EDITOR'S NOTE

The fall issue of the Newsletter promised a winter and a summer issue. Between the tongue and the lip—The state of the division’s treasury dictated otherwise. The executive committee voted to forego a winter issue and to produce a slender summer issue devoted mainly to news and notices and book reviews. Inserted with this issue is the divisional program for the convention in San Francisco. Once again the program looks inviting. Come to San Francisco!

Deadline for Fall issue: Oct. 10, 1977

FROM THE PRESIDENT'S DESK

Virginia Sexton, President, has made the following appointments and nominations:

Fellowship Committee: In addition to Roger Lennon, chair, Drs Edwin Zolik and Walter O'Connell have agreed to serve.

Liaison to APA Committee on Women: Dr. Mary Jo Meadow.

Liaison to APA Committee on Continuing Education: Dr. John Tisdale

Conversation Hour: Dr. Eugene C. Kennedy will lead the divisional conversational hour at the convention.

FROM THE SECRETARY—TREASURER'S DESK

Information needed: I have been receiving inquiries from students asking where they can obtain training in the Psychology of Religion or graduate degrees in this field.

In order to answer these requests, I plan to compile a list of these institutions. If anyone knows about sources of such information, or where this type of training can be had, or of universities or accredited theological schools granting the doctoral degree in this area of specialization, will he or she please send this information to:

Margaret F. Donnelly, Ph.D.
Secretary Treasurer
Division 36 APA
75 Henry Street (22G)
Brooklyn, New York 11201
NEWS AND NOTES

Book Exhibit. Mary Jo Meadow, Ph.D., is coordinating an exhibit of books on psychology of religion by members of Division 36 at the APA Convention. Publishers have generally considered this a good idea and have cooperated with such proposals. Please send her the name of your book and name and address of the publisher and date of publication. Dr. Meadow will contact the publisher and invite him to make a copy of your book available for the exhibit. Write: Mary Jo Meadow, Ph.D., Department of Psychology, Mankato State University, Mankato, MN 56001.

Women Associated with Division 36. Mary Jo Meadow, Ph.D., is Division liaison to the Committee on Women in Psychology. Dr. Meadow would appreciate your writing to her with any interests, concerns, or suggestions that would be helpful to her in filling this position. Mary Jo Meadow, Ph.D., Department of Psychology, Mankato State University, Mankato, MN 56001.

News About Members:


At the Rocky Mountain Psychological Association meeting in Albuquerque, N.M. in May, Bernard Spilka chaired a paper session entitled: "Current Interfaces of Psychology and Religion" and Alice Fehrenbach chaired a symposium: "Religious Issues in 1977." Participants in this symposium were H. Newton Malony, Patrick H. McNamara, and Bernard Spilka with discussants Constance Nelson, Isaac Celnik, and Adams Lovekin.

APA Public Interest Coalition. Bert Raven circulated a description of a group of APA members, mostly Council Representatives, who have formed a loose coalition for the purpose of furthering public interest issues in APA. Those interested in participating in the activities of this coalition or in receiving copies of their newsletter should write to Anne Pick, Ph.D., Institute of Child Development, University of Minnesota, Minneapolis, MN 55455.

Teaching Undergraduate Courses in Adult Development and Aging. This one day pre-APA workshop to be held Aug. 25, 1977 in San Francisco is sponsored by Division 20 (Adult Development and Aging). Designed to assist academics new to the psychology of aging in the identification of course objectives, text and reference materials, and techniques of student involvement through field and research efforts. Fee: $30.00. Registration limited. Contact Dr. Irene M. Hulicka, Dean of Natural and Social Sciences, State University College at Buffalo, Buffalo, N.Y. 14222. Phone: 716-862-6434.

AAP. The Association for the Advancement of Psychology will send a complimentary roster of the U.S. Congress and a summary of current Congressional issues of interest to Psychology to interested persons who
send a stamped (13¢) self-addressed envelope to AAP headquarters: Suite 400, 1200 Seventeenth Street, N.W., Washington, D.C. 20036. AAP is a non profit organization which brings the public-policy view of American Psychology to the attention of the Congress and Federal regulatory agencies, in the public interest.

Christian Association for Psychology Studies. CAPS has a number of cassette tapes from convention programs. Information may be obtained from: Dr. J. Harold Ellens, Executive Secretary, CAPS, 27000 Farmington Rd., Farmington Hills, MI 48024.

Change of Address. All change-of-address information should be sent to Central Office of APA in Washington. The Newsletter will be mailed by Central Office.

BOOK REVIEWS

Books for review and suggestions of books for possible review should be sent to the Book Review Editor: Dr. Orlo Strunk, Jr., Area of Religion, Culture, and Personality, Boston University School of Theology, 745 Commonwealth Avenue, Boston MA 02215.


