

The Critical Pedagogy Group

Newsletter

Letter From The Founding Committee

We take great satisfaction in inaugurating both this newsletter and the special interest group that publishes it. These are the fruits of much labor over the last few years and hopefully the roots of much more to come. The impetus for the Society for Theoretical and Philosophical Psychology Special Interest Group in Teaching came as several of us who have been active in the society (Division 24 of the American Psychological Association) as graduate students went on to take academic positions that have heavy teaching loads and limited support for research. We had seen others in such positions wane in their involvement in the division. However, we found our previous scholarly involvement in Division 24 to be both meaningful and productive and we felt that the work of the division continues to have relevance as our workloads shift toward teaching.

Furthermore, we recognized that teaching is the one activity that is nearly universal to members of the division, regardless of the particular balance of our individual responsibilities. We thus began seeking collaborations to develop and articulate practices and pedagogies that are informed by the type of scholarship that comes out of Division 24. Over the past several years this has resulted in regular symposia and workshops at the annual Midwinter Meeting and at the APA convention exploring these themes. At the division executive meeting at the 2017 Midwinter Meeting, we proposed to formalize these efforts and the executive committee approved the formation of this special interest group on teaching.

This special interest group, which we have tentatively dubbed the Critical Pedagogy Group, is a meeting place for teachers of psychology who approach the discipline (and teaching) from a critical perspective. We use the notion "critical" to refer not only to those approaches to psychology that offer critique and alternatives to the received view, but also to a generally critical perspective on teaching – that is, a perspective dedicated to interrogating and challenging assumptions, putting ideas and practices in (historical, cultural, political) context, reflecting on and transforming social and institutional structures, etc. We thus see "critical teaching" as both an interrogation of the taken-for-granted in our own teaching, in the discipline, and in our institutions as well as a dedication to developing critical traditions, perspectives, and skills in ourselves and our students.

Thus, the mission of the group is to promote the development and dissemination of practices and scholarship on teaching psychology from such a critical perspective. Although there is a robust

literature on teaching psychology, much of this work is based in, and reflective of, the positivist and post-positivist approaches to psychology that are largely taken for granted in the mainstream. There is undoubted value in that work, but there is also much of crucial importance that remains outside its scope. Indeed, we would argue that traditional pedagogical research in psychology requires contextual critique to be truly useful and we are committed to those traditions – including critical, feminist, phenomenological, cultural, hermeneutic, pragmatic, and many other theoretical traditions – that provide such critique. These traditions and the perspective they inspire not only challenge what we teach in psychology, but they often also have profound implications for our pedagogy more broadly as they challenge ontological, epistemological, axiological and other assumptions that frame traditional approaches to teaching psychology. This group serves as a community for exploring, developing, and sharing how we might teach psychology from these alternative perspectives. The group encourages members to develop content for students in classes taught from these diverse perspectives (e.g., textbooks, articles, multimedia), to articulate philosophies of teaching and learning that reveal new and fruitful directions in the teaching of psychology, and to share teaching practices that are reflective of teaching from alternative paradigms.

Ultimately, the orientation of this group is toward practice. That is to say, we seek to develop scholarship that is accessible and useful to the practicing teacher. Likewise, we seek to create a space where practicing teachers can share the wisdom that comes through their practical experience and to do so through creative means that accommodate the teacher who has limited time and means to produce traditional scholarship. Alongside Division 24's new special interest group on clinical and counseling issues, we believe that this push toward exploring the relevance of the division's work to the practices of psychologists both broadens the relevance of the division to student members who go on to careers in practice as well as to the field at large where practice may be a meeting point for dialogue and exchange.

As this new Critical Pedagogy Group develops, the involvement of its members will continue to shape and define the mission, goals, and purpose of the group. We thus offer this statement as an inaugural, but malleable and evolving, vision for the group at its formation.

Bradford J. Wiggins

Chair, Founding Committee

Joshua W. Clegg

Member, Founding Committee

Joseph A. Ostenson

Member, Founding Committee

Introduction

In this inaugural newsletter, we decided to show some of what has already been done by members of the division to explore critical approaches to teaching. This first newsletter will thus be something like a conference proceedings, including abstracts from teaching symposia and presentations from the last three years of divisional programming. These will be prefaced by short introductions providing some historical context.

For now, we plan a bi-annual newsletter, one of which will be a (more complete) conference proceedings for teaching-related material at both the APA Annual Convention and the Division Midwinter Conference. We hope also to include short articles on teaching in other newsletter additions, and so encourage those interested to contact us about contributing.

For the immediate future of the group, we plan to continue organizing teaching-related programming at divisional and APA meetings. We have also created a webpage on the division website (<https://www.theoreticalpsychology.org/teaching>) that includes the group newsletters and a discussion group.

We hope that this first newsletter is inspiring and useful and that many division members will find participation in this special interest group to be fruitful for their teaching and scholarship.

Proceedings 2015 – 2017

Midwinter Meeting 2015, Salt Lake City

The 2015 Midwinter Meeting in Salt Lake City marked our first efforts to draw deliberate attention to the way that theoretical psychology might inform the content and practices of our teaching. The conference showcased two sessions that emphasized teaching: a symposium entitled “A Conversation about Teaching and Theory & Philosophy in Psychology” and a paper session entitled “Theoretical Frameworks in Education and Relational Teaching.” Both of these sessions were well received and pointed toward the value of pursuing further work in this area.

Plenary: A Conversation about Teaching and Theory & Philosophy in Psychology

Brady Wiggins, Joseph A. Ostenson, Co-Chairs

Division 24 has traditionally been a welcome community for researchers and scholars concerned with theoretical and philosophical questions, however we believe that the division also have a great deal to offer practitioners of various stripes. In particular, we would like to explore in this symposium how engaging theoretical and philosophical psychology serves teachers. Most of us in the division are teachers and we suspect that, even when our topic of instruction is not expressly theoretical/philosophical, our training and research as theoretical and philosophical psychologists has informed and enhanced our teaching. We also believe that the teaching that we do makes us better theoretical and philosophical psychologists.

In this symposium a panel of division members will briefly address either or both of the questions, “How has theoretical and philosophical psychology made me a better teacher?” and “How has being a teacher made me a better theoretical and philosophical psychologist?” The panel’s comments are intended to kick off a broader conversation with the audience around these questions.

Critical Thinking and Relational Epistemology, *Jeff Reber*

My participation on this panel will focus on two themes at play in the interface of theoretical and philosophical psychology and teaching: 1) critical thinking about teaching and learning, and 2) the significance of a relational epistemology. Using examples from my own teaching and research, I hope to illustrate several ways in which the critical thinking skills we learn and develop as theoretical and philosophical psychologists can be applied to the implicit assumptions teachers and students bring into the classroom. One set of implicit assumptions that I have examined in my own teaching and researched in some depth concerns epistemology, specifically relational epistemology. Narrowly referred to as immediacy in the communication and educational psychology literature (Witt, Wheelless, & Allen, 2004), relational knowing is actually a broad

epistemological category that is informed by a rich philosophical tradition that emphasizes interpersonal closeness and deep intimacy (e.g., Buber, 1947). Again, using examples from my own teaching and research studies that I have conducted I hope to demonstrate the value of teaching practices that emphasize relational knowing to both student and teacher perceptions of the classroom experience and to traditional learning outcomes. By emphasizing relational knowing and critical thinking in this conversation I hope to contribute to an enriching discussion with the other panelists that illustrates specific activities and practices that theoretical and philosophical psychologists can evaluate and apply to their teaching.

Buber, M. (1947). *Between Man and Man*. New York: Routledge & Kegan Paul.

Witt, P. L., Wheelless, L. R., & Allen, M. (2004). A Meta-Analytical Review of the Relationship between Teacher Immediacy and Student Learning. *Communication Monographs, 71*, 184-207.

Pedagogy and Perspective Taking, *Lisa M. Osbeck*

I will discuss an approach to teaching psychological theory through perspective taking, by which I encourage students to adopt the point of view of each of a set of competing theoretical approaches and to address larger questions from that point of view. I will invoke Edna Heidbreder's *Seven Psychologies* (1933) as a classic exemplar of how perspective taking can be accomplished to pedagogical effect. With reference to undergraduate courses that include personality, research methods, and psychological testing, I will discuss my goal of deepening students' understanding of any perspective under consideration in relation to the background influences, grounding assumptions, problem formulations, underlying structures, and rationale for the forms of data selected and analyzed. Despite the emphasis on understanding, engagement with each perspective is encouraged on an emotional as well as intellectual level. My intent is to enlarge appreciation for the unique values, goals, and normative frameworks attending different models. The broader agenda is to hone students' ability to switch perspectives for various intellectual and even moral purposes, which include not only developing strategies for good argument and fair evaluation, but cultivating imagination and empathy. I regard these capacities as fundamental to theoretical agility and intellectual humility. Finally, I will discuss my efforts to explore the potential for perspective taking, and thus the pedagogical values indicated, to be promoted through online education.

