

CONTEMPORARY ISSUES: PSYCHOLOGY, SCIENCE AND RELIGION

Course Number: B9030H/B9031H/B9060H

Institution: University of Western Sydney

College of Arts, Education and Social Sciences

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1. INTRODUCTION

The unit within the Psychology Honours Program addresses major theories and central issues in the psychology of religion in the light of key philosophical debates. The aims of this unit are: i) to promote a critical awareness of current theory and selected research in the psychology of religion; ii) to investigate areas in which psychology and religion provide apparently different explanations using a philosophical framework in which ontological and epistemological assumptions are examined; and iii) to evaluate different models of the relationship between science and religion, and consider the questions raised by the various attempts to represent the psychology of religion as a scientific enterprise.

It is a psychology unit that locates the analysis of religion within the context of the history and philosophy of science. It presents a different approach to psychology and religion than is typically presented in academic psychology Schools. It offers a much broader conception of religion and spirituality than is usually adopted within psychology. In addition, it surveys empirical findings in the light of a broader theoretical and philosophical framework than is usual. Most psychology of religion subjects examine religion from a psycho-social perspective, perhaps with some historical reflection. This unit includes fundamental concepts and perspectives from theology and integrates contemporary research and theory in psychology of religion, historical approaches to psychology as science and religion, and theological perspectives within the same program of study so that an informed dialogue can occur.

Theory and research in the psychology of religion largely focus on the Judeo-Christian religion because of the discipline's emergence in modern, western countries. The selected topics allow for a variety of theological viewpoints: in many cases variations in religious beliefs contribute to differences in the subject for discussion. In addition, religion is treated as a multidimensional phenomenon and all of the commonly accepted dimensions are investigated. At specific points the Islamic religion is addressed and those wishing to study this faith more deeply may use more extensive reading: students with an interest in

other faiths are encouraged to pursue research and applications of theoretical material to these faiths.

The science-religion dialogue is a central theme of the unit. It is pursued throughout by tracing the philosophical bases of science and religion considered broadly, as well as of specific issues in each area. Within the dialogue the impact of a) religion on scientific human studies and b) psychological knowledge on religious practice is addressed. Areas of consonance and dissonance are located through historical and contemporary analyses and addressed as students reflect on their personal models of the psychology-religion interface.

2. OBJECTIVES

At the end of this course of study, students should be able to:

Articulate problems (and their attempted solutions) concerning definitions of religion and spirituality and the scope of each

Critically evaluate current theory and research in the psychology of religion

Understand the differing assumptions of religion and psychology with respect to ontology and epistemology

Analyse different models of the relationship between psychology and religion and develop their own preferred model

Develop their own understanding of human nature from an evaluation of theological and psychological accounts

Critically evaluate the claim that psychology of religion is a scientific endeavour.

ASSESSMENT SUMMARY

Individual seminar presentation: 35%

Journal 30%

Individual research proposal 35%

The **seminar presentation** mark will be based on clarity, ability to focus on important issues, depth of analysis and handling of class discussion. That is, both depth of critical analysis and ability to engage the class in discussion will be assessed. In order to lead the discussion competently students must read widely, formulate their own views, critically evaluate competing perspectives, prepare both background argument and discussion questions, and lead debate in a manner conducive to open intellectual inquiry. This item is assessed on the basis of the student's verbal presentation, submission of the written

notes for the presentation, and a 1-2 page summary of key issues prepared to highlight their argument and related issues for debate. The summary is to be photocopied for class members.

The **journal** is marked on the basis of content (notes reflecting familiarity with essential readings plus some additional materials explored), questioning of views and the relating of reading to developing models of science-religion. The journal will include graphical representations of the student's view of the relationship between psychology as a science and religion. The journal is a record of your thinking and reading about the subject week by week. You may include brief summaries of materials you read, your thoughts and questions based on readings, diagrams as you grapple with relationships between ideas and issues, tentative answers. You must conclude the journal with a statement of your position at the end of the course on one or more major issues that you address in more detail (NOT the issue you address in your seminar presentation), relating these issues more broadly to the theme of the relationship between psychology as a science and religion/theology/spirituality.

