

## Contemporary Issues in Psychology

### Psychology 205A-001

#### The Lifespan Social, Emotional, and Cognitive Development of the Person in its Social, Cultural, and Biological Context

Term 2 (Jan-Apr, 2009), Tuesdays & Thursdays 9:30-11:00 am

Room: 2Na/b in Detwiller (next to UBC Hospital)

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This course is highly interdisciplinary. It emphasizes interrelations between Developmental Psychology and (a) other subareas of Psychology (e.g., perception [vision & touch] and social psychology [the social construction of the self]) and (b) other disciplines (e.g., Neuroscience & Anthropology).

It covers topics in developmental psychology throughout the lifespan, not just childhood, and emphasizes topics that relate directly to your lives (e.g., issues of balancing autonomy and intimacy, issues around going away to college, and relating to one's parents differently at different stages of life). You are strongly encouraged to relate the course material to your own lives.

You do NOT need to be a Psychology major to take the course. Indeed, students from diverse disciplines (neuroscience, anthropology, sociology, education, social work, epidemiology, history, etc.) are encouraged to take the course, as it is hoped that that students will learn from one another as well as from the instructor.

The course is open to all undergraduates in their 2nd year or higher. It is hoped that half the students will be in their 3rd & 4th years & that half will be from disciplines OTHER than Psychology.

While Introductory Psychology is not a prerequisite, it is very strongly recommended that students have taken that.

Enrollment will be strictly limited to 35.

I love teaching this course and students love taking it; many rate it as their best university experience, some say it changed their lives, and many say they still refer back to it years later. **BUT it is demanding.** My philosophy is that what you get out of something is proportional to what you put in, and that you get more out of anything if you actively participate than if you just passively observe and listen. The material is NOT difficult, but **there is a LOT of reading and students are strongly encouraged to speak up in class.** This is taught as a seminar, not as a lecture course. Students who are taking more than 4 courses or are working more than 20 hrs a week may not have enough time to devote to this course.

To see student feedback and ratings from when the class was last offered (2007) go to:

<http://www.devcogneuro.com/Documents/student%20feedback%20-%20UBC%202007.pdf>

Course requirements are:

- to do the reading before each class meeting
- to participate in class (Students who are shy or reluctant to speak in class should consider writing down your thoughts for me, such as discussing one or more of the readings or relating one or more of the readings to your life. This need not be long; 1 or 2 pages would be fine. The more you actively engage the material, the more you will get out of the course.) 25% of grade
- a midterm exam (all essay; you'll be given questions in advance & a subset will be on the exam) 20%
- a final exam (all essay; you'll be given questions in advance & a subset will be on the exam) 30%
- a final paper 25% of grade

## Course Outline

Tues., Jan 6: Developmental Cognitive Neuroscience

**Assignment** for next class: Three small acts of kindness. Do something nice for three different people.

TH, Jan. 8: Importance of Action for Learning & Introduction to Jean Piaget

Tues., Jan. 13 The Social & Cultural Context of Cognitive Development **(heavy reading load)**

TH, Jan. 15 – **no class** – Executive Function Conference at the University of Colorado, Boulder – **READ!**

Tues., Jan. 20: Socio-emotional Development in Cross-Cultural Perspective;  
Social Construction of the Self (Part I) **(very heavy reading load)**

TH, Jan. 22: Continuation of the Social & Cultural Context of Cognitive Development and of  
Socio-emotional Development

Tues., Jan. 27: Biological Context of Development, I: Effects of Early Stress, How Early  
Experience can Affect your Biology & Gene Expression **(difficult readings)**

TH, Jan. 29: Biological Context of Development, II: More on Neuroplasticity, Importance of Touch,  
How Genes can modulate the Effects of Experience **(heavy reading for just 2 days)**

Tues., Feb. 3: Sigmund Freud (Part I) **(heavy reading load)**

TH, Feb. 5: Sigmund Freud (Part II); Erik Erikson **(heavy reading load)** Midterm questions handed out

Tues., Feb. 10: The Social Construction of the Self (Part II)

TH, Feb. 12: **MIDTERM EXAM**

Feb. 17 & 19 -- no class - reading week -- **important:** Read **BOTH** Scott Peck and Harry Stack Sullivan

Tues., Feb. 24: Scott Peck, *The Road Less Traveled*

TH, Feb 26: Harry Stack Sullivan (Part I) **(heavy, difficult reading load)**

Tues., Mar. 3: Harry Stack Sullivan (Part II) **(very heavy reading load)**

TH, Mar. 5: Attachment: The First Relationship. Loss & Separation. Oneness & Separateness.  
**(heavy reading load)**

Tues., Mar. 10: Personal Decisions about Right and Wrong: William Perry **(no reading for this class)**  
Finding One's Identity: Erik Erikson **(read for NEXT class!)**

TH, Mar. 12: Holding on and Letting go. **(heavy reading load)**  
also Competence & Control (Robert White); Competence Motivation; Resilience

**Assignment** for next class: Photo of you and a parent (variations possible) and 1-2 pages of commentary.  
**YOU MIGHT WANT TO TAKE THE PHOTO IN ADVANCE**

**To also do** for next class: watch: *A Father's Love For His Son* [http://www.break.com/index/a\\_fathers\\_love.html](http://www.break.com/index/a_fathers_love.html)

Tues., Mar. 17: Relating to your Parents, & how that changes over time

TH, Mar. 19: Being Bi-Cultural; Issues around Leaving Home and Finding Home  
**(very heavy reading load)**

Tues., Mar. 24 – **no class** – Cognitive Neuroscience Society Annual Meeting – **READ!!**

TH, Mar. 26: Moral Development and its alternative pathways **(very heavy reading load)**

Tues., Mar. 31: A Life Well Lived. Living your Values. (LAST CLASS) **Study Questions** for Final

**IMPORTANT:** The readings for each class are generally listed in the order in which they should be read. The questions preceding each set of readings should help you prepare for class and for the exams; pay close attention to them. Readings with no empty line between them are on the same topic.

**IMPORTANT GROUND RULES:** Everyone in the class is to treat everyone else in the class with respect. That means, for example, that no one should ever laugh at anyone else. Disagreeing with others in the class AND with the instructor is welcomed and encouraged, but you should not put anyone down when you offer a different opinion.

<b><u>Required Books</u> (all paperback):</b>	<b>Amazon .com</b>	<b>Amazon .ca</b>
Richard Nisbett. <i>The Geography of Thought: How Asians and Westerners Think Differently...</i>	\$10.20	\$12.80
Sigmund Freud. <i>The Introductory Lectures on Psychoanalysis (NOT: NEW Intro Lectures)</i>	\$11.53	\$13.14
Scott Peck. <i>The Road Less Traveled</i>	\$10.20	\$13.30
Harry Stack Sullivan. <i>The Interpersonal Theory of Psychiatry</i>	\$14.85	\$15.33
James Pennebaker. <i>Opening Up: The Healing Power of Expressing Emotions</i>	<b>\$12.38</b>	<b>\$18.00</b>
Robert D. Putnam. <i>Bowling Alone</i>	\$10.88	\$13.67
Carol Gilligan. <i>In a Different Voice: Psychological Theory and Women's Development</i>	\$11.22	\$12.10
Fred Epstein, MD, & Joshua Horwitz. <i>If I Get to Five</i>	\$12.74	\$14.50

**There is also a set of 4 bulkpacks of readings: \$90**

& excerpts from, or used copies of, Alan Roland, *In Search of Self in India and Japan* (\$8 & \$15 respectively)

I am going to experiment this year with having everyone briefly answer study questions based on the readings. These written answers (about 3-6 pages) are due at the beginning of each class.

## **Tues., Jan 6:** Developmental Cognitive Neuroscience

This is on some of my own research. The readings are optional and this material will NOT be on the exam.

### **optional readings:**

Diamond, A. & Kirkham, N.Z. (2005). Not quite as grown-up as we like to think: Parallels between cognition in childhood and adulthood. *Psychological Science*, 16, 291-297.

Diamond, A., Barnett, W.S., Thomas, J., & Munro, S. (2007). Preschool program improves cognitive control, *Science*, 318, 1387-1388.

Duckworth, A. L., & Seligman, M. E. P. (2005). Self-discipline outdoes IQ in predicting academic performance of adolescents. *Psychological Science*, 16, 939-944.

### **\*\* Assignment: Three Small, Random Acts of Kindness - to be completed before class on Jan. 8:**

Do something nice for three different people. It might be to call your mother, knock on your neighbor's door to say "hello," give up your seat on the bus to someone, visit people in an old age home, give money or food to a homeless person, pay for coffee for the stranger in line behind you at Starbucks, tell a UBC employee how much you appreciate the person's efforts, volunteer for a charity, or.... No more than ONE of these good deeds should be impersonal such as giving money to a charity, picking up trash on campus, or leaving a message on voicemail.

## TH, Jan. 8: Importance of Action for Learning & Introduction to Jean Piaget

"I hear, and I forget.  
I see, and I remember.  
I do, and I understand."  
Chinese proverb

"That which is learnt through the mouth is forgotten. It is through the soul that we learn. The soul repeats it in the heart, not in the mind, and only then do we know what to do."

--Manuel Arias Sojob: Interview with Guiteras Holmes, 1961

What is the importance of action, or doing, for learning? Can't you learn if you just listen to a lecture? Think of examples from your own experience that bear on this.

**ANS:** What does this mean: "the act teaches us the meaning of the act"? (re: Heschel reading) (roughly 1 page)

**ANS:** Consider carefully: How can you reconcile the latter part of Heschel's paper (good deeds backfiring) with the rest of his paper? (one paragraph)

**Key concepts:** assimilation, accommodation, equilibration.

**ANS:** Suppose you think women are flighty and dumb. Then you meet a bright woman. (2 or 3 sentences) What would be an 'assimilative' response to this and what would be an 'accommodative' response to this?

"When they think they know the answers,  
People are difficult to guide.  
When they know they don't know,  
People find their own way." -- *Lao Tzu, the Tao-Te Ching*, translated by Mitchell, Chap. 65

"A good traveler has no fixed plans and is not intent upon arriving...  
A good scientist has freed himself of concepts and keeps his mind open to what is..."  
-- *Lao Tzu, the Tao-Te Ching*, translated by Mitchell, Chap. 27

"You learn the most from the unknown. The things you don't expect will come up and they will be your teacher."  
-- Reverend James Morton

"Unknowing makes it possible for anything and everything to happen, to just pop up. When we don't know, when we do not have expectations or fixed ideas about something, then everything that happens at any given moment is just what's happening....Things happen anyway – nothing ever remains the same – but our notions of what *should* happen block us from seeing what actually *does* happen....Whenever you know, you've reached a dead end." -- Bernie Glassman, *Bearing Witness*, p. 67, 69

"It's human to cling to something that feels good, but by holding on to a past experience they don't experience this very moment, this – NOW! The minute we gain something – insight, knowledge, or understanding – we must be ready to let it go and return to the state of unknowing. Without that we can't go further.

I always end up telling people that I don't know what they should do. Things will happen to them that didn't happen to us. If they develop expectations based on our experience without cultivating the state of unknowing, openings and opportunities will arise that they won't see.

What worked once won't necessarily work the next time. What caused transformation in the past won't necessarily cause it again. We must return to the unknown and look again at our ingredients, for they will have changed.

In fact, the better something works one time, the harder it is to let go of it. Things become particularly dangerous when you have succeeded. Once we have a deep and wonderful experience...it's very hard to drop it and start all over again. But if we don't, it will condition us to act in ways that are not appropriate for the next day, for the next healing process." Bernie Glassman, *Bearing Witness*, p. 70, 90

**ANS:** How do these quotes about unknowing relate to the concepts of assimilation and accommodation? (1 paragraph)

**required reading re: Importance of Action:**

Heschel, A.J. Mitzvah and Sin. 2 page excerpt. [a 'mitzvah' is a good deed]

Sacks, O. (1985). Hands. In *The man who mistook his wife for a hat*. Summit: NY, p. 56-62.

Gibson, J.J. (1986). Perception through active touch. In S. Schwartz, *Classic Studies in Psychology*. Mayfield Pub.: Palo Alto, p. 82-85.

**required reading re: Jean Piaget:**

Siegler, R. S. (1986). *Children's Thinking*. Prentice Hall: NJ. Chap 2: Piaget. p. 21-29.

Gardner, H. (1982). *Developmental Psychology*. Little Brown & Co.: NY. p. 4-5.