Heidbreder, E. (1933). *Seven psychologies*. New York: Century Corporation

Opportunistic Theoretical and Philosophical Psychology: Critical Thinking in the Emergent Spaces, *Stephen Yanchar*

In this presentation, I will relate some of my experiences regarding spontaneous dialogue and critical examinations that emerge in the midst of planned class activities. While coverage of theoretical and philosophical issues can be made part of formal course structures—with effective results—instructors who are well-versed in theoretical psychology can leverage unplanned

opportunities to help students think critically about matters of concern to them (e.g., when students ask poignant questions). As some scholars have persuasively argued, learning often occurs at the intersection of the planned and the emergent, especially since the results of teaching cannot be known in advance (Wenger, 1998). The most important and attention-grabbing emergent topics are often theoretical or philosophical in nature (e.g., student queries regarding human existence, ethics, contemporary social issues, etc.); or with some discussion, can be shown to flow out of primarily philosophical considerations and require analysis and position-taking at that level. Opportunities to critically explore such topics can be taken advantage of as implicit assumptions are explicated, positions are challenged, alternatives are considered, and implications are explored. From this perspective, it is important for instructors to view their planned activities as interruptible and to guide emergent conversations in fruitful directions. Moreover, student views expressed in unplanned conversations must be treated respectfully, while an instructor's views must be considered open to scrutiny. Ultimately, the most important outcome of such a class is an informed student, willing to challenge and be challenged, and able to construct defensible argumentation regarding important theoretical and philosophical issues.

Wenger, E. (1998). *Communities of practice: Learning, meaning, and identity*. New York: Cambridge University Press.

Mark Freeman, Discussant

Paper Session: Theoretical Frameworks in Education and Relational Teaching [Abstracts not currently available]

Purpose in Psychology: Examining Three Popular Introductory Texts, *Shannon Starks, Brent D. Slife*

Collaboration with Educational Psychology: Foundations of Relational Teaching in the Classroom, *Samuel D. Downs*

Transformative Education and Intentional Community, *Thomas Budd*

APA 2015, Toronto

At the 2015 APA convention in Toronto the programming included two posters on teaching, exploring the possibilities of orienting the classroom toward altruism and examining the relational power of vulnerability in the classroom. These presenters also participated in a hospitality suite program where they were invited to hold a discussion on the topics of their posters.

Are Our Students Necessarily Selfish? Toward True Altruism in the Classroom, *Joseph A. Ostenson, PhD, Bradford J. Wiggins, PhD*

By the time our students come to the university, their habits in the classroom are typically tinged with competition and self-interest. With education tied so closely to employment in the minds of students, they frequently come to our classes focused primarily on the reward of high-paid employment after graduation. A university education is, for many, a warm-up lap for the rat race, where they will be required to compete with others for better jobs and better pay.

This rather egoistic approach to education is not unique to the students, either. We instructors often treat our students as rats, using grades as a food pellet to entice them to read their text and complete their homework, and to separate the accomplished from the less-so. Indeed, the classroom seems rife with strategies that make it easy, or even necessary for students to be self-interested, if not outright competitive with other students.

There are many who would argue that egoistic practices prohibit deeper forms of learning from taking place (Crain, 2010). This is especially the case as we educate students at the primary level to focus their motivational attention outward on extrinsic factors through the use of rewards and punishments, rather than encourage students to develop more intrinsic motivations concerning their education.

In fact, a number of educators and researchers have strongly advocated pedagogies that involve cooperative learning (e.g., Boud, Cohen & Sampson, 2001). There is a great deal of interest in and support for group work (Heller, Keith, & Anderson, 1992), service learning (Eyler, Giles, & Braxton, 1997), learning communities (Vygotsky, 1978), peer tutoring (Topping, 1996), and other practices that seem to orient students outside of themselves and toward others. Although these developments in education certainly appear to be a step toward an alternative approach to the individualistic egoism that has traditionally reigned in the classroom, their success in providing a truly altruistic alternative may be elusive. As anyone who has tried to use group work in the classroom can attest, students are often resistant to such strategies and teachers frequently find themselves having to channel students' self-interest to get them to engage with the group (e.g., individual points based on group evaluation). Likewise, instructor mandated altruism such as service learning can just as easily become instrumental on the part of the student, with service as a means to a good grade. In spite of our good intentions, these seemingly relational and altruistic practices often run the risk of devolving back into individualism and egoism.

Reber (2011) has argued that this problem often arises because many of our current educational practices - both on the part of the students as well as on the part of the instructors - are founded largely on hidden assumptions which we have about how education ought to work. These assumptions are deeply cultural, and so remain implicit. Consequently, students and instructors alike act without awareness mostly according to tradition, not according to well thought out philosophies. This might help to explain why we so easily adopt the more egoistic strategies that may not always lead to profound learning, and why our attempts at relational strategies sometimes prove unsuccessful. Reber argues, however, that if we as a learning community begin to make our assumptions about education explicit, we can more thoroughly question our classroom strategies, and more successfully formulate and execute alternatives where needed.

The purpose of this project is to make explicit the assumptions of individualistic egoism and relational altruism, to draw out more clearly how and why each operates the way that it does. We

will first define and outline the basic assumptions of individualism and relationality and provide examples of each. We will then explore how a variety of pedagogical practices, both common and innovative, are transformed depending on which of these philosophies frames their use. In presenting these two worldviews, with their respective practices, we hope to provide a framework whereby philosophies of teaching might be better thought out, better articulated, and better executed.

Southern Exposure: How My Students Make Me Feel Vulnerable, *Samuel D. Downs, PhD*

I recently began teaching in the rural South. Through this new position, I have experienced culture shock. Culture shock, I believe, is when the strangeness of another culture overcomes us and strikes at us. At times, the strangeness of the other culture is ineffable because the culture arises from beyond our horizons. As I experience the otherness of individuals from a different culture, each individual demonstrates the inadequacy of my understanding and ability to respond. When this shock is experienced across many individuals due to similar context it is considered culture shock. In my poster, I analyze my experience of culture shock in the rural South using a relational perspective to show how rupture engenders new understanding and new responsibilities.

First, I provide an example of the rupture of culture shock. One under-prepared, minority student wanted to explain why she missed several days of class. Extremely distressed, she explained that she recently started a second job because her parents and siblings needed the money. Apparently, one job was not enough. How does someone hold two jobs, attend school, and support family at the age of 18? I would not have been able to. Unfortunately, her new manager had knowingly scheduled her hours for when she had class. Her choice was to either not financially support her family or miss school. She continuously apologized throughout her recounting. I sat there thinking about the many social and cultural reasons she faced her situation. It was not of her making.

With this example, I demonstrate three aspects of culture shock. First, I discuss how rupture occasioned by culture shock leads to vulnerability and new understanding. Through these experiences, I receive glimpses into the lives of my students and their communities. These glimpses are gifts given by my students. Their exposure makes me vulnerable, and through my vulnerability, I gain some finite, perhaps even fleeting, understanding about the culture and context of the rural South.

Second, I discuss how my vulnerability encourages me to change my classroom as a response to the vulnerabilities of my students. For example, I use a different vocabulary in my classroom than I did elsewhere. Elsewhere, I used words like implications. Now I use words like consequences. To use the other word is to perpetuate a culture that does not care whether these students follow what the teacher is saying. In my vulnerability, I feel commanded to do all I can to help these students succeed.

Third, I discuss how I have managed my responsibility to my students and the sometimes contradictory classroom expectations of a typical college course. Levinas has identified this tension as justice, and it arises from the vulnerability I feel for multiple other people. Due to my

responsibilities to employers, government agencies, and the discipline, I must make sure my students receive a college-level education even though some of them are under-prepared for such. Each individual engenders vulnerability and commands me to help. Yet, I am still responsible to adjudicate who receives an A and who fails the course. For this reason, there is a tension between meeting the needs of my students and providing a proper education.

Midwinter Meeting 2016, Salt Lake City

Teaching was one of the emergent themes of the 2016 Midwinter Meeting in Salt Lake City, with two symposia, a paper presentation, and a workshop all focused on theoretical and philosophical questions related to teaching. In the workshop luncheon, Jeff Reber taught participants how to develop a teaching philosophy that addresses fundamental philosophical assumptions, how to align philosophy and practice, and how to explicitly address their teaching philosophy with students as a kind of "informed consent." The workshop was filled to capacity and its success set the tradition for following meetings of holding a luncheon that addresses teaching and student issues.

Psychology, Pedagogy, & the Ethical Subject, *Chase O'Gwin, John Roberts*

As Fowers (2015) and others have argued, theoretical and philosophical psychology must re-imagine itself in order for it to flourish. Though many scholars appear to take up this task through critique and examining the philosophical foundations that guide our work as psychologists, one of Fowers' suggestions is that we think more deliberately around how we address ourselves to lay audiences. In the main, the nihilistic and technological spirit of our age has pitted the subjective against the objective, and social constructionist approaches to psychology – while harboring a much needed critical corrective – have often formed their own objectivist discursive and material accounts in their polemics against scientism, while traditionally humanistic approaches remain mired in the narcissism of enclosed selfhood. In the classroom, it is evident that many of our students thirst for approaches to psychology that are relevant to, and may provide ground for, their own deeply held moral and religious convictions, and might avoid these impasses. In our proposed paper presentation, we hope to heed this call through a synthetic understanding of the thought of Jacques Lacan and Emmanuel Levinas as it relates to the formation of the ethical subject, and that subject's orientation to knowledge. Importantly, we will endeavor to show accessible ways in which new pedagogical discourses may hermeneutically illuminate psychological life as always already ethically and morally grounded by providing "a frame work for moving beyond the humanistic ontological foundationalistrelativist binary, that threatens to stultify debate on ethic in psychology" (Barnard, 2002).

Symposium: What Is the "Good Teacher?"

