April 2007 *APS Observer* to protest the publication of a review of *The Lucifer Effect*. They believed – much like the Calvinist – that the sorts of

behavior seen in the Stanford prison and at Abu Ghraib is not due to the power of the situation and powerful influence but just that "Some people are more likely to turn out to be bad apples than others."

As Stanley Milgram once said after interviewing passersby who consistently made the wrong predictions about the findings of Solomon Asch: "Science is not an opinion poll." Just as a protest petition cannot be used to change the laws of gravity, so too such a petition will not change the results and implications of the Stanford Prison Experiment no matter how much we wish to be free of gravity or social influence.

A thoughtful look at the scientific evidence reveals that it is absurd to deny the power of the situation. Zimbardo selected and screened for normal participants. At a minimum, his study is an existence proof that everyday people under the pressure of influence can be induced to commit acts of harm or else that personality theory is at such a weak state that it cannot provide the measures to predict just who will be that bad apple.

Similarly, when we look across the replications of the obedience experiments conducted by Milgram two facts emerge. First, despite repeated attempts Milgram could not find a personality variable that consistently predicted obedience. Such a null result could mean either that personality is not predictive or that personality theory is too weak in its current state to make a prediction. Second, the strength of Milgram's findings, that is, the percentage that obeyed, is a function of the strength of influence used in any given replication. When Milgram weakened the nature of the authority by moving the experiment to a run down building in town (as opposed to the prestigious labs of Yale University), he obtained a lower rate of obedience. When Milgram combined the power of the authority with the power of social consensus, in effect combining an authority experiment with an Asch conformity study, he obtained the highest rates of obedience (92.5%) to produce what Peter Gabriel called "Milgram's 37" (for the 37 out of 40 subjects who obeyed). This is how to document a scientific discovery – by showing that one knows enough about the processes, in this case social influence, to increase and decrease the size of an effect.

From a scientific perspective, acknowledgement of the power of social influence does not preclude the

possibility that personality can still play a role in producing behavior. As Kurt Lewin put it: $B = f(P, E)$ or behavior is a function of the person and the environment. Of course, if one is wedded to a Calvinist theory of elect – whether salvation is awarded spiritually by God or in a more secular manner through genes and child-rearing – then the power of social influence must be denied on dogmatic grounds.

There are a number of research strategies that can be employed for reconciling individual differences with the scientific fact that situations are powerful. For example, in investigating individual differences, Lewin advocated a research program that begins by documenting the common response to a given situation. Once that is established, it should be easier to look for individual differences. Another approach would be to look for individual differences in responses to social influence. For example, in my research on who falls prey to economic fraud, I find that con criminals use a barrage of influence tactics and that personality measures do not predict who will or will not fall prey to those tactics. However, personality measures do predict victimization for a specific fraud with victims high in internal locus of control more likely to fall prey to investment fraud whereas those high in external locus of control tend to be taken in a lottery fraud. Finally, Jerrold Post posits a provocative theory that the leaders of terrorist and extremist groups are psychopaths and narcissists who create the situation for followers. These hypotheses about the possible role of individual differences all require much more research before we can get to the point where we understand the causal nexus between and around personality and behavior.

The ethical implication of a Calvinist theory of influence is rather straightforward: the world consists of the elect and the damned; evil is committed by the sinner. As the protesting personality psychologists decree: Abu Ghraib is the result of a few bad apples rotten to the core. There is no need to look further as to why it occurred and no need to take responsibility to prevent future Abu Ghraibs. Those who commit these evil deeds must be destroyed and condemned. The elect – those without sin – must needs throw the first and last stone at that adulteress.

Taken together, fundamentalism and Calvinist theology share two characteristics that I wish to underscore.

First, both of these theologies place a premium on the **influence processes of obedience and of coercion**. To maintain the status of “the washed” and “the elect” requires obedience to authority and conformity to the group (the granfalloon). The primary means for dealing with those outside the group and those falling away from the group is coercion – they are sinners and need to be taught a lesson. History has shown repeatedly the perils of blind obedience. Much psychological research has found that harsh punishment and other forms of coercion often produce immediate compliance but in the long run results in reactance and negative psychological consequences. Further, by characterizing others as “unwashed and damned” or “willful and disobedient,” it **becomes difficult to use other “nicer” forms of influence** that may be much more effective. One is left with, say, a foreign policy based on threats and aggression as opposed to diplomacy and democratic process and child-rearing founded on spankings as opposed to inductive discipline and authoritative (democratic) parenting.

Second, assuming oneself to be among the “washed and elect” and that others are lesser than you and deserve a cruel fate is the height of arrogance and self-righteousness. Jesus reserved his most stinging rebuke for the self-righteous of his day, the Pharisees. In *The Religious Case against Belief*, James Carse graphically describes the fruits of absolute belief; such arrogance results in willful ignorance (or what an experimental social psychologist would call dissonance and the avoidance of discrepant information) and the destructive treatment of others. In contrast, Carse argues that religion should be based on higher ignorance – an inquisitive search for new truths made possible only by learning the depth of one’s own ignorance. With such learned ignorance comes humility.

A third theology, utopian in nature, is based on the rejection of the concept of original sin and the belief that at our core we humans are basically good. Rev. Webster is correct to point out that the doctrine of original sin is central to Christian theology, and thus the rejection of original sin is limited to a few left-wing Christians and Unitarians such as Amos Bronson Alcott, founder of the Fruitlands commune of 1843, and George and Sophia Ripley, founders of the utopian Brook Farm (1841-1847). This utopian theology is much more prevalent among New Age spiritualism (which has its roots in American Transcendentalism and New Thought movements), humanistic psychology, the New

Left, and Marxist communism. In utopian theology, humans would act with goodness and kindness if there wasn’t the corrupting power of “the system” with “the system” **representing some polluting influence** such as capitalism, white male hegemony, meat-eating, an oppressive society, modernity, globalization, Amerika, or some such all-encompassing regime.

Evil comes about through the system. For example, **Marx used the metaphor of a fish in a polluted stream** to capture the relationship between workers and the capitalist system and believed that through the dictatorship of the proletariat humankind would throw off the chains of oppressive capitalism. A New Soviet would emerge capable of sharing wealth in a communist system. Alcott created Fruitlands to be **free of the corrupting influence of the material world** with no dependence on the outside society and with its members living only off the land, eating a strict vegan diet, and using no animals in farming. Brook Farm offered the promise of living free and equal in nature without the constraints of capitalism.

In the theology of “humans are good,” redemption from **evil is brought about, not by some coercive influence** (as with those forms of Christianity based on original sin) but by the **absence of influence**. The ideal is Rousseau’s noble savage living in a state of nature and free of the politics of degenerative civilization. This **ideal finds expression in the “back to nature” movement**, romanticized versions of the past where humans lived in harmony and free of war, and the marketing of Barack Obama as the political outsider free of corruption and thus capable of bringing hope and change.

As Kurt Lewin and his students discovered in their research on **social climate, the lack of influence – a laissez faire leadership style** – does not result in positive relations, creativity, productivity or even general happiness. Indeed, according to Michels’s iron law of oligarchy such regimes will devolve to autocratic rule incapable of supporting itself. Soviet communism was an oppressive regime that took about 80 years to collapse. Fruitlands collapsed in less than 8 months and Brook Farm in less than 6 years. **The social relationships in both of these communes were fraught with nastiness and intrigue** as satirized in the thinly-veiled novels by Louisa May Alcott and by Nathaniel Hawthorne.

The utopian theology fails to distinguish between good and

bad influence or influence with good and bad results. All influence is suspect and bad and to be rejected. Morality is defined by the arrogance of naïve realism – *everyone should share my view of the world and will come to it naturally*. As such, there is no mechanism for reaching consensus or motivating a fellow or resolving a conflict. Since all influence is rejected, there is likewise no need to consider checks and balances on power and thus autocratic tendencies have free reign. Little wonder that – although they have been repeatedly attempted – utopias fail.

Finally, as so eloquently described by Rev. Webster, Jesus gave another approach to the fact that any of us might do wrong. His response to the adulteress brought before him: “Neither do I condemn you. Go your way, and from now on do not sin again.” (John 8:11). With these words, Jesus understood that any of us could find ourselves in a situation where the social pressures may lead us to do things that are unethical, immoral, and even destructive – the banality of evil. This is the principle lesson of the Stanford Prison Experiment, as well.

