

Day Residue 2023
The Derner School PhD Newsletter
Adelphi University

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A Peak Aesthetic Experience with Exner

By Elyse Blake

You could say I experienced peak aesthetic pleasure reading John E. Exner, Jr.'s *Rorschach Workbook for the Comprehensive System*. The responses rang poetical in my ears, and I still vividly recall the feeling I had when I first cracked the manual. The Rorschach's reputation precedes it, and this was my first opportunity to learn what it was about. The responses were unexpected, imaginative, and vivid. Some responses described an explicit desire to see something specific. Other responses gave way to anxious wondering aloud what they were supposed to see. Some were downright absurd. Each response provided something more than I was expecting.

Why should this experience continue to percolate in my mind three years later? It turns out aesthetic pleasure—when you experience a physiological response to works of art—is memorable. In a study of goosebumps (observed) and chills (self-report) experienced while listening to both familiar and unfamiliar poems, participants reported having chills during 40% of the poetry, with similar findings being reported while listening to music, film scores, and watching movies (Wassiliwizky et al., 2017). However, the parts of the brain that were activated during these self-reported chills were different when listening to poetry

compared to music, specifically, the precuneus and SMG lit up for poetry (Wassiliwizky et al., 2017). The precuneus is associated with empathic judgment and the SMG is often thought to relate to theory of mind (Wassiliwizky et al., 2017). Researchers observed a clear trend in the distribution of chills and goosebumps across the poems in which most participants reported getting a chill toward the end of a single line, stanza, and the poem.

Again, I ask why reading through the Exner manual should produce such a response in me? In the administration of the Rorschach, we are trained to ask the participant to help us see it like them. The fact that an abstract inkblot can transform before your eyes as someone describes what they see, like in an autostereogram when a ship emerges suddenly, is an empathic experience. Perhaps reading the manual, wanting to see what they see, would produce such an effect. Another explanation might be that the unexpected nature of the imagery produced in some responses simply delights. The creativity of a butterfly's ears or insects having a party is striking.

Creativity is associative and divergent and can be thought of as one's ability to come up with many different responses to an open-ended prompt (Andreasen, 2011). Sound familiar? In a study with elementary school aged children, researchers found that HM and Total M scores on the Rorschach measured artistic and

intuitive thinking (Baker, 1978). In a more recent study, *FQminus* responses, which is related to one's difficulty in perceiving reality, were found to correlate with Remote Associates Test (RAT) (Schwartz & Canetti, 2014). *DEPI*, *MOR*, and *M none* were also found to be correlated with the RAT (Schwartz & Canetti, 2014). These indices of the Comprehensive System refer to depressed mood, morbid content, and emotional flooding (Schwartz & Canetti, 2014). These findings support the well-established connection between emotional distress and creativity (Pavitra et al., 2007; Schwartz & Canetti, 2014; Ginis et al., 2022). The authors suggest that creativity is a necessary means of coping with the "inner darkness" (Schwartz & Canetti, p. 36, 2014) captured on the Rorschach.

What value does reading Rorschach protocols as poetical have? It provides another way by which to think deeply about the person giving the response. There are many documented uses of poetry as a means of exploration of experience, personality development, and self-expression (Olson-McBride & Page, 2012; Billington et al., 2013). I think the feeling I described at the beginning of this essay has stuck with me, because it was surprising and unexpected and beautiful. We as clinicians often focus on that inner darkness that Schwartz & Canetti (2014) described, but let us always continue to allow space for appreciation of the unexpected poetry in our work.

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I Wanted to See a Butterfly: A Found Poem*

By Elyse Blake

I thought a butterfly, but a bat is better.
I'll guess a dog.
No wait, a fox is better.
A bird but I wanted to see a butterfly.
Equine, or bovine, yes,
The nose of a horse
Or the face of Clinton,
If you're a democrat.
A bat again, and these
Are his hands.
He's laughing out loud.
Two teddy bears propped up, so
The noses are together,
and this is the butterfly's ears.
Two ants dancing,
And some mice on a merry-go-round.
It looks like a lot of insects
Having a party,
Or the face of a sad man.
An abstract painting that depicts the agony of life.
The face of a man, he's furious
About something.
If you ever took biology,
you know they look like that.

**This poem is made of a compilation of responses found in A Rorschach Workbook for the Comprehensive System*

The Lounge

By Brian Andres Delgado

Discovery

There were fourth years, third years, and the occasional second years. Then there was us, the first years. It was in the lounge that I learned what it meant to be part of the Derner community. I ate there, I learned which professors asked a lot of questions about their readings, I rested there, and I spent time with people I grew to care about. On Wednesdays at 1:00 PM, good luck finding somewhere to sit. That was usually a good time to not be in the lounge. I was so curious about the senior cohorts I thought knew everything there was about being a PhD student.

I was filled with eagerness. An eagerness to learn from the other cohorts and to help out around the lounge. Made sure to wash the dishes, not take too long on the microwaves, and helped out with the water jugs, not that they were heavy or anything. It was a small thing to give back for what I thought I was receiving. I had found my place.

Sometimes you'd find bagels with lox from a dissertation defense, yum, free chocolate brownies, a vegetable spread, my favorite would be the little tomatoes. Sometimes somebody made a big pot of coffee or brought a box of it from Dunkin' Donuts. If there is free food, the lounge is where it was going to be. The lounge was where we would meet up before we'd head to the Black Sheep. You can leave your stuff there and come back for it.

Loss

Of course, when I learned that Adelphi will be shutting down indefinitely from

the pandemic I was in the lounge. There were fourth years, in the lounge, who also had no idea what tomorrow would look like and had to see patients within the hour. I had no idea it would be the last time I'd be there for the next two years.

I spent a lot of time in my house, it had all the parts of the lounge. There was a fridge there, there were couches, microwaves, dishes to clean, no vending machine or stuffed Freud on the ceiling. Not even close to the lounge of Hy Weinberg. My family didn't really remind me of the cohorts or faculty at Derner. Still, it was home and that's exactly what I needed in 2020. The lounge and the space that it created for all of us was now just empty space until it got safer out there.

Rebirth

Once we all started to figure out how to deal with this monster that was COVID, that's when the lounge started to become an actual place in our lives again. During the time that I got my first vaccine at the Javits Center I was able to finish my first testing case. The patient's family were able to wait in the lounge while we did the testing.

The couches were there, the LGBTQ flag was still flying high on the side of the wall, Copy machine dining table, and can't forget the cabinets with the 50 coffee mugs and the 100 aluminum water bottles. Months after that, in the lounge, I was able to meet students from the new cohorts. They looked as excited to see me as I was to see them, even through our masks. We were all in amazement that this was happening and also relieved. Amazed that it was OK to sit next to each other on the couch, talk

about a show and look at a really bright and noisy vending machine together.

Farewell

Now the lounge is packed to the gills again on Wednesdays at 1pm. Again, there are first years, second year, third years, and even fourth years, such as myself. The free food that everyone likes to bring in and set up is back, as well. Maria brought in a Flan that did not last more than 10 seconds. Now there's two microwaves, food and a big bottle of Frank's Hot Sauce in the fridge. PHEE also happened in the lounge and then

everywhere else on the third floor. What PHEE is will be left to future Day Residues to decipher and disseminate.

It looks like and feels like the lounge is back to what I remembered it as when I was a first year. The feeling that it's time to say goodbye has also been happening. The lounge is, was, and always will be many things for many of us. A place to leave your bookbag and jacket as well as a place to connect with someone who for four years of their lives, like yourself, worked their ass off to be a doctor in clinical psychology.

“Stuck at the Airport”- Bob Mendelsohn, Ph.D.
By Brian Andres Delgado





This has been one hell of a ride I will miss you guys



I'm ready to fly out of here, been trying to board for 5 years.



I'll miss the airport but the food wasn't so good



It is so bizarre to me that this is our last year



Flight 516 for Internship, USA, delayed another 5 years



ROAD TRIP!

ROAD TRIP!

ROAD TRIP!

Road trip?



“Time to Party?”

By Dr. Carolida Steiner

In September, 2022, my class celebrated 50 years since we began the program. Some of us live out-of-State and Covid was still a concern. Fortunately, Bruce Berman, my classmate and colleague, has experience with Zoom and we had the party remotely.

What can I say? The party was wonderful! It took no time at all for us to start planning one for September, 2023!

Before the pandemic, there were five alumni parties—either at someone's home or in a restaurant. The organizers were Alison Rothman, Amy Vigliotti, Sherry Breslau, Gwen Alter, and Debbie Ramirez.

Hopefully, alumni reading this will follow the example set by Alison, Amy, Sherry, Gwen, and Debbie. I think a first class party 10 years after completing the doctoral program is ideal. (I have no research to back this up 😞). If you want to invite the Dean or a favorite professor, give it a shot.

It would be nice if Derner/Adelphi paid for the parties. However, the importance of providing scholarships to doctoral students is—quite understandably—a priority. As the saying goes, "Where there's a will, there's a way". In other words, there's nothing to prevent class parties from becoming "a thing".

Best, Carolida Steiner
(Ph.D. '77; Postdoc Certificate '83)

In The Procuring of Tea

By Stephen Morales

I dislike the word “therapy”.
It means healing or curing.
Implies an illness or injury.
It also implies that we possess the
capacity to heal or cure.
That there is a history of successful
healing and curing.

I do enjoy the word “analysis”.
It means to study by breaking down into
smaller components.
The implication is that there is
‘something’ to be studied.
That ‘something’ can be broken down.
Analysis does not carry the burden to
succeed that therapy implies – it merely
pursues a process:
A study.