Chair: Brady Wiggins

The purpose of this symposium is to explore the moral and ethical demands that bear upon us generally as teachers and particularly as university instructors who are committed to the import of theoretical/philosophical analysis, who see underlying ideas and implications as key to understanding our discipline. As we teach, what are our duties to our students, to our discipline, to our students' future employers, and to the communities of which our students are and will be a part? How is our background in theoretical and philosophical psychology implicated in these duties and obligations? Clearly the scope of these questions is quite broad and we do not pretend to any kind of comprehensiveness in our response. Instead, we wish to explore several facets that we believe will be familiar to teachers of psychology and that will hopefully generate a fruitful discussion among the panel and the audience.

Overcoming the Curse of Coverage, *Brady Wiggins*

I came to teaching with a passion for theoretical psychology and a desire to share with my students all it has to offer. However, most of my teaching has been in classes that do not have theoretical analysis as their central purpose. My early efforts were an attempt at double-duty—adding theoretical elements on top of “full” coverage of the traditional material. Yet, full coverage proved elusive enough on its own. I believe that I went wrong by unintentionally viewing course content as an abstract and comprehensive body of knowledge units, independent of any real historical, cultural, or personal context. My task was to help students master this nameless, placeless “content” and I felt morally obligated to help them achieve such mastery.

I will argue instead that knowledge (such as course content) is best understood as fundamentally contextual. Contextual knowledge resists comprehensiveness—there is always further context beyond the horizon—pointing to higher goods than “complete coverage.” Likewise, contextual knowledge comes from particular people, at particular times, in particular cultures and places. Teaching content in these terms naturally places it in a critical, interpretive, and moral frame (single rather than double duty). Furthermore, the context of disciplinary knowledge includes teacher and students—we are called upon to know the discipline dialogically, not comprehensively. Such dialogue may still center on key conversations about central questions in the field, but the moral call becomes one of engagement with people and ideas in their contextual richness rather than one of collecting and disseminating facts.

What are the moral implications of assessment in education?, *Samuel L. Clay*

One purpose of any educational endeavor is to provide feedback to the students as to how they are performing in any given class. This feedback process, or assessment as we commonly refer to it in academe, could be a combination of formative and summative assessments throughout the semester; yet, at most institutions, the end of the semester requires a summative assessment in the form of a grade. At its most noble, assessment is intended to give us some indication of whether our intentions in the classroom are corresponding to the reality of what is happening in the classroom. Some questions to consider as we assess students in our classrooms are: What are the

moral implications of these grades? What does this grade mean exactly? Are the ways in which we assess students' knowledge and/or performance reliable and valid? Are there areas in which we would like the students to develop certain skills, or concern for others that do not lend themselves to assessment? Could a narrow devotion to assessment lead us to pursue only those "goods" to which traditional assessment is well suited? Conversely, if we want to pursue certain "goods" in the classroom that are not easily assessed (either by their very nature or because of the limitations of our time [and interest]), what becomes of our duty to assure ourselves (and possibly others) that we are meeting or at least approaching the goals and purposes of our teaching?

Student Becoming and Instructor Responsibility: Uncertainties in University Teaching, *Stephen C. Yanchar*

Learning has been described as a process of becoming and identity formation, particularly in literatures that reject cognitive, behaviorist, and other enlightenment oriented positions. In the college setting, learning as becoming suggests that students are developing into certain kinds of adults, professionals, citizens, scholars, and so on, and that college learning may function as a kind of enculturation. That this is (or may be) the case raises issues regarding how such enculturation takes place and how instructors can or should be involved in this becoming process. Put simply, how should college instructors manage their influence on students and how, if at all, should an instructor be formative in someone else's becoming? If these are viable concerns, then they suggest that college teaching may, in some way, function as a form of activism, even if only implicitly, and that instructors must carefully consider their responsibility regarding the becoming of those they instruct. I will discuss various ways of working out this issue, for example: (a) explicit, unabashed activism, (b) "neutral" dissemination of content, and (c) "neutral" fostering of critical thinking and conceptual awareness. As I will suggest, these approaches vary in the responsibility they extend to learners for their own becoming and in the tools they provide students for consuming and producing knowledge. Finally, I will suggest that fostering the critical awareness of students as agents offers the best approach, though it is not without its own complexities. Principally, it is itself a form of activism, which must be managed in responsible ways.

Relational approach to teaching and student engagement, *Mary Beth Morrissey*

A relational approach to teaching invites reflection upon the role and obligation of the teacher to enter into a moral space with the student. This reflective process calls into question conventional wisdom about observing rigid boundaries, and suggests instead that the teacher-student relationship involves risk taking. Carl Rogers' notions of unconditional positive regard, empathy and congruence come to mind. How does the teacher engage these notions in ways that will create communities that provide optimal conditions for students' growth?

Neoliberalism and the Moral Predicament of the Theoretical Psychologist, *Jeff Sugarman*

The current neoliberal sociopolitical order is transforming universities dramatically. The marketization of higher education has led to adoption of corporate values: competitiveness, profitability, flexibility, efficiency, standardization, accountability, and the commodification of academic work. The result of the new “knowledge economy” is rapidly increasing intrusion into the academy by business interests pursuing private partnerships and the promise of commercial gains; torquing of research to align with the dictates of funding sources; allocation of resources and hiring practices fitted to areas deemed most likely to prove lucrative; incessant departmental and faculty self-audits to insure compliance with objectives and metrics often irrelevant or antithetical to teaching and learning; proliferation of cost saving online course delivery systems that homogenize and modularize curricula, permit enormous enrolments, eliminate need for the presence of professors who, having been rendered faceless, are easily replaced by contract instructors; supplanting of students’ needs by the bottom line; and hypertrophied administrative structures. Neoliberalism and the notion of a knowledge economy—that ideas are products that can be bought, sold, owned, managed, and consumed—are adverse to traditionally hallowed academic values and ethics, such as the free sharing of knowledge, open inquiry, unfettered criticism, and the democratic deliberation on which academic governance was founded. In addition to academic freedom, also corroded is the historical role of universities as institutions in which persons can develop as reflective, aware, educated, responsible citizens interested not solely in furthering themselves, but also, valuing and contributing to the collective good. This presentation will outline the precariousness of theoretical psychology and moral predicament of theoretical psychologists who work in the contemporary neoliberal context of universities.

“I want to help people”: Nurturing our students’ impulse to care, *Joseph A. Ostenson*

For many undergraduates, a major in psychology is a gateway to “helping people” professionally. And though psychology is not the only profession that helps people, it is a discipline largely constructed by professionals whose motives mirror those of our students. Unfortunately, as we in Division 24 have often argued, just being a psychologist doesn’t guarantee that you’ll help people; indeed, if we aren’t careful, it may even bear the risk of doing harm. As instructors of both undergraduate and graduate students, we are responsible for helping our students help others and avoid harming them. Theoretical psychology can bring nuance to the naïve “I want to help people” motivation that drives students—if you really want to help people, the solution isn’t simply becoming a therapist (because without moral sensitivity, therapists may not necessarily “help”). Instead, we can help our students recognize and engage the complex questions of how we can truly care for the other person before us and how psychology (through therapy or otherwise) has the potential to both serve or thwart these ends.

Teaching Workshop and Luncheon: The Under-Examined Life: Critically Evaluating Teachers’ and Students’ Philosophies of Teaching, *Jeffrey S. Reber*

Symposium: Teaching and Psychology's Conflicted Moral Visions

Chairs: Samuel D. Downs and Brady Wiggins

Recent events have reminded us of the need for psychologists and the public to consider psychology's moral vision. As a discipline we have tended to eschew the notion that we even have a moral vision and as a result we are collectively inarticulate about our moral dimensions. This inarticulacy is of particular concern in the psychology classroom as we risk subtly indoctrinating students to an unexamined moral vision, failing to raise their critical awareness of these moral concerns, and failing to respond ourselves to the moral demands that have claim upon us. In this symposium we will examine a few of the many moral dimensions present in teaching and studying psychology that typically go unacknowledged. These presentations will demonstrate that, in fact, psychology has conflicted moral visions and we will offer critique as well as point to promising directions for realizing psychology's higher and nobler possibilities.

Drawing out Psychology's Moral Vision in the Classroom: A Guide for Teachers and Students, *Brady Wiggins*

Steve Harrist's presidential theme of "Psychology's Moral Vision" is an inspiring call to recognize and examine what too often goes unrecognized and unexamined—the fact that psychology has a moral vision. For many psychologists, the core of our discipline is driven by a commitment to objective neutrality, whether this is the objectivism of the psychological scientist or the value-neutrality of the therapist. Nevertheless, a number of critiques have demonstrated that such attempts at objectivism and neutrality inevitably fail. Why, then, do we as a discipline continue to be so committed to these values of objectivism and neutrality? The purpose of my presentation is to explore these impulses to ignore, overlook, or otherwise deny psychology's moral vision, with particular attention to the implications that these impulses have for the psychology classroom. I will argue that these moral-denying impulses themselves are rooted in moral commitments that have become distorted in such a way that they obscure their very moral nature and leave their adherents "inarticulate," as Charles Taylor has observed, regarding moral concerns. I will suggest several strategies for teachers and students to better highlight the moral dimensions of the psychology classroom and to become more articulate about these moral dimensions. Ultimately, I will argue that when we can become articulate about the deeper values that objectivism and neutrality are implicitly intended to serve (e.g., justice, equality, authenticity), we can much better explore their worthiness as moral ends and we will be more likely to realize those ends we deem worthy.

