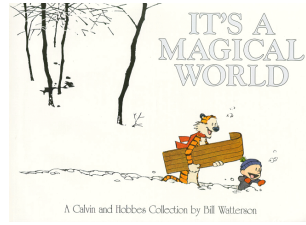


# Psychology 403 Development of Modern Psychology

(December 2012)



*That's the problem with science. You've got a bunch of empiricists trying to describe things of unimaginable wonder.* – Calvin (Bill Watterson)

## **DESCRIPTION OF COURSE FROM DEPARTMENTAL WEB PAGE:**

Development of Modern Psychology. Three semester hours. An introduction to the major schools and systems of psychology as they evolved and as they exist today.

Note: For purposes of this course, we will assume that systems of psychology began in the Hellenic period of Greece, well before the death of Aristotle. This course is about the development of psychology in Western tradition, and we will only occasionally look in on Eastern traditions. Though contemporary psychology in Asia is greatly influenced by the history we will discuss, additional elements remain in many quarters that derive from Eastern traditions, something you may wish to look into in the future.

## **WEB ENHANCEMENT:**

We will manage this course in part using online “web enhancement.” This fact has a number of implications for your conduct and success:

1. As soon as available you should go to the online web site for this course, complete the tutorial (if you like), and familiarize yourself with what is there (which will be added to as the semester progresses). You may access eCollege by going to your My Leo account and clicking on eCollege.
2. You will turn in most (if not all) written assignments in assigned “dropboxes.” Use this formula to name the files you turn in this way: YOURLASTNAME.YOURFIRSTNAME.AssignmentName.Date. If I were going to turn in a “dinner party” assignment on May 4, 2013, the file name would be BALL.STEVE.DinnerParty.5-4-13. Check the Dropbox Protocol link on eCollege for more details.
3. You will receive written feedback for most (if not all) of your written assignments by way of eCollege.
4. You will take exams online.
5. You will retrieve documents to read from me by way of the Doc Sharing tab, and web sites to read on the “Webliography” tab. Some of the latter will be accessible by way of links placed strategically within each week’s overview and assignments.

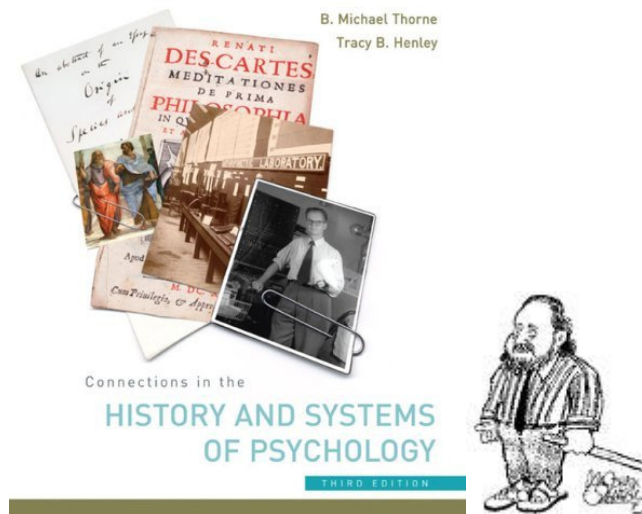
6. You will need to check the Announcements section on the course home page daily.
7. You will need to check your university e-mail (\_\_\_\_\_@leo.tamu.edu) daily.
8. And you are responsible for learning to use eCollege according to the requirements of this syllabus.

**TEXTBOOKS:**

American Psychological Association. (2001). *Publication manual of the American Psychological Association* (5th ed.). Washington, DC: Author. [Optional (sort of) – to guide the production of your term paper]



Thorne, B. M., & Henley, T. B. (2005). *Connections in the history and systems of psychology*. (3rd ed.). New York, NY: Houghton Mifflin. [Well written, reasonably thorough, and entertaining]



Follows now a table comparing new textbook prices for all my courses for this semester between the university bookstore and Amazon.com. The differences are amazing, and, unless you are extraordinarily well off and wish to donate to the university without the benefit of a tax writeoff, you may wish to consider the online source. I should add that there are even cheaper online sources than Amazon, which you may wish to pursue. *Caveat emptor*, and of course the choice is yours.

