

Praise for *Talking Back to Dr. Phil...*



“At last someone is taking on Dr. Phil with good sense and great humor. Life isn’t a sixty-minute show where people just come in for the laying on of hands. Life is about working it all out with family, community, and love. Good for Mr. Bedrick to decide to pull off the gloves and have an emotional slugfest with an over-the-high-school bully. *Talking Back to Dr. Phil* is a must read.

But not at dinnertime...you’ll be laughing too hard to eat.”

—NIKKI GIOVANNI, Poet, Distinguished Professor at Virginia Tech University, seven-time NAACP Image Award recipient

“David Bedrick understands that real change or transformation requires challenging accepted dogma and then approaching problems with compassion and curiosity. He is a great advocate for stopping the madness of body hatred and dieting.”

—JANE R. HIRSCHMANN and CAROL H. MUNTER, Authors of *Overcoming Overeating* and *When Women Stop Hating Their Bodies*

Praise for *Revisioning Activism...*



“Teacher, counselor, and attorney David Bedrick is the ideal guide to lead us through new doors of activism. His diverse background allows him to freely pull together issues such as shame and conflict in relationships, and the social sufferings of racism and sexism, all the time urging us to see and create the world anew. His new book, *Revisioning Activism*, helps us critically think and feel through a world in need of individual and social change, bringing depth, brilliant insights, and new strategies to heal ourselves and the world around us.”

—ARNOLD MINDELL, Ph.D., Author of

The Deep Democracy of Open Forums and *Sitting in the Fire*

ALSO BY
DAVID BEDRICK



*Talking Back to Dr. Phil:
Alternatives to Mainstream Psychology*

REVISIONING ACTIVISM



*Bringing Depth, Dialogue, and Diversity
to Individual and Social Change*

Essays By
David Bedrick, J.D.

BELLY
SONG
press

Santa Fe, New Mexico

Published by: Belly Song Press
518 Old Santa Fe Trail, Suite 1 #626, Santa Fe, NM 87505
www.bellysongpress.com

Managing Editor: Lisa Blair
Editor: Kristin Barendsen
Book design and production: David Moratto

Copyright © 2017 by David Bedrick

No part of this book may be reproduced, stored, or transmitted in any form or by any means except for brief quotations in reviews or for purposes of criticism, commentary, or scholarship without written permission from the publisher.

Revisioning Activism: Bringing Depth, Dialogue, and Diversity to Individual and Social Change is factually accurate, except that names and minor aspects of some essays have been altered to preserve coherence while protecting privacy.

Printed in the United States of America on recycled paper

Publisher's Cataloging-in-Publication Data

Bedrick, David, author.

Revisioning activism : bringing depth, dialogue, and diversity to individual and social change / David Bedrick.

Santa Fe, NM : Belly Song Press, [2017] | Includes bibliographical references and index.

ISBN: 978-0-9852667-8-3 (paperback) | 978-0-9852667-9-0 (PDF) | 978-0-9966603-4-1 (Kindle/Mobipocket) | 978-0-9966603-5-8 (Epub) | LCCN: 2016944067

LCSH: Social sciences. | Social change--Psychological aspects. | Social justice. | Social advocacy--Psychological aspects. | Change (Psychology) | Social psychology. | Popular culture. | Body image--Psychological aspects. | Weight loss--Psychological aspects. | Racism--Psychological aspects. | Current events--Psychological aspects. | BISAC: SOCIAL SCIENCE / Popular Culture. | PSYCHOLOGY / Social Psychology.

LCC: HM1033 .B43 2017 | DDC: 302--dc23

1 3 5 7 9 10 8 6 4 2

*“We are who we are because somebody loved us.
To be is to be loved.”*

—Cornel West & BMWMB, *Never Forget: A Journey of Revelations*

Contents



Acknowledgments	<i>ix</i>
Introduction	<i>xiii</i>

SECTION I

Racism, Anti-Semitism, and Homophobia: Witnessing Social Justice



1. The American Soul: Honoring Our Black Elders	<i>3</i>
2. MLK Today: Taking the Blinders off White Privilege	<i>9</i>
3. Dreaming King’s Dream Forward: Reflections on America’s Psyche	<i>15</i>
4. What’s the Matter with “All Lives Matter”?	<i>21</i>
5. America’s Deadly Denial of Racism	<i>25</i>
6. How to Have a Conversation About Race	<i>29</i>
7. The Holocaust and the Inner Ghetto: The Psychology of Jewish Suffering	<i>35</i>
8. I’m Not a Hypochondriac — I’m Just a Jew	<i>39</i>
9. Skull and Crossbones: Projecting onto Folks with HIV/AIDS	<i>43</i>
10. Paging Dr. Ben Carson: Homophobia Calling	<i>45</i>