Relations to Alterity in the Neoliberal Classroom, *Kareen Ror Malone, Tuğçe Kurtiş*

The logic of Western culture and the logic of its economy are anchored in an ideology of individual agency, mastery and freedom. The idolatry of individual choice, as motor of the economy and as a priori category to calibrate culturally dispensed enjoyments, defines current neoliberalism. Certainly

psychology shows slight suspicion of that primary unit called the individual, from its methodological approaches to Kohlberg's morality to humanistic or social-cognitive precepts espousing the virtues of self-determination and personal fulfillment. What does one do in classrooms where social psychological research and ethical necessity ask us to open the conversation to one's "subjection" to the Other? Others may not be recognized; they function as the inverse of one's identity, or their oppression is the debris of our culture. How does one handle alterity truthfully, in terms of cost and limitation, rather than through benevolent mutual indifference?

Teachers face idealistic students, but ones bathed in neoliberalism. Using Lacan's notion of the social bond and drawing on social psychological research, this contribution speaks to disrupting this individualism, not flying into the arms of determinism, but towards the social relationality and covenant, as it implicates our students. With classroom examples and weaving praxis based formulations of this inaugural relation to alterity, the authors query ways to counter neoliberal norms through which many university students understand themselves.

Trigger Warnings and Alterity: Contemporary Challenges in the Classroom, *David M. Goodman*

Heightened sensitivity to growing mental health issues in college populations and advances in disability services have brought significant changes to the college classroom. These changes involve important increases in awareness of differing student thresholds and diverse learning styles and abilities. The ethical sensibility inherent in these changes is abundantly clear and laudable. However, it is the contention of this author that these movements are often times coopted by more expansive and problematic cultural trends that protect the neoliberal subject and minimize exposure to alterity, often times even mandating the professor to reduce the possibility of distress to the student (e.g., nature and type of visual material shown, activities assigned, etc.). The recent rise of "trigger warnings" is an example of this trend and the author will use this to illustrate the complex questions that come about from these protective and important movements that quickly become constricting to classroom engagement. Larger ethical and moral questions will be put in play through audience and panelist discussion.

Lessons from psychology's moral history: The role of critical history in framing critical minds, *Joshua W. Clegg*

For years, I taught the history of psychology as a history of ideas and, while this made sense to me, it didn't seem to make sense of psychology for my students. Later I came to understand that this was because, from the point of view of its own ideas, psychology cannot help but look irrational and arbitrary: a discipline named for the soul, yet committed to its denial; a discipline littered with high ideals about the "good of man" yet deeply rooted in racist, sexist, and oppressive institutions. It was only when I began teaching the history of psychology as a history of relationships – a history of real people negotiating real social, moral, and political dilemmas – that the arc of the discipline started to come clear, for me and for my students. We could all see more clearly the moral

commitments and compromises that had shaped the discipline. This critical historical analysis has become a part of every class I teach because it has proved to be not only the clearest account of our history but the surest road to critical thinking of any kind. In my remarks, I will discuss what I mean by critical historical analysis, relate some examples from my teaching – e.g., teaching about the value-ladenness of statistics using Galton’s Anthropometric Laboratory; about ethnocentrism and individualism using the story of Martin-Baro’s work and assassination; about reification and nominalism using the history of the DSM; or about the failures of objectivism using the PENS/Hoffman controversy – and reflect on how teaching this sort of moral and political history can help us to teach theory.

The Ethics of Teaching Psychology: A Few Relational Reminders, *Jeffrey S. Reber*

In light of recent and historical events that have revealed potential blindspots in psychology’s moral vision, a relational framework for the ethics of teaching psychology is proposed. The origin of this relational framework is found in the works of philosophers like Buber, Levinas, Levi, and Luseyran who labored in the shadow of a century marred by two world wars and the holocaust to “never forget” the lessons of that time. In that spirit of vigilant remembrance, these thinkers issued several key relational reminders concerning the conventional practice of ethical ideologies. This presentation will review several of these relational reminders as they apply to the ethics of teaching psychology. First, ethics must always remain a living question and never an answer. This is the case, in part, because abstract ethical principles are always in relation to the concrete context of lived experience, including the psychology classroom and by extension the lived contexts of the teacher and students. Second, psychology teachers must maintain vigilance against tendencies to totalize students in the name of abstract ethical principles. Third, professors must develop a relational dexterity by which they discern when to enter into and move between I-It and I-Thou relationships with students and thereby avoid the polar extremes of ethical absolutism and ethical relativism. Ultimately, this presentation is designed to help psychology professors “never forget” the relational implications of their ethical assumptions about teaching and learning by explicating these relational reminders and discussing specific examples from the psychology classroom that illuminate their importance.

Discussant: Samuel D. Downs

APA 2016, Denver

Although the formal division programming for this conference did not include presentations on teaching, it did include a teaching luncheon co-hosted by Division 26. In the first portion of the luncheon, Wade Pickren led a discussion on how participants handled the construct of gender in their teaching, both in terms of the content as well as the interpersonal processes that are shaped by our notions of gender. In the second portion, participants were invited to share a teaching

practice that they had prepared and to provide a handout that could be distributed among the group, thus facilitating an exchange of teaching practices from critical perspectives.

Midwinter 2017, Richmond

Building upon the success of the previous year, the 2017 Midwinter Meeting in Richmond included a number of prominent sessions on teaching. Programming included several papers on critical reflexivity and on teaching science, a symposium on agency in teaching, a symposium focused on sharing a wide range of teaching practices, and two symposia that featured the unique training model of the doctoral program at James Madison University.

Symposium: Learning, Agency, and the Teaching of Psychology

Brady Wiggins, Chair

Psychology has a rich history of scholarship regarding learning and cognition, but little focus on how to conceive of the psychology student as a learner and related teaching and learning practices. As a result, little critical analysis has focused on implicit assumptions regard teaching and learning in the field and little attention has been paid to the question of what theoretical underpinnings might inform best teaching of psychology practices. This symposium is intended to help start a conversation about these issues and suggest what theoretical and philosophical psychology might contribute to work in this domain. More specifically, this symposium will include three related presentations on this topic from a hermeneutic perspective: the first will frame the problem and offer a basic hermeneutic view of agency and learning; the second will expand upon this view with an exploration of what learner engagement looks like in practice from this perspective; the third will explore how teachers can accommodate and embrace the inescapable uncertainty suggested by a hermeneutic account of agency. Finally, in place of a discussant, the chair will invite dialogue with members of the audience to broaden the conversation and bring in other perspectives.

What it Means to be a Learner: Engaged Agency in the Psychology Classroom, *Stephen C. Yanchar*

The psychology of teaching literature is marked by a proliferation of instructional activities and techniques. These activities and techniques are useful, but the psychology teaching literature in general lacks a productive discussion regarding the larger purpose of education in psychology, including an explicit sense of how to conceive of human learning as a unique phenomenon, what it means to be a learner in the field, and by extension, what the relationship between learners, teachers, and technology should look like. These are important considerations, I will argue, because one's assumptions regarding learning and learners will guide practice and have implications for the lives of psychology students; or else, instructors will settle into standard default approaches that follow and preserve historical teaching patterns with all of their unexamined assumptions thus

maintaining a kind of unreflective pedagogical conservatism. In a field that has traditionally focused much attention on advances in learning and cognition, this lack of deeper focus on psychology student learning is odd and unsettling. In order to move this discussion forward, I will offer a hermeneutic account that casts humans as engaged agents (i.e., situated, purposive, narrative-oriented, morally-positioned, cultural participants in the vein of Heidegger, Merleau-Ponty and Taylor) and learning as a type of embodied familiarization (growing engagement as equipment-using cultural participants in the vein of Dreyfus). I will discuss why this view is different from other perspectives (namely, traditional behaviorist, cognitive, and constructivist views) and, finally, suggest that this theoretical perspective guides psychology teaching toward learner becoming and the formation of identity as a member of the community of psychologists.

Learners' Meaningful Engagement, *Michael T. Matthews & Samuel L. Clay*

This paper will address the subject of learner engagement when viewed through the perspective of learners as engaged agents described in the previous paper, as well as make some practical suggestions for psychology teachers in their efforts to draw upon and invite learners to engage in educational pursuits. A hermeneutic perspective on human agency and learning emphasizes personally meaningful engagement in the world, and describes learners as agents always already involved in the world against a backdrop of tacit familiarity. From this perspective, learning is enabled by initial disruption of what was previously familiar, and an invitation to act to regain familiarity. In some cases, encounters with the unfamiliar require learners to make judgments about the encounter's significance, and to decide whether to undertake efforts to resolve that unfamiliarity. To bring learners' meaningful engagement to bear on educational pursuits, teachers of psychology could see themselves as orchestrating and arranging encounters with the unfamiliar, and accompanying invitations to action to resolve that unfamiliarity. Creating meaningful encounters for learners would require some sense of what a learner's prior familiarity is with that which is unfamiliar, as well as of what a learner deems significant in the first place. In addition to reviewing methods for inquiring into learners' meaningful engagement, this paper will also sketch initial possibilities for designing educational activities intended to draw upon learners' meaningful engagement in psychology coursework. But with the recognition that learners are agents, however, comes also the recognition that learners' meaningful engagement cannot be guaranteed, engineered or programmed.

