

840: 341 RELIGION AND PSYCHOLOGY

Dr. James W. Jones

Fall, 2007

Office Hours: Monday 1:00-3:00 & by appointment

Ph.: 732-932-9623 [Please use this phone number and not email to contact Dr. Jones]

The following books are at the Douglass Campus Bookstore and New Jersey Books on College Ave:

J. Fowler, Stages of Faith

S. Freud, The Future of An Illusion

K. Jung, Psychology and Religion

J. Jones, Contemporary Psychoanalysis And Religion

All other readings are on electronic reserve through the Douglass Library.

Purpose: The purpose of this class is to introduce students to the role religion plays in the lives of individuals and to the field of religion and psychology. The first half of the course will focus on models of moral and religious development. The second half will introduce students to psychoanalytic theories of religion and personality.

Requirements: There will be 3 combination multiple choice-short essay exams as marked on the syllabus. They will be given during the first hour of the class meeting time and the last one during the regularly scheduled final exam time. No make up exams will be given unless either: (1) You can document that YOU (not a friend or relative) were confined to the hospital when the quiz was given. Making an appointment at the health service will NOT suffice. Or (2) a close relative has died and the exam is being given the day of the funeral: a copy of the death notice or obituary is required for documentation. All make up exams must be taken within one week of the date of the quiz.

Note: All cell phones, pagers, etc. must be turned off in class. Anyone whose device goes off during class will be asked to leave for the remainder of that period. During an exam, they will receive an "F" on that exam.

Course Outline

Introduction

Part One: The Place of Religion in Human Development

Moral Development and its Critics

Lawrence Kohlberg, "The six stages of moral judgment" from The Philosophy of Moral Development [On electronic reserve, Douglass Library]

"Lawrence Kohlberg Biography."

Carol Gilligan, In A Different Voice, Chapt. 2 "Images of Relationship" [On electronic reserve, Douglass Library]

James Fowler, Stages of Faith, part II

Religious Development

James Fowler, Stages of Faith, parts IV-V

first exam

Religion in the Life Cycle

Erik Erikson, "The human life cycle" from A Way of Looking at Things [On electronic reserve, Douglass Library]
"Erik Erikson Biography"

Part Two: Religion and Dynamics of Personality

Freud and Religion

S. Freud, The Future of An Illusion

Jungian Psychology of Religion

K. Jung, Psychology and Religion

second exam

[11/19 - no class, instructor away & Thanksgiving Vacation]

Current Psychoanalytic Perspectives on Religion

J. Jones, Contemporary Psychoanalysis and Religion

12/10 – Conclusion and review

Exam Period: Wednesday, 12/19/07 – **Last exam**, 1 hour, from 12:00-1:00. Last exam must be taken at this time.

LECTURE OUTLINES

840: 341 RELIGION AND PSYCHOLOGY

Dr. James W. Jones

COGNITIVE DEVELOPMENTAL OR STRUCTURAL DEVELOPMENTAL MODELS

Jean Piaget (early 20th century Swiss Zoologist)

- Four Stages of Cognitive Development
- Sensorimotor (0-2 years): physical relationships
- Preoperational (2-7 years): speech and other symbols
- Concrete Operations (7-? Years): simple relationships

Formal Operations (12-? years): abstract thinking

- Questions
- What does development mean?
- What changes? Not what we know!

3. What is intelligence?

Lawrence Kohlberg (contemporary American)

- Study of moral reasoning, not moral behavior
- Stages of Moral Reasoning

• I. Pre-conventional

- Punishment & Obedience: threats to myself
- Instrumental Exchange: getting a good deal

II. Conventional

- Interpersonal Conformity: good boy/nice girl
- Social System Conformity: law and order

III. Post-conventional

- Social Contract: autonomy and choice
- Universal Principles: seeing the good for its own sake

[7. Cosmic Perspective on Life's meaning: religious grounding for morality]

Implications:

Two levels of moral/religious disagreement;

The structural developmental paradigm as an implicit theory of religion

Does Morality require Religion? In what sense? Is the moral life a meaningful life?

Religion as a boundary concept.

Carol Gilligan (contemporary American)

What did Kohlberg discover? What did Kohlberg miss?

Two trajectories of moral reasoning

Two epistemologies

Two different visions of the human situation

Is moral reasoning gendered?