But the story doesn't end there for either Jesus or for the Stanford Prison Experiment, or to put it more accurately, it did end for the Stanford Prison Experiment. Morality requires more than just talking about it and then moving on. Jesus told the woman to take responsibility for her behavior and to not sin again. He expected her to understand the causes of her behavior and to take steps so that it would not happen again. As part of taking responsibility for one's actions, Jesus placed great importance on the role of forgiveness and making things right with those that have born the pain of another's sin – a process that is being used for positive results in restorative justice work with offenders and one that psychologists have identified as important for emotional health. Jesus described what it meant to be a responsible person in Matthew 25 where he urged people to treat the poor, the prisoner, and the sick with dignity and concluded his sermon with the admonishment: “Whatsoever you do to the least of my people, that you do unto me.” (Matthew 25:40)

The Stanford Prison Experiment is also a lesson in taking responsibility for one's actions, although the full meaning of this part of the story is often missed. The experiment, as we all know, was supposed to run for 14 days but was abruptly ended after 6 days when Christina Maslach saw what was going on and uttered

the now famous words: “What you are doing to those boys is a terrible thing.” Phil Zimbardo easily could have kept the experiment going by justifying to himself the possible significance of the research and could have ignored Maslach, who had only recently been a low-status graduate student. Indeed, he could have used his power as a faculty member to crush her and end her academic career. Instead, he took responsibility for his behavior and ended the study. And then he wrote a book about it and applied what he learned to situations such as Abu Ghraib, Mi Lai, Rwanda, and other places of evil in hopes of ending at least some of those.

The reason that the lesson of responsibility taught by the Stanford Prison Experiment is often missed is because the prison study is frequently portrayed as a cautionary tale of helpless people caught as the victims of unrelenting social forces. This is not, however, how I view the Stanford Prison Experiment and the other famous social psychological experiments by Asch and by Milgram demonstrating the power of the situation. A closer examination of these experiments reveals common social influence tactics – altercasting of roles, social consensus, norms, authority, grandfalloons, escalating commitments, -- that are powerfully focused on producing the undesirable behaviors of conformity, obedience that causes pain, and the mistreatment of others.

Similarly, Zimbardo's decision to end the experiment was also brought about by common social influence tactics. Dr. Maslach was first and foremost a dissenter who broke the illusion of the situation, much as Asch found when he added confederates who did not go along with the incorrect majority. Her words also invoked a norm of responsibility and served to create empathy by asking Zimbardo to see the world from the point of view of those trapped in the experiment.

In answer to the questions, “Are we humans good or bad?” and “What is the nature of human nature?” a science of social influence reveals that we are social animals. We have as our nature the ability to dream of phantom worlds, empathize with others, reciprocate other's action in kind, flexibly take social roles, commit ourselves to a purpose, and feel guilt over our actions, among other social-psychological processes. These core human processes serve as the basis of the social influence tactics that allow us to influence each other – for better or for worse, for good or for evil.

Knowledge of the social influences that produce good and evil allow us to make a choice about how we are to use that knowledge. Will we be like the Nazis and use social influence principles to develop propagandas of hate and accumulate power for power's sake or will we seek to use social influence for pro-social goals such as solving such problems as decreasing energy consumption or reducing intergroup conflicts? The science of social influence is a third bite of the apple, this time yielding not the knowledge of good and evil but the very means for creating good and evil.

It is here that religion especially diverges from the science of social influence. For the most part, religion has used moral exhortation and coercion as its primary means of influence, and, quite frankly, the track record of Christianity's attempt to produce Christ-like behavior has not been very successful. Already in the early church as indicated in Paul's first letter to the Corinthians, Christians were divided and set one against the other. This pattern was to maintain itself across the centuries as one sect battled another sect for supremacy in a state of affairs more reminiscent of the behavior found in a simulated prison in a Stanford basement than in the words of Jesus Christ. In his excellent sociological analysis *Disquiet in the Land*, Fred Kniss documents that even the peace-oriented Mennonites are rife with conflict, which is often resolved by schism and animosity.

Apparently, "being filled with the spirit" as described in the Book of Acts, regardless of whether that spirit is taken to be literal (an actual mystical presence that changes a person's soul) or metaphorical (acceptance of Christian exhortations), does not appear to be an effective social influence agent. Ironically, even a debate on the meaning of "filled with the spirit" – for example, whether Christ's last meal should be view as a literal transubstantiation of the Eucharist or as a metaphor – has served as a source of conflict, which resulted in the death of human beings during the period known as the Reformation.

In contrast, a science of social influence provides the means of creating and changing behavior. In *The Lucifer Effect*, Zimbardo describes a "reverse Milgram" thought-experiment that uses the power of the situation to promote not obedience but altruism. In this thought-experiment, Zimbardo uses three well-established

influence tactics, which experiments have shown are each independently capable of producing pro-social behaviors: the foot-in-the-door tactic has increased monetary support for the disabled, organ donations to others after death, and energy conservation; social modeling has been used to lower rates of aggression, promote non-violence, increase donations to the Salvation Army and to poor children, and to increase help given to a stranger; altercasting a person as helpful promotes contributions to blood banks and to charities along with increasing the likelihood of rendering aid to another human being. Similar guidelines can be produced on how to use influence to address social problems, such as the use of the norm of reciprocity to calm international tensions or jigsaw to heal intergroup conflict (see my recent chapter in the *Handbook of Public Diplomacy*) or the use of social influence in general to promote environmentally-sound behavior.

With this essay, I hoped to make clear the intimate relationship between one's theory of influence, theology, and that which is considered moral and just. In closing, I also want to point out the implications for the tension between science and religion. Ever since Darwin, religion and science have been perceived to be at war against each other, with some such as Richard Dawkins believing that faith —belief that is not based on evidence—is one of the world's great evils and others such as Steven Jay Gould positing that science and religion address different domains with science searching for the facts and laws of nature and religion questing for an ultimate meaning of life.

The intimate relationship between influence theory and theology should make it clear that one's theology is based on one's understanding of human nature. From a scientific point of view, not all theories of human nature and influence are equal and thus religions must decide whether to maintain a faith in discredit theories and theologies or embrace scientific findings in their search for meaning. For those religions maintaining an unwarranted faith in false dogma, Dawkins's observation concerning the world's greatest evil rings true: More human beings have been killed in the name of God than in the name of Lucifer.

This does not mean that there is not a role for religion – at least, those religions that do not deny the facts of an empirical world – in understanding the role of those scientific facts in how we live our lives and in promoting a more humane world. Rev. Webster's review, in my

mind, is an example of how a person seeking spiritual and ultimate truth can best make use of scientific fact. A meaningful mission for those who follow the teachings of Christ and other moral leaders is to help us understand how and when the use of influence is moral and ethical and when it is not.

A science of social influence provides us a means to live better lives and to do more good than evil during our time in this world. More importantly, an understanding of its core findings should clothe us in humility. By a flip of a coin, we each could be that prison guard or that sinner brought before the mob or even find ourselves in that mob ready to stone to death another human being. When we understand the power of influence, we realize that we can be misled, duped, and mistaken. We understand how we humans can come to hold absolute beliefs capable of leading us to cause great harm. Thus, research on social influence in general and the Stanford Prison Experiment in particular provides another route to Carse's learned higher ignorance. To take full advantage of what a science of social influence offers, we need to accept this aspect of our nature as human beings. Perhaps then, the meek will actually inherit the earth.

ANTHONY PRATKANIS is currently Professor of Psychology at the University of California, Santa Cruz where he studies social psychology, social influence, and prejudice reduction and is a Fellow at the University of Southern California Center on Public Diplomacy at the Annenberg School. He earned his Ph.D. in 1984 from the famed social psychology program at the Ohio State University. An engaging classroom teacher, he began his career in the business school at Carnegie-Mellon University where he taught popular courses in advertising and consumer behavior. A frequent lecturer at our nation's war colleges, from 2004-2007 he served as Visiting Professor of Information Sciences at the Naval Postgraduate School in Monterey, CA and most recently conducted a workshop at the School for Advanced Military Studies at Fort Leavenworth. In 2005, he was awarded UCSC's coveted Excellence in Teaching Award for his courses on Social Influence and Social Psychology and was named The Psychology Class of 2005's most Revered Professor.

A frequent contributor to scientific journals and the popular press on the topics of persuasion and influence, he is a co-editor of *Attitude Structure and Function*, *Social Psychology*, *The Science of Social Influence*, and a past associate editor for the *Journal of Consumer Psychology* and the founding editor of the scientific journal, *Social Influence*. His research program has investigated such topics as the delayed effects of persuasion, attitudes and memory, groupthink, affirmative action, subliminal persuasion, mass communications, source credibility, persuasion and democracy, and a variety of influence tactics such as the pique technique, phantoms, the projection tactic, the 1-in-5 prize tactic, and altercasting. He is a fellow of both the American Psychological Association and Association for Psychological Science. He has appeared in the mass media over 500 times including the Oprah Winfrey Show, Dateline NBC, CBS News, C-Span, Washington Post, Los Angeles Times, New York Times, and CNN, and his research has been translated into ten different languages. He is the co-author (with Elliot Aronson) of *Age of Propaganda: The Everyday Use and Abuse of Persuasion* and (with Doug Shadel) of *Weapons of Fraud: A Source Book for Fraud Fighters*.