Siegler, R. S. (1983). How knowledge influences learning. *American Scientist*, 71, 631-638.

Remen, R. N. (1996). I never promised you a rose garden. In *Kitchen table wisdom: Stories that heal*. p. 176 bottom – 177.

**Tues., Jan 13: The Social & Cultural Context of Cognitive Development (heavy reading load)**

"The opposites of great truths may also be true." -- Niels Bohr

"The world we have created is a product of our thinking. If we want to change the world, we have to change our thinking." -- Albert Einstein

"In our world, it is understood that you cannot separate the land and water; they depend on each other to make the whole. An ancient Haida saying is, "everything depends on everything else."...In the same way, you cannot separate Haida art from our way of life, for without this context it has little meaning."  
-- Nika Collison

"Do you think you can take over the universe and improve it?

I do not believe it can be done.

The universe is sacred.

You cannot improve it.

If you try to change it, you will ruin it.

If you try to hold it, you will lose it." - *Lao Tzu, Tao-Te Ching*, translated by Feng & English, Chap. 29

From the Introduction to *The Geography of Thought* by Richard Nisbett

A few years back, a brilliant student from China began to work with me on questions of social psychology and reasoning. One day early in our acquaintance, he said, "You know, the difference between you and me is that I think the world is a circle, and you think it's a line." Unfazed by what must have been a startled expression on my face, he expounded on that theme. "The Chinese believe in constant change, but with things always moving back to some prior state. They pay attention to a wide range of events; they search for relationships between things; and they think you can't understand the part without understanding the whole. Westerners live in a simpler, more deterministic world; they focus on salient objects or people instead of the larger picture; and they think they can control events because they know the rules that govern the behavior of objects."

Westerners have a strong interest in categorization, which helps them to know what rules to apply to the objects in question, and formal logic. East Asians, in contrast, attend to objects in their broad context. The world seems more complex to Asians than to Westerns, and understanding events always requires consideration of a host of factors that operate in relation to one another in no simple, deterministic way. Formal logic plays little role in problem solving. In fact, the person who is too concerned with logic may be considered immature.

"In the West, the fundamental dualism between subject and object reflects the overwhelming dualism of Western cultural categories – such as mind-body, spirit-matter.... Knowledge is pursued... with the goal of mastering or controlling the object but not fundamentally changing the subject. By contrast, in the Asian context, knowledge is traditionally sought with the aim of transforming subjective consciousness rather than controlling the environment.... In relation to time, the West has developed linear, historical theories of social events; in Hindu culture time is essentially ahistorical and mythological with recurrent cycles...." -- Roland, *In Search of Self in India and Japan*, p. 10, 11.

"The Wintu use of *left* and *right*, as compared to ours, shows the difference in orientation. When we go for a walk, the hills are to our right, the river to our left; when we return, the hills change and the river, while we remain the same, since we are the pivot, the focus. Now the hills have pivoted to the left of me. This has been English practice for many years, since at least the fourteenth century.... When the Wintu goes up the river, the hills are to the west, the river to the east; and a mosquito bites him on the west arm. When he returns, the hills are still to the west, but when he scratches his mosquito bite, he scratches his east arm. The geography has remained unchanged, and the self has had to be reoriented in relation to it." -- Dorothy Lee, "Notes on the conception of self among the Wintu Indians," *Journal of Abnormal and Social Psychology*, 1950, 45, 538-543.

**ANS:** What does it mean to say, as McLuhan did, that "the medium is the message"? (re: Olson chapter) (1-2 pages)

Think carefully about what the following means:

Information is selected to choose among alternatives. Different activities involve different sets of alternatives. Therefore, mastery of a new activity provides the opportunity for, indeed requires, the selection of new information.

**ANS:** What does it mean to say, as Mills did, that the "speaker is 'circumscribed' by his audience"? (1 paragraph)

**ANS:** In what ways do the thinking, reasoning, and perceptions of Asians differ from those of European Americans? What are some of the advantages and disadvantages of each type of cognitive style?

Make 3 columns, one for East Asians (e.g., Chinese, Koreans, Japanese), one for South Asians (e.g, Indians), and one for Westerners. Use 3-6 pages.

Not feeling in control of what happens to you is associated with depression and poor mental health in the West. Is needing to be master of your fate an intrinsic human need or is culturally-specific to the West?

Would a conviction that a better world existed in the past and that we can only hope to strive to move from our current low back to the time when things were better be more a Western or Eastern perspective?

Look at the quotes for the last class by Samuel Massie and Niki Giovanni. Would each be more consistent with Western or Eastern thinking. Why?

“A sinner can be rehabilitated.” Would that be more in line with Western or Eastern thinking. Why?

“Distrust authority.” Would that be more in line with Western or Eastern thinking. Why?

“Distrust your current good fortune or the high esteem of others for you.” Would that be more in line with Western or Eastern thinking. Why?

What are the Principles of Change, Contradiction, and Relationship?

What are the differences between the approaches and values of Socrates and Confucius?

Language organizes experience. It leaves out certain distinctions and makes others. Do these distinctions become inevitable to speakers of that language? What happens, then, to people who are bilingual?

### **required reading:**

Richard Nisbett. (2003). *The Geography of Thought*. Free Press:NY. chaps 1 & 4-7 (p. 1-28, 79-164)

\*\* Tweed, R. G., & Lehman, D. R. (2002). Learning considered within a cultural context: Confucian and Socratic approaches. *American Psychologist*, 57, 89-99. \*\* (given as a handout) \*\*

Olson, D.R. *Cognitive development: The child's acquisition of diagonality*. Academic Press: NY, 1964, chap. 10 (conclusion: p. 172-203).

Kim, H. S. (2002). We talk, therefore we think? A cultural analysis of the effect of talking on thinking. *Journal of Personality and Social Psychology*, 83, 828-842.

Mills, C. W. (1972). Language, logic, and culture. In *Language and Education*, Open U.P.: Boston, p. 59-65.

### **optional readings:**

Vygotsky, L. S. *Mind in Society*. Harvard Univ. Press: Cambridge, Mass., 1978.

Luria, A. R. *Cognitive Development: Its Cultural and Social Foundations*. Harvard Univ. Press, 1976.

Rogoff, B. (1990). *Apprenticeship in thinking: Cognitive development in social context*. NY: Oxford U. P.

Cole. M., & Scribner, S. (1977). Cross-cultural studies of memory and cognition. In R. V. J. Kail & J. W. Hagen (Eds.), *Perspectives on the development of memory and cognition*. Hillsdale, New Jersey: Lawrence Erlbaum Associates. p. 239-271.

Greenfield, P. M., & Bruner, J. S. (1971). Learning and language: Work with the Wolof. *Psychology Today*, 5, 40-43; 74-79.

Ji, L, Nisbett, RE, & Su, Y. (2001). Culture, change, and prediction. *Psychological Science*, 12, 450- 456.

Nisbett, R. E., Peng, K., Choi, I., & Norenzayan, A. (2001). Culture and systems of thought: Holistic versus analytic cognition. *Psychological Review*, 108, 291-310.

Norenzayan, A., & Nisbett, R. E. (2000). Culture and causal cognition. *Current Directions in Psychological Science*, 9, 132-135.

Super, C. M., & Harkness, S. (1981). Looking across at growing up: The cultural expressions of cognitive development in middle childhood. In E. S. Gollin (Ed.), *Developmental plasticity: Social context and human development*. NY: Academic Press. p. 1-16.

**TH, Jan. 15 – no class – Executive Function Conference at the University of Colorado, Boulder – READ!**

**Tues., Jan. 20: Socio-emotional Development in Cross-Cultural Perspective (heavy reading load)  
Social Construction of the Self (Part I)**

"In America, 'the squeaky wheel gets the grease.'

In Japan, 'the nail that stands out gets pounded down.'" -- Markus & Kitayama

"Recognition of individuality does not require a commitment to the ideology of individualism."

-- Markus & Kitayama

"People do not simply live in relationships with others but create relationships in order to live."

-- Carrithers (1992)

"What my subjects emphasized over and over again are the strong emotional connectedness between Indians, usually experienced on a nonverbal level; a more symbiotic mode of thinking of and being constantly sensitive to the other, with internalized expectations of full reciprocity; a tremendous (from an American's view) giving and taking or constant mutual indulgence of warmth and concern; and a sense of we-ness and partial merger....An Indian male psychiatric resident: 'I feel very pained because I expect more giving and taking, more reciprocity than what Americans are apparently used to. Even their need for privacy, and I and a very private person, disturbs me. I just can't drop in to see my friend at any time.'....I have already mentioned that one Indian woman was deeply distressed that her American therapist would not talk to her at length at 2 A.M., when she had just learned that her mother was terminally ill with cancer." -- Roland, *In Search of Self in India and Japan*, p. 196-197

"Americans seem to have to be one thing. I and my Indian friends are able to be many different kinds of people in different situations. I feel very comfortable slipping back and forth from being a professor to being a painter to being a mother and wife." -- Indian woman quoted by Roland, p. 205



"Even to begin to understand the subtleties and complexities of the inner psychological makeup of the Indian familial self, it is essential to elucidate the soil and climate in which it grows and functions: the Indian extended family." -- Roland, *In Search of Self in India and Japan*, p. 209

Social contrasts encompass... **marriage**: freely chosen pairings based on romantic love and equality of the sexes, with the marital relationship exclusive and central to the kinship structure [in the West] versus arranged marriages in which the marital relationship is subordinate to the hierarchical relationships of the extended family [in the East]; and **child rearing**: education for rights and freedom versus duties and obligations." -- Roland, *In Search of Self in India and Japan*, p. 12-13

Stand still.

The trees ahead and the bushes beside you are not lost.

Wherever you are is here, and you must treat it as a powerful stranger, Must ask permission to know it and be known.

Listen: the forest breathes and

It whispers, "I have made this place around you that, leaving it, you may come back saying 'here'."

Are any two trees the same to raven? Are any two branches the same to wren?

If what trees do or branches do is lost on you then you are truly lost.

Stand still.

The forest knows where you are.

You must let it find you.

-- a Cree poem

**ANS:** What does "psychosocial homeostasis" mean? (1 paragraph)

**ANS:** If members of one group have to venture into more distant "layers" to find their "psychosocial homeostasis," than do members of another group, what effects is that likely to have on the personality and cognitive development of each? For example, where would you find more introspection? Why?

**ANS:** What is "amae"? (1 paragraph)

**ANS:** Compare cultural values and norms, and the construction of the self, in India, Japan, China, & the US. What are the differences and similarities among the self-systems of people from East Asia (e.g., Japan or China), South Asia (e.g., India), and the West? (3-5 pages)

Why do you think Jews more closely resemble Asians on many dimensions than they do Christian Westerners? What about First Nations people or Latin Americans?

### required reading:

Hsu, F. (1971). Psychosocial homeostasis & Jen: Conceptual tools for advancing psychological anthropology. *American Anthropologist*, 73, 23-44.

\*\* Doi, T. *Anatomy of dependence: Amae*. Kodansha Internat'l: NY, 7-10, 15-23, 28-29, 36-39.

\*\* appears under Readings for Attachment in Bulkpack \*\*

Roland, A. (1988). *In Search of Self in India and Japan*. Princeton University Press. p. 7-9, 20-23, 66, 72-74, 97-98, 100-102, 130-132, 140-142, 182-186, 189-191 chapter 6: The Indian Self (p. 195-206). chapter 7: The Indian Familial Self in its Social & Cultural Context (209-241), p. 242-244, 274-287.

Richard Nisbett. (2003). Chapter 3 (Living Together vs. Going It Alone). In *The Geography of Thought*. NY: Free Press. p. 47-78.

Markus, H. R., & Kitayama, S. (1998). The cultural psychology of personality. *Journal of Cross-Cultural Psychology*, 29, 63-87.

Sampson, E. E. (2000). Reinterpreting individualism and collectivism: Their religious roots and monologic versus dialogic person-other relationship. *American Psychologist*, 55, 1425-1432.

Çiğdem Kağıtçıbaşı (1996). *Family and human development across cultures: A view from the other side*. Lawrence Erlbaum: Mahwah, NJ. pages ix-xix, p. 19-71.

Lambert, C. A. (1989). The Chopra prescriptions. *Harvard Magazine*, 23-28.

Echewa, T.O. (1982). A Nigerian Looks at America, *Newsweek* (July 5), p. 13.

