

***Student Version: No Endnotes***

**SYLLABUS: History and Systems of Psychology** (last worked on 30 July 2022)

**\*\*WITH PRESENTATION TOPICS LISTED: see + & !**

Rutgers, GSAPP, fall semester 2022

Instructor: Louis Sass

**GOALS OF THE COURSE**

1. To explore the *history* of psychology generally and of clinical psychology specifically, including the major schools of psychological thought and practice.
2. To explore various *epistemological paradigms* underlying the field, including some pre-scientific origins; the positivist basis of psychology's development as an empirical scientific discipline; and psychology's later assimilation of pluralistic, hermeneutic, post-structuralist, and social-constructionist approaches, with attention to diversity issues.

Goals 1 and 2 are intertwined: All psychological systems (some more explicitly than others) are grounded in epistemological and metaphysical commitments about the nature of knowledge and reality.

**TOPICS COVERED:** The course covers the history and theoretical foundations of: experimental psychology (e.g., Wundt and his precursors, Titchener's "Structuralism", William James, Functionalism, Gestalt psychology, Behaviorism of Watson & Skinner etc.; philosophy of natural science); psychology as a human science (humanistic/existential psychology, phenomenology, cultural psychology, interpersonal theories); clinical psychology specifically (psychoanalysis, behavioral and cognitive-behavioral approaches, phenomenological psychopathology); and various diversity issues (psychology's relationship to feminism, colonialism, race & ethnicity; indigenous psychologies).

Please note: The APA Committee on Accreditation considers the study of History and Systems of Psychology to be a requirement for "discipline-specific knowledge," in this case re "the origins and development of major ideas in the discipline of psychology" (see below).

**CLASS MEETINGS** will combine: 1, lectures by professor; 2, discussion; 3, audiovisual presentations; 4, student presentations re selected topics. Several classes will be mini-symposia on particular topic areas, involving student presentations of their final paper topics.

**STUDENT PRESENTATIONS:**

*Student reactions:* All students will be expected to be prepared to discuss the readings or other assignments relevant to each class. A subgroup of students (randomly selected, probably alphabetically) may be asked to be especially prepared for discussion each week—that is: able to sum up the key points of (some of) the reading, and offer some thoughts about it, critical or otherwise (for two to three minutes).

*Student presentations:* Also, each student will offer a brief (10-12 minutes) presentation regarding a topic they will be assigned (taking preferences into account), followed by a few minutes of response by other students. Many of these presentations will take place in a "mini-symposium" class devoted to a particular topic area.

This presentation could constitute a preliminary oral synopsis of your final paper-in-progress. If you do *not* wish it to be your paper topic, that is perfectly fine; but then you should contact the instructor to suggest a topic you would like to work on instead, and get that approved.

These presentations will often occur in the context of a mini-symposium, together with other student presentations on related issues. The mini-symposium topics will include: 1) feminism and psychology, 2) race and ethnicity in relation to psychology, 3) trauma as a key theme in psychology. **See + and ! below for the topics to be assigned (+ = almost definitely; ! = possible topic).** This will be explained in first class meeting.

*Please note: At least seven days prior to your main presentation, you should send a selection of pages from the author or work you are discussing; and I (or the course assistant) will forward that email with your attachment to all students (as recommended reading, not required). Please select approximately 2 to 6 pages from the work you will be discussing; students will be invited to read those pages prior to hearing your presentation.*

*Also please note:* Your final presentation should include a Powerpoint. The Powerpoint should be sent to the professor at least two days in advance. *(It should **not** be a pdf or a locked version.)* Be sure to put your name and your topic on the title page of the Powerpoint and in the label of the file you send.

GRADING will be based on: contributions to class discussion; reactions, presentation; a final paper (10-12 pages).

FINAL PAPER DUE one week after final class, by midnight that day (end of the day on a Tuesday). Please email it to [lsass@rutgers.edu](mailto:lsass@rutgers.edu) (please **send a normal WORD copy please, NOT a pdf**; and put your name and your topic in the subject line).

Re the final paper, see NOTE RE FINAL PAPER toward end of syllabus.

#### SYLLABUS:

READINGS: The readings listed in association with a particular class meeting are required: to be read *prior* to the relevant class meeting – **unless** they are marked as only “recommended” or as “background,” in which case they are optional. (Some additional “background” readings appear in an Appendix under general topic areas—also not required).

ON CANVAS, the readings are placed into modules corresponding to each of the 15 class meetings.

**\*\*Please remember: ONLY the pages listed in this syllabus below are required reading (sometimes the available excerpt placed on Canvas extends beyond the pages that are required reading).**

**\*\*And so: Follow this syllabus to determine exactly what items, and which pages of that item, you are required to read. At times the assigned pages may be many fewer than those provided in SAKAI/CANVAS.**

Occasionally an item is not on SAKAI/CANVAS, but instead the link is there on the syllabus.

Please note: There are various textbooks on the history of psychology, including: Edna Heidbreder, *Seven Psychologies* (an older, but unsurpassed history); Daniel Robinson, *An Intellectual History of Psychology*; Michael Wertheimer, *A Brief History of Psychology*, 5<sup>th</sup> edition; Richard Lowry, *Evolution of Psychological Theory*; and Ludy Benjamin, *A Brief History of Modern Psychology* (the latter offering an extremely abbreviated, useful, synopsis—recommended for purchase).

#### MISCELLANEOUS NOTE:

Please be aware that the readings in this class often concern (or are written by) figures of historical importance in psychology or related fields. The use of language and the perspectives adopted in these writings may sometimes be inconsistent with current preferences or norms regarding various issues of contemporary concern. (Interestingly, this can be true of writings by icons of progressive thought, e.g., in feminism and anti-colonialist theory.)

To state the obvious: It will be important to consider these writings with an awareness of the historical and cultural context in which they were written or conceived. Also: the perspectives to be discussed in this course are not being *advocated* (indeed, they may be in dramatic conflict with each other), but are being *examined* (often critically) because of their historical importance in the development of theory and practice in psychology and the mental health professions.