Dr. Pratkanis's expertise is sought by both public and private enterprises. His research on the principles of effective affirmative action (with M. E. Turner) has been featured in the popular business press, was awarded a custom baseball bat from the Cooperstown Symposium on baseball history, and has been presented in briefings to the United States Congress, the California State Legislature, and various civil rights groups. His testimony on subliminal persuasion at the trial of CBS Records/Judas Priest was instrumental in winning that case for the defense. He has served as an expert witness on behalf of the State of Oregon in their case against Publisher's Clearing House and the State of California in their cases against MCI/Worldcom and against Cingular Wireless among other cases. In 2002, he received a Telly award for his work as a scientific consultant on AARP's video, *Weapons of Fraud* (the companion video to the book by the same name). Recently, he testified before the U.S. Senate Special Committee on Aging and the U.S. Securities and Exchange Commission about what can be done to prevent economic fraud crimes. He has also consulted with the Office of the Director of National Intelligence on how to avoid groupthink in intelligence estimates. Currently, he is working with AARP, FINRA, civic groups, and law enforcement agencies on strategies for preventing economic fraud crimes, with government agencies including the United States military on countering the propaganda of terrorists and dictators, and with the National Association of Attorneys General's Tobacco Litigation Group as an expert on marketing and consumer behavior.

Lucifer Effect Review: Psychology Teaches Theology About the Reality of Evil

by Rev. Curtis Webster

Rev. Curtis Webster is the Pastor and Head of Staff at First Presbyterian Church of Encino. He holds a Master of Divinity degree from San Francisco Theological Seminary and a Doctor of Jurisprudence degree from Willamette University College of Law in Salem, Oregon. Rev. Webster is co-moderator of the Lucifer Effect Theology Blog at www.lucifereffect.com.



Why do good people do bad things?

There's no single, simple, and definitive answer to that question. And there's no single discipline that can ever hope to provide an answer.

Psychologists, criminologists, historians, sociologists, political scientists, anthropologists, and, if I may be so bold, theologians all hold pieces to this ragged jigsaw puzzle. We all speak different languages, study different sources, proceed from different premises, and are hamstrung by different prejudices.

We all need each other, but it isn't entirely clear that we are very good at making ourselves understood when trying to talk across disciplines to one another.

Or so I had long believed . . . until I picked up Dr. Philip Zimbardo's *The Lucifer Effect*.

SIN, EVIL, AND ZIMBARDO

I am not a professional psychologist. I am a pastor in the Presbyterian Church (U.S.A.). I took Psych 101 about a thousand years ago and, more recently, a seminary course in Pastoral Care and Counseling. Otherwise, I normally must confess ignorance when it comes to the subtler points of Dr. Zimbardo's academic discipline.

So, I expected to experience the usual frustration of trying to grasp something outside of one's own vocational paradigm when my wife (a Stanford grad who had taken a semester of Psychology from Dr. Zimbardo) ordered *The Lucifer Effect* and told me that it sounded like something I needed to read.

Well . . . as usual . . . she was right.

And, at least as far as my fear of being overwhelmed by psycho-speak was concerned, I was wrong.

As a lay person speaking to psychologists, I must report that Dr. Zimbardo, one of your own, has (please forgive me if this sounds clichéd, but I don't quite know how else to express it) produced one of the most important books of our time.

Over on the theology side of the fence, we have been struggling for centuries going on millennia with the question of how evil infects humanity. The Christian construct, of course, has been the doctrine of Original

Sin. Adam and Eve, the first humans, were kicked out of the Garden of Eden, and their descendants have been paying for that one apple ever since.

But Original Sin has, truth be told, never really sat well with theologians. Okay, so we're all bad, but why do some of us seem badder than others? And some of us are so good that we get to be saints and have cities, rivers, and cathedrals named after us. And then there are the really, really, really bad people, like witches, who are so really, really, really bad that we have no choice but to demonstrate our Christian love by burning them alive.

Original Sin was maybe a good starting point in that it recognized the sad reality that we all have the capacity to do evil. But Original Sin was proving to be thoroughly inadequate to account for all of the infinite variations in human behavior that have cropped up over time.

The great English poet John Milton spun a very dramatic variation from the Original Sin theme with his epic "*Paradise Lost*," which, taking some pretty scanty references from Scripture, told of the fall of Lucifer, once God's favorite angel, from Heaven, and his determination to afflict humanity, God's greatest creation, with irresistible temptations to commit sin.

Lucifer was probably good for the human conscience, because his existence suggested that maybe it really wasn't all our fault and that we were being manipulated into doing evil things by a supernatural being whose power would, by definition, be far greater than our capacity to resist.

Okay, so accepting for the sake of argument that Lucifer is the real cause of our depravity, we still are stuck with the obvious reality that some folks deal with him better than others. Some of us show a remarkable strength in resisting temptation. Some of us spend our lives swimming in the sewers. Why?

The Christian failure to formulate a comprehensive explanation for the persistence of evil is not for lack of trying. Some of the greatest intellects in the history of theology have tackled this question, and so have some of the biggest crackpots. I won't even try to survey the results here. I will note that we Christians have produced some pretty insightful work around this issue, as well as some utter garbage.

MY BRUSH WITH LUCIFER

My own questing for an answer was born some twenty years ago when, in a prior professional life, I was climbing up the ladder of one corner of corporate America. I will spare you the details, but let it suffice to say that I wound up working in support of some very questionable policies and practices.

I had thought of myself as a good person. Up until my time in the corner office, I had been a give-back-extra-change-at-the-grocery-store never-tell-a-lie kind of guy. And most of the folks I was working alongside similarly gave every outward appearance of a solid ethical grounding.

But, there we were, facilitating the rape-and-pillage orgy of corporate takeovers that was so fashionable back in the Eighties.

Why? How? Why me? Was I really a bad person after all? Was I too stupid to see what was happening or too weak to resist it? Had I turned my back on everything that I thought my upbringing had stood for?

These questions had been rattling around in my psyche for years and, even with my quite sudden and completely unforeseen call to professional ministry, I had not really found any kind of basis for answering them.

And then . . . Dr. Zimbardo showed up . . .

A PSYCHOLOGIST AND A THEOLOGIAN?

I would be way overstating my case to assert that *The Lucifer Effect*, all by its magnificent little self, has finally and definitively solved the puzzle of evil and its influence on human behavior. Not so. We still have a lot to learn about ourselves and how we from time to time fall for Lucifer's seductive charm, but Dr. Zimbardo has managed to drop a whole new set of clues into our laps that just might point us toward a much deeper understanding.

Since reading *The Lucifer Effect*, I have become aware of the debate amongst psychologists over the relative importance of disposition vs. situation in decisively influencing human behavior. Dr. Zimbardo weighs in on the situational side of the debate.

I quite obviously lack the credentials to enter into that debate in any technical sense. There appears to be academically credible evidence on both sides of the issue, and I'm not going to presume to try to analyze it.

What I will say is that *The Lucifer Effect* makes total intuitive sense to me. Dr. Zimbardo took what had been an inarticulate lump of personal feelings and impressions and gave me a language in which to express them and a construct around which to organize them.

And Dr. Zimbardo has given me a precious cross-disciplinary gift. There is more theology in *The Lucifer Effect* than the simple choice of using Lucifer as a metaphor. Whether or not Dr. Zimbardo was consciously aware of what he was doing, he was providing psychological validation of some of Christ's most important teachings.

Now, this assertion I'm making about a latent synergy between psychology and theology is going to take some explaining. Let's start with the basics of Dr. Zimbardo's work.

THE STANFORD PRISON EXPERIMENT

All roads necessarily lead back to the famous (infamous?) Stanford Prison Experiment of 1971 conducted by Dr. Zimbardo. What began as an inquiry into the psychological effects of incarceration morphed into an unintended study of the situational forces that can cause otherwise rational and ethically-literate human beings to erupt into violence and cruelty.

The "guards" in Dr. Zimbardo's mock prison, originally intended as props to enhance the sense of reality of prison life, very quickly took center stage. The volunteer guards, all of whom had displayed no obvious signs of pathology when given psychological screenings, almost immediately were transformed from quasi-hippies into sneering, authoritarian, power-tripping thugs.

With absolutely zero experience of any kind in a penal institution or law enforcement agency, these kids fell into their assigned roles with a frightening speed. Perhaps they were echoing stereotypes about "pigs" that were so prevalent in the youth culture of the day, but they quickly blew past any sense of parody. Collectively, the guards became truly bad dudes who seemingly took great delight in tormenting their helpless and vulnerable charges.

Dr. Zimbardo himself admits to being swept up by the situational forces as he pretty thoroughly internalized the role of prison superintendent, allowing that role to cloud his own judgment about how the experiment should proceed. (In one amusing interlude, he tells of becoming panic-stricken by a rumor of a jail break and the rather paranoid lengths to which he and his research team went to try to defend "their jail.")

WHAT THE GUARDS CAN TEACH US

Dr. Zimbardo has since come to identify several important factors that bore upon the misbehavior of the guards, but the two that appear to have the greatest universal relevance are de-individuation of self and de-humanization of others.