SECTION II

**Hunger, Self-Hatred, Failure, and Sexism:
The Real Weight-Loss Story**



1. Does America <i>Really</i> Need to Go on a Diet?	53
2. Do You Know Why You Eat? The Key to Losing Weight	57
3. Why Diets Fail: Seven Things You Should Know	61
4. Trying to Lose Weight? Satisfy Your Real Hungers	69
5. Shame, Body Image, and Weight Loss	75
6. Resolving to Lose Weight? Consider This First	79
7. Think Your Diet Needs More Discipline? Think Again	81

SECTION III

**What's Going On?
Reflections on Current Events**



1. Philip Seymour Hoffman and the Shadow of Individual Addiction	87
2. Diagnosing Depression in the Wake of Robin Williams's Suicide	91
3. The Lie of Brian (Williams)	97
4. Who Cheats? Who Lies? Moving Beyond Lance Armstrong	101
5. Upon the Murder of 20 Children and 6 Adults in Connecticut	105
6. Scapegoating, Stereotyping, and Projecting Won't Make Us Safer	107
7. Crazy About Gun Control	111
8. Upon the Boston Marathon Bombings	115
9. Racism on Trial: Reflections on the Prosecution of George Zimmerman for the Murder of Trayvon Martin	117
10. In Honor of Maya Angelou: This Caged Bird Sang and Sang	121

S E C T I O N I V

**Beyond a Popular Psychology:
Remembering the Shadow**



1. Into the Dark: A Psychology of Soul, Shadow, and Diversity	127
2. Building and Repairing Trust: Keys to Sustainable Relationships	133
3. Six Reasons Not to Forgive — Not Yet	137
4. Understanding Stress: Beyond Reduction, Management, and Coping	143
5. Three Things to Learn from Failure	147
6. Resolutions, Commitments, and All That Jazz: Five Reasons Why Resolutions Fail	151
7. To Compromise or Not to Compromise	155
8. I’m Sorry: Three Components of an Effective Apology	159
9. What Is Shame? How Does It Color Our World?	163
10. When “Questions” Shame: Learning to Be More Direct	167
11. Beyond Individual Psychology: How Psychology Shames	171
12. Winning the Battle with Inner Criticism	175
13. Understanding Dreams About Inner and Outer Criticism	179
14. Getting Real: Seven Roadblocks to Becoming Our Authentic Selves	185
15. The Courage to Find Soul: A Call for More “Psyche” in Psychology	191
16. Death, Dying, and Altered States: Bridging Two Realities	195
Notes	199
Bibliography	221
Index	237
About the Author	259

Acknowledgments



I must begin by acknowledging the true companionship Lisa Blair, my partner, marital and otherwise, brings to me each and every day. Her tender heart and tireless creative spirit gift me with an ever-present spirit of deep belief in myself, including my writing. She has read, edited, and formatted, countless times, each of the essays in this book, and dialogued with me about the ideas until they arrived in the state you, the reader, find here. I grew up in a rather brutal world; Lisa teaches me, every day, that life can be different. It's been thirteen years—I am slowly learning.

My body and soul were brought into a humble consciousness, about who I was as a white man and as a Jew, by four black elders. First, Maya Angelou's voice, grown in the years of silence following her childhood rape, was perhaps the first true voice I ever heard. *So that is what a human being is capable of*, I thought. *I too want to follow the path of my own humanity.* Second, the dark intelligence of Etheridge Knight's poetic presence nourished me in his Boston apartment, affirming in my Semitic features and the rhythm in my rendering of his poems, the color in my body and soul. Etheridge taught me that desperation was part of the human condition; he taught me not to be ashamed of being a "cracked vessel." Third, James Baldwin's eyes seared through America's façade while still

loving her. I committed to keeping track of America's blind innocence since reading the letter he wrote to his nephew over 25 years ago. Baldwin's father teased young James about his bulging eyes, leading James to lie with coins on his eyes, hoping they would recede. Thank G-d those eyes accepted their calling and not his father's jealousy. Finally, scholar, activist, and writer June Jordan showed me to the door of the essay. Jordan's social brilliance and lyrical power keeps reminding me of the soaring possibility of voice and education through writing.

