

PSYT 550A

Social, Emotional, and Cognitive Development in Cross-Cultural and Biological Context

Term 2 (Jan-Apr, 2020) Mondays, 4-7 pm

Room 2Na/b

(on the 2nd floor of Detwiller Pavilion, UBC Hospital: 2255 Wesbrook Mall)

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This course should be a lot of fun, but it will also be a lot of work.

I love teaching it and students have always loved taking it; many rate it as their best university experience, some say it changed their lives, and many say they still refer back to it years later. BUT it is demanding. You should pace yourself – try to do 2-3 hours of reading on TUES & WED, 2-3 hours on TH & FR, & 2-3 hours on SAT & SUN. Do not leave all 8 hours until SUN.

This is a seminar. It is not a lecture course. What you get out of something is proportional to what you put in; you will get more out of anything if you actively participate than if you just passively observe and listen. Therefore, **all of you are strongly encouraged to speak up in class** – and **all of you are expected to have done the reading before class**. Come to class prepared to talk about the readings. Write out an outline of your answer to the study questions before class.

You are strongly encouraged to relate the course material to your own lives and experiences. It is hoped that we will all learn from one another.

This course will not be graded on a curve. You do not have to worry that if you help someone else in the course your grade will suffer. If you work hard and master the material, you will get an A. THINK about what you are reading – how does one reading relate to another or to other things you've read, heard, or experienced? Raise questions – ask about what you don't understand or doesn't seem to make sense or you don't agree with. The material is NOT difficult. Each and every one of you is capable of mastering it if you put in sufficient time and effort.

Course requirements are:

- to do the reading before each class meeting (take notes on what you've read; think about it)
- to participate in class and do the writing assignments for class (If you are very shy or reluctant to speak in class, consider handing in **before class** your answers to the study questions for which no written response was requested, in addition to the ones that everyone is asked to respond to in writing. This need not be long; 1 - 2 pages would be fine. The more you actively engage the material, the more you will get out of the course.) 35% of grade
- a final exam (all essay; you'll be given questions in advance & a subset will be on the exam) 35%
- Homeworks, beginning with Jan.27. 30% of grade

Final Exam will be on Monday, April 20.

Required Books (they should be in the UBC Bookstore, but often cost less if ordered on [Amazon.com](https://www.amazon.com))

- Donna Bryant Goertz. *Children who are Not Yet Peaceful.*
- Virginia Axline. *Dibs in Search of Self.*
- Virginia Axline. *Play Therapy.*

- Tom Little & Katherine Ellison. *Loving Learning*.
- Richard Nisbett. *The Geography of Thought: How Asians and Westerners Think Differently*.
- Alan Roland. *In Search of Self in India and Japan*.
- Sigmund Freud. *The Introductory Lectures on Psychoanalysis* (**NOT: NEW Intro Lectures**)
- Harry Stack Sullivan. *The Interpersonal Theory of Psychiatry*.
- Erik Erikson. *Childhood and Society*.
- Scott Peck. *The Road Less Traveled*.
- Alan Watts. *The Wisdom of Insecurity*.
- Fred Epstein, MD, & Joshua Horwitz. *If I Get to Five*.

All other required readings for the course are online (except whole, required books). You can download them from: www.braindevelopmentandlearning.com/course_readings

Not all optional readings are online, though some are.

I have one or two additional copies of each book. Students who cannot afford to buy all the books are welcome to have these.

Course Outline

- Jan 6: Importance of Action for Learning.
- Jan. 13: Part A : Jean Piaget - and - How prior experience affects present perceptions and learning.
Part B: Maria Montessori - and - Errors in traditional education approaches in the West.
- Jan. 20: Virginia Axline (Non-Directive Play Therapy) & Robert White (the Drive to be Competent)
- Jan. 27: Social & Cultural Context of Cognitive Development
- Feb. 3: Stress: Mechanisms, Effects, and Relief from
- Feb 10: Social Determinants of Health: Some Impacts of Social & Economic Inequality; Childhood Determinants of Adult Disease including Adverse Childhood Experiences (ACEs)
- Feb. 17: SPRING BREAK -- Visits to the Downtown Eastside.
- Feb. 24: Part A: Biological Context of Development: Epigenetics; Fetal Origins of Adult Disease
Part B: What can be done to reduce the incidence & negative consequences of ACEs?
- Mar. 2: Part B con't: What can be done to prevent or ameliorate the effects of ACEs?
We are fundamentally social: Harry Stack Sullivan
- Mar. 9: Social & Cultural Context of Socio-Emotional Development
- Mar. 16: Being Bi-Cultural; Issues around Leaving Home & Finding Home
- Mar. 23: Sigmund Freud
- Mar. 30: Scott Peck, *The Road Less Traveled*
- Apr. 6: Erik Erikson. Attachment.
- Apr. 13: Moral Development. Living your values. What makes for a life well lived?

IMPORTANT: The readings for each class are **listed in the order in which they should be read.** There is some redundancy when readings that each contain valuable independent information also contain overlapping information. Skim portions that repeat what you already know. Readings with no dashed line between them are on the same sub-topic.

The questions after each set of readings should help you prepare for class and for the exam; **pay close attention to them.**

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

when you offer a different opinion.

Jan. 6: Importance of Action for Learning

required reading: [Write out short answers to all items preceded by "ANS" and submit at or before class.](#)

- Heschel, A.J. (1959). *Between God and Man*. NYC: Free Press. 2nd half of Chapter 32: Mitzvah and Sin. (A 'mitzvah' is a good deed.)

ANS: What's this mean: "The act teaches us the meaning of the act" ? -- Abraham Heschel

ANS: "Some of life's greatest lessons cannot be pried from books; they must be experienced in your bones." – Kobi Yamada Can you think of an example of that from your own life?

ANS: How can you reconcile what I tacked on to the end of Heschel's paper (good deeds backfiring) with the rest of his paper?

- Philanthropic action-based learning: Students in a course on philanthropy giving away \$100,000

Watch short videos: www.learningbygivingfoundation.org/about-us
www.youtube.com/watch?v=_g6SDvdL5Xk

- **Watch an excerpt of a TED talk:**

www.devcogneuro.com/videos/john_bohannon_dance_vs_powerpoint_2_min_46_sec.wmv

- James, W. (2009). The laws of habit. In *Talks to Teachers*. www.uky.edu/~eushe2/Pajares/tt8.html

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

ANS: Explain what each of these maxims mean. Can you think of an example of each in your own life?

Maxim 1: Launch yourself well.

Maxim 2: Never suffer an exception.

Maxim 3: Seize the very first possible opportunity to act on your resolution.

Maxim 4: Keep the faculty of effort alive by a little gratuitous exercise each day.

Maxim 5: Our nervous systems grow in the way they are exercised. Make automatic and habitual as many useful actions as we can.

- Olson, D.R. (1964). *Cognitive Development: The Child's Acquisition of Diagonality*. NY: Academic Press. Chap. 10 (Conclusion: p. 172-203). **This requires time to read and understand.**

Key concepts for Olson: Information is selected to choose among alternatives (the contrast set).
Different media involve different sets of alternatives.

Thus, mastery of a new medium provides an opportunity to acquire information you hadn't noticed before.

ANS: What does Olson mean by medium or media? (Just a 1-sentence answer.)

ANS: Why is information to some extent medium-specific?

Why, then, is the "medium the message" as McLuhan said?

What is a contrast set?

ANS: Why, according to Olson, is it important to engage in different activities?

ANS: When in the course of doing something (at what points) do we need info? (Just a 1-sentence answer.)

ANS: What does Olson say 'intelligence' is? And why is he so opposed to testing it or rating people on it?

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

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

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

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

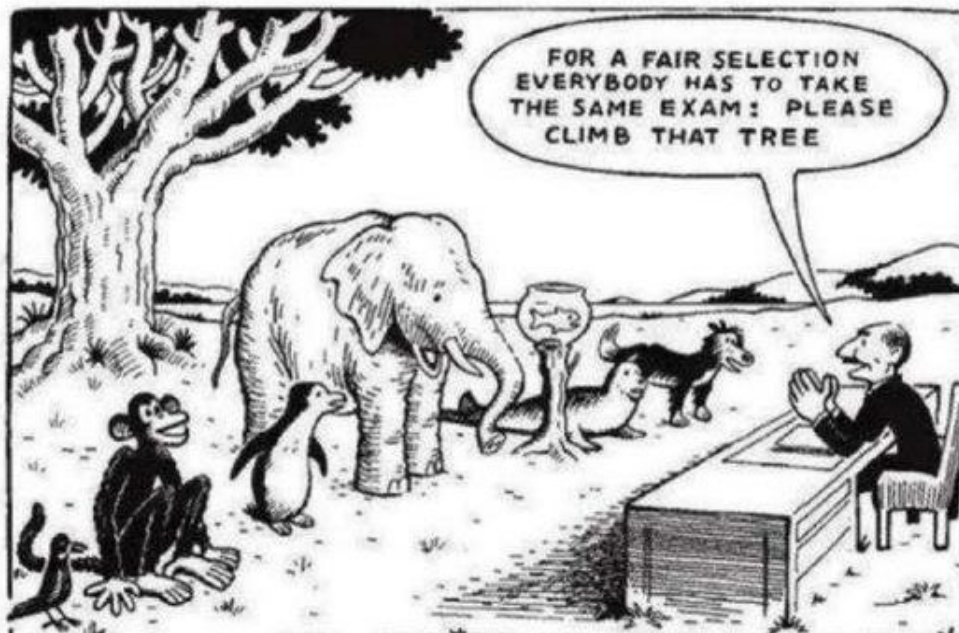
“We are what we repeatedly do. Excellence, then, is not an act, but a habit.
We don't act rightly because we have virtue or excellence, but we rather have these because we have acted rightly; these virtues are formed in a person by doing the actions; we are what we repeatedly do.”
-- Aristotle, *Ethica Nicomachea*, 4th century BC

“It's the action, not the fruit of the action, that's important.... It may not be in your power, may not be in your time, that there'll be any fruit. But that doesn't mean you stop doing the right thing. You may never know what results come from your action. But if you do nothing, there will be no result.” Gandhi

“Our virtues are habits as much as our vices....Our nervous systems have grown to the way in which they have been exercised, just as a sheet of paper or a coat, once creased or folded, tends to fall forever afterward into the same identical folds....No matter how good one's sentiments may be, if one has not taken advantage of every concrete opportunity to act, one's character [will] remain entirely unaffected...A tendency to act only becomes effectively ingrained in us in proportion to the... frequency with which the actions actually occur.”
-- William James

“Regarding self-understanding: No matter how much you are taught, you will quickly forget anything that you learned. But something that you acquired on your own and struggled to understand on your own will stick with you; you will never forget it. In other words, teaching is nothing more than offering the student hints. The student must understand by himself. (p.103) No matter how much I may teach, you'll immediately forget what you learn passively. What you've actively learned, on the other hand, becomes your own; you'll never forget it.” (p.163)
-- Tatsuo Kimura (2009) *Transparent power: A secret teaching revealed*.

“Education is a natural process carried out by the child and is not acquired by listening to words but by experiences in the environment.” -- Maria Montessori



optional readings:

Freeman, S., Eddy, S. L., McDonough, M., Smith, M. K., Okoroafor, N., Jordt, H., & Wenderoth, M. P. (2014). Active learning increases student performance in science, engineering, and mathematics. *Proceedings of the National Academy of Sciences (PNAS)*, 111 (23), 8410-8415.

Bonawitz et al. (2011). The double-edged sword of pedagogy: Instruction limits spontaneous exploration and discovery. *Cognition*, 120 (3), 322-330.

- Gibson, J.J. (1986). Perception through active touch. In S. Schwartz, *Classic Studies in Psychology*. Mayfield Pub.: Palo Alto, p. 82-85.
- Florence L. Goodenough, F. L. (1936). The measurement of mental functions in primitive groups. *American Anthropologist*, 38, 1-11.
- Sartre, P. (1944). *No Exit*.
- Bem, D.J. (1972). Self-perception theory. In L. Berkowitz (Ed.), *Advances in experimental social psychology*. NY: Academic Press. p. 2-15.
- Mischel, W. (1969). Continuity and change in personality. *American Psychologist*, 24, 1012-1018.
- Gergen, K. (1972). Multiple identity. *Psychology Today*, 5, 31-35, 64 & 66.
- Medin, D. & Bang, M. (2014). *Who's Asking? Native Science, Western Science, and Science Education*. MIT Press.

**Jan. 13: Part A : Jean Piaget. How prior experience affects present perceptions and learning
Part B: Maria Montessori. Errors in traditional education approaches.**

NOTE: Short, 1-paragraph answers to questions with **ANS** before them are due at the outset of class
Remember to always write your name at the top of the first page.

required readings for Part A:

- Siegler, R. S., & Alibali, M. W. (2005). *Children's Thinking*. read about Piaget's Theory of Development: 26-34, skim: 35-45, read: 62-64.
- Gardner, H. (1982). *Developmental Psychology*. p. 4-5.
- Siegel, D. J. & Hartzell, M. (2004). Mental Models in *Parenting from the Inside Out*. p. 51-52.
- Siegler, R. S. (1983). How knowledge influences learning. *American Scientist*, 71, 631-638.
- Siegler, R. S. (1986). *Children's Thinking*. p. 90-93.
- Remen, R.N. (1996). I never promised you a rose garden. In *Kitchen Table Wisdom*. p. 175-177
- Remen, R. N. (1996). Grace. *Kitchen Table Wisdom*. p. 88-89.

one person to read: Begley, S. (2009). On Second Thought... Scientists are supposed to change their minds when evidence undercuts their views. *Dream on. Newsweek*.
& Begley, S. (2007). The truths we want to deny. *Newsweek*.

one person to read: Von Uexküll, J. (1957). A stroll through the worlds of animals and men: A picture book of invisible worlds. In C. H. Schiller (Ed.), *Instinctive behavior: The development of a modern concept* (pp. 5–80). (Original work published 1934)

ANS: What do these key Piagetian concepts mean: assimilation, accommodation, equilibration?

ANS: How does knowledge influence learning? In what ways does what you know influence what you can learn?

ANS: To move to the next level or to see the correct solution, what's required besides noticing that there's a problem with your hypothesis or with what you thought was the solution?

ANS: Suppose you think all women are flighty and dumb. Then you meet a bright woman.
What would be an 'assimilative' response to this and what would be an 'accommodative' response?

ANS: Suppose you have your mind set on growing rice but it turns out that the land is too dry for growing rice.
What would be an 'assimilative' response to this and what would be an 'accommodative' response to this?

ANS: What do the Rachel Remen readings have to do with the rest of the readings for today?

The National Research Council Report (2000), *How People Learn: Brain, Mind, Experience, and School*, emphasized that since children come to school with conceptions about the world, “If their initial understanding is not engaged, they may fail to grasp the new concepts and information that are taught, or they may learn them for the purposes of a test but revert to their preconceptions outside the classroom.” (p. 14-15)

required readings for Part B:

- Goertz, D. B. (2001). *Children who are Not Yet Peaceful*. p. 1-23, 37-50, 77-87, 97-106, 118-138, 153, 161-172, 197-209.
- Little, T. & Ellison, K. (2015). *Loving Learning*. p. 18-19, 25, 27, 28, 30-31, 36, 38, 40, 41,43, 52, 56-57, 61-64, 73-75, 77, 84-86, 90, 98-99, 101, 123, 126, 140, 156
- Cowhey, M. (2006). *Black Ants and Buddhists*. Portland, Maine: Stenhouse Publishers, p. 2-13.
- **Watch** Montessori Madness video: www.youtube.com/watch?v=GcgN0IEh5IA
- **Watch** Gever Tulley’s TED talk: www.ted.com/talks/gever_tulley_s_tinkering_school_in_action?language=en

one person to read: in Lillard, A.S. (2005). *Science behind Montessori*. Chapter 7: Meaningful Contexts for Learning: p. 224 – 288.

one person to read: Hall, T., & Stegila, A. (2003). Peer-mediated instruction and intervention. NCAC Classroom Practices, 1-18.

ANS: What does this mean: “Every unnecessary help is an obstacle to development” (Maria Montessori)?

ANS: What does this mean: “Help me do it myself” ?

ANS: What did you learn from the discussion about the ants?

ANS: What does the poem, *Fire*, have to do with good teaching?

Fire

What makes a fire burn
is space between the logs,
a breathing space.
Too much of a good thing,
too many logs
packed in too tight
can douse the flames
almost as surely
as a pail of water would.
So building fires
requires attention
to the spaces in between,

as much as to the wood.
When we are able to build
open spaces
in the same way
we have learned
to pile on the logs,
then we can come to see how
it is fuel, and absence of the fuel
together, that make fire possible.
We only need to lay a log
lightly from time to time.

A fire
grows

simply because the space is there,
with openings
in which the flame
that knows just how it wants to burn
can find its way.

-- by Judy Brown

ANS: Pick any 3 of the concepts listed below and explain what each is and why each is considered
(in *Leading from Within*, ed. by Sam M. Intrator and Megan Scribner)

important in Montessori pedagogy (one paragraph per concept):

Key concepts for Montessori:

follow the child: be led by the interests of the child

choice – each child chooses what he or she will do; children themselves plan their day

don't try to force children to do something; do not rush a child

no extrinsic rewards: no grades, no gold stars or stickers

no tests

3-hour work cycle; don't interrupt a child at work, even to praise him or her

multi-age classrooms: children teaching children

only one of any material

repetition: a child may choose to repeat something a great many times and that's okay

never embarrass or shame a child; do not correct a child

teacher as observer and guide, not instructor

“control of error”

“prepared environment”

“grace and courtesy”

“normalization”

“No matter if he does it wrong – do not correct him or he will retire into his shell.”

