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, 2016, the file name would be BALL.STEVE.DinnerParty.5.4.2016. 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. Ask general questions (that all classmates can hear and want to know the answer to) by using the email function on eCollege sent to all class members and me (you can do this through the virtual office as well); ask more personal questions (that other students should not or would not want to hear) through the regular university email service (I have to use my university email address; you can use another one if you like).

9. You are responsible for reading and complying with the terms of this syllabus.

10. And you are responsible for learning to use eCollege.

**TEXTBOOKS:**


(I cannot find a caricature of Hergenhahn.

The campus bookstore and East Texas Bookstore (same management) are selling this book new for $292.40 and used for 233.95. Prime members of Amazon can buy this book new for $219.55, shipping paid. You can rent from the bookstores for $190.10 (new) or $146.40 (used). Amazon’s rental process are $38.49-43.24. Your call, but have you had PSY 316?

**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 19th 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)
E. The clinical tradition: Psychiatry and Freud
F. The beginnings of phenomenology

VIII. The 20th and early 21st 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:

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

**Total Class Points** 500

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

<table>
<thead>
<tr>
<th>In order to earn</th>
<th>You must earn</th>
</tr>
</thead>
<tbody>
<tr>
<td>a/an</td>
<td></td>
</tr>
<tr>
<td>A</td>
<td>460 points</td>
</tr>
<tr>
<td>B</td>
<td>400 points</td>
</tr>
<tr>
<td>C</td>
<td>350 points</td>
</tr>
<tr>
<td>D</td>
<td>300 points</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Question</th>
<th>No, or Almost Not at All</th>
<th>Partially</th>
<th>Almost Completely</th>
</tr>
</thead>
<tbody>
<tr>
<td>Does the bibliographic content of the list comply entirely with APA format for a reference list?</td>
<td>0</td>
<td>5</td>
<td>15</td>
</tr>
<tr>
<td>Is the list at least 80% made up of non-Internet references, and does it include no Wikipedia sources?</td>
<td>0</td>
<td>0</td>
<td>15</td>
</tr>
<tr>
<td>Do your choices represent a <em>qualitatively</em> 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 across several issues?</td>
<td>0</td>
<td>15</td>
<td>15</td>
</tr>
<tr>
<td>Do your choices represent a <em>quantitatively</em> 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?</td>
<td>0</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>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)?</td>
<td>0</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Do the annotations represent an adequate, relevant, and detailed summary of what the reference appears to be about?</td>
<td>0</td>
<td>20</td>
<td>25</td>
</tr>
<tr>
<td>Does a spot check confirm that the references are accurate (correctly cited, real, and complete)?</td>
<td>0</td>
<td>5</td>
<td>10</td>
</tr>
</tbody>
</table>

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:

<table>
<thead>
<tr>
<th>Question</th>
<th>No, or Almost Not at All</th>
<th>Partially</th>
<th>Almost Completely</th>
</tr>
</thead>
<tbody>
<tr>
<td>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?</td>
<td>0</td>
<td>5</td>
<td>10</td>
</tr>
<tr>
<td>Have you cited your sources in text completely according to APA format, including page numbers?</td>
<td>0</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>Have you adequately represented the thoughts of Diner A, both in 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?</td>
<td>0</td>
<td>7</td>
<td>10</td>
</tr>
<tr>
<td>Have you adequately represented the thoughts of Diner B, both in regard to Diner B’s views on mind or soul, and Diner B’s actual or probable understanding and critique</td>
<td>0</td>
<td>7</td>
<td>10</td>
</tr>
</tbody>
</table>
of the views of Diner A and Diner C?

