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As seen in Time, USA TODAY, The Atlantic, The Wall Street Journal, and on CBS This Morning, BBC, PBS, CNN, and NPR, iGen is

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crucial reading to understand how the children, teens, and young adults born in the mid-1990s and later are vastly different from their Millennial predecessors, and from any other generation. With generational divides wider than ever, parents,

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educators, and employers have an urgent need to understand today's rising generation of teens and young adults. Born in the mid-1990s up to the mid-2000s, iGen is the first generation to spend their entire adolescence in the age of the smartphone. With

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social media and texting replacing other activities, iGen spends less time with their friends in person—perhaps contributing to their unprecedented levels of anxiety, depression, and loneliness. But technology is not the only thing

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that makes iGen distinct from every generation before them; they are also different in how they spend their time, how they behave, and in their attitudes toward religion, sexuality, and politics. They socialize in completely new ways, reject once

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sacred social taboos, and want different things from their lives and careers. More than previous generations, they are obsessed with safety, focused on tolerance, and have no patience for inequality. With the first members of iGen just graduating

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from college, we all need to understand them: friends and family need to look out for them; businesses must figure out how to recruit them and sell to them; colleges and universities must know how to educate and guide them. And members of iGen also

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need to understand themselves as they communicate with their elders and explain their views to their older peers. Because where iGen goes, so goes our nation—and the world.

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created the peculiar Western mind that has

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profoundly shaped the modern world. Perhaps you are WEIRD: raised in a society that is Western, Educated, Industrialized, Rich, and Democratic. If so, you're rather psychologically peculiar. Unlike much of the world today, and most people who have ever lived, WEIRD people are highly individualistic, self-

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obsessed, control-oriented, nonconformist, and analytical. They focus on themselves—their attributes, accomplishments, and aspirations—over their relationships and social roles. How did WEIRD populations become so psychologically distinct? What role did these psychological differences play in the

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industrial revolution and the global expansion of Europe during the last few centuries? In *The WEIRD People in the World*, Joseph Henrich draws on cutting-edge research in anthropology, psychology, economics, and evolutionary biology to explore these questions and more. He illuminates the origins and

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evolution of family structures, marriage, and religion, and the profound impact these cultural transformations had on human psychology. Mapping these shifts through ancient history and late antiquity, Henrich reveals that the most fundamental institutions of kinship and marriage changed dramatically under pressure from

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the Roman Catholic Church. It was these changes that gave rise to the WEIRD psychology that would coevolve with impersonal markets, occupational specialization, and free competition—laying the foundation for the modern world. Provocative and engaging in both its broad scope and its surprising

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details, *The WEIRDest People in the World* explores how culture, institutions, and psychology shape one another, and explains what this means for both our most personal sense of who we are as individuals and also the large-scale social, political, and economic forces that drive human history. Includes black-and-white

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illustrations.

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Feminist Foremothers in Women's
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by and about the more recent wave of feminist foremothers; those who were awakened in the 1960s and '70s to the realization that something was terribly wrong. These are the women who created the fields of feminist therapy, feminist psychology, and women's mental health as they exist today. The 48 women share

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their life stories in the hope that they will inspire and encourage readers to take their own risks and their own journeys to the outer edges of human possibility. Authors write about what led up to their achievements, what their accomplishments were, and how their lives were consequently changed. They describe their

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personal stages of development in becoming feminists, from unawareness to activism to action. Some women focus on the painful barriers to success, fame, and social change; others focus on the surprise they experience at how well they, and the women's movement, have done. Some well-known feminist foremothers featured

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include: Phyllis Chesler Gloria Steinem
Kate Millett Starhawk Judy Chicago
Zsuzsanna Emese Budapest Andrea
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In Feminist Foremothers in Women's
Studies, Psychology, and Mental Health,
many of the women see in hindsight how
prior projects and ideas and even dreams

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were the forerunners to their most important work. They note the importance of sisterhood and the presence of other women and the loneliness and isolation experienced when they don't exist. They note the validation they have received from grassroots feminists in contrast to disbelief from professionals. Although

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these women have been and continue to be looked up to as foremothers, they realize how little recognition they've been given from society-at-large and how much better off their male counterparts are. Some foremothers write about the feeling of being different, not meshing with the culture of the time and about challenging

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the system as an outsider, not an insider. These are women who had few mentors, who had to forge their own way, “hit the ground running.” Their stories will challenge readers to press on, to continue the work these foremothers so courageously started. Throughout the pages of *Feminist Foremothers in*

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Women's Studies, Psychology, and Mental Health runs a sense of excitement and vibrancy of lives lived well, of being there during the early years of the women's movement, of making sacrifices, of taking risks and living to see enormous changes result. Throughout these pages, too, sounds a call not to take these changes

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for granted but to recognize that feminists, rather than arguing over picayune issues or splitting politically correct hairs, are battling for the very soul of the world.

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chapter justifies the prominent role given to methodology within the discipline, whilst chapters two and three describe between-subject and within-subject

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consequences of not recognizing the value of the latter approach can be far-reaching. The following three chapters discuss practical issues involved in running

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The United States Social Security Administration (SSA) administers two disability programs: Social Security Disability Insurance (SSDI), for disabled individuals, and their dependent family members, who have worked

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and contributed to the Social Security trust funds, and Supplemental Security Income (SSSI), which is a means-tested program based on income and financial assets for adults aged 65 years or older and disabled

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adults and children. Both programs require that claimants have a disability and meet specific medical criteria in order to qualify for benefits. SSA establishes the presence of a medically-determined impairment in

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individuals with mental disorders other than intellectual disability through the use of standard diagnostic criteria, which include symptoms and signs. These impairments are established largely on reports of signs and

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symptoms of impairment and functional limitation.

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***ignored--aspect of
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and outcome, Transformation in Psychotherapy will appeal to scholars and graduate students specializing in psychotherapy. With few exceptions, scholarship on creativity has focused on its positive aspects

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while largely ignoring its dark side. This includes not only creativity deliberately aimed at hurting others, such as crime or terrorism, or at gaining unfair advantages, but also the accidental negative side effects of well-

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of sign systems in human relations with the environment. It emphasizes theoretical and methodological discussions on the cultural nature of human psychological

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phenomena, moving on to show how meaning is a natural feature of action and how it eventually produces conventional symbols for communication. Such symbols shape individual experiences

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