“Every unnecessary help is an obstacle to development.”

“We cannot see the inner workings and processes, nor can we hurry it along. We must, be willing to wait.”

“The child has his own laws of development, and if we want to help him grow, it is a question of following these, not imposing ourselves upon him.”

-- Maria Montessori, *Absorbent Mind*

“For every action, there is an equal and opposite reaction.”

-- Sir Isaac Newton

“Teachers must have humility, coupled with love and respect for their students....Humility helps us to understand this obvious truth: No one knows it all; no one is ignorant of everything. We all know something; we are all ignorant of something.”

-- Paulo Friere

“Help me do it myself”

-- Montessori children

“Somebody showed it to me and I found it by myself.”

-- Lew Welch

“Education is not the filling of a pail, but the lighting of a fire.”

-- William Butler Yeats

“Teachers open the door, but you must enter yourself.”

-- Chinese Proverb

“We cannot make ourselves understand; the most we can do is to foster a state of mind in which understanding may come to us.”

-- Aldous Huxley

Communicating low expectations has more power to limit student achievement than communicating high expectations has to raise student performance.

“In our school, the Montessori teacher is traditionally called a “guide”....

-- Donna Bryant Goertz, *Children who are Not Yet Peaceful*, pages 2-3

“As kind and logical as it may seem to leap to the child's assistance with a remedy, be it medication or tutoring, that is rarely what he needs. Montessori tells us the child is saying, “Help me to help myself”.... Montessori teachers are instructed to give the child the key but not to open the door for her.

Teachers need to help the child to do it by herself and to guide the child in learning how to learn. When we panic and rush in with tutoring, we are wresting the key from the hand of the child and opening the door for her. We are encouraging the child to become helpless and teaching her that she must be taught by others.” -- Donna Bryant Goertz, *Children who are Not Yet Peaceful*, pages 15-16

“Every child has an innate desire to learn. It goes against all good judgement, compassion, and respect for human nature to intervene prematurely and force a child to learn and develop skills before that native drive kicks in. Premature intervention can crush the child’s inborn desire to learn. It breeds acquiescence/resistance, leads children to divert the thrust of their learning to nonacademic directions, and makes it necessary to bribe or threaten them to get their schoolwork done. Elementary-age children ... enjoy tutoring one another spontaneously when the classroom is set up to promote this. Teacher-centered teaching does more harm than good to most children.” -- D. B. Goertz, page 161

“We can reclaim a healthy relationship with time by stating immediately and forthrightly that in our schools and homes the children will be given time, including the gift of an additional year when it is needed. Instead of labelling a child, we will give him time. In our school we are careful never to refer to the additional year enjoyed by some of the children as failing, being held back, or repeating a year. This is not easy, because habits die hard and thinking patterns are deeply ingrained. The extra year is an ordinary idea in my classroom. We call it reaching full cycle. It can take three years or it can take four. The children seem to sort themselves out naturally and pleasantly.” -- D. B. Goertz, page 137

“[I]t is not possible to prevent or heal exclusion and alienation in traditional educational programs and development environments. By the very nature of its design – one that aims to produce students of a predetermined proficiency in a preset curriculum laid out in an incrementally programmed time sequence, as well as a predetermined schedule of expectations of achievement – traditional education can only harm our children.

It is as if we were to take a group of dolphins, newly born, and fit them with a wet suit, snorkels, fins, and goggles and throw them into a tiny tank. How good of us to equip them so well to grow up to be adult dolphins! See how we have spared no amount of effort and expense! But those dolphins fail to thrive, so we redesign the equipment. Should the fins be shorter or more elongated? Should the goggles be gaily colored? Next we reshape the tank. Should it be round instead of square, or perhaps rectangular? Maybe it should octagonal.” -- D. B. Goertz, *Children who are Not Yet Peaceful*, page 224

“Good teaching cannot be reduced to technique; good teaching comes from the identity and integrity of the teacher....in every class I teach, my ability to connect with my students, and to connect them with the subject, depends less on the methods I use than on the degree to which I know and trust my selfhood -- and am willing to make it available and vulnerable in the service of learning.”

-- Parker Palmer (2007). *The Courage to Care*. p. 10-11.

Isidor Rabi, who received the Nobel Prize in 1944 for his discovery of nuclear magnetic resonance, remarked that his mother fostered his curiosity and creativity. Instead of asking him, "What did you learn at school today?" she asked, "Did you ask any good questions today?"

“The function of education, therefore, is to teach one to think intensively and to think critically. But education which stops with efficiency may prove the greatest menace to society. The most dangerous criminal may be the man gifted with reason, but with no morals.”

-- Martin Luther King (1947) "The Purpose of Education"

“[T]he psychological definition of education is barren and formal - [in] that it gives us only the idea of a development of all the mental powers without giving us any idea of the use to which these power are put.”

-- John Dewey (1897) "My Pedagogic Creed"

“Makers are in a position to understand and change the world. [Tinkering School] Buyers of things need only know where to find what they want and have the money to pay for what they’re buying. But makers of things know what things are made of, how they work, where they come from, what their real cost is, how

to fix them....”

-- Little & Ellison (2015). *Loving Learning*, p. 123.

“[S]killed teachers constantly pivot to follow a child’s curiosity.” -- Little & Ellison (2015). p. 74-75.

optional readings:

Bjork, R.A. (2001). How to succeed in college: Learn how to learn. *APS Observer*, 14(3), 3 & 9.

Kornell, N., A. D. Castel, T. S. Eich, and R. A. Bjork. (2010). "Spacing as the Friend of Both Memory and Induction in Young and Older Adults." *Psychology and Aging*, 25 (2), 498-503.

Rosenbaum, D. A., Carlson, R. A., & Gilmore, R. O. (2001). Acquisition of intellectual and perceptual-motor skills. *Annual Review of Psychology*, 52, ONLY pages 456 – top of 457, 461-462.

Kuhn, T. (1970). *The Structure of Scientific Revolutions*.

Montessori, M. (1967). *The Absorbent Mind*. Holt, Rinehart & Winston: NY.

Piaget, J. (1952). *The Origins of Intelligence in Children*. (M. Cook, Trans.). Basic Books: NY.

Chap 1 (pp. 42-47, 66-69, 120-122, 131-134), Chap 3 (pp. 154-160), Chap 4 (pp. 210-215, 220-223, bottom of page 225-230, 236-238, 245-246), & Chap 5 (pp. 263-267).

Montessori Principles (a compilation online).

Lillard, A.S. (2005). *Science behind Montessori*.

from Chapter 3: Choice and Perceived Control: p. 80 – 97, bottom of 102 – 110.

from Chapter 4: Interest in Human Learning: p. 114 – 116.

from Chapter 5: Extrinsic Rewards and Motivation: p. 152 – middle of 154, middle of 171 – 191.

from Chapter 6: Learning from Peers: p. 192 – middle 195, 201 – 204, middle 210 – 212, 215 – 218.

p. 289 – short quote at the beginning of Chapter 9: Order in Environment and Mind

von Stumm, S., Hell, B., & Chamorro-Premuzic, T. (2011). The hungry mind: Intellectual curiosity is the third pillar of academic performance. *Perspectives on Psychological Science*, 6, 574-588.

Loyd, K. (Winter 2011). The power of concentration. *The North American Montessori Teachers' Association Journal*, 36, 165-185.

Karpicke, J. D. (2012). "Retrieval-Based Learning: Active Retrieval Promotes Meaningful Learning." *Current Directions in Psychological Science* 21 (3), 157-63.

Valiente, C., Swanson, J., & Eisenberg, N. (2011). Linking students' emotions and academic achievement: When and why emotions matter. *Child Development Perspectives*.

Jan. 20: Virginia Axline (Non-directive play therapy) & Robert White (the drive to be competent)

required readings:

- Axline, V. *Dibs in Search of Self*. entire book.
- Axline, V. *Play Therapy*. p. 15-18, 27-28, 58-66, 73-74, 85-97, 117-133, 140-166.
- White, R. W. (1959). Motivation reconsidered: The concept of competence. *Psychological Review*, 66, 297-333
- White, R. W. (1960). Competence and the psychosexual stages of development. In *Nebraska Symposium on Motivation*, only pages 97-114.
- Ackerlund Brandt, J. A., Dozier, C. L., Juanico, J. F., Laudont, C. L., & Mick, B. R. (2015). The value of choice as a reinforcer for typically developing children. *Journal of Applied Behavior Analysis*, 48, 344-362.
- Larson, R. W. (2000). Toward a psychology of positive youth development. *Am. Psychologist*, 55, 170-183.

one person to read: Carl Rogers. *On Becoming a Person*.

one person to read: Carl Rogers. *Client-Centered Therapy*.

one person to read: Khan, K., Nelson, K., & Whyte, E. (2014). Children choose their own stories: The impact of choice on children's learning of new narrative skills. *Journal of Child Language*, 41, 949-962.

one person to read: Williams, G. C., Cox, E. M., Kouides, R., & Deci, E. L. (1999). Presenting the facts about smoking to adolescents: The effects of an autonomy supportive style. *Archives of Pediatrics & Adolescent Medicine*, 153, 959-964.

ANS: Discuss the similarities between Axline's approach and axioms and Montessori's approach and axioms?

ANS: What does Robert White mean by competence motivation?

ANS: What is the evidence that people, even babies, and animals, have a drive to be competent?

ANS: What is the evidence that empowering youth by giving them a say in even a minor aspect of how an activity is done produces more commitment to, and engagement in, the activity and more improvement?

"Non-directive therapy is based upon the assumption that the individual has within himself, not only the ability to solve his own problems satisfactorily, but also this growth impulse that makes mature behavior more satisfying than immature behavior." -- Virginia Axline, *Play Therapy*, p.15

Non-directive therapy grants the individual the permissiveness to be himself; it accepts that self completely, without evaluation or pressure to change; it recognizes and clarifies the expressed emotionalized attitudes by a reflection of what the client has expressed; and, by the very process of non-directive therapy, it offers the individual the opportunity to be himself, to learn to know himself, to chart his own course openly and above board." -- Virginia Axline, *Play Therapy*, p.15

"The successful teacher or therapist [has an] attitude toward the child [that] is one of respect and acceptance." -- Virginia Axline, *Play Therapy*, p. 63

"[Non-directive therapy] is not an attempt to impose upon the child the voice of authority that says, 'you have a problem. I want you to correct it.' When that happens, the child meets it with resistance -- either active or passive. He does not want to be made over. Above all things he strives to be himself." -- Virginia Axline, *Play Therapy*, p. 22

"[The child] is treated with dignity and respect. He can say anything that he feels like saying -- and he is accepted completely....He is neither restrained or hurried....It is a unique experience for a child suddenly to find adult suggestions, mandates, rebukes, restraints, criticisms, disapprovals, support, intrusions gone." -- Virginia Axline, *Play Therapy*, p.16

"[Non-directive (Rogerian) play therapy is based on a philosophy that stresses seeing each] individual as a capable, dependable human being who can be entrusted with the responsibility for himself. Consequently, the therapist respects the child....The therapist does not patronize the child, hurry him, or, in impatience, quickly do things, for him that implies a lack of confidence in his ability to take care of himself. She never laughs at him - with him, sometimes - but never at him." -- Virginia Axline, *Play Therapy*, p. 62

1. The therapist must develop a warm, friendly relationship with the child in which good rapport is established as soon as possible.
2. The therapist accepts the child exactly as he is.
3. The therapist establishes a feeling of permissiveness in the relationship so that the child feels free to express his feelings completely.
4. The therapist is alert to recognize the feelings the child is expressing and reflects those feelings back to him in such a manner that he gains insight into his behavior.
5. The therapist maintains a deep respect for the child's ability to solve his own problems if given an

- opportunity to do so. The responsibility to make choices and to institute change is the child's.
6. The therapist does not attempt to direct the child's actions or conversation in any manner. The child leads the way; the therapist follows.
 7. The therapist does not attempt to hurry the therapy along. It is gradual process and is recognized as such by the therapist." -- Virginia Axline, *Play Therapy*, p. 73-74

"If it is true that all individuals have within them [a] basic drive for complete self-realization, then it is quite possible that those circumstances which block this drive are the causes of the maladjustment....[I]n far too many school systems the teachers are denied these fundamental needs. They are told what to do and how to do it and when to do it." -- Virginia Axline, *Play Therapy*, p. 161

"Therapists' work is more like that of a midwife....When the baby is born, there is no question to whom it belongs....Lao Tzu says that when the sage is at work, people will say 'they did it themselves.' *This is empowerment.*" -- Johanson & Kurtz, *Grace Unfolding: Psychotherapy in the Spirit of the Tao-te Ching*,

optional readings:

Brady, M. (2016). *Noble Listening*.

Johanson, G. & Kurtz, R. (1994). *Grace Unfolding: Psychotherapy in the Spirit of the Tao-te Ching*.

Aronson, E. (1997). *The Jigsaw Classroom: Building Cooperation in the Classroom*.

Deci, E. L., Koestner, R., & Ryan, R. M. (1999). A meta-analytic review of experiments examining the effects of extrinsic rewards on intrinsic motivation. *Psychological Bulletin*, 125(6), 627-668.

Murayama, K., Matsumoto, M., Izuma, K., Sugiura, A., Ryan, R. M., Deci, E. L., & Matsumoto, K. (2013). How self-determined choice facilitates performance: A key role of the ventromedial prefrontal cortex. *Cerebral Cortex*, 25(5), 1241-1251.

Jan. 27: Social & Cultural Context of Cognitive Development

NOTE: Short answers to questions with **ANS** before them are due at the outset of class.

required reading:

- Richard Nisbett. (2003). *The Geography of Thought*. Chaps 1 & 4-7 (p. 1-28, 79-190)
This is a lot of reading. Allow time! This is not online.
- **Watch this very short TED talk:** https://www.ted.com/talks/derek_sivers_weird_or_just_different
- Lee, D. (1950). Notes on the conception of the self among the Wintu Indians. p. 538 – 543.

Part B:

- Dreeben, R. (1968). On What is Learned in School. Addison-Wesley: Reading, Mass., p.1-18 (chap.1 and part of 2), p. 63-89 (chap.5).
- Scribner, S. & Cole, M. (1973). Cognitive consequences of formal and informal education. *Science*, 182, 553-559.
- Bruner, J. (1964). The course of cognitive growth. *American Psychologist*. Reprinted in *Beyond the Information Given*. p. 1-15. **This article is a bit dense. I'll present on it.**
- Mills, C.W. (1972). Language, logic, and culture. In *Language and Education*, p. 59-65.

one person to read: Tweed, R. G., & Lehman, D. R. (2002). Learning considered within a cultural context: Confucian and Socratic approaches. *American Psychologist*, 57, 89-99.

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

one person to read: Maynard, A. E. (2002). Cultural teaching: The development of teaching skills in Mayan sibling interactions. *Child Development*, 73, 969-982.

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

ANS: Think of a few ways that the thinking, reasoning, and perceptions of Asians differ from those of European Americans. What are some of the advantages and disadvantages of each type of cognitive style?

Make 2 columns, one for East Asians (e.g., Chinese, Koreans, Japanese) and one for Westerners.

Turn in only 2 pages, but try to extend that to more pages for yourself for discussion.

Part B:

ANS: What are some of the things that are learned in school besides what is explicitly taught?

ANS: In what ways do the norms and expectations of home differ from those at school?

ANS: Define **Key Concepts** in Dreeben: independence, universalism, specificity, ascription, & equity and indicate what the opposite of each is.

ANS in no more than 2 pages: Bruner discusses how cognitive and socio-emotional development occur in the context of one another. What are some of the ways they are intertwined? How do socialization experiences during development affect cognitive development? How do the cognitive changes in development affect social development? In what ways is the mind shaped, perhaps unintentionally, through socialization experiences? In what ways is the person shaped, perhaps unintentionally, through training aimed at the mind?

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

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

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

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

Are East Asians or Westerners more likely to have a growth mindset?

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

Part B:

Cognitive development involves expanding one's range of understanding. Culture is the means by which this range is expanded. Therefore, cognitive development involves becoming socialized, partaking in one's culture. Is cognitive development then indistinguishable from social development?

What does it mean to say, as Mills did, that the "speaker is 'circumscribed' by his audience"?

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

“In the West, the fundamental dualism between subject and object reflects the overwhelming dualism of Western cultural categories – such as mind-body, spirit-matter....Knowledge is pursued...with the goal

of mastering or controlling the object but not fundamentally changing the subject. By contrast, in the Asian context, knowledge is traditionally sought with the aim of transforming subjective consciousness rather than controlling the environment....In relation to time, the West has developed linear, historical theories of social events; in Hindu culture time is essentially ahistorical and mythological with recurrent cycles....”

-- Roland, *In Search of Self in India and Japan*, p. 10, 11.

“The human brain is a cultural artifact. We don't load culture into a virgin brain like software loading into a computer; rather, culture helps to wire the brain. Brains then become carriers of culture, helping to create and perpetuate it.”

-- Lisa Feldman Barrett (2017). *How Emotions are Made*.