### **optional reading:**

Herdt, G.H. (1981). *Guardians of the flutes: Idioms of masculinity*. NY: McGraw-Hill. p. 1-3, 14-18, 203-205, 209-215, 251-253, 295-325.

The rest of Briggs, J. (1970). *Never in Anger: Portrait of an Eskimo Family*.

Robert Menchú. (2000). Birth ceremonies of the Quiche community. In D. N. Sattler, G. P. Kramer, V. Shabatay, & D. A. Bernstein (Eds.), *Child development in context: Voices and perspectives*. NY: Houghton Mifflin Company. p. 11-15.

Dennis, T. A., Cole, P. M., Zahn-Waxler, C., & Mizuta, I. (2002). Self in context: Autonomy and relatedness in Japanese and U.S. mother-preschool dyads. *Child Development*, 73, 1803-1817.

Teitelbaum, J. M. (1975). The social perception of illness in some Tunisian villages. In T. R. Williams (Ed.), *Psychological anthropology* (pp. 401-408). Paris: Mouton Publishers.

Weisz, J. R., Suwanlert, S., Chaiyasit, W., Wiess, B., Achenbach, T. M., & Eastman, K. L. (1993). Behavioral and emotional problems among Thai and American Adolescents: Parent reports for ages 12-16. *Journal of Abnormal Psychology*, 102, 395-403.

Reeves, R. (1985, Oct. 20). The permissive Dutch. *New York Time Magazine*.

Berger, P. (1991). *A Rumor of Angels*. Garden City, NY: Doubleday.

Heine, S. J. (2001). Self as a cultural product: An examination of East Asian and North American selves. *Journal of Personality*, 69, 881-906.

Miller, J. G. (1999). Cultural psychology: Implications for basic psychological theory. *Psychological Science*, 10, 85-91.

## **TH., Jan. 22: Continuation of the Social & Cultural Context of Cognitive Development and of Socio-emotional Development**

"Children's cognitive development is an apprenticeship -- it occurs through guided participation in social activity with companions who support and stretch children's understanding of and skill in using

the tools of culture....Peers may be less skilled partners than adults in some activities, but may offer unique possibilities for discussion and collaboration when they consider each other's perspective in a balanced fashion." -- Barbara Rogoff (1990) in Preface to *Apprenticeship in thinking: Cognitive development in social context*.

**ANS:** Cognitive development involves expanding one's range of understanding. Culture is the means by which this range is expanded. Therefore, cognitive development involves becoming socialized, partaking in one's culture. Does cognitive development then equal social development? (~1 page)

**ANS a or:** What are the cognitive consequence of literacy and the experience of going to school? (1-2 pages)

**or ANS b:** How do the norms that are learned in school differ from the norms learned at home? What effects do school and institutions devoted to cognitive development have on students' values and on their social and personality development? (2-3 pages)

**DEFINE: Key concepts:** decontextualization, universalism, particularism, ascription, and equity (1-2 sentences each)

What is universal and what is culturally variable?

How do cross-cultural differences in values and world-views get translated into different child-rearing practices and goals?

How do the goals of development differ cross-culturally?

When reading about the different cultures, consider the following statement written about American families: "Caregivers emphasize and value most what they consider important and problematic. (Problematic in that attainment is not a forgone conclusion.)" -- Melvin Kohn

What do you gain from learning about cross-cultural variations?

**ANS:** What are conditions that predispose people to commit "egoistic" suicide? What are conditions that predispose people to commit "anomic" suicide? (1 page)

What points are Gutmann making about age differences, sex differences, and cultural differences in personality? What aspects of personality is he talking about?

#### **required reading:**

- \*\* Bruner, J. The course of cognitive growth. *American Psychologist*, 1964, 19. Reprinted in *Beyond the Information Given*. p. 1-15. appears in bulkpack under Tues., Jan. 13
- \*\* Dreeben, R. (1968). *On what is learned in school*. Addison-Wesley: Reading, Mass., p.1-18 (chap.1 and part of 2), p. 63-89 (chap.5). appears in bulkpack under Tues., Jan. 13
- \*\* Scribner, S. & Cole, M. (1973). Cognitive consequences of formal and informal education. *Science*, 182, 553-559. appears in bulkpack under Tues., Jan. 13
- \*\* Durkheim, E. (1991). *Suicide*. NY: The Free Press. only p. 156-170; 208-216; 242-258. appears in bulkpack under TH., Jan. 20

- \*\* Briggs, J. (1970). *Never in Anger: Portrait of an Eskimo Family*, read p. 69-74, 109-130, 137-175.  
appears in bulkpack under TH., Jan. 20
- \*\* Bohannon, L. (1956). Miching mallecho: That means witchcraft. In J. Morris (Ed.), *From the third programme*. London: Nonesuch Press, Ltd. p. 174-189. appears in bulkpack under TH., Jan. 20
- \*\* Rubin, K. H. (1998). Social and emotional development from a cultural perspective. *Developmental Psychology*, 34, 611-615. appears in bulkpack under TH., Jan. 20
- \*\* Gutmann, D. (1974). Alternatives to disengagement: The old men of the Highland Druze. In R. A. LeVine (Ed.), *Culture and Personality: Contemporary Readings*, p. 232-245.  
appears in bulkpack under TH., Jan. 20

**Tues., Jan. 27: Biological Context of Development, I: Effects of Early Stress, How Early Experience can Affect your Biology & Gene Expression** (difficult readings)

“Mankind never lives completely in the present.”

“Psychological stress can be conceptualized as a social pollutant that, when ‘breathed’ into the body, may disrupt biological systems.” -- Wright, Cohen, & Cohen

“I never let anyone with a cold do anything important.” -- Martin Seligman

When you have a cold it not only feels like it is clogging your brain, it really is. How?

**ANS:** How can your early experience affect your gene expression? How can your early experience affect your offsprings’ biology and psychology? Does this mean that Lamarck was right? (2-4 pages)

How can early stressful experience make you more prone to colds? more prone to mental illness? shorten your life?

**DEFINE Key concepts:** epigenesis, methylation, de-methylation (1 sentence each)

**required reading:**

Szyf, M., Weaver, I., & Meaney, M. (2007). Maternal care, the epigenome and phenotypic differences in behavior. *Reproductive Toxicology*, 24, 9-19.

Francis, D., Diorio, J., Liu, D., & Meaney, M. J. (1999). Nongenomic transmission across generations of maternal behavior and stress responses in the rat. *Science*, 286, 1155-1158.

Sapolsky, R. M. (2004). Mothering style and methylation: Comment. *Nature Neuroscience*, 7, 791-792.

Epel, E. S., Blackburn, E. H., Lin, J., Dhabhar, F. S., Adler, N. E., Morrow, J. D., & Cawthon, R.M. (2004). Accelerated telomere shortening in response to life stress. *Proceedings of the National Academy of Sciences*, 101, 17312-17315.

Cohen, S., Janicki-Deverts, D., & Miller, G. E. (2007). Psychological stress and disease. *Journal of the American Medical Association*, 298, 1685-1687.

Ryff, C. D., & Singer, B. H. (2005). Social environments and the genetics of aging: Advancing knowledge of protective health mechanisms. *Journal of Gerontology Series B; Psychological Sciences and Social Sciences*, 60B, 12-23.

Robles, T. F., Glaser, R., & Kiecolt-Glaser, J. K. (2005). Out of balance: A new look at chronic stress, depression, and immunity. *Current Directions in Psychological Science*, 14, 111-115.

**optional readings:**

Szyf, M., McGowan, P., & Meaney, M. J. (2008). The social environment and the epigenome. *Environmental and Molecular Mutagenesis*, 49, 46-60.

Weaver, I. C. G., Cervoni, N., Champagne, F. A., D'Alessio, A. C., Sharma, S., Seckl, J. R., et al. (2004). Epigenetic programming by maternal behavior. *Nature Neuroscience*, 7, 847-854.

Meaney, M. J., & Szyf, M. (2005). Maternal care as a model for experience-dependent chromatin plasticity? *Trends in Neurosciences*, 28, 456-463.

TH, Jan. 29: Biological Context of Development, II: More on Neuroplasticity, Importance of Touch, How Genes can modulate the Effects of Experiences (heavy reading load for just 2 days)

John Bowlby (1933): "We need strokes as much as the air we breathe, the water we drink, and the food we eat."



Born 12 weeks early, these twins were whisked into separate incubators. Kyrie (on the right), the larger by over 2 pounds, slept peacefully. But Brielle (on the left) had breathing and heart-rate problems, didn't gain weight, and fussed when anyone tried to comfort her. Finally a nurse, acting counter to hospital regulations, tried putting the two sisters together. Brielle snuggled up to Kyrie," reported their mom Heidi Jackson, "and she calmed right down." As she dozed, Kyrie wrapped her arm around her smaller sibling. With her sister nearby, Brielle began to thrive. Sooner than expected, the girls went home. Today a handful of institutions are adopting double-bedding, which seems to reduce the number of hospital days.

first reported in the *Worcester Telegram & Gazette*  
November 18, 1995

picked up by *Life Magazine*, June 1996

How do some people manage to be resilient in the face of significant adversity?

What is the evidence that touch (a caregiver behaviour) helps newborn rat pups (affects the pups' biochemistry [Schanberg]; affects the pups' gene expression even as adults [Meaney])? What are the various controls that were needed to rule out competing hypotheses?

**ANS:** What is the evidence that touch is good for human infants? infant rats? human adults? (2-4 pages)  
In what ways is plasticity a double-edged sword?

**ANS:** What are some of the various different ways that one can think about gene X environment interactions? (1-2 pages)

**required reading:**

Kuhn, C. M., & Schanberg, S. M. (1998). Responses to maternal separation: Mechanisms and mediators. *International Journal of Developmental Neuroscience*, 16, 261-270.

Stevens, C. & Neville, H. (2006). Neuroplasticity as a double-edged sword: Deaf enhancements and dyslexic deficits in motion processing. *Journal of Cognitive Neuroscience* 18, 701-714.

Pennington, B. F. et al. (in press). Gene x environment interactions in reading disability and attention-deficit/hyperactivity disorder. *Developmental Psychology*. p. 2-15 only.

Field, T., Hernandez-Reif, M., Diego, M. A., Schanberg, S. M., & Kuhn, C. (2005). Cortisol decreases and serotonin and dopamine increase following massage therapy. *International Journal of Neuroscience*, 115, 1397-1413.

Morelli, G.A., Rogoff, B., Oppenheim, D., & Goldsmith, D. (1992). Cultural variation in infants' sleeping arrangements: Questions of independence. *Developmental Psychology*, 28, 604-613.

Feldman, R., & Eidelman, A. I. (2003). Skin-to-skin contact (Kangaroo Care) accelerates autonomic and neurobehavioural maturation in preterm infants. *Developmental Medicine & Child Neurology*, 45, only Introduction (274-275) and Discussion (279-281).

Gray, L., Watt, L., & Blass, E. M. (2000). Skin-to-skin contact is analgesic in healthy newborns. *Pediatrics*, 105, 1-6.

The abstracts ONLY for:

Spangler, G., Johann, M., Ronai, Z., & Zimmermann, P. (in press). Genetic and environmental influence on attachment disorganization. *Journal of Child Psychology and Psychiatry*.

Caspers, K. M., Paradiso, S., Yucuis, R., Troutman, B., Arndt, S., & Philibert, R. (In press). Association between the serotonin transporter promoter polymorphism (5-HTTLPR) and adult unresolved attachment. *Developmental Psychology*.

Suomi, S. J. (2006). Risk, resilience, and gene x environment interactions in rhesus monkeys. *Annals of the New York Academy of Sciences*, 1094, 52-62.

Bakermans-Kranenburg, M. J., & van IJzendoorn, M. H. (2006). Gene-environment interaction of the dopamine D4 receptor (DRD4) and observed maternal insensitivity predicting externalizing behavior in preschoolers. *Developmental Psychobiology*, 48, 406-409.

Van IJzendoorn, M. H., & Bakermans-Kranenburg, M. J. (2006). DRD4 7-repeat polymorphism moderates the association between maternal unresolved loss or trauma and infant disorganization. *Attachment & Human Development*, 8, 291 - 307.

Gervai, J., Novak, A., Lakatos, K., Toth, I., Danis, I., Ronai, Z., et al. (2007). Infant genotype may moderate sensitivity to maternal affective communications: Attachment disorganization, quality of care, and the DRD4 polymorphism. *Social Neuroscience*, 2, 307-319.

