

Chaminade University - Honolulu
PSY 322 Social Psychology
Spring 2022

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Text: Social Psychology (4th Edition), Smith, Mackie, and Claypool

Covid 19 Course Adjustment

This course is on ground which requires wearing masks in the classroom. The in-class format will primarily be discussions. Videos and PPP will not be presented in class. The class will start outside with Qigong and Taijiquan.

The entire course is structured through the **module format** on Canvas where all of your assignments, requirements, PowerPoint presentations to review, articles to read, videos to watch (links to the videos are in the weekly module), and readings are indicated. The Files link contains the syllabus, all the PowerPoint Presentations, exercises, samples for assignments, and articles to read. In addition to the modules, the syllabus also lists on a weekly basis the chapter readings.

All papers are submitted through canvas. Both the mid-term and final exam are taken through canvas.

Course Description Social Psychology is essentially a psychological inquiry into interpersonal relationships. Human interaction. We have evolved as social animals because being members of groups, tribes, societies, etc increases our chances of survival (physically, psychologically, and behaviorally), and finding a mate to reproduce. This course explores social psychology from an interdisciplinary, culturally diverse, holistic, and integrative perspective.

We have evolved to move to adapt to various environmental contexts, interact with others, find a mate and to survive, we need to move. We need to move to manage and prevent chronic stress, and to establish and maintain our overall positive health and well-being. One of the primary buffers against chronic stress and the physical and psychological disorders associated with it is positive social relationships.

This course examines, via neuroscience and evolutionary theory, the reciprocal impact of people, whether they are present or not, on how we think, feel, behave, and interact with others. It also exams chronic stress in the context of compromised interpersonal relationships, especially in the context of covid 19.

From another perspective, essentially, we are talking about how various modalities of both information and disinformation affect our thinking, feeling, behaving, and interpersonal relationships. The course explores such areas as the sense of self, group interactions/dynamics, interpersonal relations, social attitudes, conformity, cognitive biases, heuristics, bias, prejudice, discrimination, societal norms, fake news, social media, culture/diversity, and chronic stress.

The text's Eight Principles of Social Psychology, see Chapter 1, is a thread that runs throughout the text and this course as an explanatory device for the various facets of Social Psychology.

As part of a culturally diverse, holistic and integrative approach to social psychology, Daoism, Buddhism, and Confucianism in the Context of Social Psychology will be explored.

Psychological Consequences of Social Isolation During COVID-19 Outbreak

The mental health consequences of COVID-19 are already visible and even by conservative estimates they are yet to reach their peak and likely to considerably outlive the current pandemic. The most common psychological disorders emerging are anxiety and panic, obsessive-compulsive symptoms, insomnia, digestive problems, as well as depressive symptoms and post-

traumatic stress (Rogers et al., 2020). These are not only a direct consequence of the pandemic but also largely driven by the effects of prolonged social isolation – that is the objective lack of interactions with others (Leigh-Hunt et al., 2017). The medical journal *The Lancet* recently published an article from which a clear and alarming picture emerges: periods of isolation, even less than 10 days, can have long-term effects, with the presence – up to 3 years later – of psychiatric symptoms (Brooks et al., 2020).

Although necessary to limit the spread of the epidemic, in fact, human beings are not “designed” to manage segregation for a long time. As the Greek philosopher Aristotle reminds us, man is a “social animal,” unable to live isolated from others, since the absence of relationships removes essential conditions for the development of personal identity and the exercise of reason. Although our first instincts may be to react angrily at (and with) people who pour out onto the streets, there is a need for a more universal compassionate stance – and recognition that the very nature of the human being is in stark contrast with the situation we are experiencing.

Moreover, research shows that nourishment and movement – besides being important therapeutic expedients – are a fundamental vehicle for communicating with ourselves, others, and the world, and have an enormous influence on our biopsychological balance.

Prolonged isolation can adversely affect physical and emotional health, altering sleep and nutritional rhythms, as well as reducing opportunities for movement (Cacioppo and Hawkey, 2003). As a result, the natural channels of human expression and pleasure become depressed, with attendant impacts on mood and subjective well-being (Nardone and Speciani, 2015).