“The opposite of a great truth is also true.” -- Niels Bohr and long before him, a Zen proverb

“It is the hallmark of any deep truth that its negation is also a deep truth.” -- Niels Bohr

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

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

“By and large Western culture is the celebration of the illusion that good may exist without evil, light without darkness, and pleasure without pain.”

-- Ajaya, S. (1997). *Psychotherapy East and West: A Unifying Paradigm*. p. 48

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

Catherine Frazee is a long-time advocate for people with disabilities. She tells an audience that the problem she has is not that she can't walk, but that she lives in a society that assumes that everyone who matters does walk.

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

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

-- Nika Collison, Haida

“For the early Confucians there can be no me in isolation, to be considered abstractly: I am the totality of roles I live in relation to specific others. I do not play or perform these roles; I am these roles. When they have all been specified I have been defined uniquely, fully and altogether, with no remainder with which to piece together a free, autonomous self...If some of my roles change, the others will of necessity change also, literally making me a different person.” -- Henry Rosemont

“There is no suffix equivalent to ‘ness’ in Chinese. So there is no whiteness – only the white of the swan or the white of the snow.”

-- Nisbett, p. 18

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

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

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

-- Markus & Kitayama

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

I do not believe it can be done. The universe is sacred. You cannot improve it.

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

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

On June 17, 1744, the commissioners from Maryland and Virginia negotiated a treaty with the Indians of the Six Nations at Lancaster, Pa. The Indians were invited to send boys to William and Mary College. The next day they declined the offer as follows:

“We know that you highly esteem the kind of learning taught in those Colleges, and that the Maintenance of our young Men, while with you, would be very expensive to you. We are convinced that you mean to do us Good by your Proposal, and we thank you heartily. But you, who are wise must know that different Nations have different Conceptions of things and you will therefore not take it amiss if our Ideas of this kind of Education happen not to be the same as yours. We have had some Experience of it. Several of our young People were formerly brought up at the Colleges of the North-ern Provinces: they were instructed in all your sciences; but, when they came back to us, they were bad Runners, ignorant of every means of living in the woods... neither fit for Hunters, Warriors, nor Counsellors, they were totally good for nothing.

We are, however, not the less oblig'd by your kind Offer, tho' we decline accepting it, and, to show our grateful Sense of it, if the Gentlemen of Virginia will send us a Dozen of their Sons, we will take Care of their Education; instruct them in all we know, and make Men of them.”

optional readings:

Vygotsky, L. S. (1978). *Mind in Society*. Cambridge, MA: Harvard University Press.

Vygotsky, L. S. (1962). *Thought and Language*. Cambridge MA: MIT Press.

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

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

Cole, M., & Scribner, S. (1977). Cross-cultural studies of memory and cognition. In R. V. J. Kail & J. W. Hagen (Eds.), *Perspectives on the Development of Memory and Cognition*. p. 239-271.

Freund, L. S. (1990). Maternal regulation of children's problem-solving behavior and its impact on children's performance. *Child Development*, 61, 113-126.

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

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

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

Ross, M., & Wang, Q. (2010). Why we remember and what we remember: Culture and autobiographical memory. *Perspectives on Psychological Science*, 5, 401-49.

Feb. 3: Stress: Mechanisms, Effects, and Relief from

required reading:

re: Mechanisms & Effects

- Cohen, S., Janicki-Deverts, D., & Miller, G. E. (2007). Psychological stress and disease. *Journal of the American Medical Association*, 298, 1685-1687.
- Liston, C., McEwen, B. S., & Casey, B. J. (2009). Psychosocial stress reversibly disrupts prefrontal processing and attentional control. *Proceedings of the National Academy of Sciences*, 106, 912-917.
- **VIEW video:** Elizabeth Blackburn (UCSF): Stress, Telomeres and Telomerase in Humans: www.youtube.com/watch?v=-INR1xZS5GY
- Blackburn, E.H., & Epel, E.S. (2012). Telomeres and adversity: Too toxic to ignore. *Nature*, 490, 169-171.
- Epel, E. S., Blackburn, E. H., Lin, J., Dhabhar, F. S., Adler, N. E., Morrow, J. D., & Cawthon, R.M. (2004). Accelerated telomere shortening in response to life stress. *PNAS*, 101, 17312-17315.

re: Reducing Stress & its Negative Effects

- Alan Watts. (1951). *The Wisdom of Insecurity*. NYC: Vintage Books. p. 9, 13-52, 60-61, 75-80.
- Remen, R. N. (1996). Embracing life. p. 169-172. In *Kitchen Table Wisdom*. p. 143-144.
- Aichinger, I. The bound man. In I. Aichinger, *The Bound Man and other Stories*. Reprinted in *The Existential Imagination*, pages 1-20.
- **VIEW video:** TED talk by Kelly McGonigal: How to make stress your friend: www.ted.com/talks/kelly_mcgonigal_how_to_make_stress_your_friend
- Dulaney E.S., Graupmann V., Grant K.E., Adam E.K., & Chen E. (2018). Taking on the stress-depression link: Meaning as a resource in adolescence. *Journal of Adolescence*, 65, 39-49.
- Danner, D. D., Snowdon, D. A., & Friesen, W. V. (2001). Positive emotions in early life and longevity: Findings from the Nun Study. *Journal of Personality and Social Psychology*, 80(5), 804-813.
- *The Stress-Depression Connection: Can Stress Cause Depression? Part 2*. 2-page PDF.
- Three abstracts on green space and exercising outdoors.
- Gee, N. R., Crist, E. N., & Carr, D. N. (2010). Preschool children require fewer instructional prompts to perform a memory task in the presence of a dog. *Anthrozoös*, 23, 173-184.

one person to read: Kok, B. E., Coffey, K. A., Cohn, M. A., Catalino, L. I., Vacharkulksemsuk, T., Algoe, S. B., ... Fredrickson, B. L. (2013). How Positive Emotions Build Physical Health: Perceived Positive Social Connections Account for the Upward Spiral Between Positive Emotions and Vagal Tone. *Psychological Science*, 24(7), 1123-1132.

one person to read: Hamblin, J. (Aug. 24, 2016). Why One Neuroscientist Started Blasting His Core: A new

anatomical understanding of how movement controls the body's stress response system. *The Atlantic*.
https://www.theatlantic.com/science/archive/2016/08/cortical-adrenal-orchestra/496679/?utm_source=atfb

ANS: Discuss some of the ill effects that stress can have on physical and mental health (**limit this to no more than 2 pages.**)

ANS: How can it be that “the desire for security and the feeling of insecurity are the same thing”? -- Alan Watts, p. 77-78

ANS: What does the Bound Man story have to do with this week's topic?

ANS: What does Kelly McGonigal advise people to do to be less stressed out by stress?

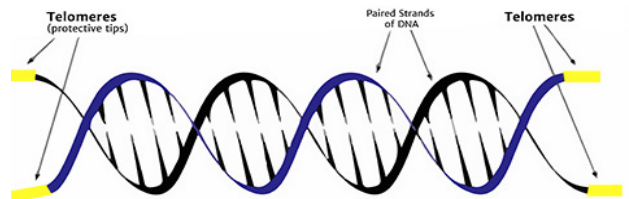
How does stress affect the immune system?

“Psychological stress can be conceptualized as a social pollutant that, when ‘breathed’ into the body, may disrupt biological systems.” -- Wright, Cohen, & Cohen, 2005

“[U]nmanageable social and psychological stress, especially during early life, is as insidious [to your health] as smoking or too much fast food.” -- Blackburn & Epel (2012)

A telomere is the protective tip at the end of a chromosome that caps and protects the chromosome from deterioration. Elizabeth Blackburn, who won the Noble Prize in Physiology or Medicine for her discovery of the molecular nature of telomeres, gives a really helpful analogy: **Think of telomeres as like the plastic tips on your shoelaces. They prevent your shoelaces from fraying and telomeres keep chromosomes from fraying.** Telomeres stabilize the ends of chromosomes, allowing cells to divide while holding the important genetic material intact.

Every time cells divide, their telomeres get shorter. When its telomere gets too short, a cell dies. Thus telomeres determine the lifespan of cells, and by extension the lifespan of organisms (including you and me). Telomere shortness is thus a major mechanism of cellular and organismal aging. When a cell's telomeres get too short and the cell does not die, the cell can malfunction, causing inflammation or triggering the development of tumors.



Telomerase is the enzyme that comes to the rescue, replenishing telomeres and protecting them. It can literally turn back the clock. It can increase your lifespan, sometimes markedly.

Think about: What effect does stress have on telomeres and telomerase and what are the implications of that?

Stressed individuals do not generalize or adapt old pieces of information to new scenarios as well as non-stressed individuals. They can't concentrate. In almost every way it can be tested, chronic stress hurts our ability to learn. One study found that adults with high stress levels performed 50% worse on certain cognitive tests than adults with low stress.

“Moving the body is extremely important for human beings. The brain is also part of the body so if you don't move your body even your brain becomes weak.” -- Tatsuo Kimura (2009). *Transparent power: A secret teaching revealed*. San Francisco: MAAT Press. p.157.

“If I want to be secure, that is, protected from the flux of life, I am wanting to be separate from life. Yet it is this very sense of separateness which makes me feel insecure....You want to be happy, to forget yourself, and yet the more you try to forget yourself, the more you remember the self you want to forget. You want to escape from pain, but the more you struggle to escape, the more you inflame the agony...We are all familiar with this kind of vicious circle in the form of worry. We know that worrying is futile, but we go on doing it because calling it futile does not stop it. We worry because we feel unsafe, and want to be

safe....What we have to discover is that there is no safety, that seeking it is painful, and when we imagine that we have found it, we don't like it." Alan Watts, *The Wisdom of Insecurity*, p.77, 79

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

Wabi-sabi acknowledges three simple realities:

- nothing lasts,
- nothing is finished, and
- nothing is perfect.

"A good traveler has no fixed plans and is not intent upon arriving...

A good scientist has freed himself of concepts and keeps his mind open to what is..."

-- Lao Tzu, the Tao-Te Ching, translated by Mitchell, Chap. 27

"When we don't know, when we do not have expectations or fixed ideas about something, then everything that happens at any given moment is just what's happening....Things happen anyway – nothing ever remains the same – but our notions of what should happen block us from seeing what actually does happen.... No matter what we think, we are never in control and things will happen as they happen." -- Bernie Glassman, *Bearing Witness*, p. 67

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

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

If you let go completely, you will be free."

-- Ajahn Chah

" 'Letting go' can be said to be the essence of spiritual life, the heart of spiritual practice....We are encouraged to let go of preoccupations with the past, investment in the future, and clinging in the present. We are encouraged to renounce our images, expectations, fears and guilt....This letting go is what allows us to be fully present here rather than occupied with what was or what we hope for.... It is important to understand that anything that can be lost was never truly ours, anything that we deeply cling to only imprisons us.... When we see clearly, we discover that we are never actually the owners, the possessors of the things in our life. Our homes, the things we call mine, even our children are here with us for a time. We live in relationship to them either skillfully and wisely or graspingly and unwisely. Even our bodies do not belong to us. They are gifts, which will change and eventually need to be released in their own way. Their changing cycles reflect the very nature of the world. We cannot possess them nor can we stop them. We are asked to relate wisely to them and all things, not by holding and possessing but by loving." -- Christina Feldman & Jack Kornfield, *Stories of the Spirit, Stories of the Heart: Parables of the Spiritual Path from Around the World*

optional readings:

Maté, G. (2003). *When the body says no: The cost of hidden stress*. Toronto: A.A. Knopf Canada.

Aich, P., Potter, A. A., & Griebel, P. J. (2009). Modern approaches to understanding stress and disease susceptibility: A review with special emphasis on respiratory disease. *International Journal of General Medicine*, 2, 19–32. doi:10.2147/ijgm.s4843

Liston, C., McEwen, B. S., & Casey, B. J. (2009). Psychosocial stress reversibly disrupts prefrontal processing and attentional control. *Proceedings of the National Academy of Sciences*, 106, 912-917.

Arnsten, A. F. T., Mazure, C. M., & Sinha, R. (2012). This is your brain on meltdown. *Scientific American*, 306(4), p. 50-53.

Cohen S, Tyrrell DA, & Smith AP. (1991). Psychological stress and susceptibility to the common cold. *New England Journal of Medicine*, 325(9), 606–612.

- Robles, T. F., Glaser, R., & Kiecolt-Glaser, J. K. (2005). Out of balance: A new look at chronic stress, depression, and immunity. *Current Directions in Psychological Science*, 14, 111-115.
- Morey, J. N., Boggero, I. A., Scott, A. B., & Segerstrom, S. C. (2015). Current directions in stress and human immune function. *Current Opinion in Psychology*, 5, 13-17.
- Shalev, I., Entringer, S., Wadhwa, P. D., Wolkowitz, O. M., Puterman, E., Lin, J., & Epel, E. S. (2013). Stress and telomere biology: A lifespan perspective. *Psychoneuroendocrinology*, 38(9), 1835-1842.
- Glaser R, Rabin B, Chesney M, Cohen S, & Natelson B. (1999). Stress-induced immunomodulation: Implications for infectious diseases? *JAMA*, 281(24), 2268–2270.
- Price, L. H., Kao, H., Burgers, B. A., Carpenter, L. L., & Tyrka, A. R. (2013). Telomeres and Early-life Stress: An Overview. *Biological Psychiatry*, 73(1), 15-23. doi:10.1016/j.biopsych.2012.06.025
- Taft, J. (1933). *The dynamics of therapy in a controlled relationship*. NY: Macmillan. 3-23, 291-296.
- Pennebaker, J.W. (1990). *Opening Up: The Healing Power of Expressing Emotions*. Guilford Press: NY
- Sykes Wylie, M. (2004). The limits of talk: Bessel van der Kolk wants to transform the treatment of trauma. *Psychotherapy Networker*, 28, 30-41.
- McAdams, D. P. (1993). *The Stories We Live By: Personal Myths and the Making of the Self*.
- de Bruin EI, Formsma AR, Frijstein G, & Bögels SM. (2017). Mindful2Work: Effects of Combined Physical Exercise, Yoga, and Mindfulness Meditations for Stress Relieve in Employees. A Proof of Concept Study. *Mindfulness*, 8(1), 204-217. doi: 10.1007/s12671-016-0593-x.
- Barker, R. T., Knisely, J. S., Barker, S. B., Cobb, R. K., & Schubert, C. M. (2012). Preliminary investigation of employee's dog presence on stress and organizational perceptions. *International Journal of Workplace Health Management*, 5(1), 15-30.
- Blackburn, E., & Epel, E. (2017). *The telomere effect: A revolutionary approach to living younger, healthier, longer*. New York, NY: Grand Central Publishing, Hachette Book Group.

Feb. 10: Social Determinants of Health: Some Impacts of Social & Economic Inequality

required reading:

re: Adverse Childhood Experiences (ACEs): Childhood Determinants of Adult Disease

- Watch these 2 short video excerpt from Nadine Burke Harris's TED talk: How childhood trauma affects health across a lifetime
www.devcoeuro.com/videos/nadine_burke_harris_clip_a_1_min.wmv
www.devcoeuro.com/videos/nadine_burke_harris_clip_d_1_min_10_sec.wmv
- Braveman, P., & Gottlieb, L. (2014). The social determinants of health: It's time to consider the causes of the causes. *Public Health Reports*, 129 (Suppl 2), 19–31.
- Adverse Childhood Experiences: Looking at how ACEs affect our lives & society. CDC infographic. 2 pages.
- Adverse Childhood Experiences (ACE) Study. 8 pages reprinted from their website.
- Anda, R. (2007). *The health and social impact of growing up with adverse childhood experiences: The human and economic costs of the status quo*. Atlanta, Georgia: Centers for Disease Control and Prevention.
- Fagundes C.P. & Way B. (2014). Early-life stress and adult inflammation. *Current Directions in Psychology*, 23(4), 277-283.
- Morey JN, Boggero IA, Scott AB, & Segerstrom SC. (2015). Current directions in stress and human

immune function. *Current Opinion in Psychology*, 5, 13-17.