#### *To repeat:*

+ = topic for major student presentation and paper ! = a possible topic for presentation etc

#### -----INTRODUCTORY CLASS

**@:CLASS #I, Introduction, Epistemological perspectives including: Point of view or epistemic standpoint in psychological systems; History of ideas** (Sept 6, 2022):

#### READINGS:

*Note:* these = several brief items or excerpts, to be read if possible **in advance** of the first class meeting.

*Onion*, Psychology comes to halt (2014) (3 pp)

Berlin, Isaiah. (1953). The hedgehog and the fox, in *Russian Thinkers*, NY: Viking, 1978, pp. 22-24

Lovejoy, Arthur. (1936), The study of the history of ideas, intro to *The Great Chain of Being*, re “unconscious mental habits” etc., pp. 5-15.

(Berlin & Lovejoy=two key figures in history-of-ideas)

Novelists, Excerpts from three novelists: Ernest Hemingway (*Sun also Rises*, 1926), Virginia Woolf (*To the Lighthouse*, 1927), D.H. Lawrence (*Women in Love*, 1920) (there is also a Balzac excerpt, which can be ignored: consider parallels with psy perspectives) (3 pp)

Rec: Various quotations: Systems of Psychology (philosophers & physicists) (3 pp)

#### IN CLASS:

Breakout groups followed by general discussion of 3 novelists and of Lovejoy.

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-----SECTION 1: CLASSICAL SCHOOLS (AND FIGURES) OF PSYCHOLOGY (6 meetings: II, III, IV, V, VI, VII)

**@:CLASS #II: Origins of Experimental Psychology; Wundt, Titchener’s “Structuralism,” etc. (Sept 13, 2022):**

READINGS:

Benjamin 2<sup>nd</sup> edition, pp 38-48 re Wundt

Benjamin 2<sup>nd</sup> ed, pp 81-88 re Titchener

*Background:* Hunt, H.T & Chefurka, C.M. (1976). A test of the psychedelic model of altered states of consciousness. *Archives of General Psychiatry*, 867-876 (re effects of introspection—illustrating how introspection may *alter* consciousness rather than merely *revealing* it)

*Note: Sass Notes for Teaching, Handout version, are likely to be on SAKAI/CANVAS for Wundt etc & Gestalt Psy*

IN CLASS:

Watch:

two linked videos re Wilhelm **Wundt**, founder of experimental psychology, each about 8 minutes long:

**Wundt:** background, general significance: <https://www.youtube.com/watch?v=-OG3mLZj-xY>

**Wundt:** ideas: - <https://www.youtube.com/watch?v=ngRU5EDj5WQ>

Also:

Video re Edward **Titchener**, about 4 minutes:

- [https://www.youtube.com/watch?v=EzQ9D5nm\\_wE](https://www.youtube.com/watch?v=EzQ9D5nm_wE)

?:Watch together perhaps (now or later, or first class, depending): [Neuroscientist Anil Seth re the nature of consciousness and self, of perception and expectation \(themes akin to those introduced by William James—re self-experience—and by Helmholtz—re predictive processing which is similar to unconscious inference\); 17 minutes:](https://www.youtube.com/watch?v=lyu7v7nWzfo&t=74s)

<https://www.youtube.com/watch?v=lyu7v7nWzfo&t=74s>

**@:CLASS #III: Behaviorism and Cognitive-Behavioral approaches; Functionalism as precursor (Sept 20, 2022):**

READINGS:

*Misc:*

Major psychological schools of thought, *What is Psychology* online source (6 schools listed&defined—very brief)

*Functionalism:*

Rec: Heidbreder, *Seven Psychologies*, pp. 201-215 (Dewey and Functionalism).

*Behaviorism:*

Benjamin, chap 8, 2<sup>nd</sup> ed, chap 8: “Behaviorism,” pp 139-159.

Watson, J. B. (1926). How we think: A behaviorist’s view. *Harpers Magazine*, pp. 78-92, espec 84-89.

Rec: Bandura, A. (1978). The self system in reciprocal determinism. *American Psychologist* 33.

IN CLASS:

Student responses (2-3 minutes only): TBA, TBA

Watch some of Interview with Bandura = 46”:

<https://www.psychologicalscience.org/observer/a-lbert-bandura-its>

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**@:CLASS #IV: Freud, Classical Psychoanalysis, and Ego Psychology (Sept 27 2022)**

READINGS (from classical psychoanalysis, ego psychology):

Benjamin 2<sup>nd</sup> ed, Chap 7: “Psychoanalysis,” pp 118-138 (an overview).

Rec: Freud, S. *Origin and Development of Psychoanalysis* (1910; abbreviated in 8 single-space pages: “squashed editions”).

Shapiro, D. Obsessive-compulsive style. In *Neurotic Styles* (1965), pp. 23-53 (= re psychoanalytic “ego psychology”)

Schachtel, E. (1947) “On memory and childhood amnesia,” *Psychiatry*, pp. 1-26 (required: pp 1-15). Later reprinted in his book, *Metamorphosis* 1959.

Sass, L. (1998). “Surface and depth: Wittgenstein’s reflections on psychoanalysis.” *Partisan Review*, Fall issue: 590-599.

Rec: *Guardian* (2016), “Therapy wars: The revenge of Freud” (by Oliver Burkman).

IN CLASS:

Student Responses: TBA, TBA

Video re **Freud** - <https://youtu.be/L1ya3HFN2bM?t=18> (background) = 2 minutes, = a lecture with stills

Video re **Freud** - <https://www.youtube.com/watch?v=-i7DvnpnOHIM> = 6 minutes (Freud's theories -- more informal)

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**@:CLASS #V: Gestalt Psychology, and William James (including James on the self) (4 Oct 2022)**

READINGS:

*Gestalt Psychology:*

Rock, I & Palmer, S. (1990). The legacy of Gestalt psychology. *Scientific American*, 263 (6, December): pp 84-91.

Rec: Merleau-Ponty, M. (1945). Film and the new psychology (16 pp). (includes summary of Gestalt viewpoint). In Merleau-Ponty, *Sense and Nonsense*, 1964.

