

Paloutzian and Park notes

- I. Introduction to the course
 - A. Why study Psych of Religion?
 - 1. Personal reasons
 - (a) Personal questions about life or religion
 - (b) Curiosity
 - 2. Scientific reasons
 - (a) Curiosity
 - (b) Test scientific theories
 - (c) Understand people & society
 - (d) Improve people / society
 - B. What to expect
 - 1. Focus on science
 - 2. Potential for application
 - 3. "Right" answers depend on scientific research, not personal philosophy
 - C. Derren Brown film
 - 1. What did Brown do? How?
 - 2. view [youtube.com video watch?v=ZyQjr1YL0zg](https://www.youtube.com/watch?v=ZyQjr1YL0zg) (Derren Brown subliminal advertising)
 - 3. From a believer's perspective:
 - (a) how would you account for Brown's success?
 - (b) what would be most troubling?
 - (c) would his performance threaten your belief system, or bolster it?
 - 4. From a scientific perspective:
 - (a) what human needs does Brown's video demonstrate?
 - (b) what (if anything) do they say about people's belief systems?
 - (c) what role do you see for science in testing people's belief systems, and does Brown's exercise relate to that role at all? Why/why not?
- II. Chapter 1: Integrative Themes
 - A. Mention: this class helps fill the psych minor
 - B. Historical summary
 - 1. William James
 - 2. Leuba & Starbuck
 - 3. Behaviorism and Psychoanalysis antithetical to religion
 - 4. Allport
 - 5. PIRI --> APA Div 36 in 1976
 - 6. Now, increasingly common
 - (a) Psych vs. Rel. Studies
 - 7. Past 25 years
 - (a) Big issue is how psych of religion relates to the rest of psychology- Is it a subdiscipline similar to developmental or social psychology, or is religious phenomena explained by developmental, social, and other basic processes?

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- C. Survey the class: Is religion reducible to more fundamental processes? Why do you answer the way you do?
- D. Integrative Themes:
 - 1. Paradigm Issue: Is there an overarching way of looking at religious belief and behavior? Of studying it?
 - 2. Methods and Theory: Do we rely on laboratory and other methods commonly used in other areas of psychology? Or do we "deconstruct" them? (Are all paths to knowledge equally valid?)
 - 3. Question of Meaning: What is the role of theological types of questions in the psychology of religion?
 - 4. The Path of Psych of Religion: How do we extend our understanding? Do we connect with other areas of psychology? If so, How?
 - 5. The Role of Psych of Religion: How does PsyRel contribute to psychology and to human well-being. Is that contribution unique, not obtainable through other means?
- E. Is here a psych of religion paradigm?
 - 1. Move beyond measurement (Gorsuch's critique - test theories, rather than argue about how best to measure religion)
 - 2. Uniqueness and reductionism-- to what degree can religion be explained by relying only on more elemental processes and concepts that apply to any other behaviors, instead of requiring unique concepts and processes to account for it?
 - 3. Dittes' 4-point scale
 - (a) 1 end: Religion is but one instance of behavior in general, and can be studied by using the same methods that are applied to any other behavior
 - (b) Other end: Religion cannot be reduced to more elemental processes.
 - 4. Multi-level interdisciplinary paradigm advocated by Paloutzian & Park
 - (a) Use many levels of analysis (biological, social, etc).,
 - (b) Each are valid; one does not negate the other
 - (c) They advocate that each position on Dittes' 4-point scale is valid; some religious behaviors are unique, and others are not. e.g., it can form the basis of a worldview through which all of life is seen and which carries the weight of absolute reality without being bound by rules of evidence.
 - 5. Ultimately, we want to understand EVERYTHING about people.
 - (a) We are the product of the interaction between nature and nurture
 - (b) Saying $X \rightarrow Y$ is likely to be inadequate
- F. Methods & Theories
 - 1. Initially, theories and methods were very reductionistic (Leuba, Starbuck, Freud). James might be an exception to this.
 - (a) Two competing psychologies of religion: 1 of ideas, and 1 of numbers
 - (b) This has changed in recent years
 - 2. Methodological developments
 - (a) Qualitative vs Quantitative
 - (b) Better questionnaires, etc
 - 3. Modernism & Postmodernism
 - (a) Modernist approach: lab experiments are the epitome of good research
 - (b) Postmodernist: qualitative research is the epitome of good research
 - Assumptions of lab experiments are not valid
 - Categories are, ultimately, meaningless