As I was considering the difference
between the two,
Analysis and therapy,
I entered my favorite coffee shop and
attempted to buy hot tea with a punched
out coupon
Accumulated by previous purchases of
drinks.
A buy 8, get 1 free model.

The cashier rejected my attempt,
Convinced me to spend the coupon on a
more luxurious item.
I smiled quietly and acquiesced, paying
as I produced a second coupon, half full
of punches.
I gained one more.

I said something, I forget what
But the cashier misheard it as an inquiry
to her well-being.
I listened to her current circumstances,
Her worries, aspirations, goals, and
opportunities.
If not the fact of her disclosure with
minimal prompting was not a clear
enough indication,
I could see the psychic pain written on
her face and in her eyes.
In that moment I chose to...

Stanley Milgram gets too much credit for
the ethically ambiguous social
obedience experiments,
And not enough for the “familiar
strangers” and “6 degrees of separation”
demonstrations.

The former says that we constantly form
stories about the people we see
frequently.
We are more likely to gravitate towards
familiar strangers in alien
circumstances.
The latter shows that we are, at any
point, only ever
6 social connections
Or less
From knowing any other person.

I wonder sometimes if that is what
clients are after – the right connection at
the right time.
Whether we are therapists
Or analysts
Or strangers.

**A Nurse Deferred: The Narrative of
Treyfina Copeland from a
Neoliberalism and Vocational
Development Perspective:**

**At the Intersection of Clinical and
Counseling Psychology**
By Natacha Gordon

Narrative

A Simpler Time

Treyfina Copeland was born in Panama City, Panama in Central America on August 31st, 1949, to a mother from Costa Rica of African and West Indian heritage, and a father from Panama of African, Indigenous, and European heritage. Treyfina's parents never married, and she was raised by her mother and lived with her older half-sister who was born intellectually disabled. Treyfina grew up in poverty and had an estranged relationship with her father, which intensified when her father got married to a woman with three children, adopted those children as his own, and moved to the states where he has lived ever since.

Treyfina's mother primarily worked menial jobs around the neighborhood and elicited Treyfina to work as well at the early age of 12. Due to the fact that

she was expected to work to help support the family, Treyfina was not able to attend school to complete her education. Treyfina was considered to be very attractive in the community due to her lighter skin, slender facial features, and her small frame, attributes which her mother was able to utilize but was resentful of as a darker skinned woman. Treyfina was the only fair skinned person in her immediate family and would often face skin color based discrimination that would at times result in physical violence- cultural and intergenerational trauma due to the effects of colorism often times resulted in lack of employment opportunities due to the legacy of anti-black racism in Latin countries. Treyfina received a lot of male attention from an early age and was forced to grow up very quickly due to her family's economic circumstances. Treyfina began to smoke at the age of 13 as at the time, awareness of the deleterious long term effects of smoking were not known in this part of the world.

Onramp to Adulthood

Treyfina would eventually get married and would have two children (a girl and a boy) by the age of 20 to a man who she deemed to be emotionally and physically abusive. Treyfina continued to work cleaning houses and by washing and tailoring clothes for others. Treyfina would eventually meet a man who she would move her entire life for. A few years after her first marriage, she would divorce her husband and would later marry her second husband, who was also born in Panama and was from African, West Indian, and Chinese heritage, at the age of 25. Her husband at the time convinced her that it would be a good idea to move to the states as there would be greater employment opportunities which would lead to a better life. Treyfina would follow her husband a year after his move to New York in 1973, and lived in a 2 bedroom pre-war apartment in an apartment complex in the working class multi-ethnic neighborhood of Crown Heights, Brooklyn; her 2 children who lived with their grandmother, would follow her 4 years later.

Treyfina would go on to have three additional children, a boy who passed away when he was a toddler, a boy two years later who was healthy and was named after his father, and a girl, who became sick as an infant and narrowly survived after a month stay in the ICU for pneumonia. Treyfina's husband would work a series of odd jobs that ranged from working as a disc jockey at parties, disco techs, and bars, to working as a gypsy cab driver and running numbers. Treyfina's husband would eventually secure a job as a security guard for Rockefeller Center in the 1980's and Treyfina would work as a nanny and a housekeeper through the 1970's and 80's for wealthy families who lived on Long Island. Treyfina would enroll her eldest children who were bilingual (Spanish and English speaking) in the public school system which proved to be difficult experience for them culturally and academically. Due to her eldest children's experience with acculturation, particularly with the New York public school system, Treyfina thought it would be better for her two younger children not to learn Spanish to increase their chances for success in

the school system, a decision she expressed she would later regret.

And Then There Was Fire

Much like that of Treyfina, her husband was not able to complete his schooling and had to leave by the 9th grade in order to help take care of his sick mother, who passed away from complications of diabetes when he was 20 years old. Through his personal connections, he was able to apply for and secure a job working security in midtown Manhattan which came with job security and a pension, which afforded Treyfina and her family the security that she did not have growing up. Treyfina's husband was not perfect by any means, and she was aware of this fact (alcohol addiction, infidelity, etc.), she was married and was employed which was a step up from her life in Panama.

Treyfina was also able to send money back home to her mother and sister, and would continue to do this until their passing decades later. Although her life was better in a lot of ways, her husband's struggle with alcohol would prove to be costly as towards the late

80's, he would get into an accident while fixing his car and would catch on fire resulting in second degree burns on his chest. This event would lead him to treatment for his burns and eventually for his alcohol abuse, but he would eventually lose his job.

Due to his limited education and his immigration status, Treyfina's husband was not met with many employment opportunities, nevertheless ones that offered the same degree of benefits and financial security. Treyfina's income working as a nanny and as a housekeeper was not consistent and stable enough to support her family, leading her husband to return to his previous work in order to make ends meet, and would become his sole source of work and income for the duration of his life.

A Better Way

Prior to her husband losing his job as a security guard, Treyfina saw her life as much improved from that of her life living in poverty in Panama but had ambitions that extended beyond her life as a nanny and housekeeper living in an

apartment in Brooklyn. Treyfina had desires to buy a house one day on Long Island and to further her career. Treyfina realized that her husband was not as interested as her in the search for “bigger and better things”, and was resistant to her efforts, if she was going to try to improve her life, she would have to do so herself, with four children.

Treyfina started the years-long process of obtaining and securing U.S. citizenship, and would eventually obtain her G.E.D., which allowed her to study for and obtain certification as a nursing assistant. Treyfina would secure a job at Downstate Medical Hospital (now SUNY Downstate Medical Center), a job that offered benefits, a 401K, and retirement after a few decades. Treyfina continued to work full-time while being a wife and raising her children, and would entertain family gatherings and cook during the holidays.

It was also important for Treyfina to be a mother figure to the children of the community by organizing neighborhood block parties and back to school picnics in Prospect Park, Brooklyn. While she appreciated her role and status in her community, her aspirations for a better life inspired her to enroll in college and

she attended the undergraduate program in Nursing at New York City College of Technology (City Tech) as her children were older and more independent at this time. Treyfina unfortunately did not have that much support from her husband and family and managing her role as a mother, a full time nursing assistant, while studying difficult concepts such the hard sciences and advanced mathematics, proved to be more than she could handle. Treyfina was unsuccessful in obtaining her B.A. in Nursing and her dream for a better life and homeownership was forever halted.

Treyfina would eventually succumb to the environmental pressures of managing her responsibilities to her immediate and extended family with a spouse that she felt in many ways, was absent physically and emotionally, while working to acquire more education to become a Nurse, which would have garnered her more earning potential, more financial independence from her spouse, and the opportunity to buy a house and build wealth. Treyfina became profoundly depressed (initially diagnosed with depression in the late 1970's), was diagnosed with

agoraphobia, and eventually discontinued to go to work all together. Treyfina's employer offered her an option for early retirement which she accepted.

After living with his long time mistress for a few years, Treyfina's husband filed for divorce in the middle to late 2000's, and continued to live with her eldest daughter who had severe mental illness after her younger children had long left the home. After returning from Costa Rica where she buried her deceased mother and her sister one month later, she would go on permanent disability after receiving an amputation in 2012 due to complications with diabetes. Five years later, Treyfina would pass away from lung cancer due to her lifelong smoking addiction- a diagnosis she hid from her family (with the exception of her husband) for 9 years. Treyfina's father would also pass away from stomach cancer while surrounded by his family in Pennsylvania, 11 days after the passing of his daughter. Treyfina is survived by her ex-husband, her three step-sisters, her four children, her six grandchildren, and her four step-grandchildren.

Circumscription and Compromise

Treyfina's experience as a child living in poverty, with an older sister that was born with an intellectual disability, in addition to the limitations that are imposed on her by her home country due to her race and gender (most middle class Panamanians are either white/mixed/mestizo), employment and education opportunities were scarce and she was tasked at an early age to work to help support her mother and her sister (Swanson, 2013). Though Treyfina knew her father, he was not a stable force in her life and did not provide for her or her mother financially. Treyfina's mother had to rely on her to help take care of her older sister and to contribute financially, since her father and her sister could not (Blustein, 2006). Although Treyfina was living in a very difficult circumstance, her father moving to the states when she was a young girl likely provided her with inspiration that this move could be a possibility for her.

Treyfina was also aware at an early age that people, particularly men, responded to her physical attractiveness which would also provide her with opportunities through marriage and

eventually, through immigrating to the states with her second husband. Jobs that require physical labor such as tailoring and cleaning were available to her at home, which were jobs that she continued to work once she arrived to the states due to her experience with informal care work as a caretaker for her family and for middle class families in Panama (Jacoby, 2004; Razavi, 2007; Flores, 2013). Once Treyfina arrived in the states, her position as a black immigrant woman continued to limit her opportunities though not to the extent that it did when back home in Central America. As a married woman, Treyfina had a certain degree of financial support, and was able to secure employment and a home, enabling her to bring her older two children to the states, but not her mother and her sister who she continued to support financially by sending money back home each month throughout her life as is often the case for so many immigrant families (Hochschild, 2003).

