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Ethics for an International Psychology

Michael J. Stevens, Ph.D., DHC
President, Division of International Psychology
Illinois State University

International psychology aims for communication and collaboration worldwide through scholarship, advocacy, education, and networking. International psychology also applies psychological science to urgent practical concerns, such as intergroup conflict, threats to the natural environment, risks to physical and mental health, and the struggles of disempowered groups.

These global concerns are multi-determined, multi-level, and above all, situated. International psychology recognizes that alternative theories, research methods, and interventions, including ethical guidelines, are needed to understand and respond to pressing global concerns.

Increasingly, psychologists are challenged to enhance the welfare of a public that has become more varied in culture and international in scope. To what degree is the *Ethical Principles of Psychologists and Code of Conduct* (American Psychological Association, 2002) capable of guiding the international activities of U.S. psychologists? This question is important not only because of the trends noted above, but also because many countries do not have an indigenous mechanism for regulating the practice of psychology or, if they do, their ethics codes are often modeled after the APA code.

**Ethical Principles and Code of Conduct**

The APA ethics code consists of an introduction, preamble, five general principles, and 10 ethical standards.

**General Statements and Principles**

The APA code contains an introduction that covers activities related to public service, policy development, and social intervention. The introduction allows psychologists “to consider other materials or guidelines that have been adopted or endorsed by scientific and professional psychological organizations and the dictates of their own conscience…” (American Psychological Association, 2002, p. 2). This passage invites psychologists to draw upon a wide array of resources when making ethical decisions in international practice. It also states that psychologists may trust in moral values when resolving ethical dilemmas, but offers little guidance on how such values should be used.

**Table 1**

*Ethical Principles of Psychologists and Code of Conduct (APA, 2002)*

<table>
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<th>Introduction and Applicability</th>
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<td>Preamble</td>
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<td>General Principles</td>
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<td>Principle A: Beneficence and Nonmaleficence</td>
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<td>Principle D: Justice</td>
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<td>Principle E: Respect for People’s Rights and Dignity</td>
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</table>

**Ethical Standards**

<table>
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<th>Resolving Ethical Issues</th>
</tr>
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<tbody>
<tr>
<td>Competence</td>
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<td>Privacy and Confidentiality</td>
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<td>Advertising and Other Public Statements</td>
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<td>Education and Training</td>
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<tr>
<td>Therapy</td>
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</tbody>
</table>

Principle D on justice calls upon psychologists not to engage in or condone unjust practices. However, Principle E on respect for people’s rights and dignity contains language that accentuates the individual over the community, mirroring a subtle ethnocentrism that permeates the code. For example, Principle E asserts that, “Psychologists respect…the rights of individuals to privacy, confidentiality, and self-determination” (American Psychological Association, 2002, p. 4), wording which overlooks cultural variation within these domains. Ironically, Principle E later reminds psychologists “to protect the rights and welfare of persons and communities” (italics added for emphasis)…” (American Psychological Association, 2002, p. 4).

**Competence**

Section 2.01b expects psychologists to remedy deficiencies in competence when an understanding of race, ethnicity, national origin, religion, and/or culture is essential to effective practice. Sections 2.01d and 2.02 on the boundaries of competence and on providing services in emergencies are consistent with Principle D, which presses for universal access to psychological services. Psychologists may offer services when they are not available or are interrupted following natural and human-inspired disasters. Notwithstanding legal limits to the jurisdiction of professional practice, these standards suggest that psychologists may intervene in international disasters that cry out for humanitarian assistance. The code waives the requirement that psychologists have had
training in responding to emergencies. Some view this as the APA’s tolerance of inferior services and noncompliance with its stance toward competent practice (Pedersen, 2002; Sue & Sue, 2003). Although not directly stated, these standards presume that competencies can be transferred to diverse contexts, but warn that psychologists must exert sensitivity and conclude their work quickly if unable to remedy deficiencies in specific knowledge and skills.

**Professional Relationships**

Section 3.05a defines multiple relationships as “…relationships that would not reasonably be expected to cause impairment or risk exploitation or harm are not unethical” (American Psychological Association, 2002, p. 6). Although this standard grants relative freedom to determine the appropriateness of multiple relationships, the double negative phrasing argues tentatively for their legitimacy. A more strongly worded standard would acknowledge that multiple relationships are normative in many cultures and countries, and view psychologists who enter such relationships as having exerted sound ethical judgement. Similarly, in Section 6.06 on bartering, a tradition in countries whose economies are less dependent on money, the exchange of goods or services for psychological assistance is no longer considered inherently dangerous to the professional relationship. Although the code authorizes psychologists to use professional judgement, its case for bartering is weak, again indicating limited appreciation of the cultural and economic realities of international practice. Section 10.02 would not preclude establishing an unorthodox professional relationship with a culturally diverse couple or family provided that the psychologist clarifies the relationship, roles, and services. However, this standard does not delineate the accommodations needed to ensure a trusting professional relationship with couples and families in international contexts. Only by creatively interpreting the standard can a case be made for its international applicability.

**Confidentiality**

Sections 3.10 on informed consent, 9.03c on informed consent in assessments, and 10.01 on informed consent to therapy, and all of Section 4 on privacy and confidentiality suggest that more than one person can give consent and that informed consent documents should be couched in comprehensible language, with the aid of an interpreter if necessary. However, these standards reflect a mainly individualistic worldview and nowhere cite alternative cultural constructions of consent, privacy, and confidentiality. Not surprisingly, these standards are highly legalistic, given the need for compatibility between the ethics code and state laws, which define consent, confidentiality, and privacy in unambiguous ways.

**Assessment and Diagnosis**

Section 9 contains standards that evince sensitivity in international assessment. Sections 9.02b and 9.02c require psychologists to administer measures whose psychometric properties have been established for the population being tested and to employ methods that are compatible with respondents’ preferred language. Though laudable, these standards, like most of Section 9, do not make plain the need for instruments that are properly translated, validated, and standardized for international practice. Culture is mentioned once in Section 9.06, in which the code expects psychologists to interpret test results from the perspective of culture and language, and to report any related limitations to the veracity of their interpretation. Section 9.10 authorizes psychologists to take reasonable steps to share assessment findings with a respondent’s designated representative, although it is unclear whether this standard would permit psychologists to disclose test results to a culturally diverse person’s family.

**Conclusion**

Overall, the APA ethics code emphasizes doing no harm over providing instruction on the ethical practice of psychology in international settings. The code tends to be rule-governed, mirroring the juridical climate of the United States. The code’s preponderance of enforceable standards could yield excessive caution in order to avoid ethical sanctions when circumstances around the world demand more nuanced and contextually sensitive decision-making. In other places, the code is general and vague, which can undervalue cultural realities and lead to substandard services for diverse persons and groups. Furthermore, the code frequently presents implicit Eurocentric assumptions at odds with such cultural values as interdependence and collective identity. Above all, the code does not teach ethical international practice as a morally grounded process that occurs within the context of a professional relationship (Pedersen, 2002; Pettifor, 2005). Such value-driven thinking is needed in contemporary international practice to guide the application of principles and standards, especially in novel, ambiguous, and complex circumstances.

To a degree, the above criticism of the APA ethics code is unfair. Indicting the code for not addressing international practice rests on the premise that the code was intended to guide and regulate such practice. Furthermore, the 2002 version of the code is a substantial improvement over its predecessor in addressing matters that bear on the international practice of psychology. Hence, the focus of my criticism is
directed more toward the relative insularity of the code. In an era of rapid globalization, U.S. psychologists engaged in international work would be well served if future iterations of the code placed greater emphasis on moral values and decision-making guidelines.

References

The March-April 2007 issue of *Psychology International*, the newsletter of the APA Office of International Affairs, is now posted at [http://www.apa.org/international/](http://www.apa.org/international/). This issue features news and announcements from the APA Office of International Affairs and Division 52, a report on research on the cultural competence of exchange students, organization profiles of the International Society for Comparative Psychology and the Society for Terrorism Research, and an interview with the Chair of the Committee on International Relations in Psychology, Thema Bryant-Davis. There are also calls for nominations and news on APA’s international travel grants.

Please be sure to visit [http://www.apa.org/international](http://www.apa.org/international) for more announcements and features, including applications for the 2007 travel grants.

Submission Guidelines for Research Articles

*International Psychology Bulletin*

Research article submissions: The IPB publishes peer-review research articles that deal with issues related to international psychology. The review process takes approximately two months. The manuscripts can be up to 1500 words and should be submitted to Dr. Senel Poyrazli at poyrazli@psu.edu. The manuscript must be written in APA style described in the Publication Manual of the American Psychological Association (5th ed., 2001). Specifically, please pay attention to the following:

- Use Times New Roman font if possible.
- Please do not use electronic style sheets, forced section breaks, or automatic footnotes.
- On the first page of the manuscript, include the title of the manuscript and names and affiliation of the authors.
- On this page, you should also indicate the contact person, their e-mail, and phone number.
- Please make sure that authors’ names or any identifying information is not included in the manuscript, with the exception of the title page.
- Avoid figures if possible.
- Cite your sources within the manuscript based on the APA style.
- List your references at the end of the paper based on the APA style.
- Tables should be presented at the end of the manuscript after references each on a separate page.

To learn more about the APA style, refer to [www.apa.org](http://www.apa.org). If you don’t have access to the APA publication manual, you may want to get a recent journal article published by one of the APA journals and try to familiarize yourself with the APA style through this method.
A Productive Mid-Winter Meeting for Division 52!

Michael J. Stevens, Ph.D., DHC
President, Division 52

The mid-winter meeting and strategic planning session in Philadelphia on March 22-23 was informative, productive, and enjoyable. I came away impressed and enthused with the creativity, energy, talent, and dedication of our Board and Committees! Let me highlight several significant outcomes of the meeting.

Four individuals were honored with Presidential Citations for their extraordinary service to the Division and its mission to advance psychology worldwide: Joy Rice (Past President), Senel Poyrazli (Bulletin Editor), Sharon Horne (Program Chair), and Paul Lloyd (Long-Range Planning Committee Chair). Each has contributed – and continues to contribute - invaluably to the mission and vitality of Division 52.

The Division is following through on its commitment to enhance collaboration with CIRP and the Office of International Affairs (OIA). The Division appointed Joan Chrisler as special representative to CIRP; Joan will facilitate cooperation on overlapping opportunities and strategies for internationalizing psychology. The Division appointed Kate Richmond as representative to the CIRP/OIA Hospitality Committee, which will host the presidents of national psychology associations who accepted APA President Brehm’s invitation to attend the 2007 APA convention. The Division’s Awards Committee will now provide input to CIRP/OIA on the nomination of psychologists to award competitions outside of the APA and U.S.

The Student and Early Career Professionals Committee split into two committees: Students, co-chaired by Amanda Kracen and Lillian Stevens, and Early Career Professionals (ECP), chaired by Kate Richmond. Recognizing the different needs of students and early career professionals, the Division will work closely with its student and ECP constituencies to recruit, retain, mentor, and network a future generation of international psychologists. Efforts are underway to assess the specific needs of these constituencies and mechanisms for their fulfillment.