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- 4. Theory & Definition
 - (a) If Quant and Qual are complementary and can be blended, we may end up with a richer and more accurate view of reality
- G. Meaning & the psych of religion
 - 1. Meaning "connects things"... which is the definition of "religion" (re-connection)
 - 2. This is a theme throughout most of the chapters of our book
- H. Contemporary Research
 - 1. Interest in psych of religion is enduring, but it is often found at the margins of psychology.
 - 2. Definitions
 - (a) religion vs spirituality
 - (b) institutionalized vs independent
 - (c) oppressive vs liberating
 - (d) Your assignment during Monday's class addresses this
 - 3. Participants have tended to be limited to US college students, unfortunately
 - 4. Methods have tended to focus on questionnaires
 - 5. Mini-models have generally focused on limited areas, independent of each other
- I. The Role of Psych of Religion
 - 1. How does it relate to the rest of the field?
- III. Chapter 2: Religiousness and Spirituality
 - A. Online exercise: The Brights
 - 1. What constitutes a religion?
 - 2. Why should or should not The Brights be considered a religion?
 - 3. How is religion different from spirituality, or is it?
 - B. William James' definition: "Were one asked to characterize the life of religion in the broadest and most general terms possible, one might say that it consists of the belief that there is an unseen order, and that our supreme good lies in harmoniously adjusting ourselves thereto."
 - C. Consider the example definitions (p. 23). Which best fits your conceptualization?
 - D. Substantive vs. Functional
 - 1. Substantive: define according to its substance (the sacred)
 - (a) explicit reference to transcendence or imminent power
 - 2. Functional: define according to its role / function in one's life
 - (a) existential issues- meaning, death, etc
 - 3. Historically, both substantive and functional definitions tended to recognize that religiousness could have positive *and* negative effects / forms.
 - E. Spirituality frequently is offered as a contrast to religion, and often they become polarized. (One is good, the other not....)
 - 1. Substantive Religion vs. Functional Spirituality
 - 2. Static religion vs. Dynamic spirituality
 - 3. Institutional objective religion vs. Personal subjective spirituality
 - 4. Belief-based religion vs. Emotional/experiential-based spirituality
 - 5. Negative religion vs. Positive spirituality
 - F. Criticisms of Polarization
 - 1. Narrow definitions artificially restrict the phenomena studied

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- 2. Equating one to institutions and the other to individuality, or thinking one is good and the other is bad, is not representative of the richness and nuance in people's experience.
- 3. Conclusions:
 - (a) religiousness & spirituality are cultural 'facts' not reducible to other processes / phenomena
 - (b) most people define themselves as rel. AND spiritual
 - (c) some people define themselves as spiritual only, and reject religiousness
 - (d) the two terms overlap greatly
 - (e) both rel. and spirit. are multidimensional / multifaceted constructs
 - (f) both rel. & spirit. can affect mental health and other outcomes, and also may be viewed as affected by mental health
 - (g) there are substantive and functional definitions of both rel. and spirituality
 - (h) both rel. and spirituality change and develop over time in individuals & groups
 - (i) rel. and spirituality acquire new meanings as their use evolves.
 - (j) rel. tends to be associated with group-level phenomena, and spirit. with individual-level phenomena
- G. Challenges
 - 1. Consensus regarding definitions is difficult to achieve, and may even be unlikely
 - (a) Note vote by APA division 36 - Majority favored adding "spirituality" to name, but fell short of the 2/3 majority needed to change
 - 2. Reductionism & levels of analysis
 - (a) Important to remember that the same phenomenon can be productively analyzed at different levels.
 - (b) Might consider organizational, interpersonal, intrapsychic, and neuro-biological types of analysis of the same general phenomenon
 - 3. Multidimensionality of Rel. & Spirit.
 - 4. Developmental changes over time
- H. Zinnbauer & Pargament's Proposed Definitions
 - 1. Important terms
 - (a) "Significance" (meaning)
 - (b) "Search" (suggests goal- directed behavior)
 - (c) "Sacred" (refers to the divine)
 - 2. Spirituality as the broader construct
 - (a) Zinnbauer: "Spirituality is a personal or group search for the sacred. Religiousness is a personal or group search for the sacred that unfolds within a traditional sacred context."
 - (b) Note importance of *context* in defining whether something is spirituality or is religiousness
 - 3. Religiousness as the broader construct
 - (a) Pargament: "Spirituality is a search for the sacred; religiousness is a search for significance in ways related to the sacred".
 - (b) Ask: What is the difference between Spirit. & Rel. in Pargament's framework?
 - 4. Implications of one's definition
 - (a) They likely shape and constrain what one considers
 - (b) Considering spirituality as the broader construct may be more consistent with contemporary society

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- (c) Considering religiousness as the broader construct may be more consistent with scholarship in the field
- IV. Chap. 3: Measurement in Psych of Religion
 - A. Assessing the current state of rel. & spiritual measurement
 - 1. Measurement's Boon and Bane
 - (a) Reminder: Reliable measurement forms the basis of science (repeat 3 steps of science)

Goal	Question	Method
<i>Describe</i>	<i>What/Who?</i>	<i>Measurement</i>
<i>Predict</i>	<i>When/Where?</i>	<i>Correlation</i>
<i>Understand</i>	<i>Why/How?</i>	<i>Experiment</i>
 - (b) Gorsuch (1984) critiqued the field for its disagreements about measurement

The fact that we measure & measure both helps and hinders the field

 - Boon: more research
 - Bane: less theory development and testing
 - (c) Gorsuch (1990): don't develop a new measure unless you can demonstrate at least 1 of the following:
 - existing measures are not psychometrically suitable
 - conceptual or theoretical concerns mean that existing measures are not suitable
 - existing measures aren't suited for the given population
 - there are no measures of the construct of interest
 - (d) This is one of the most common questions that I am asked: What should I use to measure XYZ? Or, I want to develop a scale to measure XYZ, because none seems to be available presently.
 - (e) We need to focus more on developing theory than on measuring religiosity in just precisely the right way.
 - 2. Measurement hurdles & advances
 - (a) Conceptual clarity
 - Intrinsic - Extrinsic Religious Orientation as an example
 - Science advances as scientific theory advances: Scientific theory provides a general statement that may be used to explain a range of phenomena. By testing the theory, we understand its limits.
 - (b) Sample representativeness limits the generalizability of our research & measurements
 - (c) Cultural sensitivity
 - Overt bias against a group is less an issue than inadvertent insensitivity
 - 3. Sustained Research Programs have generally not existed, hampering theory development and testing
 - (a) Researchers often do not have a clear understanding of religion & spirituality, which limits the theorizing they can do
 - (b) Funding is very low for the study of religion
 - This is changing somewhat, from Templeton and from gov't agencies focused on religious terrorism
 - (c) Study of religion often occurs in the context of another, more primary, research area.
 - (d) Many grad students who examine religion are clinically oriented, and go on to practice psychology rather than to continue research
 - (e) These problems mean that:

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- It is difficult to establish scale validity
- Normative data used to interpret scales are not common
- Scales developed several years ago have become outdated (norms no longer apply; wording of items may be confusing now)
- 4. Alternatives to self-report measures
 - (a) Relig. & spirituality are sometimes difficult to measure in a self-report
 - Difficult to articulate an ineffable experience via a closed-report question
 - Social desirability bias may be a big problem (e.g., when will the US elect an atheist?)
 - Reading levels may be a problem
 - Response bias can set in
 - Assumes that the person can accurately report his/her internal states
 - (b) Alternatives include:
 - cognitive measures (reaction time to stimuli presented on computer)
 - religious coping
 - physiological indicators (brain scans)
- B. Evaluating Individual Scales
 - 1. Four Criteria for evaluating measures (p. 49)
 - (a) Discuss Theoretical basis; Sample representativeness; Reliability; Validity
 - 2. Consider the measures students completed.
- V. Chapter 4- Research Methods
- VI. Chapter 5- Psychodynamic Perspectives
 - A. Freud in context (not in our book)
 - 1. Increasing reliance on science & technology, but still a general ignorance and reliance on mystery
 - 2. sexual repression (Victorian moral climate)
 - 3. Basic theory
 - (a) dynamic tension among id, ego, superego
 - (b) developmental progress possible, but stymied if psychological imbalance occurs
 - (c) past experience affects present well-being
 - (d) deal with bad experiences using Defense Mechanisms
 - repression, reaction formation, sublimation, etc.
 - (e) change is difficult, but possible
 - 4. Very divergent opinions regarding Freud
 - (a) Is it OK to use the "F" word in psychology?
 - B. The Two Sides of Religion
 - 1. Religion as cultural phenomenon
 - (a) Freud emphasized this in his own work
 - (b) sometimes called "proper" psychoanalysis (contrasted w/ applied psychoanalysis)
 - (c) focus on examining (explaining?) relig. as a cultural force
 - This is called the phylogenetic perspective
 - 2. Religion as personal experience
 - (a) sometimes called "applied" psychoanalysis
 - (b) focus on examining personal motivation in religion and how the person functions