The guards' individuality pretty quickly became submerged into a state of group anonymity. The guards' focus shifted from "I as individual" to "I as guard." For most of the guards, the roles which they had assumed became

the primary determinants of behavior, with their own moral compasses becoming secondary.

Added to this de-individuation process was a systematic de-humanization of the prisoners. Each prisoner was assigned a number and was identified by that number and not his name. The prisoners were dressed in hospital-smock gowns and stocking caps.

And so, in the relatively benign environment of the campus of Stanford University, anonymous guards who should have known better heaped abuse upon equally anonymous prisoners who had done nothing to deserve such cruel treatment.

Take that template, drop it into real-world situations, and, as Dr. Zimbardo demonstrates, you will soon witness the perpetration of institutional evil on larger and more ominous scales. We need only a handful of examples to grasp Lucifer's destructive potential:

--The persecution and extermination of Jews, homosexuals, and gypsies in Nazi Germany.

--The imprisonment, torture, and execution of "intellectuals" and other "class enemies" by the Khmer Rouge in Cambodia.

--The brutal executions of Tutsis by Hutus in Rwanda (as well as previous executions of Hutus by Tutsis).

While genocide may be the most egregious example of institutional evil, it is by no means the only example. America, with its legacy of civil liberties, must wrestle with its own conscience in the wake of the revelations of the routine use of torture at Abu Ghraib and Guantanamo.

Dr. Zimbardo, who appeared as an expert witness on behalf of one of the defendants in the trials of the Abu Ghraib guards, pretty convincingly demonstrates the commonalities shared by all of these sorry incidents. When people surrender their moral and ethical identity to a larger group and then de-humanize an out-group, oppression, torture, and worse seem to follow.

Now back to the theological question. What might all of this have to do with Jesus?

LIBERATING THE GOLDEN RULE FROM ITS GOLDEN CAGE

If you've spent any time at all with the Christian faith, you have undoubtedly heard of the Golden Rule. There are many formulations of the Golden Rule in Scripture, but let's take this one from Luke 10:27 (repeated to Jesus, interestingly enough, by a lawyer):

"You shall love the Lord your God with all your heart, and with all your soul, and with all your strength, and

with all your might, and your neighbor as yourself."

Unfortunately, we have largely turned the Golden Rule into a Hallmark card, a high-sounding platitude to be applauded when it is spoken and otherwise completely ignored. The Golden Rule is something that we have Sunday School students memorize so that we may then comfort ourselves that we have made a good faith effort to impart some ethical training.

We have de-clawed the Golden Rule, emptied it of its more revolutionary implications, and safely locked it away in a piety vault where it need never inconvenience us in our lives out there in the "real world."

But, embedded within the Golden Rule, which came straight out of the Hebrew traditions embodied in the Old Testament, is the antidote for institutional evil.

And it took Dr. Zimbardo, a self-professed "lapsed Catholic," to help me see that.

If we take the Golden Rule seriously and commit to apply it to our lives, we have no choice but to resist both de-individuation and de-humanization. Here, and in so many other places, Jesus challenges us to step out of the comfort of group identification and to treat all other human beings as individuals worthy of our respect.

I chose the Lukan formulation of the Golden Rule to use here because it leads directly into the parable of the Good Samaritan, which was quite possibly the most revolutionary of all Jesus' parables.

A SAMARITAN? REALLY?

Just like the Golden Rule, the Good Samaritan parable is a piece of the Gospel which we have managed to sanitize and rob of its more provocative content. This parable is not a simple exhortation to go out and help people. It is, rather, a powerful challenge to any system which relies upon de-individuation and de-humanization to enforce an "us-them" mentality upon its population.

The story is deceptively simple. A man is traveling alone along the road to Jericho (a notoriously dangerous place in Jesus' time). He is set upon by bandits, who rob him, beat him, strip him, and leave him pretty much to die by the side of the road.

Along come first a priest and then a Levite, both highly revered within Jesus' community. Neither one of them stops to help, but then a Samaritan shows up.

And here's where we usually drop the ball in explaining this parable. For lots of historical reasons, the Jews in Judea had come to hate Samaritans with a passion. The simple use of the word "Samaritan" was calculated to cause

discomfort and the use of a Samaritan as the hero of the piece was absolutely shocking.

Jesus was here challenging one of His own community's most deeply felt cultural prejudices. As a dramatist, Jesus was using the reversal of audience expectations to make a point that probably could not be made with rational argument.

If you have to embrace a (yuck!) Samaritan as a "neighbor," a fellow human being who is as likely as you to demonstrate kindness and compassion, then you have to accept that no one deserves to be stereotyped.

Step out of your communal biases, Jesus tells His stunned Judean followers, and approach everyone whom you meet with dignity and integrity. There is no room for either de-individuation or de-humanization.

THE GOLDEN RULE AS A UNIVERSAL ETHIC

I approach the Golden Rule from a Christian perspective because that's who I am.

But, open-minded study of the great faith traditions of the world will uncover some form of the Golden Rule in just about all of them.

And I have to acknowledge that a "Golden Rule ethic" is also embraced by many atheists and agnostics.

For thousands and thousands of years, something has been telling human beings to resist evil. Whether you want to call that something God, Jesus, Allah, Krishna, the Buddha, the Great Spirit, or the human conscience, it has been trying to give us the solution to the problem of institutional evil.

And, the world over, we seem to have been nodding our heads, saying "that's nice," and then going about our evil business.

And, no, I don't expect *The Lucifer Effect* to affect a magic reversal of humanity's benign neglect of the Golden Rule. Thousands of years of ingrained behavior cannot be erased by a single book, no matter how inspired, well-written, and persuasive that book might be.

But, I do expect *The Lucifer Effect* to help start a cultural process of re-examining all of our assumptions about the nature of evil and the most effective ways to counter the influence of evil.

HOPE IN THE FACE OF LUCIFER

Especially in cultures derived from Europe, we seem to have difficulty dealing intellectually with phenomena that cannot be quantified or measured. This would appear to be one of the burdens that we must accept alongside all of the obvious benefits of the scientific method.

The Lucifer Effect deals with institutional evil in a more quantifiable context. Dr. Zimbardo shows us the patterns of evil and the environmental factors which are most likely to breed evil. He gives us a remarkable set of analytical tools. Maybe, just maybe, we can start doing a better job culturally of seeing evil coming and, possibly, heading it off.

In the final chapter of *The Lucifer Effect*, Dr. Zimbardo re-formulates his focus as investigating why some people manage to do good in spite of the pressure of institutional evil.

His description of the work of heroes is as uplifting and encouraging as his earlier journeys through the depths of institutional evil are depressing.

From a theological perspective, the common thread running through all of Dr. Zimbardo's hero archetypes is the capacity to embrace whatever variation on the Golden Rule is appropriate to the hero's culture. Heroes are people who keep hold of their individuality in spite of strong institutional pressure to the contrary and refuse to participate in the de-humanization of others.

BACK TO THE ORIGINAL QUESTION

Why do good people do bad things?

It's still an extraordinarily challenging question, but *The Lucifer Effect* shows us that we need neither throw our hands up in despair nor recite a simplistic answer that tells us nothing useful.

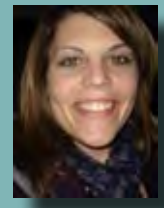
Good people do bad things because they fail to recognize the powerful effects of culture and institutions upon their behavior. Good people do bad things because they almost unwittingly forsake their moral and ethical heritage. Good people do bad things because evil has a particular genius for manipulating their fears and prejudices into unthinking hatred for those who are different.

Good people will stop doing bad things when they can learn to analyze institutional settings and see the twin evils of de-individuation and de-humanization at work upon them. Good people will stop doing bad things when their dominant cultures learn to nurture enduring moral and ethical values that can resist decay in the face of institutional pressure. Good people will stop doing bad things when they can embrace all of humanity as their neighbors and reject de-humanizing stereotypes.

And, with *The Lucifer Effect*, Dr. Philip Zimbardo opens up the possibility that the day may indeed come when good people will stop doing bad things.

The Impact of the Economy....

by Kimberly Miller, Temple University & Megan Nagle, Penn State Harrisburg



It seems as though morning, noon, or night, one can turn on a television news broadcast, click on a radio station, or open up a web browser and find a story about the nation's current economic crisis. It is a topic that seemingly seeps into everything: from politics, to education, to healthcare, to business. Clearly, the economy and its impact on the nation are on everyone's mind; yet being bombarded with the bleak stories and grim outlook takes its toll on one's psyche. As the financial situations of many people become even more difficult, the popular media has begun covering the impact that the failing economy has on the health of families and individuals across the nation (Elias, 2009; Vercammen, 2009).

