WE BRING TO YOUR ATTENTION
the following recommendation by Dr. Carole A. Rayburn, our
Divisional liaison person to the APA Committee on Women:

VOTE YES ON THE ERA REFERENDUM

"The stand taken by APA's Council of Representatives last August
prohibiting conventions in non-ERA states has been a matter of
concern to all of our membership. The referendum on the Equal
Rights Amendment will soon be circulated, probably sometime in
February, 1979. The referendum can serve as a welcome
endorsement of the action taken by our elected representatives — an
action taken in good faith, after extended searching, open debate, an
action intended as an affirmation of APA's commitment to the
support of the human rights and dignity of all persons. Whatever
one's personal views about ERA and/or the taking of social action,
i.e., disapproval of our Council's stand, can have serious legal and
political consequences both internal and external to our
organization.

We, as concerned members of APA, urge a vote of YES on the
referendum, as it is currently worded, so as to support the resolution
of APA to boycott nonratified states. Members of Division 36 who
have already signed a petition in SUPPORT of the referendum are:
Elaine Donelson, Maristella Goebel, David Latham, and Carole
Rayburn."

AND AT THE SAME TIME, WE INCLUDE THESE WORDS FROM
Dr. Eileen A. Gavin, our Division's current President:

"With you (Dr. Rayburn), I strongly support the measure to
refrain from holding APA conventions in states which have not yet
ratified the Equal Rights Amendment. I think that sometimes the
threat of a boycott is needed to bring about a just handling of a
situation. You may be sure that whenever an opportunity for
discussion of this serious and significant issue arises, I will continue
to voice my own conscience-based convictions. At the same time, I
am troubled (when I look at human rights in a broader setting)
about urging all our members to vote in a prescribed way, even
though that way surely coincides with my own appraisal of this
issue. Analogously, in the League of Women Voters, many (and
perhaps most) League members are personally committed to voting
in a particular way on issues that come to their attention. However,
they are careful simply to present information concerning an issue
(seen under various aspects) and then to urge people to vote their
own consciences."
SO FAR

Your Editor has not had position papers from Divisional members opposing Dr. Rayburn’s recommendation on the referendum. Let it be stated that all opinions will be presented to the membership as they are received and as they meet editorial deadlines.

SPEAKING OF THOSE D ATE L I N E S (your Editor doesn’t care for the word “deadline”)

here they are:

for the Autumn issue, September 30th —
for the Winter issue, December 15th —
for the Spring/Summer issue, March 15th —

IN THE SPRING, 1976 ISSUE OF DAEDALUS, WE FOUND AN USUALLY FINE DISCUSSION OF ADULTHOOD. MOST RELEVANT TO OUR DIVISIONAL MEMBERSHIP ARE ARTICLES BY THE FOLLOWING:

R. N. Bellah introduces suggested relationship between *vita activa* and the *vita contemplativa*. He points to their genesis and offers that their sources are physiologically-based, i.e., they contain rest and activity belonging to many ancients. However, the practices take on coherent guidelines in the teachings of Plato and Aristotle. Beyond the Bellah exposition, various authors examine adulthood in Christianity, Islam and Confucianism.

ORLO STRUNK, JR., WHO IS PROFESSOR OF PASTORAL COUNSELING AT BOSTON UNIVERSITY AND RECIPIENT OF OUR DIVISION’S ANNUAL WILLIAM JAMES AWARD, COMMENTS ON VIKTOR FRANKI’S MOST RECENT BOOK, THE UNCONSCIOUS GOD, (NEW YORK, SIMON AND SCHUSTER, 1975, $6.95):

“I am greatly impressed with the book’s major hypothesis that unconscious religiousness is not only an important reality but may be an exceedingly significant dimension of the human condition. The idea of an unconscious spirituality is even more exciting today than in 1948 when Dr. Frankl’s original *Der Unbewusste Gott* was published. The present edition, far more developed and with more clinical-empirical evidence, is at last available to American psychologists, psychiatrists . . . and the growing number of contemporary theologians brave enough to break free from their traditional classical-intellectual straitjackets.”

MORAL REASONING AND TODAY’S PSYCHOPATH:

Reported in *Brain-Mind Bulletin*, Volume 3, Number 17, July 17, 1978, a study by P. N. Byrne, Nancy Link and Shawn Scherer reveals that a group of psychopaths demonstrated a greater capacity for moral reasoning than did the control groups. Sixteen inmates who were in a maximum security hospital in Canada were judged to be psychopaths by various criteria and were administered the Kohlberg Moral Judgement Scale. The control groups, who were also administered the Kohlberg Scale consisted of 16 schizophrenia and 16 hospital attendants.