A patience that I am still learning to appreciate was awakened in me by the tremendous spiritual and radical activist vision of Meridel Le Sueur. In 1986 (she was 86 years of age), after hearing her poetry reading, I stepped toward the stage wanting to meet her. She was in the midst of a conversation some feet away when she saw me. She walked over to me, put her arms around me. Unexpected sobs emerged. "Are you still writing?" I asked her, knowing that she published one of the first feminist novels, *The Girl*, in 1930. "Yes, more than ever." "Why more than ever?" Her truth entered my being: "I finally know what I want to say."

In 1992, Arnold Mindell heard my childhood story—really heard it. He took me on as his student and has minded my path and well-being for the last 24 years. To think I have been elderd by his love and psycho-spiritual genius is a privilege that I am still shy to admit having in my life. Arny's process-oriented psychology flows through everything I have written here.

Growing up with a father too often violent, and a mother ill-equipped to respond, was not the sort of gift I desired. But it is the one I got. That childhood, with years of alchemical cooking, awakened a desire for love and justice borne of that condition. My parents also left me with a kind of inheritance, a deep hope that I would have what they did not. Though their visions were more material than the one that called to me, I know that those visions were informed by the same love that holds every marvelous creation. They

are both long gone from this earth, but we still talk often. Their spirits accompany me on my path, making it possible for me to have penned my second book.

In the last two years, my insight about diversity, humanity, and the human heart has been shepherded by Reverend India Elaine Garnett, a woman of grace-full intelligence, worthy of high respect. Thank you, dear friend, for accompanying me with your ever-loving presence.

Perhaps my greatest understanding and compassion has flowered under the tutelage, and urgent needs, of my students and clients, who bring to me their greatest hopes and gifts as well as the truth of their suffering. They have trained my heart and mind, especially those whose difficulties were less amenable to change—they deepened the ground of my being in their life and death.

And how can I acknowledge all that cares for me, without acknowledging the music and poetry that escorts me into states of being beyond words? John Coltrane, T. S. Eliot, Antonio Machado, Rainer Maria Rilke, Joy Harjo, William Butler Yeats, Chicago Mass Choir, Marvin Gaye, The Allman Brothers, Meg Christian and Cris Williamson, Patti LaBelle, and innumerable others. Music and poetry reliably bring the rain when my soul is parched from working too hard and becoming too rigid in my endeavors and ambitions.

Finally, so much is due to a worldwide community of learners who follow a course of individual depth and social awareness. My days are often softened, held, stretched, or engaged in the fires of conflict in ways that remind me of my need for others—that my wholeness is not only an inner project (despite my powerful introversion).

S E C T I O N I

**Racism, Anti-Semitism, and Homophobia:
Witnessing Social Justice**



The American Soul: Honoring Our Black Elders



Gurus, yogis, meditation masters, lamas—these are spiritual authorities for many New Age Americans who look to the East for wisdom. But while teachers from Gandhi to the Dalai Lama have shone fine Eastern light to illuminate our paths, this cultural turn to the East can inadvertently dismiss the spiritual wisdom of our own African-American elders—teachings rooted in our own soil, pain, and shadow.

These spiritual teachers are Fanny Lou Hamer and Dr. Martin Luther King, Jr., who faced beating and death with voices compelled by love. They are John Coltrane, whose vision of individual freedom and collective expression manifested in some of America's finest music, as well as Billie Holiday and Nina Simone, who brought soul to pain and misery. (Is there a finer thing for a spiritual tradition to do?)

They are Howard Thurman, who brilliantly guided the practice of a uniquely American Christianity, and Cornel West, whose intellect and spirit soar in pronouncement of a love-based ethic. And how could we leave out Toni Morrison and Maya Angelou, African-American women who have revealed the glory and redemption we need as individuals and as a nation. These teachers don't turn water into wine; they turn tears into the blues. They don't walk on water;

they create music that we float on. They don't carry a staff and part the Red Sea, but they do honor to the Hebrew cry, "Let my people go."