You may like to engage in dialogue with other students via email and include copies of relevant exchanges as you focus your ideas. Journals will be requested periodically throughout the semester for brief browsing but will not be marked until the end of semester. Note you may use references in the subject outline and any other additional readings you wish to explore for a particular issue. It is not the breadth of reading that is at issue in the marking of the journal but the depth of thinking about any relevant materials explored.

There is no set length for the journal. I envisage the journal would be around 3000-5000 words in length, making use of diagrams and note form. A marking scheme for the journal will be discussed in class.

The research proposal of approximately 2500 words is to be based on the psychological effects of secularisation on 'the religious'. You are asked to examine theoretical and empirical evidence concerning the effects of secularisation on those who claim to be, or are assessed to be, religious. You should develop hypotheses based on the literature and outline an empirical means for testing psychological effects. As an appendix please note in what sense this research is a scientific endeavour, the model you assume to represent the interface of psychology and religion for your research, and implications of this line of research for psychology and religion. While this is a written presentation to be marked at the end of the course, please present an outline of your developing research proposal on platformweb for comments by me and your fellow students from mid-semester onwards.

SEMINAR PROGRAMME WITH DISCUSSION QUESTIONS AND READINGS

Essential readings are indicated by * while other readings are highly desirable. Journal articles and single chapters of a book are placed in library closed reserve.

All students are expected to read the references marked by * before you come to class that week. Those who choose to present an issue that week for their seminar assessment are encouraged to read more widely, both from the additional suggested readings and using materials found independently. Essential readings for each week usually include at least one reference to psychology/psychology of religion theory, one to theology or from a religious viewpoint and one addressing the core empirical issue (set for most, but not all weeks). Suggested readings not marked by * include references from the earlier History and Philosophy of Psychology subject to be re-read briefly, particularly by seminar presenters, and further works to provide additional arguments, perspectives or deeper understanding. You are expected to spend around 3- 6 hours in background reading for participation in a 3-hour class and presenters are expected to spend much more time in background research for their seminars.

Each week the three-hour seminar is devoted to some direct lecture input to introduce the topic, followed by lecturer guided and student initiated discussion. This covers theoretical positions in psychology and religion, together with some core empirical studies. In Week 2 I will introduce key themes for the session, relating material from the readings to these issues and initiating student discussion around the questions set for that week. Discussion formats will include roundtable responses from individual students, buzz groups to consider specific responses to points in an argument and “quest” sessions where students raise with each other difficulties in following or objections to set readings. From Week 3 onwards most of the seminar time is allocated to student presentations and related discussion largely led by students. I will use around 30 minutes to introduce, emphasise and synthesise themes.

Week 1 Orientation

Introduction to aims and themes of course, distribution of course outline and seminar programme, discussion of assessment, allocation of seminar topics and other administration

Week 2 Definitions and dimensionality of religion

Students examine the suggested readings, noting the following issues: attempts to define religion; thoughts on the nature and functions of religion; attempts to operationalise religion; the dimensionality of religion; definitional difficulty--the relationship between religion and spirituality: distinct, overlapping, congruent?; the nature of science and whether religion and science are compatible. These readings introduce the problem of the interface of psychology as a science and religion as pertaining to the transcendent and ineffable. In lecture format a basic framework for examining major differences with respect to ontology and epistemology is presented to review themes from a pre-requisite course in the History and Philosophy of Psychology (HPP): ontological positions of realism and relativism, epistemological positions of direct realism and constructivism are contrasted. Distinctions between religion and theology are addressed. McGrath (1994, Ch 5) is used to introduce issues such as definitions and scope of theology; how issues of ontology and epistemology are central to theology; example of science and religion in

confrontation in Copernican revolution. Students are then requested to note their individual and/or group thoughts on the discussion questions and do the exercise in pairs or small groups as preparation for the next session.

Suggested readings

Brooke, JH (1991) Science and Religion: Some Historical Perspectives Cambridge: Cambridge University Press. Ch 1 *

Hood, R.W., Spilka, B., Hunsberger B, and Gorsuch, R. (1996) The Psychology of Religion, NY: Guildford. Ch 1

Leahey, T.H. (1997) A History of Psychology. (4th Ed) New Jersey: Prentice Hall. Ch2 [for review of realism, idealism etc.- this chapter set for HPP]

McGrath, A. (1994) Christian Theology: An Introduction. Oxford: Blackwell. Ch 5 Getting started: preliminaries. *

McGrath, A. (1999) Science and Religion: An Introduction. Oxford: Blackwell. Chs 2-3.