According to the report, the psychopathic group produced more responses at “the highest state of moral reasoning” than did either of the control groups.

The question most likely to grasp our readers is, How come these scores fail to account for the lapse of any moral standards in the lives of the experimental group? Well, it seems that the researchers, in citing Lawrence Kohlberg, note that in his observations of moral reasoning that the cognitive process can be confounded by internalized emotions such as guilt. Thus, psychopaths, who appear to feel no guilt are not subject to emotions that may be at variance with the logical process and may therefore achieve a higher level than non-psychopathic groups on the scale. Quoting the authors of the study: “Although the mean scores of all three groups fell within the conventional range, psychopaths tended to respond as more morally mature and produce more (advanced) responses than (the control groups).”

We are here confronted with a study which suggests that mere cognitive awareness of moral standards can easily part company from emotions and behavior.

Anyone out there engaged in related studies? Please send us summaries.

AND SPEAKING OF ANTI–SOCIAL ABD DESTRUCTIVE BEHAVIOR

On April 11, 1978, Dr. James W. Prescott, who is on the staff of the National Institute of Child Health and Human Development as a neuro-psychologist, testified before the Canadian Senate’s Subcommittee on Childhood Experience as Causes of Criminal Behavior. Included in his testimony were reports of several cross-cultural studies he conducted which established a correlation between physically violent behavior and the deprivation of physical affection in 48 out of 49 primitive cultures he studied.

And as your Editor cogitates the Byrne, Link and Scherer study, he notes that Prescott did some inquiries of his own, using questionnaires on prison populations. His conclusion is that the lack of a nurturing parent-child relationship becomes “the principal overriding factor . . . in the development of alienation, psychopathy, violence and aggression.” And, he adds, “in drug abuse and alcoholism.”
THERE IS OBVIOUSLY LITTLE AGREEMENT IN THE CLINICAL COMMUNITY ON WHAT MAY RESULT BEHAVIORALLY FROM THE PSYCHOPATHIC SEGMENT OF THE POPULATION.

Dr. Benjamin Wolman, who is a Professor of Clinical Psychology at Long Island University, has, for example, stated in a chapter of a book under his editorship *Between Survival and Suicide*, New York: Gardner Press, 1976, entitled “The Anticulture of Suicide,” that “hyperinstrumental (psychopaths) rarely if ever commit suicide.” Wolman earlier in the chapter cited psychopaths as “not being able to love anyone as much as they are able to hate. They do not believe that anyone can love them, and they are rarely disappointed. . . . A psychopath may feel rejected and feel sorry for himself, but he will never commit suicide.”

This Editor is frankly confused, since during the recent days before these remarks were read coincided with the suicide of Cultist Pastor James Jones. It appears we are in need of some sharpening of our terms of who is and who is not psychopathic and sociopathic. Such definitions are most vital to the psychologist interested in religious issues since they help focus on what behavior can be expected to follow statements of belief, and what behavior denies the actualization of moral belief systems.

‘STEP’ PROBLEMS SOLVED

Remarried parents are receiving special guidance and education about the particular dynamics of step relationship in new workshops and seminars organized by the Stepfamily Foundation in New York City.

“At first I sought help from a therapist thinking it was my problem,” says an attractive Boston stepmother. “At the Stepfamily Foundation I discovered that in fact, the problem was the step situation itself. I found the root of self-discovery fascinating, and I needed the immediate, practical solutions taught at the Foundation.”

Training at the Foundation teaches steppeople what to expect — and what not to expect. The issues covered include structuring the new family, names, roles, differing lifestyles, visitation, money, providing emotional support between husband and wife, discipline, the former spouse, etc.

“The main problem we face is people who expect the stepfamily to function as though it were a biological-natural family and deal with it accordingly,” says Jeannette Lofas, founder and president of the Stepfamily Foundation and author of *Living in Step* (McGraw-Hill Paperbacks). “It is not and never will be.”

The Foundation has developed a specifically applicable set of tools and learning techniques to assist stepfamilies to function positively and effectively. Steppeople usually complete their work within a program of 10 educational sessions and two workshops. A non-for-profit membership organization, the Foundation also conducts research, publishes a newsletter, and arranges lectures for interested groups, is located at 333 West End Avenue in New York, and can also be reached at P.O. Box 80006, Lincoln, Nebraska 68501.