*William James:*

Benjamin 2<sup>nd</sup> ed, pp. 58-66 re William James

James, W. *Principles of Psychology* (NY: Holt 1890): “Methods and snares of psychology” pp. 183-198 (= all of this short chapter)

James, W. *Principles of Psychology*: “Consciousness of self” pp. 296-305, 350-353.

Three brief literary excerpts (1 page each) describing dimensions of experience of the self: Borges, J.L. (1960), “Borges & I” (you can ignore the commentary; just read “Borges & I”); Hughes, Richard (1929), *High Wind in Jamaica* passage; Saks, Ellen (2007), *Center Cannot Hold* passage.

Rec: Also recommended from James’s *Principles*: “Stream of thought” (various pp in the excerpt placed on CANVA/SAKAI): “Perception of Time” (pp. 605-610, 640-642; “Perception of Reality” (pp. 913-916, 926).

Background: Valiunas, Algis (2021). William James and the modern sensibility. *Claremont Review* 21:3 (summer 2021). (review of book: *The Thought and Character of William James*)

#### IN CLASS:

Student Responses: TBA, TBA

video re Functionalism and Gestalt psychology: 8 minutes:

<https://www.youtube.com/watch?v=ejeeUHLCQHU>

video from Wolfgang Köhler re ape intelligence and insight (note the contrast with the notion of “learning”), about 5 minutes: <https://www.youtube.com/watch?v=6-YWrPzsmEE> (this one starts with a modern example, then to Köhler apes); = 6 minutes long in toto. SEE eg about one minute in. (Also, if you want to see more of the original Köhler footage:

<https://www.youtube.com/watch?v=FwDhYUlbxiQ> )

Breakout groups: Re William James: Discuss the literary passages re different aspects of “the self” by Borges, Hughes, Saks

**@:CLASS #VI: *Self and Other: Interpersonal Perspectives (including George Herbert Mead, Lev Vygotsky, Harry Stack Sullivan, plus psychodynamic theorists including Fairbairn, Winnicott, Laing, Kohut, Lacan*** (11 October 2022)

#### READINGS:

Laing, *The Divided Self*, 1960, chap 5, “The inner self in the schizoid condition”; and chap 6, “The false-self system,” pp. 65-77, 78-93, 94-105 (re inner and false selves, ~British object-relations theory; *note*: perhaps compare to famous Winnicott essay “Ego distortion in terms of true and false self,” 1960).

Lacan, J. “The mirror stage as formative of the *I* function,” (1949 as essay; 1937 as lecture), in Lacan, *Écrits* (2006/1966), pp. 75-81. (re: origin of the “Imaginary” out of the “Real”)

Rec: Winnicott, D.W. “Transitional objects and transitional phenomena” (1951), in *Playing and reality*, London: Routledge, 1971, pp. 1-25; read pp. 1-14. (= re “object relations theory”)

#### IN CLASS:

Student Responses: TBA, TBA

Watch re Laing (or in later class meeting):

4 minute video re Laing and his importance:

<https://www.youtube.com/watch?v=FkrhOluyO8c>

The beginning (at least 7 minutes) of the following 15 minute video interview with R D Laing: <https://www.youtube.com/watch?v=k0ZvZAGXRg>

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**@:CLASS #VII: Humanistic Psychology and Existential Psychology (18 Oct 2022):**

READINGS:

Moss, Don (2015). "The roots and genealogy of humanistic psychology," in K Schneider, J Bugental & J Pierson (eds). *Handbook of Humanistic Psychology, Second Edition*. Thousand Oaks CA: Sage, pp. 1-19.

Hemingway, E (1933). "A clean, well-lighted place" (a very short, short story; re existentialism; issue of meaningfulness)

Fromm, E. (1941). *Escape from Freedom*, excerpt from chapter 1 (~issue of anxiety associated with freedom).

Becker, E. (1973). *Denial of Death*, NY: Free Press: representative quotations (~issue of morality/finitude)

Sartre, Jean-Paul (1946). "Existentialism is a Humanism": read through page 8.

Rec: Phillips, J. (1988). "Bad faith and psychopathology," *Journal of Phenomenological Psychology* 19(2), pp. 117-146.

Rec: Mounier, E. A very brief summary of humanistic psychology (very short summary)

Background: Sass, L. (2021 in press). "'A flaw in the great diamond of the world': Reflections on subjectivity and the enterprise of psychology (a diptych)." *The Humanistic Psychologist*. (And, if you are interested, the rejoinder: "Intersecting perspectives: Hermeneutic phenomenology, psychoanalysis, and historical ontology (commentary)," *The Humanistic Psychologist*.)

IN CLASS:

Student Responses: TBA, TBA

SEE:

Video Carl **Rogers** speaking; <3 minutes, explaining origins of his pov:

<https://www.thepositiveencourager.global/carl-rogers-and-the-person-centered-approach-videos/>

Video: Abraham **Maslow** speaking; 6 minutes:

<https://www.youtube.com/watch?v=MRd-aJUbN98>

Video: Victor **Frankl**: <https://www.youtube.com/watch?v=OL8DyVusLeE> = an interview, about 12 minutes long

?Video: Re "Psychology of **Conformity**": mentions Ernest Becker, Kierkegaard, Emerson, 11 minutes. <https://www.youtube.com/watch?v=ARGczzoPASo>

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-----SECTION 2: MULTI-CULTURAL AND DIVERSITY ISSUES: FEMINISM; RACE & ETHNICITY, POST-COLONIALISM, ANTI-SEMITISM (with Interlude re PHILOSOPHY OF SCIENCE) (Classes #VIII, IX, X)

**@:CLASS #VIII: FEMINISM AND PSYCHOLOGY: MINI-SYMPOSIUM with student presentations (25 October 2022)**

READINGS:

de Beauvoir, Simone (1949), Introduction to *The Second Sex*, pp xix-xxxvi (also rec: *NYTimes* review of this book, from 2010).

Butler, Judith, *Gender Trouble* (1990), excerpt pp 8-12.

Nussbaum, Martha. The professor of parody, 1999 (critical review of Judith Butler)

Rec: Zakin, Emily, Psychoanalytic Feminism. *Stanford Encyclopedia of Philosophy*.