- Abstracts of a few papers on ACEs, income inequality, & racism.
- Taylor, S. E., Eisenberger, N. I., Saxbe, D., Lehman, B. J., & Lieberman, M. D. (2006). Neural responses to emotional stimuli are associated with childhood family stress. *Biological Psychiatry*, 60, 296-301.
- Witten, M.R. (2010). Traumatic experience in infancy: How responses to stress affect development. *Zero to Three*, 31, 38-41.
- Braveman, P., Egerter, S., & Mockenhaupt, R. (2011). Broadening the focus the need to address the social determinants of health. *American Journal of Preventive Medicine*, 40, S4-S18.
- Jaffee, S.R. and Christian, C.W. (2014), The biological embedding of child abuse and neglect: Implications for policy and practice and commentaries. *Social Policy Report*, 28, 1-36. **includes commentaries so keep reading after you reach the reference list**
- Avitsur, R., Levy, S., Goren, N., & Grinshpahet, R. (2015). Early adversity, immunity and infectious disease. *Stress*, 18(3), 289-296.

one person to read: Masters, R. K., Link, B. G., & Phelan, J. C. (2015). Trends in education gradients of 'preventable' mortality: A test of fundamental cause theory. *Social Science & Medicine*, 127, 19–28.

re: Racism/ Discrimination

- Hatzenbuehler, M. L., Phelan, J. C., & Link, B. G. (2013). Stigma as a fundamental cause of population health inequalities. *American Journal of Public Health*, 103(5), 813–821.
- PDF of slides from first part of a talk by David Williams (2016). *Understanding and Addressing Racial Disparities in Health*.
- Composite on Racism in Healthcare - Black Women's Maternal Health. PDF.
- Media Brief on Indigenous Services – Child Family Services – Canada – 3 pages.
- Stress hormones underlie Indigenous health gap in Australia. 1-page PDF.
- Abstracts of a few papers by Edith Chen & Greg Miller.

one person to read: David R. Williams & Ruth Williams-Morris (2000) Racism and Mental Health: The African American experience. *Ethnicity & Health*, 5(3-4), 243-268. doi: 10.1080/71366745

re: Economic Hardship

- Rob't Wood Johnson Fdn. Exec Summary on Early Childhood Is Critical to Health Equity, pages 1-5.
- Adler, N.E., & Newman, K. (2002). Socioeconomic disparities in health: Pathways and policies. *Health Affairs*, 21, 60-76.
- **Watch** this video of a talk by Linda Nathan: <https://www.c-span.org/video/?436199-1/when-grit-enough>
- Jack, A. A. (2018). It's hard to be hungry on spring break: Op-ed, *New York Times*, March 18, 4.
- Berkman, E. (2015). It's not a lack of self-control that keeps people poor. *The Conversation*, Sept. 22.
- Miller, G. E., Chen, E., Fok, A. K., Walker, H., Lim, A., Nicholls, E. F., ... Kobor, M. S. (2009). Low early-life social class leaves a biological residue manifested by decreased glucocorticoid and increased proinflammatory signaling. *Proceedings of the National Academy of Sciences of the United States of America*, 106(34), 14716–14721.
- Tough, P. (March 21, 2011). The poverty clinic. *The New Yorker*.
- Haushofer J. & Fehr E. (2014). On the psychology of poverty. *Science*, 344, 862–867.

Limit: No more than 2 pages per answer:

ANS: What are some of the psychological and physical-health sequelae of adverse childhood experiences?

ANS: Being poor is often associated with many life stresses.

What are some of the diverse ways that those life stresses affect your health and well-being?

What are some of the differences by SES (socioeconomic status) in health?

ANS: Being Black in America or Indigenous in Canada is often associated with many life stresses.

What stresses in lives of African-Americans or First Nations/Métis/Inuit did you learn about this week that maybe you hadn't appreciated before?

ANS: What characteristics of First Nations communities are associated with little or no suicide there?

"Adverse childhood experiences are the single greatest unaddressed public health threat facing our nation today" - Dr. Robert Block, former President of the American Academy of Pediatrics

"Childhood adversities are more important from a public health point of view than all common mental disorders together, and should be a priority for public health interventions."

-- Cuijpers (2011). *Child Abuse and Neglect*, 35, p. 937

Family violence is the single most preventable cause of mental illness.

Family violence is the single most preventable cause of drug and alcohol abuse in women.

Family violence is the single most preventable cause of high risk behaviors and HIV. -- Frank Putnam & William Harris

Adverse Childhood Experiences (ACEs) are common, but largely unrecognized.

ACEs are highly interrelated; they often occur together.

Their effects are cumulative.

The ACE Score is the number of **categories** of ACEs.

The ACE Score has strong and graded relationship to numerous health and social problems.

A person's health is as much a product of education, financial resources, and social status as it is of genetic make-up, personal habits, and exposure to disease. -- Jo Phelan

The number of U.S. deaths attributable to low education, racial segregation, and low social support is comparable with the number of deaths attributable to myocardial infarction, cerebrovascular disease, and lung cancer. -- Galea et al. (2011) *American Journal of Public Health*, 101(8)

"[W]e argue that it is our enormously expanded capacity to control disease and death in combination with existing social and economic inequalities that create health disparities by race and socioeconomic status: When we develop the ability to control disease and death, the benefits of this new-found ability are distributed according to resources of knowledge, money, power, prestige, and beneficial social connections." -- Jo Phelan & Bruce Link (2005) *Journals of Gerontology: Series B*, vol 60B.

"The environmental conditions to which children are exposed including the quality of relationships and language environment in the earliest years literally "sculpt" the developing brain."

-- Irwin, Siddiqi, & Hertzman (2007) *Early child development: a powerful equalizer*

"[C]igarette use, high-fat diets, and lack of exercise are shaped and constrained by social and physical environments linked to socioeconomic status." -- Adler & Newman (2002)

"It's not what's wrong with you; it's what happened to you."

"They keep insisting that racism does not exist, that there's a level playing field. That we are all born with the same opportunities. If people are writing about slavery, I think it is because we want to push back against that narrative. The narrative serves them. It makes it seem like we chose our poverty, or we deserve our poverty; we deserve our ill-equipped, dangerous playgrounds, and we deserve our

horrible educations and we deserve to be hungry.”

-- Jesmyn Ward

Jane Philpott calls the overrepresentation of Indigenous children and youth in government care a “humanitarian crisis.”

Today, more First Nations children are being taken away from their families than at the height of the residential school era.

Less than 8% of all Canadian children younger than 15 are Indigenous, but the most recent Canadian census found that 52% of kids under 15 in foster care are Indigenous. More than 90% of the kids in care in Manitoba are Indigenous. In BC, 64% of the 6,804 kids in care identify as Indigenous, though less than 10% of kids in BC under 19 years of age identify as Indigenous.

The outcomes for kids in the child welfare system, Indigenous or not, are not good. In BC, kids in care are more likely to wind up in jail than they are to graduate high school. Across Canada, kids in and from the foster care system make up 60% of homeless youth and 33% of homeless adults.

“[P]overty makes it hard for people to care about the future and forces them to live in the present.... Worrying about tomorrow can be a luxury if you don’t know how you’ll survive today.... Working toward future rewards also requires trust that those rewards will be waiting for you when you get there.”

-- Elliot Berkman (2015) “It’s not a lack of self-control that keeps people poor”

“[Poor people] don’t plan long-term because if we do we’ll just get our hearts broken. It’s best not to hope. You just take what you can get as you spot it.” -- Linda Tirado, *Hand to Mouth: Living in Bootstrap America*

Black women in the US are **three to four times** more likely than white women to die from pregnancy-related causes. In NYC, they are **12x** more likely to die in childbirth. Black women in the US are twice as likely to suffer from severe complications during pregnancy and birth as white women in the US. Comparing birth outcomes among Black, Latina and white moms who had babies at the same hospitals in NYC, researchers found that women of color had a significantly higher risk of developing life-threatening birth complications than white women - even in the same maternity wards. The disparity was not explained by type of insurance or differences in the women’s overall health or financial situations

A middle class black woman in California is more likely to have a worse pregnancy and delivery outcome than a white woman in abject poverty.

Research clearly shows that implicit biases in healthcare against women of color are costing black mothers, and their babies, their lives -- and that by making a few improvements to our public health system, we can significantly reduce the maternal mortality rate of women of color.

Black women's complaints of illness and pain (i.e., signs of an at-risk pregnancy) are more likely to be dismissed by their doctors. They are more likely to suffer episodes of untreated high blood pressure that could lead to preeclampsia, a life-threatening illness. A recent study showed that even today, white doctors believe myths about black patients' pain tolerance and medical needs. Even worse, their cause of death is often misreported by hospitals, stymying researchers' ability to understand the true extent of the problem.

“When I was 14 weeks pregnant with my son Kingston, I went in for a scheduled prenatal appointment. I struggled to walk into the medical office that day after collapsing at home from being ill and dehydrated. After a 2-hour wait and a 3-minute questioning by the nurse practitioner, another woman of color, I was told that I was fine and I needed to ‘stop exaggerating’ how sick I was. When I objected, the nurse told me that if I was that sick, I ‘would have gone to the ER’.” -- Molly Watson

“I used to play with this White girl every day, like she was my best friend...she would always come to my auntie’s house. And then, there was one time where I went to her house, and she said, ‘Well, my parents said we can’t allow anybody (black) in the house.’ And...that was something that always stayed with me my whole life. And that was really, for a little kid...heartbreaking, you know? And that’s when I first learned that...there is a difference ...with the colors. I thought about it a lot. I still think about it.”

“I know when I’m looking for schools...I’m like... ‘am I just thinking this school is good because it’s

White and White folks are sending their kids there? And am I thinking this school is [just] okay because a lot of Black folks are there?' And that's sad when you are a Black person and you have to fight against your own stuff."

"I'm stressed because now that my kids are getting older, the school-age ones, they go through it all the time...So everyday I have to deal with that, so it's stressful. I take that in internally. It's subtle, it's not out in the open like slavery days, it's like hidden, but you feel it still. So I feel like I feel it everyday... Because as adults it seems like I could overlook it a little bit and not think about it everyday. But you have kids coming home everyday, oh he called me a nigger or black. That affects you as a parent... I go through the hurt when they go through the hurt."

"I was walking down the street and a White woman grabbed her purse....that's something you always feel...because no matter what you have, you're black first....they will kiss your behind as long as you have money, but they still see a nigger...." -- from Nuru-Jeter et al. (2009) *Maternal Child Health Journal*

optional readings:

- Woolf, S. H. & Braveman, P. (2011). Where health disparities begin: The role of social and economic determinants—and why current policies may make matters worse. *Health Affairs*, 30, 1852-1859
- Afifi, T., MacMillan, H., Boyle, M., Taillieu, T., Cheung, K., & Sareen, J. (2017). Child abuse and mental disorders in Canada. *Canadian Medical Association Journal*, 186, 324-332. doi:10.1503/cmaj.131792
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- Felitti, V.J. & Anda, R.F. (2009). The relationship of adverse childhood experiences to adult medical disease, psychiatric disorders, and sexual Behavior: Implications for healthcare. In R. Lanius & E. Vermetten (eds.), *The Hidden Epidemic: The Impact of Early Life Trauma on Health and Disease*. Cambridge U. Press.
- Anda, R. F., Felitti, V. J., Bremner, J. D., Walker, J. D., Whitfield, C., Perry, B. D., . . . Giles, W. H. (2006). The enduring effects of abuse and related adverse experiences in childhood: A convergence of evidence from neurobiology and epidemiology. *European Archives of Psychiatry and Clinical Neuroscience*, 256(3), 174-186.
- Barclay, C., & Braveman, P. (2009). Health disparities beginning in childhood: A life-course perspective. *Pediatrics*, 124, S163-S175. doi:10.1542/peds.2009-1100D
- Ehrlich KB, Ross KM, Chen E, & Miller GE. (2016). Testing the biological embedding hypothesis: Is early life adversity associated with a later proinflammatory phenotype? *Development and Psychopathology*, 28, 1273–83.
- Clouston, S.A.P., Rubin, M.S., Phelan, J.C. et al. (2016). A social history of disease: Contextualizing the rise and fall of social inequalities in cause-specific mortality. *Demography*, 53, 1631–1656.
- Woolf, S. H. & Braveman, P. (2011). Where health disparities begin: The role of social and economic determinants—and why current policies may make matters worse. *Health Affairs*, 30, 1852-1859
- Nathan, L. (2018). *When grit isn't enough: A high school principal examines how poverty and inequality thwart the college-for-all promise*. Boston: Beacon Press.
- Nathan, L. (2009). *The Hardest Questions Aren't on the Test: Lessons from an Innovative Urban School*. Boston: Beacon Press.
- Kelly M.P., Morgan A., Bonnefoy J., Butt J., Bergman V. (2007). *The social determinants of health: Developing an evidence base for political action*. Final report of the Measurement and Evidence Knowledge Network to the World Health Organization Commission on the Social Determinants of Health. Geneva, Switzerland: World Health Organization.

- Cuijpers, P., Smit, F., Unger, F., Stikkelbroek, Y., ten Have, M., & de Graaf, R. (2011). The disease burden of childhood adversities in adults: A population-based study. *Child Abuse & Neglect*, *35*(11), 937-945. doi:https://doi.org/10.1016/j.chiabu.2011.06.005
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- Ridout, K. K., Levandowski, M., Ridout, S. J., Gantz, L., Goonan, K., Palermo, D., ... Tyrka, A. R. (2018). Early life adversity and telomere length: a meta-analysis. *Molecular Psychiatry*, *23*(4), 858–871. doi:10.1038/mp.2017.26
- Ziol-Guest, K. M., Duncan, G. J., Kalil, A., & Boyce, T. (2012). Early childhood poverty, immune-mediated disease processes and adult productivity. *Proceedings of the National Academy of Sciences USA*, *109*, 17289-17293. doi:10.1073/pnas.1203167109
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- National Scientific Council on the Developing Child. (2012). *The Science of Neglect: The Persistent Absence of Responsive Care Disrupts the Developing Brain: Working Paper 12*.
- Edwards, S., McMahon, T. S., & Montfort, J. L. (2009). The stress of poverty affects childhood brain development. *On the Brain*, Harvard Mahoney Neuroscience Institute, *15*, 3-4.
- Nuru-Jeter A, Dominguez TP, Hammond WP, Leu J, Skaff M, Egerter S, et al. (2009). "It's the skin you're in": African American women talk about their experiences of racism. An exploratory study to develop measures of racism for birth outcome studies. *Maternal Child Health Journal*, *13*, 29–39.
- Chae, D. H., Nuru-Jeter, A. M., Adler, N. E., Brody, G. H., Lin, J., Blackburn, E. H., & Epel, E. S. (2014). Discrimination, racial bias, and telomere length in African-American men. *American Journal of Preventive Medicine*, *46*(2), 103-111.
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- Hatzenbuehler ML. (2009). How does sexual minority stigma "get under the skin"? A psychological mediation framework. *Psychological Bulletin*, *135*(5), 707-730.
- Hatzenbuehler ML, Nolen-Hoeksema S, & Dovidio J. (2009). How does stigma "get under the skin"? the mediating role of emotion regulation. *Psychological Science* *20*(10), 1282-1289.
- Clark R, Anderson NB, Clark VR, & Williams DR. (1999). Racism as a stressor for African Americans. A biopsychosocial model. *American Psychologist*, *54*(10), 805-816.
- Evans, G. W., & Schanberg, M. A. (2009). Childhood poverty, chronic stress, and adult working memory. *Proceedings of the National Academy of Sciences (PNAS)*, *106*, 6545-6549.
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Biological embedding of stress through inflammation processes in childhood. *Molecular Psychiatry*, 16(3), 244–246.

Smedley, B. D., Stith, A. Y., & Nelson, A. R., Eds. (2003). *Unequal treatment: confronting racial and ethnic disparities in healthcare*. Institute of Medicine (US), Committee on Understanding and Eliminating Racial and Ethnic Disparities in Health Care Consensus Report. Washington, D.C: National Academies Press. doi:10.17226/10260

Berger, M., Leicht, A.,.... Sarnyai, Z. (2017). Cortisol awakening response and acute stress reactivity in First Nations people. *Scientific Reports*, 7: 41760 DOI: 10.1038/srep41760

Meyer IH. (2003). Prejudice, social stress, and mental health in lesbian, gay, and bisexual populations: conceptual issues and research evidence. *Psychological Bulletin*, 129(5), 674-697.

Inzlicht M, McKay L, & Aronson J. (2006). Stigma as ego depletion: How being the target of prejudice affects self-control. *Psychological Science*, 17(3), 262-269.

Feb. 17: **SPRING BREAK -- Visits to the Downtown Eastside**

Wed: Meet with Scott Clark in the DTES

Thurs: Meet with mothers in the DTES

Feb. 24: Part A: Biological Context of Development

required reading:

Epigenetics

- **Watch** Epigenetics Explained (from the BBC) <http://www.epigenesys.eu/en/in-the-news/videos/104-science-clips-for-the-public/538-epigenetics-explained-from-the-bbc>
- 3-page excerpt from Champagne, F. A. (2018). Epigenetics. In M. H. Bornstein (Ed.), *The SAGE encyclopedia of lifespan human development*, (pp. 759-763). Thousand Oaks, CA: SAGE Publications.
- Curley, J.P. et al. (2017). Transgenerational epigenetics. In Tollefsbol (Ed.), *Handbook of epigenetics: The new molecular and medical genetics*, (pp. 359-369). London: Academic Press.
- Meaney, M. J. & Szyf, M. (2005). Environmental programming of stress responses through DNA methylation: Life at the interface between a dynamic environment and a fixed genome. *Dialogues in Clinical Neuroscience*, 7, 103-123.
- Francis, D., Diorio, J., Liu, D., & Meaney, M. J. (1999). Nongenomic transmission across generations of maternal behavior and stress responses in the rat. *Science*, 286, 1155-1158.
- Epstein, D. (2013). "How an 1836 Famine Altered the Genes of Children Born Decades Later." downloaded.
- Spector, T. (2013). "How your grandparents' life could have changed your genes." downloaded.
- Champagne, F. A. (2018). Beyond the maternal epigenetic legacy. *Nature Neuroscience*, 21(6), 773-774. doi:10.1038/s41593-018-0157-6
- McDonald, J (2015). Sperm provide next generation with more than just DNA. www.newsworks.org. Oct 26.
- Chung, E. (2015). Sperm protein links father's lifestyle with offspring's health: Finding suggests more attention needs to be paid to fathers' pre-conception health. *CBC News*. 09 Oct. 2015

one person to read: Sharma U. (2019). Paternal Contributions to Offspring Health: Role of Sperm Small RNAs in Intergenerational Transmission of Epigenetic Information. *Frontiers in Cell and Developmental Biology*, 7, 215.