Care Work

One through line in Treyfina's life trajectory was that of the ever presence of care work from an early age

throughout her life. Treyfina's relationship to care work began as a young adolescent in working jobs that were traditionally gender specific culturally such as housekeeping and chore like tasks, as well as unpaid care work by helping to take care of her intellectually disabled sister (Richardson & Schaeffer, 2013). Treyfina continued to do market care work, paid and unpaid after getting married and having her first two children while also maintaining care work for her mother and sister, which continued with her second marriage and after she and her two children moved to the states and after having additional children (Richardson & Schaeffer, 2013).

Decent Work

Treyfina was raised in the Roman Catholic religion, and care work seemed to have aligned with the gender role expectations placed upon by her culture. Her experience with care work gave her an opportunity to make money to support her family in Panama, and to later transform her experience with informal care work to formal care work in the healthcare industry, work with stability in hours, pay, and benefits as well as work that conveyed a sense of

relative esteem (Duffy, 2016). Working in a New York City hospital was a significant advancement from her roots living in poverty as a child, and compared to a lot of her peers of similar background and circumstance, Treyfina appeared to be doing very well. Treyfina worked her way up from a nanny and a housekeeper, to a health care professional and garnered the respect of her family and peers by keeping her family afloat while sending money back home to her family (Blustein, 2006). Treyfina worked from an early age for the purposes of survival, particularly the survival of her, her mother, and her sister, and through those experiences, obtained employment in a field that allowed her to connote power among her family, her peers, and within her community (Blustein, 2006).

Critical Consciousness

It is very clear that Treyfina's race, gender, class positioning, and education level, had a significant impact on her employment opportunities and greatly influenced the decisions she made regarding her life trajectory. Because of her identity as a black immigrant woman from an impoverished

area, certain opportunities that may have been available to someone from another class and racial designation, were not available to her (Blustein et.al., 2019). Treyfina had to find different avenues towards economic stability such as getting married and starting a family as well as marrying a man with plans to move to the states in order to have access to better employment and life opportunities (Blustein et.al., 2019). Once Treyfina was able to access employment opportunities in the states, she was able to make enough money to support her family and to explore the possibility of increasing her skill set to obtain a job in a field that offered more financial stability.

Treyfina was very proactive in taking the necessary steps to become a nurse, but her support system was not strong enough and her lack of formal school education in earlier childhood would have an adverse effect on her ability to complete her undergraduate degree. Despite her dreams and her efforts to utilize her experience as a caretaker to study and become a nurse, her developmental experiences as a black female child living in poverty in a family with needs that may have extended far

beyond what she was capable of providing for, caught up with her and she had to face the reality of her limitations (Blustein et.al., 2019). Environmental and structural racism, as well as the pernicious effects of poverty led to a diagnosis of depression in the 1970's shortly after she came to the states which was likely due to the effects of acculturation, and would ultimately result in mental health deterioration to the point of mental and physical disability (Berry, 2003; Krieger et.al., 2008).

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Liberation and Radical Healing: Resources

*by Natacha Gordon and Lindsey
Wolfram*

*****This list is not exhaustive, but a living document of diverse practitioners, activists, authors, and content creators that have and are engaging in the work of liberation and radical healing**

Concept of Liberation: Engaging in and contributing to the process of countering oppression and marginalization in the pursuit of freedom from these systems (psychological, emotional, educational, physical, etc)

Radical Healing: Active efforts towards wholeness in the face of marginalization, institutional and systemic racism, and oppression

Clinical/Mental/Public Health Professionals and Advocates

Abdul El-Sayed
Uche Blackstock
Lisa Orbe-Austin (Dynamic Transitions
Psychological Consulting)
Richard Orbe-Austin
Sasha Hamdani
Jean Cheng
Araya Baker
Joy Harden Bradford (Therapy for Black
Girls)

Gerald Onuoha
Alfiee M Breland- Noble
Kizzmekia Corbett
Judith Joseph
Andrea Alexander
Yolanda Rentaria
Sadiqa Kendi
Ramani Durvasula
Cicely Horsham- Brathwaite
Latoya Ratlieff
Cynthia Kudji Sylvester
Stacia Alexander
Joy Cox
Michelle Moxie
Steph Walker
Adam Jeraldo Milam
Kimani Norrington- Sands
Gerald Onuoha
Judith Joseph
Monica Cox
Folx Health

Abolitionists/Civil Rights Activists/Social Justice Organizers

John Brown
Frederick Douglass
Harriet Beecher Stowe
William Lloyd Garrison
Sojourner Truth
Malcolm X
Medgar Evers
Yuri Kochiyama
Dr. Martin Luther King Jr
Harry Edwards
Gloria Steinhem
Marsha P Johnson
Sylvia Rivera
The Black Panther Party
Black Liberation Movement
Women's Liberation Movement
The Young Lords
Sister Soldier
Tarana Burke
Edwin Raymond

Ashlee Marie Preston
 Sean Saifa Wall
 Ravyn Wngz
 Hope Giselle
 Fore founders of Black Lives Matter (Alicia Garza, Ayo Tometi, and Patrisse Cullors)
 Melina Abdullah
 Until Freedom (Tamika Mallory and Linda Sarsour)
 Color of Change
 Chase Strangio
 Brittany Packnett Cunningham
 Ady Barkan
 Victor Pineda
 Alice Wong
 Javed Abidi
 Leena Al-Arian
 Nelini Stamp
 Jenn M. Jackson
 David Johns
 Vanessa Nakate
 Isra Hirsi
 Know Your Rights Camp
 Grass Roots Law Project
 Malala Yousafzai
 Greta Thunberg
 Afropunk
 Justice Democrats

Journalists

Nicole Hanah Jones
 Jelani Cobb
 Wesley Morris
 Charles Blow
 Jamelle Bouie
 Bratunde Thurston
 Hannah Giorgis
 Lisa Ling
 Anand Giridharadas
 Trevor Aronson
 Yodit Tewelde
 Marc Lamont Hill
 Wesley Lowery

Authors

Fiction

Junot Diaz

How to Date a Brown Girl, 1996
 The Brief Wondrous Life of Oscar Wao, 2007
 Drown, 1996
 This is How You Lose Her, 2012
 The Cheater's Guide to Love: Faber Stories, 2014

Octavia Butler

Patternmaster, 1976
 Mind of My Mind, 1977
 Survivor, 1978
 Kindred, 1979
 Wild Seed, 1980
 Clay's Ark, 1984
 Dawn, 1987
 The Evening and the Morning and the Night, 1987
 Adulthood Rites, 1988
 Imago, 1989
 Parable of the Sower, 1993
 Bloodchild and Other Stories, 1995
 Parable of the Talents, 1998
 Fledgling, 2005

Richard Wright

The Ethics of Living Jim Crow, 1937
 Uncle Tom's Children, 1938
 Native Son, 1940
 The Man Who Lived Underground, 1941
 Black Boy, 1945
 The Outsider, 1953
 Savage Holiday, 1954
 The Color Curtain, 1956
 Pagan Spain, 1957
 White Man, Listen!, 1957
 The Long Dream, 1958
 Eight Men, 1961

The Man Who Was Almost a Man,
1961
American Hunger, 1977
Rite of Passage, 1994
Haiku: The Last Poems of an
American Icon, 1988

Coleson Whitehead

The Intuitionist, 1999
John Henry Days, 2001
The Colossus of New York, 2003
Apex Hides The Hurt, The Noble
Hustle, 2006
Sag Harbor, 2009
Zone One, 2011
The Noble Hustle, 2014
The Underground Railroad, 2016
The Nickel Boys, 2019
Harlem Shuffle, 2021

Jayne Allen

Black Girls Must Die Exhausted,
2021
Black Girls Must Be Magic, 2022

Alice Walker

Once: Poems, 1968
The Third Life of Grange Copeland,
1970
You Can't Keep a Good Woman
Down: Stories, 1971
Everyday Use, 1973
In Love & Trouble: Stories of Black
Women, 1973
Revolutionary Petunias: And Other
Poems, 1973
Meridian, 1976
The Color Purple, 1982
In Search of Our Mother's Gardens,
1983
Horses Make a Landscape Look
More Beautiful: Poems, 1984
To Hell With Dying, 1988
The Temple of My Familiar, 1989

Her Blue Body Everything We Know:
Earthling Poems, 1991
Possessing the Secret of Joy, 1992
Warrior Marks, 1993
The Same River Twice: Honoring the
Difficult, 1996
Anything We Love Can Be Saved,
1997
By The Light of My Father's Smile,
1998
The Way Forward is with a Broken
Heart, 2000
Absolute Trust in the Goodness of
the Earth, 2003
Now Is the Time To Open Your
Heart, 2004
We Are The Ones We Have Been
Waiting For: Inner Light in a Time of
Darkness, 2006
Hard Times Require Furious
Dancing, 2010
Taking the Arrow Out of the Heart,
2018
Gathering Blossoms Under Fire: The
Journals of Alice Walker, 2022

Fiction and Nonfiction

W.E.B. Dubois

The Study if the Negro Problems,
1898
The Philadelphia Negro, 1899
The Freedmen's Bureau, 1901
The Souls of Black Folk, 1903
The Talented Tenth, 1903
The Negro, 1915
Dark Water: Voices from Within the
Veil, 1920
The Comet, 1920
Dark Princess, 1928
Black Reconstruction, 1935
Dusk of Dawn, 1940