<table>
<thead>
<tr>
<th>Question</th>
<th>Points</th>
<th>Total</th>
</tr>
</thead>
<tbody>
<tr>
<td>Have you adequately represented the thoughts of Diner C, both in 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?</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>Is there a certain amount of relevant small talk, which from the three theorists, is something they are apt to have said (in English translation as needed)?</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Is the menu well developed and commented upon, and does it include wines appropriate to the menu? If you personally do not drink, you must assume that at least some of the guests do, and deal with the wine issue accordingly</td>
<td>0</td>
<td>5</td>
</tr>
<tr>
<td>Is there at least one other diner who is not famous (possibly yourself), and are there at least two servants, all of whom have potentially significant lines in the play?</td>
<td>0</td>
<td>3</td>
</tr>
<tr>
<td>Does the dialogue seem real in the sense that it sounds like things that these real people (who may also be real smart people) might say in this context?</td>
<td>0</td>
<td>7</td>
</tr>
<tr>
<td>Is there mature humor in the script, suggesting that you know how the three diners think, how they might interact, and how their conversation might include intentional or unintentional irony related to their ideas about mind or soul?</td>
<td>0</td>
<td>8</td>
</tr>
</tbody>
</table>

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 in the table below. Using excerpts and paraphrases from their works (and citing precisely, i.e., with page numbers), 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 authors’ 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 instructor will designate students for the party groups in an entirely arbitrary fashion:

<table>
<thead>
<tr>
<th>Dinner Party (Playwright #)</th>
<th>Theorist A</th>
<th>Theorist B</th>
<th>Theorist C</th>
<th>Student Playwright (to be assigned)</th>
</tr>
</thead>
<tbody>
<tr>
<td>1</td>
<td>Socrates</td>
<td>B.F. Skinner</td>
<td>Sigmund Freud</td>
<td></td>
</tr>
<tr>
<td>2</td>
<td>Plato</td>
<td>Titchener</td>
<td>Carl Jung</td>
<td></td>
</tr>
<tr>
<td>3</td>
<td>Aristotle</td>
<td>William James</td>
<td>D.B. Winnicott</td>
<td></td>
</tr>
<tr>
<td>4</td>
<td>Marcus Aurelius</td>
<td>John Dewey</td>
<td>Melanie Klein</td>
<td></td>
</tr>
<tr>
<td>5</td>
<td>Lucretius</td>
<td>Franz Brentano</td>
<td>Erik Erikson</td>
<td></td>
</tr>
<tr>
<td>6</td>
<td>Hippocrates</td>
<td>John B. Watson</td>
<td>J.P. Sartre</td>
<td></td>
</tr>
<tr>
<td>Page</td>
<td>Author 1</td>
<td>Author 2</td>
<td>Author 3</td>
<td></td>
</tr>
<tr>
<td>------</td>
<td>----------</td>
<td>----------</td>
<td>----------</td>
<td></td>
</tr>
<tr>
<td>7</td>
<td>Galen</td>
<td>Noam Chomsky</td>
<td>Anna Freud</td>
<td></td>
</tr>
<tr>
<td>8</td>
<td>Averroes</td>
<td>D.O. Hebb</td>
<td>Frieda Fromm-Reichmann</td>
<td></td>
</tr>
<tr>
<td>9</td>
<td>Roger Bacon</td>
<td>Arthur Jensen</td>
<td>Karen Horney</td>
<td></td>
</tr>
<tr>
<td>10</td>
<td>Thomas Aquinas</td>
<td>Clark Hull</td>
<td>Erich Fromm</td>
<td></td>
</tr>
<tr>
<td>11</td>
<td>John Duns Scotus</td>
<td>Roger Sperry</td>
<td>Carl Rogers</td>
<td></td>
</tr>
<tr>
<td>12</td>
<td>William of Ockham</td>
<td>Konrad Lorenz</td>
<td>Ludwig Binswanger</td>
<td></td>
</tr>
<tr>
<td>13</td>
<td>Machiavelli</td>
<td>Steven Pinker</td>
<td>Joseph Wolpe</td>
<td></td>
</tr>
<tr>
<td>14</td>
<td>Descartes</td>
<td>Thomas Kuhn</td>
<td>R. D. Laing</td>
<td></td>
</tr>
<tr>
<td>15</td>
<td>Spinoza</td>
<td>William James</td>
<td>Alfred Adler</td>
<td></td>
</tr>
<tr>
<td>16</td>
<td>Leibniz</td>
<td>Gregory Bateson</td>
<td>Otto Rank</td>
<td></td>
</tr>
<tr>
<td>17</td>
<td>Newton</td>
<td>W. Köhler</td>
<td>Viktor Frankl</td>
<td></td>
</tr>
<tr>
<td>18</td>
<td>Hobbes</td>
<td>Kurt Lewin</td>
<td>Margaret Mahler</td>
<td></td>
</tr>
<tr>
<td>19</td>
<td>Locke</td>
<td>Harry Harlow</td>
<td>Rollo May</td>
<td></td>
</tr>
<tr>
<td>20</td>
<td>Berkeley</td>
<td>Karl Lashley</td>
<td>Otto Kernberg</td>
<td></td>
</tr>
<tr>
<td>21</td>
<td>Hume</td>
<td>Alexander Luria</td>
<td>Sigmund Freud</td>
<td></td>
</tr>
<tr>
<td>22</td>
<td>LaMettrie</td>
<td>Stanley Schachter</td>
<td>Carl Jung</td>
<td></td>
</tr>
<tr>
<td>23</td>
<td>Cabanis</td>
<td>Sandra Bem</td>
<td>D.B. Winnicott</td>
<td></td>
</tr>
<tr>
<td>24</td>
<td>Goethe</td>
<td>Kenneth B. Clark</td>
<td>Melanie Klein</td>
<td></td>
</tr>
<tr>
<td>25</td>
<td>Bell &amp; Magendie</td>
<td>Eleanor Maccoby</td>
<td>Erik Erikson</td>
<td></td>
</tr>
<tr>
<td>26</td>
<td>Ernst Weber</td>
<td>Frederic Bartlett</td>
<td>J.P. Sartre</td>
<td></td>
</tr>
<tr>
<td>27</td>
<td>Paul [Saul of Tarsus]</td>
<td>Lev Vygotsky</td>
<td>Anna Freud</td>
<td></td>
</tr>
<tr>
<td>28</td>
<td>John (gospel writer)</td>
<td>Jean Piaget</td>
<td>Frieda Fromm-Reichmann</td>
<td></td>
</tr>
<tr>
<td>29</td>
<td>Pascal</td>
<td>Lawrence Kohlberg</td>
<td>Karen Horney</td>
<td></td>
</tr>
<tr>
<td>30</td>
<td>Augustine of Hippo</td>
<td>Jerome Bruner</td>
<td>Erich Fromm</td>
<td></td>
</tr>
<tr>
<td>31</td>
<td>Plotinus</td>
<td>Ludwig Wittgenstein</td>
<td>Carl Rogers</td>
<td></td>
</tr>
<tr>
<td>32</td>
<td>Kant</td>
<td>Gilbert Ryle</td>
<td>Ludwig Binswanger</td>
<td></td>
</tr>
<tr>
<td>33</td>
<td>Comte</td>
<td>Alan Turing</td>
<td>Joseph Wolpe</td>
<td></td>
</tr>
<tr>
<td>34</td>
<td>Descartes</td>
<td>Gregor Mendel</td>
<td>R. D. Laing</td>
<td></td>
</tr>
<tr>
<td>35</td>
<td>Locke</td>
<td>Niko Tinbergen</td>
<td>Alfred Adler</td>
<td></td>
</tr>
<tr>
<td>36</td>
<td>Berkeley</td>
<td>James Esdaile</td>
<td>Otto Rank</td>
<td></td>
</tr>
<tr>
<td>37</td>
<td>Hume</td>
<td>Hans Eysenck</td>
<td>Heinz Hartmann</td>
<td></td>
</tr>
<tr>
<td>38</td>
<td>Plato</td>
<td>Raymond B. Cattell</td>
<td>Margaret Mahler</td>
<td></td>
</tr>
<tr>
<td>39</td>
<td>Socrates</td>
<td>James McKeen Cattell</td>
<td>Viktor Frankl</td>
<td></td>
</tr>
<tr>
<td>40</td>
<td>Aristotle</td>
<td>Fechner</td>
<td>Otto Kernberg</td>
<td></td>
</tr>
<tr>
<td>41</td>
<td>Tracy Henley</td>
<td>William James</td>
<td>J.P. Sartre</td>
<td></td>
</tr>
<tr>
<td>42</td>
<td>Jennefer Schroeder</td>
<td>Alfred Adler</td>
<td>Harry Stack Sullivan</td>
<td></td>
</tr>
<tr>
<td>43</td>
<td>Curt Carlson</td>
<td>Julian Jaynes</td>
<td>Abraham Maslow</td>
<td></td>
</tr>
<tr>
<td>44</td>
<td>Lacy Krueger</td>
<td>Jean Baker Miller</td>
<td>Anna Freud</td>
<td></td>
</tr>
<tr>
<td>45</td>
<td>Benton Pierce</td>
<td>Simone de Beauvoir</td>
<td>Plato</td>
<td></td>
</tr>
<tr>
<td>46</td>
<td>Shulan Lu</td>
<td>Arthur B. Sweney</td>
<td>Ludwig Wittgenstein</td>
<td></td>
</tr>
<tr>
<td>47</td>
<td>Stephen Reysen</td>
<td>Raymond B. Cattell</td>
<td>Freud in 1890</td>
<td></td>
</tr>
<tr>
<td>48</td>
<td>Henry Cross</td>
<td>Charles Burdsal</td>
<td>Paul [Saul of Tarsus]</td>
<td></td>
</tr>
<tr>
<td>49</td>
<td>Rudolf Deirkurz</td>
<td>John Gluck</td>
<td>Goethe</td>
<td></td>
</tr>
<tr>
<td>50</td>
<td>Karen Horney</td>
<td>Carol Gilligan</td>
<td>Sigmund Freud</td>
<td></td>
</tr>
</tbody>
</table>