-- or --

one person to read: Champroux, A., Cocquet, J., Henry-Berger, J., Drevet, J. R., & Kocer, A. (2018). A decade of exploring the mammalian sperm epigenome: Paternal epigenetic and transgenerational inheritance. *Frontiers in Cell and Developmental Biology*, 6(50). doi:10.3389/fcell.2018.00050

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

takes time to read & understand!

Fetal Origins of Adult Disease

- Paul, A. M. (2010). How the first nine months shape the rest of your life. *Time*, 176, 51-55.
- Calkins, K. & Devaskar, S. U. (2011). Fetal origins of adult disease. *Current Problems in Pediatric and Adolescent Health Care*, 41(6), 158–176.
- Skogen, J.C. & Øverland, S. (2012). The fetal origins of adult disease: A narrative review of the epidemiological literature. *Journal of the Royal Society Medicine Short Report*, 3(8), 59.
- Abstracts of a few papers by Paul Patterson

Limit: No more than 1 (one) page per answer:

ANS: We usually talk about genes affecting behaviour. How can behaviour and your early experience affect your gene expression?

ANS: Michael Meaney & colleagues have demonstrated that rat moms who more frequently lick & groom their pups, produce offspring with what characteristics?

What competing hypotheses was Meaney's group able to rule out?

What implications might Meaney's results have for human mothering?

ANS: How can an epigenetic change be passed on inter-generationally? And, name 2 pieces of evidence that what a grandparent experienced can affect his or her grandchild's biology.

ANS: David Barker was correct about fetal origins of diseases that aren't manifest until years later, but he was too narrow in attributing it only to malnutrition. **ANS:** What other influences on the fetus have health effects not always visible until decades later?

How do things like epigenetics affect the old distinction between 'nature' and 'nurture'?

Was Lamarck right?

Why does a term like 'heritability' no longer make much sense?

How can a pregnant mother's stress affect her in-utero infant's immune system?

Remember: methylation turns off a gene -- and de-methylation turns it on.

acetylation turns on a gene -- and de-acetylation turns it off.

"Mankind never lives completely in the present."

There is no question that "environmental influences during gestation have an effect on later development." -- Skogen & Øverland, 2012

Fathers appear to have more of a biological influence on their offspring than we had thought, and one way they have this influence is through a **new mechanism** discovered by Tracy Bale's lab in 2015.

"Everyone has spent a lot of time thinking about mom and what's happening to her while she's pregnant," says Bale. "People used to think that because stored maternal mRNA gets translated during the initial 2-cell & 4-cell development, the mom gets a lot of say in those early stages & dad gets none."

(Simply *having* information is not enough. DNA must communicate the instructions it contains. This is

done by messenger RNA [mRNA].)

Another type of RNA -- MicroRNAs (miRNAs) -- do not code for a protein (unlike all other RNA). (Thus they are called 'non-coding' RNAs.) MicroRNAs serve to silence or degrade specific messenger RNAs, preventing them from being translated into proteins, thus interfering with gene expression

It appears that **microRNA in sperm** can have a profound effect on an offspring's brain. They have this effect by silencing maternal mRNA, affecting which mRNAs get expressed. So, it's not only the genetic material in sperm that's important, but also the microRNAs in sperm. MicroRNAs regulate gene expression after a gene has been transcribed. (I.e., after a gene's message has been 'read', microRNAs affect whether that message gets sent). MicroRNA provides a **non-DNA based form of inter-generational transmission**.

"Variations in the supply of energy and nutrients from mothers to their babies have profound long-term effects on health." -- David Barker

About 25 years ago, David Barker proposed that coronary heart disease originates from malnutrition in the womb. That "**fetal origins hypothesis**" is often now called the "**Barker hypothesis**." The life-long effects of malnutrition in the womb are a phenomenon known as "**fetal programming**." Malnutrition in the womb initiates not only cardiovascular disease, but also stroke, high blood pressure, diabetes, cancer, and contributes to shorter life spans and earlier ageing.

Infection during pregnancy increases the likelihood that the offspring will develop autism or schizophrenia. Paul Patterson's animal models of maternal infection have shed light on how this risk factor alters fetal brain development. Artificial activation of the maternal immune system -- in the absence of infection -- produces offspring with behavioral and brain abnormalities consistent with those seen in schizophrenia or autism. That is, it seems it is not the mother's flu infection that is increasing the risk that her in-utero baby might later develop autism or schizophrenia, rather it is the immune response that the mother's body mounts in response to the infection which seems to affect fetal brain development! Paul Patterson's experiments have identified the pathways by which the maternal inflammatory response alters the fetal brain, but we don't care about details at that level for this course.

Part B: What can be done to reduce the incidence & negative consequences of ACEs?

- Rob't Wood Johnson Fdn. 2nd part of Executive Summary on Early Childhood Is Critical to Health Equity, pages 6-12.
- Executive Summary & Intro (p. 3-17) for Irwin, L. G., Siddiqi, A., & Hertzman, C. (2007). *Early child development: A powerful equalizer*. Final report for the World Health Organization's Commission on the Social Determinants of Health. Vancouver, Canada: HELP (Human Early Learning Partnership), UBC.
- Phelan, J.C. & Link, B.G. (2003). When income affects outcome: Socioeconomic status and health. *Research in Profile*, 6.
- *Social determinants of health: Overcoming the greatest barriers to patient care*. (2018). put out by Health Leads, United Way, and 2-1-1
- PDF of slides from Part 2 of a talk by David Williams (2016). Understanding and addressing racial disparities in health.
- Brcic, V. & Christie, D. (Apr. 18, 2018). This changed my practice: Trauma as a determinant of health.
- Council on Community Pediatrics on the American Academy of Pediatrics. (2016). Poverty and Child Health in the United States. *Pediatrics*, 137(4):e20160339 **ONLY pages 5-9**.

- **Watch** video: Rebecca Onie: What if our healthcare system kept us healthy?
www.devcogneuro.com/videos/rebecca_onie_combined_6_min_55_sec.wmv
- How Gilles Julien practices social pediatrics (4-page PDF)
- **Watch** video: Community social pediatrics in action: <https://www.youtube.com/watch?v=Ml7M0uvRLUg>
- *** Morgan, B. (Nov. 29, 2018). Training child-welfare leaders to centre kids' perspectives: Advocates want to see the Circle of the Child model implemented in BC. *The Discourse*.

one person to read: Corwin, D. L. et al. (2015). Adverse Childhood Experiences: Informing Best Practices. Jacksonville, Florida, Academy on Violence and Abuse. - **beginning at page 12 (long)**

one person to read: Irwin, L. G., Siddiqi, A., & Hertzman, C. (2007). *Early child development: A powerful equalizer*. Final report for the World Health Organization's Commission on the Social Determinants of Health. Vancouver, Canada: HELP (Human Early Learning Partnership), University of British Columbia.

one person to read: Ellis, W. R. & Dietz, W. H. (2017). A new framework for addressing adverse childhood and community experiences: The building community resilience model. *Academic Pediatrics*, 17, S86-S93. doi:10.1016/j.acap.2016.12.011

one person to read: Shonkoff, J.P. & Fisher, P.A. (2013). Rethinking evidence-based practice and two-generation programs to create the future of early childhood policy. *Development and Psychopathology*, 25, 1635–1653.

Limit: No more than 1 (one) page per answer:

ANS: What general themes did you notice among the different calls for action and the different programs and initiatives in place to tackle the adverse effects of early life stress?

ANS: Dr. Gilles Julien is the founder of a subspecialty within pediatrics called “community social pediatrics.” A turning point in his life and career came when he worked in the Comoros Islands with impoverished children. They experienced harsh conditions and lacked essential medical care, but that they had strong support from the family and community. That contrasted sharply with poor children in Montreal, living without emotional ties, abused & rejected, lacking community support.

What is ‘social pediatrics’ or ‘social community pediatrics’ as Gilles Julien practices it?

What are some similarities between Gilles Julien’s approach and the approach of Rebecca Onie in HealthLeads?

What examples can you think of from the readings that illustrate unintended negative consequences from seemingly rational actions?

““Results of the ACE Study link the exploding rates in America’s physical, mental, and social pathologies with our national failure to strengthen our families and protect our children....The ACE Study demonstrates dramatically that if we engage America in the protection and nurturing of its children, serious and prevalent health and social problems will be significantly reduced.”

-- Robert Anda & Vincent Felitti

“The single greatest mitigating factor to early adversity or trauma is terrific parenting – responsive parenting by a caring, warm adult. I don’t think this has to come from the child’s mother or even a relative.”

-- Adele Diamond

A pregnant mother’s stress and thus elevated levels of “steroidal hormones in utero can influence the fetal immune system, resulting in prolonged effects on immune responses after birth.”

-- Chris Coe & Gabrielle Lubach (2000), p.468

“Medical care often has little impact on the underlying causes of disease or injury.” – Braveman et al. (2011)

The Fight by Descaro Hester
For so many years my life was idle.

But I thought I deserved a shot at the title.
 So I strapped on my gloves and entered the fight.
 I got hit with a left; I got hit with a right.
 The left was the darkness
 and the right was the truth.
 Then a fast combination knocked out my tooth.
 I used drugs to duck; I used alcohol to hide.
 When I sneaked in a punch I got hit with some pride.
 I kept telling myself I could win one round.
 But the beating kept coming,
 still I wouldn't go down.
 It took shame, heartache and humility to see
 I had been in a fight with nobody but me.

optional readings:

- video: Tim Spector's TEDx talk: Identically Different www.youtube.com/watch?v=1W5SeBYERNI
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- Romeo, R. R., Leonard, J. A., Robinson, S. T., West, M. R., Mackey, A. P., Rowe, M. L., & Gabrieli, J. D. E. (2018). Beyond the 30-million-word gap: Children's conversational exposure is associated with language-related brain function. *Psychological Science, 29*, 700-710.

Mar. 2: Buffering against & recovering from ACEs: Many times a close relationship is key and Harry Stack Sullivan: People are fundamentally social

required reading:

Part B from last week continued:

- **Watch** video: “7 Ways to Make a Difference” <https://youtu.be/jZE7YASM6ts>

- Chandler, M.J. & Lalonde, C.E. (2008). Cultural Continuity as a Moderator of Suicide Risk among Canada's First Nations. In Kirmayer, L. & Valaskakis, G. (Eds.). *Healing Traditions: The Mental Health of Aboriginal Peoples in Canada* (p. 221-248). Vancouver, BC: University of British Columbia Press
 - Hallett, Chandler, & Lalonde (2007). Aboriginal language knowledge and youth suicide. *Cognitive Development, 22*, 392-399
 - Hyslop, K. (2018). How Canada created a crisis in Indigenous child welfare. *The Tyee*.
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 - Richmond, C.A.M. & Cook, C. (2016). Creating conditions for Canadian aboriginal health equity: The promise of healthy public policy. *Public Health Reviews, 37*(2), 1-16.
 - Oster, R. T., Grier, A., Lightning, R., Mayan, M. J., & Toth, E. L. (2014). Cultural continuity, traditional Indigenous language, and diabetes in Alberta First Nations: A mixed methods study. *International Journal for Equity in Health, 13*, 92. (11 pages)
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& **Watch** the 2 short videos: https://www.huffingtonpost.ca/2016/02/17/ontario-kids-mental-health-better-beginnings-better-futures_n_9210570.html
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 - Chen, E., Brody, G. H., & Miller, G. E. (2017). Childhood close family relationships and health. *American Psychologist, 72*(6), 555-566.
 - Chen, E., Miller, G. E., Kobor, M. S., & Cole, S. W. (2011). Maternal warmth buffers the effects of low early-life socioeconomic status on pro-inflammatory signaling in adulthood. *Molecular Psychiatry, 16*(7), 729-737. doi:10.1038/mp.2010.53
 - Miller, G. E., Brody, G. H., Yu, T., & Chen, E. (2014). A family-oriented psychosocial intervention reduces inflammation in low-SES African American youth. *Proceedings of the National Academy of Sciences of the United States of America, 111*, 11287-11292.
 - Dozier, M. & Bernard, K. (2017). Attachment and Biobehavioral Catch-up: Addressing the needs of infants and toddlers exposed to inadequate or problematic caregiving. *Current Opinion in Psychology, 15*, 111-117.
 - Hoye J.R., Cheishvili D., Yarger H.A., Roth T.L., Szyf M., & Dozier M. (2018). Implementing Attachment and Biobehavioral Catch-Up with birth parents: Rationale and case example. *Journal of Clinical Psychology, 74*(8), 1300-1307.
 - Abstract for Hoye, J. R. et al. (2019). Preliminary indications....

- Luthar, S., Kumar, N., & Benoit, R. (2019). Toward fostering resilience on a large scale: Connecting communities of caregivers. *Development and Psychopathology*, 31(5), 1813-1825.
- Abstracts of Greg Miller's and Edith Chen's work.
- An abstract of Mary Dozier's work with Moshe Szyf.
- Two abstracts of Susan Landry's work.
- Two abstracts of Alicia Lieberman's work.

Harry Stack Sullivan: People as fundamentally social:

- Sullivan, H.S. *The Interpersonal Theory of Psychiatry*.
chaps. 13 & 14: entire chapter (203-226). chap. 16: entire chapter (245-262). chap. 17: only p. 263-280
- Hawkey, L. C., & Cacioppo, J. T. (2010). Loneliness matters: A theoretical and empirical review of consequences and mechanisms. *Annals of Behavioral Medicine*, 40, 218-227.
- Lieberman, M. D., & Eisenberger, N. I. (2009). Pains and pleasures of social life. *Science*, 323(5916), 890-891.
- **VIEW:** Robert Waldinger's 2015 TED talk: What makes a good life?
www.ted.com/talks/robert_waldinger_what_makes_a_good_life_lessons_from_the_longest_study_on_happiness?language=en#t-758015
- Putnam, R.D. (2000). *Bowling Alone*. NY: Simon & Schuster: p. 15-28 & 134-147.
- Remen, R. N. (2000). Belonging. In *My Grandfather's Blessings*. p. 197-200.

one person to read: Lynch, J. J. (1977). *The Broken Heart: The Medical Consequence of Loneliness*. NYC: Basic Books. Selections from pages 3-4, 7-8, 12-14, 30-33, 35, 38-44, 52-53, 54-55, 68, 70-71.

one person to read: Ybarra, O. et al. (2008). Mental exercising through simple socializing: Social interaction promotes general cognitive functioning. *Personality and Social Psychology Bulletin*, 34, 248-259.

one person to read: Marcus, M. (1977). The artificial boundary between self and family. *Psychology Today*, 10, 66-72.

ANS: Maternal supportiveness / nurturance / responsive and empathetic parenting seems to buffer a child against ill effects from early adverse experiences. List at least 4 different pieces of evidence from the readings that support that statement.

ANS: Which program or approach most impressed you? Why?

ANS: What does Sullivan use the term "malevolent transformation" to refer to? (1-2 sentences)

ANS: What are the 3 parts to the self-system? What experiences become part of the not-me part? (4 sentences)

ANS: Which part of your personality, according to Sullivan, is most concerned with maximizing your security and minimizing your anxiety? (1 sentence)

ANS: What is the relationship between security, intimacy, and sex for Sullivan?

What is Sullivan's "proof" that loneliness is more powerful than anxiety?

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

loneliness.

Sullivan was really a forerunner of family/systems therapy. Why would I say that?

In what ways is Sullivan's perspective more like that of East Asians than Westerners?

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

What is the core idea of social capital theory?

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

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

What are some different domains in which social capital can have an impact on people's lives?

"Social isolation is on a par with high blood pressure, obesity, lack of exercise, or smoking as a risk factor for illness and early death."
-- House et al. (1988), *Science*

Loneliness is as bad for your health as smoking 15 cigarettes a day.

Older people who are socially isolated have poorer health trajectories and the risk of death is 31% higher than for those who are not isolated, according to a study by the American Association of Retired Persons and Stanford University.

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

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

"Every child needs at least one adult who is irrationally crazy about him or her.... Somebody's got to be crazy about that kid. That's number one. First, last and always."
-- Urie Bronfenbrenner

"The single greatest mitigating factor to early adversity or trauma is terrific parenting – responsive parenting by a caring, warm adult. I don't think this has to come from the child's mother or even a relative."
-- Adele Diamond

"We must either learn to live together or increase our chances of prematurely dying alone."
-- James Lynch, *Broken Heart: The Medical Consequences of Loneliness*, p. 14

"We must learn to live together as brothers or perish together as fools." -- Martin Luther King, Jr.

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

Tony Robbins: "Change happens when the pain of staying the same is greater than the pain of change."

"Good relationships keep us happier and healthier. Period. ...Loneliness kills." -- Waldinger in his TED talk

"A true community is not just about being geographically close to someone or part of the same social

web network. It's about feeling connected and responsible for what happens. Humanity is our ultimate community, and everyone plays a crucial role.” -- Yehuda Berg

“People do not simply live in relationships with others but create relationships in order to live.” -- Carrithers

“We are tied together in the single garment of destiny, caught in an inescapable network of mutuality. Whatever affects one directly affects all indirectly.” -- Martin Luther King, Jr.

