***Student Version: No Endnotes***

***SYLLABUS*: HISTORY AND SYSTEMS OF PSYCHOLOGY:** 18:820:550:01

*(last worked on 10August2024)*

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

$$ = brief student response (18 listed as of 9August2024)

 + = major topic for presentation and paper (21 listed as of 9August2024)

Rutgers, GSAPP, fall semester 2024 Instructor: Louis Sass

*Note: Go to @ re the individual class meetings.*

LEARNING GOALS OF THE COURSE:

 1, To explore the *history* of psychology generally and of clinical psychology specifically, including the major schools or systems of psychological thought and practice.

 2, To consider 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 with considerable attention to various diversity issues (psychology’s relationship to feminism, colonialism, race & ethnicity; indigenous psychologies).

 *Note*:

History and Systems (18:820:550:01) fulfills the requirement for APA DSK Catgory 1: History and Systems of Psychology. 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 RESPONSES & PRESENTATIONS:

*Student responses*: 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) will be asked to be especially prepared for discussion for a given class—that is: able to sum up the key points of (some of) the reading, and offer some thoughts about it, critical or otherwise (for three to four minutes). See $$.

*Student presentations*: Also, each student will offer a brief (12-15 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. See +.

Your student 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 paper topic you would like to work on instead, and get that approved.

These student 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 + below for the topics to be assigned: You will submit to the instructor a list of preferences among these topics. 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 place that on CANVAS or 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 are 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 a day 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 (8-12 pages).

ATTENDANCE: Students are expected to attend all class meetings. One or possibly two absences may be allowed, but student will need to cover that material in an alternative fashion.

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 (please **send a normal WORD copy please, NOT a pdf**; and put your name and your topic in the subject line of your email).

 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 those pages, but you are only required to read the pages on this syllabus). Readings marked recommended or background are *not* required.**

**\*\*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 will be many fewer than those provided in CANVAS.**

Occasionally an item is not on 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, 5th 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).

RESPECT FOR DIVERSITY:

This course is intended to serve students from all diverse backgrounds and perspectives—the latter pertaining to gender identity, sexuality, disability, age, socioeconomic status, ethnicity, race, nationality, religion, and culture, and with diverse learning needs. Such diversity is viewed as a resource, strength, and benefit. Student suggestions are encouraged and appreciated.

The readings in the course have been selected to represent many different perspectives in and on psychology and related fields; this includes perspectives from feminism, anti-racism, post-colonialism, and indigenous psychology, among others. Please be aware that the readings often concern (or are written by) figures of historical importance. 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: 1, It will be important to consider these writings with an awareness of the historical and cultural context in which they were written or conceived. 2, 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* (sometimes critically) because of their historical importance in the development of theory and practice in psychology and the mental health professions.

NAMES AND PRONOUNS: Class rosters provided to the instructor show the student’s legal name. I will gladly honor your request to address you by an alternate name or gender pronoun. Please advise me of this preference early in the semester so that I may make appropriate changes to my records. Instructor’s pronouns: he/his.

*To repeat:*

+ = topic for major student presentation and paper $$ = student reaction to readings for that class meeting

@@: CLASS MEETINGS LISTED BELOW:

*------INTRODUCTORY CLASS*

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

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) (humor, 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.

\

--------*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.** (???):

READINGS:

 Benjamin 2nd edition, pp 38-48 re Wundt

Benjamin 2nd 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 CANVAS for Wundt etc & Gestalt Psychology*

IN CLASS:

Student responses (3-4 minutes only): 1 or 2 students *($$, $$)*

 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>

 ??: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” and “priors” which is similar to Helmholtz’s “unconscious inference”); 17 minutes:

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

 \

**@:CLASS #III: Behaviorism and Cognitive-Behavioral approaches; Functionalism as precursor** (???):

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, 2nd 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 (3-4 minutes only): 2 students ($$, $$*)*

 Watch some of Interview with Bandura = 46”:

<https://www.psychologicalscience.org/observer/albert-bandura-itps>

 \

**@:CLASS #IV: Gestalt Psychology, and William James** (including James on the self)(???)

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 2nd 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 CANVAS) ): “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 (review of book: *The Thought and Character of William James*)

IN CLASS:

Student Responses: 2 students *($$, $$)*

video re Functionalism and William James [xx: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 #V: Freud, Classical Psychoanalysis, and Ego Psychology** (???)