Furthermore, in accordance with current regulations, we have begun to behave “as if” other people are potentially dangerous for our health and for the health of our loved ones. This turn of events has cultivated a new universal belief based on vulnerability-to-harm, whereby proximity to fellow human-beings poses a direct threat (Nardone and Portelli, 2005). To date, more and more people are avoiding social relations, no longer by imposition, but as a choice. A decision initially moved by the fear of an invisible enemy and by the total uncertainty about what is right to do/not to do, to say/not to say, to think/not to think, derived from the information – ambiguous and conflicting – that we have received. In turn, this determines behavior that will gradually replace our old worldview and interpersonal relationships.

While the levels of environmental stress continue to rise, we are witnessing the deterioration of relationships. Rather than connecting people, restrictive measures are creating rivalries and arousing discord between people. As conveyed by the Latin phrase “Divide et impera” (literally divide and conquer), an authority that exerts high levels of control and division in governing a population, tends to fragment them.

Giada Pietrabissa and Susan G. Simpson

Front. Psychol., 09 September 2020 | <https://doi.org/10.3389/fpsyg.2020.02201>
Frontiers | Psychological Consequences of Social Isolation During COVID-19
Outbreak | Psychology (frontiersin.org)

(Indoor) isolation, stress, and physical inactivity: Vicious circles accelerated by COVID-19?

The COVID-19 epidemic necessitates the application of strict isolation strategies to curb virus spreading. Isolation of individuals in combination with fear of contagion, quarantine, and stigma, as well as with potential (mis) information overload (“infodemic”), however, causes chronic stress and is associated with a burden on mental health, posing risk factors for anxiety and depression. It is well understood that chronic stress is a major modulator of immunity² and thus directly influences probability of infection. In addition, chronic stress induces structural and functional consequences on the brain resulting in altered social behaviors and limiting in turn individuals’ capacities to cope with the stressful conditions³ during the epidemic. The circular interaction of stressful COVID-19-related conditions with chronic stress triggered impairment of coping strategies, and immune system capacity establishes a first vicious circle.

Isolation strategies like confinement furthermore restrict access to physical activity (PA), in particular if usually practiced outdoors or in groups. Trends of dramatically reduced general non-residential mobility following measures to contain the epidemic can currently be observed all over the world (<https://www.google.com/covid19/mobility/>) and likely reflect an overall reduction of PA. PA, however, on one hand is known to have robust beneficial effects on anxiety and depression,⁴ very likely accentuated if performed outdoors or in groups. On the other hand, chronic stress may also reduce the readiness to practice PA, thus constituting another vicious circle.

The Scandinavian Journal of Medicine & Science in Sports
Johannes Burtcher, Martin Burtcher, Grégoire P. Millet
06 May 2020, <https://doi.org/10.1111/sms.13706>

Spark: The Revolutionary New Science of Exercise and the Brain

In today's technology-driven, plasma-screened-in world, it's easy to forget that we are born movers—animals, in fact—because we've engineered movement right out of our lives. Ironically, the human capacity to dream and plan and create the very society that shields us from our biological imperative to move is rooted in the areas of the brain that govern movement. As we adapted to an ever-changing environment over the past half million years, our thinking brain evolved from the need to hone motor skills. We envision our hunter-gatherer ancestors as brutes who relied primarily on physical prowess, but to survive over the long haul they had to use their smarts to find and store food. The relationship between food, physical activity, and learning is hardwired into the brain's circuitry.

But we no longer hunt and gather, and that's a problem. The sedentary character of modern life is a disruption of our nature, and it poses one of the biggest threats to our continued survival. Evidence of this is everywhere: 65 percent of our nation's adults are overweight or obese, and 10 percent of the population has type 2 diabetes, a preventable and ruinous disease that stems from inactivity and poor nutrition.

Ratey, John J (2008). *Spark: The Revolutionary New Science of Exercise and the Brain* (p. 3-4). Little, Brown and Company. Kindle Edition.

Psychology Program Learning Outcomes (PLOs)

1. Students will identify key concepts, principles, and overarching themes in psychology.
2. Students will exhibit the value of adaptation and change through the critical thinking process of interpretation, design, and evaluation of psychological research.
3. Students will exhibit effective writing and oral communication skills within the context of the field of psychology.
4. Students will exhibit the value of educating the whole person through the description and explanation of the dynamic nature between one's mind, body, and social influences.