Zora Neal Hurston

- Sweat, 1926
 How It Feels To Be Colored Me,
 1928
 Poker, 1931
 Jonah's Gourd Vine, 1933
 Mules and Men, 1935
 Spunk, 1935
 Their Eyes Were Watching God,
 1937
 Tell My Horse, 1938
 Moses, Man, and Mountain, 1939
 Dust Tracks on a Road, 1942
 Seraph on the Suwanee, 1948
 I Love Myself When I Am Laughing,
 And Then Again When Am Looking
 Mean & Impressive, 1979
 The Sanctified Church, 1981
 Every Tongue Got to Confess, 2001
 Zora Neale Hurston: A Life in
 Letters, 2002
 Barracoon: The Story of the Last
 Black Cargo, 2018
 Hitting a Straight Lick With a
 Crooked Stick: Stories from the Harlem
 Renaissance, 2020
 Cudjo's Own Story of the Last
 African Slavery, 2021
 You Don't Know Us Negroes and
 Other Essays, 2022

James Baldwin

- Go Tell it on the Mountain, 1952
 Notes of a Native Son, 1955
 Giovanni's Room, 1956
 Sonny's Blues, 1957
 Nobody Knows My Name, 1961
 Another Country, 1962
 The Fire Next Time, 1963
 Nothing Personal, 1964
 Come Out of the Wilderness, 1965
 Going to Meet the Man, 1965
 The White Man's Guilt, 1965

- Tell Me How Long the Train Has
 Been Gone, 1968
 No Name in the Street, 1972
 If Beale Street Could Talk, 1974
 The Devil Finds Work, 1976
 Just Above My Head, 1979

Toni Morrison

- The Bluest Eye, 1970
 Sula, 1973
 Song of Solomon, 1977
 Tar Baby, 1981
 Recitatif, 1983
 Beloved, 1987
 Mouth Full of Blood: Essays,
 Speeches, Meditations, 1990
 Jazz, 1992
 Playing in the Dark: Whiteness and
 the Literary Imagination, 1992
 Parade, 1997
 Love, 2003
 A Mercy, 2008
 Home, 2012
 God Help The Child, 2015
 The Origin of Others (The Charles
 Eliot Norton Lectures), 2017
 The Source of Self-Regard: Selected
 Essays, Speeches, and Meditations, 2019

Tanehisi Coates

- The Beautiful Struggle, 2008
 The Case for Reparations, 2014
 Between the World and Me, 2015
 We Were Eight Years in Power,
 2017
 The Water Dancer, 2019

Roxane Gay

- An Untamed State, 2014
 Bad Feminist, 2014
 Difficult Women, 2017
 Hunger, 2017
 Ayiti, 2018

Not That Bad: Dispatches from Rape Culture, An Anthology, Editor, 2018

Jacqueline Woodson

Last Summer with Maizon, 1990
 The Dear One, 1990
 Maizon at Blue Hill, 1992
 Between Madison and Palmetto, 1993
 I Hadn't Meant To Tell You This, 1994
 From the Notebooks of Melanin Sun, 1995
 The House You Pass On The Way, 1997
 If You Come Softly, 1998
 Lena, 1999
 Miracle's Boys, 2000
 Hush, 2002
 Behind You, 2004
 Coming On Home Soon, 2004
 Feathers, 2007
 After Tupac and D Foster, 2008
 Peace Locomotion, 2009
 Each Kindness, 2012
 Beneath a Meth Moon, 2013
 This is the Rope: The Story of the Great Migration, 2013
 Brown Girl Dreaming, 2014
 Another Brooklyn, 2016
 Harbor Me, 2018
 Red at the Bone, 2019
 Before the Ever After, 2020

Chimamanda Ngozi Adichie

Purple Hibiscus, 2003
 Half of a Yellow Sun, 2006
 You in America, 2006
 The Thing Around Your Neck, 2009
 Americanah, 2013
 We Should All Be Feminists, 2014
 The Shivering, 2016
 Dear Ijeawele, or A Feminist Manifesto in Fifteen Suggestions, 2017

Notes on Grief, 2021

Kimberly Latrice Jones

I'm Not Dying Without You, 2019
 Why We Fly, 2021
 How We Can Win, 2022

Non Fiction

bell hooks

Ain't I a Woman?: Black Women and Feminism, 1981
 Feminist Theory: From Margin to Center, 1984
 Talking Back: Thinking Feminist, Thinking Back, 1989
 Belonging: A Culture of Place, 1990
 Yearning: Race, Gender, and Cultural Politics, 1990
 Breaking Bread: Insurgent Black Intellectual Life, 1991
 Black Looks: Race and Representation, 1992
 Sisters of the Yam: Black Women and Self-Recovery, 1993
 Outlaw Culture: Resisting Representation, 1994
 Teaching to Transgression: Education as the Practice of Freedom, 1994
 Art On My Mind: Visual Politics, 1995
 Killing Rage: Ending Racism, 1995
 Bone Black: Memories of Girlhood, 1996
 Reel to Real: Race, Class, and Sex at the Movies, 1996
 Wounds of Passion: A Writing Life, 1997
 All About Love: New Visions, 1999
 Remembered Rupture: The Writer at the Work, 1999
 Feminism is for Everybody: Passionate Politics, 2000
 Where We Stand: Class Matters, 2000

Salvation: Black People, 2001
 Communion: The Female Search for Love, 2002
 Rock My Soul: Black People and Self-Esteem, 2002
 Teaching Community: A Pedagogy of Hope, 2003
 We Real Cool: Black Men and Masculinity, 2003
 The Will To Change: Men, Masculinity, and Love, 2004
 When Angels Speak of Love, 2005
 Teaching Critical Thinking: Practical Wisdom, 2009
 Appalachian Elegy: Poetry and Place, 2012
 Writing Beyond Race: Living Theory and Practice, 2012

Cornel West

Prophesy Deliverance!, 1982
 Keeping Faith: Philosophy and Race in America, 1993
 Race Matters, 1993
 The Future of Race, 1997
 Restoring Hope: Conversations on the Future of Black America, 1997
 The Future of American Progressivism, 1998
 The African American Century: How Black Americans Have Shaped Our Country, 2000
 African American Religious Thought: An Anthology, 2003
 Democracy Matters: Winning the Fight Against Imperialism, 2004
 The Rich and the Rest of Us: A Poverty Manifesto, 2012
 Black Prophetic Fire, 2014

Michael Eric Dyson

Reflecting Black: African American Cultural Criticism, 1993

Making Malcolm: The Myth and Meaning of Malcolm X, 1995
 Between God and Gangsta Rap: Bearing Witness to Black Culture, 1996
 Race Rules: Navigating The Color Line, 1996
 I May Not Get There With You: The True Martin Luther King, JR, 2000
 Why I Love Black Women, 2003
 Is Bill Cosby Right or is the Black Middle Class Out of Touch?, 2005
 Come Hell or High Water: Hurricane Katrina and the Color of Disaster, 2006
 What The Truth Sounds Like: Robert F. Kennedy, James Baldwin, and Our Unfinished The Black Presidency: Barack Obama and the Politics of Race, 2016
 Tears We Cannot Stop: A Sermon to White America, 2017
 Conversation About Race in America, 2018
 Long Time Coming: Reckoning With Race in America, 2020
 Entertaining Race: Performing Blackness in America, 2021

Derrick Bell

Bloomsbury, 1969
 Race, Racism, and American Law, 1970
 The Age of Segregation: Race Relations in the South, 1890-1945, 1978
 And We Are Not Saved, 1987
 Faces at the Bottom of the Well, 1992
 Confronting Authority: Reflections of an Ardent Protester, 1994
 Gospel Choirs, 1996
 Constitutional Conflicts, 1997
 Afrolantica Legacies, 1998
 Civil Rights in Two Thousand Four: Where Will We Be?, 1988
 Ethical Ambition, 2002

Silent Covenants, 2004

Kimberle Crenshaw

Words That Wound, 1993
 On Intersectionality: Essential Writings, 2014
 The Race Track: How the Myth of Equal Opportunity Defeats Racial Justice, 2022

Carol Anderson

Eyes off the Prize: The United Nations and the African American Struggle for Human Rights, 1944-1955, 2003
 Bourgeois Radicals: The NAACP and the Struggle for Colonial Liberation, 1941-1960, 2014
 White Rage: The Unspoken Truth of Our Racial Divide, 2017
 We Are Not Yet Equal: Understanding Our Racial Divide, 2018
 One Person, No Vote: How Not All Voters Are Treated Equally (YA Edition), 2019
 One Person, No Vote: How Voter Suppression is Destroying Our Democracy, 2019
 The Second: Race and Guns in a Fatally Unequal America, 2021

*****Isabel Wilkerson**

The Warmth of Other Suns, 2010
 Caste: The Origins of Our Discontents, 2020

Heather McGhee

The Sum of Us: What Racism Costs Everyone and How We Can Prosper Together, 2021

Beverly Daniel Tatum

Assimilation Blues: Black Families in White Communities, Who Succeeds and Why, 1987
 Can We Talk About Race? And Other Conversations in an Era of School Resegregation, 2007
 Why Are The Black Kids Sitting Together in the Cafeteria?, 2017

Brittney Cooper

Beyond Respectability: The intellectual Thought of Race Women, 2017
 Eloquent Rage: A Black Feminist Discovers Her Superpower , 2018
 Stand Up! 10 Mighty Women Who Made Change, 2022

Ijeoma Oluo

So, You Want To Talk About Race, 2018
 Mediocore, 2020

Patricia Hill Collins

Black Feminist Thought, 1990
 Fighting Words: Black Women and the Search for Justice, 1998
 Black Sexual Politics, 2004
 From Black Power to Hip Hop, 2006
 Another Kind of Public Education: Race, Schools, and Media, 2009
 On Intellectual Activism, 2012
 Intersectionality As Critical Race Theory, 2019