**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.

**NON-DISCRIMINATION POLICY**

Faculty members teaching courses must also include in their syllabuses the following disavowal of discriminatory practices by the university (I have touched it up to name the university correctly, and to eliminate an unnecessarily ugly passive voice construction):

[Texas] A&M [University]-Commerce will comply in the classroom, and in online courses, with all federal and state laws prohibiting discrimination and related retaliation on the basis of race, color, religion, sex, national origin, disability, age, genetic information or veteran status. Further, [we will maintain] an environment free from discrimination on the basis of sexual orientation, gender identity, or gender expression will be maintained.

**REQUESTS FOR SPECIAL ACCOMMODATIONS:**

_The university encourages faculty members to include in their course syllabi the following statement:_

Students with Disabilities:

The Americans with Disabilities Act (ADA) is a federal anti-discrimination statute that provides comprehensive civil rights protection for persons with disabilities. Among other things, this legislation requires that all students with disabilities be guaranteed a learning environment that provides for reasonable accommodation of their disabilities. If you have a disability requiring an accommodation, please contact:
Office of Student Disability Resources and Services  
Texas A&M University-Commerce  
Gee Library  
Room 132  
Phone (903) 886-5150 or (903) 886-5835  
Fax (903) 468-8148  
StudentDisabilityServices@tamuc.edu

**GUY TEACHING COURSE:**

Steve Ball  
Associate Professor of Psychology  
academicstevie@yahoo.com  
steve.ball@tamuc.edu  
Office: Binnion 101/122  
Phone (In Office/Developmental Cognition Lab – switches to fax after 7 rings, sometimes fewer): 903-886-5586 – go to Binnion 101 to find me.  
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: TR 3:00-4:15 pm (AGIT 255)  
PSY 507: M 7:20-10:00 pm (HEN 206)  
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 Kytle’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,” Muzafar 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*.]


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]


*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.]


Bolles, R. C. (1975). Theory of motivation. 2nd ed. New York, NY: Harper and Row. [A solid review of theory, especially coming out of learning theory, up until the time that the concept began to become invisible in scientific psychology – though it has begun to reemerge.]


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


Freud, S. (1954/1965). *The interpretation of dreams*. New York, NY: Avon Books. [This is James Strachey’s authorized translation. For the most part, it includes all of the additions and deletions through multiple editions following the first edition of this book, which was published in 1900 (actually November 1899, but that’s another story). Before long you should read all of this classic (if sometimes tedious) work of Freud’s.]


Kantor, J. R. (1958). *Interbehavioral psychology*. Bloomington, IN: Principia Press. [Dear to me in growing up as a psychologist.]


Skinner, B. F. (1953). *Science and human behavior*. New York, NY: Basic Books. [Cribbing from Kantor while the two were both at Indiana, Skinner makes the most sense here of anywhere.]


* Fiction