ANTH 404: DEVELOPMENTAL ORIGINS

Slide # 1

Slide Title: ANTH 404: The Self in Culture

Slide Content: Developmental Origins: Lesson 3B

Audio: [Professor Jeannette Mageo]: Today we are going to talk about human development and the sociocentric, egocentric continuum.

Slide # 2

Slide Title: Objectives

Slide Content:

- To gain a cross-cultural perspective on human development in different cultures that will help you gain a comparative view of being a person in your own culture and in other cultures.

- To learn about a few psychological and anthropological theories of human development.

Audio: [Professor Jeannette Mageo]: We have a couple of objectives. First to gain a cross-cultural perspective on human development in different cultures that will help you as we go on in the course to gain a comparative view of being a person in your own culture and in other cultures.

And, two, to learn about some basic psychological an anthropological theories of human development.
Slide #3
Slide Title: Skin-ship and Gaze-ship

Slide Content:

- Skin-ship: body contact
- Gaze-ship: eye contact or watching over.

Audio: [Professor Jeannette Mageo]: Two behaviors to watch in infancy that will tell you a lot about human development in a culture are (1) Skin-ship and (2) Gaze-ship. Skin-ship is a term that comes out of Japanese studies of human development. It is built off of the term kinship. You know what kinship is. That is your blood relation or you DNA relation to other people. Skin-ship refers to body contact between people and there is a lot of body contact between the baby, mother and significant others in early Japanese childhood. The second term, gaze-ship, means eye contact. This can be eye to eye contact like two people looking into one another’s eyes, or it can be one way eye contact as in “someone to watch over me.”

Slide #4
Slide Title: Egocentric (Western) Nuclear Model

Slide Content:

- Based with mom
- Early skin contact
  - Practice: babe sleeps alone
  - Training: to be a separate person
  - Cultural message: an individual biologically bounded by your own skin

Audio: [Professor Jeannette Mageo]: Okay, now let’s look at these two variables in the Western Nuclear Family Model in relationship to mom. What about early skin-ship. Well, in many Western cultures the practice is that the baby sleeps alone, and so skin-ship between mother and significant others is likely to be intermittent and interrupted. You can look at this as kind of training to be a separate person. Not being in skin-ship with other people teaches you that you are separate and different from them. That you are biologically bounded by your own skin. This is a message you wouldn’t get as much if you spent your early years in skin-to-skin contact with others.
Slide #5

Slide Title: Gaze-ship: The Western Nuclear Family

Slide Content:

- Cradling and mutual gazing
- Training for interpersonal relations
- You will be recognized!

Audio: [Professor Jeannette Mageo]: Okay, what about gaze-ship in the Western Nuclear Family. Well, an important practice here is the way the mother typically cradles the infant so that she is gazing into its eyes and it is gazing into its mother’s eyes. You may think this is universal, but we will soon see that it is not. Really it is a kind of early training for interpersonal one-to-one relations. And there is a cultural message there. Your uniqueness as an individual will be recognized and appreciated in an interpersonal relationship. Your next reading, Beatrice Whiting, will develop and help you understand this point in her essay on the interrelationship between dominance and dependence in the U.S. self.

Slide #6

Slide Title: Lacan’s Mirror Phase

Slide Content:

- Mirroring, but in the eyes of others
- Mirroring in the eyes of mom: you are a unique and special person
- “Watching over”: Mom or parents, then schools

Audio: [Professor Jeannette Mageo]: Do you still remember Lacan’s, the Mirror Phase? You probably remember that Lacan thinks that the baby learns to recognize its image in the mirror and that this represents its first concept of self. But this mirroring happens not just with actual mirrors, it also happens in the eyes of others. If you look at a friend, if you look that friend in the eyes, and you look close enough, what do you see? You will see your image mirrored back in that friend’s eyes. But this also happens on the metaphorical level. Your friend has a certain regard for you. A certain way they see you. A certain way he or she mirrors back who you are. And this is also true in early childhood. In the Western Nuclear Family particularly the mother mirrors back to the infant a concept of me. A mother mirrors back, you are John, and John is a person. And this is one place that
the infant gets this idea. This early mirroring between mother and babe establishes a basis for later interpersonal relations.