Ibram X. Kendi

The Black Campus Movement: Black Students and the Racial Reconstruction of Higher Education, 1965-1972 (Contemporary Black History), 2012
 Stamped From The Beginning, 2016
 How To Be An Antiracist, 2019

Four Hundred Souls, 2021

Robin D'Angelo

Is Everyone Really Equal? An Introduction to Key Concepts in Social Justice Education, 2012
 What Does It Mean To Be White? Developing White Racial Literacy, 2012
 White Fragility: Why it's So Hard To Talk About Racism, 2018,
 Nice Racism: How Progressive White People Perpetuate Racial Harm, 2021

Melissa Harris Perry

Barbershops, Bibles, and BET: Everyday Talk and Black Political Thought, 2004
 Religion, Race, and the American Presidency, 2011
 Sister Citizen: Shame, Stereotypes, and Black Women in America, 2011

Sonya Renee Taylor

The Body Is Not an Apology: The Power of Radical Self-Love, 2018

Yaba Blay

One Drop: Shifting the Lens on Race, 2013

Adrienne Lawrence

Staying in the Game: The Playbook for Beating Workplace Harassment, 2020

Janet Mock

Redefining Realness, 2014
 Surpassing Certainty, 2017

Ira Katznelson

Black Men, White Cities: Race, Politics, and Migration in the United States, 1900-30 and

Britain, 1948-1968, 1973
 The Politics of Power, 1975
 City Trenches, 1981
 Schooling for All: Class, Race, and the Decline of the Democratic Idea, 1985
 Marxism and the City, 1992
 Desolation and Enlightenment: Political Knowledge After Total War, Totalitarianism, and the Holocaust, 2003
 Liberalism's Crooked Circle, 1996
 The Cold War and the University (with Noam Chomsky), 1997
 When Affirmative Action Was White, 2005
 Liberal Beginnings, 2008
 Fear Itself: The New Deal and the Origins of Our Time, 2013
 Religious Conversion: History, Experience and Meaning, 2014
 Southern Nation: Congress and White Supremacy After Reconstruction, 2018

Richard Rothstein

Class and Schools: Using Social, Economic, and Educational Reform to Close the
 the
 Black-White Achievement Gap, 2004
 Grading Education: Getting Accountability Right, 2008
 The Color of Law: A Forgotten History of How Our Government Segregated America, 2017

Carl Hart

High Price: A Neuroscientist's Journey of Self Discovery That Challenges Everything

You Know About Drugs and Society,
2013

And The Moral of the Story Is, 2014
Drug Use for Grown Ups: Chasing
Liberty in the Land of Fear, 2021

David K. Shipler

Arab and Jew: Wounded Spirits in a
Promise Land, 1986

A Country of Strangers: Blacks and
Whites in America, 1997

The Working Poor: Invisible in
America, 2004

The Rights of the People: How Our
Search for Safety Invaded Our Liberties,
2011

Rights At Risk: The Limits of Liberty
in Modern America, 2012

David Larry Blustein

The Psychology of Working: A New
Perspective for Career

Development, Counseling, and
Public Policy, 2006

The Importance of Work in an Age of
Uncertainty: The Eroding Work
Experience in America, 2019

Tressie McMillan Cottom

Lower Ed: The Troubling Rise of For
Profit Colleges in the New Economy, 2017

Thick: And Other Essays, 2019

Khaled Beydoun

American Islamophobia:
Understanding the Roots and Rise of Fear,
2019

Robert Reich

Beyond Outrage: What Has Gone
Wrong With Our Economy and Our
Democracy, and How To Fix It, 2012

Saving Capitalism: For The Many,
Not The Few, 2015

Supercapitalism: The Transformation
of Business, Democracy, and Everyday Life,
2017

The Common Good, 2018

The System: Who Rigged It, How
We Fix It, 2020

Malcolm Gladwell

The Tipping Point: How Little Things
Can Make a Big Difference, 2000

Blink: The Power of Thinking
Without Thinking, 2005

Outliers: The Story of Success, 2008

What The Dog Saw: And other
Adventures, 2009

David and Goliath: Underdogs,
Misfits, and the Art of Battling Giants, 2013

Talking to Strangers: What We
Should Know About The People We Don't
Know, 2019

The Bomber Mafia: A Dream, a
Temptation, and the Longest Night of
the Second World War, 2021

The Myths of Meritocracy: A
Revisionist History Anthology, 2021

Robin R. Means Coleman

African American Viewers and the
Black Situation Comedy: Situating
Racial Humor (Studies in African
American History and Culture), 1998
Horror Noire: Blacks in American
Horror Films from the 1890's to Present,
2011

Joy Degruy

Post Traumatic Slave Syndrome,
2005

Poets

Maya Angelou

I Know Why The Caged Bird Sings,
1969
Gather Together In My Name, 1974
Oh Pray My Wings Are Gonna Fit
Me Well, 1975
Reaping: Poems, Cries, Chants,
Tributes, Songs, for the Farmworkers!, 1977
And Still I Rise, 1978
All God's Children Need Traveling
Shoes, 1986
Mrs. Flowers, 1986
Poems, 1986
Now Sheba Sings The Song, 1987
Graduation, 1989
On The Pulse of Morning, 1993
Wouldn't Take Nothing For My
Journey Now, 1993
My Painted House, My Friendly
Chicken, and Me, 1994
Phenomenal Woman, 1995
Even The Stars Look Lonesome,
1997
Black Pearls: The Poetry of Maya
Angelou, 1998
Amazing Peace: A Christmas Poem,
2005
Celebrations, Rituals of Peace and
Prayer, 2006
Mother: A Cradle to Hold Me, 2006
Mom & Me, & Mom, 2013
His Day is Done: A Nelson Mandela
Tribute, 2014
Rainbow in the Cloud: The Wisdom
and Spirit of Maya Angelou, 2014

Langston Hughes

Harlem, 1951
The Negro Speaks, 1921
The Weary Blues, 1925
The Po Boy Blues, 1926
Dreams, 1922
Life is Fine, 1949
Let America Be America Again,
1936

I, Too, Sing America, 1945
Brotherly Love, 1956

Audre Lorde

Cable to Rage, 1970
From a Land Where Other People
Live, 1973
Coal, 1976
The Black Unicorn: Poems, 1978
Uses of the Erotic, 1978
The Cancer Journals, 1980
Zami: A New Spelling of My Name,
1982
Sister Outsider, 1984
I Am Your Sister: Black Women
Organizing Across Sexualities, 1985
Our Dead Behind Us, 1986
A Burst of Light: Essays, 1988
Undersong: Chosen Poems Old and
New, 1992
The Marvelous Arithmetic of
Distance: Poems, 1993
Your Silence Will Not Protect You,
2017
The Master's Tools Will Never
Dismantle The Master's House, 2018
Poetry is not a Luxury, 2019

Paul Laurence Dunbar

We Wear the Mask, 1895
Lyrics of Lowly Life, 1896
Sympathy, 1899
The Sport of the Gods, 1902
Oak and Ivy, 1893
When Malindy Sings, 1903
The Complete Poems by Paul
Laurence Dunbar, 1913
Lyrics of Love and Laughter, 1913
Lyrics of Sunshine and Shadow,
1901
The Lynching of Jube Benson, 1904
Invitation to Love, 1895
Signs of the Times, 1896

In Summer, 1913
 Ships That Pass in the Night, 1899
 The Heart of Happy Hollow, 1904
 Ode to Ethiopia, 1896

Alok Menon

Femme in Public, 2017
 Entertainment Value, in
 Unwatchable, 2019
 Beyond the Gender Binary, 2020
 Your Wound/My Garden, 2021

Amanda Gorman

Call Us What We Carry, 2021
 The Hill We Climb: An Inaugural
 Poem for the Country, 2021

Gwendolyn Brooks

A Street in Bronzeville: A Library of
 America, 1945
 Annie Allen, 1949
 Maud Martha, 1953
 The Bean Eaters, 1960
 We Real Cool, 1960
 In the Mecca: Poems, 1968
 Riot, 1969
 Blacks, 1973
 Beckonings, 1975
 Primer for Blacks, 1980
 The Near Johannesburg Boy, and
 Other Poems, 1989
 In Montgomery, and Other Poems,
 2003

Nicki Giovanni

Black Feeling, Black Talk, Black
 Judgment, 1970
 My House: Poems, 1972
 Ego Tripping and Other Poems for
 Young People, 1973
 The Women and the Men, 1975
 Cotton Candy on a Rainy Day, 1978
 Those Who Ride the Night Winds,
 1983

Knoxville Tennessee, 1994
 Racism 101, 1994
 Love Poems, 1997
 Quilting The Black-Eyed Pea, 2002
 Paint Me Like I Am: Teen Poems

from WritersCorps, 2003

Rosa, 2005
 Bicycles: Poems, 2009
 Make Me Rain: Poems & Prose,
 2020

Amiri Baraka

Blues People, 1963
 The Dead Lecturer, 1964
 The System of Dante's Hell, 1965
 Home, 1966
 Black Music, 1967
 The Baptism and the Toilet, 1967
 Four Black Revolutionary Plays,
 1969
 It's Nation Time, 1972
 The Autobiography of Leroi Jones,
 1983
 Transbluency, 1995
 Wise, Why's, and y's: The Griot's
 Song, 1995
 Somebody Blew Up America, &
 Other Poems, 2003
 The Essence of Reparations:
 Afro-American Self Determination &
 Revolutionary Democratic Struggle
 in the United States of America,
 2003
 Un Poco Low Coup, 2004
 Tales of the Out & Gone, 2007