CALL FOR MANUSCRIPTS

The Michigan Psychological Association announces the establishment of the *Academic Psychology Bulletin*. One of the aims of this publication is to affect a closer rapport between psychologists in academic and research settings and those psychologists involved primarily in practice of one kind or another.

Initially the *Academic Psychology Bulletin* will publish brief theoretical or empirical articles in any field of psychology. The *Bulletin* will be similar in format to that of the *Personality and Social Psychology Bulletin* and authors will be asked to provide camera-ready final copies, which must be letter perfect, single spaced, typed copy. For details regarding format and for other information contact the Editor: Norman Abeles, Department of Psychology, Michigan State University, East Lansing, MI 48824.

Manuscripts are now being accepted for consideration for the first two issues of the *Bulletin* for which there is a March 1, 1979 deadline. Manuscripts received after that date will be considered for future issues. Tentatively the first issue is planned for May, 1979. Initial distribution will be to all members of the Michigan Psychological Association and other subscribers.

YOU MAY BE INTERESTED IN

Edward Wilson’s new book *On Human Nature* (Cambridge: Harvard University Press, 1978) in which he extends his sociobiology theme for still a third time to religion and altruism. Wilson takes pains to remind his reader that this treatise is a “speculative essay” and not a last-word scientific text.

Joseph Zinker’s *Creative Process in Gestalt Therapy* (New York: Brunner/Mazel, 1977, $13.50) offers a linkage between love and the practice of Gestalt therapy. To quote Zinker: “My love for the client is agapeic — more a feeling of good will toward humanity than a romantic, sentimental, or possessive love. . . . The term ‘brotherly love’ has been used in this sense. My own image is of ‘grandparently love.’ Unlike a parent who directs his children passionately and sometimes egotistically, my grandparent asks for nothing, yet takes pleasure in learning, observing, and understanding the life experience of another just as it is. When I experience my love passionately, as a parent, I am wary of losing my perspective and objectivity in clearly perceiving my client.”

And word should be mentioned of Jack L. Rubins’ fine biography
Karen Horney: Gentle Rebel of Psychoanalysis (New York: The Dial Press, 1978, $9.95). In its final chapter, the reader learns of Horney’s search for a concept of spiritual truth. The lessons of Zen, and its notions of enlightenment became an overriding concern in Karen Horney’s last years. Rubin cites her conversations with Daisetz Suzuki and Akahiko Kondo. Horney who had visited Japan to extend her own visions “developed the idea that the Japanese emphasis on nature was equivalent to her own reinforcement of inner constructive forces.” The “gentle rebel of psychoanalysis” was finally satisfied that the Zen concept of death and rebirth was not far removed from her own notion of the breakdown of the patient’s idealized self-image and the stimulation of his/her constructive capacities which just might emerge automatically.

FOR THOSE WHO CARE TO APPLY

A grant has been awarded for a Student “Pugwash” Conference on Ethics and Scientific Responsibility at the University of California in San Diego. Dates are June 19-26, 1979. Participation is to be limited to 75 students and 25 faculty members and other professionals. Contact: Jeffrey Leifer, Political Science Department (B-023), University of California, La Jolla, California 92037 - Telephone 714-452-3548.

ANOTHER CONFERENCE WHICH IS NOT LIMITED RE: ATTENDANCE:

Thirteenth Conference on Value Inquiry. The topic this year is on “The Life Sciences and Human Values.” Dates are April 20-21, and the Conference information can be had by writing: Directors, 13th Conference on Value Inquiry, State University of New York, Genesco, New York 14454.

AND SPEAKING OF CONFERENCES:

The National Guild of Catholic Psychiatrists, May 13 in Chicago, Illinois. Contact, Sister Anna Polcino, M.D., President, 120 Hill Street, Whitinsville, Massachusetts 01588.

Association of Mental Health Clergy, May 14-18 in Chicago, Illinois. Contact Mr. George E. Doebler, Executive Director, 5908 Lyons View Drive, Knoxville, Tennessee 37919.

American Association of Suicidology, May 10-13, in Denver, Colorado. Contact Ms. Sandra A. Lopez, Administrative Secretary, P.O. Box 3264, Houston, Texas 77001.

American Association of Pastoral Counselors, April 19-22 in Washington, D.C. Contact Doris McGuire, Administrator, AAPC, 3 West 29 Street, New York, N.Y. 10001.