Course	Book	Bookstore Price New (12/21/12)	Amazon Price New (12/21/12)	Difference	% Saved with Amazon	Kindle Price (12/21/12)
403, 515, 691	APA Manual	32.20	23.16	9.04	<b>28.07%</b>	n/a
403	Thorne & Henley: Connections in the History of Psychology	256.95	70.99	185.96	<b>72.37%</b>	n/a
508	Cormier & Hackney: Counseling Strategies and Interventions	90.00	79.07	10.93	<b>12.14%</b>	55.64
515	Kolb & Whishaw: Fundamentals of Neuropsychology	167.40	129.67	37.73	<b>22.54%</b>	n/a
691	Flanagan, Alfonso, Ortiz: Essentials of Cross-Battery Assesment	55.95	35.89	20.06	<b>35.85%</b>	n/a
	TOTAL	602.50	338.78	263.72	<b>43.77%</b>	

**OUR CONTRACTUAL AGREEMENT:**

Through the university I am offering this course to you (and a grade in it) in exchange for your doing the work specified in this syllabus, and otherwise complying with university regulations and requirements. If you choose to continue your enrollment in the course (whether you attend or not), I will assume that this agreement is consummated. You and I will thus be responsible for the content of this syllabus and complying with its specifics. Each of us is further acknowledging that we will abide by and accept the outcomes generated in this course through the appropriate application of the guidelines of its syllabus.

**GENERAL OBJECTIVES OF THE COURSE:**

Students successfully completing the course should be able to articulate the principal conceptual developments in dated, (mostly) western history that have led to the dominant strands in contemporary psychology, identifying the major players and their relationships, the interaction of conceptual schemes, the role of philosophies and “metasystems,” and the major conceptual structures upon which psychological systems are built. If, as I have suggested in the past, the purpose of a liberal education is to improve your ability to function at adult parties, you will soon enough be able to go to some of the driest ones you can imagine and make an impression. Whether you choose to do so is up to you.

**BROAD OUTLINE OF TOPICAL CONTENT:**

- I. Systems, knowledge, science
  - A. What is a theory?
  - B. Systems as sets of sentences with semantics and syntax
  - C. Special constraints on empirical (scientific) systems
- II. Classical psychology
  - A. The beginnings of Western philosophy: What is the most basic stuff?
  - B. Naturalism vs mysticism
  - C. Sophistry and rhetoric
  - D. Hellenic humanism
- III. The rise of transcendentalism
  - A. A loss of nerve
  - B. Reification of Aristotle's soul
  - C. Escapist schemes
  - D. Neo-Platonism
  - E. Judaism and Christianity
- IV. Medieval psychology
  - A. Rise of the middle class
  - B. Islamic neo-Aristotelianism
  - C. Thomas
  - D. Nominalism and pre-science
- V. The Renaissance and the secular soul
  - A. The Renaissance as a shift in the cultural ground of human understanding
  - B. Renaissance science
  - C. Science and Rome
  - D. Cartesian thinking
  - E. Leibniz and parallelism
  - F. Aspectualism
- VI. The Enlightenment and surrounds
  - A. New metaphors, new hopes
  - B. Hobbes and Locke, bridges from the Scholastics to the future
  - C. The Berkeley-Hume revolution – and conceptual wormholes, despair
  - D. Kant as philosophical reactionary
  - E. French materialism
- VII. The 19<sup>th</sup> century
  - A. Positivism
  - B. German materialism
  - C. The four pillars of soul naturalization
    - 1. Psychobiology
    - 2. Quantification of the mental
    - 3. Experimentation on the mind
    - 4. Evolution
  - D. The academic tradition
    - 1. Weber, Fechner
    - 2. Wundt and Titchener: Content psychology and structuralism
    - 3. William James and other Americans

- 4. Ebbinghaus
- 5. Stumpf, Brentano, Külpe et al.: Thoughts as acts and thoughts without content (phenomenology)
- 6. Etc.
- E. The clinical tradition: Psychiatry and Freud
- F. The beginnings of phenomenology
- VIII. The 20<sup>th</sup> and early 21<sup>st</sup> centuries
  - A. Content psychology and structuralism
  - B. Pragmatism and functionalism
  - C. Positivism, operationism, and the emergence of behaviorism
  - D. Thickly theoretical behaviorism: Weiss, Guthrie, Hull, Spence, Tolman
  - E. Thinly theoretical behaviorism: Skinner, Keller, Estes
  - F. Clinical psychology
  - G. Psychodynamic psychology
  - H. Developmental psychology
  - I. Cognitive psychology
  - J. Professional and applied psychology
    - 1. Clinical psychology
    - 2. Educational and school psychology
    - 3. Measurement and testing
    - 4. Industrial and organizational psychology; human factors