**Tues., Feb. 3: Sigmund Freud (Part I) (heavy reading load)**

**Maybe show 15-min Video, Marion Woodman: *Dreams as a Guide*, in class**

"A biblical text has many levels, the rabbi explained, begging the indulgence of the students who knew this already. The level of *pshat* is the surface level of ordinary meaning. *Remez* is the next, slightly deeper level. *Remez* is Hebrew for 'hint.' On this second level, things are not stated directly -- the text provides the astute reader with nothing more than clues to its deeper meaning.... Finally comes *sod*, Hebrew for 'foundation' or 'base' and also for 'secret.' At its base, every line, every word, every letter, every curlicue on every letter in the Bible has a *sod* meaning intelligible to only a few people in each generation, according to tradition.... A cardinal principle of biblical study, he continued, is that every word or letter in the Bible is there for a reason. If a letter or word seems extraneous it is the reader's job to determine what it is doing there." --- Michael Graubart Levin, *Journey to Tradition*

"Actively inhibiting thoughts and feelings takes energy...Over time, the work of inhibition serves as a cumulative stressor on the body... Holding back thoughts, feelings, and behaviors can place people at risk for both major and minor diseases....If you can get people to talk or write about their problems, their health improves." --- Jamie Pennebaker, *Opening Up: The Healing Power of Expressing Emotions*

"Healing does not come from increasing the amount of light in our lives, but from reaching into the shadow and drawing unreconciled elements of ourselves into the light where they can be healed."

Greg Johnson & Ron Kurtz, *Grace Unfolding: Psychotherapy in the Spirit of the Tao-te Ching*, p. 66

"When a therapist has no investment in changing anybody, looking good as a therapist, or some other personal agenda, she can be open to our reality....Therapists' work is more like that of a midwife....When the baby is born, there is no question to whom it belongs....In chapter 17, Lao Tzu says that when the sage is at work, people will say 'they did it themselves.' This is empowerment....The therapist is blessed by being a witness, by carrying the water, by celebrating the new birth." Greg Johnson & Ron Kurtz, *Grace Unfolding: Psychotherapy in the Spirit of the Tao-te Ching*, p. 29, 38-39.

"A king once owned a great diamond of the purest quality. He was very proud of it for it had no peer in all the world. One day an accident happened and the diamond became deeply scratched. The king consulted with several diamond cutters, artists in their line. They told him that even if they were to polish the stone they would never be able to remove the imperfection.

Some time later, at the king's command, the greatest lapidary in the country arrived in the capital and undertook to make the diamond look even more beautiful than it was before the accident. With the greatest art he engraved a delicate rosebud around the imperfection, and out of the deep scratch he cut a stem. When the king and the diamond cutters saw what he had wrought with so much ingenuity, they were filled with admiration."

What has this parable got to do with the reading for this class?

**ANS:** What are parapraxes? (1 sentence)

**ANS:** What two factors combine to produce parapraxes? (1 sentence)

What do parapraxes, dreams, and symptoms all have in common?

What does it mean to say that a slip of the tongue has a "sense of its own"?

**ANS:** What does it mean to say that the function of a dream has failed? How can a dream fail? What happens if a dream fails? (1 paragraph)

**ANS:** What is the crucial precondition for a symptom, a parapraxis, or dream? (1-2 sentences)

**ANS: WHY** does making what was unconscious conscious lead to a cure? How does making the truth conscious set you free? (2-3 pages)

What is the analogy to this in interpersonal relations? (half a page)

Why does Pennybaker think that writing or talking is more effective for dealing with trauma or disturbing psychological issues than music, dance, or art therapy? What is special about language?

What about the role of a listener?

What would Banaji recommend for trying to reduce prejudice and stereotyping?

### **required reading:**

Freud, S. *The Complete Introductory Lectures on Psychoanalysis*.

Lectures: read 1, **skim** 2, read 3-5, **skim** 6, read 7, 9, 11, 14, 17.

Pennebaker, J. W. (1990). *Opening Up: The Healing Power of Expressing Emotions*. Guilford Press: NY. Chapter 1 [1-2 (middle), 6 -11], Chapter 2 (12-25), Chapter 3 (26-42), & Chapter 7 (89-103).

Lieberman, M. D., Eisenberger, N. I., Crockett, M. J., Tom, S. M., Pfeifer, J. H., & Way, B. M. (2007). Putting feelings into words: Affect labeling disrupts amygdala activity in response to affective stimuli. *Psychological Science*, 18, 421-428.

McAdams, D. P. (1993). *The stories we live by: Personal myths and the making of the self*. NY: William Morrow and Company, Inc. only pages 12-13 & 251-253.

Banaji, M.R. & Bhaskar, R. (2000). Implicit stereotypes and memory: The bounded rationality of social beliefs. In D.L. Schacter & E. Scarry (Eds.) *Memory, Brain, & Belief* (p.139-159). Cambridge: Harvard U P.

Wegner, D. M., Wenzlaff, R. M., & Kozak, M. (2004). Dream rebound: The return of suppressed thoughts in dreams. *Psychological Science*, 15, 232-236.

Remen, R. N. (1996). The will to live. In *Kitchen table wisdom: Stories that heal*. p. 9-14.

Chen, Y. (2006). The way of nature as a healing power. In P. T. P. Wong, & L. C. J. Wong (Eds.), *Handbook of multicultural perspectives on stress and coping*. NY: Springer. p. 91-103.

Begley, S. (2007). The truths we want to deny. *Newsweek*, p. 58.

### **TH., Feb. 5: Sigmund Freud (Part II); Erik Erikson (heavy reading load)**

study questions for midterm handed out

"Psychoanalytic theories suggest that man is essentially a battlefield, he is a dark cellar in which a maiden aunt and a sex-crazed monkey are locked in mortal combat, the affair being refereed by a rather nervous bank clerk. Alternatively, learning theory and stimulus-response psychology generally seem to suggest that man is essentially a ping-pong ball with memory."

-- from the *Bulletin* of the British Psychological Society

"You cannot become healthy or know the mechanisms of health by studying disease."

-- Deepak Chopra, M.D., Medical Director of Maharshi Ayur-Veda Health Center, speaking in reference to the practices of modern medicine in the West.



**ANS:** What roles do the Id and Ego play? How does the Superego come into existence? (3 paragraphs)

**ANS:** What roles do fixation and regression play in neurosis? What is needed to cause a neurosis? (half a page)

**ANS:** What does this mean: "Every neurosis includes a fixation, but not every fixation leads to a neurosis"? (1 paragraph)

What does this mean: "Neurotics are anchored somewhere in their past when they were happy"?

Freud saw the central problem of development as the management of sexuality. How might Freud's work be used to demonstrate that the central problem is really dependency?

What is the Oedipal conflict? What is its importance?

**ANS:** Freud wanted his theory to apply to normalcy as well as pathology, yet he based his theory on work with neurotic patients. What problems might arise from generalizing from his data? (half a page)

In what sense is personality a social product for Freud?

**ANS:** What does Nouwen say about "hospitality"? What does it consist of? What are its prerequisites? Why is it healing? (1 page)

What are Erikson's eight stages of development?

**ANS:** For Erikson development consists of themes and variations around what central theme? For Erikson, what is the cornerstone of a healthy personality? (1-2 sentences)

What are the similarities and differences between Erikson's stages and Freud's stages?

**required reading for Freud: (see also required reading for Erikson below)**

Freud, S. (1991). *The Complete Introductory Lectures on Psychoanalysis*. Lectures 18-22, 27, 31.

Briggs, J. L. (1972). The issues of autonomy and aggression in the three-year-old: The Utku Eskimo case. *Seminars in Psychiatry*, 4, 317-329.

Roland, A. (1988). *In Search of Self in India and Japan*. Princeton University Press. p. 59-60, 78-86, 87-88. Case Study: 108-124.

Nouwen, H. (1972). *The wounded healer*. NY: Doubleday. short excerpts.

Remen, R. N. (2000). Belonging. In *My grandfather's blessings: Stories of strength, refuge, and belonging* (pp. 197-200). NY: Riverhead Books.

Remen, R. N. (2000). Bearing witness. In *My grandfather's blessings: Stories of strength, refuge, and belonging* (pp. 103-105). NY: Riverhead Books.

Remen, R. N. (1996). Live and help live. In *Kitchen table wisdom: Stories that heal*. p. 217-220.

Remen, R. N. (1996). Choose Life! In *Kitchen table wisdom: Stories that heal*. p. 195-199.

Faber & Mazlish. *How to Talk so Kids will Listen and Listen so that Kids will Talk*. short excerpts.

Anderson, S. M., & Berk, M. S. (1998). The social-cognitive model of transference: Experiencing past relationships in the present. *Current Directions in Psychological Science*, 7, 109-115.

Azar, B. (Oct., 1997). Was Freud right? Maybe, maybe not. *APA Monitor*, p. 28 & 30.

Frank O'Connor, "My Oedipus Complex." a short story.

**required reading for Erikson:**

Erikson, E. (1963). *Childhood and society*. Norton & Co.: NY, 1963, Foreword, chap. 1 (p. 15-47), chapter 7 (p. 247-274).

**optional reading:**

Erikson, E. (1953). Growth and crises of the healthy personality. *Psychological Issues*, 1, 1-31.

**TH., Jan. 22: The Social Construction of the Self (Part II)**

"A stranger walked toward the gates of a new city.

By the side of the road sat an old wise woman who hailed the traveler: 'Welcome.'

'What kind of people are they who live here?' the traveler asked.

'How did you find them in the home city you left?' asked the wise woman.

'They were gossips, mean-spirited, and often selfish. Difficult to get along with.'

'You'll find the people of the city to be likewise.'

Later a second stranger passed by and was welcomed by the old woman.

'What kind of people are they who live here?' the second traveler asked.

'How did you find them in your home city?'

'They were fine people – industrious, open-minded, and easy to get along with.'

'You'll find the people of this city to be likewise.'"

What does this story have to do with the readings for this class?

Do you really know what you think before you hear yourself say it?

How is your identity formed, and how do you discover what it is?

**ANS:** Is your identity something you carry with you wherever you go, or is it defined in your relations with others? Would you still be the same person in a different place with different people? If so, how is this possible? What are the limits on social influences? Are there limits? (1-2 pages)

**ANS:** What is "stereotype threat"? (1-2 sentences)

**ANS:** What are some of the interrelations between your Personality, the Social Situation (Environment), and your Behavior? How does your Personality affect the Social World you find yourself in? How does your Personality affect your Behavior? What effects does the Social World you are in have on your Personality? What effects does the Social World you are in have on your Behavior? How does your Behavior affect your Social World? How does your Behavior affect your Personality? (5 pages)

## THE LABORS OF THOR – David Wagoner

Stiff as the icicles in their beards, the Ice Kings  
Sat in the great cold hall and stared at Thor  
Who had lumbered this far north to stagger them  
With his gifts, which (back at home) seemed scarcely  
human,

“Immodesty forbids,” his sideman Loki  
Proclaimed throughout the preliminary bragging,  
And reeled off Thor’s accomplishments, fit for Sagas  
Or a seat on the bench of the gods. With a sliver of  
beard

An Ice King picked his teeth: “Is he a drinker?”  
And Loki boasted of challengers laid out  
As cold as pickled herring. The Ice King offered  
A horn-cup, long as a harp’s neck, full of mead.

Thor braces himself for elbow and belly room  
And tipped the cup and drank as deep as mackerel,  
Then deeper, reaching down for the halibut  
Till his broad belt buckled. He had quaffed but one  
inch.

“Maybe he’s better at something else,” An Ice King  
Muttered, yawning. Remembering the boulders  
He’d seen Thor heave and toss in the pitch of anger,  
Loki proposed a bout of lifting weights.

“You men have been heaving rocks from here to  
there  
for ages,” an Ice King said. “They cut no ice.  
Lift something harder.” And he whistled out  
A gray-green cat with cold, mousehole eyes.

Thor gave it a pat, then thrust both heavy hands  
Under it, stooped and heisted, heisted again,  
Turned red in the face and bit his lip and heisted  
From the bottom of his heart -- and lifted on limp  
forepaw.

Now pink in the face himself, Loki said quickly  
That heroes can have bad days, like bards and  
beggars,  
But Thor of all mortals was the grossest wrestler  
And would stake his demigodhood on one fall.

