LeAnn Joyce

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English 50X

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**Bibliography**

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**Routledge,** [**https://doi.org/10.4324/9780203805251**](https://doi.org/10.4324/9780203805251) .

**Summary:** Research on the effects of economic standings in fairy tales and the how

they were perceived by various classes

**Commentary:** “…Due to their symbolical and secular contents that might have given

and still give children “wild ideas” that their lives need not conform to the governing norms of

society, fairy tales have generally been viewed as dangerous if not subversive by conservative

religious and political groups. The fact is, however, that fairy tales can be both provocatively

subversive and trivially traditional. With the rise of the middle classes in seventeenth-century

Europe and North America and the massive infl uence of the Christian church and its various

belief systems, the fairy tale was often cropped and altered in books for young readers to

reinforce dominant religious and patriarchal attitudes about gender, mating, law, and order.

Highly conservative mores and prescriptive codes were disseminated in such early works by

François Fénelon ( Collection of Fables Written for the Education of the late Monsignor

The Duke of Burgundy, 1718), Sarah Fielding ( The Governess, or Little Female Academy, 1749),

and Madame Leprince de Beaumont (The Young Misses’ Magazine, 1757) in the eighteenth

century, and as literacy expanded and children’s literature gradually developed into an industry

in the nineteenth century, more and more pristine fairy-tale collections for children were

published for children, primarily for middle and upper-class youngsters. The taming of the

“wild” fantasies of the oral and literary fairy tales, what one might call sanitization, was quite

common in the nineteenth century, and the classical tales of Charles Perrault, Madame

d’Aulnoy, the Brothers Grimm, and Hans Christian Andersen underwent very curious adaptations

for children due to explicit and implicit censorship. One of the most curious “infantile”

sanitizations that took place in the nineteenth century was Edgar Taylor’s 1823 adaptation of the

Grimms’ fairy tales in German Popular Stories. With the bizarre approval of the Grimms, who

had also begun changing the tales in their own German collection to make them more suitable

to the “innocent” souls of children, Taylor produced a second sweetened collection in 1826 and

then added a third in 1839 called German Popular Stories and Fairy Tales as Told by Gammer

Grethel. His “re-making” of the Grimms’ tales led to yet another strange re-publication under

the title Grimms’ Goblins. Grimms’ Household Stories published in 1876 by xii introduction to

the routledge classics edition Robert Meek, who wrote: “Fairy Tales are the earliest cultivators of

the purest bias in the youngest and freshest of soils; they are the especial prerogative and boon

of children’s libraries…” (Intro)

**The study of externalizing and internalizing behaviors in Greek, Russian, Indian, and Chinese children using the Fairy Tale Test**

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Abstract

The present study investigated externalizing and internalizing behaviors in Greek

(*n* = 599), Russian (*n* = 596), Indian (*n* = 571), and Chinese (*n* = 376) 7- to-12-

year-old children. The Fairy Tale Test was used to measure impulsive and

motivated aggression, fear of aggression, anxiety, and depression. The results

indicated culture-specific patterns of the aforementioned behaviours. Greek

children demonstrated the highest levels of impulsive and motivated aggression,

while Russian children had the highest fear of aggression. Chinese children

appeared to be most anxious among other cultural groups. Both Russian and

Indian children were more depressed than their Greek and Chinese counterparts.

Gender and age difference were obtained only for impulsive aggression.

Regardless of culture, boys scored higher compared to girls; and 7- to 8-year-old

children demonstrated higher level of impulsive aggression than older children.

The obtained results are interpreted in light of contextual differences in child

socialization in four cultures; suggestions for school psychology practices are

offered.

[Parrott, W. Gerrod](https://psycnet.apa.org/search/results?term=Parrott,%20W.%20Gerrod&latSearchType=a) [Smith, Richard H.](https://psycnet.apa.org/search/results?term=Smith,%20Richard%20H.&latSearchType=a)

Citation

Parrott, W. G., & Smith, R. H. (1993). Distinguishing the experiences of envy

and jealousy. *Journal of Personality and Social Psychology, 64*(6), 906-

920. <http://dx.doi.org/10.1037/0022-3514.64.6.906>

Abstract

Describes the nature and significance of the distinction between the emotions

of envy and jealousy and reports 2 experiments that empirically investigated it.

In Exp 1, Ss recalled a personal experience of either envy or jealousy. In Exp

2, Ss read 1 of a set of stories in which circumstances producing envy and

jealousy were manipulated independently in a factorial design. Both

experiments introduced new methodologies to enhance their sensitivity, and

both revealed qualitative differences between the 2 emotions. Envy was

characterized by feelings of inferiority, longing, resentment, and disapproval of

the emotion. Jealousy was characterized by fear of loss, distrust, anxiety, and

anger. The practical importance of this distinction, the reasons for its confusion,

and general issues regarding the empirical differentiation of emotions are

discussed. (PsycINFO Database Record (c) 2016 APA, all rights reserved)

**[BOOK]** [Heaven upon Earth: The Form of Moral and Religious Children's Literature, to 1850](http://mattercatal.info/patricia-demers-read-heaven-upon-earth-the-forms-of-moral-and-religious-childrens-literature-to-1850-find-books.pdf)

P Demers - 1993 - mattercatal.info

**Religion** in **Childrens Literature** - Dictionary definition of **Religion** in . **Heaven Upon Earth** the   
**Form** of **Moral** and **Religious Childrens Literature** to **1850**. Freedom, and Transcendence in the   
Romantic Poets a Failed **Religion**. Didactic **literature**, English--History and criticism. : Toronto   
Public 19 Jan 2018 . “These thoughtful, engaged people dancing together **on** paper” allow   
us, as Margaret Atwood as Interpreters of the **Bible Heaven Upon Earth**: The **Forms** of **Moral**   
and **Religious Childrens Literature** to **1850** PL Travers Rhetoric, Cognition, and Ideology in AL …

[Cited by 49](https://scholar.google.com/scholar?cites=20363840776902677&as_sdt=2005&sciodt=0,5&hl=en) [Related articles](https://scholar.google.com/scholar?q=related:FRjFJ85YSAAJ:scholar.google.com/&scioq=Heaven+upon+earth:++The+form+of+moral+and+religious+childrens+literature,+1850&hl=en&as_sdt=0,5)

JOURNAL ARTICLE

**PERSPECTIVE TAKING AS THE COGNITIVE BASIS OF CHILDREN'S MORAL DEVELOPMENT: A REVIEW OF THE LITERATURE**

Lawrence A. Kurdek

*Merrill-Palmer Quarterly of Behavior and Development*

Vol. 24, No. 1 (JANUARY, 1978), pp. 3-28

Published by: [Wayne State University Press](https://www.jstor.org/publisher/wsupress)

https://www.jstor.org/stable/23084056

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**Summary:** Children’s moral development and their ability to empathize with others and their beliefs.

**Commentary:** “An analysis of relevant studies reveal reoccurring conceptual and methodological problems…” (pg 3, second paragraph)