As future psychologists and social science researchers, we are in an important position to understand and discuss how the economy has impacted and will continue to impact the well-being of our surrounding communities. To date, there is a broad range of research regarding the relationship between mental health disorders and economic hardship. More specifically, there is a substantial literature base focusing on the impact that poverty and family financial stress have on child and adolescent mental health (e.g. Wadsworth & Achenbach, 2005; Wadsworth & Compas, 2002; Xiaoja, G., et al., 1992). In addition, there is ample research which focuses on financial strain, unemployment and coping in young, middle, and late adulthood (e.g. Krause, 1987; Wanberg, 1997). One critical study by McKee-Ryan, Song, Wanberg, and Kinicki (2005) digested the sizeable literature base through a meta-analysis to provide a comprehensive synopsis of the relationship between unemployment and psychological well-being. Drawing from cross-sectional and longitudinal studies, McKee-Ryan and colleagues found that a status change from unemployment to reemployment resulted in a significant improvement in mental health. In addition, they found that employed individuals experienced significantly better mental health, increased life, marital and family satisfaction, and improved subjective physical well-being than unemployed individuals. In addition, their meta-analysis revealed that individuals with greater personal, social, and financial coping resources had higher mental health during unemployment than individuals with fewer resources.

As we all know, staying abreast of the current literature on financial stressors and mental well-being is a critical component of our future lives as professional psychologists.

Even as we approach our practical and/or research experiences as graduate students, we must be able to understand and digest the most recent research regarding this topic. However, understanding the economy and its impact on mental health and individual human development is also an important consideration for us as we approach our own financial obligations. If we are just entering our graduate studies or approaching the end of our careers as students, most of us experience the impact of the economic recession in some way. Some of us have assistantships, some of us work full-time, and some of us are financing our graduate work through student loans and/or part-time jobs.

Regardless of our current financial situation, we are not immune to the effects of the economy. Yet, as practitioners and researchers of psychology, we have a unique opportunity to understand the links between the economic strains we experience and our emotional well-being. In addition, we are able to identify coping mechanisms that better equip us to deal with the emotional strain caused by a failing economy.

In order to better understand how other graduate students are being impacted by current economic conditions, we surveyed students in a graduate clinical psychology masters program. Nine graduate students provided us with some insight regarding the ways in which they are currently impacted by the economy. All of the respondents are currently in the Graduate Applied Clinical Psychology Masters program, eight of them are full time students and one of them is part time. All but one of the students felt that they were consistently able to make ends meet, but with varying workloads and financial streams. Some were able to meet financial obligations with one job and working 40 hours a week, while others worked one or two jobs and 50 or more hours a week. One student expressed concern regarding tuition rates. If tuition continues to rise in the current economy, the student believes that it will become very difficult to make ends meet. Another student expressed concern over the fact that hours will have to be cut back at work in order to meet internship requirements because there will not be enough time to do both full-time work and an internship. In order to ensure that they could meet their financial obligations, some students had a roommate or were dependent on the income of other family members.

In response to the question, "As a graduate student, how do you feel the economy has impacted you," several of the respondents were affected by high gas and food prices, causing them to cut down to more of the necessities. Several other students shared their concerns regarding tuition rates and loans. Since it is difficult for some to make ends meet, students also expressed concern that they would not be able to save money to pay off loans after graduation. One student felt uneasy about tuition and interest rates going up while the availability of loans goes down. Another student felt lucky being a student instead of a professional, because individuals currently in their careers are likely impacted more than those attending school. One student expressed concern about securing a job after graduation or finding an internship while still in the program, since the job market has become more difficult and many people are losing jobs.

We also wanted to know how graduate students were coping with the financial stress and what resources they wish they had available to them. One student listed coping strategies such as packing lunch, buying food in bulk from the grocery store instead of vending machines, clipping coupons, and purchasing food based on what is on sale that week. Some coped by budgeting, saving money in case things continue to get worse, and by borrowing money through financial aid loans and family members for school. In addition, some respondents indicated that traveling and recreational spending have been lessened in order to further cope with the financial strain, which permits focusing more on academics. Interestingly, three respondents felt that they have not really coped with the financial stress. All of the respondents wanted more aid, scholarships, and grants as resources to be made available to them. One student expressed the desire to have free budget counseling offered as a resource.

Finally, students were asked, "What impact do you believe these financially stressful times will have on you in the years to come?" Several expressed concern that they would not be able to pay back their loans or the debt that has been accumulated during their time as a graduate student. Half of those surveyed felt that the economy might keep them from finding a job and from paying back debt. Without a job, they will not be able to afford basic necessities or a family. If bad credit is accumulated, even more financial problems may become evident. One respondent felt that having a family will add to the financial burden, expressing concern about bringing children into this economic crisis. Another student seemed optimistic, hoping that mini-

mal impact will occur if the economy "works itself out" by the time of graduation. One student stated that vacations and recreational expenses will be eliminated. Finally a very valid concern was brought to the forefront that counseling may be considered a "luxury" item in the future, one that many will not be able to afford. If this is true, counselors may find it difficult to make ends meet, because they cannot keep a full caseload.

In summary, during these financially stressful times, graduate psychology students are being impacted. While many are currently able to make ends meet, should the economy continue to decline they share concerns regarding debt, the job market, affording a family, and being able to buy basic necessities. Several have found ways to cope, but some are already feeling the stress of financial strain. As students progress towards graduation, adequate resources should be investigated in order to cope with the current economic times and to anticipate the years ahead. The economy does have an impact on the health and well-being of individuals. Graduate students should be aware of this strain, and understand that developing effective coping strategies will be critical to their overall functioning and to their roles as future counselors and researchers.

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What They're Reading . . .

Edited by Vivian McCann

Portland Community College



Looking for some good books to read? We may have just the help you need, thanks to some suggestions provided by two psychologists who also happen to be avid readers.



Janice Rank teaches psychology at Portland Community College, where she currently specializes in online classes and in the field of human development. Always passionate about reading, Janice began her career teaching reading and English at a California college. The lure of psychology pulled her back to graduate school, though, where she finished a master's in psychology, then transferred from the English to the psychology department. "It's an understatement to say I love teaching," says Janice. "Relatively new for me is the discovery that teaching online is just as much fun as, and sometimes more fulfilling than, being in the physical presence of my students. It seems we learn together as colleagues rather than the traditional teacher-student relationship. One of the books I've reviewed below, *Eye Contact*, was recommended to me by a student-colleague. I hope you enjoy reading the reviews and can't wait to read the books themselves."

Outliers: The Story of Success

by Malcolm Gladwell

10,000 hours. That's all it takes to be an outlier, one who is set apart from the others as in some way outstanding. Well, maybe that's not quite all it takes. It also depends on when and where you live.

Gladwell explains why Bill Gates and the Beatles became overwhelming successes in their fields; what makes star athletes, why all top New York lawyers have the same resume, why Asians are especially good at math (it's their words for numbers), and other examples. It all has to do with where and when you were born, plus the culture you live in—a consummate argument for nurture over nature, but a very specific kind of nurture.

I found this book a fascinating read in Gladwell's examples of how environment creates outliers. The Beatles were pretty

ordinary until they took a gig in Hamburg that required playing for eight straight hours seven nights a week – and they had played about 1200 times by 1964 when the world came to know them. It was all timing and place for Bill Gates when he got in front of his first computer as an eighth grader in 1968. By the time he dropped out of Harvard he had put in far more than 10,000 hours on computers. In music, children may start the same age with similar aptitude, but those who stick with it and practice over 30 hours per week meet the 10,000 hour point at about the same time they become professionals.

And Gladwell offers more examples. In athletics, one's birth date determines when a child enters sports. The oldest children in a cohort of young athletes are usually bigger than those born toward the end of that year. Being older and bigger means they have better skills, are better coordinated and are likely to get more play time -- which in turn causes them to become better players and eventually, for some, star athletes.

I'll let you read for yourself how being born in the mid-1950s gave one an edge to become an outlier, how being a Jewish lawyer in New York in the mid-20th century meant an elite level of specialized success in law, and how ethnic theory explains some plane crashes. Gladwell even takes on the topic of intelligence, revisiting Terman's termites, and offering some thought-provoking examples in two chapters on "The Trouble With Geniuses."

Eye Contact

by Cammie McGovern

For fun and escape, I read murder mysteries: good psychological thrillers with complex characters and plots I can never predict. *Eye Contact* is one of the best. Briefly, the plot involves a little girl who is murdered in the woods near her school. Two children go into the woods at recess but only one returns—Adam. This 9-year-old boy is autistic and unable to tell what he saw. His mother's first priority is to protect her son, but she also gets caught up in solving the crime. In the process she revisits events and encounters people from her own childhood—a boy with brain damage who shows up as an adult with a keen interest in Adam; her former best friend whom she hasn't seen in ten years and is now agoraphobic; and her friend's brother, a policeman involved in the case.

Thirteen year old Morgan, with his own issues, volunteers to be a friend to Adam, although he has an ulterior motive. He investigates where the adults don't—the SPED classroom where Adam, the little girl, and three other boys spend their educational days.