Uncertainty in the Classroom, *Bradford J. Wiggins & Michael T. Matthews*

The traditional behavioristic model of learning rests on the premise that with sufficient knowledge and control over contingencies, teachers could engineer a learning situation that ensures maximal student learning (usually defined in terms of outcomes such as information transfer). Although subsequent learning theories have broken from the behaviorist tradition in various ways, by and large they still retain an approach that presumes the need for a proper top-down, fixed approach to education that pre-determines how teaching and learning takes place. Indeed, this managerial

model typifies what many critics have observed as problematic in the neoliberal turn in education. However, a hermeneutic agentic account of learning suggests a sharp alternative in which students and teachers are engaged agents embedded in a context of possibilities and constraints. The presence of genuine possibilities suggests that a fixed, top-down approach to teaching and learning is overly restrictive and unable to anticipate the uncertainty that is at the core of agentic engagement. The purpose of this presentation is to explore the implications of uncertainty in a hermeneutic account of agentic teaching and learning. Specifically, I will explore how course design can accommodate uncertainty and emergent possibilities, how the relationship between teachers and learners shifts from coercion (certainty) to invitation (uncertainty), and how the otherness of uncertainty characterizes and shapes identity in the classroom.

Symposium: The Madison Model in Combined-Integrated Psychology: A Philosophically Reflective Approach to Training

Gregg Henriques, Chair

The doctoral program at James Madison University spearheaded Combined Integrated Training and this symposium will provide an overview of this philosophically reflective and integrative approach. The Madison C-I Model merges the traditional professional specialty areas of clinical, counseling, and school psychology into a generalist approach that opens up pathways to draw from each of the three practice areas in a manner that is complementary and synergistic and provides students with a broad foundation from which to operate. This symposium will feature three papers about the model's key features, including: 1) its scientific humanistic approach to integrative training; 2) an overview of the TEST RePP framework within the Madison Model, and how the program teaches clinical competencies in scientific-mindedness, relatedness, critical thinking, ethical decision-making, and integrative capacity; and 3) how the model is informed by international, inter-professional, and systems perspectives.

The Key Philosophical and Integrative Components of the Madison Model, *Gregg Henriques*

This paper will present two of the core features of the Madison Model. The first component will be its explicit scientific humanistic philosophy and the elements of this philosophy that guide the training of doctoral students. A starting point for the Madison Model is that one of the most perplexing challenges for the field of professional psychology is found in the tensions between the cold logic of science and the moral necessities of humanism. The core faculty have strong commitments to the need for scientific methodology and theory, while at the same time recognizing that applied psychology, with its prescriptions for change, require a clear moral value component that cannot be justified solely through the application of the scientific method. Several of the faculty have offered explicit articulations of how to effectively combine a scientific and humanistic ethic (e.g., Henriques, 2005), and these training element will be reviewed. This presentation will also examine the Madison Model's approach to integration, which includes how

the various practice areas of clinical, counseling and school psychology are conceptually tied together and integrative frames, such as Henriques' (2016) Character Adaptation Systems Theory, which enables a way to assimilate and integrate behavioral, cognitive, humanistic and psychodynamic perspectives into a coherent whole. Finally, there is a sequence experience of training that enables individuals to gain access to a number of different supervisors in a number of different settings so that the general model can be applied in diverse ways.

Teaching conceptual skills for evidence-based practice of psychotherapy under the Madison Model, *Ken Critchfield*

The Combined-Integrated Psy.D. program at James Madison University is unique in envisioning a training model for health service psychologists, termed the Madison Model,' which fosters competencies at assessment and intervention within a coherent, integrative framework at the intersection of traditional professional domains of practice (school, counseling, clinical), and theoretical schools (cognitive, behavioral, dynamic/interpersonal, existential/humanistic, systems), to address client concerns of the entire lifespan. Madison Model training focuses not only on exposure to diverse intervention approaches, settings, and patient populations, but to underlying principles and conceptual skills central to integrative practice. Henriques (2016) articulates the approach using the acronym TEST RePP, which stands for Theoretically and Empirically Supported Treatment and Relationship Processes and Principles. TEST RePP requires clinicians-in-training to apply theory with specific individuals while maintaining collaborative relatedness with them, to apply techniques while maintaining awareness of underlying mechanisms and principles upon which change is premised, and to make active use of the variety of proximal (e.g., from the client) and distal (e.g., from the literature) data to guide moment-by-moment intervention choices. This presentation will provide overview of the TEST RePP framework within the Madison Model, drawing particular attention to methods used to enhance in trainees the broad conceptual skills necessary for its use, including scientific-mindedness, relatedness, critical thinking, ethical decision-making, and integrative capacity.

Interprofessional Competencies and International Perspectives: Essential Characteristics of the Madison Model, *Anne Stewart*

A primary goal of training programs is to promote the integration of academic knowledge with practical experience. Our Combined-Integrated doctoral program (C-I) shares that goal and also intentionally incorporates opportunities for our students and faculty to participate in interprofessional and international learning.

Interprofessional education and practice competencies are designed to promote a health service psychologist identity. Interprofessional domain competencies, applied in conjunction with behavioral health knowledge and skills, prepares our students to collaborate effectively within the

changing healthcare environment, in primary care, and in other settings and service delivery systems focused on enhancing individual, family, and population health.

The Madison Model also values intercultural experiences to increase our student's knowledge of culturally mediated factors in learning, illness, trauma, recovery, health and wellbeing and enhance their awareness of global models of service delivery. A variety of exposures and experiences are provided, including shared course modules or topical class sessions through distance media, events to learn from and with international faculty and students and C-I student and faculty exchange programs.

This presentation will provide examples of how the Madison Model's attention to interprofessional competencies and international perspectives helps students become socially responsible practitioners who possess well-developed abilities to work with diverse people across a wide variety of service communities

Paper session

Cultivating Competency through Critical Reflexivity: The Value of Promoting Philosophical Awareness and Rigor Within Clinical Education, *Michael Lee & Marv Erisman*

As the practice of professional psychology and mental health care at large becomes increasingly structuralized and routinized within an ever-widening climate of managed care and highly specified treatment protocols, clinically-focused graduate education risks favoring the certification of technicians over the development of critically-engaged clinicians, individuals who grasp the foundations of theory and complexities of human suffering. This presentation will pose the central question, In today's climate of care, what is the promise of facilitating increased philosophical awareness and rigor within the clinical education of future psychologists and other mental health professionals?

The presenters will respond by elaborating an interdisciplinary teaching model designed to promote just such awareness and rigor. A pedagogical path will be drawn for the audience that traverses three closely-linked areas of inquiry: ethical dimensions of theory and practice; philosophical underpinnings of theory and practice; and the many-faceted phenomena of clients' and practitioners' identities as evinced through descriptive explication of values and beliefs. The presenters will demonstrate that by leading students through a dual-threaded process of critical theoretical inquiry and focused reflection, students' capacities for recognizing the fuller dimensionality of clinical practice is enhanced and their competencies in translating theory to practice refined.

The audience will hear accounts of students who have been taught through this model, their brief narratives underscoring the educative power of promoting philosophical awareness and rigor within clinical programs. The presentation's capstone will be audience engagement in discussion, drawing upon their collected perspectives and expertise in further developing a response to the central question.

Theoretical Psychology in the Breach: A Call for Science Education Reformation, *Jeff Reber*

Science has long enjoyed an authoritative position in Western culture. However, in this age of information (and misinformation), society's relationship to science is changing. It is now commonplace for factions in our society to deny scientific claims, as in the case of climate change, or to embrace its discredited claims, such as the claimed link between the MMR vaccine and autism. Many scientists have reacted to these behaviors with disbelief, digging in their heels, and reasserting their authority without addressing the underlying issues, as demonstrated by the Scientific American article: Scientists know better than you even when they're wrong.

This growing tension between society and science provides theoretical and philosophical psychologists with a timely opportunity to practice Teo's theorizing as rebellion. Indeed, the time is ripe for a scientific education reformation, not unlike Martin Luther's religious reformation that promoted a better Biblically educated laity. I will first demonstrate, using several sources of evidence, that the public is ill-equipped to critically examine scientific research and that scientists have done little to rectify this public concern. I will then discuss the need for education and training in the theoretical and philosophical assumptions of science and I will describe how T&P psychologists can participate and take the lead in training teachers and scientists, and authoring texts for students at all educational levels, that will expose the limitations of science, lay bare its problematic assumptions, and increase critical reflection on its application. Finally, I will frame this call for science education reformation in an ethics of responsibility.

Symposium: Sharing Teaching Practices in Theoretical and Philosophical Psychology

Brady Wiggins, Chair

In this symposium a series of presenters will share brief presentations on teaching practices that they have developed that relate to theoretical and philosophical psychology. Some of these are concerned with teaching theoretical and philosophical content; others with teaching traditional content in ways that are informed by theoretical and philosophical psychology. We will share handouts on each of these teaching practices. Our hope is that teachers might leave with practices that they might implement or adapt in their own teaching.

Confronting What It Means to Be a Human Scientist, *Brady Wiggins*

In my research class I have the mandate to teach my students traditional quantitative methods and to supervise them in conducting a research study in this tradition. Within these constraints, I have adopted a set of readings that helps students confront the inescapably human quality of the practice of science. We explore such issues as the replication crisis, p-hacking, incomplete reporting of findings, publication bias, research fraud, cultural bias in research, social injustice (what gets studied, who bears the risks of research participation, etc.), and values in research. Although

these discussions are ostensibly “within” the received paradigm, the students come to appreciate a critical view of science as a human product, bounded in human motives, culture, history, and values.