Lawrence Kohlberg, Sidney Simon, and others have treated of values and moral development empirically. Their work has excited interest among theologians and philosophers, partly because the highest stage of moral stature as conceived by Kohlberg strikingly parallels the same stage as described in Christian theology. Nevertheless, says Brian Hall, Simon and Kohlberg have worked mainly in the cognitive domain. He wants to place their efforts in “the larger human enterprise of promoting human growth.” He seeks to do so in this book. The term “confluent” in its title is meant to suggest a merging of systems of thought.

Hall, an Episcopalian priest and psychologist, has written a value-clarification series. He is President of CEVAM, the Center for Exploration of Values and Meaning. Despite his qualifications and experience, he doesn’t really bring off what he attempts here. The word “growth” in biology implies a morphology. One should be able to answer the question, “Growth towards what?” Hall answers it only in a rather nebulous and poetic way.

Indeed, there is a notable lack of precision in most of his writing. Since he is relating consciousness and values, for instance, what does he take each to be? “The manner in which we perceive the world is called consciousness.” This definition turns consciousness into a mode of perceiving. What about imagination, memory, reasoning? It also limits perception to the conscious level. What about unconscious perception? A value says Hall, is “any person, relationship, or object which when freely chosen and acted upon contributes to the self’s meaning and enhances its growth.” The genus here is multiple and yet unnecessarily limiting. Could not quantities, qualities, events, etc., be values? Growth is the progressive
realization of potentialities. Potentialities for what? What sort of “meaning” is referred to here? The self’s meaning for itself? If so, we fall into a solipsistic dilemma which makes “growth” an inappropriate term. The self’s meaning in reference to something other than itself? If so, what is the something?

Given these definitions, how do consciousness and values relate? Hall writes. “The value question is primarily the question of consciousness.” That is, one’s level of consciousness and the parameters it places upon his perceived world determine “the values, behavioral alternatives and creative life styles” that one acts out. The meaning seems to be, approximately, that to raise one’s level of consciousness is to become aware of previously unrecognized values. (It neither follows nor is it the case that consciousness and values are identical.)

Here, Hall seems to be saying that values have some ontological grounding outside individual consciousness. One cannot simply be conscious; one must be conscious of something. Again, what is the something? The higher reaches of consciousness as Hall describes them are much as they are with Kohlberg and Simon. By the same token, he shares with them a degree of question-begging as to precisely the sense in which certain things are values and why. He does write of such qualities as “caring for the whole earth” and “world as mystery cared for.” Nowhere, however, is there an explicit statement of what these phrases mean or why they point to ultimate values.

The place where Hall wanted to go with his study would be a good place to which to go. I don’t believe he got there.

Robert B. Nordberg, Ed.D.
Dean and Professor
School of Education
Marquette University


When psychology declared its intention to become a science, its practitioners militantly cast off all philosophical involvements, or tried to. By the 1950’s, there was a widespread recognition in the profession that science operates within philosophical assumptions, and that greater clarity and consistency can be achieved if these assumptions are examined and argued than if they are not. Hence, a kind of timid rapprochement was effected. That is about where matters stand today. From time to time, books are produced about the metaphysical and epistemological underpinnings of psychology.

Jay Eacker’s book is in this class. The author, Associate Professor of Psychology at Whitman College, examines mind-body relations, reification, causality, theory, anthropomorphism, purpose, freedom, knowledge, induction, the fact value relation, and similar topics. The text is intended for beginners, and seeks not so much to settle issues as to raise them and present a variety of viewpoints. Eacker intends to presuppose a minimum of background in philosophy; but, because of the depth and complexity of the issues he raises, one wonders whether the
book would be “safe” reading for someone lacking background.

The volume’s purpose is certainly worth achieving. How well it does achieve it is difficult to say. A reviewer who has spent about thirty years thinking about its subject-matter cannot easily put himself in the place of a freshman, just as the latter could not easily anticipate the viewpoint he will have after long immersion in a subject. Professor Eacker seems to have considerable flair for handling philosophical issues and for simplifying them. He also, like anybody, has his own point of view and does not always seem to be conscious of ways in which it influences or limits his treatment of a subject. Further, he seems to be more psychologist than philosopher when the chips are down, and occasionally reaches such question-begging conclusions as that what we know about knowing is what psychologists have learned about learning.

The book is quite good, in my judgment, on the mind-body problem, explanation, causality, theory, anthropomorphism, and induction. Its major weakness is the treatment of the problem of freedom of the will. Eacker, like many a psychologist before him, equates the premise of volitional freedom with the premise of non-caused behavior in a random universe, which is not what defenders of the concept of free will have traditionally meant. There would be scant logic to rewarding or punishing behavior which nobody could help. It is not whether behavior and decisions are caused, but the nature of the causality that is the issue.

An instructor of a course in psychological systems or philosophical issues in psychology would probably do well to use this text, supplemented carefully by other readings and by discussions of any sections that appear to be unwittingly slanted or otherwise inadequate.