Finally, the Division is revising its mission statement to mirror its current aims and to differentiate itself from other APA divisions. The Long-Range Planning Committee, chaired by Paul Lloyd, is assisting committees and task forces in reflecting on how their activities advance the Division’s collective priorities: increasing international membership, developing international psychology, increasing the visibility and relevance of international psychology, enhancing networking opportunities, and providing a forum for discussion of international psychology.
NATIONAL SPEAKERS BUREAU TO FORM

Michael Stevens, Ph.D.
President, Division 52

Division 52, Division 2 (Teaching), and Division 1 (General) were awarded an interdivisional grant from the Committee on Division / APA Relations (CODAPAR) to establish a National Speakers Bureau for psychology. The proposal was one of six funded in 2007. The grant will identify Fellows from the above divisions who are willing to speak on topics within their area of expertise at high schools, community colleges, universities, or local groups near to where they reside or may be traveling. A zip code database of potential speakers and their specialties will constitute the National Speakers Bureau. The National Speakers Bureau will be publicized on the websites of Psi Beta, Psi Chi, TOPSS, and Divisions 52, 2, and 1, as well as via correspondence to psychology departments throughout the U.S. Once publicized, various groups can contact speakers to negotiate the details of their visits. Within the APA, there is interest in using the National Speakers Bureau as a model for expanding membership.

Division 52
Student International Research Awards
Applications are being accepted now!
See page 28 for more details

SUBMISSION DEADLINES
International Psychology Bulletin

For smaller articles (op-ed, comments, suggestions etc.), submit up to 200 words. Longer articles (e.g., Division reports) can be up to 1500 words and should be submitted to Dr. Senel Poyrazli at Poyrazli@psu.edu. Submission Deadlines: Spring issue March 31, Summer issue June 30, Fall issue September 1, and Winter issue December 15.
Attitudes towards War in the Middle East from an Extremism Model Perspective

Majed Ashy  
Harvard University  
and  
Kathleen Malley-Morrison,  
Boston University

The 20th century witnessed the greatest number of systematic slaughters of human beings in history, with the numbers of human victims reaching tens of millions (Dutton, Boyanowsky, & Bond, 2005; Power, 2002). In the past, large numbers of people were needed to inflict mass murder, but recent advances in war, communication, and transportation technologies have raised the capacity of individuals to inflict such destruction to unprecedented levels. Within this context, any invasion of one country by another, or any attack by one group on another, must be viewed as an extremist’s solution to conflict. The purpose of this paper is to present a conceptual model of extremism, with a focus on Islamic extremists, and to present the results of two pilot studies focusing on attitudes toward war in a Muslim convenience sample.

According to common Islamic thinking, Islam transformed the act of war into an act of “Jihad”, a term with philosophical and spiritual meaning. In Arabic, “Jihad” means “strive”. According to the Koran, a Jihad is a striving to stay on the path to God, despite internal and external forces pulling people from that path. It is a process for personal and spiritual growth which can be directed against internal forces such as excessive consumption and temptation, or directed against external forces such as oppressors, be a part of the international system of checks and balances (Peters, 1996; The Koran, 2006). The shift of some Muslim groups’ views of Christians and Jews as believers in God and “people of the book” with rights deserving protection to “infidels” who should be killed indiscriminately, while superimposing historical conflicts, such as the Crusades, on current situations is a new phenomena (Gwynne, 2006). Yet, it is also true that one person’s terrorist is another person’s freedom fighter (Wagner, 2006). Although historically and currently, extremism may be a response to religious conflicts; it may also be a means of gaining excitement or a sense of belonging (Loza, 2006), and different goals may have different causes. Thus, an integrated analysis of the nature and predictors of extremism is essential.

From our perspective, a full understanding of extremism requires an integrative ecological model. Individuals who become extremists develop their extremism within a nested set of environmental contexts, to which they bring their own genetic and biological propensities. Specifically, we believe that an adequate model of extremism must address factors at the individual developmental level (including biological/ genetic factors, gender, age, personality, cognition, and emotional characteristics), the microsystem level (involving the individual’s proximal social environment), the exosystem level (involving experiences within the community), and the macrosystem level (involving broad national and cultural forces) (cf. Belsky, 1993; Bronfenbrenner, 1970).

Loza (2006) has provided a comprehensive and integrative literature review on the psychology of extremism and terrorism. Derived from Loza’s work and others (e.g.; Miller, 2002; Moghaddam, 2005; Munson, 2003; Preti, 2006), we have formulated an Individual-Contextual Extremism Model (ICE Model) incorporating relevant empirical findings into an ecological framework (Figure 1). In this model, we group factors contributing to extremism into individual and contextual categories. Variables in these categories can contribute to a Global Extremism Trait (GET) either independently or interactively. In the next section, we review literature on the kinds of cognitions and emotions characteristic of extremists and the literature supportive of the Extremism Model, with a focus on extremism in some Muslim groups.

The Global Extremism Trait

According to the previous literature on extremism and terrorism (Loza, 2006), the thinking of extremists is characterized by the over-simplification of complex issues, and a tendency to believe in a universal “one truth” good for everyone everywhere. Unique definitions of basic concepts such as...
war, terrorism, civilians, armies, and death may allow extremists to morally disengage and rationalize their behaviors, including the effort to persuade or force others to see the world as they do. There is evidence (Loza, 2006) that extremists: 1) believe in the possibility of a near perfect future if certain things are done; 2) view themselves in a very positive light; and 3) consider their cultural history as outstanding and their present as a failure; 4) believe strongly in martyrdom, define the current situation as a fundamental war between good and evil, and believe their actions will make the ultimate difference; and 5) attribute social and personal problems to the acts and conspiracies of their enemies. Moreover, on the emotional level, they have found to experience high levels of fear, disgust, disappointment, frustration, anger, and hatred (Loza, 2006). These characteristics might be expressions of the Global Extremism Trait suggested in the ICE model.

Potential Contributors to Extremism: Individual/Developmental

On the individual biological level, childhood traumatic stress, which some extremists have experienced at home or in society, has been linked to numerous neurological changes that may facilitate the emergence of dissociation and aggressive tendencies (Teicher, Samson, Tomoda, Ashy, & Andersen, 2006) and undermine attachment behaviors (Teicher, et al., 2006). Consequences of early trauma are consistent with characteristics associated with extremism, such as: impulsive responses, aggressive actions, dissociative states, depression, substance abuse history, and post traumatic stress disorder (Loza, 2006).

Individual level variables of relevance to the development of extremist tendencies include gender and age. There is considerable evidence that, in general, boys and men, in comparison to girls and women, are: more tolerant of war and military escalation (Bendyna, et al., 1996; Eagly, Dickman, Johannesen-Schmidt, & Koenig, 2004; Levy, 1995; McAlister, et al., 2001; Nincic & Nincic, 2002; Schroeder, Gaier, & Holdnack, 1993; Wilcox, Hewitt, & Allsop, 2004) and more likely to think war casualties are necessary and censorship justified (Anderman, Flanagan, & Jayaratne, 1996). There is less evidence concerning the role of age in support for war, but Haddad and Khashan (2002) found that among Lebanese Muslims, a younger age was predictive of support for the September 11, 2001, terrorist attacks. Other demographic characteristics such as little education, unemployment, social alienation and rejection of society may also contribute to extremism (Loza, 2006).

Potential Contributors to Extremism: Contextual

Within the individual’s exosystem, a number of experiences may contribute to the development of cognitive, emotional, and behavioral extremism. Previous studies have indicated that within some contexts, particular experiences may produce the following predictors of extremism: a) identity problems; b) an inferiority complex accompanied by feelings of humiliation, lack of empowerment, absence of empathy, and/or feelings of guilt and loneliness; c) injured narcissism, paranoid tendencies, and a pre-occupation with power; d) dissociation; and e) cognitive and emotional dissonance, heightened conformity, and brainwashing (Loza, 2006). Extremism may also provide satisfaction to needs for self-actualization, fulfillment, status, power, and a sense of direction; a way out of routine life; and the prospect of a highly honored glorious name and camaraderie not otherwise achievable. In addition, the emotional dissatisfaction experienced by extremists can be due to: problems with their personal life; existing social, economic, political, cultural, or religious conditions; loss of hope in success; lack of confidence in their rulers; and/or extreme religious teachings and beliefs.

Of particular relevance to the current study are findings that, when Muslims are living in a Western nation, extremism can arise from feelings of alienation and exclusion, rejection of Western culture, stress due to adaptation to a new culture, anger at seeing Muslims on TV being humiliated or insulted, anger due to the extra security measures taken by the West against Muslims, or anger over what is seen as widespread immorality—for example, drugs, sexual promiscuity and infidelity, and crime, all of which are blamed on Western culture (Loza, 2006). Moreover, across religions, religious fundamentalism has been found to be positively related to greater willingness to support the arrest, torture, and execution of political radicals (Altemeyer & Hunsberger, 1992)—all of which we would view as forms of extremism.

The goals of our two exploratory cultural studies were to conduct within-group analyses of the role of two individual variables (gender and age) and, based on literature indicating that Muslims living in the West often have experiences fueling extremism (Loza, 2006), one contextual variable (born in the United States or in the Middle East) as predictors of cognitions concerning war in convenience samples of Muslims drawn from our ongoing research on violence. Based on previous literature, we expected that: males would show greater tolerance for war than females, tolerance for war would decrease with age, and Muslims born in the United States would be more supportive of war than Muslims born in the Middle East. We also explored the relationship between support for invasion and measures of religiosity and religious conservatism, which can be viewed as products of socialization at any or all of the levels of the ecological system.

Method

In order to begin the process of empirically validating the conceptual model, we created an SPSS data set which included Muslim participants from several other samples in ongoing IRB-approved studies of attitudes and behaviors related to various forms of aggression. The final sample consisted of 80 Muslims (38 females and 40 males and 2 did not report gender) of whom 49 (27 females and 21 males) had completed the Personal and Institutional Rights to Aggression
Scale and 38 (18 females and 18 males) had completed the Revised Attitudes toward War measure. Participants ranged in age between 18 and 58, with an average age of 24 (SD = 9.11). In addition to the United States, the other countries represented (broadly defined as “Middle Eastern”) were Saudi Arabia, Pakistan, Iran, Morocco, Albania, Senegal, Ukraine, India, Tunisia, Kenya, Malaysia, Tanzania, Turkey, and Afghanistan.

The Personal and Institutional Rights to Aggression Scale (PAIRTAS; Malley-Morrison & Daskalopoulos, 2006) addresses judgments concerning institutional rights to use aggression and endorsement of peace. There was one specific question which was analyzed in this study: “Sometimes a country has the right to invade another country.” Participants responded on a scale ranging from 1 (total disagreement) to 7 (total agreement). They also provided explanations for their ratings using their own words, but only the quantitative responses are analyzed here. The Revised Attitudes Toward War Scale (Patterson & Malley-Morrison, unpublished), consists of 20 items (e.g., “War is sometimes necessary”) adapted from the work of several previous investigators, including Roscoe, Stevenson, and Yacobozzi (1988), Stevenson, Roscoe, and Kennedy (1988), and Tolley (1973), as well as including new items suggested by our research team (alpha = .75). Participants responded on a 5-point scale from strongly disagree to strongly agree. Based on both theoretical constructs and reliability analyses, we identified four scales: 1) a 5-item Evils of War Scale (alpha = .72); 2) a 5-item Possibility of Peace Scale (alpha = .55); 3) a 4-item Courageous Response to War Scale (alpha = .66); and a 3-item Jingoism Scale (alpha = .55). Four items did not fit reliably and meaningfully into any of these scales. Table 1 provides the descriptive statistics for each item in this measure. Both samples also completed demographic items and items representing religiosity and religious conservatism. Because this was an exploratory model-building study with sample size restrictions, and because of the serious nature of and attitudes towards war among Muslims, we reported both marginally significant findings (alpha .056 to .10) and analyses of specific items on the Attitudes toward War, Religiosity, and Religious Conservatism.

