

Scienze e Tecniche Psicologiche

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Perspectives on Psychology

S. Freud, *The Interpretation of Dreams* (1899)

Textbook, p. 3.

Everyone who has received his certificate of matriculation after passing his final examination at school, complains of the persistence with which he is plagued by anxiety-dreams in which he has failed, or must go through his course again, etc. These are ineradicable memories of the punishments we suffered as children for misdeeds which we had committed. When our student days are over, it is no longer our parents or teachers who see to our punishment; the inexorable chain of cause and effect of later life has taken over our further education. Now we dream of our examination whenever we fear that we may be punished by some unpleasant result because we have done something carelessly or wrongly, because we have not been as thorough as we might have been – in short whenever we feel the burden of responsibility.

J. Piaget, *The Child's Conception of the World* (1929/1960)

Textbook, p. 17

The child is a realist and a realist because he has not yet grasped the distinction between subject and object and the internal nature of thought. Obviously, therefore, he will be confronted by grave difficulties when he attempts to explain the most subjective of all phenomena – dreams. The study of children's conceptions as to the nature of dreams is thus of great interest and from a twofold point of view, for the explanation of the dreams supposes the duality first of the internal and the external, and secondly of thought and matter. The technique [that allows to identify] children's ideas concerning dreams is more delicate than that of the preceding researches. The procedure we found most satisfactory consisted of an inquiry bearing on four points, which should always be given in a fixed order.

J. Bruner, *Actual Minds, Possible Worlds* (1986)

Textbook, p. 55

We know the world in different ways, from different stances, and each of the ways in which we know it produces different structures or representations, or, indeed, "realities". As we grow to adulthood (at last in Western cultures), we become increasingly adept at seeing the same set of events from multiple perspectives and at entertaining the results as, so to speak, alternative possible

worlds. The child, we would all agree, is less adept at achieving such multiple perspectives . There is every reason to insist that the human capacity for taking multiple perspectives must be present in some workable form in order for the child to master language. And within each of the perspectives the child can take (or the adult can take) she is capable of imposing principles of organization that have an internal “logic” [...]

H. Gardner, *Frames of Mind* (1983/2004)

Textbook, p. 105

I argue that there is persuasive evidence for the existence of several relatively autonomous human intellectual competencies, abbreviated hereafter as “human intelligences”. These are the “frames of mind” of [the title of this book]. The exact nature and breadth of each intellectual “frame” has not so far been satisfactorily established, nor has the precise number of intelligences been fixed. But the conviction that there exist at least some intelligences, that these are relatively independent of one another, and that they can be fashioned and combined in a multiplicity of adaptive ways by individuals and cultures, seems to me to be increasingly difficult to deny [...]. Most writing about intelligence focuses on a combination of linguistic and logical intelligences. However, a fuller appreciation of human beings occurs if we take into account spatial, bodily-kinesthetic, musical, interpersonal, and intrapersonal intelligences. We all have these intelligences – that's what makes us human beings, cognitively speaking.