Media

Non-Traditional

Patriot Act
 The Daily Show
 Last Week Tonight
 Full Frontal
 The Amber Ruffin Show

Independent

Democracy Now
 Amanpour and Company (PBS)
 Al Jazeera Plus (AJ+)
 The Choice with Medhi Hasan and Zerlina Maxwell (Peacock)
 Black News Tonight (BNC)
 The Young Turks (TYT)
 Now This News

Podcasts

***Scene on the Radio
 Codeswitch (NPR)
 Revisionist History (Wondery)
 Therapy for Black Girls
 Teaching Hard History-
 1619 Project (Podcast)
 Hidden Brain (NPR)
 Planet Money (NPR)
 The Sporkful (WNYC)
 ADHD Experts (ADDitude)
 There Goes the Neighborhood (WNYC)
 Harsh Reality: The Story of Miriam Rivera (Wondery)
 Autism by Autistics

Documentaries

Crime and Punishment, 2018
 Eyes on the Prize, 1987
 Good Hair, 2009
 I am Not Your Negro, 2016
 13th: From Slave to Criminal With One Amendment, 2016
 The Problem with Apu, 2017
 Crip Camp, 2020
 Coded Bias, 2020
 Roger and Me, 1989
 OJ: Made in America, 2016
 Disclosure, 2020
 Time: The Kalief Browder Story, 2017
 Food, Inc, 2008
 Titicut Follies, 1967

Fahrenheit 9/11, 2004
 Dark Girls, 2018
 Resist, 2018
 Knock Down the House, 2019
 The Murder of Fred Hampton, 1971
 Western Eyes, 2000
 Zero Tolerance, 2004
 Ninth Floor, 2015
 Vistas, Boxed In, 2009
 The Central Park Five, 2012
 The Talk: Race in America, 2017
 Strong Island, 2017
 What Happened, Miss Simone?, 2015
 Hoop Dreams, 1994
 Freedom Riders, 2010
 Four Little Girls, 1997
 The Death and Life of Marsha P Johnson, 2017

Youtube

Kat Blacque- Experiential takes on living as a transgender black woman
For Harriet- Focus on black feminist and socio political topics
Nicole Kimberly Foster- personal and pop culture commentary corollary to For Harriet
F.D. Signifier- Black feminist and intersectional commentary-research informed
The Financial Diet- Financial literacy and the intersection of class, gender, and race
Legal Eagle- Legal commentary on contemporary issues
TJ1- Black feminist and intersectional commentary
Khadija Mbowe- Sociological and intersectional commentary- research informed
The Take- Deep dives (psychological and political) on pop culture phenomena

*****I would like to dedicate this piece that I wrote over 10 years ago (for a social psychology course) to one of the more prescient black feminist thought leaders of our time, Michelle Taylor, (aka, Feminista Jones), who's dissertation proposal was just approved and is titled: "Black Mamas On The Screen: African Matriarchy and African American Motherhood in Spike Lee Joints"- As a fan of Spike Lee joints and a PhD candidate myself, I am looking forward to reading the finished product!**

**Who Killed Radio Raheem?:
Conscientiousness and Symbolism
in Urban Society
by Natacha Gordon**

Initially when I was informed that I would have to write a term paper on a feature film (in which the materials were outlined by the professor), I immediately knew which film I was going to choose, *Twelve Angry Men*. As someone who has always been intrigued by television series and courtroom "dramas" on such networks as Court TV, MSNBC and Investigation Discovery, the choice for me was almost magnetic. The drama-filled intensity of *Twelve Angry Men* is intensely fascinating in the sense that it gives life to what would be considered an otherwise banal institution (jury duty) by divulging the psychological processes by which people make decisions. I was (almost) excited to write about a film that I've seen and enjoyed many times by the

great medium known as cable television, that is, until the professor mentioned this film in class, along with not one, not two, but three psychological theories in which "those who were interested in pursuing this film", can look into applying in their term paper. I believed I did everything I could not to wince and tried even harder to suppress any verbal outburst, but I believe I failed. It was difficult to attribute my sense of disappointment to my personal fear of stereotype threat due to my past issues of academic loafing by not wanting to pick a low hanging fruit (so to speak), or if it was the very few but present "writer bones" I have left in my body from that minor in English that produces this compulsion in me to feel the need to always write from the most original perspective (which I'm sure a few years in graduate school will inoculate). As annoying as that voice can be at times, I always listened to it and knew that the desire to write my term paper on *Twelve Angry Men* was no more and it was time for plan B.

Nevertheless, I still felt inclined to write a paper on a film that I thought would be just as provocative as well as politically and psychologically saturated in the guise of a mundane existence, so I chose Spike Lee's *Do the Right Thing*. Although in my youth, I remember (hazily) when this film made its way to theaters and shortly after, on VHS (remember those?), which is when I was able to gain access to it. My relationship with Spike Lee movies are as such; I may not always agree with his politics

and his expression of them, but I have always appreciated the fact his films can provoke such strong emotions, positive or negative, within me. Unlike a portion of “political filmmakers” who spoon feed ideology with overly preachy scripts that insult the intelligence of their audience, Spike Lee, (although extreme at times), gives the audience his perspective on a given controversial topic and leaves it up to the audience to react to his work. This suggests that Lee has enough conviction in the ability of his audience to think for themselves and for that, I consider him to be a great filmmaker. Watching Spike Lee films in my adulthood has been markedly different from viewing them in my (early) adolescent years. I am more adept to interpret the symbolism and to think critically about the directives of his films. For instance, I am able to discern that characters such as Radio Raheem are a suggestive metaphor for racial tension, a sort of elephant in the room that no one wants to address head on (hence the hesitant pause every time he enters a scene) but is so profusely loud, like that of a “boom box” that sooner or later, you have no choice but to eventually deal with it. It is possible that the death of this character towards the end of the film represents the culminating frustrations that have been ignored and although violently, were cardinal for a breakthrough of this racially cancerous state. While it is possible that Radio Raheem was designated the role of the sacrificial lamb, it is also plausible that the role of Smiley also served as a

political metaphor for conscientiousness, for which his disability was also a direct reference to the handicapped or “retardation” of it (hence, the reaction of the characters in response to his presence while, with a picture of Dr. Martin Luther King Jr. and Malcolm X is his hand, attempts to explain their importance). Through my education and the profession in which I am currently in the process of pursuing (you guessed it, Clinical Psychology! I know... original, right?), I have attained the tools that place me at an advantage of perceiving works of art such as film (one of my favorite forms of leisure is to abstract the meaning of dance performances, remnants from my former life as a modern dancer) and analyzing them from a psychological perspective; what better way of doing so than with a Spike Lee film, films that insight such ambivalent yet fundamental affect within the audience member. Applying psychological theory to Spike Lee movies appears to be a legitimate course seeing as though his films arouse such emotional vehemence.

In the opening of the film *Do the Right Thing*, one of the key features of this film, to the extent that it could have been an entirely separate character in its own right, was that of the agonizing heat. This element was interesting in that I instantaneously thought of the two-factor model of emotion, a theory based on the idea that our emotions are part of a two step process: first we feel physically aroused, then, try to

cognitively process our physiological arousal. The misattribution of arousal (derivative of this theory) is the process by which people are physically aroused but attribute their arousal to the incorrect source. This is by no means my attempt to insinuate that the substantially strong emotions in this film due to the racial tensions were unjust, but simply proposing that the full extent to which the level of agitation could perhaps be moderately due in part to the physiological response to the unbearable heat.

Continuing in the line of the applicability of attributions, another, yet more direct scene in the film *Do the Right Thing* approaches the concept of the attribution theory, which is a concept of the rendering of how people analyze their own behavior as well as the behavior of others. The attribution theory can present itself through the conduit of what is referred to by social psychologists as either an internal attribution, the assumption that people behave as they do because of dispositional traits, or an external attribution, the assumption that people behave as they do as a consequence of the given situation. The character of Mr. Mayor, an elderly man who is also known as the neighborhood inebriate, is embroiled in a tempestuous argument with four young locals who throw fits of judgment towards him for his lifestyle. Mr. Mayor, defending his honor, tries to explicate the reasons as to why he is in the position he is while the youths are making fiery dispositional assessments

towards him and his circumstance. Aside from the generational gap between the two parties which I found to be a bit too obvious of a set up (young people are stupid + old people are wise = formula), this scene was very effective in emphasizing this psychological concept.

The third psychological theory and probably the most conspicuous of the three which can definitively be attributed to the film *Do the Right Thing* is that of realistic conflict theory. Realistic conflict theory is the concept that phenomena such as prejudice are institutional mechanisms enacted by people as a reaction to the existence of limited resources. This theory is quite possibly the most essential to the persistent racial and symbolic “overtone” (to say the least) of this film. In the late 1980’s, Brooklyn, New York (and New York City for the most part) was not the gentrified gem that it has evolved into and was certainly not primarily associated with all things “hipster” and “South Brooklyn” (which relatively speaking, is not south). Racial tensions, commonplace residential segregation and industrial racism were the norm and until revisiting this film, it had almost completely escaped my memory. I grew up in Crown Heights, Brooklyn and my childhood was almost comparable to the events of this film. On one hand, I had forgotten how humorous this film was but reverting back to this time capsule, to a degree, was bittersweet. One streamline of Lee’s films is his political and blatant use of racial stereotypes as a means of calling attention to their

absurdity while simultaneously highlighting a sense of ethnic pride within variant racial groups. The most striking case for realistic conflict theory in this film is the use of the Italian owned pizzeria as a scapegoat by the character “buggin out”. In what is considered to be an “all black neighborhood”, “buggin out” projects his what would otherwise be legitimate frustrations of ethnic acknowledgment and identity on what appears to be a novel issue (pictures of Italian American icons, posted on the wall of an Italian American institution (the pizzeria), owned by Italian Americans) by insisting the owner, Sal, place pictures on his wall that are more representative of the neighborhood. His efforts are unsuccessful, so he decides to organize a boycott of the pizzeria, which also turns out to be unsuccessful. For “buggin out”, the pizzeria serves as the source of all of his contentions; not the systemic social and racial transgressions that were taking place on a larger scale for which the working class owner of a pizzeria, would be incapable of resolving.