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<td><strong>Audio:</strong> [Professor Jeannette Mageo]: What Jessica Benjamin calls intersubjectivity, a relationship where two people, two subjects, mutually recognize one another as separate, but also bound in a relationship. Of course watching over gaze-ship is very important in the early life in the Western Nuclear Family as well. Mom or two parents, or then later in school, school teachers watch over infants and young children.</td>
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<td>• Cared for by group</td>
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<td><strong>Audio:</strong> [Professor Jeannette Mageo]: How does this all work in sociocentric cultures? In a highly sociocentric culture, the infant is cared for by the group and one-to-one bonding is not so important and may even be discouraged.</td>
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Slide #9

Slide Title: Skin-ship

Slide Content:

Babe constantly carried around by kin

- Bali: traditionally infant often passed around
- Samoa: lots of kin carry infant around but may be held only by mom for nursing
- Aka (African rainforest): father carries his infant son around much of the time

Audio: [Professor Jeannette Mageo]: There is a lot of skin-ship typically in a sociocentric culture. Infants are constantly carried around by kin. Two cultures that we will consider later in this semester are Bali and Samoa. In Bali you will see the infant is typically passed around by many people. In Samoa a lot of kin will carry the kid around. And sometimes the child will only be with its mother during nursing. There is a lot of variability in terms of early skin-ship relationships. So among the Aka they are a small people, short people who come from the rainforest in Africa. The father will carry his infant son around much of the time. The infant son will very likely spend more time in skin-ship with his father than his mother.

Slide #10

Slide Title: Skin-ship

Slide Content:

Co-sleeping

- Babe sleeps with mom, dad, or siblings
- And other kinds of kid-to-kid skin-ship

Audio: [Professor Jeannette Mageo]: Also in sociocentric cultures there is a lot of co-sleeping either the babe sleeping with mother, or father, or with siblings. So little kids growing up usually sleep in skin-ship with one another.
Slide #11
Slide Title: Gaze-ship

Slide Content:
Babe often held facing outward.
- Samoa and Kaluli: towards group or road
- Native American papoose traveled on adult’s back

Audio: [Professor Jeannette Mageo]: Gaze-ship relationships are quite different too. In Samoa for instance the baby isn’t cradled looking at the mother traditionally, but rather turned around outward so that the baby is actually facing the group or facing the road where people pass. This is also true of the Kaluli, a tribe in Papua, New Guinea. And you probably remember the Native American papoose where the infant was swaddled and carried on the back so in that case it wouldn’t be in one-to-one, face-to-face gaze-ship relationship with its mother. Okay, so those are some ideas that we are going to build on about how sociocentric cultures and egocentric cultures differ when it comes to infancy.

Slide # 12
Slide Title: Mind/Learning: Egocentric (Western) Cultures

Slide Content:
- verbal learning
- sequential logical reasoning
- individual with own viewpoint
- ideal instance: the dialogue (Socrates)

Audio: [Professor Jeannette Mageo]: But what about learning? Learning is such a very important part of early development and different kinds of learning are favored by different kinds of cultures. Western egocentric cultures favor learning as a verbal experience. That is what we do in school. Right? We use words to learn. And they favor using predominantly sequential, logical reasoning to learn. That is what you have been learning to do since you got to school and what you are certainly still doing. The ideal instance of this method for learning is the dialogue. A practice which goes back to the philosopher Socrates. Socrates was a Greek philosopher of whom you may have heard. Plato was his student. Plato wrote a number of famous essays called “The Dialogues” which demonstrated the Socratic
method. Socrates’ method of teaching students and what this method was was a dialogue. Unfortunately, in college we cannot always have dialogue. We can have a little class discussion, but we cannot always have a kind of tutorial relationship where we talk one-to-one. None the less, the idea, or the ideal is that we have a conversation and an exchange back and forth where people develop their own viewpoints and their separate minds. That is why we have discussions in this course, so that you learn the material and incorporate the material by developing your own view of it.