These elders, and countless others, have elucidated a spiritual wisdom that was born in the fires of America's own alchemy, through a process of cooking the demons and injuries of injustice along with the spirit of love and perseverance into a unique brilliance. Their wisdom honors and redeems those who have bled for America's soul.

To many, these individuals may not look like spiritual teachers—but not because they lack spiritual riches to offer. I remember wondering why I was listening to Buddhist chanting instead of John Coltrane's "Love Supreme" during my morning meditation period. I remember several black elders teaching me how to make heated dialogue into a meditation on relationship instead of an inner practice of loving-kindness. I remember Dr. King waking me up to the fact that spirituality is also a public practice when I heard him say that "justice is what love looks like in public." I recall Maya Angelou teaching me how to turn great suffering into powerful humanity, a practice I had previously sought in Eastern teachings. I recall poet Etheridge Knight singing to me of desperation, imprisonment, and freedom, lessons that Eastern spiritual teachers had taught me years before.

Of course, these black teachers don't don robes, hold weekend workshops, or show up in the kind of classrooms or retreat centers that many associate with spiritual teaching. Most Americans would liken these elders to artists and activists more than spiritual teachers. And sitting at the feet of these elders challenges our fundamental paradigm of education, especially spiritual education. Nonetheless, their spiritual powers cannot be denied. They offer a way of living, loving, and dying in a world of darkness as well as light.

To be clear, I have no inherent objection to Eastern philosophies and spiritual disciplines. I have been a student of many fine minds and hearts, from Sharon Salzberg and Pema Chödrön to

Bhante Gunaratana, Stephen Levine, and Jack Kornfield, teachers who helped bring Eastern traditions to the United States. But when these teachings are highlighted at the expense of teachings forged on the backs of those who have suffered under the weight of America's shadow, an injustice is perpetrated. For the purpose of righting this injustice, I offer the following critique of some Eastern and New Age teachings in contrast to the relative value and power of African-American wisdom teachings for all Americans today.

First, some New Age and Eastern teachings foster practices that avoid the shadow. Practitioners often attempt to relieve pain and suffering rather than investigating its meaning; they seek bliss even when their path is taking them into their deeper feelings; they can be found blessing each other while remaining unconscious of how they patronize. I have witnessed groups of such practitioners being open-hearted toward streaming tears but *not* toward screaming ire. I have seen competition and jealousy treated as negatives to be rooted out *instead of as fire and heat to deepen the knowledge of self and the bonds of community*. At its worst, this kind of spirituality can become a form of denial, a flight toward spirit that denies the soul's descent, risking the same fire that brought Icarus back to earth.

In contrast, much African-American teaching is rooted in shadow. Its elders have sat in the fire of brutality as well as in projections of inferiority, aggression, and deviance. I am reminded of an African-American man who attended a workshop on conflict resolution with some 300 participants from over 25 different countries. Many of us grew to admire his wisdom, personal power, and leadership capacity when he helped to resolve our most protracted tensions. He had a hard-earned ease with anger and aggression that most of us didn't. One night he walked into our workshop hall pushing a mop and garbage pail and singing a song from slavery times. He said that in his garbage pail was all that we throw away—aspects of our sexuality, our greed, our anger, our desperation,

The poet Rainer Maria Rilke suggested, almost one hundred years ago, that people in the West suffer a kind of soullessness and have lost their spiritual way. As a result, their children may need to go far out into the East, “towards that same church which [they] forgot.”³ Rilke’s words were prophetic—a whole generation did indeed go far to the East to find their “church” unconsciously turning a blind eye to their African-American elders.

Why look to the East? Why not sit at the feet of America’s African-American wisdom teachers? Let me suggest that reaching out to this tradition, especially as white folks, means bearing a certain pain and, yes, responsibility for a legacy of suffering. In this way, many of us don’t walk into this “church” with clean hands—a pain we need not face in the ashram or zendo. However, bearing this pain may be just the deepening we need.

The “color line,” in the words of W. E. B. Du Bois, still demarcates social boundaries.⁴ And while many of us have joined our voices with those who call for social justice, this attitude doesn’t embody the same valuation as looking up to folks for spiritual wisdom and development.