The affinity of the three aforementioned psychological theories as it relates to this film lies in the fact that we are predisposed to be active co-agitated people that are not passive in their reception to the constant stimuli around us. We continually organize incoming information and make expedient decisions which at times can be astute, and at other times, can be calamitous. The differences within the three theories in the context of this film are

due in part to the amplitude in which our decisions can be harmless or fatal. Attributing the cause of your frustration to a heat wave versus a racially insensitive store owner is considerably different than blaming that person for all of your troubles, or for that matter, burning down his establishment as a result of the tragic death of your friend (a repercussion of those initial “attributions”). It would be ambitious to assume that one could perhaps change a course of events by simply applying a psychological theory without taking into account the social climate and the temporal events of this film.

Theoretically, one could argue that one of the ways in which the events could have been mitigated would have been to introduce a situation in which a sort of mutual interdependence between racial groups within that neighborhood would have centralized their focus on one common goal, what common goal would be the question. The biggest rallying cries in my experience have been the concern over the safety of children, the death of a respected neighborhood elder or a natural or national security (or in this case, neighborhood) disaster. It is possible that the death of Radio Raheem, or if given enough (but not that much) time, the death of Mr. Mayor or Mother Sister or perhaps that asteroid that never hit earth would pose a perfect opportunity for introducing the concept of mutual interdependence in this film.

References

Lee, S. (Director). (1989). *Do the right thing* [Motion Picture]. United States: Forty Acres and a Mule Productions

Aronson, E., Wilson, T.D., Akert, R.M. (2010). *Social Psychology-7th Ed.* Pearson Education, INC. Upper Saddle River, NJ

Happy 40 Day Residue

By Brian Andres Delgado

The Day Residue turns 40 this year. I guess we're getting old. I wanted to know more about the history of this newsletter. Why was it started? Why is it important to the Derner School of Psychology? In order to learn more about this I turned to the person who I thought would know most. That of course is Bob (Dr. Robert Mendelson). In the short amount of time we have, I was able to acquire some history about the newsletter and why it is important that it gets another 40 years.

Brian: When was the first Day Residue?

Bob: 1983

Brian: Why is it called Day Residue?

It was called Day Residue because it was honoring the psychoanalytic orientation. Day Residue is the thing that stimulates the dream. In Freud's Interpretation of Dreams, he talks about how you go to sleep at night and when you dream, there are things that stimulate the dream. One is the desire to stay sleeping, which is to keep your muscles locked and to do this brain activity, so you don't have to wake up. The second is that something happens during the day that triggers feelings. You know, he had this whole concept of triggering, which he didn't label, but it's a much more prominent understanding now that we get triggered. So, we said we get triggered during the day, and if we haven't dealt with whatever the

conflict is, we go to sleep at night and we have two choices: we can wake up and solve or try to solve whatever the conflict is, or we can dream about it. The conflict is triggered by a day residue. So, the Day Residue was a way to honor the psychoanalytic tradition by naming a paper, a newspaper, or magazine in the honor of this concept.

Brian: Why does the Day Residue matter?

Bob: To make a cohort, you know, a lot of what you've heard me say over the time you've been at Derner is because of him, Stryker. You know, "we're a special crowd," "we have to stick together," etcetera, etcetera. This was even more important when the mental health field was unknown, you know, trying to forge an identity of itself. It matters to continue to keep the people connected to Derner informed of what's happening from the undergraduate all the way up to the postgraduate level. When Gordon Derner was Dean and when George Stryker was Dean, it was called the Institute of Advanced Psychological Studies. It was not called the Derner School of Psychology. It was only named after Jacques took over; he pushed for the change. So, it's called the Derner Institute of Advanced Studies in Psychology and then the Derner School of Psychology.

It matters because, back in the original times, the number of publications after a person got a doctorate in clinical psychology was zero. Nobody

published; everybody signed up saying, "I want to be a scholar, I want to be a professor." Nobody did. They wanted to do clinical practice. So, you had this tremendous disconnect between what was occurring versus what people actually said. It was to keep the Derner School connected in its specialness to graduates and encourage everybody to publish.

As an aside, when I took over, I started the master's programs and then integrated the doctoral and postdoctoral and master's with the undergraduate, taking them from the School of Arts and Sciences. They had been like most schools, you know, they have the School of Arts and Sciences, and under that, you have, you know, French, Spanish, Italian, English, psyche. I took it on the urging of the faculty and made it from undergraduate all the way up to postgraduate.

Brian: Who named it?

George Stryker

Brian: Who's idea was it?

It was George Stryker's idea

Brian: Did you ever write for it?

Bob: Yeah, I sent you a couple of things I did ""

Brian: Tell me something about it that only you know.

Bob: The Derner School of Psychology looked very different in the past than it

does now. We are in the Blodgett and the Hy Weinberg now. But it was worse for us; we were not in any place that was our own. We were on the top floor of the business building. The clinic was where it is now, still is. The clinic was in Blodgett on the ground floor, back then I think. We were a tiny operation. As I said, we were only doctoral and postgraduate.

Brian: What are some early memories you have of the Day Residue?

Bob: My early memories of the Day Residue, I remember it was, you know, before the Internet, believe it or not. So, I remember the great excitement all of us had when it was coming out each time because we would see things. You know, information travels so quickly now, but it wasn't like that before. You know, there was something called a newspaper. Have you ever heard of it? I'm joking. It was something called a newspaper, you know. We didn't get our news unless you turned on the radio, and then you'd get... But you'd get in-depth news with the newspaper. Well, you didn't get any news from the Derner Institute online. You didn't have that. What you had was the day residue, and we would get very excited when it was coming out. We would hear about things that we had known, you know, delve deeper into things.

BOB: So yeah, it was started by George Stryker to honor Derner. The day residue is a symbol of what the institute always was. It was a cohort, it was a

family, and it was a very special place where people were going to build careers and learn how to have a professional career or something meaningful. I'm not sure if there are other things to say about that, but like law schools, medical schools, they have a common mission to be a fabulous place and help people pursue a profession. I guess that's it for now. Let me know if I can add anything else.

Bob: If I can add stuff, I will.

Brian: Okay, appreciate it, Bob. You gave me a real treasure here. Thanks, thank you.

Bob: Good to hear.

Brian: Take care, bye.

An Ode to the Living Museum

By Alex Purcell

The Living Museum at Creedmoor Psychiatric Hospital in Queens, New York, is a unique and transformative space that showcases the power of art in mental health recovery. Established in 1983, the museum provides a platform for individuals with mental illness to express themselves, find solace, and heal through artistic expression. With its diverse collection of artworks, the Living Museum has become a symbol of hope, resilience, and creativity.

Located within the Creedmoor Psychiatric Center, the Living Museum offers a sanctuary for patients to engage in a range of artistic activities. The museum's philosophy is centered on the belief that art can serve as a therapeutic tool, allowing individuals to explore and communicate their emotions, experiences, and aspirations. Through painting, sculpture, drawing, and various other mediums, patients are encouraged to tap into their creative potential and express themselves freely. One of the most remarkable aspects of the living museum is its emphasis on inclusivity and empowerment. Patients are not labeled "patients" within the museum's walls, but instead are labeled as artists. This subtle shift in language helps to reframe their identities, instilling a sense of dignity, purpose and artistic autonomy that this population is so often denied. It fosters a sense of community among the artists and breaks down the stigmas associated with mental illness.

The artwork displayed at the living museum is as diverse as the individuals who create it. Paintings feature vivid colors and intricate brushstrokes, capturing a wide range of emotions and experiences. Sculptures reveal the artists' ability to transform ordinary materials into thought-provoking pieces that invite introspection. The museum also features drawings, photographs, and mixed-media installations, showcasing the versatility and creativity of the artists. Visitors to the Living Museum are often astounded by the depth and quality of the artwork on display. The pieces resonate with raw authenticity, inviting the viewers to contemplate the complexities of mental health and challenge preconceived notions. Each artwork tells a story, offering glimpses into the artists' struggles, triumphs, and unique perspectives. The Living Museum serves as a bridge between the artists and the larger community, promoting understanding and empathy.

The impact of the Living Museum extends beyond the physical space of the hospital. It has gained recognition as a pioneering model for arts in mental health recovery, inspiring similar initiatives worldwide. The museum's success is a testament to the transformative power of art, showcasing how creative expression can help individuals reclaim their identities and find meaning in their lives. The living museum also organizes exhibitions and events to engage the wider public. Through collaborations with art galleries,

community centers, and educational institutions the museum works to reduce the stigma associated with mental illness and promote dialogue around mental health. These exhibitions provide an opportunity for the artists to showcase their talent, gain recognition, and challenge stereotypes about mental illness.

The Living Museum offers a supportive environment for artists to develop their skills and foster personal growth in a creative and therapeutic manner. The museum provides art therapy sessions, workshops and vocational training programs, helping individuals to build confidence, develop new skills, and potentially pursue careers in the arts. By nurturing their talents, the Living Museum empowers the artist to envision a future beyond their mental health challenges.