Slide #13

Slide Title: Mind/Learning: Sociocentric Cultures

Slide Content:

Mimesis: copies (based on identifications)

- image-based
- watch others and copy

Identification between bodies: puppetry

- Bali
- social etiquette
- dance

Audio: [Professor Jeannette Mageo]: Sociocentric cultures, on the other hand, often favor mimesis. Mimesis is actually a term that comes from another Greek philosopher, Aristotle. And Aristotle thought that mimesis was the basic process used in art. Mimesis means to copy and phonetic learning is image-based learning. In many sociocentric cultures learning comes from watching others and copying what they do. It comes from an identification between bodies where one body imitates another body almost in a kind of puppetry. We will look at a great example of this later in Bali where the child is learning social etiquette by having its gestures formed in the proper way by its mother. Or where it is learning to dance by having the dance master form its body in the proper ways.
Slide # 14

Slide Title: Parent/Child Separation: Sociocentric Cultures

Slide Content:

Indulgence replaced by:

- Bali: adult and mom teasing
- Samoa: elders punishing (*sasa* at 6 months)
- Tahiti: scaring

Audio: [Professor Jeannette Mageo]: Another early life issue is parent/child separation and we will see that this is done very differently in different cultures. In Bali we will see that it is often done by the mother teasing the child. In Samoa it is often done by an elder punishing the child and this can begin as early as 6 months of age. I mean physical punishment. In Tahiti it used to be done by scaring the child with a small doll or animal. Scaring the child made it more dependent and more docile and easy to handle.

Slide #15

Slide Title: Parent/Child Separation: Sociocentric Cultures

Slide Content:

Age-grade system: different statuses for children and elders.

Audio: [Professor Jeannette Mageo]: How do we create mother/child separations? This is the question that I think Whiting will help you confront in your next reading.
Slide # 16

Slide Title: Parent/ Child Separation: U.S. Culture

Slide Content:

Mother not giving or withholding love/ approval (Whiting)

Audio: [Professor Jeannette Mageo]: She suggests that it might be through giving and then withholding of love and approval especially on the part of a mother figure.

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Slide #17

Slide Title: Family Dynamics

Slide Content:

Freud’s stages of psychosexual development

Libido focusing on developmental areas/activities

- Oral
- Anal
- Phallic
- Latency
- Genital

Audio: [Professor Jeannette Mageo]: All right. Now we are going to go on to some classic Western theories of human development and specifically psychoanalytic theories. You remember when we last talked about Freud I mentioned that he began a tradition called psychoanalysis. Basic to Freud’s theory is his idea of psychosexual phases of development. Freud posited something that he called libido. Libido from Freud’s point of view is the body’s basic energy. And he saw it as a sexual energy actually, although it could be channeled into higher activities. Libido has a tendency in
development to focus on different areas of the body. Areas that are relevant to
development at that period of time. So the first two years of life, Freud believed libido
focused on the oral region, or the mouth. And this makes sense. The idea is if Libido
focuses on an area everything that relates to that area becomes pleasurable and
interesting. So it makes sense that the mouth should be a particularly pleasurable and
interesting area when you are 0 to 2, because what is most important for you to do at
that time? Eat, drink milk. If you do that, you will survive. And so that makes sense.
The next phase Freud believed was anal. And that had to do with control. The next
phase was phallic and it focused on the male genitals. The next phase was latency. And
the next phase was the genital phase. We will go back and talk about each of these
phases separately.