<table>
<thead>
<tr>
<th>Item</th>
<th>Mean</th>
<th>SD</th>
<th>Mean</th>
<th>SD</th>
<th>F</th>
<th>P</th>
</tr>
</thead>
<tbody>
<tr>
<td>1. War is always a bad thing (E)</td>
<td>3.68</td>
<td>1.08</td>
<td>3.28</td>
<td>1.58</td>
<td>.15</td>
<td>.39</td>
</tr>
<tr>
<td>2. War has been harmful to most people in my country (E)</td>
<td>3.87</td>
<td>1.20</td>
<td>3.55</td>
<td>1.53</td>
<td>.47</td>
<td>.49</td>
</tr>
<tr>
<td>3. I admire soldiers (J)</td>
<td>3.75</td>
<td>1.18</td>
<td>3.43</td>
<td>1.36</td>
<td>.56</td>
<td>.45</td>
</tr>
<tr>
<td>4. It is possible to stop outbreaks of war (P)</td>
<td>4.00</td>
<td>.89</td>
<td>4.00</td>
<td>1.09</td>
<td>.00</td>
<td>1.0</td>
</tr>
<tr>
<td>5. Everyone suffers in war (E)</td>
<td>3.94</td>
<td>.77</td>
<td>4.14</td>
<td>1.15</td>
<td>.37</td>
<td>.54</td>
</tr>
<tr>
<td>6. The people in my country have no options but to fight whenever the country has been involved in a military action (C)</td>
<td>1.87</td>
<td>.88</td>
<td>2.67</td>
<td>1.27</td>
<td>4.48</td>
<td>.04</td>
</tr>
<tr>
<td>7. It is an honor to die for one's country (F)</td>
<td>2.50</td>
<td>1.03</td>
<td>3.24</td>
<td>1.37</td>
<td>.31</td>
<td>.08</td>
</tr>
<tr>
<td>8. Most people in my country don’t want to fight any more wars (P)</td>
<td>3.43</td>
<td>1.03</td>
<td>3.75</td>
<td>.91</td>
<td>.93</td>
<td>.34</td>
</tr>
<tr>
<td>9. War sometimes has good effects (E)</td>
<td>3.25</td>
<td>.93</td>
<td>3.24</td>
<td>1.13</td>
<td>.01</td>
<td>.97</td>
</tr>
<tr>
<td>10. Peace can come to the world only if the United States as a nation is strong</td>
<td>2.25</td>
<td>1.06</td>
<td>2.55</td>
<td>1.27</td>
<td>3.08</td>
<td>.08</td>
</tr>
<tr>
<td>11. Orders of which you do not approve must be obeyed in time of war (C)</td>
<td>2.50</td>
<td>1.15</td>
<td>2.23</td>
<td>1.09</td>
<td>.49</td>
<td>.48</td>
</tr>
<tr>
<td>12. There will always be war in the world (P)</td>
<td>3.56</td>
<td>1.02</td>
<td>3.65</td>
<td>1.38</td>
<td>.04</td>
<td>.84</td>
</tr>
<tr>
<td>13. Participating in war is an exciting experience</td>
<td>2.06</td>
<td>1.18</td>
<td>1.80</td>
<td>1.00</td>
<td>.52</td>
<td>.47</td>
</tr>
<tr>
<td>14. War has unified the people in my country (C)</td>
<td>2.50</td>
<td>1.15</td>
<td>2.23</td>
<td>1.09</td>
<td>.49</td>
<td>.48</td>
</tr>
<tr>
<td>15. I would like to be a defender of my country in the future</td>
<td>1.87</td>
<td>1.25</td>
<td>2.50</td>
<td>1.27</td>
<td>2.16</td>
<td>.15</td>
</tr>
<tr>
<td>16. The enemies of my country today will always be enemies</td>
<td>1.81</td>
<td>.83</td>
<td>2.09</td>
<td>1.17</td>
<td>.66</td>
<td>.42</td>
</tr>
<tr>
<td>17. War is good when my country is victorious (J)</td>
<td>2.12</td>
<td>1.14</td>
<td>1.85</td>
<td>.79</td>
<td>.71</td>
<td>.41</td>
</tr>
<tr>
<td>18. There won't be any more wars in the future (P)</td>
<td>2.06</td>
<td>1.28</td>
<td>1.75</td>
<td>.85</td>
<td>.76</td>
<td>.38</td>
</tr>
<tr>
<td>19. War is sometimes necessary (J)</td>
<td>3.31</td>
<td>1.01</td>
<td>2.57</td>
<td>1.24</td>
<td>3.75</td>
<td>.06</td>
</tr>
<tr>
<td>20. If people don’t believe in war, they should make their voices heard (P)</td>
<td>4.18</td>
<td>.54</td>
<td>4.52</td>
<td>1.03</td>
<td>1.40</td>
<td>.24</td>
</tr>
</tbody>
</table>

Subscales: E = Evils of war; J = Jingoism; C = Courageous response; P = Possibility of peace.
Results

Consistent with predictions, on the PAIRAS right to invade item, males (M = 3.00) scored higher than females (M = 2.04; F (1, 46) = 4.03, p = .05), and Muslims born in the United States scored significantly higher (M = 3.27) than Muslims born in the Middle East (M = 1.74; F (1, 47) = 12.21, p = .001). (The numbers of participants from each individual country were too small to do reliable analyses at that level of analysis.) Also consistent with predictions, age was significantly negatively correlated with scores on the right to invade, r = -.45, p = .002. Age was also significantly negatively correlated with two of the specific religiosity items—attending religious services, r = -.37, p = .03, and frequency of praying, r = -.47, p = .006.

There were also gender and national origin differences on religion items. Males scored higher than females on the specific items for frequency of attending religious services, F (1, 37) = 8.83, p = .005, and reading the holy text, F (1, 34) = 8.46, p = .006. Compared to Muslims born in the Middle East, Muslims born in the USA scored higher on the specific item frequency of praying, F (1, 38) = 11.86, p = .001, and the specific item: “Religion teaches women that they should obey men”, F (1, 32) = 8.82, p = .006. Tolerance for invasion was significantly positively correlated with the religious conservatism item, “Those who disobey God must be punished”; r = .35, p = .05. Level of support for a country’s right to invade was not significantly correlated with religiosity, spirituality, frequency of prayers, attending religious services, being in an intimate relation, education, employment, or socio-economic status.

On the Attitudes Towards War Survey, consistent with predictions, females scored significantly higher than males on the Evils of War scale, F (1, 34) = 4.35, p = .05. Also consistent with predictions, the older the Muslims the lower their scores on the total Attitudes Towards War score (r = -.32, p = .05). Compared to the Muslims born in the United States, the Middle Eastern Muslims scored marginally significantly higher on the Courageous Response to War scale, F (1, 35) = 3.78, p = .06. There were also statistically significant group differences on several individual scale items. Specifically, the Middle Eastern Muslims reported significantly more support for the statement, “The people in my country have had no options but to fight whenever the country has been involved in a military action”, F (1, 35) = 4.49, p = .04, and marginally significantly more support for, “It is an honor to die for one's country”, F (1, 35) = 3.22, p = .08, and, “Orders of which you do not approve must be obeyed in time of war”, F (1, 35) = 4.05, p = .05. Muslims born in the USA showed marginally significantly more support for the statement, “War is sometimes necessary”, F (1, 35) = 3.75, p = .06, than Muslims born outside the USA. Evils of War scores were correlated negatively with Jingoism scores, r = -.47, p = .003, and positively with Possibility of Peace scores (r = 34, p = .04).

Discussion

The results of these exploratory cultural studies reflect a wide range of views within Islamic samples as well as providing some limited support for the hypotheses concerning the predictors of extremist (pro-invasion) views. For example, in both Muslim samples, there was support for the hypothesis that gender, an individual level variable, would be predictive of tolerance for war. This is consistent with findings from other regions in the world indicating that in general, females tend to be less supportive of war than males (e.g., Eagly, et al., 2004). Although very preliminary, these findings suggest that Muslim women in the Middle East might be a potential force for peace, particularly as they are rapidly gaining more options and status in many regions of the world. Similarly, the finding that age, the other individual level variable, is negatively correlated with tolerant attitudes towards war and religiosity are consistent with the previous literature (Haddad & Khashan, 2002) and suggest that maturity and life experiences may help individuals perceive alternatives to violence as a response to conflicts.

The findings concerning the contextual variables that were available to us in the data sets are complex but somewhat consistent with our expectations. As predicted, based on Loza’s (2006) review, Muslims born in the United States scored significantly higher than respondents from countries, with larger Muslim populations, on the question addressing participants’ support for one nation’s right to invade another nation. Could it be that USA Muslims are adopting a USA stance in regards to war, or could this be a sign of extremism fueled by other forces? Of potential relevance are the findings that the U.S.-born Muslims also scored significantly higher than the Middle East-born Muslims on levels of religiosity and religious conservatism, including an emphasis on punishment for wrongdoing. Consistent with findings reported by Loza (2006), Muslims in the United States may be blaming a range of problems on Western culture. Further explorations of group identifications are needed to understand the role of contextual variables in extremism.

The support of USA Muslim participants for statements, such as, “War is sometimes necessary”, and the support of Muslims born outside USA for statements, such as: “The people in my country have had no options but to fight whenever the country has been involved in a military action”, “It is an honor to die for one's country”, and “Orders of which you do not approve must be obeyed in time of war”, may be forms of moral disengagement, such as describing violent acts as the only possible reaction, necessary for honor, peace, and as a consequence of obedience to orders of authority figures (Loza, 2006). The role of moral disengagement in extremism is an issue worthy of further study.

Overall, given the wide variation of views in this sample, the findings challenge the common belief that macrosystem-level education systems in the Middle East are the breeding grounds for extremism (e.g.; Gold, 2005). Despite the serious limitations to our exploratory analyses with an available data
set, we believe that our preliminary findings are consistent with the view that extremism is best viewed as a result of various interactions between psychological and socio-cultural factors, including cross-cultural mutual rejection by individuals who may be characterized by a global extremism trait. Thus, the problem of extremism is more likely a result of a dynamic interaction between cultures, personal characteristics, and socio-cultural factors rather than a product of a single set of cultural forces.

References


Endnotes
(1) Our thanks go to Natoschia Scruggs for her assistance in recruiting Muslim participants and to Mona Shahab for presenting an earlier version of this paper at the 2005 Annual Meeting of the Eastern Psychological Association.

(2) See Malley-Morrison, 2004, for an application of an ecological model to family violence and abuse.

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Students and Early Career Psychologists

This is the fourth article in a series developed by Division 52’s Student and Early Career Committee (SECC). Inspired by the recent Mentoring initiatives, these articles are intended to introduce readers to leaders on a professional and personal level. Also, as food is often a shared delight, we ask each leader to share a favorite recipe! So continue to watch this space in the International Psychology Bulletin for insight, wisdom, reflections on Div 52, and lip-smacking recipes!