Part of the resolution of this complex story involves recognizing bullying, its terrible effects on children, and the

blindness of adults to it. *Eye Contact* is also a powerful illustration of the many faces of autism: McGovern herself is the mother of a child with autism, and her experiences advocating for children with this disorder infuse the book with real awareness of the fact that – in the words of Adam's mother -- "Autistic kids are all very different."

In most mysteries, the plot is the strongest element and characters are often poorly developed and stereotypical. In this novel, the plot is an intricate framework upon which the complex and imperfect characters interact to tell a very human, sometimes tragic, story. As a psychologist, I am most interested in the development of characters, how and why they think and behave. I'll be thinking about the characters in *Eye Contact* for a long time.



Gina Brelsford is an assistant professor of psychology at Penn State Harrisburg. She is a clinical psychologist with a specialization in family therapy. She received her BA in psychology at Penn State University and her MA and PhD at Bowling Green State University. She completed her predoctoral internship and postdoctoral fellowship at the Kennedy Krieger Institute, which is affiliated with Johns Hopkins University. Gina then spent two years as a visiting assistant professor at Loyola College in Maryland in the Pastoral Counseling Department. In addition to training in family systems work, Gina's research interests center on psychology of religion and meaning-making for individuals and families. Gina also has an 18 month old daughter, Elise, to whom she spends many hours reading. "I like to balance my academic pursuits with some good fiction, particularly stories related to fantasy, science fiction or family life," says Gina. Here are her recommendations:

Twilight

By Stephanie Meyer

Many of you may have heard about this great series, which includes *Twilight* and three subsequent books. You may be thinking these books are for teenage girls, which is correct, but the series has developed a surprisingly large and voracious following with young and middle-aged adult women as well. The series focuses on the romance between a young girl and a vampire. She becomes enthralled with his world and finds they have an amazing connection. Through many trials and tribulations they deal with relationship and family challenges. It is certainly a very exciting series and I believe it appeals to many women because of the very romantic notions portrayed throughout the series. We all know this is pretty far from

reality, so getting into a good book helps us enjoy escapism in an appropriate way!

The Shack

by William Young

This is another very moving and spiritual book that I've read over the past few months. *The Shack* focuses on the great sadness experienced by a father after his daughter is abducted and presumed dead while on a family camping trip. The father's journey begins when he is called to visit the "shack" in which his daughter's clothes were found. While there, he has an amazing transformation experience during which time he meets God, Jesus, and The Holy Spirit. The encounters prompt him to revisit his views of who God is to him, and to face the need to come to terms with his daughter's death. As he struggles with these monumental questions, his journey is challenging and full of spiritual ups and downs. *The Shack* is definitely a thought-provoking read, but well worth the tears!

The Reader

by Bernhard Schlink

My third recommendation was recently made into an award-winning movie. *The Reader* follows Michael, a teenage boy in Germany who falls in love with an enigmatic older woman. He finds this love is all consuming, but ends harshly when Hanna, his love interest, disappears. Years later in law school, Michael meets up again with Hanna, and this time he realizes her secrecy was due to her position as a Nazi concentration camp guard. He also learns that she is illiterate and had used his ability to read classic works to hide her shortcomings. This moving story calls into question moral choices and decisions in love, and is a very good short read.

Eat Pray Love

by Elizabeth Gilbert

Finally, my most favorite book of the past year has to be this one. *Eat Pray Love* chronicles a woman's experiences dealing with the loss of her marriage and her subsequent journey to find herself. She encounters pleasure, spirituality, and love in three very different places around the world. The description of Italy was spot on and her depiction of Indonesia piqued my curiosity about that exotic country. *Eat Pray Love* was thought-provoking, yet funny. It was an easy read that transported the reader to each country the author portrays. I highly recommend it to anyone who has a love of food and introspection.

ARE YOU AN ACTION TEACHER?

Win \$1,000 While Making the World a Better Place



By Scott Plous
Wesleyan University

Kurt Lewin, a pioneering German social psychologist who escaped the Holocaust before it claimed his mother's life, once famously wrote: "Research that produces nothing but books will not suffice" (1948, p. 203). Instead, shortly after serving as President of the Society for the Psychological Study of Social Issues, Lewin called for action research addressing urgent societal problems such as anti-Semitism, group conflict, and social injustice.

More than half a century later, Lewin's call has been answered with thousands of research reports on the psychology of prejudice, genocide, poverty, child abuse, and a host of other topics. Curiously, though, psychologists have yet to develop an equally large, coherent body of teaching materials focused on social issues.

In light of this omission, several years ago I published an article briefly describing an example of what I called "action teaching"—the pedagogical counterpart of Lewinian action research (Plous, 2000). In the example, students participated in a role-playing exercise that challenged them to reduce the prejudice of a bigoted speaker by applying effective persuasion techniques. The goal of the role-playing exercise was twofold (as it is with psychology action teaching in general): (1) to help students understand psychology, and (2) to address important societal issues.

EXAMPLES OF ACTION TEACHING

Action teaching can involve classroom activities, field experiences, student assignments, or Internet-based demonstrations. Regardless of the approach taken, the core of action teaching is to embrace the twin goals of **benefiting society as well as the individual student**. Here are just a few innovative examples of action teaching developed in recent years:

(1) At Emerson College, students in a Consumer Psychology class learned about research methods by designing and testing their own public education campaign to encourage campus diners to make healthier food choices. In this group activity, students focused on an issue relevant to their daily life, and to the extent that the campaign suc-

ceeded, diners were left with a healthier diet after the class had ended.

(2) In an empathy-building exercise at the University of Florida, students in a course on the psychology of women spent a full day either observing or role-playing a woman who differed from them in age, ability status, religion, race/ethnicity, sexual orientation, pregnancy, or motherhood. Students then wrote a paper about what it was like to live as the person they chose, and they gave a class presentation about their experience.

(3) After a devastating tsunami struck countries near the Indian Ocean, students at Western Washington University learned about cross-cultural responses to traumatic events and helped establish an International Tsunami Museum in Thailand. In its first week of operation, the class's museum drew more than 3,000 visitors, and over time it received so many donations that the museum was able to buy a year's supply of safe drinking water for local school children.

(4) The Project Implicit web site, maintained at Harvard University and modeled after an interactive museum exhibit, has assessed millions of people for hidden biases based on race, gender, age, sexual orientation, and other social dimensions. Once an individual is assessed for bias, the web site presents personalized feedback along with information about how to reduce implicit biases and stereotypes.

THE BENEFITS OF ACTION TEACHING

Although some psychology instructors may feel that societal problems such as bigotry, food choices, and natural disasters are irrelevant to the courses they teach, societal problems can play an indispensable role in psychology training. In my view, action teaching offers a way to make course material *more* relevant to students, and it represents a unique learning opportunity that students often rate as the most valuable part of a course.

For instance, when I asked students to rate the value of the prejudice reduction exercise mentioned earlier, they gave it a modal rating of "9" on a 9-point scale, and all stu-

dents recommended using the exercise with future classes. As one student wrote on the anonymous evaluation form, "I feel like I learned a huge amount in a short period of time about being on both ends of a prejudice[d] statement."

Why is action teaching effective? First, many students already care about social issues, so enthusiasm and participation rates tend to be high. Second, action teaching typically involves active learning, so its lessons tend to be enduring. Third, socially engaged learning promotes bonding and cohesion among members of the class. And of course, students generally see their coursework as more meaningful when it serves the greater good.

For all these reasons, action teaching constitutes a win-win method of instruction that has educational as well as societal value (Azar, 2008). Indeed, instructors who ignore social problems miss two great opportunities. Not only do they miss an opportunity to improve society—a goal that led many of us to teach in the first place—but they miss an opportunity for memorable, meaningful, high-impact teaching.

WHO CAN BE AN ACTION TEACHER?

It's easy to see how action teaching can enhance courses that already cover social or political issues, but what about other courses? Can action teaching be used across the curriculum in psychology? I believe the answer is yes; virtually any instructor can be an action teacher, including instructors who teach introductory psychology, research methods, statistics, and a wide variety of topical areas. To take just one example, here's how action teachers might address a topic that many students care deeply about: the environment.

Introductory Psychology. Action teachers might give a lecture on the link between human behavior and climate change, challenge students to reduce their carbon footprint for a week, and ask them to write a paper analyzing the experience. Especially interesting or worthwhile ideas might then be shared with the class. (Note: Action teaching is especially easy to employ in introductory psychology courses because so many topics apply to daily life. For a compilation, see <http://psychologymatters.apa.org/>.)

Research Methods. Action teachers might assign group projects in which class members design and implement a local environmental initiative, measure its effect (e.g., in terms of reduced energy consumption, water usage, or disposable

waste), analyze the results, and present their conclusions to the class.

Statistics. Action teachers might use government climate change data or other environmental information in classroom lectures and student problem sets. Students learning about regression, for example, might be interested to discover that research on heat and aggression predicts an annual increase of more than 12,000 murders and assaults in the U.S. for each 1 °F rise in average temperature (Anderson, 2001).