Paloutzian, RF (1996) Invitation to the Psychology of Religion Boston: Allyn & Bacon Ch 1*

Discussion questions

1) Why is it so difficult to define religion?

2) What prior questions need to be resolved before we can consider religion and science as related phenomena and endeavours? [Students will be encouraged to review themes from an earlier core unit, History and Philosophy of Psychology (HPP), such as determinism, free will, what is real? how is truth known? problems of measurement in psychology]

Exercise

Attempt to represent your views of the psychology-religion relationship graphically. Note that models based on a materialist perspective showing the independence of psychology and religion represent a major viewpoint of secular psychologists.

Weeks 3 & 4 The scope of religion

Content comprises: a) analysis of a wide range of religions according to dimensions of: belief/doctrine; ritual; experience; attitudinal/behavioural consequences; b) the notion of absolutism vs liberalism within specific religions -- contrasting these perspectives in Islam and Christianity eg Suni and Shi'ite interpretations of the Qur'an vs feminist disputes; classic Calvinism vs liberation theology or feminist theology. The purpose of

this session is to convey the breadth of beliefs, behaviours and experiences that are considered religious, as well as the variation within selected religions. It is noted that variations in religious beliefs from fundamentalism to liberalism often reflect underlying differences in one's position regarding determinism/free will and the concept of reality. To help students explore this idea, they will examine in more detail implications of realism and idealism for theology of the twentieth century. The core empirical study for these sessions relates to fundamentalism: students will examine how research has distinguished fundamentalism from related concepts (such as intrinsic religious commitment and authoritarianism), how religious fundamentalism has implications for related psychological functioning, and theological implications of scientific theories of fundamentalism. Readings related to the core study cover theological/insider views of fundamentalism (after Marsden, Pelikan, Ramm) as well as scientific-psychological/outsider views (Altemeyer, Wulff etc). Format: the lecturer will provide an orientation to the themes of variations in religion, realism and determinism and lead student reflection on Discussion Question 1. Students will then present their seminars related to Discussion Questions 2 & 3 and the lecturer will synthesise.

Suggested readings

Allport, G. and Ross, J. (1967) Personal Religious Orientation and Prejudice, Journal of Personality and Social Psychology, 5(4), 432-443.

Altemeyer, B and Hunsberger, B (1992) Authoritarianism, religious fundamentalism, quest and prejudice. The International Journal for the Psychology of Religion, 2, 113-133.*

Bucaille, M. (1979) The Bible, the Qur'an and Science. London: BB Book & Books. Selections from The Qur'an and modern science pp. 110-210.

Cameron, P. (1993) Necessary Heresies: Alternatives to Fundamentalism. Kensington, NSW: NSW University Press (partisan account).

Cohen, N. J. (1990) (Ed) The Fundamentalist Phenomenon. Grand Rapids, Michigan: Eerdmans. Ch 1: Pelikan, J Fundamentalism and/or orthodoxy * (critical account).

Grenz, SJ & Olson, RE (1992) Twentieth Century Theology Illinois: IVP ch7 for review of liberation theology, feminist theology.

Holwerda, D. E. (Ed) (1976). Exploring the Heritage of John Calvin. Grand Rapids, Michigan: Baker Book House.

Kellstedt, L., & Smidt, C. (1991). Measuring Fundamentalism: An Analysis of Different Operational Strategies. Journal for the Scientific Study of Religion, 30(3), 259-278.

Kerr, H. T. (1939). A Compound of the Institutes of the Christian Religion. Philadelphia: Westminster Press for selections from Calvin.

Kirkpatrick, L. and Hood, R. (1990) Intrinsic-Extrinsic Religious Orientation: The Boon or Bane of Contemporary Psychology of Religion? Journal for the Scientific Study of Religion, 29(4), 442-462.

Macquarrie, John (1963) Twentieth-Century Religious Thought. London: SCM Press. Chs II, XIV, XV.

McGrath, A. (1994) Ch 4 The modern period, c.1700 - the present

Marsden, George M (1980) Fundamentalism and American Culture: The shaping of twentieth-century evangelicalism 1870-1925, New York: Oxford University Press.