James Baldwin wrote, “The black man has functioned in the white man’s world as a fixed star, as an immovable pillar, and as he moves out of his place, heaven and earth are shaken to their foundations.”⁵ It’s time to shake our foundations, root out our negative projections and stereotypes, and end the unconscious devaluation and patronization of America’s black elders. While much wisdom can be found in Eastern New Age traditions, there is a rich tradition of wisdom grown right here, paid for in blood and tears, and ready-made to speak to the souls and psyches of Americans today.

MLK Today: Taking the Blinders off White Privilege



How far have we really come since Dr. King's passing in 1968? Could those who argue that we now live in a truly post-racial society be wearing the blinders of white privilege? Consider the following.

Have we achieved Dr. King's goal of eradicating racial prejudice?



Some would surely say yes. Recently I dined at a fairly pricey French restaurant, where I had a conversation with the white woman at the table next to mine. She and her husband lived in Manhattan's Upper East Side and also had a vacation home in Santa Fe, New Mexico, where I currently live. I grew up in New York City; that was our common ground. We got on the topic of the choking death of Eric Garner and the protests in its wake.

She said, "Before Mayor de Blasio spoke up in support of the black protests, there weren't really any racial issues in New York. We had gotten past that."

"That's simply not true," I retorted. "The racial tension had been there all the time. [Mayor] de Blasio didn't create it. Many folks, especially black folks, knew it was there all the time."

From where did this woman derive her perception? I don't think

she was mean-spirited; in many ways, she was quite intelligent. However, a certain psychological intelligence was absent—the ability to realize that her framework was her experience as a wealthy white person.

She had the unearned privilege of never being disadvantaged by racial stereotypes. She had the privilege of not needing to listen to and feel the pain of black New Yorkers, many of whom have stories and perspectives that clearly wouldn't match her own. She had the privilege of needing neither data nor experience to feel free to issue her definitive opinion.

In short, she drew on her unconscious privilege to conclude that racial prejudice was a thing of the past.

Is “color blindness” the key to being judged by the content of our character?



Many argue, “If color blindness was good enough for Martin Luther King, then it ought to be good enough for a society that still aspires to the movement’s goals of equality and fair treatment.”¹

Much of the argument for color blindness relies on a superficial reading of Dr. King’s “I Have a Dream” speech, when he said, “I have a dream that my four little children will one day live in a nation where they will not be judged by the color of their skin but by the content of their character.” Based on this statement, some argue that Dr. King believed racism would be ended when Americans no longer saw race.

What allows many folks, especially white folks, to maintain this belief? I know of no data to support the notion that this kind of color blindness helps alleviate racial disparities or racial injustice. In my experience, many who espouse this view simply have no idea what it is like to live in a dark-skinned body. They have the unearned privilege of not having to think of themselves racially.

Dr. Beverly Tatum, former psychology professor and current president of Spellman College, used to regularly conduct an experiment with her psychology students. She asked them to complete the sentence, “I am _____.”² She found that while students of color typically mentioned their racial identity, white students rarely mentioned being white. The same was true for gender; women were more likely to mention being female. She concluded that racial identity for white folks is not reflected back to them and thus remains somewhat unconscious.

In short, black folks simply don’t have the privilege of not seeing themselves as a color, and they know others will see them as such, whereas many white folks easily enjoy not seeing their own color. Trying to not see race before we are truly awake to racism’s ugly present and past assigns racism to our individual and collective shadow, rendering its harm more insidious because it hides in seeming good-heartedness and innocence.

To quote Dr. King, “Nothing in the world is more dangerous than sincere ignorance and conscientious stupidity.”³

Is affirmative action contrary to Dr. King’s dream of not being judged by the color of our skin?



I recently dialogued with a white man who insisted that Dr. King was opposed to affirmative action. He was immune to my presentation of Dr. King’s views from my extensive reading on the issue. Instead, he said, “I choose to take Dr. King at his word; the man was quite articulate and capable of saying what he meant.” Again, he referred to Dr. King’s “Dream” speech. He continued, “It seems pretty clear that for members of any race to expect preferential treatment because of their race is unacceptable. It doesn’t matter how noble one’s motives. It’s wrong.”