Course Student Learning Outcomes

1. Declarative Knowledge: Students will identify key concepts, principles, and overarching themes in the field of social psychology via a multiple-choice midterm and final exam. This outcome links directly to **PLO 1**.
2. Procedural/Performance Knowledge: Students will demonstrate the experiential relationship between **adaptation and change**, and a **holistic, integrative approach** to the field of Social Psychology via 1) performing the Five Animals Frolic Qigong once a day for 21 days, keeping a Journal on your performance, and writing a paper on your experiences in our everchanging environment and 2) writing a reflection paper on social media (such as Internet, Facebook, Instagram, Snapchat, Twitter, YouTube, Tinder, etc) regarding how it affects your thinking, feeling and behavior and your interpersonal relationships with others in our everchanging environment. This outcome links directly to **PLO 4**.

Grading

- Paper 1: This paper is about your experiences performing the Five Animal Frolic Qigong once a day for 10 minutes each day for 21 consecutive days **beginning on 1/14/22 and finishing on 2/3/22**. Paper is **due 2/7** before noon. Each day for 21 days, I want you to keep a journal where, for each day/date, you write down, **minimum 3 complete sentences (no listing)** and describe 1) your physical, psychological, and behavioral experiences performing the Five Animals Frolic Qigong for that day. At the end of 21 days, I want you to write a paper discussing what this experience of performing the Five Animals Frolic Qigong had on your 1) daily stress levels 2) overall stress levels by comparing day 1 with day 21, 3) ability to relax, 4) daily interaction with others, 5) overall physical, psychological, behavioral and interpersonal health and wellbeing, and 6) understanding of the relevance and application of the Marianist Educational

Value of Educate for Adaptation and Change (**adaptation and change**) and the Marianist Educational Value of Provide and Excellent Education (**holistic, integrative approach**)

The video you will follow each day is found on YouTube and is called Five Animals Frolic with Dr. Santee [Five Animals Frolic with Dr. Santee - YouTube](#)

The video is 5 minutes long so you can follow it two times in a row. I want you to include your 21-day journal (**which does not count as part of the typed two full single-spaced pages, it does however count for 10 of the 30 points for this paper. So, make sure it is complete and thorough**) when you submit your paper. Your journal also needs to be typed, and included as part of the paper submission. **Do not** submit your journal separately.

This paper is your observations, thoughts and experiences, no references to other additional works or quotes from other additional works – just your observations thoughts and experiences.

30 points

Minimum typed, two full, single-spaced pages (you can write more), 1-inch margins on all sides, Times New Roman, size 12 font, separate introduction, and conclusion, do not run any of the 6 sections, noted above, together. The first line of each paragraph is indented (no one paragraph papers), separate cover page (cover page does not count as part of the minimum page requirement), with your name, course, semester, due date.

Paper 2. A reflection paper based your use of social media (such as Internet, Facebook, Instagram, Snapchat, Twitter, YouTube, Tinder, etc) regarding how it affects your thinking, feeling, and behavior, your interpersonal relationships, and as your source for information/news in your world around you.

30 points

Minimum typed, three full, single-spaced pages (you can write more), 1-inch margins on all sides, size 12 font, separate introduction and conclusion, separate paragraphs for each social media regarding how it affects it affects your thinking, feeling and behavior and your relationship with others. Do not run the various media you use together. Clearly indicate **1)** which specific social media/s you use, **2)** what reason/why you are using them, **3)** how you are using it/them, **4)** how you access social media (by mobile/I phone, computer, tablet/I pad, etc.), **5)** how often during the week, duration while using it, **6)** how it/they affect your thinking, feeling and behaving, your interpersonal relationships, and as your source for information/news in your world around you for each of the applicable social media, and **7)** how an understanding and application of the Marianist Educational Value of Educate for Adaptation and Change (**adaptation and change**) and the Marianist Educational Value of Provide and Excellent Education (**holistic, integrative approach**) are relevant to addressing Social Media.

Make sure you answer the above 7 sections separately for each of the individual Social Media you utilize. This paper is your observations, thoughts and experiences, no references to other additional works or quotes from other additional works – just your observations, thoughts and experiences.

25 item Multiple Choice Mid-Term Exam

100 Points

50 item Multiple Choice final Exam

200 Points

Discussion Questions 3x 15 (See Canvas Module Week 1)

45 points

Total Points = 405 Points

Grades

A = 364 and above

B = 324-363

C = 283-323

D = 243-282

F = 242 and below

No Late papers, no extra credit, and no incompletes are given in this course.