Marsden, George M. (1988) Fundamentalism in C.H. Lippy and P.W. Williams (Eds) Encyclopedia of the American Religious Experience: Studies of traditions and movements Vol.2 New York: Scribner. (critical accounts)

Nigosian, S.A. (1994) World Faiths (2nd Ed). New York: St Martin's Press.

Ramm, B. (1961) Special Revelation: The Word of God, Grand Rapids, Mich: Eerdmans.

Ramm, B. (1983) After Fundamentalism: The future of evangelical theology. San Francisco: Harper & Row.

Women in Islam (1991) Qawl-ul-Haq Publications.

Wulff (1997) ch6 pp220-231 on fundamentalism, authoritarianism and prejudice*

Exercise [to be completed during session as students report briefly on their research]

Develop a summary table contrasting major world religions and cults according to the dimensions of religion discussed in Session 1. Each student to research a different religion/cult.

Discussion questions

1) Why is it so difficult to have discourse between people of different religions? of the same religion? What are some implications of this diversity for the scientific study of religion?

2) What are the implications of authoritarianism studies for a) the understanding of prejudice and related psychological behaviours, and b) understanding religious beliefs and behaviours as fundamentalist? Comment on different ways of viewing fundamentalism from perspectives of a) science vs theology and b) partisan vs critical theological accounts.

2) Analyse examples of religious thinking based on idealism and realism in the extracts from Macquarrie (1963). Why are the ontological and epistemological assumptions so important?

Week 5 Initial exploration of the science-religion interface

This session reviews the changing relationship between science and religion throughout western history, highlighting themes of conflict and interdependence. Then didactic material introduces models based on reductionism and complementarity. Both are defined, applied generally in science and then to psychology of religion (McGrath, 1999). Reductionism from both directions is treated ie the tendency to reduce religious phenomena to psychological concepts and vice versa using neuropsychological accounts of religious experience (Watts, 1998; Wulff, 1997) and a discussion of psychologism (Vande Kemp, 1991). Complementarity is examined by considering separate examples in the two disciplines (the wave-particle theory of light and accounts of the humanity and divinity of Christ) and then revisiting neuropsychological explanations of religion to explore possibilities of complementarity across the disciplines. Polkinghorne's (1998) comparison of science and religion is used to examine underlying ontological assumptions in a recent model of complementarity. Interested students can undertake further analysis of ontological reductionism in general, and related to biology, using Peacocke's (1994) account. Format: the lecturer will give a brief introduction, followed by 3 student presentations related to discussion questions.

Suggested readings

Extracts from Bucaille, M. (1995) The Qur'an and Modern Science in context of internet debate eg <www.islam.com> and <www.answering-islam.org.uk>

McGrath, A. (1999) Science & Religion: An Introduction. Oxford: Blackwell. Chs 7-9.

Peacocke, A. (1971) Science and the Christian Experiment. London: Oxford University Press. Ch 1

Polkinghorne, J. (1998) Belief in God in an Age of Science. New Haven: Yale University Press. Chs 2 & 5.*

Vande Kemp, H. (1991) Dangers of psychologism: The place of God in psychology. Ch2 in Malony, H.N. (Ed) Psychology of Religion. Grand Rapids, Michigan: Baker.*

Peacocke, A. (1994) God and the New Biology. Gloucester, Mass: Peter Smith Chs 1 & 2.

Watts, F. (1998) (Ed) Science Meets Faith. London: SPCK. Chs 1, 5 & 6.*

Wulff, D.M. (1997) Psychology of Religion: Classic and Contemporary. (2nd Ed) NY: Wiley.

Discussion questions

1. Evaluate Vande Kemp's claim that psychology of religion is particularly vulnerable to psychologism. You may trace her reference to Berger and Luckmann (1966) and their argument about the susceptibility of psychology to reification.
2. Discuss your preferred model of the science-religion interface in the light of neuropsychological accounts of religious experience (Watts, 1998): to what extent is there danger of psychologism here?
3. Polkinghorne's (1998) position of complementarity depends on the ontological assumption of critical realism. Critically evaluate his defence of critical realism and show why it is important for his thesis.

Week 6 Epistemology: ways of knowing, knowing God

Students have been reminded of the importance of clarifying ontological assumptions in their investigation of explanations in science and religion. In this session the focus is on the related issue of epistemology. Students consider ways of knowing in science and religion, with particular attention paid to ways of knowing God. The simplistic assertion that religion is known through faith and science through reason is challenged. As a theological foundation for this session students are introduced to views of God who can be known, including the dimension of immanence versus transcendence (from accounts by McGrath, theologies of Barth and Rahner and analysis of revelation by Knight). Students consider psychological accounts of knowing: rational approaches in cognitive psychology; instinctual and unconscious knowing in psychodynamic psychology; eidetic knowing and the use of epoche in phenomenological psychology. The treatment of religious knowing by Watts & Williams (1988) is used as an example of complementarity and how epistemology may be addressed in the psychology of religion. Format: the lecturer will provide an overview of theological approaches to God who is known and knowing God and a review of epistemology in psychology, followed by student presentations related to the 3 discussion questions.

Suggested readings

Brockelman, P. (1999) Cosmology and Creation: The spiritual significance of contemporary cosmology. New York: Oxford University Press. Ch.3 Wonder and the miracle of being

Extracts from Karl Barth and Karl Rahner, including analysis of themes of immanence & transcendence in Grenz & Olson (1992) Twentieth Century Theology. Illinois: IVP

Extracts from Kuhn, T.S. (1962) The Structure of Scientific Revolutions. Chicago: University of Chicago Press [as set in HPP].

Gergen K.J. (1985) The social constructionist movement in modern psychology. American Psychologist, March, 266-275. [as set in HPP].

Knight, C (1995) A new deism?: Science, religion and revelation. Modern Believing, 36(4), 38-45.

McGrath, A. (1999) Science and Religion: An introduction. Oxford: Blackwell. Ch 6 Natural theology: Finding God in nature.

Macquarrie, J. (1963) Ch XIII The religious consciousness and phenomenology.*

Polkinghorne, J. (1991) Reason and reality: The relationship between science and theology. London: SPCK. Ch 4 Reason and Revelation.*

Van Huyssteen, J. Wentzel (1998) Duet or Duel: Theology and science in a postmodern world. Harrisburg, Penn: Trinity. Ch 1.*

Watts, F & Williams, M. (1988) The Psychology of Religious Knowing. Cambridge, NY: Cambridge University Press.*

1. To what extent is the distinction between logical positivism and social constructionism as ways of knowing in psychology reflected in the distinction between natural theology and revelation in religion?

2. Analyse Watts' and Williams' argument that there can be a type of knowledge that is both personal and objective (Ch.4) and discuss their view that religious knowing is akin to self-knowledge found through psychotherapy.

Brockelman (1999, p.74) quotes William Pollard as saying "There is a true mystery of the known and our modern knowledge in science confronts us with that mystery very strongly." Discuss in relation to different ways of knowing in modern psychology. How might this approach lead to theological explanations of "the mystery"?

Weeks 7-12 Human nature: religious and psychological accounts

From studies of personality theory, developmental and abnormal psychology, students are aware of psychological theories of human nature. They will contrast these theories with religious accounts of human nature, then examine how both types of accounts affect explanations in the psychology of religion. Specifically, behaviourist, Freudian, Jungian, and humanistic theories will be examined. The context for this discussion will include debate over the nature of God and issues of human freedom and determinism, monism and dualism, creation and evolution. Major objectives of these seminars are for students to appreciate the rigour of religious and secular theories of human nature, to understand where presuppositions are shared and different, and to evaluate their impact in the ongoing dialogue between psychology and religion.

As a foundation for this series, students will become familiar with theological accounts of human beginnings (concepts of creation, image of God), human freedom and responsibility (concepts of sin, redemption), human relatedness to God (types of revelation, God's immanence vs transcendence- treated previously) and human nature (monism vs dualism). Specific psychological accounts will then be compared with theological accounts.

Suggested readings (theological accounts)

Biblical passages: Genesis 1-3*; Gospel of Luke*; Acts 2-5; Romans 1-8*; Hebrews 1-6.

Brown, W., Murphy, N. and Malony, H.N. (Eds) (1998) Whatever Happened to the Soul?: Scientific and theological portraits of human nature. Minneapolis: Fortress Press. Chs 1, & 6.*

Green, Joel B (1998) "Bodies -- That is, Human lives: A re-examination of human nature in the Bible" Ch7 in Brown, W., Murphy, N. and Malony, H.N. (Eds) (1998) Whatever Happened to the Soul?: Scientific and theological portraits of human nature. Minneapolis: Fortress Press.*

McGrath, A. (1994) Ch 7, The doctrine of God, Ch 9 The doctrine of the person of Christ, Ch 12 The doctrines of human nature, sin and grace*

McGrath, A. (1999) Ch 5 on creation

Peacocke, A. (1993) Theology for a Scientific Age London: SCM Chs 11 & 15

Ramm, B. (1964) The Christian View of Science and Scripture. Section VIII - Anthropology.

Weeks 7 & 8 Human nature: foundational issues with focus on behaviourism

After a lecture introducing theological accounts of human nature in the context of naturalism, determinism and the mind-body problem, students present selected topics from a range of options. Themes of chance in Darwinism are contrasted with design (and particularly the imago dei) using material from Ayala and Van Huyssteen ch3, then linked using Van Huyssteen's (Ch 4) argument that evolution is a "cognition-gaining process" that points to belief in God. Biological-genetic theories of human nature are treated with reference to Eysenck and religious comment by Anderson: philosophical issues of determinism and freedom, linked to theological questions of sin and human culpability, are explored in the light of Peters' discussion of human freedom. Behavioural theories are examined from perspectives of determinism and reductionism: Skinner's work is examined via Wulff's critique and in the light of the monism vs dualism debate as reviewed by Murphy and her proposal for a non-reductive physicalism. The impact of behaviourism and biological determinism is considered at two levels: a) on current studies in the psychology of religion, and b) on the science-religion interface more

generally. The core empirical study relates to spirituality and health since research into effects of religious/spiritual practices on physical and mental health raises significant questions about determinism, monism, dualism and mind-body-spirit dimensions.

Suggested readings:

Brown, W., Murphy, N. and Malony, H.N. (Eds) (1998) Whatever Happened to the Soul?: Scientific and theological portraits of human nature. Minneapolis: Fortress Press. Chs 2 & 3 by Ayala and Anderson*

Excerpts from Darwin, C. (1877) The Descent of Man (2nd Ed). London: Murray [as set for HPP- together with critical analysis from Leahey, 1997].

Eysenck, H (1967) The Biological Basis of Personality. Springfield, Ill: Thomas.

Paloutzian (1996) Ch 9 for overview of religion and health issues*

Peacocke, A. (1971) Ch. 6. Man, evolution and Christ

Peters, Ted (1997) Playing God: Genetic determinism and human freedom. New York: Routledge. Chs1 & 2.*

Schwartz, B. (1989) Psychology of Learning and Behaviour. (3rd Ed) New York: Norton. Ch1. Human nature, science and behaviour theory

Schwartz, B The Battle for Human Nature: Science, morality and modern life.

Skinner, B.F. (1974) About Behaviourism. New York: Knopf.

Sobosan, J.G. (1996) The Turn of the Millennium: An agenda for Christian religion in an age of science. Cleveland, Ohio: Pilgrim. Ch.1*

Van Leeuwen, Mary S. (1985) The Person in Psychology: A contemporary Christian appraisal. Leicester: IVP. Ch4 - The biblical drama and the meaning of personhood; Ch 6 - Psychology and the brain-mind debate.

Van Huyssteen, J.Wentzel (1998) Duet or Duel: Theology and science in a postmodern world. Harrisburg, Penn: Trinity. Ch 4.*

Watts, F. (1998)(Ed) Science Meets Faith. London: SPCK. Ch 5. Brain, mind and soul.

Worthington, E, Kurus, T, Mc Cullough, M and Sandage, S. (1996) Empirical research on religion and psychotherapeutic processes and outcomes: A 10 year review and research prospectus. Psychological Bulletin, 119, 448-487.

Wulff (1997) Psychology of Religion: Classic and Contemporary. (2nd Ed) NY: Wiley. Ch. 4 part 1 Behaviour theory and religion; Chs 8 & 13 for notions of psychological health.*

Discussion questions

Is it possible to be an evolutionist and hold a belief in God? Discuss in the light of Van

Huyssteen's (1998) stronger claim that evolutionary epistemology yields true interdisciplinary reflection in theology. What are the implications of a) creationist and b) evolutionary stances for psychology of religion?

Peters (1997, p.56) states: "The struggle over genetic determinism and human freedom is indicative of the ontological tension that Christian anthropology sees as inherent in the human condition." Discuss in the light of biological determinism in psychology and its implication for the psychology of religion.