READINGS (from classical psychoanalysis, ego psychology):

 Benjamin 2nd 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: 2 students *($$, $$)*

 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=-i7DvpnOHlM> = 6 minutes (Freud's theories -- more informal)

\

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

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: 2 students *($$, $$)*

 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=k0ZvZAG_XRg>

 \

**@:CLASS #VII: Humanistic Psychology and Existential Psychology** (???):

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 brief 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). “‘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: 2 students *($$, $$)*

 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>

\

*-----------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 (???)**

READINGS:

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

 Marecek, Jeanne. (2017). "Feminist Psychology". Wiley-Blackwell Encyclopedia of Social Theory (edited b B. S. Turner, C. Kyung-Sup, C. F. Epstein, P. Kivisto, W. Outhwaite, and J. M. Ryan). DOI: 10.1002/9781118430873.est0124
<https://works.swarthmore.edu/fac-psychology/1075>

 Rec: Sayers, Janet, Melanie Klein, psychoanalysis, and feminism. *Feminist Review* 25 (spring 1987): 23-37. <https://www.jstor.org/stable/1395033>

Background: Zakin, Emily, Psychoanalytic Feminism. *Stanford Encyclopedia of Philosophy.* (note: a useful overview, but overly technical perhaps)<https://plato.stanford.edu/entries/feminism-psychoanalysis/> (ON CANVAS, or use link)

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

 *Background:* Nussbaum, Martha, The professor of parody, 1999 (critical review of Judith Butler)

IN CLASS:

 Possibly 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=SFRTl_9CbFU> THIS = about 50”; but watch just the first 20 minutes.

Interview with Jessica Benjamin re becoming a feminist, 3 minutes only:

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

 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*

+: Melanie Klein, and feminism.

+: Nancy Chodorow, *Reproduction of Mothering*

Germaine Greer, *The Female Eunuch*

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

+ :African-American feminist, e.g., $bell hooks, *Ain’t I a Woman* 1981 and/or $Audre Lorde *Sister Outsider* 1984.

***INTERLUDE****: PHILOSOPHY OF SCIENCE, RELEVANCE FOR PSYCHOLOGY*:

**@:CLASS #IX, Philosophy of Science** (???):

.

READINGS:

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

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)

Rec: Mounk, Y. & Fraser, N. (2021, September). “You just won’t understand” (re standpoint epistemology). *Persuasion* website: https://www.persuasion.community/p/-you-just-wont-understand#details

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

IN CLASS (suggested videos to watch, perhaps only in part):

 Possibly watch some selection from the following: or from the video links within Sass lecture powerpoint:

 4 minute video of Karl **Popper**, in German w subtitles, talking re the “open society”: <https://www.youtube.com/watch?v=s3r8UUiOppc>

Feyerabend, 57”: <https://www.youtube.com/watch?v=EUtzWMh1fro>

 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>

 \

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

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; 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.

 Rec: Critique of Fanon: ICWP Critique of the writings of Frantz Fanon, A series of articles from *Red Flag* newspaper: “Fanon and the illusions of ‘national liberation” (online)

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

Rec: Conrad, O.G. (1992). The social psychology of anti-semitism. *Mid-American Review of Sociology* XVI(2), 37-56. (discusses both Sartre & the Authoritarian-Personality study)

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

Rec: re critiques of authoritarian-personality study: <https://www.sciencedirect.com/topics/social-sciences/authoritarian-personality>

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*: Re Aimé 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 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 CANVAS, or else GO TO: <https://muse-jhu-edu.proxy.libraries.rutgers.edu/article/753530>

IN CLASS:

*Student presentations:*

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

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

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

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

Memmi, *The Colonizer and the Colonized*.

+: Fanon, Frantz (key anti-colonialist theorist)

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

Possibly watch some selection of the following (TBA):

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

<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](https://itunes.apple.com/app/google/id284815942)

 Video of interview with **Kenneth Clark**, 30” long, listen to first half at least: <https://www.youtube.com/watch?v=F1aKDsQz-Hg>

\

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

**@:CLASS #XI: Phenomenological Psychopathology** (???):

READINGS:

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

 Sass, L. (2022). Subjectivity, schizophrenia, and the self : An introduction to phenomenological psychopathology. In B.Slife, 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: 2 students *($$, $$)*

 Perhaps 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_l4eEQs-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).

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

Trailer 2 minutes: <https://www.youtube.com/watch?v=yc6n2McMAnY>

Trailer <2 minutes (of later release): <https://www.youtube.com/watch?v=p3Tvl1Fuxt8>

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>

 \

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

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>

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

IN CLASS:

 Student Responses: 2 students *($$, $$)*

 Perhaps watch some selection from the following (TBA):

*Shakespeare and Madness (*relevant to Foucault’s *History of 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/>

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

 King Lear I, i), =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=m74Yfq_9bZM>

 King Lear (I, iv), Watch: 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>

 *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 CANVAS)

*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.** (???)