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

“If you feel as though you can't do it alone, that's because you were never meant to.” – John Medina

“For every major cause of death, the rates for divorced males [or single or widowed ones] ranged anywhere from **two to six times** higher than those of their married counterparts. (p. 41, emphasis added)

Every type of terminal cancer strikes divorced individuals of either sex, both white and nonwhite, more frequently than it does people who are married. (p. 43, emphasis added) In addition to coronary heart disease, death attributed to hypertensive disease, cerebrovascular disease, rheumatic fever, chronic rheumatic heart disease, and cardiovascular renal disease all show the same pattern. **At all ages, for both sexes, and for all races in the United States, the nonmarried always have higher death rates, sometimes as much as five times higher than those of married individuals.**” (p. 52)

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

“[O]ur health is highly dependent on our loving connections with others. Love, connectedness, and empathy are not just feel-good issues; they are life-and-death [issues].” -- Larry Dossey, M.D.

In the book, *A Cry Unheard*, James Lynch contends that electronic communication has devalued human contact and weakened social skills, in part by substituting computer-based learning for the human contact of traditional teaching. The new cyber-society, he says, is fostering a generation of “detached, independent, self-sufficient, non-committed individuals.”

optional readings:

Chandler, M. J., & Lalonde, C. (1998). Cultural continuity as a hedge against suicide in Canada's first nations. *Transcultural Psychiatry*, 35(2), 191-219.

(2018). Key Health Inequalities in Canada: A National Portrait. Pan-Canadian Health Inequalities Reporting Initiative.

Cacioppo, J. T., & Patrick, W. (2008). *Loneliness: Human Nature and the Need for Social Connection*. NY, NY: W. W. Norton & Company.

Napier, AY & Whitaker, CA. *The Family Crucible*. Bantam Books: NY **Wish there was time to assign this!**

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

Goethals, G. W. (1976). The evolution of sexual and genital intimacy: A comparison of the views of Erik H. Erikson and Harry Stack Sullivan. *Journal of American Academic Psychoanalysis*, 4, 529-544.

Mar. 9: Social & Cultural Context of Socio-Emotional Development

required reading:

- Hsu, F. (1971). Psychosocial homeostasis & Jen: Conceptual tools for advancing psychological anthropology. *American Anthropologist*, 73, 23-44.
- Doi, T. *Anatomy of Dependence: Amae*. Kodansha Internat'l: NY, 7-10, 15-23, 28-29, 36-39.
- Nisbett, R. (2003). Chapter 3 (Living Together vs. Going It Alone). In *The Geography of Thought*. NY:

Free Press. p. 47-78.

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

Part B:

- Roland, A. (1988). *In Search of Self in India and Japan*. pages: 6-13, 17-46, 59-60, 71-88, 94-102, 104-124, 128-133, 136, 143-145, 182-186, 195-206, 209-220, 223 (bottom)-252, 274-287, 321-333. **leave time for this.**
- Caudill, W., & Schooler, C. (1973). Child behavior and child rearing in Japan and in the United States: An interim report. *Journal of Nervous and Mental Disease*, 157, 323-338.

ANS: What does "psychosocial homeostasis" mean?

ANS: What does "jen" mean?

ANS: What is "amae"?

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

ANS: What does Roland mean by the "familial self," the "individualized self," "we-self regard," and the "spiritual self"?

ANS: Think of a few ways in which cultural values and norms, and the construction of the self, in India, Japan & China, & the US differ. What are the differences and similarities among the self-systems of people from East Asia (e.g., Japan or China), South Asia (e.g., India), and the West?

Make 3 columns, one South Asia (e.g., India), one for East Asians (e.g., Japanese & Chinese) and one for Westerners. **Turn in only 1-2 pages**, but try to extend that to more pages for yourself for discussion.

How are the issues oneness and separateness, intimacy and independence, resolved differently in India, Japan, and the US?

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

What is universal and what is culturally variable?

How do the goals of development differ cross-culturally?

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

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

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

"There was no me in isolation, to be considered abstractly: I am the totality of roles I live in relation to specific others....If some of my roles change, the others will of necessity change also, literally making me a different person." -- Henry Rosemont

Americans say: "Sticks and stones will break my bones, but words will never hurt me."

An Indian would say: "The wounds of physical abuse will heal, but the wounds of words will never heal."

According to an Indian proverb: "A door is a door only when it is open; otherwise, it is a wall."

"The close emotional involvement that Indians frequently expect in their hierarchical relationships...This affective nature of Indian intimacy relationships is carried over to the analytical relationship with an expectation of much greater emotional connectedness than the typical American patient has, and correspondingly less emotional distance between patient and analyst...These expectations can be very strong. Veena, for example, complained to me in a session in India that when she was in the United States working on her doctorate, she called up her American woman therapist at 2:30 A.M., having just learned that her mother had cancer, and the therapist responded somewhat abruptly, asking her to call back after 7 A.M. Veena felt extremely hurt that her therapist would not spend time with her then when she was so intensely upset."
-- Roland, p.65-66

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

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

"Stand still.

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

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

Listen: the forest breathes and

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

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

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

Stand still.

The forest knows where you are.

You must let it find you."

-- a Cree poem

optional readings:

Kojima, H. (1984). A significant stride toward the comparative study of control. *American Psychologist*, 39, 972-973.

Oishi, S., & Schimmack, U. (2011). Culture and well-being: A new inquiry into the psychological wealth of nations. *Psychological Science*, 5, 463-471.

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

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

- Echewa, T.O. (1982). A Nigerian Looks at America, *Newsweek* (July 5), p. 13.
- Henrich, J., Heine, S. J., & Norenzayan, A. (2010). The weirdest people in the world? *Behavior and Brain Sciences*, 33, 61–83.
- Rogoff, B., Morelli, G. A., & Chavajay, P. (2010). Children's integration in communities and segregation from people of differing ages. *Perspectives on Psychological Science*, 5(4), 431-440.
- Briggs, J. L. (1970). *Never in Anger: Portrait of an Eskimo Family*. I wish there was time to assign this!
- Briggs, J. L. (1990). Playwork as a tool in the socialization of an Inuit child. *Arctic Medical Research*, 49, 34-38.
- Bohannan, L. (1956). Miching mallecho: That means witchcraft. In J. Morris (Ed.), *From the Third Programme*. London: Nonesuch Press, Ltd. p. 174-189.
- Kağitçibaşı, C. (1996). *Family and Human Development across Cultures: A View from the Other Side*. Lawrence Erlbaum: Mahwah, NJ. pages ix-xix, p. 19-71.
- Herdt, G.H. (1981). *Guardians of the Flutes: Idioms of Masculinity*. NY: McGraw-Hill.
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- Dennis, T. A., Cole, P. M., Zahn-Waxler, C., & Mizuta, I. (2002). Self in context: Autonomy and relatedness in Japanese and U.S. mother-preschool dyads. *Child Development*, 73, 1803-1817.
- Weisz, J. R., Suwanlert, S., Chaiyasit, W., Wiess, B., Achenbach, T. M., & Eastman, K. L. (1993). Behavioral and emotional problems among Thai and American Adolescents: Parent reports for ages 12-16. *Journal of Abnormal Psychology*, 102, 395-403.
- Reeves, R. (Oct. 20, 1985). The permissive Dutch. *New York Time Magazine*.
- Berger, P. (1991). *A Rumor of Angels*. Garden City, NY: Doubleday.
- Heine, S. J. (2001). Self as a cultural product: An examination of East Asian and North American selves. *Journal of Personality*, 69, 881-906.
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- Rubin, K. H. (1998). Social and emotional development from a cultural perspective. *Developmental Psychology*, 34, 611-615.
- Teitelbaum, J. M. (1975). The social perception of illness in some Tunisian villages. In T. R. Williams (Ed.), *Psychological Anthropology*. Paris: Mouton Publishers. p. 401-408.
- Arnett, J. J. (2008). The neglected 95%: Why American psychology needs to become less American. *American Psychologist*, 63, 602–614.
- Rad, M. S., Martingano, A. J., & Ginges, J. (2018). Toward a psychology of Homo sapiens: Making psychological science more representative of the human population. *PNAS*, 115, 11401–11405.
- Schulson, M. (2020). Psychology still skews Western and affluent. Can it be fixed? *Undark*.

Mar. 16: Being Bi-Cultural; Issues around Leaving Home & Finding Home

required reading:

- Turner, R. (1991). The marginal man. In *The Social Context of Ambition* (pp. 5-15).
- Valentine, J. (1990). On the borderlines: The significance of marginality in Japanese society. In E. Ben-Ari, B. Boeran & J. Valentine (Eds.), *Unwrapping Japan: Society and culture in Anthropological Perspective* (pp. 36-57). Honolulu: University of Hawaii Press.
- Durkheim, E. (1991). *Suicide*. NY: The Free Press. only p. 156-170; 208-216; 242-258.

- Mura, D. (1991). *Turning Japanese*. NY: Atlantic Monthly Press. p. 7-11, 32-33, 36, 45-49, 52, 75- 77, 98-99, 140-143.
- Noda, K.E. (2000). Asian in America. In D.N. Sattler & V. Shabatay, *Psychology in Context*, p. 202-206.
- Excerpts from students' papers in my courses, reprinted here with their permission
- Roberts, J. S., & Rosenwald, G. C. (2001). Social mobility and identity formation. In D. P. McAdams, R. Josselson, & A. Lieblich (Eds.), *Turns in the Road: Narrative Studies of Lives in Transition*.
- Christopher, R. (2003). Damned if you do, damned if you don't. *Academe*, 89, 37-40.
- Gold, B.-Z. (1975, Sept. 3). Jews, judaism, and the university. *Harvard Crimson*, p. 3
- Baez, B. (2003). Outsiders within? *Academe*, 89, 41-45.
- Rodriguez, R. (2000). A Bilingual Childhood. In Sattler & Shabatay, *Psychology in Context*, p. 121-125.
- Fuligni, A. J., & Tsai, K. M. (2015). Developmental flexibility in the age of globalization: Autonomy and identity development among immigrant adolescents. *Annual Review of Psychology*, 66, 411.
- Lieberman, S. (1956). The effects of changes in roles on the attitudes of role occupants. *Human Relations*, 9, 485-494.
- Merton, R. K. (1957). The role-set: Problems in sociological theory. *The British Journal of Sociology*, 8, 106-120.
- Holstein, J. A., & Gubrium, J. F. (2000). The self we live by: Narrative identity in a postmodern world. NY: Oxford University Press, only p. 3-9.
- Asch, S.E. Effects of group pressure upon the modification and distortion of judgments. In Proshansky & Seidenberg (Eds.), 393-401. (originally published in Guetzkow, Harold (Ed), (1951). *Groups, leadership and men; research in human relations* (pp. 177-190). Oxford, England: Carnegie Press
- Schachter, S. & Singer, J.E. (1962). Cognitive, social, and physiological determinants of emotional state. *Psychological Review*, 69, 379-399.
- Festinger, L. (1954). A theory of social comparison processes. *Human Relations*, 7, 117-140

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

ANS: Reflect on and discuss your experience of leaving home, on your experience of marginality (of having one foot in each of two worlds). Select at least one reading for this week or one quote for this week's class and discuss how it relates to your experience of leaving home or being part of more than one culture. (page limit = no more 3 pages)

ANS: What are conditions that predispose people to commit "egoistic" suicide? What are conditions that predispose people to commit "anomic" suicide?

How can you live according to the values and expectations of home and of school if those values and expectations are not in agreement?

"All students are apt to experience significant changes in family relations on entering higher education."
-- Roberts & Rosenwald (2001). p. 99-107

"I have a dream...
...of attending a birth in my own community at Nipissing. I will go to a woman's home where here

extended family is there for support. Perhaps even my own daughter will accompany me to help with younger children. Perhaps the woman's mother is there to help prepare food and greet the baby in the Nishnawbe language. The father will light a fire outside and offer tobacco. We will boil cedar for the postpartum bath....Nishnawbe women are the guardians of their culture, families and communities. They will want to be a leading force in the future development of midwifery on their homelands. The professional practice of midwifery reflects their traditional values. That is the compassionate and respectful care of the newly emerging mother and baby. This is the very future of our Nations."

-- Couchie & Nabigon, 1997

"Exile is strangely compelling to think about, but terrible to experience. It is the unhealable rift forced between a human being and a native place."

-- Edward Said

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

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

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

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

Going to Japan brought me right up against the idea of home. Home, in one sense, is a limit. It restricts by categorizing: he was born in the country of ----, the city of ----, in the home of ----. The Japanese, those insular, rooted, island people, are highly conscious of where they come from, their *kuni*. In contrast, I was pleased when my Japanese teacher told me that Kobo Abe, the Japanese novelist, once remarked, 'I have no kuni.' A compatriot, I thought, another of the homeless.

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

-- David Mura, *Turning Japanese*

"One ever feels his twoness -- an American, a Negro; two souls, two thoughts, two unreconciled strivings; two warring ideals in one dark body, whose dogged strength alone keeps it from being torn asunder. The history of the American Negro is the history of this strife — this longing to attain self-conscious manhood, to merge his double self into a better and truer self. In this merging he wishes neither of the older selves to be lost. He would not Africanize America, for America has too much to teach the world and Africa. He would not bleach his Negro soul in a flood of white Americanism, for he knows that Negro blood has a message for the world. He simply wishes to make it possible for a man to be both a Negro and an American, without being cursed and spit upon by his fellows, without having the doors of

Opportunity closed roughly in his face.”

-- W.E.B. Du Bois (1903), *The Souls of Black Folks*

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

-- Ralph Ellison, *Going to the Territory*

“Although most Indians relate that they are pained by the lack of emotional intimacy in American relationships, they find that once they are here for some time and then visit home, they experience themselves as being swallowed up in familial relationships with too little sense of a self or their own boundaries.”

-- Roland, *In Search of Self in India and Japan*, p. 198

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

-- T. S. Eliot

“There is nothing like returning to a place that remains unchanged to find the ways in which you yourself have altered.”

-- Nelson Mandela

optional readings:

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

Said, E.W. (1999). *Out of Place*. NYC: Vintage Books.

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

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

Sam, D. L., & Berry, J. W. (2010). Acculturation: When individuals and groups of different cultural backgrounds meet. *Perspectives on Psychological Science*, 5, 472-481.

Love without borders. *Newsweek* (Sept. 18, 2000), p. 62.

Hemingway, E. Soldier's home. In *The Short Stories of Ernest Hemingway*. p. 145-153.

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

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

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

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

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

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

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

Mar. 23: Sigmund Freud

required reading:

- Freud, S. *Complete Introductory Lectures*. Lectures 1, skim 2, read 3-5, 7, 9, 11, 14, 17, 18-20, 22, 27.
Lecture 1 (only pages 21-24) --starts with “I shall not hold you...”
Lecture 2 (only pages 25 -26 [beginning thru first blank line between sub-sections] AND page 31 (middle, after blank line, beginning “No light is thrown...”) thru page 36 (ending with “...number of observations”)
Lectures 3 & 4 -- all
Lecture 5 – page 83 (beginning) thru page 97 (ends with “...repeated in the dream” before blank line)
Lectures 7, 9, & 11 – all
Lecture 14 – Wish Fulfillment & Anxiety Dreams – all Lectures 17, 18, 19, 22, & 27 - all

- Pennebaker, J. W. (1990). *Opening Up: The Healing Power of Expressing Emotions*. Guilford Press: NY. Chap. 1 [p. 1-2 (middle), 6 -11], Chap. 2 (p. 12-25), Chap. 3 (26-42), & Chap. 7 (89-103).
- ~~McAdams, D. P. (1993). *The Stories We Live By. Personal Myths and the Making of the Self*. p. 12-13.~~
- Lieberman, M. D., Eisenberger, N. I., Crockett, M. J., Tom, S. M., Pfeifer, J. H., & Way, B. M. (2007). Putting feelings into words: Affect labeling disrupts amygdala activity in response to affective stimuli. *Psychological Science*, 18, 421-428. **skim. only broad outline & bottomline needed; not fine details.**
- Remen, R. N. (1996). The will to live. In *Kitchen Table Wisdom*. p. 9-14.
- Remen, R. N. (1996). Choose Life! In *Kitchen Table Wisdom*. p. 195-199.

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

one person to read: Siegel, D. J., & Hartzell, M. (2004). *Parenting from the Inside Out*. NYC: Penguin. p. 36-37, 39, 41, 69, 71, 116, 122-123, 125, 144, 152-153, 163, 248-249. **Assign this to everyone next time**

Key Concepts: Parapraxes, Regression, Fixation, Neurosis, Id, Ego, Superego

ANS: What are parapraxes? (1 sentence)

ANS: What two factors combine to produce parapraxes? (1-2 sentences)

ANS: What do parapraxes, dreams, and symptoms all have in common? (1-2 sentences)

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

ANS: What does it mean to say that a slip of the tongue has a "sense of its own"? (1-2 sentences)

ANS: What roles do the Id and Ego play? How does the Superego come into existence?

ANS: What roles do fixation and regression play in neurosis? What is needed to cause a neurosis?

ANS: What does this mean: "Every neurosis includes a fixation, but not every fixation leads to a neurosis"?

ANS: What does it mean to say that the function of a dream has failed? What's the function of a dream according to Freud? How can a dream fail? (1-3 sentences)

ANS: WHY might making what was unconscious conscious lead to a cure? How could making the truth conscious set you free?

Can you think of an analogy to this in interpersonal relations? What might that be?