**COURSE ASSIGNMENTS AND REQUIREMENTS:**

In order to assign you a grade in this course I will give you three cumulative examinations, multiple choice format and based on printed study objectives. You must also prepare a term project, which is a script for a hypothetical dinner party involving three mind theorists. You must also prepare an annotated bibliography in anticipation of writing the script, in which you show me that you have actually found sources that will let you complete the script with a decent grade. The value of these exercises will be as follows:

<b>Graded Course Component</b>	<b>Due Date</b>	<b>Point Value</b>
a. First Cumulative Examination	End of Week 7	100
b. Second Cumulative Examination	End of Week 13	100
b. Final Cumulative Examination	Week 15	100
c. Annotated Bibliography Preliminary to Dinner Party Assignment	Wednesday of Week 10	100
d. Final Project: Script for the Mind Theorists Dinner Party Play You Are Assigned	Wednesday of Week 15	100
<b>Total Class Points</b>		<b>500</b>

I will base the grade I give you on the chart below and an assumed maximum number of points of 500.

In order to earn a/an	You must earn
A	460 points
B	400 points
C	350 points
D	300 points

I will give no makeup examinations. If you miss only one exam with an excused absence (my call, not yours), I will award you a grade on that test which is 90% of the score you make on the final. You will need to drop if you miss two exams in order to avoid a failing grade. Missing the final for a legitimate reason will net you an incomplete for the course (if you have a passing grade in the course). The incomplete must be removed by the end of the semester following this one (lest the university convert it automatically to a grade of "F"). You, or someone with your power of attorney, must negotiate the terms of a contract for removing such an incomplete *before* final grades are due for the semester. Since you could miss the final due to a serious accident or illness, one which may incapacitate you, you may wish to arrange for a limited power of attorney now.

**SCORING RUBRICS FOR GRADED COURSE COMPONENTS:**

**Annotated Bibliography (100 points).** Here is the “rubric” by which I will assign you a score of 0 to 100 points on the assigned annotated bibliography:

Question	No, or Almost Not at All	Partially	Almost Completely
Does the bibliographic content of the list comply entirely with APA format for a reference list?	0	5	15
Is the list at least 80% made up of non-Internet references, and does it include no Wikipedia sources?	0	0	15
Do your choices represent a <i>qualitatively</i> adequate sample of your three diners’ ideas about mind or soul, and their probable views about the thinking of the other diners in their party? That is, do your references give you a chance to understand the diners’ thinking adequately?	0	15	15
Do your choices represent a <i>quantitatively</i> adequate sample of your three diners’ ideas about mind or soul, and their probable views about the thinking of the other diners in their party? That is, do you have enough references to carry out the assignment?	0	5	10
Do the annotations conform to the model provided by the instructor (i.e., does each one begin on the line after the end of its reference entry, represent a single paragraph, and end fully on the line before the line on which the next reference entry begins)?	0	5	10
Do the annotations represent an adequate, relevant, and			

detailed summary of what the reference appears to be about?		20	25
Does a spot check confirm that the references are accurate (correctly cited, real, and complete)?	0	5	10

Maximum points under the rubric = 100. Your grade will be total number of points you earn. You must upload your Annotated Bibliography by 11:59 pm on the day assigned, or you will get 0 points on it.

**Dinner Party Script (100 points).** Here is the “rubric” by which I will assign you a score of 0 to 100 points on the assigned script:

Question	No, or Almost Not at All	Partially	Almost Completely
Have you attached a list of cited references (that is, the references you actually use to write your script) that complies entirely with APA format for a reference list?	0	5	10
Have you cited your sources in text completely according to APA format, including page numbers?		5	10
Have you adequately represented the thoughts of Diner A, both regard to Diner A’s views on mind or soul, and Diner A’s actual or probable understanding and critique of the views of Diner B and Diner C?	0	7	10
Have you adequately represented the thoughts of Diner B, both regard to Diner B’s views on mind or soul, and Diner B’s actual or probable understanding and critique of the views of Diner A and Diner C?	0	7	10
Have you adequately represented the thoughts of Diner C, both regard to Diner C’s views on mind or soul, and Diner C’s actual or probable understanding and critique of the views of Diner A and Diner B?	0	7	10
Is there a certain amount of relevant small talk?	0	3	10
Is the menu well developed and commented upon, and does it include wines appropriate to the menu?	0	5	10
Is there at least one other diner who is not famous (possibly yourself), and are there at least two servants, all of whom have <i>potentially significant lines</i> in the play?	0	3	10
Does the dialogue seem real in the sense that it sounds like things that <i>these</i> real people (who may also be real smart people) might say in this context?	0	7	10
Is there humor in the script, suggesting that you <i>know how the three diners think</i> , how they might interact, and how their conversation might include intentional or unintentional irony related to their ideas about mind or soul?	0	8	10

Maximum points under the rubric = 100. Your grade will be total number of points you earn. You must upload your Script by 11:59 pm on the day assigned, or you will get 0 points on it.

Here is the frame defining what you are to write for your script: Write a transcript of a dinner party involving the three mind or soul theorists listed at one of the tables below. Using excerpts and paraphrases from their works, write out the dialogue (using stage/blocking directions placed in italics as necessary to clarify the action you are depicting, as well as appropriate citations in APA

format). You may have other people at your party, including yourself, if you like, and of course servants. And you should make up additional dialogue that makes it sound like a dinner party, and in the mouths of the three theorists sounds like something they might have said at such an occasion. Be creative, have fun, and show that you understand the major thrust of each of three author's systems/metasystems. Otherwise, you should also comply with the requirements of the rubric for this assignment (above).

The following table specifies assignments of students to specific party guests. The unassigned party groups will be assigned in sequence to students who enroll in the future, in the order of enrollment:

<b>Dinner Party (Playwright #)</b>	<b>Theorist A (Ancient, Medieval, Renaissance, Enlightenment, or Early Modern)</b>	<b>Theorist B (Modern Academic Scientist)</b>	<b>Theorist C (Modern Clinical Scientist, Existentialist, or Post-Modern Thinker)</b>	<b>Student Playwright (tentatively assigned)</b>
1	Socrates	B.F. Skinner	Sigmund Freud	Sharon
2	Plato	Titchener	Carl Jung	Virginia
3	Aristotle	William James	D.B. Winnicott	Terra
4	Marcus Aurelius	John Dewey	Melanie Klein	Tamika
5	Lucretius	Franz Brentano	Erik Erikson	Felix
6	Hippocrates	John B. Watson	J.P. Sartre	Darci
7	Galen	Noam Chomsky	Anna Freud	Tara
8	Averroes	D.O. Hebb	Frieda Fromm-Reichmann	Misty
9	Roger Bacon	Arthur Jensen	Karen Horney	Maria
10	Thomas Aquinas	Clark Hull	Erich Fromm	Desiree
11	John Duns Scotus	Roger Sperry	Carl Rogers	Tiffany
12	William of Ockham	Konrad Lorenz	Ludwig Binswanger	Jessica J.
13	Machiavelli	Steven Pinker	Joseph Wolpe	Colleen
14	Descartes	Thomas Kuhn	R. D. Laing	Savannah
15	Spinoza	William James	Alfred Adler	Stephan
16	Leibniz	Gregory Bateson	Otto Rank	Amie
17	Newton	W. Köhler	Viktor Frankl	Cody
18	Hobbes	Kurt Lewin	Margaret Mahler	Michelle
19	Locke	Harry Harlow	Rollo May	Jessica S.
20	Berkeley	Karl Lashley	Otto Kernberg	Micah
21	Hume	Alexander Luria	Sigmund Freud	Christopher
22	LaMettrie	Stanley Schachter	Carl Jung	Michah
23	Cabanis	Sandra Bem	D.B. Winnicott	Raquel
24	Goethe	Kenneth B. Clark	Melanie Klein	Holly
25	Bell & Magendie	Eleanor Maccoby	Erik Erikson	Morgan
26	Ernst Weber	Frederic Bartlett	J.P. Sartre	Rebecca
27	Paul (Saul of Taurusus)	Lev Vygotsky	Anna Freud	Morgan
28	John (gospel writer)	Jean Piaget	Frieda Fromm-Reichmann	Brittany
29	Pascal	Lawrence Kohlberg	Karen Horney	Casey
30	Augustine of Hippo	Jerome Bruner	Erich Fromm	Robert
31	Plotinus	Ludwig Wittgentein	Carl Rogers	Tressa
32	Kant	Gilbert Ryle	Ludwig Binswanger	Michael
33	Comte	Alan Turing	Joseph Wolpe	Jordan
34	Descartes	Gregor Mendel	R. D. Laing	Mandy