Slide #18

Slide Title: Family Dynamics

Slide Content:

Erikson: psycho-sexual modes

- Incorporation (mouth metaphor)
- Control (muscle metaphor)
- Locomotion (movement metaphor)

Audio: [Professor Jeannette Mageo]: To help understand them it helps to bring in the
ideas of another psychoanalyst, Erik Erikson, who believed that there were psycho-
sexual modes associated with each of these stages. So the oral phase, Erikson saw as
the incorporative phase which had to do with what the infant was doing physically that
is nursing, but it was a larger mode in the sense that Erikson thought that what the
infant was mainly doing at this time of its life was incorporating. Incorporating milk,
incorporating love, incorporating a lot of information. You were kind of a sponge in
the oral phase. You were taking everything in. In the next phase, Freud’s anal phase,
Freud believed that the libido focused on the anus, on learning to go to the bathroom.
But Erikson saw this in a slightly larger perspective. That is what does your anus do? It
holds on and it lets go and this is the basic function of the muscles. All the muscles in
your body, they hold on and they let go. And in at this phase starting in around the age
of 2 and going to around 3 or 4, your muscles are beginning to develop. You are
beginning to be able to hold on to things and let go of things. Thus control becomes a
very important mode at this time of life. During the next phase, the phallic phase,
Erikson believed that having come into control of your muscles, what now becomes
important is locomotion; running around, having fun, playing. Why then did Freud call this phase the phallic phase?

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**Slide #19**

**Slide Title: Family Dynamics**

**Slide Content:**

Phallic stage: child rejects mother

- Oedipus crisis for boy
- Same-sex repudiation for girl

**Audio:** [Professor Jeannette Mageo]: He called it the phallic phase because he believed that the male or the boys’ genitals is what became important to everyone in this phase. Now Freud’s idea about this has, of course, been critiqued and it may be that this phase seems so focused on the boys’ genitals to Freud because to some extent Freud’s story is a boy’s story and it’s a story about the boy and patriarchy. But it’s an interesting story nonetheless. And to some extent, I think to those who have not heard about Freudian
psychology before, a shocking one. So let me tell you how Freud thinks the boy develops. The idea is that because the libido has moved to the genitals little kids begin to become aware of differences between the sexes, because that the difference. Right, they have different genitals. And Freud thought that also during this time little kids were very in love with and very attached to their mother. And they wanted all of their mother’s love and attention. The little boy wanted all of his mother’s love and attention, but he was aware that he had a rival for his love and attention, Dad. And the result of that was the boy had aggressive feelings towards his Dad. That he would really like Dad to get out of the way. But having these aggressive feelings towards Dad who much bigger and whom the boy was also attached to was too scary, so the boy projected these feelings out on Dad. And the result of that was the little boy thinking that Dad wanted to get him out of the way. That Dad had hostile and aggressive feelings towards him. In the meantime, Freud believed around the same time the boy saw a little girl. The child at this age and we are talking about between 2 and 3 is what Piaget, remember Piaget. He is a therapist of cognitive development. He thought that the child was egocentric at this time. Now egocentric doesn’t mean the same thing that I mean when I say a culture is egocentric. It doesn’t mean focused on the individual. What Piaget meant by egocentric is that the child saw things only from his or her own point of view. They couldn’t take the other person’s perspective. So little children at this time can only see things in terms of their own perspective and their own experience. They cannot imagine that there is any other way of seeing things. So Freud thought the little boy sees little girl and says, “My God what happened to her? Why doesn’t she have one? Oh, no, maybe she got punished. Maybe Daddy punished her.” This is called castration anxiety and it precipitated what Freud called the Oedipus Complex. Okay, but why is it the phallic phase for everybody? Because Freud believed that the phallus or the penis was the focus for the girl in this phase too. He believed something related, but different happened to her. Now Freud’s theory of what happens to the girl actually doesn’t fit with our ideas of cognitive development, because in Freud’s view the girl is not terribly egocentric at this time. We know that reasoning of children of this age is egocentric. But let me tell you Freud’s view of what happens to the girl anyway. In Freud’s view, she sees a little boy and she says to herself, “Oh that’s nice. Why don’t I have one? Well, maybe mine will grow.” But then she realized that it won’t grow and then perhaps she sees her mother or another adult women and she realizes that it’s not going to grow. And the result of that, Freud believed was a kind of self-hatred and a kind of rejection of her mother and of her own gender. All right you could see how that would make sense in a patriarchal world where being a boy meant that you were somehow privileged or better and being a girl meant you were less so. Then discovering that boys and girls were different and you weren’t a boy might be a distressing discovery indeed.
Slide #20
Slide Title: Family Dynamics
Slide Content:
Incest taboo
- Levi-Strauss: (quasi-universal social law)
- marriage, primary form of exchange
- forming alliances