<https://plato.stanford.edu/entries/feminism-psychoanalysis/> (ON SAKAI/CANVAS, or use link)

IN CLASS:

Watch some selection of the following:

Video re Simone **de Beauvoir**: Interview with Servan-Schreiber (= 45" long) 1975, w subtitles: <https://www.youtube.com/watch?v=VmeAB3ekkvU>

Watch from the 30 minute to the 37 minute points of this interview.

Another interview with Simone **de Beauvoir**, from 1959, black and white, w subtitles: [https://www.youtube.com/watch?v=SFRT1\\_9CbFU](https://www.youtube.com/watch?v=SFRT1_9CbFU) THIS = about 50"; but watch just the first 20 minutes.

Video of Judith **Butler**: here is a 3 minute video of Butler, with her explanation of her key concept of "performativity": <https://www.youtube.com/watch?v=Bo7o2LYATDc>

*Mini-Symposium STUDENT Presentations* re feminism (5 or so from the following):

+Simone de Beauvoir, *The Second Sex* TBA

?: +Germaine Greer, *The Female Eunuch*

+Judith Butler, *Gender Trouble* (or a different work by Butler) TBA

+A French feminist (Kristeva, Irigaray, Cixous, or Wittig) TBA

+An African-American feminist, e.g., bell hooks, *Ain't I a Woman* 1981 or Audre Lorde *Sister Outsider* 1984. TBA

+Maria Lugones, feminist anti-colonialist thinker, from Argentina: her work. TBA

**INTERLUDE: PHILOSOPHY OF SCIENCE, RELEVANCE FOR PSYCHOLOGY (IX):**

**@:CLASS #IX, Philosophy of Science** (1 November 2022):

READINGS:

Sass, L. Lecture notes: Philosophy of science: A potted history (glance over—as opposed to fully read—these notes before class.)

Hacking, Ian (1983). Introduction: rationality, from *Representing and Intervening*, Cambridge UK: Cambridge Univ Press, pp. 1-17.

Fishman, D., "Postpositivism": Revolution within the family, chap 3 of *Case for Pragmatic Psychology*, NYU Press, pp. 75-92 (re Popper, Kuhn, Quine, Feyerabend, Wittgenstein, hermeneutics)

Mouk, Y. & Fraser, N. (2021, September). "You just won't understand" (re standpoint epistemology). *Persuasion* website.

??Smedslund, J (2016). Why psychology cannot be an empirical science. *Integrative Psychological and Behavioral Science* 50(2): 185-195.

Rec: Maffie, J. (2014) "Methodological considerations in interpreting Aztec metaphysics," in Maffie, *Aztec Philosophy: Understanding a World in Motion*, pp. 8-12 Boulder



CO: University Press of Colorado. (= useful introduction re Quine's "web of belief" and re "inference to the best explanation")

IN CLASS:

Student Responses: TBA

Watch some selection from the following (to be decided):

4 minute video of Karl **Popper**, in German w subtitles, talking re the "open society":

<https://www.youtube.com/watch?v=s3r8UUiOppc>

Feyerabend, 57" LINK WORKS NOV 1 2021:

<https://www.youtube.com/watch?v=EUtzWMh1fro> ???SELECTION??

Also of interest: The **Replication Crisis**, Crash Course Statistics, 14 minutes 35 seconds long (woman-with-carrots video: Adrienne Hill):

<https://www.youtube.com/watch?v=vBzEGSm23y8>

+Student pres: RE Sandra Harding, standpoint theory. TBA

**@:CLASS #X: Psychology in relation to Race & Ethnicity, Colonialism, Anti-Semitism—  
Some classic accounts I: MINI-SYMPOSIUM with student presentations (8 Nov 2022):**

READINGS:

Du Bois, W.E.B. (lived 1868-1963), *The Souls of Black Folk* (1903) ("Of our spiritual strivings," on "double consciousness," = first 6 pages of Du Bois on CANVAS/SAKAI; or see:

<http://www.gutenberg.org/files/408/408-h/408-h.htm>

Fanon, F. (lived 1925-1961), *Black Skin White Masks*, pp vii-xviii (= foreword by Anthony Appiah, intro by FF) (1952, 1967) transl by Charles Lam Markmann. *Black Skin, White Masks*. New York: Grove Press.

Internet Encyclopedia of Philosophy, Entry: "Frantz Fanon," by Tracey Nicholls:

<http://www.iep.utm.edu/fanon/>

Shatz, A. "The doctor prescribed violence," Review of Macey's biography of Fanon, *NewYorkTimes* 2001.

Anzaldúa, Gloria (lived 1942-2004), "Border arte: *Nepantla, el lugar de la frontera*," pp 176-186 (in English). In A. Keating (Ed.) (2009). *The Gloria Anzaldúa Reader*. Duke Univ. Press.

Cuddy, A. (2018). The psychology of anti-semitism, *NewYorkTimes* Nov 3 2018.

AND HERE—FOR THOSE INTERESTED—ARE SOME BACKGROUND READINGS RE THE ABOVE TOPICS:

*Background:* On "Double consciousness" (Du Bois etc), by John P. Pittman: <https://plato.stanford.edu/entries/double-consciousness/> (NOT ON CANVAS)

*Background:* On "Négritude" (Césaire etc), by Souleymane Bachir Diagne: <https://plato.stanford.edu/entries/negritude/> (NOT ON CANVAS)

*Background:* Drabinski, J. “Frantz Fanon” (read discussion of *Black Skin White Masks*, called “The problem of blackness” in *Stanford Encycl of Philosophy*; excerpt available on SAKAI/CANVAS. To see whole article re Fanon: <https://plato.stanford.edu/entries/frantz-fanon/>

*Background:* Fanon, *The Wretched of the Earth*, “On Violence,” pp. 35-56 (first 20 pages, depending on version): <http://bit.ly/Ug5kQy>

*Background:* Robcis, C. (2020). Frantz Fanon, “Institutional Psychotherapy, and the Decolonization of Psychiatry.” *Journal of the History of Ideas*, 81(2), 303-325. ON SAKAI/CANVAS, or else GO TO: <https://muse-jhu-edu.proxy.libraries.rutgers.edu/article/753530>

IN CLASS:

??Sass presents re Frantz Fanon

*Student presentations:*

+Du Bois, W. E. B. (1903) *The Souls of Black Folk: Essays*. Re Double Consciousness, see chaps 1&10 TBA

+Césaire, Aimé, “Discourse on Colonialism” (1955) TBA

+Clarks: Kenneth Clark & Mamie Clark: their lifework (with possible reference to Claude Steele re influence of stereotypes etc: highly influenced by Clarks) TBA

+Anzaldúa, Gloria, her work, especially *Borderlands/La Frontera: The New Mestiza*. ???