Seeming too bored to bother, an Ice King waved  
His chilly fingers around the mead-hall, saying,  
“Does anyone need some trifling exercise

Before we go glacier-calving in the morning?”

An old crone hobbled in, foul-face and gamy,  
As bent in the back as any bitch of burden,  
As gray as water, as feeble as an oyster.  
An Ice King said, “She’s thrown some boys in her  
time.”

Thor would have left, insulted, but Loki whispered,  
“When the word gets south, she’ll be at least an  
ogress.”

Thor reached out sullenly and grabbed her elbow,  
But she quicksilvered him and grinned her gums.

Thor tried his patented hammerlock takedown,  
But she melted away like steam from a leaky sauna.  
He tried a while Nelson; it shrank to half, to a quarter,  
Then nothing. He stood there, panting at the ceiling,

“Who got me into this demigoddiness?”  
As flashy as lightning, the woman belted him  
With her bony fist and boomed him to one knee,  
But fell to a knee herself, as pale as moonlight.  
Bawling for shame, Thor left by the back door,  
Refusing to be consoled by Loki’s plans  
For a quick revision of the Northodox Version  
Of the evening’s deed, including Thor’s translation

From vulnerable flesh and sinew into a dish  
Fit for the gods and a full apotheosis  
With catches and special effects by the sharpest  
gleemen  
Available in an otherwise flat season.

He went back south, tasting his bitter lesson,  
Moment by moment, for the rest of his life,  
Believe himself a pushover faking greatness  
Along a tawdry strain of misadventures.

Meanwhile, the Ice Kings trembled in their chairs  
But not from the cold – they’d seen a man hoist high  
The Great Horn-Cup that ends deep in the ocean  
And lower all Seven Seas by his own stature;

They’d seen him budge the Cat of the World and heft  
The pillar of one paw, the whole north corner;  
They’d seen a mere man wrestle with Death herself  
And match her knee for knee, grunting like thunder.

**required reading:**

Lieberman, S. (1956). The effects of changes in roles on the attitudes of role occupants. *Human Relations*, 9, 485-494.

Merton, R. K. (1957). The role-set: Problems in sociological theory. *The British Journal of Sociology*, 8, 106-120.

Steele, C. M., & Aronson, J. (1995). Stereotype threat and the intellectual test performance of African Americans. *Journal of Personality and Social Psychology*, 69, 797-811.

Pollack, E. (1999). Syllogisms. In P. Stevens (ed.), *Between Mothers and Sons*. NY: Touchstone. ONLY p. 80-90).

Bem, D.J. (1972). Self-perception theory. In L. Berkowitz (Ed.), *Advances in experimental social psychology*. NY: Academic Press. p. 2-15.

Darley, J. M., & Latané, B. (1968) Bystander intervention in emergencies: Diffusion of responsibility. *Journal of Personality and Social Psychology*, 8, 377-383.

Mischel, W. (1969). Continuity and change in personality. *American Psychologist*, 24, 1012-1018.

Gergen, K. (1972). Multiple identity. *Psychology Today*, 5, 31-35, 64 & 66.

Holstein, J. A., & Gubrium, J. F. (2000). The self we live by: Narrative identity in a postmodern world. NY: Oxford University Press, only p. 3-9.

**optional reading:**

Rosenthal, R. & Jacobsen, L. (1968). *Pygmalion in the classroom: Teacher expectation and pupils' intellectual development*. NY: Holt, Rinehart, & Winston.

Bem, D.J. An experimental analysis of self-persuasion. *Journal of Experimental Social Psychology*, 1965, 1, 199-218.

**TH, Feb. 12: MIDTERM EXAM**

**Feb. 17 & 19: READING WEEK - no class - READ both Scott Peck and Harry Stack Sullivan !!**

**Tues., Feb. 24: Scott Peck, The Road Less Traveled**

“True listening, no matter how brief, requires tremendous effort. First of all, it requires total concentration. You cannot truly listen to anyone and do anything else at the same time. If a parent wants to truly listen to a child, the parent must put aside everything else.... If you are not willing to put aside everything, including your own worries and preoccupations for such a time, then you are not willing to truly listen....Why bother? Why exert all this effort to focus totally on the boring prattlings of a six-year-old? First, your willingness to do so is the best possible concrete evidence of your esteem you can give your child. If you give your child the same esteem you would give a great lecturer, then the child will know him- or herself to be valued and therefore will feel valuable. There is no better and ultimately no other way to teach your children that they are valuable people than by valuing them. Second, the more

children feel valuable, the more they will begin to say things of value. They will rise to your expectation of them. Third, the more you listen to your child, the more you will realize that in amongst the pauses, the stutterings, the seemingly innocent chatter, your child does indeed have valuable things to say.”

-- Scott Peck, *The Road Less Traveled*, p. 125-126

“Children who are truly loved, although in moments of pique they may consciously feel or proclaim that they are being neglected, unconsciously know themselves to be valued. This knowledge is worth more than any gold. For when children know that they are valued...then they feel valuable....This feeling of being valuable is a cornerstone of self-discipline because when one considers oneself valuable one will take care of oneself in all ways that are necessary. Self-discipline is self-caring.”

-- Scott Peck, *The Road Less Traveled*, p. 24

“When we really listen, when we really pay attention to the sounds of joy and suffering in the universe, then we are not separate from them, we become them. Because in reality we are not separate from those who suffer. We are them; they are us. It is our suffering, and it is our joy. When we don’t listen, we are shutting ourselves off – not from others, but from ourselves.

When we think we know something, we don’t listen.” -- Bernie Glassman, *Bearing Witness*, p. 78

“The road to recovery begins with giving up the hope of having a better past and concentrating instead on having the best possible future.”

“There are two kinds of suffering. The first is the suffering that causes more suffering, that we repeat over and over. The second is the suffering that comes when we stop running. The second kind of suffering can lead to freedom.”

-- Ajahn Chah

“[Wisdom] begins with suffering that we do not avoid or rationalize or put behind us. It starts with the realization that our loss, whatever it is, has become a part of us and has altered our lives so profoundly that we cannot go back to the way it was before. (p.140)...Many times my limitations have become the source of my compassion, my wounds have made me gentle with the wounds of other people, and able to trust the mysterious process by which we can heal. (p.198)”

-- Rachel Naomi Remen, *My Grandfather’s Blessings*

**ANS:** “Life is difficult. Yet once you accept that life is difficult, it ceases to be difficult.” -- Scott Peck  
What’s that mean? (1 page)

“You don’t find wholeness till you’re ready to be broken.” -- Bernie Glassman, *Bearing Witness*, p. 34  
What’s that mean?

**ANS:** According to Peck, what is the primary basis of all mental illness? (1 paragraph)

**ANS:** What does Peck have to say about discipline? Explain each of the techniques of discipline (delay gratification; accept responsibility; dedication to truth; balancing) that Peck talks about. (1-2 pages)

What does "balancing" have to do with "giving up"?

**ANS:** According to Peck, what is the principal form that love takes, the principal way to show someone you love that person? (1 paragraph)

**ANS:** What is the greatest gift a parent can give a child? How can a child tell when this gift is being given? (1 paragraph)

**required reading:**

Peck, S. *The Road Less Travelled*. Section I (p. 15-77) & Section II (p. 81-182).

Remen, R. N. (2000). The way through. In *My grandfather's blessings: Stories of strength, refuge, and belonging*. NY: Riverhead Books, p. 141-143.

Remen, R. N. (2000). Getting real. In *My grandfather's blessings: Stories of strength, refuge, and belonging*. NY: Riverhead Books, p. 56-62.

Remen, R. N. (1996). Just listen. In *Kitchen table wisdom: Stories that heal*. p. 143-144.

**TH, Feb. 26: Harry Stack Sullivan (Part I) (heavy, difficult reading load)**

**DEFINE Key concepts:** reciprocal emotion, self-system (good-me, bad-me, not-me), malevolent transformation, preadolescent chumship. (1 paragraph each)

"The price of intimacy is loss of autonomy."

"The foundation of intimacy is autonomy."

**ANS:** Construct a debate between the proponents of these two views. (1-2 pages)

Why might it be that the beginning of a developmental era is the time when corrections of previous personality warps are most likely to occur?

What are the differences and similarities between how Sullivan and Freud deal with issues of continuity and change (e.g., the importance of early experience; what accounts for continuity; is there any possibility for correction or change? when, how? the goal of development?)

Can one have a chumship with someone of the opposite sex?

Is intimacy with a friend fundamentally different from romantic intimacy?

**ANS:** What are the relations between "mirror neurons" and the other research findings assigned for this class and Sullivan's theorizing so many decades ago? (1 page)

**required reading:**

Sullivan, H.S. *The interpersonal theory of psychiatry*. Norton & Co.: NY.

chap. 3: only p. 41-45, chap. 5: only p. 70-75. chap. 7: only p. 113-117,

chap. 10: entire chapter (158-171), chaps. 13 & 14: entire chapters (203-226).

Lester, B. M., Hoffman, J., & Brazelton, T. B. (1985). The rhythmic structure of mother-infant interaction in term and preterm infants. *Child Development*, 56, 15-27.

Gianino, A., & Tronick, E. Z. (1988). The mutual regulation model: The infant's self and interactive regulation and coping and defensive capacities. In T. M. Field, P. M. McCabe & N. Schneiderman (Eds.), *Stress and Coping Across Development* (pp. 47-68). Hillsdale, New Jersey: Lawrence Erlbaum Associates.

Meltzoff, A. N., & Moore, M. K. (1977). Imitation of facial and manual gestures by human neonates. *Science*, 198, 75-78.

Gallese, V., Rochat, M., Cossu, G., & Sinigaglia, C. (in press). Motor cognition and its role in the phylogeny and ontogeny of action understanding. *Developmental Psychology*.

Rizzolatti, G., Fadiga, L., Gallese, V., & Fogassi, L. (1996). Premotor cortex and the recognition of motor actions. *Brain Research: Cognitive Brain Research*, 3, 131-141. **skim.**

Carr, L., Iacoboni, M., Dubeau, M. C., Mazziotta, J. C., & Lenzi, G. L. (2003). Neural mechanisms of empathy in humans: A relay from neural systems for imitation to limbic areas. *Proceedings of the National Academy of Sciences USA*, 100, 5497-5502. **skim.**

**optional reading:**

Weinberg, M. K., Olson, K. L., Beeghly, M., & Tronick, E. Z. (2006). Making up is hard to do, especially for mothers with high levels of depressive symptoms and their infant sons. *Journal of Child Psychology and Psychiatry*, 47, 670-683.

**Tues., Mar. 3: Harry Stack Sullivan (Part II) (very heavy reading load)**

“Your corn is ripe today; mine will be so tomorrow. ‘Tis profitable for us both, that I shou’d labour with you today, and that you shou’d aid me tomorrow. I have no kindness for you, and know you have as little for me. I will not, therefore, take any pains upon your account; and should I labour with you upon my own account, in expectation of a return, I know I shou’d be disappointed, and that I shou’d in vain depend upon your gratitude. Here then I leave you to labour alone; you treat me in the same manner. The seasons change; and both of us lose our harvests for want of mutual confidence and security.”

-- David Hume

“We must either learn to live together or increase our chances of prematurely dying alone.”

-- James Lynch, *Broken Heart: The Medical Consequences of Loneliness*, p. 14

"Africans believe in the relation between man and man; Westerners increasingly believe in the relation between man and object. African philosophy bases all explanation on human relationships; Western philosophy bases them on science. Medicine is a good illustration of this difference. Africans believe that to protect oneself and one's family from disease, one must live peacefully with one's neighbors, abstain from breaking taboos, and obey the laws of gods and men. Westerners believe that one need only take the right pill, or have the right operation, but Africans define disease socially, not biologically."

-- Thomas Lambo

“Love and intimacy are at the root of what makes us sick and what makes us well.” -- Dean Ornish

“Hell is the place where nothing connects.” -- T.S. Eliot

“For every major cause of death, the rates for divorced males [or single or widowed ones] ranged anywhere from **two to six times** higher than those of their married counterparts. (p. 41, emphasis added) **Every type of terminal cancer** strikes divorced individuals of either sex, both white and nonwhite, more frequently than it does people who are married. (p. 43, emphasis added) In addition to coronary heart disease, death attributed to hypertensive disease, cerebrovascular disease, rheumatic fever, chronic rheumatic heart disease, and cardiovascular renal disease all show the same pattern. **At all ages, for both sexes, and for all races in the United States, the nonmarried always have higher death rates, sometimes as much as five times higher than those of married individuals.**” (p. 52) -- James Lynch, *Broken Heart: The Medical Consequences of Loneliness*

**ANS:** What is Sullivan’s “proof” that loneliness is more terrible than anxiety? (half a page)

**ANS:** What is the relationship between security, intimacy, and sex for Sullivan? (1-2 pages)

Freud theorized that people fall ill because of a conflict between their impulses (id) and inhibitions (superego). Sullivan theorized that people fall ill not because of conflict, but because of isolation & loneliness.