Colloquium of the Uses and Abuses of Depression: Spiritual and Psychological Dimensions, April 7, sponsored by the Graduate Division of Pastoral Counseling, Iona College at New Rochelle, New York. Contact Fr. James Lloyd, Ph.D., Director, Graduate Division of Pastoral Counseling, New Rochelle, New York 10801.

SPECIAL AWARD

On November 28, 1978, Dr. Edwin S. Shneidman, psychologist and Professor of Thanatology and Director of the Laboratory for the Study of Life-Threatening Behavior at the University of California at Los Angeles, was presented the Distinguished Human Services Award by Yeshiva University in New York at the Fifth Annual Interdisciplinary Educational Conference on Bereavement and Grief.

We are saddened by the loss of Father Charles Curran. Dr. Curran was a professor of Clinical Psychology at Loyola University of Chicago. His doctorate in psychology was from Ohio State University where he worked under Carl Rogers. Dr. Curran was at the time of his death, engaged in applying counseling methods to learning, especially in the learning of foreign languages. His two most recent books were Counseling and Psychotherapy: the Pursuit of Values and Counseling-Learning in Second Languages, both published by Apple River Press, Apple River, Illinois. In a recent article in Voices: The Art and Science of Psychotherapy, the quarterly publication of the American Academy of Psychotherapists, Father Curran wrote: “Personal values... are the linking concept between who I uniquely am, and how I achieve unique personal goals. So, by approaching the investigation of values as normal and healthy, we open the possibility of a broader recognition of their crucial role. We can then more effectively use the bridge between counseling-therapies and behavior modification methods that values represent. This is, finally, perhaps, or best guarantee of integrity and freedom in any personal relationship with others.” MAY HIS SOUL BE GRANTED ETERNAL PEACE.

NOW AVAILABLE:

An exploration of The Unchurched American, complete with charts, analysis and commentary by leading social investigators in the field of religion, from the Princeton Religion Research Center, 53 Bank Street, Princeton, New Jersey 08540 - Price $20. The Unchurched American offers new insights into the basic factors underlying churchlessness and suggests ways of dealing with these factors. This study, which represents a pioneering ecumenical effort was carried out by The Religious Coalition to Study Backgrounds, Values and Interests of Unchurched Americans and carried out by the Gallup Organization, Inc. and the Princeton Religious Research Center. A coalition of researchers representing a wide variety of churches worked with the Gallup Organization for more than a year. The study is the first specifically on the values, interests and backgrounds of the unchurched. It covers a wide range of factors.
related to churchlessness, including basic matters of beliefs, lifestyles, upbringing and training, social and interpersonal relations. Are people unchurched by choice or do they feel excluded? Are some people just unreachable? The survey provides an indepth profile of what unchurched Americans are like and how they compare with persons who are affiliated with religious institutions. It furnishes an up-to-date look at the religious climate of America as a backdrop for comparison of the churched and unchurched. Key questions about basic religious beliefs and practices have been repeated from surveys in 1952 and 1965, and reveal changes that have occurred over the last quarter century.

A report of research on the genesis of altruistic behavior in youngsters by Carolyn Zahn-Waxler et al from the principle investigator at the National Institute of Mental Health; Laboratory of Developmental Psychology, NIH Building, Bethesda, Maryland. According to this report, mothers who supply significant affective eluciations of cause and consequence to their offspring re the feelings of others tend to elicit more empathy and "reparation for transgressions" than do mothers who use non-consequential explanations in shallow tones. Just saying "no" to a child, may simply result in inhibited behavior in contrast to the arousal of altruistic concerns.

A quarterly journal published by the Fellowship of Religious Humanists entitled Religious Humanism. The journal is dedicated to the presentation of insights and concerns of a humanistically oriented religious expression in a naturalistic frame. It is available from the Fellowship for Religious Humanists, Humanist Center, Yellow Springs, Ohio 45387. Cost: $5 for one year; $8 for two years.

Introduction to Islamic Cosmological Doctrines, by Seyyed Naseir is available from the publisher, Shambhala Publications, 1123 Spruce Street, Boulder, Colorado 80302 at $9.95 for the paperback edition.

As of this date we do not have the price of another paperback from Shambhala of a book originally published in hardcover in 1970 called The Cipher of Genesis by Carlo Suases. In his book, Suases, an authority on Jewish mysticism discusses and correlates Biblical scripture to the Sacred Kabbalah and recent theories in physics.