+Memmi, *The Colonizer and the Colonized*. TBA

Re anti-Semitism:

+Sartre, *Anti-Semite and Jew*—a.k.a. Reflections on the Jewish Question (1945/46) TBA

+recent work on anti-Semitism: start with Cuddy in NYTimes 2018 (see above).

<https://www.nytimes.com/2018/11/03/opinion/sunday/psychology-anti-semitism.html> ???TBA

Watch some selection of the following (TBA):

one minute film trailer re **Frantz Fanon**:

[https://www.youtube.com/watch?v=U0FLt\\_lhlfE](https://www.youtube.com/watch?v=U0FLt_lhlfE)

three minutes trailer re the **Fanon** film:

<https://www.victoria-miro.com/video/38/>

Video re **Fanon’s Black Skin White Masks**, about 9 “ long. A summary, with various visuals including photos, film clips, and text, with a lecturer all the while:

<https://www.youtube.com/watch?v=LXmsW1yr4pI>

Video re **Kenneth and Mamie Clark**, 8 minute video:

<https://www.youtube.com/watch?v=kG90mSaWUpE>

Video of Kenneth Clark interviewed by James Baldwin (7 minutes): on YouTube:

<https://youtu.be/Xy3ounRw9Q>

Video of interview with Kenneth Clark (30 minutes):

<http://repository.wustl.edu/concern/videos/v405sc20j> Shared via the [Google app](#)

Video of interview with **Kenneth Clark**, 30” long, listen to first half at least:

<https://www.youtube.com/watch?v=F1aKDsQz-Hg>

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-----SECTION 3: PHENOMENOLOGY; SOCIAL CONSTRUCTIONISM; CULTURAL PSYCHOLOGY; OTHER VISIONS (5 meetings: XI, XII, XIII, XIV, XV)

**@:CLASS #XI: Phenomenological Psychopathology (15 Nov 2022):**

READINGS:

Jaspers, Karl (1943, orig 1913). *General Psychopathology*. Excerpts re “primary delusions” (“delusional atmosphere” or mood), pp 98-101.

Sass, L. (in press). Subjectivity, schizophrenia, and the self : An introduction to phenomenological psychopathology. In B.Sliffe, S.Yanchar & F.Richardson (Eds.), *Routledge International Handbook of Theoretical and Philosophical Psychology*. New York : Routledge.

Heidegger: phenomenology’s essence: 1 page, re “forgetting of the ontological difference” (from *Being and Time*, 1927).

Rec: Sass, L. (2019). Three dangers: Phenomenological reflections on the psychotherapy of psychosis. *Psychopathology* 52(2), 126-134. <https://doi.org/10.1159/000500012>

Background: Sass, L (2001). “Self and world in schizophrenia: Three classic approaches.” *Philosophy, Psychiatry, Psychology*, 8: 251-270.

IN CLASS:

Student Responses: TBA

?: Watch excerpts from two movies in which the treatment of time evokes distinct forms of psychosis (if there is time):

“Melancholia”: Introductory sequence of the movie “**Melancholia**” (2011) by Lars von Trier (a film rendition of psychotic depression, especially in its treatment of time/temporality): 8 minutes [https://www.youtube.com/watch?v=DL\\_14eEQs-s](https://www.youtube.com/watch?v=DL_14eEQs-s)

“Last Year at Marienbad”: [Two trailers re the movie “Last Year at Marienbad” \(1961\), by Alain Resnais \(director\) and Alain Robbe-Grillet \(script\) \(a film perhaps evocative of aspects of schizophrenic experience\).](https://www.youtube.com/watch?v=yc6n2McMAnY)

(For orientation, first read the two paragraphs under “Marienbad” in SAKAI/CANVAS.)

[Trailer 2 minutes: https://www.youtube.com/watch?v=yc6n2McMAnY](https://www.youtube.com/watch?v=yc6n2McMAnY)

Trailer <2 minutes (of later release): <https://www.youtube.com/watch?v=p3Tv1lFuxt8>

Optional: And if you wish, a <4 minutes video with critic Richard Brody discussing “Marienbad,” with clips:

<https://www.newyorker.com/culture/richard-brody/dvd-of-the-week-last-year-at-marienbad>

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**@:CLASS XII: Social Constructionism, Foucault, & the Anti-Psychiatry Movement, including History of Madness (22 Nov 2022)**

READINGS (re Social Constructionism etc.):

[Foucault lecture notes by Sass \(glance at; bring to class\).](#)

Sheridan, A. (1980). *Michel Foucault: The Will to Truth*, London: Tavistock (“Madness, death, and the birth of reason”; = summary of Foucault’s *History of Madness*), pp. 11-45

Sass, L. (2015). Cruel Reason: Confinement, chemical, couches—a new and wide-ranging history of responses to madness. Review essay re Andrew Scull, *Madness in Civilization: A Cultural History of Insanity from the Bible to Freud, from the Madhouse to*

*Modern Medicine*, London: Thames and Hudson, 2015. *Times Literary Supplement* (TLS), ~5870. October 2, 2015: 3-5.

