Day Residue 2023
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Adelphi University

Issue Editors: Elyse Blake, Brian Andres Delgado, Natacha Gordon, Alex Purcell

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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.

References


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.

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

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.
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

Final call to board Flight S16 for Internship, USA
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!
“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).

References


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

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III 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 “overtones” (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 expeditious 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


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 empowers 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. DISSENTATIONS

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


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

1st Year Students:


2nd Year Students:


3rd Year Students:


https://doi.org/10.1080/00918369.2023.2201870


IV. Paper Presentations at Professional Conferences:

5th Year Students:

V. Poster Presentations at Professional Conferences:

2nd Year Students:


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


4th Year Students:


VI. Adelphi Conference Presentations

1st Year Students:


2nd Year Students:


3rd Year Students:


**VII. Grants:**

**1st Year Students:**


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


**3rd Year Students:**


**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:


3rd Year Students:


X. Amendments from Fall 2022

1st Year Students:

