

GENERAL STUDIES COURSE PROPOSAL COVER FORM
(ONE COURSE PER FORM)

1.) DATE: 3/15/2014	2.) COMMUNITY COLLEGE: Maricopa Co. Comm. College District
3.) COURSE PROPOSED: Prefix: PSY Number: 225 Title: Psychology of Religion Credits: 3	
CROSS LISTED WITH: Prefix: Number: ; Prefix: Number: ; Prefix: Number: ;	
Prefix: Number: ; Prefix: Number: ; Prefix: Number: ;	
4.) COMMUNITY COLLEGE INITIATOR: BILL FARRAR PHONE: 623-935-8478	
FAX:	
ELIGIBILITY: Courses must have a current Course Equivalency Guide (CEG) evaluation. Courses evaluated as NT (non-transferable) are not eligible for the General Studies Program.	
MANDATORY REVIEW:	
<input checked="" type="checkbox"/> The above specified course is undergoing Mandatory Review for the following Core or Awareness Area (only one area is permitted; if a course meets more than one Core or Awareness Area, please submit a separate Mandatory Review Cover Form for each Area).	
POLICY: The General Studies Council (GSC-T) Policies and Procedures requires the review of previously approved community college courses every five years, to verify that they continue to meet the requirements of Core or Awareness Areas already assigned to these courses. This review is also necessary as the General Studies program evolves.	
AREA(S) PROPOSED COURSE WILL SERVE: A course may be proposed for more than one core or awareness area. Although a course may satisfy a core area requirement and an awareness area requirement concurrently, a course may not be used to satisfy requirements in two core or awareness areas simultaneously, even if approved for those areas. With departmental consent, an approved General Studies course may be counted toward both the General Studies requirements and the major program of study.	
5.) PLEASE SELECT EITHER A CORE AREA OR AN AWARENESS AREA:	
<u>Core Areas:</u> Select core area... <u>Awareness Areas:</u> Global Awareness (G)	
6.) On a separate sheet, please provide a description of how the course meets the specific criteria in the area for which the course is being proposed.	
7.) DOCUMENTATION REQUIRED	
<input checked="" type="checkbox"/> Course Description	
<input checked="" type="checkbox"/> Course Syllabus	
<input checked="" type="checkbox"/> Criteria Checklist for the area	
<input checked="" type="checkbox"/> Table of Contents from the textbook required and/or list of required readings/books	
<input checked="" type="checkbox"/> Description of how course meets criteria as stated in item 6.	
8.) THIS COURSE CURRENTLY TRANSFERS TO ASU AS:	
<input checked="" type="checkbox"/> DECPSY, REL prefix	
<input type="checkbox"/> Elective	
Current General Studies designation(s): SB, G	
Effective date: 2014 Spring Course Equivalency Guide	
Is this a multi-section course? <input checked="" type="checkbox"/> yes <input type="checkbox"/> no	
Is it governed by a common syllabus? <input checked="" type="checkbox"/> yes <input type="checkbox"/> no	
Chair/Director: SUSAN KARPINSKI	Chair/Director Signature:

AGSC Action: Date action taken: Approved Disapproved

Effective Date:

Arizona State University Criteria Checklist for

GLOBAL AWARENESS [G]

Rationale and Objectives

Human organizations and relationships have evolved from being family and village centered to modern global interdependence. The greatest challenge in the nuclear age is developing and maintaining a global perspective which fosters international cooperation. While the modern world is comprised of politically independent states, people must transcend nationalism and recognize the significant interdependence among peoples of the world. The exposure of students to different cultural systems provides the background of thought necessary to developing a global perspective.

Cultural learning is present in many disciplines. Exposure to perspectives on art, business, engineering, music, and the natural and social sciences that lead to an understanding of the contemporary world supports the view that intercultural interaction has become a daily necessity. The complexity of American society forces people to balance regional and national goals with global concerns. Many of the most serious problems are world issues and require solutions which exhibit mutuality and reciprocity. No longer are hunger, ecology, health care delivery, language planning, information exchanges, economic and social developments, law, technology transfer, philosophy, and the arts solely national concerns; they affect all the people of the world. Survival may be dependent on the ability to generate global solutions to some of the most pressing problems.

The word university, from universitas, implies that knowledge comes from many sources and is not restricted to local, regional, or national perspectives. The Global Awareness Area recognizes the need for an understanding of the values, elements, and social processes of cultures other than the culture of the United States. Learning which recognizes the nature of others cultures and the relationship of America's cultural system to generic human goals and welfare will help create the multicultural and global perspective necessary for effective interaction in the human community.

Courses which meet the requirement in global awareness are of one or more of the following types: (1) in-depth area studies which are concerned with an examination of culture-specific elements of a region of the world, country, or culture group, (2) the study of contemporary non-English language courses that have a significant cultural component, (3) comparative cultural studies with an emphasis on non-U.S. areas, and (4) in-depth studies of non-U.S. centered cultural interrelationships of global scope such as the global interdependence produced by problems of world ecology, multinational corporations, migration, and the threat of nuclear war.

Proposer: Please complete the following section and attach appropriate documentation.

ASU--[G] CRITERIA			
GLOBAL AWARENESS [G]			
YES	NO		Identify Documentation Submitted
<input checked="" type="checkbox"/>	<input type="checkbox"/>	<p>1. Studies must be composed of subject matter that addresses or leads to an understanding of the contemporary world outside the U.S.</p>	<p>This class focuses on demonstrating how religion as a human system of beliefs, thoughts and behaviors is expressed across the globe. The course addresses both similarities and differences while emphasizing its universality. (See details below, course competencies, course outline, and syllabus)</p>
		<p>2. The course must match at least one of the following descriptions: (check all which may apply):</p>	
<input type="checkbox"/>	<input type="checkbox"/>	<p>a. In-depth area studies concerned with an examination of culture-specific elements of a region, country or culture group. The area or culture studied must be non-U.S. and the study must contribute to an understanding of the contemporary world.</p>	
<input type="checkbox"/>	<input type="checkbox"/>	<p>b. The course is a language course for a contemporary non-English language, and has a significant cultural component.</p>	
<input checked="" type="checkbox"/>	<input checked="" type="checkbox"/>	<p>c. The course is a comparative cultural study in which most, i.e., more than half, of the material is devoted to non-U.S. areas.</p>	<p>Over half of the class content in Psychology of Religion is devoted to non-USA areas. (See details below, course competencies, course outline, and syllabus)</p>
<input type="checkbox"/>	<input type="checkbox"/>	<p>d. The course is a study of the cultural significance of a non-U.S.-centered global issue. The course examines the role of its target issue within each culture and the interrelatedness of various global cultures on that issue. It looks at the cultural significance of its issue in various cultures outside the U.S., both examining the issue's place within each culture and the effects of that issue on world cultures."</p>	

Course Prefix	Number	Title	Designation
PSY	225	Psychology of Religion	Global Awareness (G)

Explain in detail which student activities correspond to the **specific** designation criteria.
Please use the following organizer to explain how the criteria are being met.

Criteria (from checklist)	How course meets spirit (contextualize specific examples in next column)	Please provide detailed evidence of how course meets criteria (i.e., where in syllabus)
SAMPLE: 2d: study the cultural significance of a non-U.S. centered global issue	SAMPLE: The course examines the cultural significance of financial markets Japan, Korea, and the UK.	SAMPLE: Module 2 shows how Japanese literature has shaped how Japanese people understand world markets. Module 3 shows how Japanese popular culture has been changed by the world financial market system. Modules 4 & 5 do the same for Korea and modules 6 & 7 do the same for the UK.
Criterion 1	This course directly addresses the variety of religious experience around the world. In addition, it focuses on psychological phenomenon that are universal and influence the development of religious belief in cultures across the globe.	See course outline (II. a.,b., and c.; III. a. and c. ; IV. f.; V. a. and c. ; VI. a. and d. ; VII. b. and c.) Also refer to attached justification, which includes competencies, syllabus, readings, and course activities.
Criterion 2c.	More than half of the material included in this course focuses on religious belief and perspectives from individuals residing outside of the U.S.	Competencies: 10 of the 19 course competencies explicitly address global religious traditions (or non-American psychological perspectives (1, 4, 5, 8, 12, 13, 15, 16, 18, and 19). Syllabus: 13 of the 16 weeks of the class refer directly to religious traditions outside of the USA Readings: Both the text and the supplemental reading support students learning about the universal aspects of religious experience and how to compare and contrast these aspects across different religious movements across the globe. Supplemental Activities (and grading): Supplemental activities

		include discussions about world religions on videos. Midterm, Final Project, and Book discussion all address global religious issues

Official Course Description: MCCC CD Approval: 03/25/03

PSY225 20036-99999

LEC 3 Credit(s) 3 Period(s)

Psychology of Religion

Provides an introduction to the history, varieties and theories of the psychology of religion from an empirical, research-based perspective. Specific areas of study include the role of gender, age, socioeconomic status, and personality on religious experience, the effects of religion and prayer on mental and physical health, the development of religious thought and behavior over the lifespan, and the social psychology of new religious movements. In addition, the role of cultural differences on religious attitudes both within the USA and around the world is also addressed. Prerequisites: PSY101 or Permission of Instructor.

MCCC CD Official Course Competencies:

**PSY225 20036- Psychology of Religion
99999**

1. Describe the diversity of the religious experience and outline the role William James played in its psychological description (I).
2. Compare the strengths and weaknesses of studying religion from a psychological perspective (I).
3. Identify the key difficulties in forming a psychological description of religious experience. (I).
4. Explain the importance of understanding the diversity of religious experience within the USA and across the world. (I, II)
5. Discuss how culture affects religious outlooks and how religion informs an individual's worldview. (II).
6. Outline the variety of ordinary and extraordinary religious experience, and describe the factors- personality, culture, gender, and socioeconomic factors- that affect the interpretation of these experiences (II, V).
7. Describe the conversion experience and list the factors that underlie this experience (III).
8. Discuss the role of mystical experiences in religion, and compare and contrast how these experiences are understood in Eastern and Western traditions (III).
9. Outline the hypothesized religious and moral development of individuals (IV).
10. Describe how religious behavior and attitudes change during early and late adulthood (IV).
11. Explain how gender differences influence the religious experience (IV) .
12. Compare how various religious traditions address death (IV).

13. Assess the role that German psychological tradition played in understanding the psychology of religion (V).
14. Assess how the American humanistic tradition influenced contemporary research into the psychology of religion (V).
15. Describe the use of prayer in the religious experience and contrast the gender, cultural, and socioeconomic factors that influence prayer (VI).
16. Evaluate the effects of religion on mental health and discuss how various religious traditions view mental health (VI).
17. Discuss how social influences affect the individual's religious experience (VII).
18. Describe the rise of new religious movements (NRMs) across the globe and assess the factors that contribute to their rise (VII).
19. Compare and contrast the research that examines how religion influences cross-cultural relationships (VII).

MCCCD Official Course Outline:

**PSY225 20036- Psychology of Religion
99999**

- I. Introduction to the Psychology of Religion
 - A. The Beginnings of the Psychology of Religion: James
 - B. The relationship of the science of psychology to religion
 - C. Defining psychology of religion
 - D. Empirical methodologies used in the investigation of religion
 - E. Current topics in the Psychology of Religion around the world
- II. The varieties of Religion
 - A. Religious diversity in the modern world
 - B. The role of culture in the formation of religion
 - C. The role of religion in forming world outlooks
- III. Religious Experience
 - A. Ordinary and extraordinary religious experiences
 1. Factors related to interpretation of religious experiences
 - a. Socioeconomic
 - b. Gender
 - c. Cultural
 - B. Conversion
 - C. Mysticism
 1. Western traditions
 2. Eastern traditions
- IV. Religious Development

- A. Development of religious thinking
- B. Moral development
- C. Gender differences in religious development
- D. Religious Development in adulthood
 - 1. Gender differences in adult religiosity
- E. Religious development in late adulthood
- F. Religion and death across cultures
- V. Religion and personality
 - A. The German Tradition
 - 1. Freud
 - 2. Jung
 - B. The American Humanistic Tradition
 - 1. Allport
 - 2. Maslow
 - 3. Frankl
 - C. Extrinsic vs. Intrinsic religiosity
 - 1. Gender differences
 - 2. Cultural differences
 - 3. Socioeconomic factors
- VI. Religion and mental and physical health
 - A. Use of prayer for healing
 - 1. Gender factors
 - 2. Across cultures
 - 3. Across socioeconomic groups
 - B. Physiological processes in the religious experience
 - C. Religion and adjustment
 - D. Religion and mental disorders across cultures
- VII. The social psychology of religion
 - A. Social psychology of religious organizations
 - B. The growth of new religious movements
 - C. Religious differences across cultural boundaries

PSY 225: Psychology and Religion
Section: 45152, MWF 11:00am – 11:50pm in MON 210

Fall 2013

Instructor: William T. Farrar IV

Message Phone: 935-8478

Email: william.farrar@emcmail.maricopa.edu

Office Hours: MWF 9-10, TH 2-3 or by appointment in MON 265

Texts: Argyle, M. (2000). *Psychology and Religion: An Introduction*. New York: Routledge.

Course Description: Analysis of psychological perspectives on the religious experience of the individual. Application of historical and contemporary psychological theories to the question of religious experience. Prerequisites: PSY101 or Permission of Instructor.

1. Describe the diversity of the religious experience and outline the role William James played in its psychological description
2. Compare the strengths and weaknesses of studying religion from a psychological perspective
3. Identify the key difficulties in forming a psychological description of religious experience.
4. Explain the importance of understanding the diversity of religious experience within the USA and across the world.
5. Discuss the how culture affects religious outlooks and how religion informs an individual's worldview.
6. Outline the variety of ordinary and extraordinary religious experience, and describe the factors- personality, cu gender, and socioeconomic factors- that affect the interpretation of these experiences.
7. Describe the conversion experience and list the factors that underlie this experience.
8. Discuss the role of mystical experiences in religion, and compare and contrast how these experiences are understood in Eastern and Western tradition.
9. Outline the hypothesized religious and moral development of individuals.
10. Describe how religious behavior and attitudes change during early and late adulthood.
11. Explain how gender differences influence the religious experience.
12. Compare how various religious traditions address death.
13. Assess the role that German psychological tradition played in understanding the psychology of religion.
14. Assess how the American humanistic tradition influenced contemporary research into the psychology of religion.
15. Describe the use of prayer in the religious experience and contrast the gender, cultural, and socioeconomic factors that influence prayer .
16. Evaluate the effects of religion on mental health and discuss how various religious traditions view mental health.
17. Discuss how social influences affect the individual's religious experience.
18. Describe the rise of new religious movements (NRMs) across the globe and assess the factors that contribute to their rise.
19. Compare and contrast the research that examines how religion influences cross-cultural relationships.

Course Outline:

Week:

	Mon	Wed	Fri	
1	8/24	8/26	8/28	Introductions; A Three Component Model of the Psychology of Religion No Reading
2	8/31	9/2	9/4	A Model of Religious Maintenance Reading: Rue (2005) <u>Discuss Midterm Project: : A psychological and symbolic presentation of a non-traditional religion in terms of cognitive and social need</u> <i>Brief Introduction to Expression of faith in Indigenous Cultures (Video on Mescalero Tribe Coming of Age Ceremony)</i>
3	9/7	9/9	9/11	No Class Monday! Religious Experience Reading: Argyle, Chapter 4 <i>Brief Introduction to Shiite Islam and its relation to the nation of Islam</i>
4	9/14	9/16	9/18	Facilitating religious experience: Music, arousal and ritual. Reading: Argyle, Chapter 5 <i>Brief Introduction to Yoruba-based religions and their integration into religious expression in the Western Hemisphere (Video on Santeria)</i>
5	9/21	9/23	9/25	Religious Belief Reading: Argyle, Chapter 6 <i>Brief introduction to Christian religion (Catholic, Protestant and Greek Orthodox)</i>
6	9/28	9/30	10/2	<u>Test 1 on Monday</u> The development of religious belief (emphasis on Fowler's theory). The relationship between gender and religious expression The role of intellect and institution on guiding religious interpretation Reading: Argyle, Chapter 2
7	10/5	10/7	10/9	Religion and the Aesthetic: Archetypes and the Symbolic Nature of Religious Experience Reading: Forsyth (2003) <i>Brief introduction to Buddhism</i>
8	10/12	10/14	10/16	An Exchange theory of Religion Reading: Stark & Bainbridge (1996) <u>Midterm Project Due</u>
9	10/19	10/21	10/23	Religion and Social Need: Identity, Status, and Social Belongingness, & Politics Reading: To be announced <i>Brief Introduction to Hinduism</i>
10	10/26	10/28	10/30	Religion and Cognitive Need: Unity, Meaning, Emotional Security, and Control. (The Role of the Anthropomorphic Principle) Reading: To be announced <i>Brief introduction to Taoism and Confucianism</i>
11	11/2	11/4	11/6	Syncretic Religion: Belongingness, Meaning in marginalized worlds Reading: Griffiths (2003) on <i>the Santos of the Mexico-USA borderlands</i> <u>Test 2 on Friday</u>
12	11/9	11/11	11/13	No Class Wednesday! The birth, growth and death of Sects, Cults, and New Religious Movements Reading: Stark and Bainbridge (1996) <u>Discuss final project: Analysis of a non-Western religion in terms of its cognitive and social needs.</u> <i>Brief introduction to Cults and New Religious Movements</i>
13	11/16	11/18	11/20	Modern culture and the role of religious symbolism: the religious qualities of the secular age

				Reading: Argyle, Chapter 14 <i>Brief Introduction to Consumerism and Communism and their relationship to religion</i>
14	11/23	11/25	11/27	No Class Friday! <i>Analysis of a non-western religious work</i>
15	11/30	12/2	12/4	<i>Ongoing analysis of a non-western religious work</i>
16	12/7	12/9	12/11	Final Project due
	12/14			Test 3 on Mon at 11:00

This syllabus schedule is flexible and many of the topics will be material presented from outside of class. Keep in mind that my goal in this class is to learn about what drives the individual toward the religious experience and how the religious experience changes our consciousness. At the same time, Remember that passing the course is your responsibility: you must study, do the required work, and pass the tests in order to successfully complete the course. If you encounter difficulties with the material or presentation, please consult with me. Together, we can often overcome any obstacle to learning. Our common goal is to facilitate your success.

Supplemental Readings:

- Griffith, J. (2003). Chapter 4: Jesus Malverde in *Folk Saints of the borderlands: Victims, bandits and healers*. Tucson, AZ: Rio Nuevo.
- Rue, R., (2006). *Religion is not about god: How spiritual traditions nurture our biological nature and what to expect when they fail*. New Brunswick, NJ: Rutgers University.
- Atran, S. (2002). *In gods we trust: The evolutionary landscape of religion*. New York: Oxford University Press.
- Forsyth, J. C. G. Jung: Religion and Archetype. In *Psychological theories of religion XXX*: upper Saddle River, NJ: Pearson.
- Stark, R., & Bainbridge, W. (1996). Chapter 7: Affiliation with Cult and Sects. In *A theory of religion*. New Brunswick, NJ: Rutgers University Press

Attendance: You may be withdrawn after missing more than two class periods.

Grading: Your grade will be based on test performance, papers, and in-class projects and presentations. In the class, you will be able to earn a maximum of 100 points.

A. 3 Tests (45% of grade).

Three tests will be given during the semester. **You should not miss any quizzes.** Make-up quizzes will be given if the student and professor have made arrangements before the day of the absence, or if the absence is excused as described in the Mesa Community College Student Handbook. Otherwise, **missed quizzes can not be made up and receive 0 points.**

B. 2 Projects (20% of grade)

A midterm and final project will be required. These projects will be graded by a rubric or scoring sheet. Projects are due on the Monday of Class. If not complete, they will automatically lose points as described on the rubric or grading sheet.

C. Pre-class Quizzes (20% of grade)

Before each week, a quiz on the reading will be due. These quizzes are on Blackboard. Except for the first one, each quiz will appear on Wednesday before we discuss the reading and be available until the Sunday before we discuss the reading. Each quiz has 20 questions and is worth a point. If you get 17-20 correct, you get the entire point. If you get 13-16 correct, you get 0.75 point. If you get 9-12 correct, you get 0.5 points. Anything less than 8 gets no points. You may take the quiz up to three times before

Sunday. Each time you make a try, it must be completed before you quit. Also, only two hours is available for each try.

D. In class projects, pop quizzes, homework assignments, internet exercise (15% of grade)

These points are for activities in class, including participation in discussions

Your performance on the four quizzes will determine your grade. Letter grades will be assigned as follows

- A = 90-100 points
- B = 80-89 points
- C = 70-79 points
- D = 60-69 points
- F = 59 or less points

Special assistance: Students with disabilities who believe that they may need accommodations in this class must contact the Disability Resources and Services office (KOM B-109) at 623.935.8935 or 623.935.8928 TTY or drs@emcmail.maricopa.edu.

Academic Integrity Policy: All students assume as part of their obligation to the college the responsibility to exhibit in their academic performance the qualities of honesty and integrity. All forms of student dishonesty are subject to disciplinary action. Academic misconduct includes but is not limited to misconduct associated with the classroom, laboratory, or clinical learning process. Some examples of academic misconduct are cheating, plagiarism, and excessive absences. For more information, please refer to the Student Handbook, Section 2.3.11. Students are also responsible for the information in this syllabus and for the college policies in the college catalog and the student handbook.

Respect for Others: In order to ensure continuity of instruction and learning, beepers, pagers, cell phones, and all other electronic devices should be turned off before entering the classroom.

Blackboard: Information such as this syllabus, links, and homework assignments will be posted on blackboard.

Other useful resources to enhance your success: (Links will be available on the course website as well)
Information Commons, Instructional Computing: (623) 935-8150
Library: (623) 935-8191
Learning Enhancement and Writing Support Center: (623) 935-8189
NASA Center for Success in Math and Science (623) 935-8221

THIS SYLLABUS MAY BE MODIFIED BY THE PROFESSOR AT ANY TIME

PSY225- Psychology of Religion

Justification of Criterion #1

This course directly focuses on **global awareness** by exploring how religious belief and practice varies across the World. The course outline focuses on several areas that specifically relate to global perspectives on religion.

Course Outline - PSY225

II. The varieties of Religion

- A. Religious diversity in the modern world
- B. The role of culture in the formation of religion
- C. The role of religion in forming world outlooks

III. Religious Experience

- A. Ordinary and extraordinary religious experiences
 - 1. Factors related to interpretation of religious experiences
 - c. Cultural
- C. Mysticism
 - 2. Eastern traditions

IV. Religious Development

- F. Religion and death across cultures

V. Religion and personality

- A. The German Tradition
 - 1. Freud
 - 2. Jung
- C. Extrinsic vs. Intrinsic religiosity
 - 2. Cultural differences

VI. Religion and mental and physical health

- A. Use of prayer for healing
 - 2. Across cultures
- D. Religion and mental disorders across cultures

VII. The social psychology of religion

- B. The growth of new religious movements
- C. Religious differences across cultural boundaries

Justification of Criterion #2c

Course Competencies:

In exploring **global awareness** with respect to religion, this course specifically devotes a majority of its time to understanding and examining the religious beliefs and practices outside of the United States. The following areas of the Course Competencies illustrate this...

Course Competencies – PSY225

1. Describe the **diversity of the religious experience** and outline the role William James played in its psychological description (I).
4. Explain the importance of understanding the diversity of religious experience within the USA **and across the world**. (I, II)
5. Discuss the **how culture affects religious outlooks and how religion informs an individual's worldview**. (II).
8. Discuss the role of mystical experiences in religion, and compare and contrast how these experiences are understood in **Eastern** and Western traditions (III).
12. Compare how **various religious traditions** address death (IV).
13. Assess the role **that German psychological tradition** played in understanding the psychology of religion (V).
15. Describe the use of prayer in the religious experience and contrast the gender, **cultural**, and socioeconomic factors that influence prayer (VI).
16. Evaluate the effects of religion on mental health and discuss how **various religious traditions view mental health** (VI).
18. Describe the rise of new religious movements (NRMs) **across the globe** and assess the factors that contribute to their rise (VII).
19. Compare and contrast the research that examines how religion influences **cross-cultural relationships** (VII).

Book Outline, Supplemental Readings, and Activities in class that support the learning of Cultural Awareness in the Psychology of Religion
(As used by William Farrar at Estrella Mountain Community College; See syllabus)

Book outline:

Below is the outline of *Psychology and Religion: An Introduction*: by Michael Argyle (2000), which is an good introductory text that emphasizes the behavioral, cognitive and emotional issues that underly the universal human experience of religion.

1. The relation between psychology and religion
2. Socialization
3. The effect of personality
4. The extent and varieties of religious experience
5. The causes and effects of religious experience
6. Religious beliefs
7. Freud's and Jung's accounts of religious belief
8. Worship and prayer
9. Ritual and Charisma
10. Happiness and other benefits and cost of religion
11. Physical and Mental health
12. Religious and other origins of morals
13. The effect of religion on behavior
14. Secularization and the present state of religion
15. The growth of new religious movement
16. Conclusions for religion

Supplemental readings for this class include chapters from:

Griffith, J. S. (2003) *Folk saints of the borderlands: victims, bandits and healers* . Tucson, AZ: Rio Nuevo

This semester, we addressed the section on Juan Malverde, a border-crossing Robin Hood type "saint". We also touched upon Juan Soldado, an unofficial "victim saint". We discuss their role in supporting cultural identity in the Mexico-USA borderlands.

Atran, S. (2002). *In gods we trust: The evolutionary landscape of religion*. New York: Oxford University.

We read sections of Chapter 5: Sense of Sacrifice: Culture, Community and Commitment. Atran uses a dense array of examples for each concept taken from a wide variety of religions both across the globe and within the USA to discuss the social and biological factors that play into a sense of religious commitment.

Stark, R. , & Bainbridge, W. S. (1987). *A Theory of religion*. New Brunswick, NJ: Rutgers University.

We read sections of Chapter 7- Affiliation with Sects and Cults. This information is then supplemented by a discussion of religious activities as diverse as Santeria, Scientology, Happy Science, Falun Gong, The People's Temple and the Children of God. The discussion focuses primarily on the socioeconomic and cultural factors that lead to the creation of these new religious movements.

Rue , L. (2005). *Religion is not about god: How religions nurture our biological nature and what to expect when they fail*. New Brunswick, NJ: Rutgers University.

We read two different sections at different times. One section addresses a five-component model of religion. This model is critical for making cultural comparisons

because it allows us to compare and contrast how and why different cultures emphasize different aspects of religious cohesion. The other section we read is on whether consumerism qualifies as a religion. This issue is excellent for making a large number of Western cultural assumptions explicit so that they can be contrasted with the religious values embedded in other global religions.

Activities:

One of the major goals of the class is to show students how religion is used by people across the globe to create a coherent world view. We have many activities to supplement this. Some are outlined below:

One activity is the use of video excerpts from National Geographic's Taboo series as a jumping off point for applying theoretical constructs to issues of cultural diversity. For example, one video is of a Mescalero Apache coming of age ceremony for women and its role in maintaining the identity of subculture in the face of a more dominant culture. In another video, students learn about Santeria, which is used to discuss how religion can be syncretically used to maintain a sense of psychological well-being and control in cultural context that undermines a sense of self-efficacy.

Another example is the midterm. In the midterm project, students explore a new religious movement from a non-US culture that they have never encountered before and describe it in terms of Rue's five factor model (i.e., they discuss how the elements of the religion are used to create a coherent world view that supports group identity formation within the larger cultural matrix). They then conjecture on the possible psychological and social factors that lead to the form of the new religious movement.

As a final capstone activity for a class, we have the class pick a non-Western religious text and discuss it in terms of how it fits with the psychology of religion in the class. The selection of the text is left open until after the midterm, then the teacher and class come together to agree on a text. In the past, students have chosen the *Bagavad Gita* and the *Tibetan Book of the Dead*.

In addition, contemporary data from sources such as the Psychology of Religion Journals, the Pew Foundation, the Gallup Poll, that we use to explore the diversity of cultural, socioeconomic, educational differences across the globe and apply this data to the cultural diversity.

Michael Argyle
Psychology and Religion
An Introduction



London and New York

First published 2000
by Routledge
2 Park Square, Milton Park, Abingdon, Oxon, OX14 4RN

Simultaneously published in the USA and Canada
by Routledge
270 Madison Ave, New York NY 10016

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