Courses on Decision Making. Action teachers might explain how problem framing influences the choices people make, and might ask students to develop environmentally friendly ways of framing product choices. Research has found, for instance, that people make more fuel efficient choices when gas mileage is framed in terms of gallons per 100 miles driven than miles per gallon (Larrick & Soll, 2008).

Courses on Marketing and Consumer Research. Action teachers might discuss social marketing (i.e., the application of marketing techniques to create prosocial changes in behavior), and have the class develop a web-based social marketing campaign to reduce climate change. This campaign might include streaming video messages, blogging, social networking, or other paperless forms of mass communication.

Turning to topics beyond environmentalism, courses covering persuasion might invite students to increase voter registration, racial integration on campus, or other social goods defined by the students themselves. Courses in neuroscience might offer action teaching assignments in neuroeconomics, neurolaw, or related fields at the intersection of science and society. Courses in personality psychology, developmental psychology, or conflict resolution might discuss the societal benefits of empathy and challenge students to devise interventions to increase it. In sum, the possibilities for action teaching are as broad as the number of issues facing society.

TIPS ON IMPLEMENTATION

Good teaching is grounded in respect for students, and action teaching is no exception. With that principle in mind, let me offer three tips for implementing effective action teaching.

First, action teaching should be pedagogical, not partisan. That is, instructors should never use their teaching position or the students in their class simply to advance a political agenda. If an instructor has any doubt about where the line between pedagogy and partisanship is, my advice would be to consult a dean, departmental chairperson, or other senior colleagues.

Second, to avoid coercion, I recommend giving students the chance to opt out of any action teaching assignment or course activity that they prefer not to do (in fact, an "opt out" clause is something I use whether or not a lesson involves action teaching). To take an example, here is what my introductory social psychology syllabus says about a series of small assignments:

"If at any point you prefer not to complete an assignment (or if your attempt to complete it is unsuccessful), you can still receive full credit by turning in a one-page report discussing the barriers that prevented you from carrying out the assignment."

In those rare cases when students opt out, they invariably appreciate the freedom to do so and seldom opt out of anything else in the course.

Third, I suggest assessing the effectiveness of action teaching techniques whenever possible, including the solicitation of anonymous feedback from students. This emphasis on assessment is consistent with Lewin's approach to action research in which "action ... is always followed by self-critical objective reconnaissance and evaluation of results" (Marrow, 1969, p. 193).

THE IMPORTANCE OF DISSEMINATION

Because a key goal of action teaching is to have a positive impact on society, it's just as important to disseminate good action teaching practices as it is to develop them for one's own students. Efforts at dissemination include posting lesson plans and teaching materials on the web; distributing them via listservs and social networks; publishing them in professional journals, magazines, and newsletters; and sharing them at meetings and workshops. In every case, these activities serve as "value multipliers" by putting action teaching materials into the hands of other instructors.

Indeed, action teachers who devote just one tenth of their teaching time to dissemination—and whose ideas are ad-

This article is reprinted from the Winter 2009 issue of *Psychology Teacher Network* (Volume 18, Issue 4), published by the APA Education Directorate.

Scott Plous is a professor of psychology at Wesleyan University and Executive Director of Social Psychology Network.

opted by just ten other instructors as a result—have roughly 100-fold more societal impact per time spent when disseminating ideas than when employing them in their own teaching. That is, if action teachers want to have a wide impact on society, perhaps the single best use of time is to share their work with other instructors.

HOW TO WIN \$1,000

As Executive Director of Social Psychology Network (SPN), I'm often contacted by instructors looking for action teaching materials, and in response I've posted a number of materials on two SPN web sites:

UnderstandingPrejudice.org and SocialPsychology.org.

Most action teaching pages posted on the first site have by now received 30,000-50,000 visits, and several action teaching pages on the second site have likewise received thousands of visits.

Emboldened by this high level of interest, in 2005 I established an annual SPN Action Teaching Award. The award comes with a \$1,000 cash prize, and entries that pass an initial screening are blind-reviewed by a panel of teaching experts. Eligible entries include classroom activities, student assignments, field experiences, or web-based tutorials and demonstrations (the four action teaching examples summarized earlier in this article either won the award or received honorable mention).

Best of all, anyone submitting an entry agrees to let SPN post an edited version on the web for other instructors to freely use or adapt (with appropriate citation). In this way, the award not only honors and encourages innovative teaching; it builds a database of award-winning materials for use by the broader teaching community. Since the first winning entries were posted on the web in 2006, these pages have collectively received over 30,000 visits.

In closing, I hope readers will address the urgent need for action teaching with the same creativity and passion that's

marked Lewinian action research, and that they will share the fruits of their labor with others. To facilitate the development and exchange of effective action teaching materials, I also invite readers to submit entries for the next SPN Action Teaching Award. For details, including deadline information and a compendium of previous winners, please visit:

ActionTeaching.org.

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<http://www.understandingprejudice.org/pdf/roleplay.pdf>

Here are a few student assignments that capture the spirit of action teaching. Readers are welcome to use or adapt these assignments for their own teaching purposes.

THE DAY OF COMPASSION

Description: This assignment challenges students to spend a full day living as compassionately as possible and then asks them to write a brief report analyzing the experience.

Note: Since the 1990s, I have given this assignment to more than 1,500 students. Most students find it to be very engaging, and some describe it as life changing. The assignment can be used to teach about empathy, prosocial behavior, bystander intervention, conflict resolution, and participant-observation research methods, among other topics.

Social value: As a result of this assignment, students have reconciled with estranged parents, mediated family disputes, helped friends and strangers in need, visited nursing home residents, contributed time or money to social causes, made micro-loans to people in developing nations, and carried out hundreds of other acts of kindness.

Location: www.socialpsychology.org/teach/compassion.htm

INTERNET-BASED PERSUASION ASSIGNMENT

Description: This assignment asks students to visit the anti-tobacco JoeChemo.org web site, take a 10-item "Tobacco IQ Test," get a personalized Smoke-o-Scope predicting their future health, and explore the site's other features. Students are then asked to submit a report discussing the web site's strengths and weaknesses in persuading people not to smoke.

Note: The assignment can be used to teach about persuasion, social influence, behavior change, health psychology, advertising, and many other topics. For example, students studying persuasion might discuss how the web site employs central and peripheral routes to persuasion, fear appeals, source credibility, the poison parasite defense, normative influence, and other attitude change techniques.

Social value: After completing this assignment, students often report a strengthening of anti-tobacco attitudes or, if they smoke, a desire to quit smoking. In addition, many students report sharing the site with friends or family members in an effort to protect the health of others.

Location: www.socialpsychology.org/teach/chemo.htm

THE DIET & LIFESTYLE CHOICES INTERVIEW

Description: This assignment invites students to take the Diet & Lifestyle Choices Interview, a web-based interview capable of changing questions, response options, and item wordings depending on the previous answers given. After taking the interview, students write a paper comparing the experience with a traditional face-to-face interview.

Note: The interview used in this assignment is part of an ongoing research project on personal and moral decision making, so it offers a chance for students to see firsthand how advances in technology are opening up new ways to study complex social issues. The assignment can be used to teach about research methods, moral judgment and decision making, attitude measurement, interviewing, and other assorted topics.

Social value: When taking the interview, many students discover instances in which their lifestyle choices conflict with values that they hold (e.g., students with a meat-intensive diet may come to view their diet as conflicting with their desire to reduce climate change). In such cases, these discoveries help students think more deeply about their lifestyle choices, personal values, and beliefs about sustainable living.

Location: www.socialpsychology.org/teach/lifestyle.htm

For dozens of other student assignments, classroom activities, and related resources on action teaching, please see:

SPN Action Teaching Award

<http://www.actionteaching.org/>

UnderstandingPrejudice.org Teacher's Corner

<http://www.understandingprejudice.org/teach/>

Institute for Humane Education

<http://www.humaneeducation.org/>

Teaching Tolerance

<http://www.tolerance.org/>

Division 1 Convention Program

Program Chair: Wade Pickren (wpickren@psych.ryerson.ca)-Schedule Subject to Change

Executive Committee Meeting will be held on Friday August 7th from 7-9:50 PM

Time	Thursday 8/6	Friday 8/7	Saturday 8/8	Sunday 8/9
8-8:50 AM		Intelligence and Culture (PAPER SESSION)	Twins, Milkshakes, and ET (PAPER SESSION)	Sexual Orientation and Faith Tradition---- A Test of the Leona Tyler Principle (SYMPOSIUM)
9-9:50 AM	Attitudes toward Menstruation and Menopause Can Impact Women's Well-Being (INVITED ADDRESS)	Global Poverty, Human Rights, and Psychology: Challenges, Opportunities, Responsibilities (INVITED ADDRESS)	BUSINESS MEETING	
10-10:50 AM	Dangerously Clever: The Study of Jewish Attributes in Historical Context (INVITED ADDRESS)		PRESIDENTIAL ADDRESS	Fulfilling Promises? Larry P. v. Riles and the Bay Area ABPsi (INVITED ADDRESS)
11-11:50 AM	Rethinking Identity in a Post-American World: Globalization and the Rise of the Other (INVITED ADDRESS)		Linking Social Change and Developmental Change: Shifting Pathways of Human Development (INVITED ADDRESS)	Signal Detection Theory: A History (INVITED ADDRESS)
12-12:50 PM	Darwin, Snakes, and Religion: Ancient Emotions, Current Needs, and the Sacred Updated (INVITED ADDRESS)		Coping Strategies for Recent Migrants--- Cultural, Social, and Personal Strengths (SYMPOSIUM)	Writing---Sharing Science, Scholarly Findings, and Coaching the Creative Process (SYMPOSIUM)
1-1:50 PM	Black Fathers: A Retrospective Look at 40 Years of Research, Teaching, and Practice (INVITED ADDRESS)	Thinking Generally (POSTER SESSION)		
2-2:50 PM	Challenge of Indigenous Psychologies (SYMPOSIUM)	Witnessing History--- Sistahs of Color Tell Their Stories (SYMPOSIUM)		
3-3:50 PM				
4-5:50PM		AWARD ADDRESSES	SOCIAL HOUR (5-6:50 PM)	

APA Council of Representatives Meeting

by Bonnie R. Strickland, University of Massachusetts



The 2009 Spring Council meeting was held February 19 to February 22 in Washington, DC. I also attended several of the Caucuses associated with Council; these included the Coalition for Academic, Scientific, and Applied Psychology, the Ethnic Minority Caucus, the Public Interest Caucus, the Scientist/Practitioner Caucus and the Women's Caucus. Each of these Caucuses discussed agenda items of interest to their constituents.

Council began with recognition of those APA members, who had died since the last Council meeting in August, 2008. President James Bray then opened the meeting and announced some of his Presidential Initiatives. These include a Summit on the Future Practice of Psychology, having Psychology become a STEM (Science, Technology, Engineering and Math) discipline, combating homelessness and improving the convention.

The primary focus of this Council Meeting was the budget. Our 2008 operating budget of \$111M ran a deficit of \$3.4M. Our long term investment portfolio consisting primarily of equities declined from \$72M to \$39M, a reduction of 44%. The equity in our buildings is \$111M and our rental income remains strong. If we continue regular operations the 2009 budget would result in a \$11M deficit. To eliminate this deficit, the Financial Officer and Treasurer discussed proposed cuts in the 2009 budget that would allow us to operate with a surplus of \$309,000. These cuts result from an elimination of a number of services and programs, the majority of which come from Central Office and the remainder from governance operations. An immediate freeze has been placed on hiring in Central Office. Executive Management, including the CEO, will forego any merit raises for 2009. The Fall Consolidated Meetings of Boards and Committees has been cancelled and discretionary funds of the Board of Directors and Council have been eliminated. This means that some very worthy programs will be suspended at least for 2009 but we will not be operating with a deficit. Council approved this budget.

In January, Council learned that there has been a five-year dispute between APA and the APA Insurance Trust (APAIT) over the release of information from APAIT to the APA Board of Directors. Many attempts have been made by all parties to resolve this dispute; those attempts have failed, and in January, APA filed a lawsuit in order to obtain a judicial ruling on the narrow issue of what APA's specific rights are with regard to the information the APA Board has requested, and the APAIT has opined it will not give. Many of the details discussed at Council were shared with us confidentially by APA's legal counsel, so must remain confidential. However, anyone insured by APAIT, should be reassured that this conflict should not have any impact on your insurance pre-

miums, or on APA's continued commitment to make high-quality, reasonable-cost insurance products available to its members. The lawsuit is not a commentary on APAIT or the work it does. Rather, it is an effort to obtain a formal judicial ruling on a point of dispute that has not been resolved through five years of informal dispute resolution.

Council received the Report of the Task Force on Council Representation and supported the Resolution on Support of Ethnic Minority Training in Psychology. Council voted to adopt as policy the revised Guidelines for Child Custody Evaluations in Family Law Procedures. Council voted to implement the Petition Resolution, "Psychologists and Unlawful Detention Settings with a Focus on National Security."

Aside from the budget, the main items discussed by the Council were goals for the Association and a Vision Statement. This is in keeping with our Strategic Action planning. Council voted to adopt the following as our Vision Statement:

The American Psychological Association aspires to excel as a valuable, effective and influential organization advancing psychology as a science, serving as:

A unifying force for the discipline;

The major catalyst for the stimulation, growth and dissemination of psychological science and practice;

The primary resource for all psychologists; The premier innovator in the education, development, and training of psychological scientists, practitioners, and educators;

The leading advocate for psychological knowledge and practice informing policy makers and the public to improve public policy and daily living;

A principal leader and global partner promoting psychological knowledge and methods to facilitate the resolution of personal, societal and global challenges

In diverse, multicultural and international contexts; and

An effective champion of the application of psychology to promote human rights, health, well-being, and dignity.

Respectfully submitted,

Bonnie Strickland

Division 1 Council Representative

Officers of The Society for General Psychology

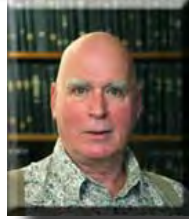
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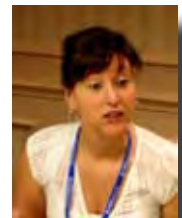
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Ad Hoc Committees of the Society for General Psychology

Division One has several committees to examine issues that (a) impact psychology across specialties, (b) are relatively overlooked, or (c) may engage our younger colleagues or students. These committees are listed below.

The charge of each committee chair is to define the committee's mission, appoint a few Division One members to serve on it, including one early career psychologist (ECP), and to provide a report on its activities to The General Psychologist. In addition, it is hoped that some of the activities of these committees will turn into sessions at the APA convention. Members who would like to join a committee should contact the chair of the committee. Members who would like to chair or simply suggest a new committee topic should contact the current President of the division Donald Dewsbury dewsbury@ufl.edu, or the President-elect, John Hogan, hoganjohn@aol.com.

1. Early Career Psychologists - Chair: (open)

Mission: Work with APAGS and others to recruit and engage students and ECPs in general psychology.

2. Coping with Technology - Chair: Richard S. Velayo

Mission: Examine the negative impacts of email and changing technology on the field of psychology (teaching, science, practice) and practical means of coping with technostress.

3. Humor - Chair: (open)

Mission: Examine humor in psychology as a topic of research, teaching, and fun. Goals: Sponsor a best-jokes contest, with award at APA.

4. National Speakers Network - Chair: Harold Takooshian

Mission: Use CODAPAR funds to identify convenient speakers for local student and community groups, by developing (in cooperation with Divisions 2, 21, & 52, Psi Chi, Psi Beta, TOPSS) a web-based zip code list of willing Division One fellows, with their contact information and preferred topics. The division has applied for a second grant to continue this work.

5. IRB/Scientific Integrity - Chair: Richard O'Brien

Mission: Probe the impact of IRBs on science, scientists, and society, as well as academic freedom, junk science, and other trends threatening the integrity of the scientific enterprise.

6. Advisory Committee - Co-chairs: Bonnie Strickland, Harold Takooshian

Mission: Insure continuity within Division One, using a panel of past officers/presidents to help guide Division One procedures.

7. Publications - Chair: Bob Johnson

Mission: Oversee effective communication within the Society, coordinating TGP, RGP, book series, Website, listserv, and possible member surveys.

8. Evolutionary Psychology - Chair: (open)

Mission: Develop and give a home to this interdisciplinary specialty.

9. Photography and Psychology - Chair: Joel Morgovsky-See Report in this Edition of the TGP

Mission: Seek out the many members of APA who are deeply involved with photography; become a networking hub and community of psychologist/photographers.

10. Science and Practice - Chair: Mark Koltko-Rivera

Mark is developing an exciting research program that requires cooperation across much of psychology.

Proposed Amendment to By-Laws (To be voted on during the Convention)

1. Change part of Article V section 3 from “The Nominations and Elections Committee shall determine the number of nominees to be nominated for each office, providing that at least three nominees are named for the office of Society President Elect and that there are at least twice as many nominees as there are persons to be elected for each other office.” TO “The Nominations and Elections Committee shall determine the number of nominees to be nominated for each office, providing that there are at least twice as many nominees as there are persons to be elected for each office.”

Rationale: It has been difficult to get people to run for the office of President-elect and we rarely have three nominees. This brings the bylaws into line with practice.

2. Change the name of the “Awards Chair” to “Awards Coordinator” in Article IIIB4: “The outgoing President shall appoint for the ensuing year one of the Members at Large an Awards Chair, one to assist the Fellows Chair, and one to assist the Membership Chair.”

Rationale: Because there are chairs for the separate Awards Committees (i.e., James, Hilgard, Miller, and Staats), there is a risk of confusion among the “chairs.”



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