From Laing, R.D. *Divided Self*, pp. 27-34 of Ch 2: “The existential-phenomenological foundations for understanding of psychosis” (includes: Kraepelin quote; mention of Dilthey & hermeneutics; H.S. Sullivan re “more *simply human* than otherwise”). FYI: complete copy of *Divided Self* available at: [https://books.google.com/books?id=4JT-12rMtJsC&pg=PT25&source=gbs\\_toc\\_r&cad=4#v=onepage&q&f=false](https://books.google.com/books?id=4JT-12rMtJsC&pg=PT25&source=gbs_toc_r&cad=4#v=onepage&q&f=false)

Foucault, M. *The Foucault Reader*: 206-214 (“Panopticism”)

#### IN CLASS:

Student Responses: TBA, TBA

Watch some selection from the following (TBA):

#### *Shakespeare and Madness:*

3 brief Shakespeare sequences re the Fool in Shakespeare (relevant to Foucault’s argument re the different vision of madness and the mad person in the Renaissance):

First read the transcript of **Lear Act I, scene iv** (here is version with translation into modern English: No Fear Shakespeare):

[https://www.sparknotes.com/nofear/shakespeare/lear/page\\_46/](https://www.sparknotes.com/nofear/shakespeare/lear/page_46/)

Then watch some of the following video clips (3 versions, all brief):

[King Lear I, i](https://www.youtube.com/watch?v=m74Yfq_9bZM), =Lear’s confrontation with Cordelia (“nothing will come of nothing” on p 42 of the play); then video skips ahead to I,iv, w entry of the fool (= 3 minutes long):

[https://www.youtube.com/watch?v=vIS-1cT\\_Upk](https://www.youtube.com/watch?v=vIS-1cT_Upk)

King Lear (I, iv), [Watch](https://www.youtube.com/watch?v=vIS-1cT_Upk): After daughter Goneril arrives, Fool addresses Lear “I am better than thou art now: I am a Fool, thou art nothing”; then tells story re the hedge-sparrow having its head bit off by its young”) = 3 minutes long.

[https://www.youtube.com/watch?v=vIS-1cT\\_Upk](https://www.youtube.com/watch?v=vIS-1cT_Upk)

*Rec*: Actor alone, playing the fool, Royal Shakespeare Co, 3 minutes:

<https://degreed.com/videos/hiroyuki-sanada-----the-fool---king-lear---1999-2000---youtube?d=1011325>

[Compare the above representations to the one offered by Emil Kraepelin \(founding figure for psychiatric diagnosis\), quoted and criticized by R.D. Laing: “The existential-phenomenological foundations for the understanding of psychosis,” in \*Divided Self\*: pp 27-35 \(on SAKAI\)](#)

#### *Michel Foucault:*

8 minute video of Michel Foucault talking, in 1966, re the “disappearance of Man” (which refers to the rejection of a certain kind of “humanism”) in French with subtitles (he mentions “*la grande coupure*”—the supposedly great shift from existentialism/phenomenology to structuralism/post-structuralism at around – 4’20”):

<https://www.facebook.com/PhilosophyOverdoseYoutube/videos/the-disappearance-of-man-michel-foucault-1966/782376622275835/>

**@:CLASS #XIII: Cultural Psychology (with focus on “trauma,” espec MPD/DID & PTSD: MINI-SYMPOSIUM with student presentations. (29 Nov 2022)**

Watters, E. (2010). The Americanization of mental illness. *NewYorkTimes Magazine*. Jan 10, 2010, pp 40-45.

Haslam, N. (2016) Concept Creep: Psychology's expanding concepts of harm and pathology, *Psychological Inquiry*, 27:1, 1-17.  
DOI: 10.1080/1047840X.2016.1082418

Rec: Cascardi, M. & Brown, C. (2016). Concept creep or meaningful expansion? Response to Haslam. *Psychological Inquiry*, 27:24–28, 2016

Reuther, B.T. (2017). Philosophical and existential perspectives on trauma. In S. N. Gold (Ed.), *APA handbook of trauma psychology: Foundations in knowledge* (pp. 527–545). American Psychological Association. <https://doi.org/10.1037/0000019-026>

Paris, J. (2012). The rise and fall of Dissociative Identity Disorder. *The Journal of Nervous and Mental Disease*, 200(12), 1076-1079.  
<https://doi.org/10.1097/NMD.0b013e318275d285>

Background: Noll, R. (2014, March 19). *Speak, Memory*. *Psychiatric Times*. <https://www.psychiatristimes.com/view/speak-memory>

Background: Kluft, R. P. (2014, March 19). *Speak, Memory*. *Psychiatric Times*. (= one of several replies to Noll). <https://www.psychiatristimes.com/view/speak-memory>

Rec: Young, A. (1995). *Harmony of Illusions: Inventing Post-Traumatic Stress Disorder*, Princeton University Press. excerpts: Introduction pp 3-10, chap 4: The architecture of traumatic time pp 118-142, Conclusion pp 287-290.

#### IN CLASS:

+ + Student pres.s re MPD or DID: x 2

[re A, Ian Hacking on MPD TBA

re B, “rise and fall” see and go beyond Paris 2012 including Noll and his critics, including Kluft and Braun] TBA

+ + + Student pres.s re Trauma and PTSD: x 3. Including

A: re Haslam TBA

B: re Alan Young TBA

C: re non-Western world (for latter topic: see chapters by Richard McNally and by Alan Young in Hinton, D & Good, B (2016). *Culture and PTSD: Trauma in global and historical perspective*. Philadelphia PA: University of Pennsylvania Press; Sass has pdf). TBA  
(Please note: students with these topics—trauma and MPD/DID—should coordinate with each other prior to this class meeting.)

!??Student pres re “emotional intelligence” (see recent NewYorker article re Daniel Goleman’s emotional intelligence and the self-control ethic, etc: Merve Emry, “The repressive politics of emotional intelligence”)

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#### @:CLASS #XIV: *Other Visions: Cross-cultural Psychology and Psychiatry; Indigenous Psychologies* : (6 December 2022)

##### READINGS:

Anzaldúa, Gloria, “Metaphors in the tradition of the shaman,” pp 121-123. In A. Keating (Ed.) (2009). *The Gloria Anzaldúa Reader*. Duke University Press.