The Living Museum stands as a testament to the resilience of the human spirit and the transformative powers of art. It demonstrates that creativity knows no boundaries and that individuals with mental illness can flourish under supportive circumstances. Through its inclusive and empowering approach, the Living Museum serves as a beacon of hope, inspiring individuals to embrace their artistic potential, challenge stigmas, and embark on the path to recovery.



Derner PhD Program Student Achievements Spring 23

I. Dissertations

II. Book Chapters

III. Papers Published in Peer-Reviewed Journals

IV. Paper Presentations at Professional Conferences

V. Poster Presentations at Professional Conferences

VI. Adelphi Conference Presentations

VII. Grants

VIII. Honorary Awards/Other Achievements

IX. Accepted to be Presented

X. Amendments from Fall 2022

NOTE: Achievements were reported by our students

I. DISSERTATIONS**I.A. Dissertations Defended:**

The following students have successfully defended:

Belletti, Nicole

Brigante, Matthew

Hartmann, Vanessa

Kalmutz, Amanda

Lokai, Andrew

Nissen, Kevin

I.B. Dissertations Scheduled to Defend:

The following students are scheduled to defend:

Genovese, Juliana

Sheridan, Richard

I.C. Dissertations Scheduled to Propose:

The following students are scheduled to propose:

Luong, Hang Emily

I.D. Dissertation Proposal Pass:

The following students have successfully proposed:

Civin, Chloe

Liang, Qianlin

Viswanath, Pavithra

Xu, Yuanruo

II. Book Chapter

Weinberger, J., **Chassman, E.**, & **Delgado, B.** (invited chapter, in press). Clinical Implications of Implicit and Explicit Motives. *Handbook of Motivation*.

III. Papers Published in Peer-Reviewed Journals (in press included; essays & book reviews included):

1st Year Students:

Mitelman, A., **Bafna, A.**, Krumerman, M., Rogers, M.L., Galynker, I. (in press). *Examining Perceived Clinical Utility of the Suicide Crisis Syndrome among Clinical Staff. Psychiatric Services*.

2nd Year Students:

Butler, M. J., **Romain, A. M. N.**, Augustin, R., Robles, P., Friel, C. P., Vicari, F., Chandereng, T., Alfano, C.M., Cheung, Y.K. & Davidson, K. W. (2023). The effect of a multi-component behavior change technique intervention on physical activity among individuals on primary prevention statin therapy: A dose-finding trial protocol. *Contemporary Clinical Trials*, 107205.

3rd Year Students:

Etengoff, C., Lefevor, T., Rodriguez, E.M., Huynh, K., & **Luong, E.** (2023). Development and validation of the Sexual and Religious Identity Integration (SRII) Scale. *Journal of Homosexuality*.
<https://doi.org/10.1080/00918369.2023.2201870>

López-Aybar, L., Gonzales, L. & **Kanani, A.** (2023). Prosumers' Experiences Of Stigma Dimensions Within The Clinical Psychology Field. *Psychological Services*.

IV. Paper Presentations at Professional Conferences:

5th Year Students:

Cohen, E. (2023, April 28). *Manifesto for a clinic of solidarity with the subject of psychosis* [Conference session]. 42nd Annual Conference of the Society for Psychoanalysis and Psychoanalytic Psychology (Division 39). New York, NY. <https://division39springmeeting.net/>

V. Poster Presentations at Professional Conferences:

2nd Year Students:

Dhillon, A., & Gonzales, L. (2023, March). *Factors Related to Community Perceptions of Individuals Who Have Engaged In Sexual Offending*. Poster session presentation at the annual conference of the American Psychology-Law Society, Philadelphia, PA.

Fuertes, J.N., **Friedman, O.B.**, Moore, M., & Rubinstein, S. (2023, March 9-11). *Mental Health, Support, and Quality of Life in the Kidney Disease Patient during Covid-19*. [Poster presentation]. ICPS, Brussels, Belgium.

Purcell, A., & Gonzales, L. (2023, Match). *Perceptions of Chances of Success in Adjudicated Youth*. Poster session presentation at the annual conference of the American Psychology-Law Society, Philadelphia, PA.

Romain, A., Rodillas, J. & Weiner, R. (February 2023) *Personalized Trials: Transforming the Landscape of Healthcare* Speaker presentation at the monthly meeting of the Implementation Core at the Institute for Health Systems Sciences (Northwell Health).

Thomson, S, Bornstein, R.F., Nandoo, L., McDermont, D., & Hussain, A (2023, March)
Toward a More Nuanced Perspective on Detachment: Differentiating Schizoid and Avoidant Personality Styles Through Qualities of Self-Representation. [Poster Presentation]. Society for Personality Assessment 2023 Annual Convention, Austin, Texas.

3rd Year Students:

Gruenstein, J., & George, N. (2023, March). *Parent Emotional Intelligence and Reactions to Children's Negative Emotions*. Poster presentation at Society for Research in Child Development (SRCD), Salt Lake City, UT

Khan, A., & Fiori, K. L. (February, 2023). *The Relationship Between Parent-Child Religiosity and Parental Bond in Christian and Muslim Emerging Adults*. Poster presented at the Religion and Spirituality Virtual Preconference, Society for Personality and Social Psychology, Atlanta, GA.

Wainstein, J. (2023). *Insight Check: Countertransference in the Therapeutic Use of Tabletop Role-playing Games*. Poster presentation at the annual conference of the Eastern Psychological Association, Boston, MA.

4th Year Students:

Rodrigues, G. A., Wang, J. L., Waslin, S. M., Fareri, D. S., & Brumariu, L. E. (2023, May 25-28). *Links Between Parent-Child Attachment Security, Early Adolescents' Theory of Mind Abilities, and Early Adolescents' Forgiveness Towards Mothers*. Poster accepted to the Association for Psychological Science 2023 annual convention, Washington D.C.

VI. Adelphi Conference Presentations

1st Year Students:

Bafna, A., Waslin, S., Aguilera, N., Hurley, J., Brumariu, L.E. (2023). *Associations Between Childhood Traumatic Events, Attachment Styles, and Difficulties with Emotion Regulation in Emerging Adults*. Poster presented at the 20th Adelphi University Scholarship and Creative Works Conference.

2nd Year Students:

Romain, A. & Springer, C. (April 2023) *What are you? Evaluating Gender Differences in Experiences of Risk and Resilience among Multiracial Individuals*. Poster presentation at the annual Adelphi University Scholarship and Creative Works Conference.

3rd Year Students:

Khan, A., & Fiori, K. L. (April, 2023). *The relationship between religiosity and mental health outcomes in Christian and Muslim emerging adults: The role of the parental bond*. Oral presentation at Adelphi University Scholarship and Creative Works Conference, Garden City, NY.

Luong, E. & Etengoff, C. (2023, April 25). *White-Asians' TikTok advocacy: Creating counter-narratives to anti-Asian hate during the COVID-19 pandemic* [Poster presentation]. Adelphi University Scholarship and Creative Works Conference. Garden City, NY, United States.

VII. Grants:

1st Year Students:

Fitapelli, Brianna. (2023). American Psychological Foundation, Visionary Grant, \$20,000, submitted.

Fitapelli, Brianna. (2023). Psi Chi Graduate Research Grant \$1500, submitted

Fitapelli, Brianna. (2023). American Psychological Foundation, 2023 Violet and Cyril Franks Scholarship, \$5,000, submitted.

3rd Year Students:

Luong, Emily. (2023). Women's Giving Circle Grant. Submitted.

Sheridan, Silas. (2023). Title: Personalities Judging Personalities: An Inquiry into the Social Judgments of Personality Traits. The Society for Personality Assessment. Grants-in-Aid. Award: \$500

VIII. Honorary Awards/Other Achievements

1st Year Students:

Fitapelli, Brianna. Chair position for Psi Chi's Network for Collaborative Exchange (NICE) CROWD project for AY23-24.

3rd Year Students:

Luong, Emily. Helped write the Bridges to Adelphi Program application for the National Association of Student Personnel Administrators (NASPA)'s Excellence Awards. In February 2023, Bridges to Adelphi was selected as the Gold Award Winner for the Equity, Inclusion, Social Justice, and Related category and the Gold Award Winner for the Academic Advising, Careers, and Graduate Professionalism category. Bridges to Adelphi was also selected as the Grand Gold Winner across all categories.

5th Year Students:

Cohen, Elan. Recipient of the Division 39 Scholars Program Award, Graduate Student Division.

<https://division39springmeeting.net/scholars>

IX. Accepted to be Presented**2nd Year Students:**

Giannopoulos, E. & Hilsenroth, M. (Expected 2023, June 22). *Psychotherapy techniques related to therapist alliance among adults with eating disorders*. Poster to be presented at the Society for Psychotherapy Research International Conference, Dublin, Ireland.

3rd Year Students:

Luong, E. & Etengoff, C. (2023, May 25-28). *White-Asians' TikTok advocacy: Creating counter-narratives to anti-Asian hate during the COVID-19 pandemic* [Poster presentation]. Association for Psychological Science 2023 Annual Convention. Washington, D.C., United States.

X. Amendments from Fall 2022**1st Year Students:**

Ricketts, E. J., Joyce, D. S., **Rissman, A. J.**, Burgess, H. J., Colwell, C. S., Lack, L. C., & Gradisar, M. (2022). Electric lighting, adolescent sleep and circadian outcomes, and recommendations for improving light health. *Sleep Medicine Reviews*, 101667.

Ricketts, E., Qu, C., **Rissman, A. J.**, Swisher, V., Burgess, H., Coles, M., Colwell, C., & Piacentini, J. (2022). 0646 Sleep Disorders and Sleep Medication Use in Youth with Persistent Tic Disorders. *Sleep*, 45(Supplement_1), A284-A285.