A UNIQUE ACADEMIC INNOVATION:

University of Hawaii at Manoa now offers MA and Ph.D. degrees with a concentration in transpersonal psychology within the Social-Personality Psychology graduate program. For information, contact Dr. Samuel L. Shapiro, University of Hawaii at Manoa, Department of Psychology, 2430 Campus Road, Honolulu, Hawaii 96822.

OOPS

Paschal Baute quite correctly chastises your editor for a misquote. No, dear reader Benedict did not welcome gossip — more accurately he warns against such practice. A Benedictine slip!

SWEDENBORG:

Emanuel Swedenborg’s thoughts played a somewhat central role in William James’ early years. It was William who encouraged his father Henry James, Sr. to publish his book on Swedenborgian thinking. Currently Swedenborg continues to inspire psychologists of the religious experience. The Swedenborgian Foundation Inc., 139 East 23rd Street, New York, New York, is offering psychologist Wilson Van Dusen’s booklet: The Presence of Spirits in Madness (32 pp., paper $0.65):

In his review of the booklet The Presence of Spirits in Madness, Daniel Rogan, a doctoral student of East-West Psychology at the California Institute of Asian Studies, writes:

"The Presence of Spirits in Madness presents a phenomenological confirmation of Swedenborg’s doctrine that the quality of a person’s life depends directly on the nature of his relationship to a hierarchy of spirits. The author’s account of his experiences with mental patients and, through them, with their hallucinations, is intimate and compassionate . . .

"In simple and straightforward terms, Van Dusen distinguishes a lower and higher order among his patients’ hallucinations. He suggests that the lower order is comparable to the 1d which Freud wrote about and the higher order is comparable to Jung’s archetypes.

"He details a series of correlations between the experiences of hallucinating patients and Swedenborg’s statements about evil spirits . . . and the same in reference to good spirits. Both Swedenborg and Van Dusen intimate that the individual allows the ordinarily impenetrable awareness barrier between the personal psyche and the activity of spirits to be pierced when he habitually withdraws from social usefulness into inner fantasy and pride. ‘Van Dusen tentatively states that the psychological unconscious is simply a reflection of a person’s interaction with spirits; and that the individual’s choice of which influences he responds to determines his character as well as the degree of self-control over the contents of his own psyche.”
The American Psychological Foundation solicits nominations for the 1979 National Media Awards for television/film, newspaper reporting, magazine writing, radio and books/monographs:

Since 1956 the American Psychological Foundation annually has presented National Media Awards to those individuals who during the year have best presented psychology to the general public. The purpose of the awards is to recognize and encourage outstanding, accurate reporting which increases the public's knowledge and understanding of psychology.

Awards are made in five categories: (1) Television/film; (2) Radio; (3) Newspaper reporting; (4) Magazine writing; (5) Books/monographs. Each winner will receive $1,000, a special citation and be invited to attend the 87th Annual Convention of the American Psychological Association in New York, New York, September 1-5, 1979. The Foundation will pay expenses of each winner for up to three days.

Appropriate materials should include references to psychology and/or psychologists and depict the activities, ideas and findings of individual psychologists or applications of psychological science. For example, entries which focus on social issues and mental health must include specific references to psychology and/or psychologists to be eligible. Such materials nominated must have been produced or published between May 1, 1978 and May 1, 1979.

Nominations may be made by anyone, including the author, and must be received no later than May 4, 1979. Send to: Mona Marie Olean, Public Information Officer, American Psychological Association, 1200 Seventeenth Street, N.W., Washington, D.C. 20036.

DEADLINE FOR RECEIPT OF ENTRIES IS MAY 4, 1979

ANNOUNCEMENT

Dr. James N. Watzke, a member of our Division and Director of the Day Hospital at the Westside V.A. Hospital in Oak Forest, Illinois, announces the launching of The Life Cycle Development Institute, a not-for-profit corporation of mental health professionals seriously interested in the integration of Religion and Psychology in Life Cycle Development and Adaptation. Contact him at 5320 W. 159th Street, Oak Forest, Illinois for further information.

AN AFTERWORD

The next edition of YOUR newsletter will include a synopsis of Summer, 1978 and the mid-winter meetings of PIRI's Executive Committee and a scoop on Division 36 programs at the APA Convention in New York.

We need your news — books and articles you have written — research you have assisted in bringing to life — conferences we should know about — hard and soft-ware resources available to psychologists interested in religious issues — and projects, jobs, vacation/work opportunities, new films.

You name it — Send to: E. Mark Stern, Editor Division 36 Newsletter Graduate Division of Pastoral Counseling Iona College New Rochelle, New York 10801

Graphics by Iona College Graphics Department