Interview with Dr. Chok Hiew

As shared with Kathryn L. Campana
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Dr Chok Hiew is a professor of community and health psychology at the University of New Brunswick in Canada, receiving a Ph.D. in cognitive psychology from the University of Colorado in 1973. Formerly from Malaysia, Dr Hiew has lived and taught psychology in Singapore, Thailand, and Japan before settling in Fredericton, Canada. His research interests include life-span resilience and East-West psychological, medical practices and traditional healing. Dr Hiew had bridged his research interests as a practitioner of traditional healing. He has co-authored five books on Eastern health practices, including The Tao of Healing and Energy Meditation. Dr Hiew also acts as a trainer of Eastern medicine and mind-body healing techniques for health-care providers and therapists.

Dr Hiew is currently the chair-elect of the International Council of Psychology (ICP), having been a member of this organization for over 25 years. His involvement also includes his activity as a founding member of the WFMH Committee of the Commercial Sexual Exploitation of Children, Co-Chair of the ICP Interest Group on Peace and International Relations, and as an invited faculty member for the International Center for Psychosocial Trauma (ICPT) at the University of Missouri in Columbia.

In an interview with Dr Hiew, he explained that his international pursuits originated as with an interest in connecting with his roots (he was born in Malaysia of Chinese descent), as well as invitations for him to teach psychology and its application in social problems at universities abroad. His earliest international work was in child trauma, working with exploited children in poverty-stricken areas in South East Asia. As part of this research, he investigated the cultural strengths and resiliency inherent in people to recover from such events. Over the years, he explains, his work broadened to include other adversities and people traumatized by war, natural disasters and chronic illnesses. Dr Hiew identified the biggest challenge as a health professional in this work was developing programs to restore resilience and recovery that worked for traumatized people in the field. Developing these programs “meant going beyond what methods we have in current psychological science. It led to searching and discovering health practices in mind-body and ancient holistic therapies to deal with minds with disturbed consciousness and bodies racked by pain and that meant approaches that are effective to restore emotional equilibrium and self-repair of body and health.”

This work, however challenging it was, also came with benefits. Dr Hiew stated that he was able to “really connect with life itself- beyond the thinking mind and the physical body.” He gives as an example the recent work with tsunami victims in Thailand. This work was successful in “restoring resilience,” which meant that “victims were able to let go of the trauma and to accept, forgive and move on in rebuilding their lives.” Evidence that the tsunami victims became more resilient is their “replacing fear and grief with peace, overcoming insomnia, physical and emotional pain replaced by well-being.”

He states that the most important thing that he has learned in his international work is an awareness of the “dogmatic arrogance that we have all the important answers because of our current specific training, science or culture and what we don’t know isn’t important or doesn’t exist.” This work has shaped Dr Hiew’s personal growth as a psychologist by giving him an “understanding of the truth of who [he is]” and the knowledge of the “universe that is beyond [his] current role as [a] psychologist.” Through this work, Dr Hiew sees himself as a leader of his field in that he offers “what [he] enjoys doing that may be relevant to the needs of people, groups in need, and organizations.”

He states that an enjoyment of travel and learning about the life and history of humanity sparked his interest in international psychology. Dr Hiew became a member of ICP because of an interest in international psychology and promoting psychology across cultures. He sees the biggest benefit of membership of organizations for international psychology as providing a “sense of connectedness shared as people all over the world and who we are as humans.” The advice that he gives to psychologists interested in international and multicultural psychology who are just starting their careers is to “understand psychology and be well and happy.” He goes on to advise students and early career psychologists to under-
stand the experience of living and the gift of life, to learn about oneself and the oneness of humanity.”

In his personal life, Dr Hiew enjoys traveling to historical sites and exotic places. While vacationing, he likes to communicate and make friends, as well as teach psychology so that he becomes an insider who understands the wisdom of the culture and country in which he is visiting. When asked what his favorite food is, Dr Hiew said that he enjoys food that is fresh and includes leafy vegetables, meat, and seafood and is prepared with flavors of spices or curries and the vibrant colors of peppers and greens.

A typical recipe enjoyed by Malaysians is vegetable curry (Courtesy of Recipe Zaar (http://www.recipezaar.com/recipes/Malaysian), prepared with many different vegetables and an assortment of spices.

Malaysian Vegetable Curry
8 servings
40 minutes; 10 minutes prep

Paste
2 medium onions
4-6 garlic cloves
1 inch ginger, peeled

Curry
2 potatoes, cut into 8ths
2 carrots, cut into ½ inch chunks
2 zucchini, sliced thickly
1 ½ cups cauliflower florets
1 green pepper, cut into chunks
2 tomatoes, skin removed and quartered
2-3 green chilies, left whole and cut with slits
2-3 tablespoons Malaysian fish curry powder
2-3 tablespoons chili powder (or to taste)
1 teaspoon turmeric powder
1 cup coconut milk
1 ½ cup chicken or vegetable stock or water
4 tablespoons ghee (Indian clarified butter)
salt
3-4 curry leaves

1. Using a mortar & pestle or blender, grind chili paste, onions, garlic, ginger into a paste.
2. In a small bowl, combine fish curry powder and chili powder and turmeric powder with a little water to make a thick paste.
3. In a wok or pot, heat ghee or vegetable oil, fry the ground paste for 2-3 minutes.
4. Add curry paste, stir-fry on low heat until quite toasted and oil starts to ooze from paste - do not burn!
5. Add coconut milk, chicken stock (or vegetable stock or water), tomatoes and season with salt.
6. Gradually bring to a boil, then reduce heat to simmer uncovered until sauce thickens, about 15 minutes.
7. Add each vegetable in order - those that take longer to cook are added first.
8. Simmer until just tender, or to your liking of crispness, then remove from heat promptly.
Serve hot with bread or steamed rice.
Toward a global psychology: Theory, research, intervention, and pedagogy.


Reviewed by:
Judith L. Gibbons,
Saint Louis University

Psychology boasts a history of isolation, with most research, theory, and practice stemming from North America, or more recently, Europe. The expansion of psychology into the developing (majority) world has demanded a re-thinking of the discipline. The refreshing volume *Toward a Global psychology: Theory, research, intervention, and pedagogy*, edited by Michael Stevens and Uwe Gielen, corrects the insular and narrow approach of many Western psychologists, brings a fresh and broader perspective to the discipline of psychology, and serves to define the emerging field of global psychology. As defined both explicitly and implicitly in this volume, global psychology is closely linked to international psychology, but aspires to be worldwide. Ethnic studies, cross-cultural psychology, and cultural psychology are seen as elements of a global psychology. A global psychology also includes specialties that are underrepresented in North America, including political psychology and economic psychology. The goals of a global psychology include advancing communication and collaboration among psychologists around the world.

The book is comprised of four sections: an introduction, four chapters on the emergence of a global psychology, six chapters that make up the core of the book on theory, research, practice, and education, and a single chapter on becoming involved in global psychology.

Some of the book’s highlights include practical advice and specific concrete information. For example, in chapter 4, Sánchez-Sosa and Riveros provide extensive tables of research activities in the majority world. The tables document the disparity in research activities in neighboring regions. For example, Mexican psychologists produce many times the number of research articles and cover more topics than neighboring Guatemala. Asia, China and India are more often sites of research activity than are Laos, Cambodia, Myanmar, and Vietnam combined. Though the analysis was limited to studies that were indexed in PsyINFO, there are two tentative conclusions put forth: (1) much of the research in developing countries has an applied focus and is aimed at addressing “real-world” problems, and (2) more research is produced in countries that are geographically close to developed countries. The chapter concludes with 10 recommendations of how psychologists can foster research in developing countries.

In Chapter 10, psychology as a profession, Pettifor provides useful and detailed information on regulatory agencies and international and regional associations of psychology that have established guidelines for the practice of psychology. In addition, she cites a fascinating example of how individual ethics codes might potentially correspond or conflict with each other; the territory of Nunavat in northern Canada is governed according to the core values of the *Tuqtangit Principles*. A study (Wihak, 2004) that examined compatibility and contradiction between the Inuit values and the ethical guidelines of the Canadian Psychological Association was primarily compatible, but with differential emphasis on the community versus the individual, and scientific versus revealed sources of truth.

A third example of the very useful information available in this book is found in Appendix B, which contains a syllabus for a course on global psychology. The syllabus includes up-to-date references and an outline that includes topics, such as: indigenization of psychology, intergroup conflict and peace building, and social transformation and national development. The syllabus not only provides a framework for studying the emerging field of global psychology, but it might also serve as a source for readings to be used in other psychology courses.

The focus in this review has been on the practical uses of this book and its success in providing a state-of-the-art outline of the emerging field of global psychology, but the book can serve other purposes as well. Chapters on the history of psychology, indigenous psychologies, alternative psychologies, qualitative research methods, psychotherapy, and interventions at the micro- and macro-levels of society can also make valuable contributions and could stand alone as thoughtful and current reviews of the state of the world’s psychology in their respective areas.
Cultural diversity and suicide: 
Ethnic, religious, gender, and sexual orientation perspectives.


Suicide is a personal, familial, communal, and societal tragedy. Given the increasing numbers of persons of color in the U.S., more consideration of cultural influences on suicide is needed. This book is the first to summarize the literature on how culture influences suicide. Religious, gender, and sexual orientation issues, along with age, are embedded within African-, Asian-, European-, Hispanic-, and Native American chapters. It is easy to read and was written for both the researcher and clinician.

Career psychology in the South African context (2nd ed.).


This volume refers to state-of-the-art theories and research in career psychology, career education, and organizational psychology in the South African and international contexts. It has been designed for career practitioners, psychologists, educators, teacher-counselors, and undergraduate and postgraduate students. There are 17 contributors from South Africa, England, Australia, and the United States. The book has 16 chapters (201 pages), addressing issues such as: historical perspectives to career psychology, career theories (e.g., career theories of Donald Super, John Holland, Systems Theory, and others), the indigenization of career psychology in South Africa, and more.

Toward a global psychology: Theory, research, interventions, and pedagogy.


Toward a Global Psychology defines the emerging field of international psychology. It provides an overview of the conceptual models, research methodologies, interventions, and pedagogical approaches that are most appropriate to translational settings. In so doing, the book provides readers with a rich appreciation of how to approach a global psychology as researchers, practitioners, and students. The book's thorough review of the existing literature on international psychology from around the world provides the knowledge needed to successfully engage in the science and practice of psychology in an increasingly globalized society.

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The Life and Work of Wilhelm Wundt – The First Scientific Psychologist

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“This article is in commemoration of Wilhelm Wundt’s 175th birth-year anniversary.”

Wilhelm Maximilian Wundt (August 16, 1832 – August 31, 1920) was a German psychologist, physiologist, and philosopher. He has been acknowledged as the founder of the field of psychology and the first laboratory to scientifically study psychological phenomenon. Wundt's work was pioneering in many aspects. He was very successful at coupling abstract introspection from philosophy with the fact driven field of physiology. This innovative combination of philosophy and physiology created a new branch of science, psychology. This new science attempted to address philosophic questions through physiological means. In addition, Wundt is often acknowledged as the founder of experimental psychology and of structuralism in psychology. His constructs of psychology are considered to be dualistic, atomistic, associationistic, and introspective.