35	Locke	Niko Tinbergen	Alfred Adler	Edward
36	Berkeley	James Esdaile	Otto Rank	Julie
37	Hume	Hans Eysenck	Heinz Hartmann	First add
38	Plato	Raymond B. Cattell	Margaret Mahler	Second add
39	Socrates	James McKeen Cattell	Viktor Frankl	Third add
40	Aristotle	Fechner	Otto Kernberg	Fourth add

**ATTENDANCE:**

All other things being equal, you will perform better in this course if you come to class regularly. We are all adults and I understand that you may have many priorities, planned and unplanned, which exceed those of this course. Go, therefore, when you must, but note: Things happen in college classrooms which are crucial to becoming educated and for which it is difficult (perhaps impossible) to test. Sometimes these things are serendipitous and represent the most significant of our learnings; and of course in some class periods they may not happen at all. They usually are unpredictable and rely on spontaneous exchanges involving students and the professor. They may occur before the instructor arrives, or at a break. They are worth the wait and the intervening tedium. When you are absent – even if someone takes notes for you – you will miss them. To ensure that this vital part of your education is there for you, I will enforce the university's absence policy in the following way:

If you have excessive absences (either excused or unexcused), it will be hard for you to avoid getting a grade of "F" in this class. I will check the roll, and I will *perhaps* let you know if I believe your absences are excessive. Still, it is ultimately your call, and if you get an "F" it will be based on your grades. You may avoid this fate (i.e., getting an "F") by officially dropping the course. For purposes of this policy, an absence occurs if you miss 5 or more minutes of a single class period, from the scheduled beginning (or my arrival, whichever is later) to the scheduled end of the period (or my dismissing you, whichever comes earlier). Absences become excessive as a direct function of how much actual class you are missing, and if you are flagrantly absent on most occasions, I *may* drop you officially from the roster. As noted elsewhere, some work in this course (but not all – exams, for example) may be made up if you miss it due to an excused absence. University policy permits the instructor of a class to define valid excuses for an absence. I include, in general, the following things as valid reasons for missing a class:

- (1) participation in an authorized and documented university activity;
- (2) illness of the student or a first-degree relative who cannot be provided *necessary* care without the student's missing class;
- (3) documented alien abduction of the student or parts of the student (over 18 hours in duration; or over 1 hour if alien-induced pregnancy is documented);
- (4) death in a student's immediate family; and

- (5) fulfilling one's legal responsibilities (jury duty, court hearings) as a citizen.

Such excuses must be documented to my satisfaction, including support for the notion that you had no choices (e.g., alternative university activities, legal continuance, alien impregnation, etc.). As noted above, I will *perhaps* counsel you in some form as your absences accumulate to near critical levels. Notwithstanding, I do not guarantee that I will do this on a consistent basis. I am more likely to do so if I see you in person on occasion, e.g., you come to class occasionally or you come by the office for a chat.

## **CONDUCT**

Faculty members are required to include in their course syllabi the following statement: "All students enrolled at the University shall follow the tenets of common decency and acceptable behavior conducive to a positive learning environment." (See Student's Guide Handbook, Policies and Procedures, Conduct)

Admission and attendance in a college or university form an honor and a privilege. Where tuition and other expenses are subsidized, either by private or public funds, the person has received an additional trust that inherently entails conducting one's affairs as a student within the constraints of civil society. In this class I will expect you to behave in a way that is respectful of others, their right to receive (and deliver) elements of a college education, and their identities as unique persons in the world. I expect us all to act toward others as we would like them to act toward us.

I will also expect you not to plagiarize, steal or otherwise procure tests or other class materials that are not supposed to be publicly available (including copyright violations), or cheat on examinations. Do not copy and/or turn in other people's work. Do not allow other people to use your own good work. Do not trust previous tests and assignments for this class, as they change subtly over time. In general, do your own work. If you have questions or concerns about what constitutes cheating please see me. I will give you an F for any of these infractions, and I will make an appreciable effort to have you dismissed from the university. Oscar Wilde has noted, "Life is too important to be taken seriously." Still, I value the notion that we in a university setting should never lie, cheat, or steal, or, really, to tolerate such behavior in others.