Discuss Wulff's claim (p.164) that behaviour theorists are generally unsympathetic to religion and find their methods and theories irrelevant to religion. Can Murphy's account of non-reductive physicalism supply a bridge between behaviourist psychology and religion?

4. How are issues of mind-body-spirit implicitly and explicitly addressed in the health research? To what extent are findings about "spiritual" factors in psychological and physical health compatible with different theological approaches (critical realism, religious naturalism, those emphasizing divine immanence etc)? How well are the scientific implications of different religious positions understood in contemporary psychology of religion?

Weeks 9 & 10 Freudian and Jungian accounts of human nature and religion

In this seminar students will examine theories of Freud and Jung with reference to: a) philosophical assumptions; b) accounts of the structure and process of the human psyche; c) status as 'science' and d) proposed psychology of religion. The aim is to establish their strengths and limitations as accounts of human nature and religion and compare them with religious accounts already encountered using the theme of naturalism. That is, they will be presented as psychological accounts within a naturalistic perspective and analysed in the light of Drees' critique of religious naturalism. Jung's theory is also examined in the light of Tillich's theology. By these comparisons students will be able to discern more readily whether the 'scientific' accounts of Freud and Jung illustrate reductionism, complementarity or independence with religion. The impact of psychodynamic and analytic psychology upon psychology of religion and ongoing dialogue between science and religion will be discussed.

The core empirical study relates to the notion of attachment to God, developed from Freudian views of God images as projections of parental (father) images. Students

consider implications of different types of God attachments for psychological functioning, as well as implications of attachment theory for ways of understanding God.

Format: this section is presented with minimal introduction and synthesis by the lecturer and largely devoted to student presentations.

Suggested reading:

Broadribb, D. (1995) The Mystical Chorus: Jung and the religious dimension. Alexandria, NSW: Millenium.

Drees, Willem B. (1998) Should religious naturalists promote a naturalistic religion? Zygon, 33(4), 617-633.

Excerpts from Freud's Totem and Taboo and Moses and Monotheism

Excerpts from Jung

Fisher, S and Greenberg, R.P (1996) Freud Scientifically Reappraised. New York: Wiley [excerpts as set for HPP]

Kirkpatrick, LA (1992) An attachment theory approach to the psychology of religion. The International Journal for the Psychology of Religion, 2(1), 3-28.*

Macquarrie (1963) Ch VI Positivism and naturalism

Moore, R and Meckel D. (1990) (Eds) Jung and Christianity in Dialogue, New York: Paulist. Chs 1-4.*

Noller, P. (1992) Religion conceptualised as an attachment process: Another deficiency approach to the psychology of religion? The International Journal for the Psychology of Religion. 21(1) 29-36.*

Wulff (1997) Chs 7 and 10 on Freud and Jung*

Discussion questions

1. Contrast the views of Freud and Jung concerning a) the human psyche and b) the nature and function of religion. How do their views reflect differences within a common framework of naturalism? Can Drees' ideas suggest a way of accommodating naturalistic approaches in a pluralistic manner without reductionism?

2. Considering Wulff's evaluation of the Freudian interpretation of religion and the scientific status of Freud's opus, discuss implications of Freud's method for a scientific study of religion.

3. Dourley (in Moore & Meckel, 1990, ch 4) argues that the psychology of Jung and theology of Tillich are complementary. Critically examine his argument and his conclusion that psychology and theology must engage in mutual scrutiny.

4. Can attachment theory be applied to relationships with God? Is a specific model of science-religion implied by Kirkpatrick's work on attachment? Examine implications of religious attachment theory for understanding in a) psychology and b) theology.

Weeks 11& 12 Humanistic and existential accounts of human nature and religion

Humanistic theories in psychology generally take a realist stance, espousing the scientific method in their epistemology. However, in their focus on the "self" they may be seen as precursors of existentialist psychology which uses the method of phenomenology. Students will examine theories of Allport, Maslow, May, Frankl and William James using the same structure as the previous seminar i.e. with reference to: a) philosophical assumptions; b) accounts of the structure and process of the human psyche; c) status as 'science' and d) proposed psychology of religion. The aim is to establish their strengths and limitations as accounts of human nature and religion and compare them with contemporary religious accounts as already encountered. Direct comparisons will be made with existential theologians generally (as reviewed by Macquarrie) and with the theology of Paul Tillich specifically. In addition, existential accounts of human nature will be contrasted with biological reductionism and the possibility of inclusiveness examined (referring back to articles by Jeeves and Watts).