The Dialectic and a Theoretical Toolbox for Students, *Brent Slife*

I will describe my “theoretical teaching practices” in two psychology courses: first, Personality Theory, where I help students assemble a “theoretical toolbox” for deconstructing psychology’s ways of thinking, and second, Critical Issues in Psychology, where I facilitate a dialectical approach to helping students understand the assumptions of the various sub-disciplines of psychology.

Infusion of Ethics Across Interdisciplinary Aging & Health Curricula, *Mary Beth Morrissey*

Presenter will discuss the infusion of ethics across interdisciplinary aging and health curricula, including psychology, social work, medicine and nursing, in a post-masters humanistic management certificate program. Discussion will focus on the development of ethics-infused curricula, as well as implementation of ethics objectives through case study and problem-based learning methods. An Ethics, Law and Humanism module will be discussed as an example of interdisciplinary integration.

Useful Summaries of Major Theories and Philosophies in Psychology, *Waldemar A. Schmidt*

These 2 study guides provide summary statements about and links to *Theories* (Hypotheses & Models) and *Philosophies* which are pertinent to psychology. These are virtually exclusively associated with Wikipedia because of ease of access and cost for students. These guides are comprehensive, though not all inclusive, are suitable for both undergraduate and graduate students of psychology and they are free.

Personality and Philosophy in Psychology, *Jeff Thompson*

I tend to run my “History and Systems” class as an exploration of the philosophical roots of psychology. I have the students take a Keirsey Temperament Sorter, and we use their results as a template with which to compare the perceptual “worldviews” of the various philosophers, scientists and psychologists we study. Along the way, we are able to pick up Thomas Kuhn’s ideas about “scientific revolutions” and “paradigm shifts” as cycling competition among the worldviews. Finally, we look at a construct called “cognitive style” and some of the research behind it as a possible psychological and scientific explanation for the variations in philosophical worldviews. We discuss the dominance of empiricism in psychology, and the ways other worldviews and cognitive styles still play a part in the development of the field.

Teaching critical-theoretical psychology, *Thomas Teo*

I understand teaching theoretical psychology as asking questions that are not debated anymore in the discipline. Philosophical questions arrive at the field, profession, and practice of psychology, when ontological, epistemological, ethical-practical, metatheoretical, aesthetic, and historiographical reflections are introduced. A goal of teaching theoretical psychology is to cultivate the competence to challenge common sense ideas and assumptions and to introduce the idea that students can develop their own "theories." The relevance of theoretical psychology for research, knowledge, and application is elaborated and critical reflexivity is emphasized. It is suggested that critical interrogations prepare the conditions for the possibility of a more relevant psychology.

Subversion With a Smile: Strategies for Demystifying and Re-imagining the Discipline, *Mark Freeman*

In all of my courses but especially in "History and Theory," a required course at Holy Cross, I aim to show students 1) that the vision of psychology into which they have been socialized is but one possible vision, 2) that there are entirely different ways of both studying and conceptualizing human behavior and experience, and 3) that it's important for them to determine for themselves the ways in which psychology has "gone right" and the ways in which might have gone wrong. A further aim of this course and others is to show how psychology might be re-imagined as human science or even as part of the humanities. Literature and the arts loom large in this re-imagined vision as do other sites of humanistic and interpretive inquiry.

Using Theoretical Tools by Having Students Develop a Personality Theory, *Samuel D. Downs*

For the *Survey of Personality* class that I teach, I have an assignment at the end of the semester in which I ask students to develop their own personality theory, analyze the assumptions of that theory, and detail the consequences of those assumptions. Throughout the semester, we discuss personality theories that are examples of different theoretical assumptions, such as empiricism, rationalism, relationality, abstractionism, final cause, efficient cause, and others. As we discuss each personality theory, we also discuss the consequences of the assumptions present in that theory. For example, we discuss how treating all human behavior as participating in an efficient causal chain implies that humans do not have free will. After discussing many different personality theories throughout the semester and the various assumptions and consequences, students are tasked for their final exam with writing their own personality theory, identifying its assumptions, and critically analyzing theoretical consequences. A similar assignment could happen in other classes in which the discussion of theoretical positions features.

Symposium: A Student's View of the Madison Model in Combined-Integrated Psychology

Ali Kenny, Chair

Professional psychology consists of a wide variety of different training models, practice areas, theoretical paradigms and degrees. This symposium will offer a student's perspective on being trained in the Madison Model, which is a philosophically reflective and integrative approach to training doctoral level health service psychologists that offers students a unique and coherent professional identity. Following an introduction and overview of the Madison Model, a series of presentations will offer key elements and how they are perceived by students to advance their training goals and professional development. In particular, two presentations will focus on the central importance and value of self-reflective awareness and the value of an integrative, life span developmental view of both assessment and intervention. Three additional presentations will articulate how the generalist foundation provided by the Madison model relates to the different specialist domains of practice, including school, clinical and counseling, as well as sport psychology.

An Introduction and Overview to the Madison Model of Training: A Student's Personal Perspective, Christopher E. Bilder & Chad M. Doerr

Although professional psychology is currently dominated by the three separate practice areas that make up the whole (clinical, counseling, and school), there are a small subset of programs that question the validity and utility of the distinction between these domains. Called Combined-Integrated programs, these programs argue that, although historically the distinction between the practice areas made sense, the most holistic, effective approach to training is to breakdown the distinction between the practice areas and to train from a health service psychology perspective. This generalist perspective opens pathways to draw from each of the three practice areas in a manner that is complementary and synergistic. This presentation delineates the key ingredients and logic that make up the Madison Combined-Integrated approach. These elements include the following: (1) a broad scientific humanistic philosophy; (2) A clear, comprehensive, and coherent approach to understanding the science of psychology; (3) An identity as a scientific practitioner of professional psychology; (4) An interdisciplinary and inter-professional awareness to mental health practice; and (5) An emphasis on the values of self-reflective awareness, interpersonal grace, strong critical thinking, appreciation for diversity, and leadership in mental health. This training model allows individuals to be broadly trained in both the science and practice of psychology, actively self-aware, optimally prepared to work in a wide variety of settings with diverse clientele, and demonstrably committed to an ethic of personal responsibility, social awareness, and global engagement.

Self-Reflective Awareness: A Crucial Competency in the Madison Model, Alexis C. Kenny & Patrick Kenny

Self-reflective awareness is a meta-cognitive ability, meaning that it involves thinking about and reflecting on one's own mental processes and how those mental processes are made manifest by one's more external presentation. As trainees learning how to be with others, inviting individuals

with whom we work to deeper levels of introspection, and ultimately, assisting our clients in making changes as to enhance their relationships with self, others, and the world, our program at James Madison both emphasizes and affords us opportunities to generate a narrative of the self that is complex, clear, and multifaceted. Self-reflective awareness is a skill that the Madison Model encourages via the following principles: (1) knowing your family story and developmental history, as facilitated by a first semester course that guides us in the application of theories of the family to our own family systems; (2) understanding your needs, motivations, emotions, strengths, weaknesses, and defenses, the content of which is generally explored in various classes and often pursued by students in our own therapeutic processes as supported by the program; (3) knowing how others perceive you and your actions, made possible through a formally lead group process in which each cohort participates; and (4) understanding your beliefs, values and worldview, and how those inform your life's purpose and meaning-making processes, topics which are frequently incorporated into final coursework assignments, and addressed in the context of monthly program meetings and more informal social events hosted by faculty.

A Journey from Womb to Tomb: A C-I Student Perspective on Development and Intervention, Virginia G. Larsen, Caroline Conners & Kirstin Drucker

A central principle of the Madison C-I Model of training is that in order to effectively understand human functioning at each stage of development in a variety of contexts, we must understand the developmental process across the lifespan. As Cummings, Davies, and Campbell (2000) put it, A given form of psychopathology does not result from a single cause or causal chain of events but can be the result of various different pathways followed during the course of development. (pp. 103). Pathways and experiences of early childhood foster an environment of patterns and experiences that continue to effect relationships and functioning in later stages of life. Students learn about these processes via a number of different, integrated training components, including emphases on: (1) attachment theory; (2) family systems theory; (3) developmental psychopathology; and (4) an integrative biopsychosocial model that pulls the theoretical orientations together into a coherent whole. These didactics are integrated with real world clinical experience, as well as the development of deeper critical thinking skills, in order to analyze living a more meaningful life across the lifespan. In addition, because of their prior training, students bring professional experience with specialized populations at various points in the lifespan and are able to share and collaborate to foster optimal student growth and beneficial client outcomes.

More than a School Psychologist: Advantages of Madison CI Training, Caroline Conners, Kirstin Drucker, & Virginia G. Larsen

This presentation will share the perspective on the Madison C-I Model of a school psychologist who sought additional training to enhance the capacity to deal with the mental health needs of children, families and educational systems. According to Kataoka, Zhang, and Wells (2002), 75-80% of children and youth in need of mental health services do not receive them. Although school

psychologists receive training in mental health, learning, and behavior to help children and adolescence succeed academically, socially, behaviorally, and emotionally, the needs of children and families exceed standard training in this field. As school psychologists, we were drawn to the Madison C-I Model because it offers an innovative training model that merges the traditional professional areas of clinical, counseling, and school psychology into a generalist approach that provides students with a broad foundation from which to operate. Crucial elements of this training that will be shared are asking larger philosophical questions about beliefs, values, and ethics. Students are trained to develop deeper critical thinking skills as they evaluate the current practice aspects of our field. The Madison C-I Model is valuable because it allows us the opportunity to meet national standards regarding the delivering of clinical services to children, youth, and families. Additionally, through the Madison Model, psychologists who are specialized across practice domains can provide more comprehensive and evidence-based direct and consultative services to the community.