ANS: Why does Pennebaker think that writing or talking is particularly effective for dealing with trauma or disturbing psychological issues? What is special about language?

What happens if a dream fails?

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

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

In what sense does an anxiety dream indicate that dream work has failed in its aim?

Freud wanted his theory to apply to normalcy as well as pathology, yet he based his theory on work with neurotic patients. What problems might arise from generalizing from his data?

In what sense is personality a social product for Freud?

What about the role of a listener?

What does the McAdams reading have to do with the Pennebaker reading?

How do White's views of development and human nature differ from Freud's?

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

"The price of intimacy is loss of autonomy."

"The foundation of intimacy is autonomy."

Construct a debate between the proponents of these two views.

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

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

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

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

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

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

"There's nothing inside of you that can hurt you or others if you are not afraid of it."

"Stereotypes can be automatically activated and utilized even by actors who may intend a quite different response....Behavior that seems reasonable can be irrational." -- Banaji & Bhaska, p. 142-143, 146.

"It's human to cling to something that feels good, but by holding on to a past experience we don't experience this very moment, this -- NOW! The minute we gain something -- insight, knowledge, or understanding -- we must be ready to let it go and return to the state of unknowing. Without that we can't go further....What worked once won't necessarily work the next time. What caused transformation in the past won't necessarily cause it again. We must return to the unknown and look again at our ingredients, for they will have changed.

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

"All my life I have fought against formula. Once you set down a formula you are imprisoned by it."

-- Caroline Pratt

"Actively inhibiting thoughts and feelings takes energy...Over time, the work of inhibition serves as a

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

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

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

"We preserve memory through story....You are what you remember, and what you remember are stories."

-- Rabbi Rami Shapiro, *The Sacred Art of Lovingkindness*

What do you think the parables below have to do with the reading for this class?

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

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

"Mulla Nasrudin decided to start a flower garden. He prepared the soil and planted the seeds of many beautiful flowers. But when they came up, his garden was filled not just with his chosen flowers but also overrun by dandelions. He sought out advice from gardeners all over and tried every method known to get rid of them but to no avail. Finally he walked all the way to the capital to speak to the royal gardener at the sheik's palace. The wise old man had counseled many gardeners before and suggested a variety of remedies to expel the dandelions but Mulla had tried them all. They sat together in silence for some time and finally the gardener looked at Nasrudin and said, 'Well, then I suggest you learn to love them.' "

"A water bearer in China had two large pots, each hung on the ends of a pole which he carried across his neck. One of the pots had a crack in it, while the other pot was perfect and always delivered a full portion of water. At the end of the long walk from the stream to the house, the cracked pot arrived only half full. For a full two years this went on daily, with the bearer delivering only one and a half pots full of water to his house. Of course, the perfect pot was proud of its accomplishments, perfect for which it was made. But the poor cracked pot was ashamed of its own imperfection, and miserable that it was able to accomplish only half of what it had been made to do. After 2 years of what it perceived as bit-ter failure, it spoke to the water bearer one day by the stream. 'I am ashamed of myself because this crack in my side causes water to leak all the way back to your house.'

The bearer said to the pot, 'Did you notice that there were flowers only on your side of the path, but not on the other pot's side? That's because I have always known about your flaw, and I planted flower seeds on your side of the path, and every day while we walk back, you've watered them. For two years I have been able to pick those beautiful flowers to decorate the table. Without you being just the way you are, there would not be this beauty to grace the house.' "

optional readings:

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

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

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

Briggs, J. L. (1972). The issues of autonomy and aggression in the three-year-old: The Utku Eskimo

case. *Seminars in Psychiatry*, 4, 317-329.

Chen, Y.-H. (2006). The way of nature as a healing power. In P.T.P. Wong, & L.C.J. Wong (Eds.), *Handbook of Multicultural Perspectives on Stress and Coping*. NY: Springer. p. 91-103.

Mar. 30: Scott Peck, *The Road Less Traveled*.

required reading and viewing:

- Peck, S. *The Road Less Travelled*. Section I (p. 15-77) & Section II (p. 81-182). [almost the entire book]
- Nouwen, H. (1972). *The Wounded Healer*. NYC: Doubleday. 2 pages of short excerpts.
- Remen, R. N. (2000). The way through. *My Grandfather's Blessings*. NYC: Riverhead Books. 141-143.
 - Remen, R. N. (2000). Getting Real. p. 56-62.
 - Remen, R. N. (2000). Don't Bloom. p. 133-136
 - Remen, R. N. (2000). Simply Natural [Urge to Help]: p. 96-98
 - Remen, R. N. (2000). The Wise Man: p. 234-236.
 - Remen, R. N. (2000). Bearing witness. p. 103-105.
- Remen, R. N. (1996). Just Listen. In *Kitchen Table Wisdom*. NYC: Riverhead Books. p. 143-144.
 - Remen, R. N. (1996). Live and help live. p. 217-220.
- **Watch** a video: Children write a letter to Santa and a letter to their parents.
www.youtube.com/watch?v=EQ3ePGr8Q7k
- **Watch:** *A Father's Love for His Son* www.youtube.com/watch?v=Adubrj3yya8

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

Father and son have since competed in over 100 triathlons and marathons together. Dick has pushed Rick 26.2 miles in marathons 85 times. Eight times he's not only pushed him 26.2 miles in a wheelchair but also towed him 2.4 miles in a dinghy while swimming and pedaled him 112 miles in a seat on the handlebars--all in the same day. Dick's also pulled him cross-country skiing and taken him on his back mountain climbing. Dick does this purely for "the awesome feeling" he gets seeing Rick with a huge smile as they do these together. Two years ago Dick had a mild heart attack. Doctors found that one of his arteries was 95% clogged. "If you hadn't been in such great shape," the doctor said, "you probably would've died 15 years ago." So, in a way, Dick and Rick saved each other's lives.

ANS: "Life is difficult. Yet once you accept that life is difficult, it ceases to be difficult." -- Scott Peck
What's that mean?

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

ANS: According to Peck, what is the principal form that love takes, the principal way to show someone you love that person? (1-3 sentences)

ANS: According to Peck, what is the greatest gift a parent can give a child? (1-2 sentences)

ANS: How can a child tell when this gift is being given? (1-2 sentences)

ANS: What does Nouwen say about "hospitality"? What does it consist of? What are its prerequisites?
Why is it healing?

Key concepts: Be ready to explain each of the techniques of discipline (delay gratification; accept responsibility; dedication to truth; balancing) that Peck talks about.

What does Peck have to say about discipline?

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

What does the poem we read earlier, *Fire*, have to do with this week's readings?

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

What does that mean? Taft uses the limited time in therapy to talk about a broader issue. That broader issue is the "whole problem in living." What is "the whole problem in living" for Taft?

"Once you stop fearing failure, you are free." -- Epstein & Horwitz (2003). *If I Get to Five*.

"Life is a struggle...a losing game, so you might just have to enjoy it." -- Harold Clurman

Isidor Rabi, who received the Nobel Prize in 1944 for his discovery of nuclear magnetic resonance, remembered when as a child he spilled a glass of milk on the floor, rather than being annoyed with him his mom said, "Oh, look at the lovely pattern it made." The two of them then examined the pattern to see what it resembled, like looking at clouds; only afterwards did they clean it up together.

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

"They were willing to let go of who they thought they should be, in order to be who they were."
-- Brene Brown

"Healing is coming to terms with things as they are, rather than struggling to force them to be as they once were or as we would like them to be." -- Jon Kabat-Zinn, *Arriving at Your Own Door*

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

"He believes that those unacceptable aspects of himself create his suffering, but it is actually his non-acceptance and disowning of aspects of himself that create all the melodramas and unhappiness in his life."
-- Ajaya, S. (1997). *Psychotherapy east and west: A unifying paradigm*, p. 230

"IMPERFECT ≠ WORTHLESS.

Even the people you most respect make mistakes and have done things they regret.

Everyone makes mistakes. Everyone is imperfect.

Yet each of us is wonderful in our own way."
-- Adele Diamond

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

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

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

-- Alexander Lowen

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

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

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

-- Scott Peck, p. 24

“The human soul doesn’t want to be advised or fixed or saved. It simply wants to be witnessed – to be seen, heard and companioned exactly as it is.”

-- Parker Palmer

“The most basic and powerful way to connect to another person is to listen. Just listen. Perhaps the most important thing we ever give each other is our attention. And especially if it's given from the heart. When people are talking, there's no need to do anything but receive them. Just take them in. Listen to what they're saying. Care about it. Most times caring about it is even more important than understanding it.”

-- Rachel Naomi Remen, *Just Listen*

“Listening is the oldest and perhaps the most powerful tool of healing. It is often through the quality of our listening and not the wisdom of our words that we are able to effect the most profound healing.”

-- Rachel Naomi Remen

Making Contact

I believe
The greatest gift
I can conceive of having
from anyone
is
to be seen by them,
heard by them,
to be understood
and
touched by them.

The greatest gift
I can give
is
to see, hear, understand
and to touch
another person.
When this is done
I feel
contact has been made.

-- Virginia Satir

“The healing power of being listened to...feeling deeply heard, appreciated, accepted, and understood...has been recognized for centuries.”

-- Mark Brady, *Noble Listening* (2016), p.17

“Hospitality asks for the creation of an empty space where the guest can find his own way.”

– Catholic theologian, Henri Nouwen

“Becoming comfortable with silence is a necessary and critical aspect of skillful listening.”

-- Mark Brady, *Noble Listening* (2016), p. 38

“When we interrupt what someone is saying to let them know that we understand, we move the focus of attention to ourselves. When we listen, they know we care.... I thought people listened only because they were too timid to speak or did not know the answer. A loving silence often has far more power to heal and to connect than the most well intentioned words.” -- Rachel Naomi Remen

“When I ask you to listen and you start trying to solve my problems, I feel underestimated and disempowered. When I ask you to listen and you start telling me what I need to do I feel offended...But when you accept the way I feel, then I don't need to spend time and energy trying to defend myself or convince you, and I can focus on figuring out why I feel the way I feel and what to do about it. And when I do that, I don't need advice, just support, trust and encouragement. Please remember that what you think are irrational feelings always make sense if you take the time to listen and understand me.”

- An adolescent's plea to adults. in Mark Brady, *Noble Listening* (2016), p. 51

optional readings:

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

McAdams, D. P. (1993). *The Stories We Live By: Personal Myths and The Making of the Self.*

Watch TED talks of Brene Brown:

The Power of Vulnerability (June 2010): www.ted.com/talks/brene_brown_on_vulnerability

Listening to Shame (March 2012): www.ted.com/talks/brene_brown_listening_to_shame

Watch “Alright – Walk off the Earth” www.youtube.com/watch?v=CbmjEv-OUdk

Apr. 6: Attachment & Erik Erikson

required reading & viewing:

- Erikson, E. (1963). *Childhood and Society*. NY: Norton. p.15-19, 30-37, 42-46, 58-60, 64, 68-69, 75-76, 92, 103-106, 126-127, 131-132, 140-145, 161-165, 189-194, 209-241, 403-407, 420-424 and concerning the states of development: p. 80-87, 247-273.
- Bowlby, J. (1969) *Attachment and Loss: Vol. I, Attachment*. chap.s 14 & 15 (p. 265-330).
- Siegel, D. J., & Hartzell, M. (2004). *Parenting from the Inside Out*. NY, NY: Penguin Group Inc. p. 7, 10-11, 13, 20, 27-29, 57, 68, 80-82, 84, 169, 185, 194-195.
- Alice Balint in M. Balint (1953). *Primary love and the psychoanalytic technique*, p. 109-127. **important.**
- Balint, M. (1953). *Primary love and the psychoanalytic technique*, NY: Liveright. (chap. 5) p. 90-106.
- Feldman, R. (2007). Parent–infant synchrony: Biological foundations and developmental outcomes. *Current Directions in Psychological Science*, 16(6), 340-345.
- Meins, E., Fernyhough, C., Fradley, E., & Tuckey, M. (2001). Rethinking maternal sensitivity: Mothers' comments on infants' mental processes predict security of attachment at 12 months. *J. of Child Psychology & Psychiatry*, 42, 637-648. Reprinted in Gauvain & Cole (2009). p. 139-154.
- DeCasper, A. J., & Fifer, W. P. (1980). Of human bonding: Newborns prefer their mothers' voices. *Science*, 208, 1174-1176. Reprinted in Gauvain & Cole (2009). p. 53-57.
- Rothbaum, F., Weisz, J., Pott, M., Miyake, K., & Morelli, G. (2000). Attachment and Culture: Security in the United States and Japan. *American Psychologist*, 55, 1093-1104.

- Dennis, T.A., Cole, P.M., Zahn-Waxler, C., & Mizuta, I. (2002). Self in Context: Autonomy and Relatedness in Japanese and U.S. Mother-Preschooler Dyads. *Child Development*, 73, 1803-1817.
- Medina, J. (2010). *Brain Rules for Baby*. p. 36, 39, 125, 127, 198-199, 210-215, 206-207.
- Morgan, B. E., Horn, A. R., & Bergman, N. J. (2011). Should neonates sleep alone? *Biological Psychiatry*, 70, 817-825.

ANS: Aside from the pages on the stages of development, compare and contrast Erikson's thinking with Freud's. How is what Erikson wrote similar to, and different from, what you learned about Freud in the course and what others you learned about in the course have written?

ANS: What are the stages of development for Erikson? What are the characteristics of each and the paradigmatic struggle in each? (Limit = 2 sentences per stage.)

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

ANS: What are the phases in the development of attachment?
In what ways is Bowlby's theory of attachment an ethological theory?

ANS: Explain how the expression, "the act teaches us the meaning of the act" applies to the development of attachment.

ANS: In what ways is attachment is different from romantic love?

ANS: Why is parent-infant synchrony important in the development of an attachment?

ANS: Why is what Alice Balint has to say so important for young women to hear?

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

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

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

"Whatever deep 'psychic stimulus' may be present in the life of a young child, it is identical with his mother's most neurotic conflict. (p.30)...For a psychosomatic crisis is an emotional crisis to the extent to which the sick individual is responding specifically to the latent crises of the significant people around him. (p.33)...[T]here is no individual anxiety which does not reflect a latent concern common to the immediate and extended group." (p.36) -- Erikson, *Childhood and Society*.

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

Compare the viewpoints of Bowlby, Freud, learning theorists, and Michael Balint on attachment.

What is the evidence that touch is good for infants? What is the evidence that touch is good for adults?

"It is important to take responsibility for our actions, but not to condemn ourselves because we are not able to act in some idealized manner or because we are not further along in our own developmental process. We, just like our children, are doing the best we can at that point in time and like them we are learning more respectful ways to communicate. No matter how well we apply all the best principles of parenting, misunderstandings and disruptions in our connections to our children will inevitably occur.

Disconnections are a normal part of any relationship. It is more helpful to use our energy to explore the possible routes to reconnection and see these times as learning opportunities rather than to belittle ourselves for what we think are our failings.” -- Siegel, D. J., & Hartzell, M. (2004). pp. 187

optional readings:

- Berk, L. (2007). *Emotional and Social Development in Infancy and Toddlerhood. Infants, Children, and Adolescents*. NYC: Allyn and Bacon. p. 268-279.
- Harlow, H. F. (1959). Love in infant monkeys. *Scientific American*, 200, 68-74.
- Bell, R. Q. (1979). Parent, child, and reciprocal influence. *American Psychologist*, 34(10), 821-826.
Reprinted in Gauvain & Cole (2009). p. 20-25.
- Feldman, R., Magori-Cohen, R., Galili, G., Singer, M., & Louzoun, Y. (2011). Mother and infant coordinate heart rhythms through episodes of interaction synchrony. *Infant Behavior and Development*, 34, 569-577.
- Lester, B. M., Hoffman, J., & Brazelton, T. B., (1985). The rhythmic structure of mother-infant interactions in term and preterm infants. *Child Development*, 56, 15-27
- Gianino, A., & Tronick, E. Z. (1988). The mutual regulation model. In T. M. Field, P. M. McCabe, & N. Schneiderman (Eds.), *Stress and Coping across Development*. Hillsdale, NJ: Erlbaum. p. 47-68.
- Feldman, R., & Eidelman, A. I. (2003). Skin-to-skin contact (Kangaroo Care) accelerates autonomic and neurobehavioural maturation in preterm infants. *Developmental Medicine & Child Neurology*, 45, esp. Introduction (274-275) and Discussion (279-281).
- Gray, L., Watt, L., & Blass, E. M. (2000). Skin-to-skin contact is analgesic in healthy newborns. *Pediatrics*, 105, 1-6.
- Fraiberg, S. (1968). Parallel and divergent patterns in blind and sighted infants. In R. S. Eissler, H. Hartmann, A. Freud, & M. Kris (eds.), *The Psychoanalytic Study of the Child* (Vol. 23). NY: International Universities Press, Inc. p. 264-300. I so wish there was time to assign this!
- Siegler, R., DeLoache, J., & Eisenberg, N. (2011). *How Children Develop* (3rd ed.) NYC: Worth. Chap 1 (pp. 12-13) & Chap 16 (pp. 628-631).
- Bergman, N. J., Linley, L. L., & Fawcus, S. R. (2004). Randomized controlled trial of skin-to-skin contact from birth versus conventional incubator for physiological stabilization in 1200 g to 2199 g neonates. *Acta Paediatrica*, 93, 779-785.
- Browne, J. V. (2004). Early relationship environments: Physiology of skin-to-skin contact for parents and their preterm infants. *Clinics in Perinatology*, 31, 287-298.
- Morelli, G.A., Rogoff, B., Oppenheim, D., & Goldsmith, D. (1992). Cultural variation in infants' sleeping arrangements: Questions of independence. *Developmental Psychology*, 28, 604-613.
- HIDN Bureau, United States Agency for International Development, ACCESS Program, and Save the Children's Saving Newborn Lives program (Meeting Report: May 27, 2008). *Community-based care for low birth weight newborns: The role of community skin-to-skin care*. pp. 2-13.
- Field, T., Hernandez-Reif, M., Diego, M. A., Schanberg, S. M., & Kuhn, C. (2005). Cortisol decreases and serotonin and dopamine increase following massage therapy. *International Journal of Neuroscience*, 115, 1397-1413.
- Scher, M. S., Ludington-Hoe, S., Kaffashi, F., Johnson, M. W., Holditch-Davis, D., & Loparo, K. A. (2009). Neurophysiologic assessment of brain maturation after an 8-week trial of skin-to-skin contact on preterm infants. *Clinical Neurophysiology*, 120, 1812-1818.
- Ludington-Hoe, S. M., Johnson, M. W., Morgan, K., Lewis, T., Gutman, J., Wilson, D., & Scher, M. S. (2006). Neurophysiologic assessment of neonatal sleep organization: Preliminary results of a