What was wrong was his reading of Dr. King. In his 1964 book

Why We Can't Wait, King wrote, "Whenever the issue of compensatory treatment for the Negro is raised, some of our friends recoil in horror. The Negro should be granted equality, they agree; but he should ask nothing more."⁴ Later, in 1967, he wrote, "A society that has done something special against the Negro for hundreds of years must now do something special for him."⁵

However, we must not stop there. Again we must ask: Why was it so easy for this white man, despite my argument about King's actual words, to maintain his position? While I confess to not knowing this man's mind and heart, many white folks I have dialogued with are unaware of the preferential treatment they receive—that they are the beneficiaries of the affirming actions of a racially biased society—while black folks are still the beneficiaries of disconfirming actions.

For example, when blacks apply for a job, they are less likely to get selected than whites (even if the applications are identical in every other way).⁶ White folks get "extra points," a kind of affirmative action.

Black folks are more likely to get stopped and frisked than white folks, even when what they are carrying is identical.⁷ That's a kind of affirming action for whites.

Black folks are up to three times more likely to get the death sentence than whites in similar cases.⁸ I could go on about differential school funding, bank lending practices, and more. The truth is that white folks, in general, receive perhaps less overt but quite real and potent benefits that black folks do not.

When a person swims in an ocean of relative affirmation, it is almost natural to be unconscious of the fact that their achievements, confidence, and successes are not only a result of their own capacity and efforts. Unconsciousness of these privileges makes it easy to conclude that a more overt policy of affirmative action is a form of preferential treatment to black folks instead of a leveling of the playing field.

If we are to enrich the national dialogue about race, if we are to make further progress toward Dr. King's dream, our collective awareness of unconscious privilege must grow. Then we may find what Langston Hughes exhorted us to wake up to:

That Justice is a blind goddess
Is a thing to which we black are wise:
Her bandage hides two festering sores
That once perhaps were eyes.⁹

Index



A

abuse

- being gay as sickness caused by, 46
- as roadblock to authenticity, 185
- shame for childhood, 163–164

activism

- dialogue/diversity in, xxviii–xxxi
- inner, xxi–xxii
- revisioning, xix–xxi
- social. *see* social activism
- targeting popular psychology, xix
- traditional. *see* traditional activism

addiction

- focus on individuals in, 171
- individual psychology/shame in, 172–173
- liminal states in, xxvi
- marginalized emotions in, 161

- media scapegoating of celebrity, xxiv–xxv, 87–89
- portrayed by media, xlii
- to self-improvement, 98

ADHD (attention deficit hyperactivity disorder)

- cultural pressure for performance and, 102
 - labeling children with, xxxiv
 - misuse of medications for, xxxiv
- adoption costs, black vs. white babies, 22

affirmative action

- bias for comfortable dialogue about, 31
 - color blindness and, 11–13, 18
- African Americans. *see also* racism
- denial about trauma of, xxvii, 25–27
 - honoring elders, 3–8

- inner activism and, xxi–xxiv
- psychological symptoms of racism in, 146
- racism on trial, 117–120
- responsibility of elders for whole culture, 7
- stress and social bias towards, xxxviii
- teaching dialogue and art of democracy, 6
- teachings of elders rooted in shadow, 5–6
- all lives matter
 - privileged white folks and, 22–23
 - as rebuttal, 23–24
 - willful color blindness and, 21–22
- Allen, Woody, 39–41
- altered states
 - reality, dying and, 195–198
 - societal bias devaluing, xxvi
- Alzheimer's, altered states in, 196–197
- American psyche, Dr. King in
 - color blindness or color denial, 18–19
 - dream or nightmare, 16–17
 - hero or idol, 15–16
 - highlighting or ending segregation, 17
 - overview of, 15
 - Republican or Democrat, 17–18
 - resolution via debate or compromise, 19–20
- Angelou, Maya
 - on humanity, 130–131
 - as important teacher, ix, xvi, 121–124
 - inner criticism as motivation for, 177
 - as spiritual teacher, 3–4
- anger
 - claiming before forgiveness, 138
 - as great source of power, 129, 192
- anorexia nervosa, mortality rate, 54
- anti-depressant medication, 94–96
- anti-Semitism. *see also* Jewish people
 - forms of bias in, xl
 - Holocaust. *see* Holocaust
 - hypochondria and, 38, 39–41
 - Nazi and, xvi–xvii, xl, 35–38, 130–131
 - shame and, 36–38
 - shied away from in Jewish families, xvi
 - Woody Allen, 39–41
- anxiety, focus of psychology on individual, 171
- apology, components of effective, 159–162
- Armstrong, Lance
 - marginalizing our own vices, xxv, 101–103
 - media scapegoating of, xxiv, 101
- attention deficit hyperactivity disorder (ADHD)
 - cultural pressure on performance and, 102
 - labeling children with, xxxiv