A Fully Functioning Health Service Psychologist Specializing in Sport and Athletic Performance,
Chad M. Doerr & Christopher E. Bilder

This presentation will offer a student's perspective on the Madison Model's training framework to develop ethical and competent health service psychologists specializing in sport and performance. Professional sport and performance psychology associations have pushed for performance psychology training models to establish competency in the science and application of both performance and clinical/counseling psychology. The Madison Model seeks to integrate these two domains in a manner that allows for the trainee to develop a deep ability to understand the factors that not only underlie mental illness, but also allow individuals and systems to thrive and perform at their best, on demand, and in pressure situations. As many aspects of an individual's life revolve around functioning well during stressful or adverse situations (i.e., test taking, conflict resolution, public speaking, competition, thinking clearly in crisis), these two domains integrate effectively to provide a unique training opportunity for graduate students that desire to pursue a career working with individuals in both a performance and clinical/counseling context. The presenter will articulate how this model has evolved during his graduate training, and how other programs may emulate the success that the Madison Model has developed in creating ethical, competent health service psychologists that specialize in sport performance enhancement.

Discussant: *Gregg Henriques*

APA 2017, Washington, DC

This year's APA convention in Washington, DC is upon us and will feature several teaching-focused events including a symposium on how neoliberalism in the university is impacting graduate education, a symposium on bringing a broader diversity of perspectives to the scholarship of

teaching and learning, and a poster on the formative aspects of education. Presenters from the two symposia will serve as a discussion panel for a luncheon exploring the challenges facing graduate students and emerging professionals in the current landscape of higher education. This convention will also feature the first formal meeting of the Special Interest Group in Teaching. This meeting will be an opportunity for all interested to become involved in the society and to help give shape to this new society.

Symposium: The Neoliberal University: Understanding the Changing Nature of Graduate Education

Jennifer A. Moore, Chair

Speakers critically evaluate the 'neoliberalization' of higher education and its relevance to psychology graduate programs, drawing on multiple disciplines, career stages, & standpoints of multiple social identities, e.g., racial background, age.

Paper, *Jeritt R. Tucker*

It has been said that once embedded in a culture, Neoliberalism--which reduces ethics and values to calculations of wealth and productivity--infiltrates even those institutions who explicitly reject neoliberal values (Fisher, 2007). In medical education the same argument can be made. Efforts to prioritize patient choice have reconfigured patients as "consumers" and physicians as producers, even when neither patient nor physician endorse such ideology.

In his response to the discussion questions, Dr. Jeritt Tucker will discuss his work with medical students as an early career psychologist. He will discuss findings regarding medical student values and explore how it is that, even when medical students may not endorse neoliberal values, they become embedded in a neoliberalist culture.

Conversation will focus on the potential impact this may have on medical student empathy, help-seeking, physician burnout, and patient health outcomes. Implications for improving medical education will be discussed.

Paper, *Rashelle V.H. Litchmore*

The Conference Board of Canada (2014) reports that in 2011, Canada ranked second to last out of 16 countries on the number of PhD graduates for that year. This ranking earned Canada a grade of D- for this indicator of Canada's socio-economic performance. The researchers also report that Canadian firms hire fewer PhDs while noting that "[w]ith their knowledge and expertise, doctorate holders are well positioned to create new firms and jobs that will advance the economy" (Conference Board of Canada, 2014). The positioning of PhD graduates as potential high contributors to the Canadian economy can be regarded as falling in line with neoliberal values of

entrepreneurship and the assignment of market value to activities traditionally (and unconvincingly) considered to be non-economic pursuits. While academics routinely lament the ills of neoliberalism for higher education (Kascak & Pupala, 2011; Manathunga, 2007), entrepreneurial pursuits may present a particularly attractive alternative for psychology PhD graduates with bleak tenure-track prospects, and who have also missed out on key years of career development in non-academic areas.

In this discussion, Rashelle will consider the respective roles that psychology graduate students and graduate programs play in students' pursuit of PhDs and subsequent employment. The implications of these pursuits in an academic climate that is unquestionably shaped by neoliberal ideologies, but which fails to explicitly engage with these pressures in a transparent manner, will be discussed. As a racialized, critical social-psychology researcher with a social activism background, Rashelle will consider the interplay of student characteristics and background experiences, institutional and program structure, and broader social and economic trends, in shaping in the graduate experience and career development.

Paper, Michelle Krieger

Graduate training programs have been characterized as an apprenticeship model, with faculty and mentors helping to acculturate students into academic settings and the profession. Mentorship has been identified as an important component of graduate student success. Mentors help students "learn the language" of the academy and profession, enhancing their socialization and networking potential following graduation, as well as provide scholastic and social benefits while still in training (Austin, 2002; Campbell & Campbell, 1997; Rudolph, 1994; Tenenbaum, Crosby & Gliner, 2001). In addition, mentoring relationships can be of particular benefit for women and minorities, who often face different challenges during graduate education (Brown, Davis & McClendon, 1999; Dua, 2007; Gay, 2004). Despite this, many students do not have or seek out formal mentorship during their graduate training.

Having an appropriate mentor, or one with relevant expertise, becomes especially important for graduate students who wish to pursue non-academic or non-traditional career paths, particularly in programs that do not train for these career trajectories. Often, these mentors may not be direct supervisors and sometimes may be outside of the academy altogether. During this session, Michelle will answer questions with a focus on finding a mentor and navigating this relationship, as well as discuss the concept of student-mentor fit. Suggestions for getting the most from a mentoring relationship during graduate training will be discussed throughout.

Paper, Jacklynn Fitzgerald

The tenure-track job market continues to be exceedingly competitive for research-focused psychology PhDs, meaning that more and more of us are turning to non-academic careers as a

viable option. To aid success on the “alternative” job market, additional training can be done during the 6+ years of graduate study. Often this training involves computer programming, advanced statistics, and budgeting and finance to help students successfully transfer their skillset outside the halls of academia. While any graduate student managing a research project exercises many of these abilities, often students come across additional opportunities, such as attending workshops, pursuing policy-related internships, and volunteering their time in service leadership positions. However, while opportunities such as these are available, students are often dissuaded from pursuing them as they detract from research productivity. As a result, the training students currently receive in graduate school does not adequately prepare them for the types of careers they ultimately pursue.

This session acknowledges that while training in research is a valued skillset, narrowly focusing on this expertise may make it more difficult for psychology PhDs to take advantage of other career paths following graduation. Jacklynn will be answering session questions with a focus on the fact that students increasingly juggle the pursuit of two career paths: one centered around proving a research track-record versus one aimed at broadening skills for alternative careers. The pursuit of both paths simultaneously often leads to burn-out, and can leave students feeling frustrated and conflicted about their own career goals. Attendees of this session may gain insight into the nature of their own student experiences through discussion on why setting career intentions early and often throughout training can be beneficial. Additionally, how to find support and mentorship in this process will be discussed. Throughout, Jacklynn will consider ways students can become their own advocates for their career paths.

Paper, Jennifer A. Moore

Terms such as the ‘neoliberal university’ and the ‘corporate university’ have emerged to describe the current climate in higher education (Ball, 2015; Nash & Owens, 2015; Slaughter & Rhoades, 2000). This neo-liberalization has given rise to a constellation of circumstances, including a disintegrating and precarious academic job market, raising concerns about the fate of the untenured and those on the non-tenure track (Nash & Owens, 2015). Meanwhile, academic institutions may be failing to adequately prepare students for the realities of the academic and non-academic job markets (e.g., Kelskey, 2012). While a continually depressed and dysfunctional academic labour market and an inadequate Ph.D. training apparatus are problematic for all graduate students, this may be particularly destructive for ‘non-traditional’ and ‘delayed-entry’ graduate students. Students who enroll in graduate programs later in life, e.g., women in their 40s and 50s, and who do not follow the classic ‘approved’ career trajectory, may face age-related barriers to entering the academy. Unfortunately, research on this is lacking, and we know little about what happens to older people, particularly older women, who are in graduate school, off the tenure track, and in the job market.

In her response to the discussion questions, Dr. Jennifer Moore will discuss the challenges for older

graduates who do not occupy privileged positions of tenure. Implications will be laid out for mature female graduate students as well as the faculty members who are mentoring them.

Critical Perspectives on Graduate Studies Lunch

Graduate students, early career psychologists, and senior psychologists will meet over a catered lunch to discuss key challenges developing in changing academic contexts.

Poster: Mapping the Formative Aspects of Education, *Joseph Ostenson and Rebecca Robb*

The objectives of formal education have varied over its history in America. It was at Cambridge and Oxford – both rooted in the medieval tradition of the Trivium (grammar, rhetoric, and logic) and the Quadrivium (music, arithmetic, geometry, and astronomy) – where those Pilgrims were instructed who brought education to America (Smith, 1990). When they were settled, these Separatists established educational institutions to train their children in reading and reflecting upon the scriptures, more especially to form their character. One hundred years after the first colleges were established in America, education was becoming more public and the curriculum was trending more toward practical ends, in contrast to the classical ends that had existed before. Nevertheless, the formation of a student's character (and the character of a democracy) was still at the heart of this change. Yet another hundred years saw these practical ends become more technological, and in the 20th century education in America became less focused on developing culture and character and more focused on scientific progress (Macmurray, 1968/1933). Now, most educational institutions at all levels tend to neglect the formative aspects of education in favor of the more informative aspects.