- **All work must be completed within the time frame of the course. Nothing will be accepted after the last class of the term.**
 - **NO MAKE-UP WORK from this class will be allowed.**
 - **If you are late when roll is taken, you will be considered absent. If you leave more than 30 minutes early, you will be considered as absent from the class.**
 - **Students must, clearly medical excuses will be allowed, participate in the Taijiquan Form and Qigong at the start of each class. If you do not participate, you will be marked absent.**
- ✎ **COMPUTERS CAN BE USED FOR CLASS WORK AND AUDIO RECORDING ONLY, NO VIDEO RECORDING PICTURE TAKING, OR ANYTHING ELSE DURING CLASSTIME.**
- ✎ **CELLULAR PHONES CAN BE USED FOR AUDIO RECORDING ONLY, NO VIDEO RECORDING, PICTURE TAKING, TEXTING OR OTHER CELLULAR USE ALLOWED.**

Academic Honesty

Academic honesty is an essential aspect of all learning, scholarship, and research. It is one of the values regarded most highly by academic communities throughout the world. Violations of the principle of academic honesty are extremely serious and will not be tolerated.

Students are responsible for promoting academic honesty at Chaminade by not participating in any act of dishonesty and by reporting any incidence of academic dishonesty to an instructor or to a University official. Academic dishonesty may include theft of records or examinations, alteration of grades, and plagiarism.

Questions of academic dishonesty in a particular class are first reviewed by the instructor, who must make a report with recommendations to the Dean of the Academic Division. Punishment for academic dishonesty will be determined by the instructor and the Dean of the Academic Division and may range from an 'F' grade for the work in question to an 'F' for the course to suspension or dismissal from the University.

Chaminade University Graduate Catalog 2019/2020, pg. 30-31

Attendance Policy

Students are expected to attend regularly all courses for which they are registered. Student should notify their instructors when illness or other extenuating circumstances prevents them from attending class.

Unexcused absences equivalent to more than a week of classes may lead to a grade reduction for the course. Any unexcused absence of two consecutive weeks or more may result in being withdrawn from the course by the instructor, although the instructor is not required to withdraw students in that scenario. Repeated absences put students at risk of failing grades.

Federal regulations require continued attendance for continuing payment of financial aid. When illness or personal reasons necessitate continued absence, the student should communicate first with the instructor to review the options. Anyone who stops attending a course without official withdrawal may receive a failing grade or be withdrawn by the instructor at the instructor's discretion.

[Attendance | Chaminade University - PROD \[Integrated\] Catalog](#)

Scientific Method Definitions

The **METHODS OF SCIENCE** are only tools, tools that we use to obtain knowledge about phenomena.

The **SCIENTIFIC METHOD** is a set of assumptions and rules about collecting and evaluating data. The explicitly stated assumptions and rules enable a standard, systematic method of investigation that is designed to reduce bias as much as possible. Central to the scientific method is the collection of data, which allows investigators to put their ideas to an empirical test, outside of or apart from their personal biases. In essence, stripped of all its glamour, scientific inquiry is nothing more **THAN A WAY OF LIMITING FALSE CONCLUSIONS ABOUT NATURAL EVENTS.**

Knowledge of which the credibility of a profession is based must be objective and verifiable (testable) rather than subjective and untestable.

SCIENCE is a mode of controlled inquiry to develop an objective, effective, and credible way of knowing.

The assumptions one makes regarding the basic qualities of human nature (that is, cognitive, affective, behavioral, and physiological processes) affect how one conceptualizes human behavior.

The two basic functions of scientific approach are 1) advance knowledge, to make discoveries, and to learn facts in order to improve some aspect of the world, and 2) to establish relations among events, develop theories, and this helps professionals to make predictions of future events.

The above quotes were taken directly from:

Research Design And Counseling
Heppner, Kivlighan, and Wampold

A **THEORY** is a large body of interconnected propositions about how some portion of the world operates; a **HYPOTHESIS** is a smaller body of propositions. **HYPOTHESES** are smaller versions of theories. Some are derived or born from theories. Others begin as researchers' hunches and develop into theories.

The **PHILOSOPHY OF SCIENCE** decrees we can only falsify, not verify (prove), theories because we can never be sure that any given theory provides the best explanation for a set of observations.