- randomized, controlled trial of skin contact with preterm infants. *Pediatrics*, 117(5), e909-e910.
- Tessier, R., Cristo, M. B., Velez, S., Girón, M., Nadeau, L., de Calumbe, Z. F., ... Charpak, N. (2003). Kangaroo mother care a method for protecting high-risk low-birth-weight and premature infants against developmental delay. *Infant Behavior and Development*, 26, 384-397.
- Tessier, R., Cristo, M., Velez, S., Girón, M., de Calume, Z. F., Ruiz-Palález, J. G., ... Charpak, N. (1998). Kangaroo mother care and the bonding hypothesis. *Pediatrics*, 102(2), 17-e17.
- Fonagy, P. (2001). Summary: What do psychoanalytic theories and attachment theory have in common? In *Attachment theory and psychoanalysis*. NYC: Other Press. p. 157-184
- Carlson, E. A., Sampson, M. C., & Sroufe, L. A. (2003). Implications of attachment theory and research for developmental-behavioral pediatrics. *Developmental and Behavioral Pediatrics*, 24, 364-379.
- Weinberg, M. K., Olson, K. L., Beeghly, M., & Tronick, E. Z. (2006). Making up is hard to do, especially for mothers with high levels of depressive symptoms and their infant sons. *Journal of Child Psychology and Psychiatry*, 47, 670-683.

Apr. 13: On Moral Development and Living your values.

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

required reading & viewing:

- Siegler, R., DeLoache, J., & Eisenberg, N. (2011). Moral Development. In *How Children Develop* (3rd ed.). NY, NY: Worth Pub. Chap 14 (p. 548-551).
- Gilligan, C. (1982). *In a Different Voice*. Chapter 2 (p. 22-44), p. 64-79, & Chapter 5 (p. 128-150)
- Gilligan, C. (1986). The romantic rebellion out of context. *Developmental Psych. Newsletter*, 10-13.
- Turnbull, C.M. (1962). *The Lonely African*. NYC: Simon & Schuster. p. 65, 206-218
- VanLoon, K., & McKenna, P. (2000). The Golden Rule. *Scarboro Missions* (poster). 1 page.
- Creeden, S. (1994). *Fair is Fair: World Folktales of Justice*. Little Rock: August House Pub., p. 53-57.
- Miller, J. G., Bersoff, D. M., & Harwood, R. L. (1990). Perceptions of social responsibilities in India and in the United States: Moral imperatives or personal decisions? *Journal of Personality and Social Psychology*, 58, 33-47.
- Hwang, K. (1998). Two moralities: Reinterpreting the finding of empirical research on moral reasoning in Taiwan. *Asian Journal of Social Psychology*, 1, 211-238.
- Wang, Xiao-lei; Bernas, Ronan; Eberhard, Philippe (2012). When a lie is not a lie: Understanding Chinese working-class mothers' moral teaching and moral conduct. *Social Development*, 21, 68-87.

- Epstein, F., & Horwitz, J. (2003). *If I Get to Five*. Henry Holt & Co: NY. **focus on the values characteristics of Dr. Epstein and the hospital.**
- **VIEW:** 50-min Video, "Harold Clurman: A Life of Theatre" www.youtube.com/watch?v=QqASfGfPNWc
- Ryff, C. D. (1995) Psychological well-being in adult life. *Current Directions in Psychological Science*, 4 (4), 99-104
- Ryff, C. D. (2018). Well-Being with soul: Science in pursuit of human potential. *Perspectives on Psychological Science*, 13(2), 242-248.
- Aknin, L. B., Dunn, E. W., & Norton, M. I. (2011). Happiness runs in a circular motion: Evidence for a

positive feedback loop between prosocial spending and happiness. *J. of Happiness Studies*. **Only** p. 1.

- The Japanese concept of “Ikigai.” one page.
- Dr. Seuss. *What was i scared of?*

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

ANS: The Golden Rule has been stated in two different ways:

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

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

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

What differences might there be between ethical systems based on one versus the other.

ANS: What guidelines for judges would follow from the "justice/rights" moral perspective? What guidelines for judges would follow from the "care" moral perspective?

ANS: What are Kohlberg’s Stages of Moral Development and what are the responses to the Heinz dilemma scored highest by Kohlberg? What Stages of Moral Development for females are outlined by Gilligan and how are girls likely to respond to the Heinz dilemma?

ANS: Easterners perceive and construe social reality differently from Westerners. To what extent do these differences map onto to those described by Gilligan for men and women?

ANS: How do attitudes about morality in India or Taiwan differ from attitudes in the US?

ANS: What are some of the similarities between Dr. Fred Epstein (author of *If I Get to Five*) and Harold Clurman?

ANS: Select one reading for this class or one of the quotes below and write your thoughts about it and/or relate it to your own life. (3 pages max)

What is the relation between the William James quote below and what you read earlier by Durkheim?

“Probably one of the most serious gaps in the system are the different perceptions of wrongdoing and how best to treat it. In the non-Indian community, committing a crime seems to mean that the individual is a bad person and therefore must be punished... The Indian communities view wrongdoing as a misbehavior which requires teaching or an illness which requires healing.”

-- from the Sandy Lake First Nations Justice Proposal (1989)

“Fun arrives, contributes its brief sensation, and leaves. Joy is something else. It is a product of effort, time, and sacrifice. What a pity it would be if, in our quest for fun, we missed joy. What a shame it would be to have the good things, but miss the great things in life.” -- John A. Taylor

“We are not here merely to make a living. We are here to enrich the world with a finer spirit of hope and achievement – and we impoverish ourselves if we forget the errand.” -- Woodrow Wilson

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

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

“Life's most persistent and urgent question is, 'What are you doing for others?'" -- Martin Luther King, Jr.

"Not everything that can be counted counts, and not everything that counts can be counted." Albert Einstein

"Calculating the value of a life in days and years is a fool's arithmetic; the only true measure of our lives is how richly we spend our allotted time, and how much of ourselves we share along the way."

-- Fred Epstein, *If I Get to Five*

"I realized that by working single-mindedly for decades to become the consummate medical technologist, I had traveled down a blind alley. I had lost sight of what was most human in my patients – their need for comfort. Why hadn't I seen that even the best technology can't soothe a child's fear and loneliness?"

-- Fred Epstein, *If I Get to Five*

"Keeping ourselves open to the emotional as well as physical pain around us doesn't come naturally: retreating from other people's pain does. Compassion isn't a passive state. It's an act of will, an act of courage.... the courage to be emotionally honest, the courage to risk having your heart broken."

-- Fred Epstein, *If I Get to Five*

"Fear is an inescapable part of being alive. What counts is whether or not we let our fears keep us from engaging the toughest challenges or pursuing our most cherished goals. We each fight three battles every day – between our fear of failure and our desire for achievement, between our fear of intimacy and our desire for connection, between our fear of looking foolish and our drive to transcend our limits. We can all look back on our lives and see opportunities that we let get away -- in work, in love, in friendships and families – because we lost our nerve. So many people – often the most intelligent and talented professionals – never achieve their most cherished goals because they're afraid to fail....

When I was a boy, my father framed the cost benefit of risk-taking this way: 'You've got to be willing to look like a jackass if you're ever going to look like a genius.'"

Once you stop fearing failure, you're free. You can go after any crazy idea you can dream up. Everything becomes possible when there's nothing you're afraid to try." -- Fred Epstein, *If I Get to Five*

"Those who have trouble accepting the help they need get discouraged and depressed. Those who can accept help without shame are the ones who become more self-reliant.

...True self-reliance means soliciting and accepting support when you need it, appreciating your strengths, while not denying your weaknesses." -- Fred Epstein, *If I Get to Five*

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

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

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

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

I, who for the time have staked my all on being a psychologist, am mortified if others know much

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

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

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

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

-- Colin Turnbull, *The Lonely African*, p. 65

An excerpt from the Sandy Lake First Nations justice proposal in 1989: "Probably one of the most serious gaps in the system is the different perception of wrongdoing and how best to treat it. In the non-Indian community, committing a crime seems to mean that the individual is a bad person and therefore must be punished....The Indian communities view wrongdoing as a misbehaviour which requires teaching or an illness which requires healing." (cited by Ross, 1996, p.5)

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

East Asians attribute the cause of a problem to both sides and attempt "to reconcile opposing views by compromise and transcendence" versus "exclusive fault with one side or the other." (p.178)

"In the West, the goal is satisfaction of a principle of justice and the presumption going into the arena of conflict resolution is typically that there is a right and a wrong and there will be a winner and a loser. The goal in Eastern conflict resolution is more likely to be hostility reduction and compromise is assumed to be the likely result. Westerners call on universal principles of justice to push their goals and judges and juries feel obligated to make decisions that they believe would hold for everyone in approximately similar circumstances. In contrast, in the East, flexibility and broad attention to particular circumstances of the case are the earmarks of wise conflict resolution....'A Chinese judge cannot think of law as an abstract entity...any law that is not personal enough to respond to the personality of [Mr. X] is inhuman and therefore no law at all. Chinese justice is an art, not a science.'" (p.194) Nisbett, 2003

"Duke Yeh boasted to Confucius: "In my state virtue was such that once when a father stole his neighbor's sheep, his son reported the crime to the state." Confucius replied: "In my state virtue was different from that, for a son would cover up his father's misbehavior, and vice versa." (The Analects: Tze-lu)

'Do not steal' is a universal negative duty, as the conduct of stealing violates the abstract principle of harm. But, according to Confucian ethics doing one's filial duty is a person's first priority. When these two mandatory principles are in conflict with each other, Confucius sided with the fulfillment of filial piety instead of not stealing.

The Works of Mencius also recorded a story about the resolution of a similar dilemma. Once a pupil asked Mencius a hypothetical question: When Sage King Shun ruled the country and Kao-yao was his minister, if Shun's father Ku-sou had murdered somebody, what would have been done? (The Works of Mencius, Chapter 7A: Use All Your Heart and Mind).

Mencius' answer represented a Confucian resolution to the moral dilemma. As a sovereign of the state, Sage King Shun should not forbid a legal officer from arresting his father who had committed a murder. But, as a filial son to his father, he could not permit his father to be punished. Mencius suggested he give up the post of sovereign and escape with his criminal father to a far place beyond the power of law. To Confucius it seemed that such a resolution must be most appropriate. It is reasonable (li) on the one hand, and it protects both personal preference (qing) and laws of the state (fa) on the other."

-- Hwang, K. (1998), p. 223

"Courage is not the absence of fear, but rather the judgment that something else is more important than fear."
-- Ambrose Redmonn

"To my mind, the chief value of competition is that it gives you the chance to fail. People think competition is all about winning – but it's really about learning to lose. You learn that it's never as bad as you fear it will be. When you're involved in competitive sports, you figure out that... there's always another at-bat, another inning, another game, another opportunity to compete and win. You don't have to do it all with one swing of the bat."
-- Fred Epstein, *If I Get to Five*

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

If I am only for myself, what am I?
If not now, when?"
-- Hillel, *Ethics of the Fathers*, 1:14

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

One is culpable if one fails to act:

Deuteronomy 16:18 - 21:9 (Parashat Shoftim) tells of a murdered corpse found in the no-man's-land between several cities, the murderer long gone. The elders of the nearest town offer a heifer as a sacrifice, wash their hands and declare: "Our hands did not shed this blood, nor did our eyes see it done. Absolve, Adonai, Your people Israel whom You redeemed."

Why mention such a gruesome scene at such a happy time? Rabbinical commentary in the Mishnah says the elders are actually testifying that the murder victim "came not into our lands that we should have dismissed him without sustenance, and we did not let him leave without escort!" They are declaring that had they seen the murder victim, they would never have let him leave without food and protection. The implication of the Mishnah's interpretation is that had the elders known about the victim and failed to insure his safety, they would have been culpable for his fate even if they committed no violence against him.

"Land, property, other people and even one's own self can never truly be controlled by any human, for there is already a divine lien on every object and every person. God ultimately owns them all and has the power to decide their fate. The radical result of this fact is that...a person's obligation to give tzedakah (often improperly translated as charity) is not an obligation to give 10% of your income to those who need it. That 10% was never yours; you are only entitled to use the remaining 90% of what you earn AFTER you have distributed the requisite 10%. This underlying sense of divine ownership is the basis for the biblical vision of responsibility and transforms our own understanding of obligation. Our obligation to give 10%, or to attempt to achieve the radical redistribution described in this week's parshah, then cannot be limited by our own needs or desires (we give 10% if we have enough left over), but is what defines whether we, in fact, have any moral right to that which we think we possess."

-- from Rabbi James Jacobson-Maisels's commentary on Parshat Behar 5768

“Our tradition reminds us to guard against coming to believe that “My own power and the might of my own hand have I won this wealth for me.” Rather than viewing the biggest blessings in life—health, wealth, family and education—as rewards for merit or hard work, I believe that they should be viewed as gifts given to us that obligate us to help others. We who have enough food should not think we deserve what we have; instead, we must realize that we have been given the opportunity to do the mitzvah of feeding those who face hunger.

Many of us have been given such opportunities that beget responsibility. Blessed with abundant material wealth, we have the responsibility to give tzedakah and support those seeking to improve their lives and communities.” -- from Shira Fischer’s commentary on Parshat Ki Tetze 5771

"How far you go in life depends on you being tender with the young, compassionate with the aged, sympathetic with the striving, and tolerant of the weak and strong. Because someday you will have been all of these." -- George Washington Carver

“Our lives begin to end the day we become silent about things that matter.” -- Martin Luther King, Jr.

“There may be times when we are powerless to prevent injustice, but there must never be a time when we fail to protest.” -- Elie Wiesel

“The world is a dangerous place, not because of those who do evil, but because of those who look on and do nothing.” -- Albert Einstein

“One who helps a single soul, it is as if he helps the entire world.” -- Mishna Sanhedrin 4:5

“The aim, if reached or not, makes great the life.” -- Robert Browning

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

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

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

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

“Finish each day and be done with it. You have done what you could. Some blunders and absurdities no doubt crept in; forget them as soon as you can. Tomorrow is a new day; begin it well and serenely and with too high a spirit to be cumbered with your old nonsense.” -- Ralph Waldo Emerson

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

“Do all the good you can.
By all the means you can.
In all the ways you can.
In all the places you can.
At all the times you can.
To all the people you can.
As long as ever you can.”

— John Wesley

optional readings:

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Yes (3)

The Journeys of Elderhood

Even in elder time
the heart fire burns
with all that is left
to do...
to be...
to become...

No time for stopping now,
when flagging energy
creates a shorter day.

Instead,
Stoke the inner fires
with seasoned wood,
with sharpest mind
and experienced heart.

To tackle
the illusive...
the impossible...
and even just
the hard to do.

Gather
All the deep
soul strength
for lift off.

Engage deeply.
Champion right causes.
Proceed with the
fearless courage that
elder age allows.

The stakes are higher now.
The time is shorter.
Strive higher.

Greatness, even the heroic,
does not come
to those who take
excuse in aging.

Let the 3rd voyage,
The Journeys of Elderhood,
begin.

Yes...
to purpose and intention,
to passion and compassion,
to good memories,
to new planning,
to learning and reading,
to writing stories and poetry.

Yes...
to children and grandchildren,
to concerts and graduations
and celebrations.

Yes...
to loving deeply,
to friendships old and new,
to generosity,
to sharing well earned wisdom.

Yes...
to being,
to the truth
of the soul
and the spirit
and the sacred.

Yes
to life
le chaim!
to life.

- *Geraldine Schwartz*

To be glad of life because it gives you the chance

- to love and to work and to play and to look up at the stars
- to be satisfied with your possessions but not content with yourself until you have made the best of them
- to despise nothing in the world except falsehood and meanness, and to fear nothing except cowardice
- to be governed by your admirations rather than by your disgusts
- to covet nothing that is your neighbors except his kindness of heart and gentleness of manners
- to think seldom of your enemies, often of your friends. -- Henry van Dyke, from *Footpaths to Peace*