Life

Wilhelm Wundt was born on August 16, 1832 in Neckarau, Germany. He was the fourth child in his family. His father, Maximilian Wundt, was a Lutheran pastor. Many ancestors on both sides of Wilhelm Wundt’s family were intellectuals, scientists, professors, physicians, and government officials. During his childhood and adolescence, Wundt followed a strict regiment of learning, with little time for play or idleness. This kind of upbringing produced a rather dour person, strict regiment of learning, with little time for play or idleness. At the age of thirteen, Wundt began his formal education at a Catholic Gymnasium. The German gymnasia of the nineteenth century was a college preparatory high school, and the entrance was restricted to the sons of middle-class intellectuals. The German university system also was very unique. In order to teach in these universities, a professor must first obtain the traditional doctorate, and then a second higher level doctorate must also be attained prior to teaching.

From 1851 to 1856, Wilhelm Wundt studied at Tübingen, Heidelberg, and Berlin. After graduating in medicine from the University of Heidelberg in 1856, Wundt studied briefly with Johannes Müller before joining the University of Heidelberg in 1858. Here he became an assistant to the physicist and physiologist Hermann von Helmholtz. At this time, he wrote Contributions to the Theory of Sense Perception (1858-1862). He married Sophie Mau while at Heidelberg. It was during this period that Wundt offered the first course ever taught in scientific psychology, stressing the use of experimental methods drawn from the natural sciences. His lectures on psychology were published as Lectures on the Mind of Humans and Animals (1863). He was promoted to Assistant Professor of Physiology in 1864.

In 1874, Wundt published Grundzüge der physiologischen Psychologie (Principles of Physiological Psychology), which became a standard textbook in the field. This work in many editions expounded the central tenets of Wundt’s experimental psychology, and advanced a system of psychology that sought to investigate the immediate experiences of consciousness, including sensations, feelings, volitions, ideas, and “apperception” or conscious perceptions. In 1875, Wundt took up a position at the University of Leipzig, and in 1879, set up the first psychological laboratory in the world. Two years later, in 1881, he founded Philosophische Studien (Philosophical Studies), a journal to report the experimental studies of his laboratory. Wundt’s students included many of the field’s psychology’s pioneer researchers in Germany, throughout Europe, and in America. However, the majority of these students deviated from Wundt’s conception of psychology as they developed their careers.

Work

For Wundt, psychology was the scientific study of the immediate experience, and thus the study of human consciousness, or the mind, as long as the mind is defined as the totality of conscious experience at a given moment.

Wundt combined philosophical introspection with techniques and laboratory apparatuses from his physiological studies with Helmholtz, as well as many of his own design. This experimental introspection was in contrast to what had been called psychology until then, a branch of philosophy in which people were introspective about their thoughts and behaviors. Wundt argued that: “...we learn little about our minds from casual, haphazard self-observation...It is essential that observations be made by trained observers under carefully specified conditions for the purpose of answering a well-defined question” (Principles of Physiological Psychology, 1907).

In fact, Wundt proposed an introspective psychology. According to Wundt, it is not necessary to postulate a special inner sense to observe one’s consciousness. One simply has experiences and can describe them; one does not have to observe the experiences happening.

Wilhelm Wundt considered the development of mind an important topic, which could be addressed partially by child and animal (comparative) psychology, but especially by the study of the historical development of the human species. Life is relatively short, and so our ability to experience life is limited, too; but we can draw on the historical experience of humanity as written and preserved in existing cultures at different stages of development. This collective experience
enables us to study the inner recesses of consciousness, those well removed from sensory-motor responses and hence not amenable, in Wundt’s view, to experimental study. He called this his Volkerpsychologie (ethnic or folk psychology), embracing especially the study of language, myth, and custom.

Wundt divided language into two aspects: outer phenomena, consisting of actually produced or perceived utterances, and inner phenomena, the cognitive processes that underlie the words expressed. Sentence production, according to Wundt, begins with a unified idea which one wishes to express, the Gesamtvorstellung (whole mental configuration). The analytic function of apperception prepares the unified idea for speech. It must analyze the idea before dividing it into individual parts and a structure that retains the relationship between the parts and the whole.

Wundt’s thoughts on myths and customs are unexceptional. He viewed history as going through a series of stages beginning in primitive tribes. Then advancing to an age of heroes, and continuing to the formation of nation-states. Finally history should culminate in a world state which is based on the concept of humanity as a whole.

The philosophical sources of Wundtian Experimental Psychology

Wundt subscribed to “psychophysical parallelism,” which entirely excluded the possibility of a mind-body/cause-effect relationship. This perspective was supposed to stand above both materialism and idealism. His epistemology was an eclectic mixture of the ideas of Spinoza, Leibniz, Kant, and Hegel. Wundt (1896) wrote:

In psychology we find that only those mental phenomena which are directly accessible to physical influences can be made the subject matter of experiment. We cannot experiment upon mind itself, but only upon its outward works, the organs of sense and movement which are functionally related to mental processes. So that every psychological experiment is at the same time physiological.

Physiological psychology was thus the experimental psychology of the individual. It focuses on establishing the connections between mind and brain.

The methods Wundt used are still used in modern psychophysical work. Researchers often measure participants’ responses to systematic presentations of well-defined external stimuli. Participants’ data have been analyzed for reaction time, verbal or behavioral response, and so forth. Wundt’s chief method of investigation was introspection, using the terminology of the time, which was the modern day equivalent of observation.

Wilhelm Wundt’s Socio-political Outlook

Wundt’s political outlook reflected the German intellectual climate of the nineteenth century. Germans rejected the Enlightenment. They were romantic intellectuals who valued things of the heart, spirit, and soil rather than things of the cold intellect. They saw Germany as midway between the intellectualism of the countries west of the Rhine, and the anti-intellectual, religious culture of the Holy Mother Russia to the east. They rejected the utilitarianism and individualism of British philosophy. In place of individualism, German intellectuals constantly sought synthesis, to reconcile opposites into a higher truth. Psychological synthesis was a key element in Wundtian psychology.

During World War I, Wilhelm Wundt and other elitist intellectuals of Germany wrote anti-English and anti-American tracts that reveal the differences between German and Anglo-American world views. For Wundt and other German intellectuals, the English were mere traders who regarded "the whole existence of man on earth as a sum of commercial transactions which everyone makes as favorably as possible for himself" (Ringer, 1969). The English were excoriated by Wundt for their egotistic utilitarianism, materialism, positivism, and pragmatism. The German ideal, on the other hand, was "the hero," a warrior whose ideals were "sacrifice, faithfulness, openness, respect, courage, religiosity, charity, and willingness to obey." The goal of the Englishman was seen as personal comfort while that of the German was seen as sacrifice and service. Germans also had a long-standing contempt for French civilization, which they considered a superficial veneer of manners as opposed to the true German, organic culture. It is vital to appreciate these cultural characteristics when attempting to understand the Wundtian approach.

Structuralism and Ganzheit: Wundtian School of Psychology

Wilhelm Wundt never gave a name to his school of psychology. As the founder, what he did was, simply, psychology without qualification. In the year 1898, Wundt’s student Edward Titchener, who opposed the functionalism widely accepted in the United States, called his own approach structuralism. In turn, this label became attached to Wundt’s psychology. This changed after Wundt’s death when his laboratory students called their approach Ganzheit Psychology (“holistic psychology”).

In 1900, Wundt began a massive undertaking, the publication of his masterwork entitled Volkerpsychologie (Folk Psychology). It was only completed in 1920, the year of his death. Wundt’s work focused on evaluating higher mental functioning in terms of societal and cultural factors. Through this 10-volumed work, Wundt believed he had developed the other half of psychology. Instead of studying participants as individuals, he preferred to evaluate them in terms of their cultural and societal surrounding.

Edward Titchener, a two-year resident of Wundt’s laboratory and one of Wundt’s most vocal advocates in the United States. He was responsible for several English translations and mistranslations of Wundt’s works supporting his own views and approach, which he termed "structuralism." Titchener’s focus on internal structures of the mind was re-
jected by Skinnerian behaviorists, who dominated psychological research in the mid-twentieth century. Similarly, Wundt’s work was widely rejected, too. It was only in the late twentieth century that Wundt’s theories and research techniques received objective consideration and assessment by major American psychologists.

Wundt’s Students
Several of Wundt’s students became eminent psychologists in their own right:

- **James McKeen Cattell**, the first professor of psychology in the United States
- **Edward B. Titchener**, founded the first psychology laboratory in the United States at Cornell University.
- **Charles Spearman**, English psychologist who developed the two-factor theory of intelligence and several important statistical analyses.
- **Oswald Külpe**, at the University of Würzburg.
- **Hugo Munsterberg**, pioneer of industrial psychology.
- **G. Stanley Hall**, the father of the child psychology and prominent theorist for adolescent development.
- **Charles Hubbard Judd**, Director of the School of Education at the University of Chicago.

Publications by Wundt

- *Die Lehre von der Muskelsbewegung* (1858)
- *Beiträge zur Theorie der Sinneswahrnehmung* (1862)
- *Lehrbuch der Physiologie des Menschen* (1865)
- *Die physikalischen Axiome und ihre Beziehung zum Kausalprincip* (1866)
- *Handbuch der medizinischen Physik* (1867)
- *Untersuchungen zur Mechanik der Nerven und Nervencentren* (1871-1876)
- *Der Spiritismus, eine sogenannte wissenschaftliche Frage* (1879)
- *Logik, eine Untersuchung der Principien der Erkenntnis und der Methode wissenschaftlicher Forschung* (1880-1883)
- *Essays* (1885)
- *Zur Moral der literarischen Kritik* (1887)
- *System der Philosophie* (1889)
- *Hypnotismus und Suggestion* (1892)
- *Grundriss der Psychologie* (1896), English translation, *Outlines of Psychology*
- *Völkerpsychologie, eine Untersuchung der Entwicklungsgesetze* *von Sprache, Mythos, und Sitte* 10 volumes, (1900-1920)
- *Einleitung in die Philosophie* (1901)
- *Sprachgeschichte und Sprachpsychologie* (1901)
- *Festrede zur fünfhundert jährigen Jubelfeier der Universität Leipzig* (1909)
- *Prinzipien der mechanischen Naturlehre* (1910)
- *Kleine Schriften* (1910)
- *Probleme der Völkerpsychologie* (1911)
- *Einführung in die Psychologie* (1911), English translation, *Introduction to Psychology*
- *Elemente der Völkerpsychologie* (1912)
- *Reden und Aufsätze* (1913)
- *Anfänge der Phylosophie und die Philosophie der primitiven Völker* (1913)
- *Sinnliche und übersinnliche Welt* (1914)
- *Deutschland im Lichte des neutralen und der feindlichen Auslandes* (1915)
- *Die Nationen und ihre Philosophie* (1915)

References


Edward Bradford Titchener’s Life and Work,
A Source of International Psychology

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“Tribute is given to Edward Titchener in honor of his 140th birthday anniversary”

Edward Bradford Titchener, D.Sc., Ph.D., L.L.D., Litt.D. (1867-1927) was an Englishman and a British Scholar. He was a student of Wilhelm Wundt in Leipzig, Germany, before becoming a professor of psychology and founding the first psychology laboratory in the United States at Cornell University. It was Edward Titchener that coined the terms structural psychology and functional psychology, in 1898. As a structural psychologist, he attempted to analyze human experiences through introspection by dividing mental activity into basic elements or building blocks.