Sass, L. & Alvarez, E. (in press). Metaphor, magic, and mental disorder: Poetics and ontology in Mexican (*Purépecha*) *curanderismo*. *Transcultural Psychiatry*

Geertz, Clifford (1988). "Slide show: E-P's African transparencies." In Geertz, *Works and Lives: The Anthropologist as Author*. Stanford University Press, pp 49-72.

???Sanchez, C. A. (Carlos Alberto) (2020), Mexican existentialism. In *Latin American and Latinx Philosophy: A Collaborative Introduction* (ed Robert Eli Sanchez, Jr), New York: Routledge, pp 120-136. MOVE THIS TO FINAL CLASS

Rec: Levi-Strauss, Claude (1949). "The sorcerer and his magic." In *Structural Anthropology* (1963), pp. 167-85. New York: Basic Books. Originally appeared in *Les Temps Modernes*, #41 (1949), pp 385-406.

??Rec: Wilce, Language & Madness ADDINFO, TBA

#### IN CLASS:

Student Responses: TBA, TBA

Sass presents "Metaphor, magic, and mental disorder"

+Student pres: work of Joseph Gone re native Americans. TBA

!??Student pres: work of Lewis Gordon (U Conn philosophy professor) ???TBA

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#### @:CLASS #XV: FINAL CLASS (13 December 2022)

TBA, probably = spillover from previous class meetings.

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#### NOTE RE FINAL PAPER:

The final paper should be around 8 to 12 pages long (double spaced), and will normally treat some aspect of the topic on which, or thinker about whom, you did your class presentation. The precise focus of your paper is up to you, but normally you would offer some overview of the nature, and some reflection on the importance, of the work you presented. Feel free, however, to focus in on a particular aspect in more detail: you need not attempt to cover everything, and indeed, are very welcome to narrow things down considerably, especially if you presented regarding an especially complex topic or thinker.

It is always a good idea to pay some attention to any criticisms that may have been offered of the work or ideas you are presenting, and to consider how the work might also be defended against such criticisms. Please remember to concentrate on issues that are relevant to the field of psychology in particular; and please avoid extensive attention to biographical details. Your focus should be mainly (though not necessarily exclusively) on the psychological ideas at issue, not on the personal life of the thinker in question.

There is no specific "rubric" to follow for this assignment. For most of you, the presentation you offered in class should provide an excellent basis for your final paper.

COURSE DESCRIPTION FROM GSAPP CATALOGUE ONLINE:

**18:820:550 HISTORY AND SYSTEMS OF PSYCHOLOGY (3)** This course examines the nature and sources of the major theoretical paradigms in psychology. The focus is on historical and epistemological roots of the dominant schools of psychology, as well as on the diverse value frameworks and images of the human being that underlie contemporary approaches to psychopathology, personality, and psychotherapy. Develops the student's ability to examine critically the different theoretical approaches in professional psychology. Paradigms studied include positivism and associated philosophy-of-science models, behaviorism, psychoanalysis, pragmatism, hermeneutics, postmodernism, cultural psychology, humanistic psychology, and existential-phenomenology.

AMERICAN PSYCHOLOGICAL ASSOCIATION (APA) Committee on Accreditation:

Discipline-specific knowledge, as it is articulated in the Standards of Accreditation (Doctoral Standards, II.B.1.a): a. Discipline-specific knowledge represents the requisite core knowledge of psychology an individual must have to attain the profession-wide competencies. Category 1: History and Systems of Psychology, including the origins and development of major ideas in the discipline of psychology.

Rutgers mandated statement on Academic

Integrity: <http://academicintegrity.rutgers.edu/academic-integrity-at-rutgers/>

Required Rutgers statement on Accommodation Rutgers University welcomes students with disabilities into all of the University's educational programs. In order to receive consideration for reasonable accommodations, a student with a disability must contact the appropriate disability services office at the campus where you are officially enrolled, participate in an intake interview, and provide documentation:

<https://ods.rutgers.edu/students/documentation-guidelines>.

If the documentation supports your request for reasonable accommodations, your campus's disability services office will provide you with a Letter of Accommodations. Please share this letter with your instructors and discuss the accommodations with them as early in your courses as possible. To begin this process, please complete the Registration form on the ODS web site at: <https://ods.rutgers.edu/students/registration-form>.

**APPENDIX:**

SOME ADDITIONAL RECOMMENDED READINGS (for those who might be interested in a given topic)—LISTED BY TOPIC  
(most of the following are available on CANVAS Resources).

INTRODUCTORY CLASS (I):

White, Hayden. (1973). *Metahistory*. Baltimore: Johns Hopkins U Press, pp. 11-21 (“Explanation by formal argument” = summary of Stephen Pepper’s “world hypotheses”—a work relevant to understanding overall frameworks of explanation and understanding).

#### CLASSICAL SCHOOLS OF PSYCHOLOGY:

- Wertheimer, *Brief History Psy*, pp. 81-94 (Wundt)  
Heidbreder, *7 Psychologies*, pp. 113-151 (Titchener)  
Benjamin 1<sup>st</sup> ed., “2: Physiology, psychophysics, and the science of mind,” “3: Germany and the birth of a new science,” pp. 19-35, 35-54.  
Benjamin 1<sup>st</sup> ed., “4: Origins of scientific psychology in America,” pp 55-73.  
Benjamin 1<sup>st</sup> ed., “5: The early schools of psychology,” pp 74-92.  
Titchener, EB. “The postulates of a structural psychology,” *Philosophical Review* 1898, pp. 449-465.  
Titchener, EB. “The schema of introspection,” *American Journal of Psychology* 1912, pp. 485-508.  
Heidbreder, *7 Psychologies*, pp. 328-375 (Gestalt psychology)  
Lowry, *Evolution of Psychological Theory*, pp. 203-207 (Gestalt Psychology as “new physicalism”: 203-227)  
Dewey, J (1896), The reflex arc concept in psychology. *Psychological Review III*:357-70.