Audio: [Professor Jeannette Mageo]: All right, so you may think these ideas about childhood are strange, but let me tell you that the incest taboo, the taboo against us having sex with relatives is the closest thing there is to a universal social law. What the family is differs a great deal from culture to culture, but that you shouldn’t have sex with a relative is almost universal.

Slide #21
Slide Title: Family Dynamics: Dad
Slide Content:
- =introjection of social rules (which Dad symbolizes)
- =splitting of the mind into conscious/unconscious

Audio: [Professor Jeannette Mageo]: All right, what about latency. Well, basically again this is a boy’s story, but what Freud believed happened was that castration anxiety was so difficult for the boy that he tried to give up wanting to have all Mother’s love and attention. But from a psychoanalytical point of view you really cannot give up anything that you desire. So the boy cannot stop wanting what he wants. But what he does instead, Freud believed, was to pretend to play in his own mind, pretend that he was Dad. That is to pretend to be the person who was married to Mom who did have a
legal monopoly on her attention. The problem with pretending to be Dad that is from Freud’s point of view, Dad represented the “no.” Dad represented the social law you cannot have Mother. Dad represented the incest taboo. Now before you started pretending to be Dad, Dad was outside of you in the world. And if he saw you doing something wrong, well, you might get punished, but there is always the chance that he wouldn’t see you. But when you start pretending to be Dad, you introject him, you take him into your mind and he threatens punishment there. And you remember what the boy is afraid of at this point is castration. He has castration anxiety. So Dad becomes a voice in his mind that says not only if you do it, but you even think this, the worst thing you can imagine, that’s right, that thing, that’s what will happen to you. When Dad comes into the mind, this is so scary and traumatic that the mind splits into two. Into a conscious mind that is full of things that is okay to think about, and an unconscious mind in which there are things that are forbidden to think about like loving mother. All right, so that is latency when the mind splits and your forbidden desires go to sleep and you begin to think that you really don’t feel that way, you really don’t want those things, you are not interested, and the child begins to do something that Freud called sublimate that is to redirect energies that once had to do with family and with sexuality into other areas. Erikson called this phase industry vs. inferiority. The idea is that you go to school, you are not so involved with your family any more, and you are not so involved with your family relationships. Instead you are trying to use your energy to work, to learn, to get something done. And if you do, you feel good about yourself and if you don’t, you develop a sense of inferiority.

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**Slide #22**

**Slide Title: Family Dynamics: Dad**

**Slide Content:**

- Re-emergence of Oedipus in adolescence
- Pretty Woman: Edward Lewis’ family story