The above quotes were taken directly from:

Research Method In Social Relations
Kidder

THEORIES are not themselves directly proved or disproved by research. Even **HYPOTHESES** cannot be proved or disproved directly. Rather, research may either support or fail to support a particular hypothesis derived from a theory.

Scientific research has four general goals: (1) to describe behavior, (2) to predict behavior, (3) to determine the causes of behavior, and (4) to understand or explain behavior.

The above quotes were taken directly from:

Methods In Behavioral Research
Cozby

In order to verify the reliability and validity of scientific research it is important to replicate the results. It is the preponderance of evidence that establishes/supports the theory.

The above quotes were taken from:

<http://allpsych.com/researchmethods/replication.html>

Students With Disabilities

Chaminade will provide assistance for any student with documented disabilities. Any student who believes he/she may need accommodations in this class must contact the **Kokua Ike Coordinator** at (808) 739-8305 to make an appointment in order to determine if the student meets the requirements for documented disability in accordance with the Americans with Disabilities Act. It is important to contact them as soon as possible so that accommodations are implemented in a timely fashion. It is your responsibility to send your accommodation letter to your instructor in a timely manner. In other words, the accommodations are not retroactive. So make sure your accommodation letter is sent to your instructor at the start of the term. For more information contact <https://chaminade.edu/student-life/ada-accommodations/>

Title IX Statement

Chaminade University of Honolulu (CUH) recognizes the inherent dignity of all individuals and promotes respect for all people. Sexual misconduct, physical and/or psychological abuse will NOT be tolerated at CUH. If you have been the victim of sexual misconduct, physical and/or psychological abuse, we encourage you to report this matter promptly. As a faculty member, I am interested in promoting a safe and healthy environment, and should I learn of any sexual misconduct, physical and/or psychological abuse, I must report the matter to the Title IX Coordinator. Should you want to speak to a confidential source you may contact the following:

- Chaminade Counseling Center| [808 735-4845](tel:8087354845).
- Any priest serving as a sacramental confessor or any ordained religious leader serving in the sacred confidence role.

Tutoring Center

Kokua Ike provides access to free one-on-one tutoring for undergraduate students, TutorMe online tutoring and manages test administration services. Information regarding the tutoring center can be found at <https://chaminade.edu/advising/kokua-ike/> The center can be contacted at (808) 735-4815 or advising@chaminade.edu The center is located at Clarence T.C. Ching Hall, Room 252, 8:30 AM–4:30 PM (Monday-Friday)

Credit Hour Policy

The unit of semester credit is defined as university-level credit that is awarded for the completion of coursework. One credit hour reflects the amount of work represented in the intended learning outcomes and verified by evidence of student achievement for those learning outcomes. Each credit hour earned at Chaminade University should result in 45 hours of engagement. This equates to one hour of classroom or direct faculty instruction and a minimum of two hours of out-of-class student work each week for approximately fifteen weeks for one semester, 10-week term, or equivalent amount of work over a different amount of time. Direct instructor engagement and out-of-class work result in total student engagement time of 45 hours for one credit.

The minimum 45 hours of engagement per credit hour can be satisfied in fully online, internship, or other specialized courses through several means, including (a) regular online instruction or interaction with the faculty member and fellow students and (b) academic engagement through extensive reading, research, online discussion, online quizzes or exams; instruction, collaborative group work, internships, laboratory work, practica, studio work, and preparation of papers, presentations, or other forms of assessment. This policy is in accordance with federal regulations and regional accrediting agencies.

Marianist Educational Values

Chaminade University is a Catholic, Marianist University. The five characteristics of a Marianist education are:

1. Educate for Formation in Faith

Catholic Universities affirm an intricate relationship between reason and faith. As important as discursive and logical formulations and critical thinking are, they are not able to capture all that can be and ought to be learned. Intellectual rigor coupled with respectful humility provide a more profound preparation for both career and life. Intellectual rigor characterizes the pursuit of all that can be learned. Respectful humility reminds people of faith that they need to learn from those who are of other faiths and cultures, as well as from those who may have no religious faith at all.