#### PSYCHOANALYSIS:

- Wittgenstein, conversations on Freud, in *Lectures & Conversations*, U of California Press 1967, pp 41-52.  
Freud (1909), excerpts from 4<sup>th</sup> & 5<sup>th</sup> lectures, “The Origins of Psychoanalysis” (lectures at Clark University 1909)—pp 22-36 in Rickman, J (Ed), *A General Selection from the Works of Sigmund Freud* (Garden City NY: Doubleday, 1957). (= “classical psychoanalysis”)

#### COGNITIVE BEHAVIORISM

(1<sup>st</sup> two recommended by Terry Wilson 2020):

- Clark, David M. Realizing the Mass Public Benefit of Evidence-Based Psychological Therapies: The IAPT Program. *Annu. Rev. Clin. Psychol.* 2018. 14:9.1–9.25 (Annual Review is online at [clinpsy.annualreviews.org](http://clinpsy.annualreviews.org))  
Patel, V, Weobong, B, Weiss, HA, Anand, A, Bhat, B, et al (including G. T. Wilson). The Healthy Activity Program (HAP), a lay counsellor-delivered brief psychological treatment for severe depression, in primary care in India: a 16 randomized controlled trial. *Lancet* 2017; 389: 176-185.

ALSO:

- Teasdale, J. (1997). The relationship between cognition and emotion: The mind-in-place in mood disorders. In D. M. Clark & C. G. Fairburn (Eds.). *The Science and Practice of Cognitive Behavior Therapy*, Oxford U Press, pp. 67-93.  
Two chapters from *Handbook of Cognitive Behavioral Therapies 3<sup>rd</sup> edition*, ed by Keith S. Dobson NY: Guilford 2010 (*note*: neither of these two chapters from Dobson’s Handbook is posted on SAKAI/CANVAS).  
Chap 1, pp 3-38, Historical and philosophical bases of the cognitive behavioral therapies, by Keith S. Dobson & David J. A. Dozois.  
Chap 11, pp. 347-374, Mindfulness and acceptance interventions in cognitive-behavioral therapy, by Fruzzeri, Alan E. & Erikson, Karen R



FRIEDRICH NIETZSCHE (a major influence on Freud and on Foucault):

*Genealogy of Morals* (Francis Golffing translation): pp. 149-57 (Preface), 158-88 (First Essay); Also *rec*: excerpts: 194-202, 211-12 (2<sup>nd</sup> Essay); 238-47, 254-57, 279-83, 297-99 (3<sup>rd</sup> Essay).

WILLIAM JAMES:

Heidbreder, *7 Psychologies*, pp. 152-200 (James)

EXISTENTIAL PSYCHOLOGY

Nagel, E. "Sexual perversion" (= a phenomenological analysis grounded in Sartre's analysis of "the other")

Sartre, J.-P. (1943). "Patterns of bad faith." Excerpt from *Being and Nothingness (L'Etre et le Neant*, 1943); reprinted in *Existential Psychoanalysis*, NY: Philosophical Library 1953, pp. 172-191.

PHENOMENOLOGICAL PSYCHOPATHOLOGY:

Ellenberger, H (1958). A clinical introduction to psychiatric phenomenology and existential analysis, In R. May, Allen, Ellenberger (1958), *Existence: A New Dimension in Psychiatry and Psychology*. NY: Simon & Schuster, pp. 92-124.

Sass (2014). Explanation & description in phenomenological psychopathology. *Journal of Psychopathology* 20: 366-376.

PHILOSOPHY OF SCIENCE:

Carnap, Rudolph, excerpt, "End of metaphysics" (1932), or longer version: "Overcoming of metaphysics..."

Popper, Karl (1963). "Science: Conjectures and refutations," in *Conjectures and Refutations*, London: Routledge, pp. 33-46.

Kuhn, Thomas, "Nature and necessity of scientific revolutions," chap 11 of *Structure of Scientific Revolutions* (1962).

Hartner, DF & Theurer, KL, "Psychiatry should not seek mechanisms of disorder." *Journal of Theoretical and Philosophical Psychology*, 38 (4): 189-204.

STRUCTURALISM AND POST-STRUCTURALISM:

Sturrock, J. (Ed.), *Structuralism & since*. NY: Oxford U. Press, 1979, Introduction, 1-19

Sturrock, J. (Ed.), chapter re Lacan) pp 116-153.

Borges, JL (1942). "Funes the memorious" (brief literary item). In *Ficciones*, 107-115.

Sass, L. (2014). Lacan, Foucault, & the "crisis of the subject": Revisionist reflections on phenomenology & post-structuralism. *Philosophy, Psychiatry, and Psychology*, 21, #4: 325-342.

Zizek, S. *Looking Awry*, excerpts

Sass, L. (2015). Lacan: The mind of the modernist. *Continental Philosophy Review*, 48, #4: 409-443.

CULTURAL PSYCHOLOGY:

Hacking, I. (1995). The looping effect of human kinds. In D. Sperber et al (Eds.). *Causal Cognition: A Multidisciplinary Debate*. Oxford: Clarendon Press, pp 351-383.

Shweder, RA (1990). Cultural psychology: What is it? In JW Stigler, Shweder, Herdt (eds). *Cultural psychology: Essays on comparative human development*. Cambridge U Press, [1-43](#).

Sass (2005). The separated self: Schizoid personality and modern life. In S. Raschid (ed), *R D Laing: Contemporary perspectives*. London: Free Association Books, pp 113-149. (= a short version of “The separated self,” chapter 3 of Sass, *Madness and Modernism* 1992, 2017.)

Sass (1988). The self and its vicissitudes: An “archaeological” study of the psychoanalytic avant-garde. *Social Research* 55: 551-608.

Storr (2018). The metamorphosis of the western soul. *NewYorkTimes* Aug 24 2018 (1 p)

Markus, H.R. & Kitayama, S. (2010). Cultures and selves: A cycle of mutual constitution. *Perspectives on Psychological Science*, 5(4): 420-430.

Lévi-Strauss (1963). The sorcerer and his magic. In Lévi-Strauss, *Structural Anthropology*, NY: Anchor Books 1967, pp 161-180.

[McFarquahar, L. CBT article, \*New Republic\*](#)

--END OF APPENDIX OF ADDITIONAL BACKGROUND READINGS  
(RECOMMENDED ONLY)--

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