

SSIII
99
Pry

**PSY 471 EXISTENTIAL PSYCHOLOGY
SUMMER SESSION III
JUNE 28 – AUGUST 6, 1999**

Instructor: Robert G. Santee, Ph.D.
Office: Kieffer Hall, Room 5
Office Hours: MTWR – 11:30-12:30
By Appointment
Phone: 735-4720

Time: MTWRF 9:40-11:10
Room: Henry Hall 104

Text: Existentialism From Dostoevsky to Sartre; Kaufmann
Psychology of Existence; Schneider & May
When Nietzsche Wept; I. Yalom
Chuang Tzu: The Basic Writings; translated by B. Watson
Characteristics of Marianist Universities

The scope of this course is a philosophical and psychological examination of the basic aspects of human existence.

Existential philosophy views traditional philosophy as being too systematic, academic, superficial, and out of touch with life. The existentialists focus on getting beyond the subject/object dichotomy of traditional western philosophy. Existentialism is concerned with understanding man as a being in his own world, not as an object to be systematically reduced to a set of concepts relative to a particular philosophical perspective.

Existential psychology does not purport to found a new school over against other schools or to give new techniques or therapy as over against other techniques. It seeks, rather, to analyze the structure of human existence--an enterprise which, if successful, should yield an understanding of the reality underlying all situations of human beings in crisis (Schneider & May, Psychology of Existence, 1995).

Existential Psychology is distinguished by three thematic elements:

1. The human being is suspended between freedom and limitation.
2. Dread of freedom or limitation promotes dysfunctionality or extreme counteractions to either polarity (e.g., oppressiveness or impulsivity).
3. Confrontation with or integration of the polarities promotes a more vibrant, invigorating life design. This life design is exemplified by increased sensitivity, flexibility and choice. (Schneider and May)

Both of these approaches explore human existence in the world relative to such areas as death, self, spirit, anxiety, meaninglessness, isolation, freedom, responsibility, choice, willing, community, and religion. These approaches do not stop, however, with mere exploring, for they are concerned with the integration of these various domains within the very life of woman/man.

The focus of this course is to explore the relationship between philosophy and psychology within the psychological perspective known as existential psychology. As such, this interdisciplinary approach will allow the student to examine the extent to which philosophy and psychology mutually influence each other within a given domain. Special emphasis will be given to an examination of the writings of Chuang Tzu in order to provide a cross-cultural perspective on existential psychology, an exploration of Marianist values as a response to existential issues, and an inquiry into emotional intelligence relative to existential psychology.

The starting points of this course are:

1. Mark 15: 29-37

The people jeered at him as they walked by, and wagged their heads in mockery.

"Ha! Look at you now!" they yelled at him. "Sure, you can destroy the Temple and rebuild it in three days! If you're so wonderful, save yourself and come down from the cross."

The chief priests and religious leaders were also standing around joking about Jesus.

"He's quite clever at 'saving' others," they said, "but he can't save himself!"

"Hey there, Messiah!" they yelled at him. "You 'King of Israel!' Come on down from the cross and we'll believe you!"

And even the two robbers dying with him, cursed him.

About noon, darkness fell across the entire land, lasting until three o'clock that afternoon.

Then Jesus called out with a loud voice, "Eli, Eli lama sabachthani?" ("My God, my God, why have you deserted me?")

Some of the people standing there thought he was calling for the prophet Elijah. So one man ran and got a sponge and filled it with sour wine and held it up to him on a stick.

"Let's see if Elijah will come and take him down!" he said.

Then Jesus uttered another loud cry and dismissed his spirit.

Mark 15: 29-37

2. the Shakespearean notion that

Life's but a walking shadow, a poor player that struts and frets his hour upon the stage and then is heard no more. It is a tale told by an idiot, full of sound and fury. Signifying nothing.