Here are some other dos and don'ts that will also be a part of our code of conduct in class. Some of them of course are my own and arbitrary. The rest are somebody else's – and just as arbitrary:

1. Far beyond the particulars of this course, do respect the divine principle of the universe, which seems also to be detectable in other people. As one

deity is said to have put it: "Inasmuch as you have done it to the least of these [e.g., other students and the teacher, other enemies], you have done it also to me."

2. Do remember that this course is about a limited area of empirical and conceptual content; don't forget that there are bigger realities. This is just a course.
3. Don't talk trash in excess. Occasional right-brain language epithets may be okay for emphasis, but learn to use your language more elegantly than that (or remain silent). In a related vein, don't abuse the rest of the class with your use of cell phones, MP3 players (including iPods), hand-held gaming systems, your laptop computer, and the like.
4. Do take some time off from constant work during the semester. Do remember to reflect on things beyond the course. (This is not an injunction to ditch class, but rather a reminder to place your studies in a larger perspective.)
5. Do let those who support and have supported your educational efforts know how much you appreciate them sometime during the term.
6. Don't attack the person of another member of the class.
7. Don't sexually (or otherwise) harass a member of the class.
8. Don't steal others' work, and don't let them steal yours – it amounts to the same thing. (Plagiarism will net you an F in the course and my effort to get you removed from the university permanently.)
9. Don't distort the truth, about your data, its sources, or your colleagues.
10. Do be satisfied with where you are in your own professional development. Others may be farther along than you, but don't waste time envying them. Do work to become who you were meant to be.

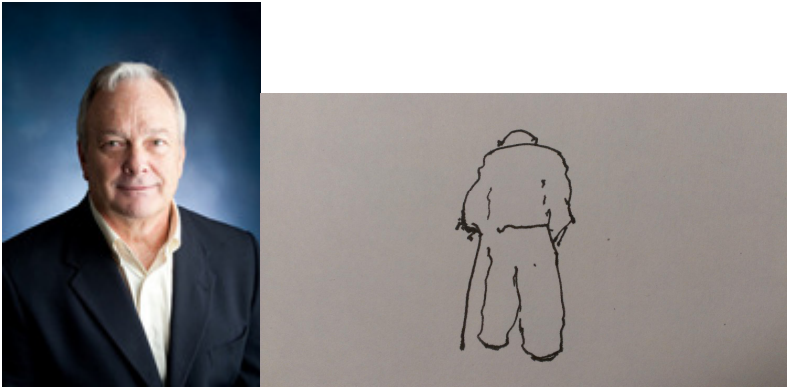
**REQUESTS FOR SPECIAL ACCOMMODATIONS:**

Faculty members are encouraged to include in their course syllabi the following statement: Students requesting accommodations for disabilities must go through the Academic Support Committee. For more information, please contact the Director of Disability Resources and Services, Halladay Student Services Building, Room 303D, (903) 886-5835.

Section 10 - Faculty are encouraged to include in their course syllabi the following statement: Students requesting accommodations for disabilities must go through the Academic Support Committee. For more information, please contact the Director of Disability Resources and Services, Halladay Student Services Building, Room 303D, (903) 886-5835.

Section 11 - Faculty are required to include in their course syllabi the following statement: "All students enrolled at the University shall follow the tenets of common decency and acceptable behavior conducive to a positive learning environment." (See Student's Guide Handbook, Policies and Procedures, Conduct)

**GUY TEACHING COURSE:**



Steve Ball

Associate Professor of Psychology

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Office: Henderson 235

Phone (In Developmental Cognition Lab – switches to fax after 7 rings, sometimes fewer): 903-886-5586 – go to Binnion 101 to find me in the lab  
Community Counseling & Psychology Clinic: Binnion 101 (903-886-5660)

Office Hours: by appointment (specific times to be determined after classes begin)

Class Schedule: PSY 403: R 4:30-7:10 pm (CHEC, McKinney)  
PSY 503: T 4:30-7:10 pm (SS 310)  
PSY 515: W 7:20-10:00 pm (SS 310)  
PSY 691: TBA (B 101)