projecting after, 107–109
 stress and historical, xxxviii
 victimization of groups of people
 and, 128

trust
 betrayal of, 133
 inevitability of betrayal, 135–136
 repairing/rebuilding, 133–134
 and unavoidable betrayal in
 relationships, 135–136

truth teller, inner critic as, 176

truthfulness, in culture of denial, 99

TV watching, and shame, 165

U

unconscious, Freud, 111

unity, creating in diversity, xxxi

U.S. Constitution, value of black vs.
 white lives in, 22

V

value, of black lives, 22–24

vehicle stops, and racism, 26–27

Viagra
 cheating to perform better, 98–
 99
 cultural pressure on perfor-
 mance and, 103
 shame in men of softness, 192

violence. *see also* police violence
 America's denial of racism, 26–
 27
 Boston Marathon bombings,

115–116

gun control crazies and, 111–114

inner criticism as hidden form
 of, 178

neglecting epidemic nature in
 America, 105–106

projection as type of, 108

Zimmerman trial for, 117–120

vulnerability
 of blacks from past abuse, 30
 psychology promoting success
 vs., xliii
 as what it means to be alive, 44

W

Walters, Dr. Karina L., xxxviii

weight loss
 on Americans need to diet, 53–55

authenticity, looking good and,
 187

on disciplining diet for, 81–84

individual psychology/shame in,
 172–173

knowing why you eat as key to,
 57–60

reasons why diets fail, 61–68

satisfying real hungers for, 69–
 74

shame, body image and, 75–77

stress reduction and, 146

what to consider when you go
 for, 79–80

why resolutions fail, 153–154

- young women using diet pills for, 103
- West, Cornel
 - on conventional notions of success, 188
 - honoring as spiritual teacher, 3
 - on living in hotel civilization, 106, 129
 - on segregation, 17
- We've Had a Hundred Years of Psychotherapy—And the World's Getting Worse* (Hillman), xxxii
- white privilege
 - all lives matter and, 21–24
 - color blindness and psychology of, 19
 - in conversation about race, 32, 34
 - taking blinders off, 9–13
 - as unconscious, 10, 13
- white racial bias, history of, 30
- white-on-black racism
 - black-on-white racism vs., 30
 - death of Trayvon Martin, 117–120
 - defining racism as, 29–30
- Why Are All the Black Kids Sitting Together in the Cafeteria?* (Tatum), 23
- Why We Can't Wait* (King), 11–12
- Williams, Brian, xlii–xliii, 97–100
- Williams, Pete, 108
- Williams, Robin, xxv, 91–96
- Wilson, Officer Darren, 29, 33–34
- Winnicott, Donald, 185
- women
 - diet and body image of, xviii
 - as important teachers, xviii
 - inner activism and, xxi–xxiv
 - self-esteem issues/social bias towards, xxxvii
 - weight-loss and. *see* weight loss

X

- xenophobia, in traditional activism, xxxix–xl

Z

- Zimmerman, George
 - acquittal of, 21
 - cultural meaning neglected by media, xliii
 - trial for murder of Trayvon Martin, 117–120

About the Author



David Bedrick, J.D., Dipl. PW, is a speaker, teacher, and attorney and author of the acclaimed *Talking Back to Dr. Phil: Alternatives to Mainstream Psychology*. He spent eight years on the faculty of the University of Phoenix and has taught for the U.S. Navy, 3M, psychological associations, and small groups. He has received notable awards for teaching, employee development, and legal service to the community.

David completed graduate work in psychology at the University of Minnesota and clinical training at the Process Work Institute, where he is a diplomate and adjunct faculty member as well as a member of the ethics committee and the advisory board for the master of arts program in conflict facilitation. As a practitioner of process-oriented psychology, a branch of Jungian psychology, he has worked with groups, couples, and individuals for over twenty years.

David currently maintains an international private practice as a counselor for individuals, couples, and groups and works via Skype, phone, or in person in Santa Fe, New Mexico. He speaks and teaches on topics ranging from shame, night time dreams, weight loss and body image, diversity and social injustice, and alternatives to popular psychology and is a blogger for *Psychology Today* and *The Huffington Post*.