Different moralities represent different visions of human nature and our place in the world

Different research methodologies: a narrative method

James Fowler (contemporary American)

A. Faith as a developmental construct

B. Faith as a general, encompassing sensibility

C. Stages of Faith Development

- Intuitive Faith: feelings, not concepts (4-6 years)
- Mythic Literal Faith: painfully concrete (6-11 years)
- Synthetic-Conventional Faith: conformist identity (12-adulthood)
- Individuative-Reflective Faith: identity & critical thinking (15-adulthood)
- Paradoxical-Consolidative Faith: paradoxical reasoning (30 plus)
- Universalizing Faith: making peace with the cosmos (mature adulthood)
- Implications:

Religion as a development phenomenon: how our religious ideas change
The problematics of conventional faith—the question of religious language as a developmental issue
Adult development: a faith of one's own, religion beyond conventionality
The goal of development; the dark nights of the soul
Post-critical religion

COGNITIVE DEVELOPMENTAL OR STRUCTURAL DEVELOPMENTAL MODELS

Jean Piaget

1. Sensorimotor
2. Pre-Operational
3. Concrete Operations
4. Formal Operations

L. Kohlberg

1. Punishment Obedience
2. Instrumental Exchange
3. Interpersonal Conformity
4. Social System Conformity
5. Social Contract
6. Universal Values
- [7. Cosmic Perspective]

J. Fowler

1. Intuitive
2. Mythic Literal
3. Synthetic Conventional
4. Individuative Reflective
5. Paradoxical
6. Universalizing

Contemporary Research on Children's Spirituality

Limitations of Stage Theories

1. Loss of individual variation
2. Downplays effects of socialization
3. Religion more than cognition, cognition more than cognition
4. Stages as "hard" or overlapping

Cognition remains a constructive and structural process

Recent findings

1. Children naturally interested in religious/spiritual issues
2. Interaction of innate and environmental processes, socialization is not passive “transmission.”
3. Recognition of individual variation and overlap of cognitive processes at any age—back to the issue of methodology

Erik Erikson (1902-1994)

I. Biographical background

Psychoanalytic training
 The construction of identity
 The turn towards culture.

II. Basic terms

Ego—the agent of identity
 Actuality—the actual world of lived experience
 Virtue—identity expressed in action

III. Stages on life’s way

<u>Stage</u>	<u>Polarities</u>	<u>Virtue</u>
• Infancy:	trust vs. mistrust -	hope
• Early childhood:	autonomy vs. shame –	choice
• Pre-school:	initiative vs. guilt –	purpose
• School age:	industry vs. inferiority -	mastery
• Adolescence:	identity vs. confusion -	fidelity
• Young adulthood:	intimacy vs. isolation –	love
• Adulthood	generativity vs. stagnation -	care
• Old age:	integrity vs. despair -	wisdom

IV. The nature of development

Polarities and crises
 Virtues
 The development of moral selfhood
 To live “in spite of”
 Morality vs. moralism

V. The function of religion

Support and affirmation
 “Theodicy” as a developmental resource
 Guidance for life
 Ritual confirmation of meaning and the sacredness of the life cycle
 Mature vs. immature religion

VI. A gender(ed) reflection on Erikson’s model

Generativity & care

Can autonomy lead to generativity?

How the “virtues” get gendered in modern society; the split of public & private, male & female

Sigmund Freud (1856-1939)

Part One: Basic Theory

Background

1. Scientific Background
2. Cultural Background

Biography

1. Medical degree: Hypnosis, hysteria, and Charcot
2. Joseph Breuer and Anna O.
3. The mind-body problem and the beginning of psychoanalysis

Basic Concepts

1. Libido
2. Oedipal/Electra complexes and infantile sexuality
3. Dual instinct theory – eros and thanatos
4. Id, Ego, Super-ego and the reality principle
5. Personality and conflict – “where Id is, let Ego be”
6. Repression and the dynamic unconscious

Part Two: Freud and Religion

Freud’s religious history

Defense mechanism and the return of the repressed

1. Projection and the idea of God
2. Obsessional activity and ritual – “the obsessive neurosis of mankind”
3. Primary & Secondary process and the supernatural & the natural

The Future of an Illusion (1927)

1. The meaning of illusion
2. 3 functions of religion – religion as compensation

Totem and Taboo (1913)

1. The Oedipal origin of religion and culture: how men become civilized

Religion

1. Phenomenological method
2. Individuation and religion
3. Symbols and Psychic energy
4. The revitalization of religion
5. The coincidence of Opposites and the problem of evil
6. Psychology as religion, religion as psychology
7. The reduction and retrieval of religion
8. Beyond modernity, science and religion

Contemporary Psychoanalysis

From drive to relationship

- Motivation
- Internalization
- Human nature

Ana-Maria Rizzuto

1. The origin of our private presentation of God
 - The child's wondering "why?"
 - Consolidating the inner object world – mirroring
 - The inevitability of a god-representation
2. The developmental process
 - Re-working the god-representation
 - The psychological origins of atheism

D.W. Winnicott

- "From pediatrics to psychoanalysis"
- "There's no such thing as a baby"
- Transitional objects & experiences
- Culture and symbols

Contemporary Psychoanalysis and religion

- Religion as the carrier of our relational history