Sullivan was really a forerunner of family therapy. Why would someone say that?

**ANS:** In what ways is Sullivan's perspective more like that of East Asians than Westerners? (1-2 pages)

**ANS:** What is the core idea of social capital theory? (1 paragraph)

What are some of the potential negative consequences of high social capital?

What are some of the positive consequences of high social capital?

Name different domains in which social capital can have an impact on people's lives.

**required reading:**

Sullivan, H.S. *The Interpersonal Theory of Psychiatry*. Norton & Co.: NY, 1953.

chaps. 15 & 16: entire chapters (227-262).

chap. 17: only p. 263-280. chap. 22: only p. 373-375.

Robert D. Putnam. (2000). *Bowling Alone*. Simon & Schuster: NY

Introduction (15-28), Chapter 8 (134-147)

So What? Intro (287-295), Chapter 17 (296-306), Chapter 19 (319-325), Chapter 20 (326 - 335)

Chapter 24 (402 - 414)

Cowley, G., & Underwood, A. (1998, Mar. 16). Is love the best drug? *Newsweek*, 54-55.

James J. Lynch. (1977). *Broken Heart: The Medical Consequences of Loneliness*. Basic Bks: NY.

Introduction (3-14), Chapter 2 (30-68), & Chapter 3 (69-86).

Teitelbaum, J. M. (1975). The social perception of illness in some Tunisian villages. In T. R. William (Ed.) *Psychological Anthropology*. Paris: Mouton Publishers, p. 401-408.

Salvador Minuchin (1997). The artificial boundary between self and family. *Psychology Today*, Jan., 66-72.

Cohen, S., Koenig, H. G., & Cohen, H. J. (2002). Psychosocial stress, social networks, and susceptibility to infection. In *The link between religion and health: Psychoneuroimmunology and the faith factor*. NY: Oxford University Press, p. 101-123.

Pressman, S. D., Cohen, S., Miller, G. E., Barkin, A., Rabin, B. S., & Treanor, J. J. (2005). Loneliness, Social Network Size, and Immune Response to Influenza Vaccination in College Freshmen. *Health Psychology*, 24, 297-306.

**optional reading:**

Napier, AY & Whitaker, CA. *The Family Crucible*. Bantam Books: NY



**TH., Mar. 5: Attachment: The First Relationship. Loss & Separation. Oneness & Separateness.  
(heavy reading load)**

In what ways is Bowlby's theory of attachment an ethological theory?

**ANS:** Explain how the expression, "the act teaches us the meaning of the act" applies to the development of attachment. (1 page)

**ANS:** What are the phases in the development of attachment? (1 page)

**ANS:** Compare the viewpoints of Bowlby, Freud, learning theorists, and Balint on attachment. (2 pages)

In what ways do the issues of oneness and separateness, intimacy and independence, recur throughout development?

How are these issues resolved differently in India, Japan, and the US?

**required reading:**

Bowlby, J. (1969). *Attachment and loss: Vol. I, Attachment*. Basic Bks: NY. chapters 14 & 15 (p. 265-330)

Balint, M. (1953). *Primary love and the psychoanalytic technique*. NY: Liveright.

Read chapter 6 (Alice Balint) first. chapters 5 & 6.

Kope, T. (2007). Attachment: Clinical perspectives. *BC Medical Journal*, 49, 116-120.

Fraiberg, S. (1968). Parallel and divergent patterns in blind and sighted infants. In R. S. Eissler, H. Hartmann, A. Freud, & M. Kris, *The psychoanalytic study of the child* (Vol. 23). NY: International Universities Press, Inc. p. 264-300.

Rothbaum, F., Weisz, J., Pott, M., Miyake, K., & Morelli, G. (2000). Attachment and Culture: Security in the United States and Japan. *American Psychologist*, 55, 1093-1104.

Caudill, W. & Schooler, C. (1973). Child behavior and child rearing in Japan and the United States: An interim report. *The Journal of Nervous and Mental Disease*, 157, p. 323-338.

**optional reading:**

Dennis, T.A., Cole, P.M., Zahn-Waxler, C., & Mizuta, I. (2002). Self in Context: Autonomy and Relatedness in Japanese and U.S. Mother-Preschooler Dyads. *Child Development*, 73, 1803-1817.

**Tues., Mar. 10: Personal Decisions about Right and Wrong: William Perry  
Finding One's Identity: Erik Erikson**

**No reading for this class. Instructor will lecture. This is to give you time to READ FOR Thurs.'s CLASS. You need to start reading for Thurs.'s class a week in advance.**

"Conventional wisdom says that there are no easy answers anymore. But the truth is -- there never were and never will be. There is only, in the words of Justice Holmes, 'a need to participate fully in the action and passion of our time, at the peril of being judged never to have lived.' "

"Growth is characterized by multiple resolutions rather than by lasting ones. Personality development doubles back on itself, going over the same ground time and again." -- William Perry

"To be everything is to be nothing and you therefore have to settle on something and then work out in the contours of that something...whatever sort of life you want." -- John C. Pittenger, Sec'y. of Ed., PA

"One of the most fundamental processes in development consists in the closing of doors, in the progressive restriction of possible fates." -- Joseph Needham, *Order and Life*

"I am often confronted by the necessity of standing by one of my empirical selves and relinquishing the rest. Not that I would not, if I could, be both handsome and well-dressed and a great athlete, and make a million a year, be a wit, a bonvivant, and a lady-killer, as well as a philosopher, a philanthropist, statesman, warrior, an African explorer, as well as a 'tone-poet' and saint. But the thing is simply impossible.... Such different characters may conceivably at the outset of life be alike *possible* to a man. But to make any of them actual, the rest must more or less be suppressed. So the seeker of his truest, strongest, deepest self must review the list carefully, and pick out the one on which to stake his salvation...Our thought, incessantly deciding, among other things of a kind, which ones for it shall be realities, here chooses one of many possible selves or characters, and forthwith reckons it no shame to fail in any of those not adopted expressly as its own.

I, who for the time have staked my all on being a psychologist, am mortified if others know much more psychology than I. But I am contented to wallow in the grossest ignorance of Greek. My deficiencies there give me no sense of personal humiliation at all. Had I 'pretensions' to be a linguist, it would have been just the reverse. SO we have the paradox of a man shamed to death because he is only the second pugilist or second oarsman in the world. That he is able to beat the whole population minus one is nothing; he has 'pitted' himself to beat that one; and as long as he doesn't do that, nothing else counts. He is on his own regard as if he were not, indeed, he *is* not. Yonder puny fellow, however, whom everyone can beat, suffers no chagrin about it, for he has long ago abandoned the attempt to 'carry that line,' as the merchants say, of self at all. With no attempt there can be no failure; with no failure, no humiliation. So our self-feeling in this world depends entirely on what we *back* ourselves to be and do.

To give up pretensions is as blessed relief as to get them gratified; and where disappointment is incessant the struggle unending, that is what men will always do."

-- William James (1890). *The Principles of Psychology*, p. 309-311

**ANS:** What is the relation between the William James quote above and what you read earlier by Durkheim? (1 page)

Why does Perry see growth as having moral significance?

What are the stages of moral development for Perry?

In what ways are the issues of all earlier developmental stages also issues during adolescence and young adulthood for Erikson?

Key concepts for Erikson: moratorium, fidelity.

**optional reading:**

Perry, W.G., Jr. (1970). *Forms of Intellectual and Ethical Development in the College Years*. Holt, Rinehart & Winston: New York, NY, chapters 4 & 5, p. 41-200.

Erikson, E. (1968). *Identity: Youth & Crisis*, only p. 128-137, 142-172.

Erikson, E. (1970). Autobiographical notes on the identity crisis. *Daedalus*, only p. 742-749, 753-759.

Erikson, E. (1965). Youth: Fidelity and diversity. In E. Erikson (Ed.), *The Challenge of Youth*, p. 1-23.

**TH., Mar. 12: Holding on and Letting go. (very heavy a reading load)  
also Competence & Control (Robert White); Competence Motivation; Resilience**

"To yield is to be preserved whole." -- Lao Tzu, *Tao Te Ching*

"Man obtains freedom from the omnipotent will of God by cooperating with it." -- Hindu saying

"Go to the edge

I'm afraid

Go to the edge

I might fall

GO to the edge

They go. Then he pushes

And, they..... fly."

"If you let go a little, you will have a little happiness.

If you let go a lot, you will have a lot of happiness.

If you let go completely, you will be free." -- Ajahn Chah

"Time represents more vividly than any other category the necessity of accepting limitation as well as the inability to do so, and symbolizes therefore the whole problem in living." -- Jessie Taft, p. 12

**ANS:** Taft uses the limited time in therapy to talk about a broader issue. What is that broader issue? What is "the whole problem in living"? What is an infant's first major experience of accepting limitation? (1 page)

"The main task for all of us in therapy is to learn how to tolerate pleasure. Even though we want pleasure, it is hard to allow it when we are anxious and fearful about being disappointed or hurt."

– Alexander Lowen

"None of us has gotten where we are solely by pulling ourselves up from our own bootstraps. We got here because somebody -- a parent, a teacher, an Ivy League crony or a few nuns -- bent down and helped us pick up our boots." -- Thurgood Marshall

"The longer I live, the more I realize the impact of attitude on life. Attitude, to me, is more important than facts. It is more important than the past, than education, than money, than circumstances, than failures, than successes, than what other people think or say or do. It is more important than appearances, giftedness or skill. It will make or break a company...a church...a home. The remarkable thing is, you have a choice every day regarding the attitude you will embrace for that day. We cannot change our past...we cannot change the fact that people will act in a certain way. We cannot change the inevitable. The only thing we can do is play on the one string we have, and that is our attitude....I am convinced that life is 10% what happens to me and 90% how I react to it." -- Charles Swindoll

"We cannot change the cards we are dealt, just how we play the hand." --Randy Pausch

"We who lived in concentration camps can remember the men who walked through the huts comforting others, giving away their last piece of bread. They may have been few in number, but they offer sufficient

proof that everything can be taken from a man but one thing: the last of the human freedoms -- to choose one's attitude in any given set of circumstances, to choose one's own way. "

-Viktor Frankl, author, neurologist and psychiatrist, Holocaust survivor (1905-1997)

"If you move out to another human being, there is always the risk that that person will move away from you, leaving you more painfully alone than you were before. Love anything that lives -- a person, a pet, a plant -- and it will die. Trust anybody and you may be hurt....If someone is determined not to risk pain, then such a person must do without many things: having children, getting married, the ecstasy of sex, the hope of ambition, friendship -- all that makes live alive, meaningful and significant. Move out and grow in any dimension and pain as well as joy will be your reward. A full life will be full of pain. But the only alternative is not to live fully or not to live at all. The essence of life is change, a panoply of growth and decay." -- Scott Peck, *The Road Less Travelled*, p. 133

"[T]he challenge of young motherhood *itself* may be related to the development of resilience."

-- Gil Noam *et al.* (2001: p. 211)

"No matter what we think, we are never in control and things will happen as they happen."

-- Bernie Glassman, *Bearing Witness*, p. 67

"If you try to capture running water in a bucket, it is clear that you do not understand it and that you will always be disappointed, for in the bucket the water does not run. To "have" running water you must let go of it and let it run. The same is true of life." -- Alan Watts, *The Wisdom of Insecurity*, p. 24

"If I want to be secure, that is, protected from the flux of life, I am wanting to be separate from life. Yet it is this very sense of separateness which makes me feel insecure....You want to be happy, to forget yourself, and yet the more you try to forget yourself, the more you remember the self you want to forget. You want to escape from pain, but the more you struggle to escape, the more you inflame the agony...We are all familiar with this kind of vicious circle in the form of worry. We know that worrying is futile, but we go on doing it because calling it futile does not stop it. We worry because we feel unsafe, and want to be safe....What we have to discover is that there is no safety, that seeking it is painful, and when we imagine that we have found it, we don't like it." Alan Watts, *The Wisdom of Insecurity*, p.77, 79

"To yield is to be preserved whole." -- Lao Tzu, *the Tao-Te Ching*, Chap. 22

"If you want to become whole, let yourself be partial.