Robert B. Nordberg, Ed.D.,
Dean and Professor, of Education,
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This book is heavy going. The answer to the question, How did Marxian thinkers react to the Freud’s views of psychoanalysis? (answer: they did not like it), is not one which psychologists in the United States have been anticipating with special interest. The book shows evidence of extensive research but it was written for a German audience and much of the bibliographic reference will be unavailable because our libraries do not have large holdings in German sources and journals, and because our psychologists probably would not want to use their limited reading time on a topic which has only limited appeal.

This review is not intended to downgrade the work of author or translator. Some intriguing problems are discussed. For example: How did the materialistic Marxian philosophy react to Freud’s psychoanalytic materialism? How did the proletarian bias of Marxian thought respond to the bourgeois ideology of psychoanalysis? How did Russian theorists with their Pavlovian orientation see Freudian psychoanalysis? (They termed
Freud a “Platonist” and considered Freud's ego defense concepts as “idealistic prejudice.”

Freud, who was originally apolitical, later took a harder look at Russian thinking and accused Soviet Marxism of having “developed into a religion... the works of Marx and Engels have replaced the Bible and the Koran” (p. 32).

There were many parts of the book which I enjoyed. But there also were many parts which I started and gave up on because the writing style was too ponderous and the topics discussed not relevant to my experience or interest.

John B. Murray, C.M.
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I use Signe Hammer's book, Women: Body and Culture, in a Psychology of Women course and think it to be more than adequate. Therefore, it was with some excitement that I opened this, her latest one. Professional interest was aroused since its subject matter relates to courses I teach as well as to my current research on the effects of mothers on daughters' sex role stereotypes, occupational goals, and marital plans. Personally, I was intrigued since I dwell in a three generation household, living the roles of daughter and mother, interacting with my mother and daughters. It was with great disappointment, however, that I finished the book.

Hammer's aim was to explore the "relationship between mothers and daughters from the time before a daughter's birth... to adulthood." Since most frequently women have been studied in their roles as wives and mothers of sons, the female to female dimensions are of particular and timely interest. In highlighting the need for study in this area, Hammer modestly sees her book as part of the beginning; it might better be regarded, however, as a prelude.

Poet, actress, editor, and writer, Hammer began this work with a "background of psychological knowledge and an objective approach." She interviewed about seventy-five mothers, daughters, and grandmothers, aged four-and-a-half to eighty, representing a variety of racial, ethnic and class groups. These oral reports, supplemented by her discussions with several social workers, social and clinical psychologists, a feminist therapist, and friends, are the data forming the basis on which Hammer presents her conceptions of how a woman develops (1) her identity as a female, (2) a sense of her body, and (3) her perception of society's view of the feminine role. Women are discussed in their roles as mothers and daughters as well as wives, lovers, and workers.

It is with the objectivity of the book that I have the greatest quarrel Hammer admits that in the course of writing she turned inward, reliving her own past and her relationships with her mother. It may be that this subjective element is the major problem or it may simply be the size and
bias of the sample used but, regardless of cause, many of the
generalizations offered are difficult to accept. For example, the discussion
of the “new motherhood,” a model in which women are viewed as working
out new styles of mothering in which their primary identity is no longer
that of mother, leads one to wonder how prevalent the attitude really is.
Does the formulation represent Hammer’s wishful thinking or a truly
present trend?

The samples interviewed seem to be atypical, (or at least I, caught in
my own biases, hope they are). So many of the women featured in the
book report failure to experience fulfillment in their marriages and they
refer to their lovers and even to their daughters’ lovers, daughters as
young as sixteen. Few positive images emerge from the pages. There is a
depressing general tone, not just a sense of inevitable conflict in the
pursuit of independence but an active sense of hostility among and
between the mothers and daughters as well as between women and men.
Various themes are mentioned but most are not developed well enough,
such as the role of woman as worker. The book admittedly is short, yet
repeatedly several pages at a time are devoted to dialogue before any real
point emerges. Space might have been used more profitably for the
reader.

Statements are made without supporting data, save the stories of one
or two of the women interviewed. For example, Hammer claims that
“conventional marriage works against a women’s expression of a strong
sense of personal and sexual identity because it demands that she identify
more strongly with her husband’s interests than her own.” What is her
definition of “conventional marriage” and what are the data supporting
this view?

A strong psychoanalytical bias comes through in the book as
evidenced by her bibliographical citations—Freud, Erikson, Horney,
Thompson, Deutsch, Mahler, Bibring. There appears to be a tendency to
accept those theories and facts which coalesce with her views. For
example, Matina Horner’s work on fear of success is discussed and
accepted without any consideration that it must be viewed within a very
narrow framework and that alternative explanations may be equally
tenable.

Some few people, as Piaget, seem to be able to deduce meaningful and
significant hypotheses, or even theories, from the systematic observation
of very small samples. Hammer is unable to achieve this. While the book
may be appropriate reading for someone initiating a broad search for
statements concerning female relationships prior to undertaking more
systematic research, it is not the source of easily generalized principles.
Even as inspirational reading for consciousness-raising groups, the
experiences of the mothers and daughters reported within these pages
may be idiosyncratic.

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