As James K. A. Smith (2009) argues, this separation between the informative and formative in education can only be in conversation, not in reality; that is, though we have largely ceased discussing how to form our students, we have not ceased forming them. Indeed, he argues, we will form our students whether we are aware of it or not. Consequently, to neglect conversation about how to form our students risks doing so in negative ways. The purpose of this poster is to discuss the practices that characterize public education in America today, particularly those that point our students to universalism (e.g., standardized testing), instrumentalism (e.g., assessment), competitiveness (e.g., grading), and consumerism (e.g., internships), and how these practices might form the character of our students. Relying on educational philosophy and literature, as well as qualitative data from focus groups, we will explore the implications of these character-forming practices and how they can potentially affect our students' sense of social justice and the quality of our students' education. Implications for further empirical research and for educational policymaking will also be explored.

Macmurray, J. (1968/1933). *Some makers of the modern spirit*. Freeport, NY: Libraries Press.

Smith, J. K. A. (2009). *Desiring the kingdom: Worship, worldview, and cultural formation*. Grand Rapids, MI: Baker Academic.

Smith, P. (1990). *Killing the spirit*. New York, NY: Penguin Books.

Symposium: Diverse Voices, Rich Evidence---Critical Approaches to the Scholarship of Teaching and Learning

Bradford J. Wiggins, Chair

As any teacher can attest, the classroom represents a dynamic and complex milieu, not easily reduced to simple elements and processes. It has thus always been a challenge to move between laboratory and classroom, especially within the confines of traditional experimental approaches that require the reduction of everyday complexity. Fortunately, there is a long tradition, both within psychology and without, of holistic, dynamic, and relational approaches to inquiry and there is increasing recognition of the value of such approaches in pedagogical research. This tradition of inquiry has been inspired both by major schools of psychological thought – for example, humanistic, existential, and psychodynamic – as well as by broadly critical traditions, including feminist, indigenous, hermeneutic, and sociocultural perspectives (among others). Many psychologists in these traditions have developed pedagogies and curricula, but there are significant barriers to disseminating this work for the scrutiny and use of other teachers. Current models of scholarship of teaching and learning in psychology place particular emphasis on narrowly defined learning outcomes (usually requiring quantification) and on evidence rooted primarily in experimental or quasi-experimental designs. Though such an approach undoubtedly offers certain advantages, this emphasis is often inconsistent with the priority many in these traditions place on the inescapable contextuality, complexity, and uncertainty that characterizes knowledge of the psychological subject as well as knowledge of the psychology classroom. In this symposium we bring together scholars and teachers from some of these more critical and contextual perspectives to discuss new ways of approaching the scholarship of learning and teaching. Specifically, presentations will include discussions of alternative models of evidence, with a particular emphasis on case methods (broadly conceived); of the use of case-oriented methods in the design tradition of educational research; of research within a humanistic and existential approach to teaching as art; and of the importance of epistemological diversity in adequately evaluating teaching in culturally complex contexts.

Evidence in Context: A Case-for-Case-Oriented Research in the Teaching and Learning of Psychology, *Joshua W. Clegg and Bradford J. Wiggins*

The notion of “evidence-based practice” has gained tremendous currency across essentially every domain of psychological practice, and the scholarship of teaching and learning in psychology is no exception. Indeed, this notion has become a kind of de facto disciplinary gatekeeper, arbitrating

the distribution of resources, recognition, and prestige. It is thus most worrisome that the various deployments of an “evidence-based” norm seem to conceal an implicit (and sometimes explicit) evidential hierarchy rooted in a mid-20th Century philosophy of science that is often insensitive to the diverse landscape of contemporary research methods. In this presentation we briefly consider the history and limitations of this evidentiary hierarchy, followed by the outline of an alternative approach to evidence, and concluding with a discussion of case-oriented methods. Specifically, we discuss ways in which the evidentiary hierarchy within psychology has served a primarily conservative function, tacitly supporting particular objectivist and reductionist practices while ignoring or suppressing alternative accounts of knowledge. This conservative approach to methods, we argue, has decreased the diversity and scope of knowledge within our accounts of teaching and learning. In contrast, we offer an alternative account of evidence grounded in the epistemological diversity and methodological pluralism that have become increasingly characteristic of teaching and learning in the 21st Century. By way of illustration, we offer an account of case-oriented methods (broadly conceived) as a way to build contextually sensitive and critically literate bodies of evidence.

Improving the Craft of Psychology Teaching: A Design-Oriented Approach, *Stephen C. Yanchar*

This presentation will suggest that a broad and robust treatment of pedagogy in the field would be facilitated by inquiry that emphasizes the lived experience of designing learning environments, engaging in teaching practices, and being a learner. A variety of research methods used to study and improve the learning experiences of students--though not typically seen in the teaching of psychology literature--have been developed over the past several decades. Originating in various social science and education subfields, these methods have emphasized the design of learning environments across educational domains, critical inspections of what those learning environments yield in terms of student growth and development, and the formulation of instructional theories to help guide this work. Perhaps the most prominent research methods in this vein are forms of design based research, design cases, design research, formative research, and other education-oriented case study approaches (e.g., Stake’s “multiple-case study analysis”). In general, these case-study-oriented methods offer resources for examining the practical dynamics of traditional and online learning environments, with a particular focus on how various teaching approaches are actually designed and applied, their strengths and limitations in various contexts, how they facilitate (or fail to facilitate) learning, and how pedagogy might be improved. To perform this function, these case-based research approaches provide rich, contextual descriptions of teaching and learning phenomena as well as new knowledge regarding psychology pedagogy accrued in practice (rather than being based on more traditional experimental or quasi-experimental design logics). Consumers of these reports can then find applicable insight to be transferred into, or perhaps tailored to fit, their own classroom settings. This presentation will review these research methods, provide an argument regarding their value as tools for studying teaching and learning, and offer guidelines regarding the circumstances in which these various approaches might be profitably employed.

Connecting Students to Lived Experience, *Michelle M. Merwin and Joseph Ostenson*

Williams James wrote that, "Psychology is a science, and teaching is an art; and sciences never generate arts directly out of themselves." Such is particularly true of the psychology classroom: while psychology has its technical know-how to prepare students as *scientists* – a fairly straightforward task demanding less art – it also has its humanistic purposes. In this presentation, we will discuss why we hope to invoke a greater knowledge of who our students are psychologically – i.e., their existential self – and a greater empathy for those who suffer psychologically. Invoking this sort of *humanistic* knowledge varies from student to student and from class to class, and so demands as much art as science. We will discuss particularly two instances where we have used more interpretive methods to develop our art as teachers: first, in the development and execution of a psychology of death curriculum, meant to invoke the existential self; then in the use of the short story *A Sorrowful Woman*, meant to invoke empathy for those experiencing depression. Using these cases, we will argue that often, our art as teachers demands the use of the more qualitatively-rich case method, together with repeated reflection (internal and in conversation) to create existential and humanistic learning experiences for our students. Likewise, we will argue that the practical wisdom that guides the art of teaching is effectively cultivated through these rich observations of and critical reflections on our teaching experiences. It is through the use of practical wisdom – which we believe all teachers have experienced – that enables us to engage in teaching as an art. We will offer suggestions on how this practical wisdom might become an integral part of the scholarship of teaching and learning.

Psychology and Identity: Why Black Lives Should Matter to the Asian Diaspora, *Sunil Bhatia*

In this presentation, I show how critical psychology can be used to create new approaches to teaching and learning. Crenshaw (1991) coined the term intersectionality to articulate how multiple categories of identities interact with difference, privilege, disadvantage and are further shaped by varied axes of oppression, social inequality and power. I draw on critical race studies and cultural psychology to challenge students to think about the intersections between different identities and cultural practices. These pedagogical lessons, I argue, are messy, highly contested, and fluid and therefore cannot be narrowly defined through the language of learning outcomes, assessment or taught through solely through quantification and experimental designs. In particular, I show why Black lives should matter to the South Asian diaspora in the United States and why the South Asian diaspora should disavow the model minority discourse (Mahalingam, 2012; Bhatia, 2016). Many South Asian immigrants, such as Pakistani-Americans, Bangladeshi-Americans, Indian Americans, and Sikh Americans embrace the model minority discourse and believe that they are talented, work hard, and have made it in America solely on their merit. The idea here is that through hard work and cultural values, model or "good" minority communities can rise above their difficult circumstances. Consequently, minority communities that may not have a plethora of success stories are simply seen as lazy, lacking in the right cultural values, not naturally bright, and enjoy being dependent on welfare. Following the model minority myth also involves shunning any attempt to

form political alliances with other “unmodel” minorities such as Blacks and Hispanics (Prashad, 2012). In particular, I examine: 1) how identity and culture in psychology are not variables, but rather they are shaped by discourses of power and privilege; 2) how the psychology of intersectionality can be used to create challenging conversations about identity and subjectivity across marginalized groups; 2) how the South Asian community can use specific strategies to work across underrepresented groups.

Division 24 Special Interest Group for Teaching Psychology Meeting: Division 24 members are invited to contribute to a special interest group for teaching psychology.

11:00 – 11:50 a.m. Renaissance Hotel Div. 24 Hospitality Suite, 12th floor, Saturday, August 5