Life
Edward Titchener was born in southern England to a family with an old lineage but little money. He entered Oxford University in 1885 on a scholarship to study philosophy. Shortly after he became interested in Wundt’s writings and began translating the third edition of the Principles of Physiological Psychology into English. Wundt’s theories on psychology were not received with much enthusiasm at Oxford, so Titchener decided to go to Leipzig and work directly under Wundt. There he completed his dissertation on binocular effects of monocular stimulation.

After unsuccessfully searching for a position in England, Titchener accepted a professorship at Cornell, which had opened up when Frank Angell, another American student of Wundt, went to the newly founded Stanford University. For thirty-five years, Titchener presided over psychology at Cornell, where he was an institution unto himself. His arrogance led him to lecture in his academic robes as he became progressively more intolerant of other’s dissent. Titchener often quarreled with his American colleagues and founded his own organization to rival the fledging American Psychological Association because of the dispute with members of the latter group. Edward B. Titchener became the American editor of Mind in 1894, and associate editor of the American Journal of Psychology in 1895. Throughout his career, Professor Titchener had received honorary degrees from Harvard, Clark, and Wisconsin. In addition, Titchener supervised a large number of students joining the psychological community during the early twentieth-century. He died in 1927.

Work
In the end of the nineteenth century, Edward B. Titchener brought the basic ideas of Wilhelm Wundt to the United States. Titchener described Wundt’s ideas in terms of structuralism and continued his research from a structural perspective. Structural psychology has three specific goals: to describe the components of consciousness in terms of its basic elements, to describe the combinations of these basic elements, and to explain how the element’s connections and consciousness relate to the nervous system. Consciousness is defined as one’s immediate experience of oneself and/or environment (i.e., one’s experience as it is being experienced). One’s immediate experience is altered by the contents of his/her current mind, as defined through his/her previous associations and emotional and motivation levels of the individual. Structural psychology, in general, attempts to develop psychology through physics and the physical characteristics of one’s environment.

Edward Titchener put his own spin on Wilhelm Wundt’s psychology of consciousness. Titchener attempted to classify the structures of the mind, not unlike the way a chemist breaks down chemicals into their elements (e.g. water into hydrogen and oxygen). Titchener viewed sensations and thoughts in the same way a chemist views hydrogen and oxygen. Hydrogen and oxygen are structures of a chemical compound just as sensations and thoughts are structures of the mind. This approach is known as structuralism. The experimental method employed by structuralists was introspection. This technique of self-report is the ageless approach to describing one’s personal experience. Introspection depended
on the nature of consciousness observed, the purpose of the experiment, and the instructions given by the experimenters. Introspection was considered valid only if done by exceptionally well-trained scientists, not naive observers. The most common error made by untrained introspectionists was labeled a "stimulus error" which occurs when a participant describes the object observed rather than the conscious content. Stimulus error, according to Titchener, resulted in physical descriptions rather than psychological data. Through this natural science approach, psychology became the experimental study of data representing one's immediate experience. The goal was to reduce consciousness to its constituent elements which are sensory in origin.

In the 1890s, Wilhelm Wundt developed a three-dimensional theory of feeling. Essentially, Wundt thought that feelings vary along three dimensions: Pleasant-unpleasant, strain-relaxation, and excitement-calm. Titchener only agreed with and accepted the pleasant -- unpleasant dimension. This enabled him to elevate emotions to organic and visceral reactions. Further, Titchener proposed a theory of meaning. This theory suggests that one's consciousness determines a sensation's meaning. Accordingly, sensations have no innate meaning. The value and meaning of a sensation is determined by its associations with other sensations or images. In that way, Titchener described the mind in terms of its formal elements with attributes of their own, connected and combined through associations.

As a tenacious structural psychologist, Edward B. Titchener was quick to sacrifice psychological processes and activities that did not fit into his structural framework. In addition, the over-reliance on the questionable and strict methodology of introspection led Titchener and other structural psychologists to slowly lose support. In a sense, structuralism was caught between the empiricism of the British tradition and nativism of the German tradition. Titchener and other structuralists studied the mind in terms of the elements of perception. They attempted to explain mental activities through apperception. These challenges, coupled with the inadequacies of introspection, resulted in structuralism's inability to accommodate conflicting philosophical assumptions about the nature of the mind.

Critics

Most of structuralism's major findings have received serious criticism. In terms of higher mental processes, Titchener viewed thoughts as mental elements which are, primarily, unanalyzed collections of kinesthetic sensations and images. Moreover, he perceived, what we call, free will (volition) as an element. This particular element is composed of a collection of images that form one's ideas prior to choice. As a result, thought and free will are linked through mental images. According to this perspective, thought must be accompanied by images. This gave rise to the imageless thought controversy, in which other psychologists, (Külpe, Binet, and Woodworth) argued that thought processes are not dependent on discrete mental images. This was incompatible with Titchener's analytic views that images in terms of its elements. Instead, it substituted a more holistic view of thought processes, unanalyzed into constituent elements.

Edward Titchener proposed a model of psychology that was similar to materialistic empiricism. Titchener recognized the necessity of a mental construct, but he argued that the contents of the mind could be reduced to the elements of sensation. This analytic model of psychology led to the reduction of sensations to their corresponding stimuli. The integrity of psychology was lost, and through Titchener's logic psychology was reduced to physics.

Publications and Legacy

Titchener's major works are:

• An Outline of Psychology (1896; new edition, 1902)
• A Primer of Psychology (1898; revised edition, 1903)
• Experimental Psychology (four volumes, 1901-05)
• Elementary Psychology of Feeling and Attention (1908)
• Experimental Psychology of the Thought Processes (1909)
• A Textbook of Psychology (two volumes, 1909-10)
• A Beginner's Psychology (1915).

Edward Titchener translated some of his colleagues' works, including Oswald Külpe's Outlines of Psychology. Titchener's writings are characterized as scholarly and systematic, almost encyclopedic in their scope. Titchener would not research applied aspects of psychology, and so he removed himself from the major trends of American psychology as it eagerly studied topics such as child psychology, abnormal psychology, and animal psychology. Titchener was solely concerned with the experimental analysis of the normal adult human mind, not with individual differences. Titchener remained a European scientist, more exactly, a British naturalist and a German empiricist.

Structural psychology holds a unique place in the German development of the natural science model for psychology. Specifically, the writings of Edward B. Titchener, as well as of Wilhelm Wundt, constitute one of the first systematic attempts to develop psychology into a coherent science. In doing so, structural psychology became one of many psychology constructs. However, other scientists in Germany, at the time of Wundt and Titchener, also wrote about Zeitgeist and psychology (Ewald Hering, Georg Elias Müller, Herman Ebbinghaus, Ernst Mach). Although, they wrote simply to share their ideas and not with the goal of establishing new psychological constructs, as Titchener and Wundt did. Within the limits of the natural science approach to psychology, they rejected the extremism of Wundt (Germany) and Titchener (the United States), both in the terms of the substance and the methodology of structuralism. These scientists were responsive to changes in psychological theory. Their progression continued in lieu of the latest research. Unlike
Wundt and Titchener, they did not cling to any preconceived constructs.

References

Abstract
Work and play is the mode of human life. Throughout the history of humanity, a vast number of games have been accumulated. Many of these games have been forgotten, while some have survived but undergone changes. Primarily, games can be divided in two categories: those with a standard set of rules, and those with rules that players make up on the spot. This latter type of games reflects society’s current status. Recently, games, more specifically role playing, have become an integral part of many programs focused on well-being and adjustment. Unguided games assist in developing one’s knowledge and understanding of their society and its perspective on social issues. This article focuses on the purport of unguided games, and how they influence the children who play these games. These games teach children about society’s moral and ethical beliefs and what society values most.

Children will be children, and they will play. What and how they play indicate the state of their society. During the existence of the Soviet Union, psychologists and pedagogues recognized the importance of playing. They endorsed role playing games for practical purposes in order instill societal values and norms in a child. Unguided games were never encouraged. As a result, many games faded into oblivion, and many adults, previously restricted to guided games, had lost their aptitude for play.

I strongly believe in the importance of unguided games. Consequentially, I decided to revive society’s latent unguided games. In addition, I wanted to develop tolerance in children through traditional games from various cultures. This will be exemplified below through a review of unguided games from two generations.

1. Destructive games
It’s a sunny warm day, in St. Petersburg, Russia during the final weeks of September 2001. Kindergarten children are playing in the sandbox, while two elderly teachers engage in a lively conversation on a nearby bench. The wind stirs the pages of a dropped newspaper: an idyllic picture.

The children had built two enormous sand towers. They step aside, approving of the construction, and allocate roles for the game. A large boy, looking pleased with his role, holds a walkie-talkie to his mouth. Two others stretch out their arms and start circling the sandbox.

“Ready?” shouts the large boy.
“Ready!”
“I am Bin Laden, I am Bin Laden! I command you to storm the towers.”
“Aye!”

Roaring, the two ‘planes’ pick up speed, and comes down upon one of the towers. Seconds later, the other one crashes down, too. In unison all the students begin to laugh.

As if waking from a dream, I find myself screaming at the teachers. Both were stunned, after all it was just children playing. In a passing glance the senior teacher saw the newspaper and then it dawned on her. She admitted, apologetically, that the newspaper had been the inspiration of many conversations about 9/11 several of which were held in front of the children.

Later that day, we spread out a New York City map on the playground bench. I showed the kids the once location of the World Trade Center towers and the many subway lines that crisscrossed beneath them. Then I shared what information I knew. They learned how the rescue workers banded together and desperately struggled to save those buried alive, while the city-dwellers, united in grief, prayed for the bereaved and injured.

I told the children of a windy, starlit winter evening
when my American friends and I stood on the roof of one of the towers. Below us, in all of its beauty, the New York lights sparkled in the night. In this serene air the crisp cool night opened the horizon as far as our eyes could see. We felt as if we were on top of the world. It was difficult to say which was stronger: the feeling of the might and inviolability of this huge city, or the understanding of Earth’s fragility.

Finally the children’s silence broke. Everyone had a question to ask. They were particularly interested in the rescue parties. Some even wanted to know how to sign up. Then turning to the sandbox, the children restored the ruined towers, and yet, as honorable as their intentions were, my feelings of loss lingered.

War games are an inevitable part of development through which children envision themselves as heroes and vent their aggression. Over time children typically lose interest in these games. However, under two circumstances their interest may persist. One, if these games are banned (forbidden fruit is a strong temptation), or two, when adults encourage these passion-filled games. Sadly, the latter circumstance also promotes a division of good and bad (e.g. ‘us’ and ‘them’).

Racial conflict has been the source of too many wars. Let us do our best to avoid any further conflict. One simple solution is to help our children find entertainment through positive means and not these destructive games.

2. And the games we played...

Our workshops in play-therapy bring together psychologists, speech-therapists, and teachers. At the end of the first day we ask our participants to bring descriptions of their favorite childhood games. At first people hesitate, but by the next morning everyone is eager to submit a description of their favorite games. I would like to share a few examples of these games.