**Audio:** [Professor Jeannette Mageo]: Okay, the last phase from Freud’s point of view was the genital phase and that comes in early adolescence. And at this time, in a sense, there is a replaying of the Oedipus Complex. The Oedipus Complex which you remember is a conflict with the father comes up again. Only this time, the boy has to win. This time the boy has to overcome that internalized father figure. What do I
mean? Well that internalized father figure that says, “Don’t do it. Don’t even think it.” That is the voice of inhibition. And sometimes it is a voice that you can actually hear. The voice of what Freud called your super ego. You remember the super ego that says “oh, no that’s a bad thing, don’t do it.” And sometimes it is only expressed as anxiety and inhibition. You think about doing something and all of a sudden you are scared. And then you start thinking about all the bad things that might happen if you did it and then you don’t do it. Or inhibition might even go farther and you just might get anxious and your palms start to sweat and you don’t know why. You don’t even think about it. You don’t think you want to do anything. You have all had an experience with this. Let’s say maybe a dance or something. You wanted to ask someone to dance, but then you started thinking, “Oh no, I will probably make a fool of myself. I probably won’t dance very well. She or he probably won’t want to dance with me.” Or maybe you have just gone into a situation and just felt anxious and you didn’t want to do anything. You didn’t think that you wanted to do anything. This is inhibition. People often feel this also in the classroom. All right, from Freud’s point of view, inhibition comes originally out of the Oedipus Complex and out of early childhood, but if you remain inhibited then you remain in latency all of your life. That is you remain redirecting your energies into work, into school, and you don’t have a lot of fun. But what is suppose to happen in the genital phase which is that is to say in adolescence is that you overcome inhibition. In some sense or another, you overcome that scary threat that was posed by the father and his rules and you learn to displace the feelings you once had for Mother onto another woman. Or the feelings you once had for Dad onto another man. So Freud’s story may seem very strange to you, so I would like to give an example of it from your own experience. Many of you have probably seen the movie, “Pretty Woman.” Do you remember the story? Vivian meets Edward. Edward is rich and do you remember what Edward does for a living? How he got rich. He breaks up companies and sells off their parts. Do you happen to remember the first company that he did this to? It was his Dad’s. Now this story is not exactly the Oedipus story, because Edward’s Father left his Mother in poverty and she died. So Edward’s Father wasn’t exactly a rival for Edward’s Mother’s attention, but Edward does have aggressive feelings towards his Father and so he dismembered his Father’s company and then went on to displace these feelings on to other men and dismember their companies too. Through his relationship with Vivian, however, Edward works through these feelings. And as a result of this, in the end of the film instead of breaking apart the ship builder’s company, he goes into business with the shipbuilder and decides to build ships. He resolves his Oedipus Complex. So this feeling of rivalry and hostility towards father figures is something that you often see in film.
Slide #23

Slide Title: Family Dynamics: Mom

Slide Content:

Separation anxiety: physical and emotional weaning

Audio: [Professor Jeannette Mageo]: All right, so Freud’s story as you can see is centered mostly around dad and centered mostly around the boy, but there is another very important psychoanalytic thinker who we are going to work with this semester. A woman named Melanie Klein and her ideas are focused more around Mom and more around, I think, the experience of the girl. Melanie Klein really is talking about something we can call separation and separation anxiety that happens even earlier than the Oedipus Complex. And Melanie Klein talks about a physical event, but again I think it is a metaphor for other developments in the lives of a child.

Slide #24

Slide Title: Family Dynamics: Mom

Slide Content:

Melanie Klein

- nursing (attention) and developing ambivalence
- ambivalence: two feelings
result for infant: splitting

Audio: [Professor Jeannette Mageo]: Melanie Klein focuses on nursing and the end of nursing. The idea is that at first the child nurses and then it begins to get bigger and it wants more to eat and it wants to nurse more. But at this time it also begins developing teeth and biting and maybe by this time there might be another child on the way and the mother begins to withdraw. The result of the mother’s withdrawal is frustration and even rage on the part of the child. It wants to nurse, it wants what it wants. And the fact that it cannot have it, well you’ve seen how upset little babies get, they just get totally in a rage. So how is this a metaphor? Well there’s milk, of course. That is one of the early realities of early life, but there is also attention. And one of the things that mother or others in other cultures give a little child is a lot of attention. But at some point when the child develops, mother or others begin to withdraw attention. And this is frustrating and creates rage in the infant. This is a problem, for everybody, for you and me, not only infants, ambivalence is very hard to sustain. What do I mean by ambivalence? Ambivalence means to have two opposing feelings at the same time like love and hate, for instance. Okay, the infant loves its mother, but when the infant begins to experience separation it also hates its mother. It is also enraged at its mother, so it has two opposite feelings at the same time. The infant doesn’t have a strong enough ego to sustain these intensely different feelings. So what Melanie Klein believes the infant does is to split the figure of the mother into a good mother, a mother who nursed me, gave me attention, took care of me. And the bad mother. And the bad mother is a projection of the infants rage and the desire to nurse and nurse and nurse. So what the infant believes the bad mother feels is “I hate you. I want to eat you all up.” Now you might think this was a strange or even crazy idea, but just take a look at some classic children’s stories like “Hansel and Gretel.”