2. Provide an Excellent Education

In the Marianist approach to education, “excellence” includes the whole person, not just the technician or rhetorician. Marianist universities educate whole persons, developing their physical, psychological, intellectual, moral, spiritual and social qualities. Faculty and students attend to fundamental moral attitudes, develop their personal talents and acquire skills that will help them learn all their lives. The Marianist approach to education links theory and practice, liberal and professional education. Our age has been deeply shaped by science and technology. Most recently, information and educational technologies have changed the way faculty and students research and teach. At Marianist Universities, two goals are pursued simultaneously: an appropriate use of information technology for learning, and the enhancement of interaction between students and teachers. As Catholic, Marianist Universities seek to embrace diverse peoples and understand diverse cultures, convinced that ultimately, when such people come together, one of the highest purposes of education is realized: a human community that respects every individual within it.

3. Educate in Family Spirit

Known for their strong sense of community, Marianists have traditionally spoken of this sense as “family spirit.” Marianist educational experience fosters the development of a community characterized by a sense of family spirit that accepts each person with loving respect, and draws everyone in the university into the challenge of community building. Family spirit also enables Marianist universities to challenge their students, faculty and staff to excellence and maturity, because the acceptance and love of a community gives its members the courage to risk failure and the joy of sharing success.

4. Educate for Service, Justice, and Peace

The Marianist approach to higher education is deeply committed to the common good. The intellectual life itself is undertaken as a form of service in the interest of justice and peace, and the university curriculum is designed to connect the classroom with the wider world. In addition, Marianist universities extend a special concern for the poor and marginalized and promote the dignity, rights and responsibilities of all people.

5. Educate for Adaptation to Change

In the midst of rapid social and technological change, Marianist universities readily adapt and change their methods and structures so that the wisdom of their educational philosophy and spirituality may be transmitted even more fully. “New times call for new methods,” Father Chaminade often repeated. The Marianist university faces the future confidently, on the one hand knowing that it draws on a rich educational philosophy, and on the other fully aware for that philosophy to remain vibrant in changing times, adaptations need to be made. *Selected from Characteristics of Marianist Universities: A Resource Paper, Published in 1999 by Chaminade University of Honolulu, St. Mary’s University and University of Dayton.* Each of these characteristics is integrated, to varying degrees, in this course.

Tentative Course Schedule

Use the Modules in Canvas

All papers are submitted via canvas. The Midterm exam is taken on Friday 3/4 at 11:30 am via Canvas. You have 30 minutes for this exam. The final exam is taken on 5/4 at 11:00 am via Canvas. You have 60 minutes for this exam. Use the **modules on canvas for this course as your tentative schedule.**

<u>Week</u>	<u>Topic</u>	<u>Readings</u>
1/10	What is Social Psychology; 8 Principles of Social Psychology. Evolutionary Theory, Neuroscience, Chronic Stress; Scientific Method/Research/Ethics. Social Media; Fake News. Information/Disinformation; Positive Psychology	Ch 1-2
1/17	Holiday 1/17. What is Social Psychology; 8 Principles of Social Psychology. Evolutionary Theory, Neuroscience, Chronic Stress; Scientific Method/Research/Ethics. Social Media; Fake News. Information/Disinformation; Positive Psychology	Ch 1-2
1/24	Perceiving Individuals, The Self.	Ch 3-4
1/31	Perceiving Individuals, The Self	Ch 3-4
2/7	Perceiving Groups Paper 1 Due 2/7 Before Noon	Ch 5
2/14	Social Identity	Ch 6
2/21	Holiday 2/21. Attitudes, Behavior and Change Exam Review Questions Available	Ch 7-8
2/28	3/4 Mid-Term Exam 11:30-12:00 pm.	
3/7	Norms, Conformity, Behavior.	Ch 9-10
3/14	Norms, Conformity, Behavior Founders Day Mass No Class	Ch 9-10
3/21	Spring Break 3/21/-3/25	
3/28	Paper 2 Due 3/28 Before Noon. Interaction and Performance in Groups Daoism, Buddhism, And Confucianism in the Context of Social Psychology	Ch 11
4/4	Interaction and Performance in Groups Daoism, Buddhism, And Confucianism in the Context of Social Psychology	Ch 11
4/11	Attraction, Relationships, and Love. Holiday 4/15	Ch 12
4/18	Aggression and Conflict Helping and Cooperation	Ch 13-14
4/25	Aggression and Conflict Helping and Cooperation Exam Review Questions Available	Ch 13-14
5/4	Final Exam 11:00-12:00pm	