If you want to become straight, let yourself be crooked." *Tao-Te Ching*, translated by Mitchell, Chap. 22

**ANS:** What is the relation between freedom and control? People often fight constraints in order to be free, yet is freedom found in the unbounded state or within constraints? (2-3 pages)

What are the pros and cons of writing a poem in haiku versus freeform?

**ANS:** How do White's views of development and human nature differ from Freud's? Is White any help at all in understanding psychopathology? Is Freud any help at all in understanding psychological health? (3 pages)

**ANS a or:** Why would I have assigned each of the three short vignettes from Naomi Remen's book? (1-2 pages)

**or ANS b:** Pick one of the quotes above for this class (except Taft's) and write about it. (1-2 pages)

**required reading re: Holding on and Letting go: (see also the readings for the 2<sup>nd</sup> topic below)**

Taft, J. (1933). *The dynamics of therapy in a controlled relationship*. NY: Macmillan. p. 3-23, 291-296.

Aichinger, I. The bound man. In I. Aichinger, The bound man and other stories. Reprinted in The existential imagination, p. 1-20.

Remen, R. N. (2000). *My grandfather's blessings: Stories of strength, refuge, and belonging*. NY: Riverhead Books. Don't bloom: p. 133-136; Simply natural: p. 96-98; The wise man: p. 234-236.

Remen, R. N. (1996). Embracing life. In *Kitchen table wisdom: Stories that heal*. p. 169-172.

### **required reading re: Competence Motivation & Resilience:**

White, R. W. (1960). Competence and the psychosexual stages of development. In *Nebraska Symposium on Motivation*, 97-144. \*\*\*\*\* (leave time; this is long) \*\*\*\*\*

White, R. (1959). Motivation reconsidered: The concept of competence. *Psychological Review*, 66, 297-333. (skim)

Singh, D. (1972). The pied piper vs. the Protestant ethic. *Psychology Today*, 53-56.

Noam, G. G., Kia, M., & Abderhalden, I. (2001). A different kind of normative pathway: The development of resilience in high-risk young mothers. In R. K. Silbereisen & M. Reitzle (Eds.), *Psychologie*: Pabst Science Publishers: Lengerich. p. 207-219.

Remen, R. N. (1996). *Kitchen Table Wisdom*. Grace: p. 88-89. The container: p. 114-118.

### **optional reading:**

Wright, M. (1964). The dusty outskirts of hope. In *Mountain Life and Work*, 6 pages.

Garmezy, N. (1991). Resiliency and vulnerability to adverse developmental outcomes associated with poverty. *American Behavioral Scientist*, 34, 416-430.

Masten, A. S., Hubbard, J. J., Gest, S. D., Tellegen, A., Garmezy, N., & Ramirez, M. (1999). Competence in the context of adversity: Pathways to resilience and maladaptation from childhood to late adolescence. *Development and Psychopathology*, 11, 143-169.

**\*\* Assignment due by class on Tues, Mar. 17:** Photo of you with a parent, and 1-2 pages of commentary preferably by both of you, but could also just be from one of you.

**YOU MIGHT WANT TO TAKE THE PHOTO IN ADVANCE.** could also be with both parents or with a grandparent or aunt/uncle who has been especially significant in your life.

**\*\* Assignment for next class: watch: *A Father's Love for His Son***

**[http://www.break.com/index/a\\_fathers\\_love.html](http://www.break.com/index/a_fathers_love.html)**

8/31/2006: Twenty years ago, a high school classmate of Rick Hoyt, a severely disabled young man, was paralyzed in an accident. The school organized a charity run for him. Rick, who could only "speak" by typing out the words, typed out, "Dad, I want to do that." At the time, Dick, his dad, was flabby and had never run more than a mile. Still, he worked out and gave it a try, and succeeded in running the 5k race while pushing his son, Rick, in a wheelchair. After the race his son told him that while racing he did not feel disabled. Dick wanted to give his son that feeling as often as he could.

Father and son have since competed in over 100 triathlons and marathons together. Dick has pushed Rick 26.2 miles in marathons 85 times. Eight times he's not only pushed him 26.2 miles in a wheelchair but also towed him 2.4 miles in a dinghy while swimming and pedaled him 112 miles in a

seat on the handlebars--all in the same day. Dick's also pulled him cross-country skiing and taken him on his back mountain climbing. Dick does this purely for "the awesome feeling" he gets seeing Rick with a huge smile as they do these together. Two years ago Dick had a mild heart attack. Doctors found that one of his arteries was 95% clogged. "If you hadn't been in such great shape," the doctor said, "you probably would've died 15 years ago." So, in a way, Dick and Rick saved each other's lives.

**Tues., Mar. 17: Relating to your parents, and how that changes over time**

"Whoever relies on the Tao in governing men  
Doesn't try to force issues  
Or defeat enemies by force of arms,  
For every force there is a counterforce.  
Violence, even well intentioned,  
Always rebounds upon itself." -- *Lao Tzu, the Tao-Te Ching*, translated by Mitchell, Chap. 30

"If our shoulders are turned in, imprisoning an impulse to reach out or strike out, therapists can physically take over holding in the shoulders for us. They thereby safeguard and support the prison, even provide it, which in turn can allow us to identify with the prisoner, the part of us that is saying, "Hey! I want out of here!" -- Johnson & Kurtz, *Grace Unfolding: Psychotherapy in the Spirit of the Tao-te Ching*, p. 4

"If you want to shrink something,  
You must first allow it to expand.  
If you want to get rid of something,  
You must first allow it to flourish.  
If you want to take something,.  
You must first allow it to be given." -- *Lao Tzu, the Tao-Te Ching*, translated by Mitchell, Chap. 36

Can you think of an example from your own life that illustrates points in the three quotes above? Explain.



Mom with 3-year-old son.



Same son, at 32, with mom.

summer words of a sistuh addict

the first day i shot dope  
was on a sunday.  
i had just come  
home from church  
got mad at my motha  
cuz she got mad at me. u dig?  
went out. shot up  
behind a feelen gainst her.  
it felt good.  
gooder than dooing it. yeah.  
it was nice.  
i did it. uh. huh. i did it. uh. huh.  
i want to do it again. it felt so goooooood.  
and as the sistuh  
sits in her silent/  
remembered/high  
someone leans for  
ward gently asks her:  
sistuh.  
did u  
finally  
learn how to hold yo/mother?  
and the music of the day  
drifts in the room  
to mingle with the sistuh's young tears.  
and we all sing.

Sonia Sanchez

"Father, for me, you took on  
the enigmatic quality that all tyrants  
have whose rights are based on  
their person and not on reason."

-- Franz Kafka

"Dear Parents, I have always  
loved you all the same."

-- Franz Kafka

[When I was little my mother]  
said "I'll teach you  
a poem: *I see the moon*

*the moon sees me*  
*god bless the moon*  
*and god bless me"*

I taught it to my son  
who recited it for her  
just to say that we must learn  
to bear the pleasures  
as we have borne the pains

Excerpt from the poem,  
*Mothers*, by Nikki Giovanni

Why would Freedman have said, "I never had to rebel against my dad, as I did against my mom, just to grow up"?

Does it make it easier or harder for offspring if parents have been very successful in their careers?

What are some of the aspects of parenthood that are not often discussed?

In what ways does a child affect his/her parents?

In what ways does your relationship with your father and mother change as you grow up? Or does it?

**ANS:** What kinds of effects does your going to college have on your parents and on your relationship to your parents? (2 pages)

**required reading:**

Lifshin, L. (Ed.). (1978). *Tangled Vines: A collection of mother and daughter poems*. Beacon Press: Boston, MA, selections.

Quindlen, A. (2004). I'll never stop saying Maria, *Newsweek*.

From Stevens, P. (ed.) (1999). *Between Mothers and Sons*. Touchstone: NY.  
Joy Harjo: *Understanding the Weave: Notes on Raising a Son*. p. 139-151.  
Sallie Tisdale: *Scars; In Four Parts*. p. 17-23.  
Janet Burroway: *Soldier Son*. p. 34-44.

Cook, M. (1994). *Fathers and daughters: In their own worlds*. Chronicle Books. selections

Cook, M. (1996). *Mothers and sons: In their own words*. Chronicle Books. selections

Light, G. (1980, Oct. 13). His Son, the Artist. *NY Times Magazine*, p. 21.

Freedman, S.G. (1984, Feb. 24). A Mother's Presence. *NY Times Magazine*, p. 48.

Simpkins, T. (1993). Growing up is hard to do. *Newsweek*, June 21, 1993, p. 12.

Goethals, G. & Klos, D. (1970). *Experiencing youth: First person accounts*. Little, Brown and Company: Boston, MA. Case 1 -- Getting even with mom, p. 28-41.

Shapiro, J. L. (1987, Jan). The expectant father. *Psychology Today*, 36-42.

Rubin, Z. (1982). Fathers and sons: The search for reunion. *Psychology Today*.

Santrock, J. W. *Adolescence (2<sup>nd</sup> Ed)*. Dubuque, Iowa: Brown Publishing. Chapter 10 (p. 228-256).

**TH., Mar. 19: Being Bi-Cultural; Issues around Leaving Home and Finding Home (Part I)**  
**(VERY heavy reading load for 2 days !!)**

"It's real quiet there at night, in San Saba, Texas. After you eat your chicken-fried steak with country gravy with a side of succotash and mashed potatoes, you stick a wintergreen toothpick between your teeth and wander out the front door of the Alamo Cafe and around the courthouse square to the edge of the river, and you can't hear a thing except crickets and spring frogs. And the same is true for all those little towns scattered across central Texas -- Cranfills Gap, China Springs, Valley Mills. Quiet. Very quiet, come sundown. Quiet and old and simple and ordinary and very real. A piece of home.

...[N]o, it's *not* heaven on earth. It's boring as hell in its own way, and I wouldn't want to live there a week. So why do I tell you, anyway? It's just this: that there are places we all come from -- deep-rooty-common places -- that make us who we are. And we disdain them or treat them lightly at our peril. We turn our backs on them at the risk of self-contempt. There is a sense in which we need to go home again -- and can go home again. Not to recover home, no. But to sanctify memory.

The Spaniards were right about one thing. About San Saba, I mean. Though hard it is to explain, the old legend was correct. There is treasure there." -- R. Fulghum (1988). *All I really need to know I learned in kindergarten: Uncommon thoughts on common things*. NY: Ivy Books, p. 25-26.

"I am a *Sansei*, a third-generation Japanese-American. In 1984, through luck and through some skills as a poet, I travelled to Japan. My reasons for going were not clear.

Going to Japan brought me right up against the idea of home. Home, in one sense, is a limit. It restricts by categorizing: he was born in the country of ----, the city of ----, in the home of ----. The Japanese, those insular, rooted, island people, are highly conscious of where they come from, their



*kuni*. In contrast, I was pleased when my Japanese teacher told me that Kobo Abe, the Japanese novelist, once remarked, 'I have no kuni.' A compatriot, I thought, another of the homeless.

Long ago, for my ancestors, the village of my name was the center of the world, and the mountains or the seashore the edge of the world. Sure of their kuni, their gods, their values, those ancestors knew what lay beyond was the realm of unreality, the country of the dead, the dwellings of phantoms and nothingness. Generations removed from those ancestors, I suffered from a lack of center, a fixed point from which to chart the stream. Instead, I was constantly sinking into the foam of formlessness, a dissolving identity -- What God do I believe in? Who are my people? What language do I speak? What are my customs? How shall I raise my children? Where will I be a year from now, ten years, on my deathbed? What is my history, the stories of my family, the myths of my people?"

-- David Mura, *Turning Japanese*

"One ever feels his twoness -- an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder."

-- W.E.B. DuBois, *The Souls of Black Folk*

"Although most Indians relate that they are pained by the lack of emotional intimacy in American relationships, they find that once they are here for some time and then visit home, they experience themselves as being swallowed up in familial relationships with too little sense of a self or their own boundaries." -- Roland, *In Search of Self in India and Japan*, p. 198

"I am human; I contain multitudes." -- Walt Whitman

"If you can show me how I can cling to that which is real to me, while teaching me a way into the larger society, then I will not only drop my defenses and my hostility, but I will sing your praises and I will help you make the desert bear fruit." -- Ralph Ellison, *Going to the Territory*

"We shall never cease from exploration, yet the end of our exploration shall be to return to the place where we started, and know it truly for the first time." -- T. S. Eliot

Often it is necessary to leave home in order to grow and to establish one's own identity. Sometimes it is necessary to leave home in order to discover home. If you are no longer who you were, who are you? How do you know when you've found home?