Macbeth Act 5, Scene 5

3. Faith means not wanting to know what is true – Nietzsche

4. Chuang Tzu

The emperor of the south Sea was called Shu [Brief], the emperor of the North Sea was called Hu [Sudden], and the emperor of the central region was called Hun-tun [Chaos]. Shu and Hu from time to time came together for a meeting in the territory of Hun-tun, and Hun-tun treated them very generously. Shu and Hu discussed how they could repay his kindness. "All men," they said, "have seven openings so they can see, hear, eat, and breathe. But Hun-tun alone doesn't have any. Let's try boring him some!"

Every day they bored another hole, and on the seventh day Hun-tun died.

Class format will consist of lectures, group interactions, discussions and self-exploration. The emphasis of the class will be on the student's philosophical/psychological exploration of his/her own being in the world.

OBJECTIVES: The student will demonstrate

1. a basic understanding of existential *philosophy*.
2. a basic understanding of existential *psychology*.
3. a basic understanding of the relationship between philosophy and psychology within the domain of existential psychology.
4. an understanding of the importance of an interdisciplinary approach when exploring an area of interest.
5. the 3 common characteristics of existential philosophy and existential psychology.
6. how Marianist values may be viewed as a response to existential issues.
7. how emotional intelligence is related to existential issues.
8. how each of Yalom's 4 ultimate concerns may be viewed from the perspective of Chuang Tzu.
9. the concept of 'self' from an existential perspective and from the perspective of Chuang Tzu.
10. how increasing one's choices and acting on them sets a person free.

REQUIREMENTS:

Student will be required to

1. Take two exams.
2. Write a paper (10 pages, typed, double-spaced) that explores the extent to which existential philosophy and psychology define and assist the student in traveling through their own existence.
3. Write a 5 page paper (typed, double spaced) on the integration of philosophy and psychology within the novel When Nietzsche Wept.
4. Write a 5 page paper (typed, double spaced) analyzing Chuang Tzu's analysis of each of Yalom's 4 ultimate concerns.

GRADING:

Exams	200 x 2 = 400	A = 630 +
5 page paper on WNW	100	B = 560 - 629
10 page paper	100	C = 490 - 559
5 page paper on Chuang Tzu	<u>100</u>	D = 420 - 489
TOTAL	700	

Tentative Course Schedule

<u>Date</u>	<u>Topic</u>	<u>Readings</u>
6/28	Introduction	PE: Preface, Introduction EDS I; WNW All
6/29	Philosophy, Psychology	PE: Preface, Introduction EDS I; WNW All
6/30	Literary Roots	PE: 1; EDS I; WNW All
7/1	Literary Roots	PE: 1; EDS I; WNW All
7/2	Dostoevsky	PE: 2; EDS 2; WNW All
7/5	HOLIDAY	
7/6	Kafka	PE: 2; EDS 6; WNW All
7/7	Camus	PE: 2; EDS 11; WNW All
7/8	Ortega	PE: 2; EDS 7; WNW All
7/9	Kierkegaard	PE: 2; EDS 3; WNW All
7/12	Nietzsche; Marianist Values	EDS 4; CMU
7/13	Nietzsche; Marianist Values	EDS 4; CMU
7/14	Heidegger; Marianist Values	EDS 9; CMU
7/15	Sartre; Marianist Values	EDS 10; CMU
7/16	MID-TERM EXAM WNW PAPER DUE	
7/19	4 Ultimate Concerns; Psych Roots	PE: 3
7/20	Death; Psych Roots	PE: 3, 4
7/21	Freedom; Existential Integrative Approach	PE: 5
7/22	Isolation; Existential Integrative Approach	PE: 5
7/23	Meaninglessness; Existential Integrative Approach	PE: 5
7/26	Chuang Tzu	CT All
7/27	Chuang Tzu	CT All
7/28	Chuang Tzu	CT All
7/29	4 Ultimate Concerns & Chuang Tzu	CT All
7/30	Existential Integrative Therapy; Emotional Intelligence (EIQ)	CT All
8/2	E-I Therapy; EIQ CHUANG TZU PAPER DUE	PE: 6
8/3	Case Illustrations; EIQ	PE: 6
8/4	Case Illustrations; EIQ	PE: 6
8/5	Case Illustrations; EIQ	PE: 6
8/6	FINAL EXAM PAPER DUE	