Slide #25

Slide Title: Family Dynamics: Mom

Slide Content:

Hansel and Gretel

• stepmom
starvation
eating the witch’s house
cooking witch

Audio: [Professor Jeannette Mageo]: Do you know the story of “Hansel and Gretel”? Well, in the story of “Hansel and Gretel” there are two children who are taken care of by their Father. Their Mother is dead. Think of the mother as the good mother. So the Father marries again and they have a stepmother. And they are a poor family and they really don’t have enough to eat, so the stepmother says to the Father, “Why don’t we take the children out and dump them in the woods? Then maybe we will have enough to eat.” The Father is a good father and he doesn’t want to dump his children in the woods, but the stepmother keeps at him and keeps at him and finally he agrees. So Gretel is a very smart little girl, so she leaves a trail of breadcrumbs. They get taken out and dumped in the woods, but then they follow the trail of breadcrumbs back to the house. But the parents keep taking the children out the woods and dumping them into the woods until finally it is too far and they cannot find their way back home. Then they live in the woods for a few days living off of roots and berries and not really having enough to eat. Then what do they find? They emerge into a clearing where they see a house. And the house is made of candy and gingerbread and all kinds of good things to eat. You could eat the house. So they go and they start eating the house. And then an old woman comes out. A witch actually. And it turns out its her house, and she doesn’t like them eating her house. She takes them prisoner and actually puts Hansel in a cage. Gretel she makes her servant. Gretel she makes work, but she puts Hansel in a cage. And her idea is she is going to fatten up Hansel and then eat him for her Sunday dinner. So Gretel being very smart again, she gives Hansel a chicken bone and every time, the witch is kind of blind, and every time the witch asks Hansel to put out his finger so she can see how fat he is getting, he puts out the chicken bone and the witch thinks he is still skinny and needs to be fattened up some more. But eventually she gets tired of this and she is going to eat him any way. So she has Gretel fire up the oven and then she looks in to see if, it’s hard for her to see, so she looks way in to see if the fire is hot enough and Gretel pushes her into the oven. Okay, so what do we have here? This is a very oral story. It is all about eating. Right? The poor family doesn’t have enough to eat, the children get dumped in the woods and then they are starving to death. And then they start eating a house. And then a witch wants to eat them. Right? It is all about orality. It’s all about eating. There is a good mother. She is dead. And then there is a witch who, well, first of all they want to eat the witch’s house. Right? But then the witch wants to eat them. So you can see that these various feelings that Melanie Klein talked about are in children’s stories. And they are in more stories than
just “Hansel and Gretel”.

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<td>- stepmom wants to eat her heart</td>
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<td>- the poison apple</td>
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<td><strong>Audio:</strong> [Professor Jeannette Mageo]: You might remember in the story of Snow White that Snow White’s stepmother wants to eat her heart. And that Snow White seems to die for awhile because she eats a poison apple that has been given her by her stepmother. So there is the idea of the bad mother, or the evil mother, or the stepmother or the witch who wants to eat you up and there being a problem with eating as central to the story.</td>
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Slide Content:

**Audio:** [Professor Jeannette Mageo]: Witch figures are also extremely prominent in non-Western cultures. Sometimes even more so than our culture. As we will see in Bali later in the semester. And it may be that either Freud’s story of the Oedipus Complex or Melanie Klein’s story of the witch might be more important in one culture than another. And that might be one way we can see a difference in early development.