**SELECT one quote above for this class and write about it. (2 pages)**

**SELECT one reading for this class and relate it to your own life. (3 pages)**

### **required readings:**

Turner, R. (1991). The marginal man. In *The Social Context of Ambition* (pp. 5-15). San Francisco: Chandler Publishing Company.

Andersson, E. P. (1995). Marginality: Concept or reality in nursing education? *Journal of Advanced Nursing*, 21, 131-136.

Valentine, J. (1990). On the borderlines: The significance of marginality in Japanese society. In E. Ben-Ari, B. Boeran & J. Valentine (Eds.), *Unwrapping Japan: Society and culture in anthropological perspective* (pp. 36-57). Honolulu: University of Hawaii Press.

Roland, A. (1988). *In Search of Self in India and Japan*. Princeton University Press. p. 25, 90-108, 128-137, 143-151. Case Study: 154-174. 179-182.

Roberts, J. S., & Rosenwald, G. C. (2001). Social mobility and identity formation. In D. P. McAdams, R. Josselson, & A. Lieblich (Eds.), *Turns in the road: Narrative studies of lives in transition*. Washington, DC: American Psychological Association. ...”All students are apt to experience significant changes in family relations on entering higher education.” p. 99-107.

Mura, D. (1991). *Turning Japanese*. NY: Atlantic Monthly Press. p. 7-11, 32-33, 36, 45-49, 52, 75- 77, 98-99, 140-143.

Lewis, S. (2000). “Michael Huang: From Vietnam to America.” In Sattler *et al.*, *Child Development in Context: Voices and Perspectives*. p. 111-115.

Noda, K.E. (2000). “Asian in America.” In D. N. Sattler, & V. Shabatay, *Psychology in Context: Voices and Perspectives*, p. 202-206.

Lahiri J. (2006, Mar. 6). My two lives. *Newsweek*, 43.

Naipaul, V. S. (2002). Two worlds: The 2001 Nobel Lecture. *World Literature Today*, 76.

Excerpts from students’ papers in my courses, reprinted here with their permission

Christopher, R. (2003). Damned if you do, damned if you don't. *Academe*, 89, 37-40.

Gold, B.-Z. (1975, Sept. 3). Jews, judaism, and the university. *Harvard Crimson*, p. 3.

Baez, B. (2003). Outsiders within? *Academe*, 89, 41-45.

Rodriguez, R. (2000) “A Bilingual Childhood.” In Sattler & Shabatay, *Psychology in Context: Voices and Perspectives*. p. 121-125.

Love Without Borders. *Newsweek* (Sept. 18, 2000), p. 62.

Fulgini, A. J. (1998). The adjustment of children from immigrant families. *Current Directions in Psychological Science*, 7, 99-103.

Halbental, T. H., & Koren, I. (2006) Between “being” and “doing”: Conflict and coherence in the identity formation of gay and lesbian Orthodox Jews. In D. P. McAdams, R. Josselson, & A. Lieblich (Eds.), *Identity and story: Creating self in narrative*. Washington, DC: Am. Psychological Assoc. p. 37-61.

### **optional readings:**

Carter, S. (1991). *Reflections of an Affirmative Action Baby*. Basic Books: NY.

Hemingway, E. Soldier's home. In *The Short Stories of Ernest Hemingway*. Charles Scribner's Sons: NY, p. 145-153.

Agueros, J. (1971). Halfway to Dick and Jane: A Puerto Rican pilgrimage. In T. Wheeler (Ed), *The Immigrant Experience: The Anguish of Becoming American*. Penguin: Tacoma, p. 85-105.

Lane, C. (1991, Sept. 30). A victim of preference. *Newsweek*, p. 56.

Mabry, M. (1991, June 24). The bounds of blackness. *Newsweek*, p. 65.

Ugwu-Oju, D. (2000, Dec. 4). Should my tribal past shape Delia's future? *Newsweek*, p. 14.

McClain, L. (1980, Oct. 13). The middle class black's burden, *Newsweek*, p. 21.

**Tues., Mar. 24 – no class – Cognitive Neuroscience Society Annual Meeting – READ!**

**TH, Mar. 26: Moral Development and its alternative pathways (very heavy reading load)**

**ANS:** The Golden Rule has been stated in two different ways: (3 pages)

“Do unto others as you would have others do unto you.” - Jesus Christ

“Do not do unto others as you would not have them do unto you.” - Rabbi Hillel

These two versions are not exactly equivalent. What are their differences in meaning and in the implications to be derived from them?

Elaborate an ethical system based on one and then the other. What are the *differences* between these two ethical systems.

“God has two outstretched arms. One is strong enough to surround us with justice, and one is gentle enough to embrace us with grace.”  
-- Martin Luther King, *Strength to Love*

“...The western way of life...involved the destruction of the family....And with the destruction of the family comes the destruction of morality, because to this man, as to many Africans, not to do something merely for fear of the force of secular law or physical punishment is not being moral, it is merely being prudent. True morality, for the African, springs from the relationship of the human being to his family, for the family can be traced back to a common ancestor from which the tribe are descended....Morality is saved from becoming mere conformity based on fear...because it is respect rather than fear that is the dominant characteristic of family life; and respect, at least to some extent, is voluntary.” -- Colin Turnbull, *The Lonely African*, p. 65

“Social contrasts encompass the moral code: contractual social relationships with abstract standards of behavior in the West versus mutual, interdependent obligations governed by contextual norms in the East.” -- Roland, *In Search of Self in India and Japan*, p. 12

Consider the biblical story of Abraham's acquiescence to the sacrifice of his son's life to demonstrate his commitment to his faith. Contrast this with the biblical story of the woman in King Solomon's court who verified her motherhood by relinquishing truth in order to save her child's life.

What do these suggest about male and female moral reasoning? Are these accurate parables of male and female psychology? Do men and women have different perspectives on social relations and on right and wrong?

**ANS:** What guidelines for choosing judges would follow from the "justice/rights" moral perspective? What guidelines for choosing judges would follow from the "care" moral perspective? (2 pages)

**ANS:** How do attitudes about morality in India or Taiwan differ from attitudes in the US? (1-2 pages)

Does moral reasoning differ in adolescents and adults? If so, how?

**Key concepts for Gilligan:** web, hierarchy, rights vs. responsibility, non-interference vs. inclusion.

**required reading:**

Gilligan, C. (1982). *In a Different Voice*. Harvard U. P.: Cambridge, MA.

Gilligan, C. (1986). The romantic rebellion out of context. *Developmental Psychology Newsletter*, 10-13.

Turnbull, C. M. (1962). *The Lonely African*. Simon & Schuster: NY. p. 65, 206-218.

Miller, J. G., Bersoff, D. M., & Harwood, R. L. (1990). Perceptions of social responsibilities in India and the in the United States: Moral imperatives or personal decisions? *Journal of Personality and Social Psychology*, 58, 33-47.

Creeden, S. (1994). Fair is fair: World folktales of justice. Little Rock, AR: August House Publishers, Inc. p. 53-57.

Hwang, K. (1998). Two moralities: Reinterpreting the finding of empirical research on moral reasoning in Taiwan. *Asian Journal of Social Psychology*, 1, 211-238.

Roland, A. (1988). *In Search of Self in India and Japan*. Princeton University Press. p. 250-252.

**optional reading:**

Walker, V. S., & Snarey, J. R. (2004). Race-ing moral formation: African American perspectives on care and justice. NY & London: Teachers College Press. Excerpts from Chapter 6 (p. 111-125) & Conclusion (p. 139-146)

**Tues., Mar. 31: A Life Well Lived. Living your Values. (LAST CLASS)**

(study questions for final exam to be handed out in class)

**Maybe show 15-min Video, "Harold Clurman: A Life of Theatre" in class**

"We judge a man by his dreams, not alone by his deeds.

We judge a man by his intent, not alone by his shortcomings."

from "The Women Gather," a poem by Niki Giovanni

"If I am not for myself, who will be for me?

If I am only for myself, what am I?

If not now, when?" --- Hillel

"It is not your obligation to complete the task. But neither are you free to desist from it." -- Pirke Avot

"The reason we get overwhelmed is that we're attached to a certain result or that we want to achieve a certain goal. If we weren't attached we wouldn't be overwhelmed. It's endless. Just take one step after the next." -- Bernie Glassman, *Bearing Witness*, p. 43

On the street I saw a small girl cold and shivering in a thin dress, with little hope of a decent meal. I became angry and said to God, "Why did you permit this? Why don't you do something about it?" For awhile God said nothing. That night God replied, "I certainly did do something about it. I made you."

"You've never failed until you've tried for the last time, and you've never lost until you quit."

-- Samuel Proctor Massie

(The grandson of slaves, Samuel Massie was born in Little Rock, Arkansas in 1919. From 1960-63, he was an Associate Program Director at NSF (the National Science Foundation) and from 1963-66 was President of North Carolina College. In 1966 he became the first African-American professor at the U.S. Naval Academy. He was named one of the six best college chemistry professors in the United States and one of the 75 premier chemists of the 20th century, along with Marie Curie, James Watson, and Francis Crick. In 1988 the White House honoured him with its first Lifetime Achievement Award for his contributions to science, technology, and community service. In 1995 Dr. Massie's portrait was hung in

the National Academy of Science gallery and in 2002 the US Dept. of Energy chose to name its Chairs of Excellence in the environmental sciences in his honour. "I'd like to be remembered as a teacher who cared," Dr. Massie once said, "and as a man who tried to make a difference.")

"If you want others to be happy, practice compassion. If you want to be happy, practice compassion."  
-- Dalai Lama

"The various features and aspects of human life, such as longevity, good health, success, and happiness, which we consider desirable, are all dependent on kindness and a good heart." Dalai Lama

"When you are content to be simply yourself  
And don't compare or compete,  
everyone will respect you." -- Lao Tzu, *the Tao-Te Ching*, translated by Mitchell, Chap. 8

"The Way of Heaven is to benefit others and not to injure.  
The Way of the sage is to act but not to compete." -- *Tao-Te Ching*, translated by Chan, Chap. 81

"Therefore the Sage:  
Puts himself in the background, yet finds himself in the foreground;  
Puts self-concern out of this mind, yet finds his self-concern is preserved."  
-- Lao Tzu, *the Tao-Te Ching*, translated by Hendricks, Chap. 7

"This is a book of questions. More precisely, it's about living a questioning life, a life of unknowing. If we're ready to live such a life, without fixed ideas or answers, then we are ready to bear witness to every situation, no matter how difficult, offensive, or painful it is....Give up our certainties and live life fearlessly."  
-- Bernie Glassman, *Bearing Witness*, p. xiv-xv.

**SELECT one quote above for this class and write about it. (2 pages)**

**SELECT one reading for this class and relate it to your own life. (3 pages)**

**required readings:**

McAdams, D. P. (1993). Exploring your myth. In *The stories we live by: Personal myths and the making of the self*. NY: William Morrow and Company, Inc. only p. 254-275.

Epstein, F., & Horwitz, J. (2003). *If I Get to Five*. Henry Holt & Co: NY.

Csikszentmihalyi, M., Abuhamdeh, S., & Nakamura, J. (2005). Flow. In A. J. Elliot & C. S. Dweck (eds.), *Handbook of competence and motivation* (Vol. xvi). NY: Guilford Publications. p. 598-608.

Remen, R. N. (2000). Seeing the Buddha seed. In *My grandfather's blessings: Stories of strength, refuge, and belonging*. NY: Riverhead Books. p. 93-95.

Ryff, C. D., Singer, B. H., & Love, G. D. (2004). Positive health: Connecting well-being with biology. *Philosophical Transactions of the Royal Society of London. B* 359, 1383-1394.

**optional readings:**

Gilles Julien (2004) *A Different Kind of Care*. McGill-Queens Univ. Press.

Walker, L. J., & Frimer, J. A. (2007). Moral personality of brave and caring exemplars. *Journal of Personality and Social Psychology*, 93, 845-860.

Rittner, C. & Myers, S. (1986). *The Courage to Care*. NYU Press.