**SELECTED REFERENCES:**

**Books:**

These are the books and other sources that, as far as something you read can do so, have defined who I am. There are, I am sure, many that I cannot remember, and quite a few that (where I am sitting now) I can't adequately document. These include Ray Kytyle's *Clear Thinking for Composition*, some cereal company's *Straight Arrow's Injun-uities* (a clever pun and a racial slur all in one), *The White Buffalo*, *Cocky Cactus*, *The Cat Whose Whiskers Slipped*, poems by Eugene Fields and Robert Louis Stevenson, James Barrie's *Peter Pan*, Helen Gardner's art history text, Arnold Lazarus' *Behavior Therapy and Beyond*, Andersen's and Grimm's fairy tales, *The Iliad* and *The Odyssey*, Hibbard's *Writers of the Western World*, a book on poetry that had "The Death of the Ball Turret Gunner" in it, Neil Gaiman's *American Gods* and *Stardust*, the Bobbsey twin books, science fiction of the 50s and 60s that made nothing NASA ever did later surprise me (except when they blew up a couple of shuttles – apparently due to Powerpoint presentations), John Hersey's *Hiroshima*, a book about Viet Nam called *Dispatches* that Dr. Chuck Keenan gave me, Unca Scrooge comics from the 40s and 50s, Rick Brant science-adventure stories, an essay by George Orwell called "Politics

and the English Language,” Butler’s *Lives of the Saints* (concise edition), some of Shakespeare’s plays and sonnets (especially *Hamlet*), Sophocles’ *Oedipus Rex*, Otto Rank’s *The Trauma of Birth*, several editions of Joe Wolpe’s book on behavior therapy, an essay by William Gass published in *Salmagundi* and called “Representation and the War for Reality,” Muzaffer and Carolyn Sherif’s social psychology text, Faulkner’s *The Unvanquished* (complex enough Faulkner for me!), Ken Follett’s *Pillars of the Earth*.

I haven’t read all of each of these books, but I don’t care. I got what I needed and went on.

American Psychological Association. *American Psychologist*. [Must regular reading for the psychologist. I confess that don’t regularly read *Psychological Science*.]

American Psychological Association. (2010). *Publication manual of the American Psychological Association* (6th. ed.). Washington, DC: Author. [Get the second or later printing.]

Aristotle. (1968). *De anima: Books II, III*. Translated by O. Hamlyn. Oxford: Clarendon. [Aristotle is the transmogrified spirit that runs through modern psychology like the memory of your grandfather.]

Augustine. (1963). *The confessions of Saint Augustine*. Translated by R. Warner. New York, NY: Mentor. [A number of translations are available. This is powerful and offers a nice nonscientific perspective]

Baird, D. (2003). *Jung*. Boston, MA: Little, Brown. [An engaging and fair biography]

Bateson, G. (1972). *Steps to an ecology of mind*. New York, NY: Ballantine. [A definitive introduction to the thought of this seminal source in modern social science and communication theory.]

Barrett, W. (1958/1962). *Irrational man*. Garden City, NY: Anchor Books. [The best one-volume introduction to existential philosophy I have seen.]

Barrett, W. (1979). *The illusion of technique*. Garden City, NY: Anchor Books. [More original and more challenging than *Irrational Man*, this text offers broader insights into a small but important strand of thinking in modern philosophy.]

*Bible*. [You may select any recent scholarly Christian translation, with or without the Apocrypha. It is also fine to use a separate Hebrew Bible and a Christian Testament. I do not recommend that you use paraphrased versions such as *The Living Bible*. You may wish to select a text with notes by commentators, though you place yourself at peril of their prejudices when you do so. Greek and Hebrew texts are always valuable, but most of us have difficulty in reading them fast enough. I use this book in my history course because of an increasing suspicion that the dualistic influence of Plato and Judeo-Christianity (especially through

Paul) has had a disproportionate impact on the emergence of modern psychology. At the same time, Christianity has, at its core beliefs, always saved itself from purely transcendent (metaphysical) dualism by preserving its fundamental connection to pre-Platonic Hebraic experience. Approach the text with the same attitude you would use with any other: Bracket your *a priori* beliefs, and evaluate the work for what it is.]

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- Freud, S. (1919). *Beyond the pleasure principle*. New York, NY: Norton. [There's more to *Das Es* than you might have thought.]
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