The core empirical study is related to mysticism. Students examine effects of different ontological and epistemological assumptions in approaches to mysticism and implications of current knowledge for theological understanding of experiences of God as well as understanding in psychology of religion. Format: again, this section is briefly introduced and synthesised by the lecturer, with maximum time devoted to student presentations.

Suggested readings

Brockelman, P. (1999) *Cosmology and Creation: The spiritual significance of contemporary cosmology*. New York: Oxford University Press. Ch.5.

Extracts from James, W. (1902) *The Varieties of Religious Experience*

Extracts from Maslow and May as set for HPP

Jeeves, M (1998) *Mind brain and behaviour*, Ch 4 in Brown, Murphy and Malony.

Hood, R.W. (ed) (1995) *Handbook of Religious Experience*. Birmingham, Al: Religious Education.

Hood, et al (1996) Chs 6 & 7 on religious experience and mysticism*

Macquarrie (1963) ChXXII Existentialism and ontology*

Paloutzian (1996) Ch 9 on religious experience*

Peters (1997) Ch 7 A theology of freedom*

Tillich, P. (1967) Systematic Theology Vol 1: Reason and revelation, being and God. New York: Harper and Row (excerpts and review in Grenz and Olson, 1992, ch 4)

Sobosan (1996) Chs IV and V

Watts, F. (1998) (Ed) Science Meets Faith. London: SPCK. Ch 5. Brain, mind and soul.

Wulff (1997) Chs 11&13 on James and American Humanistic Synthesis*

Discussion questions

1. In what ways did the methods and assumptions of William James differ from later humanistic and existentialist psychologists? How would you evaluate his contribution to the psychology of religion?
2. Macquarrie commends existential philosophers and theologians for their fresh ontological interpretation and demythologizing, but examines charges of subjectivism and irrationalism. To what extent does this analysis apply to existential psychologists in their analyses of the human psyche and humans as religious?
3. Contrast phenomenological and empirical approaches to the study of religious experience. How do their conclusions differ? What are the implications of mysticism research for a) existential and realist theology and b) psychology of religion?
4. Examine Peters' argument that genetic research necessitates a theology based on the insights of existential theologian, Paul Tillich. What are the implications of his claim for psychology and psychology of religion?

Week 13 Broader reflections

How well has the psychology of religion attempted a dialogue between scientific psychology and religion? In this session there is a review of different attempts to develop a dialogue in the last century and implications for the future. What is needed for a fruitful psychology of religion in the next century? It is argued that it must acknowledge the changing context of religion, in the light of secularisation and the changing context of science, in a post-modern world. Format: synthesising lecture and class discussion led by the lecturer.

Suggested readings

Barker, E., Beckford, J. A., Dobbelaire, K. et al. (1993). Secularisation, Rationalism, and Sectarianism. New York: Oxford University Press.

Brown, Murphy and Malony (1998) Chs 6 (as review) & 10.*

Chaves, M. (1994) Secularisation as Declining Religious Authority, Social Forces, 72(3), 749-774.*

Hesse, Mary (1998) Is science the new religion? Ch 8 in Watts (Ed)*

Polkinghorne, J. (1998) Ch 4- The continuing dialogue between science and religion.

Turner, B. S. (1990). Theories of Modernity and Postmodernity. London: Sage.

Wulff (1997) Ch 1 and epilogue.

Exercise

Repeat the exercise of Week 2, representing your current view of the psychology-religion interface.

Discussion questions

1. How has your view of the psychology-religion interface changed over the course of the semester? Can you identify critical assumptions underlying this change?
2. In what ways has the shift from a modern to post-modern worldview influenced scientific thought, theology and religious behaviour? Can the ideas characterised as post-modernism provide a satisfactory framework for the psychology-religion interface?

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Kirkpatrick, L. and Hood, R. (1990) Intrinsic-Extrinsic Religious Orientation: The Boon or Bane of Contemporary Psychology of Religion? Journal for the Scientific Study of Religion, 29(4), 442-462.

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