 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

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>

 Rec: Carr, Danielle. Tell me why it hurts: How Bessel van der Kolk’s once controversial theory of trauma became the dominant way we make sense of our lives. *New York Magazine Intelligencer*, July 31 2023.

<https://nymag.com/intelligencer/article/trauma-bessel-van-der-kolk-the-body-keeps-the-score-profile.html?utm_source=substack&utm_medium=email>

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

 Rec: 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>

Background: Noll, R. (2014, March 19). *Speak, Memory*. Psychiatric Times.       [https://www.psychiatrictimes.com/view/speak-memory](https://nam02.safelinks.protection.outlook.com/?url=https%3A%2F%2Fwww.psychiatrictimes.com%2Fview%2Fspeak-memory&data=04%7C01%7Clsass%40gsapp.rutgers.edu%7Cd419f0e8122e46fea34c08d9699f78eb%7Cb92d2b234d35447093ff69aca6632ffe%7C1%7C0%7C637656956875478366%7CUnknown%7CTWFpbGZsb3d8eyJWIjoiMC4wLjAwMDAiLCJQIjoiV2luMzIiLCJBTiI6Ik1haWwiLCJXVCI6Mn0%3D%7C1000&sdata=g8U6rRDTq%2FRIpf8YZoJGv0Z8qIITDPfjirQQhLKihiw%3D&reserved=0)

 Background: Kluft, R. P. (2014, March 19). *Speak, Memory*. Psychiatric Times. (= one of several replies to Noll). [https://www.psychiatrictimes.com/view/speak-memory](https://nam02.safelinks.protection.outlook.com/?url=https%3A%2F%2Fwww.psychiatrictimes.com%2Fview%2Fspeak-memory&data=04%7C01%7Clsass%40gsapp.rutgers.edu%7Cd419f0e8122e46fea34c08d9699f78eb%7Cb92d2b234d35447093ff69aca6632ffe%7C1%7C0%7C637656956875478366%7CUnknown%7CTWFpbGZsb3d8eyJWIjoiMC4wLjAwMDAiLCJQIjoiV2luMzIiLCJBTiI6Ik1haWwiLCJXVCI6Mn0%3D%7C1000&sdata=g8U6rRDTq%2FRIpf8YZoJGv0Z8qIITDPfjirQQhLKihiw%3D&reserved=0)

 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, as follows…

+: Ian Hacking on MPD and on looping effects: 1 or 2 students

+: “rise and fall” of MPD etc; see and go beyond Paris 2012 including Noll and his critics, including Kluft and Braun]

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

+: Nick Haslam on “concept creep” -- and his critics;

+: Alan Young, anthropologist (key work on the cultural history of “trauma” notion: *The Harmony of Illusions*)

+: 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 Pennsyvania Press; Sass has pdf).

 \

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

READINGS:

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

 Sass, L. & Alvarez, E. (2022). 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.

 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.

IN CLASS:

 Student Responses: 2 students *($$, $$)*

 Sass presents “Metaphor, magic, and mental disorder”

 +Student pres: work of Joseph Gone re Native Americans (Gone, a psychologist, is professor of anthropology at Harvard Medical School and an expert on cultural psychology and mental health).

 +: “Emotional intelligence” (see recent NewYorker article re Daniel Goleman’s approach to “emotional intelligence” and the modern self-control ethic, etc: Merve Emry, “The repressive politics of emotional intelligence”)

 \

**@:CLASS #XV: FINAL CLASS** (???)

TBA, probably = spillover from previous class meetings. Possibly: Nietzsche or Lacan.

POSSIBE READING: ??Sanchez, C. A. (Carlos Alberto) (2020), Mexican existentialism. In *Latin American and Latinx Philosophy: A Collaborative Introduction* (ed Robert Eli Sanchez, Jr), NewYork: Routledge, pp 120-136.

 \

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 1st ed., “2: Physiology, psychophysics, and the science of mind,” “3: Germany and the birth of a new science,” pp. 19-35, 35-54.

Benjamin 1st ed., “4: Origins of scientific psychology in America,” pp 55-73.

 Benjamin 1st 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 4th & 5th 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

(1st 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)

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 andomized 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 3rd edition*, ed by Keith S. Dobson NY: Guilford 2010 (*note*: neither of these two chapters from Dobson’s Handbook is posted on 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 (2nd Essay); 238-47, 254-57, 279-83, 297-99 (3rd 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)--

 \

 \