“…American Indians and cowboys! This was a dashing, athletic game, which, on some occasions, became quite dangerous. My favorite was picking characters you never knew which part we’d get to play. Only a lucky few would get to be cowboys. We would play from morning till night; it was the best of times. In retrospect, it would appear that this game inspired my flare for playing the devil’s advocate.”
A.N., Minsk

“…the tin soldier was not just a toy, he was my secret friend. During the day he lived in my breast pocket (my always parents wondered why I was against wearing T-shirts). I could always talk to him and imagine his response. At night, I’d lay him under my pillow, and I would ask him to give me goods dream. My real-life friend, Lyoshka, learned about my secret friend. Instead of laughing, he empathized with me. Shortly after Lyoshka started carrying a woolen wolf-cub toy with him. We were about six then.”
A.N. (Moscow)

“…I had a doll’s house: three drawers in the night table. My Granny and I were in charge of the layout and design. We carved and upholstered all of our own furniture…the doll house was beautiful. Sadly, I think these childhood experiences drained most of my passion for decorating. I never seemed to enjoy decorating my own place quite as much as I enjoyed decorating those drawers with my Granny.”
E.P., Moscow

“…through the looking-glass. My Grandma had a triple mirror. As we turned the leaves of the mirror, we created what seemed to be an endless supply of worlds. They were all interrelated and unique at the same time. My mother has told me that I started this game when I was only two years old. By the time I was in first grade I had shared the secret with my friend and we went on journeys together. This game was particularly exciting to play during dusk. During these final hours of daylight the worlds began to change. These worlds were noted for their frightful experiences and mysterious magic.”
Anna, Tallinn

“… the game of Hidden Treasure (Secret). We buried beads, scraps of cloth, flashy candy wrappers, and pieces of colored glass. Then, gathering our friends, we dug up our hidden treasure trove. We took our time admiring the collection. Upon removal of the final piece we proceeded to the next person’s hidden treasure.”
L.B. (Polyarnye Zori)

“… hopscotch. I adored it, even though I was clumsy. I was always the worst, the other girls mocked me. I, in turn, got very angry, I suffered so, I even cried. In the end, I stopped playing with them; I drew my own diagram behind the shed, and practiced there every day, alone, after school. It is hard to say how long this lasted. It seemed like an eternity, all
On March 16 and 17, 2007, St. Francis College in Brooklyn, New York hosted an international conference on Teaching and Learning Race/Ethnicity in Higher Education. The conference, sponsored by St. Francis and the Centre for the Study of Anthropology, Sociology, and Politics at the University of Birmingham, UK, featured documentary film screenings, panel discussions, and keynote speakers from American and British institutions of higher learning. The purpose of the conference, as conceived by the Athena Devlin and Emily Horowitz of the English and Sociology/Criminal Justice departments (respectively), was to bring together teachers from across disciplines to address the always complex and controversial issue of how to teach race to college students. The key question, which academics have grappled with since the civil rights movement and the racial and ethnic diversification of institutions of higher learning, is whether the purpose of teaching race is to teach tolerance and anti-racist ideology, to teach content (e.g. history, society, and culture of other races), or both. Teachers are torn between wanting to teach anti-racism and to explain how racist ideology permeates all aspects of society, and the desire to be objective and to teach simply that race is primarily a social construction. Often students perceive teachers as being motivated by political correctness and preaching ideology and politics rather than objective concepts. Other students feel teachers are not aggressive enough and allow racist discourse to emerge because they are unwilling to address racism on the micro-level in the classroom. Most teachers addressing race thus tell stories of confrontations and discomfort, and therefore, this conference sought to bring together teachers to share ideas about how to create classroom experiences that include both substantive and objective learning as well as raising general awareness.

The conference featured two documentary film screenings as a way to promote the use of alternative teaching approaches for this difficult subject. Film is a particularly useful way to teach about race because of the hesitation students might have of voicing personal experiences in the classroom. Film allows students to hear others make controversial points, yet allows them to respond honestly without personalizing the issues or creating internal classroom debate. One documentary, Under the Skin of Multiculturalism, directed by Keith Radley and Steve Spencer (Sheffield Hallam University, UK) focuses on tensions about teaching and experiencing multiculturalism in higher education and in rapidly changing urban landscapes. The film is useful as a teaching tool, because it uses stories and personal experiences of minority teachers and students as a way to open up a discussion about the reality of racism on the college campus. The film explains that racism exists and persists in higher education in the UK, but, like in the US, it bubbles beneath the surface and only erupts openly after a crisis such as the 2005 London subway bombings. The film is available free of charge via the internet (http://www.teachingrace.bham.ac.uk/video_list.htm), and is designed so that teachers can show short, independent, clips from the film to promote student discussion.

Another documentary, Still Black, At Yale, directed by Monique Walton and Andia Winslow, while they were undergraduates at Yale, features students and faculty members discussing the realities of being black at an elite academic institution. Like Under the Skin of Multiculturalism, this film also reveals that racism simmers under the appearance of a calm surface. The film builds around a debate between Jewish and black students, which emerges when the black students invite a speaker to Yale whom the Jewish students view as anti-Semitic/anti-Israel. The conflict that ensues uncovers feelings of distrust between black and Jewish students...
students, suggesting that the reality of race relations at the college is far from resolved. The most compelling part of this film is the discovery that most black students interviewed feel a sense of extreme alienation and even depression, suggesting that Yale – and other colleges – must do more to address and ease race relations.

In addition to film screening, the conference included three keynote speakers from different disciplines discussing innovative ways to teach race. Bonnie TuSmith (Northeastern University) suggested that using a combination of literature by minority authors, and feature films, such as *Crash*, can be a way to create classroom experiences through which students can experience personal consciousness-raising via the readings of the text and viewing of the film. TuSmith suggested that the experience of connecting with characters can be powerful for students, especially if teachers want students to empathize with the experiences of others. Max Farrar (Leeds Metropolitan University) also emphasized the need for teachers to use the classroom as a place to challenge students’ assumptions about race and ethnicity. He described an event in his classroom where a student was offended by a comment and reacted by bringing a broken bottle to the next class. Farrar spoke about this incident as a teaching opportunity, rather than a problematic one, and emphasized how the shock of the threat of violence forced the class to confront and, ultimately, conquer racist attitudes. He suggested that the reality of this violent reaction, which is completely outside of what one expects to happen in a classroom, had the surprising effect of forcing a collective experience of consciousness-raising. While most teachers are unlikely to have this exact experience, it was useful to consider that avoiding disruption and conflict does not necessarily need to be a primary or even desirable goal of the instructor. Peter Elbow, the luncheon speaker, also addressed the question of appropriateness but from the perspective of the English and writing instructor. He noted that “Black English” is not only acceptable and legitimate, but it can also be a way for all students to recognize and understand the minority experience. The inclusion of minorities in the classroom is as important as the recognition that there are different forms of expression, such as “Black English”. Minorities must be more than just present in the classroom. They must express themselves and be heard in ways that accurately reflect their personal experiences. Essentially, Elbow argues that if minorities express themselves in ways identical to the dominant group, then their voices cannot be heard.

Additionally, the conference featured twenty panelists on five panels. Panelists addressed a range of issues related to teaching race, including: the role of race in medical education (Harry Pomeranz, York College, CUNY), being white and teaching race (Zachary Snider, NYU), being black and teaching race (Malcolm Cumberbatch, Sheffield Hallam University, UK and Ronald Tyson, Raritan Valley Community College), teaching race to diverse students (Rashmi Jaipal, Bloomfield College), teaching the psychology of African-Americans (Beverly Greene, St. John’s University), teaching race from a psychological perspective (Renee Goodstein, St. Francis College), suggestions for how to teach race more effectively (Flora Keshishian, St. John’s University and Jane Bolgatz, Fordham University), how to incorporate teaching race to graduate students in criminology (Gennifer Furst, William Paterson College and Nickie Phillips (St. Francis College), privilege in the women’s studies classroom (Lea Popielinski, Ohio State), teaching about African culture (Holger Henke, Metropolitan College), lessons from social psychology (Michael Parker and Uwe Gielen, Institute for International and Cross-Cultural Psychology), teaching French anti-racist anti-multiculturalism (Alan Astro, Trinity University), using literary theory to teach race (Lyn Casmier-Paz), race as a multidisciplinary topic (Jefferson Fish, St. John’s), and media representations of race (Shirin Housee, University of Wolverhampton, UK).

The Institute for International and Cross-Cultural Psychology at St. Francis College also sponsored the showing of an internationally known exhibit entitled, *All of Us Are Related. Each of Us is Unique*. This exhibit includes photographs and data showing that we all belong to the human species, and that we all have a unique genetic heritage. Many attendees, particularly undergraduates, found the exhibit compelling and thought-provoking and expressed the hope that if more of us understood that race has no biological basis, then we would be more open to thinking creatively about the absurdity of racist ideology.

The panel discussions were lively and, like the films and keynote addresses, provoked tremendous and passionate audience response. It appeared that most instructors presenting (and responding) agreed that conflict is necessary when teaching race, and that the role of instructor and student is often blurred and challenged. A number of panelists spoke about the experience of being a minority and teaching race and about the challenges emerging from teaching about a topic inexorably linked to their own racial and ethnic identity. Others spoke about the problems emerging from teaching specific student populations, such as diverse students, graduate students, medical students, and women’s studies students. Each panel addressed the ways that teaching race blurs the lines between teacher and student, self and other, and the importance of personal and lived experience, as well as content and substantive knowledge. In all disciplines, it is clear that teaching race is a subject that is complicated by ideology...
and politics, but, at the same time, because of the connection to reality, it is an issue that provokes interest and engagement. This conference emphasized, over and over, the unavoidable fact that most of us are uncomfortable talking about race, both inside and outside the classroom. The classroom is unique, however, because it is one place where the discussion of race cannot be avoided, and thus the reason why it elicits controversy, debate, and the need for analysis. Data, overwhelmingly and consistently, shows significant racial and ethnic disparities in all areas of social and economic life, yet politicians, the media, and policy-makers rarely address the role of race or racism in direct ways. Teachers and students must collectively learn effective ways to teach and learn about race in the classroom, but ultimately, those in power must also address this question in the context of social reality so that it moves from the realm of theory to practice.

Graduate Student Scholarships to be Offered for Teaching the Psychology of Men Continuing Education Program at the APA San Francisco Convention

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Teaching the Psychology of Men will be a Continuing Education Program during the APA Convention in San Francisco. Seven scholarships will be awarded to graduate students who want to attend the workshop free of charge. Issues related to the psychology of men and masculinity are increasingly identified as important areas in psychology including: boy’s and men’s development across the life-span, issues of multiculturalism and sexual orientation, violence against women, homophobia, fathering, men’s health, and others. Therefore, the teaching of the Psychology of Men is central to psychology, yet one of the least developed areas in psychology.

The purpose of this introductory workshop will be to assist psychologists in developing course work on the Psychology of Men using the theoretical and empirical literature on men and masculinity. Participants will learn basic knowledge on how to create a Psychology of Men course or how to infuse this content into existing courses on gender or the psychology of women. Each presenter will share their syllabi, reading materials, class manuals, evaluation processes, and other resources. The workshop will discuss pedagogical processes such as traditional lecturing, psychoeducational techniques, group discussion approaches, use of video media, student assessment techniques, managing classroom problems, and the infusion of diversity and multiculturalism as critical content.

The teaching faculty of the workshop include: James M. O'Neil, Ph.D., University of Connecticut, Storrs, CT; Christopher Kilmartin, Ph.D., Mary Washington University, Fredericksburg, VA; Michael Addis, Ph.D., Clark University, Worcester, MA; Abigail Mansfield, M.A., Clark University, Worcester, MA.

Registration For APA Continuing Education Programs Begins May 1, 2007:
Call 1-800-374-2721, ext. 5991
Online Registration at www.apa.org/ce

The 3rd International Conference, College of Social Sciences, Kuwait University, Kuwait, December 3-5, 2006

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Between the 3rd and 5th of December, 2006, the College of Social Sciences, Kuwait University held its 3rd International Conference under the patronage of the Minister of Education, the Minister of Higher Education, and the President of Kuwait University, under the title “Social Sciences and Interdisciplinary Studies: An Integrated Perspective.” The conference is part of a chain of conferences held by the College of Social Sciences, Kuwait University since 2001. The earlier conferences include the 2001 conference on “Social Sciences and the Development of Society” and the 2003 conference on “Social and Health Sciences and their Roles in Developing the Society.”

Like the previous two conferences, the 3rd conference of the College of Social Sciences, Kuwait University, which includes five departments (i.e. Sociology and Social Work, Psychology, Geography, Political Sciences, and Library and Information Science), was well attended and included more than 120 researchers from different disciplines and locations around the world. In addition to a large number of Kuwaiti researchers, who are working at Kuwait University and other scientific institutions and ministries, participants came from France, Germany, Italy, Norway, Poland, Russia, Singapore, South Africa, Spain, the United Kingdom, the United States of America, and also from various Arab countries, such as:
Algeria, Bahrain, Egypt, Iraq, Jordan, Lebanon, Palestine, Qatar, Saudi Arabia, the Sudan, the Sultanate of Oman, Syria, Tunisia, and United Arab Emirates.

Among the 83 research papers presented, 27 papers focused on psychological topics such as: clinical and counseling psychology, developmental issues, psychology of adults and aged, drug abuse, psychology of family relations, perceptions of parental attitudes, behavior and practices, positive psychology, environmental psychology and environmental contaminants, unemployment and mental health, psycholinguistics, emotional intelligence, masculine gender role stress, PTSD and depression and high mortality rates among Kuwaitis, suicide and culture, psychology of gamblers, psychology of Arab personality, and psychology in the Arab world in the era of globalization. Finally, six M.Sc. psychology theses were presented as part of a special session.

The 3rd International Conference is part of a broader trend in the oil-producing Gulf States and some other Arab countries to develop psychology and other social sciences while opening these fields up to global influences. The conference provided an excellent opportunity for international researchers to present their work while becoming aware of other’s research in an interdisciplinary atmosphere. Furthermore, although psychology is a relatively new discipline in the oil-producing Gulf countries, such as Kuwait, it is making progress and participating in the countries’ larger objective of developing in both economic affairs and human issues.

**ICTP-2008**

Victor Karandashev, Ph.D.
Email: karandav@wabash.edu - temporary
- until May 2007, OR karandashev@mail.ru - permanent

Third International Conference on the Teaching of Psychology (this conference was previously known as ICOPE.)
July 12-16, 2008, St. Petersburg, Russia.

Would you like to learn innovative teaching techniques and course content updates from an international perspective?

The conference is designed for teachers of psychology in all educational settings, including high schools, undergraduate colleges, and graduate programs. Participants will explore new ideas to enhance and broaden their teaching skills. The Conference will provide an atmosphere that supports individual involvement and group interaction.

Presentation formats will be diverse and provide many opportunities for informal exchange, networking, and professional development.

As was true for the First Conference in St. Petersburg (2002), special social and cultural programs will be included throughout the conference. These activities will be designed to familiarize participants with Russian culture and to encourage networking.

The official language of the conference is English, although concurrent sessions in Russian may be included by special arrangement with the organizers.

More information about this event is available at: http://www.ictp-2008.spb.ru/

Cordially,
Victor Karandashev, Ph.D.,
Professor, Chair of the Conference

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The first issue of *Interpersonal Acceptance* (Newsletter of the International Society for Interpersonal Acceptance and Rejection) is now available for viewing at [ISIPAR Newsletter](http://www.isipar.org/).
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Robert F. Ostermann, Ph.D., Distinguished Professor Emeritus, Fairleigh Dickinson University and Professor Chalmer E. Thompson Ph.D. of Indiana University and chair of the International Review Committee are considering: originality, clarity, complexity of analysis, sample difficulty, scope and timeliness of references, and insightfulness of findings and discussion relevant to current international and/or cross-cultural issues.

Awards to be announced at the APA 2007 Convention

Submission Requirements

Paper not to exceed ten pages including references, figures, and tables in APA format along with a one-page abstract (also APA format) describing use of global sources and collaboration, etc., and the relationship of the research to international/cross-cultural issues, without identification of student’s name or institution.

Must be based on student’s independent project, thesis or dissertation completed subsequent to June 2006.

Download and complete separate Cover Page with student’s identifying information and faculty endorsement letter of the student as principal investigator/author and affiliate member of APA or Div.52.

For detailed description of requirements, Cover Page format, membership application check: <www.interntionalpsychology.net> (Download forms in Microsoft Word).

E-mail submission (Microsoft Word) to both: Robert F. Ostermann at <rfostermann@verizon.net> and Chalmer E. Thompson at <chalthomp@iupui.edu>

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**Professors in Psychology** - One, possibly two openings.

The successful candidate will teach introductory psychology and additional courses in the general psychology undergraduate curriculum and possibly the core curriculum. The area of specialization is open. In addition to the application instructions below, candidates should provide a statement of teaching philosophy, copies of recent student evaluations, and copies of two recent publications. Ph.D. required.

**Professorship in Psychology** - One-, two-, or three-year (renewable) appointment to begin September 2007. English is the language of instruction. For expatriates, benefits include housing, annual round-trip air travel for appointee and qualifying dependents, plus schooling for the equivalent of up to two children at Cairo American College. In view of AUC's protocol agreement with the Egyptian Government, which requires specific proportions of Egyptian, U.S., and third-country citizen faculty, at this time, preference will be given to qualified applicants who are U.S. citizens.

E-mail a letter of application specifying Position # PSYCH-1/2 with current curriculum vitae to facultyaffairs@aucegypt.edu and arrange to have three letters of recommendation and transcripts mailed to: Dr. Earl (Tim) Sullivan, Provost, American University in Cairo, 420 Fifth Avenue, Fl. 3, New York, N.Y. 10018-2729. Candidates must complete the Personnel Information Form provided at http://forms.aucegypt.edu/provost/pif3.html. Review of candidates to begin immediately; applications accepted until positions are filled.

Founded in 1919, AUC’s campus is currently located in Cairo, Egypt, but will be moving to a new, state-of-the-art campus in New Cairo beginning Fall Semester, 2008 (see the New Campus website at www.aucegypt.edu/ncd/New%20Campus.html). AUC is accredited by the Commission on Higher Education of the Middle States Association of Colleges and Schools. For more information see our website at www.aucegypt.edu.

**Lecturer/Senior Lecturer** - The School of Psychology, Victoria University of Wellington wishes to appoint a Lecturer/Senior Lecturer in cross-cultural psychology. The successful applicant will have a Ph.D. in psychology and demonstrated evidence of research and publications. Any area of cultural or cross-cultural psychology will be considered but preference is likely to be given to applied areas, including abnormal, industrial, and organizational psychology. Expertise in cultural or cross-cultural methodology, either qualitative or quantitative, and experience in post-graduate research supervision are advantageous. The successful applicant will be expected to contribute to new and ongoing research projects through the Center for Applied Cross-Cultural Research (www.vuw.ac.nz/cacr). Applications close 18 May 2007. Quote reference A055-07A. Apply online at http://vacancies.vuw.ac.nz. Victoria University of Wellington, New Zealand.

**Field Position Available** - Mission Critical Psychological Services LLC provides pre-deployment, deployment and post-deployment support for employees working in hostile environments. We are searching for doctoral-level licensed clinical psychologists willing to work on assignment basis to provide assessment, counseling, training, and other services in countries including the U.S., Iraq, Afghanistan, and the Sudan. Experience working in hostile countries with military, police, or security personnel is a plus. Please forward your resume to info@missioncriticalpsych.com.

Applications are invited for appointment to this position, offered on a full-time continuing basis. The successful applicant will be expected to provide leadership across the range of activities of the Department which may include the role of Head of Department.

**Professorship (and possible Department Head)** - The Department of Psychology was established in 2001 and has been graduating students from the Honors Program since 2004. It is now entering into a new phase of development and expansion. The goal of the Department is to build on its current research strengths to become the most internationally significant regional department of psychology in Australia within the next five years. With that in mind, the successful applicant for this position will have a demonstrated history of achievement in both research and teaching in addition to strong track record and potential in management. The Department will benefit from leadership that will guide the establishment of strategies for program development (undergraduate, postgraduate, international, and off-shore), that will expand its research capacity (both pure and applied), and to enhance its relationships within the region.

Ideally, the appointee should possess the following qualifications, skills, abilities and experience: a PhD in psychology; demonstrated...
capacity for innovative teaching at both the undergraduate and postgraduate programs and an indicated willingness to contribute to courses offered in the Department; prior successful experience in management and administration in a university environment; demonstrated ability to provide dynamic and successful academic leadership in psychology, across undergraduate, postgraduate, continuing professional development, research, and consultancy programs; established international reputation as an outstanding researcher in a substantive area of psychology; demonstrated capacity to foster and manage research and research training with a spirit of collegiality in an inclusive environment that empowers staff to perform at their best; demonstrated ability to lead the exchange of intellectual ideas; demonstrated ability to attract external research funding; demonstrated ability to attract and supervise postgraduate research students; demonstrated experience in effective project and financial management; demonstrated interpersonal, people-management, networking, and negotiating skills; demonstrated ability to meet the opportunities and challenges associated with being part of a regional university with multiple campuses across Australia; commitment to equity and cultural diversity and inclusive curriculum principles; demonstrated ability to generate external funds from government and non-government sources; capacity to develop strategic and productive partnerships with industry, the profession, and the wider community.

A Level E academic will provide leadership and foster excellence in research, teaching, and policy development in the academic discipline within the institution and within the community, professional, commercial, or industrial sectors. A Level E academic will have attained recognition as an eminent authority in his or her discipline, will have achieved distinction at the national level, and may be required to have achieved distinction at the international level. A Level E academic will make original, innovative and distinguished contributions to scholarship, researching, and teaching in his or her discipline. He or she will make a commensurate contribution to the work of the institution.

The Department is based in Coffs Harbour and teaches psychology on the Coffs Harbour and Lismore campuses of Southern Cross University. The Department supports a bachelor of psychology degree as a four-year undergraduate program, as well as postgraduate research degrees. An evidence-based approach to psychology is promoted in the undergraduate program and forms the basis for teaching and research within the Department. In addition to on-site teaching, the Department provides external teaching to students within Australia and the rest of the world. Coffs Harbour is located on the mid-north coast of NSW, a six-hour drive north of Sydney and five hours south of Brisbane. The city of some 60,000 people is located on the coast and is serviced by an airport with regular flights to both Sydney and Brisbane.

Full details of the University’s Standards for Academic Levels can be found at: http://www.scu.edu.au/admin/hr/policy/sec_3/3_4.html

For further information about this position, contact: Dr Stephen Provost Phone: +61 2 6659 3301 Email: steve.provost@scu.edu.au, or Professor Jenny Graham Phone: +61 2 6626 9189 Email: jenny.graham@scu.edu.au.

On May 12 in New York City, the 15th Pace Conference on Psychology included the annual "international lunch" where over 15 students and professionals this year met to share news.
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