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- This is called the ontogenetic perspective
- C. Freud and Religion
 - 1. Although he emphasized rationalism and was atheistic, Freud was not necessarily antagonistic toward religion.
 - (a) Religion as one of humanity's two most impressive accomplishments (other was "art")
 - (b) Note distinction between "explaining" and "explaining away".
 - 2. Criticisms of Freud's analysis of religion
 - (a) Reductionistic
 - Religion is irrational and a phase that humanity is going through
 - We will outgrow it as we develop a more realistic, scientific perspective
 - (b) Too much emphasis on the individual and on individual motivation; not enough recognition of how interpersonal dynamics and sociocultural factors can affect religion.
 - Note that this is another form of reductionism
- D. There is more than one psychology in the family of psychoanalysis
 - 1. Chapter mentions 4 types of psychoanalysis
 - (a) 3 are based on content (Drive psych., Ego psych., & Object Relations psych.)
 - (b) 1 is based on method (Psychoanalysis)
 - 2. Drive psychology
 - (a) Main approach
 - (b) We have drives that motivate us to do the things we do.
 - (c) Emphasizes the 'hidden' desires and a personal level of analysis
 - 3. Ego psychology
 - (a) Asks, "How does the ego defend itself against our drives?"
 - (b) Erik Erikson takes this approach
 - Famous studies of Martin Luther and Mahatma Gandhi
 - (c) Emphasis here is on identity formation and psychological development
 - 4. Object Relations psychology
 - (a) Takes a more symbolic approach
 - (b) In psych of religion, asks how the significant things in our lives represent deity
 - (c) Is generally considered more positively inclined toward religion than is drive- or ego-psychology
- E. Empirical Research in Psychoanalysis
 - 1. Recent developments in psychoanalysis: A growing research culture
 - (a) Growing recognition that psychoanalysis needs to be research-based if it is to survive
 - Case study method is too unreliable & subject to bias
 - need greater connection w/ the rest of psychology
 - (b) movement to evidence-based medicine is changing mental health care
 - 2. Need for Good Theory
 - (a) Science advances most effectively & efficiently when research tests theory
 - (b) Psychoanalysis provides a rich, comprehensive theoretical base
 - (c) Scope of theories has shrunk over the years
 - Grand theories used to dominate psychology
 - "Micro" theories now are more common

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- Advocates of psychoanalysis contend it offers greater potential for advancing our understanding than do typical theories now in psychology
- 3. Examples
 - (a) Religious Experience
 - Vergote's perspective
 - 1- perception of event
 - 2- affective endowment of event by individual
 - 3- preexisting religious belief of the individual
 - In other words, people interpret events in a way consistent w/ their beliefs
 - New statistical techniques, combined with longitudinal data analyses, can test predictions such as these
 - (b) Representation of God
 - Typical study connects representation of God with person's father or mother
 - Models should take into account the recursive relationship of person & culture
 - Actual representation of God is more tied to the individual's development; Symbolic representation is tied more to the individual's culture
 - (c) Religion & Mental Health
 - Rel. & mental health are intertwined, like solving a "chicken & egg" problem
 - Distinguish among psychotic (psychotic symptoms), borderline (identity) & neurotic (def. mechs, etc)
 - Vergote's criteria: extent to which the individual can... 1- speak common religious language; 2- work (broadly defined); 3- influence "umwelt" (environment); 4- enjoy
- F. Psychoanalysis and the Integration of therapy & religion/spirituality
 - 1. Authors argue for "benevolent neutrality" of psychoanalysis with religion
- VII. Exam 1 Potential Essay Questions. *One will be selected at random for inclusion on the exam. Each of these will be addressed in some form by multiple-choice questions.*
 - A. Ch. 1: This book is formed around the idea that a multilevel analysis of religion is most productive. Describe what this means, being sure to illustrate your main points with examples.
 - B. Ch. 2: Distinguish between religiousness and spirituality. In what way(s) do they tap the same ideas, and in what way(s) do they differ? Why is this distinction important to the psychologist who studies religious belief and behavior?
 - C. Ch. 3: Present the argument that measurement forms the basis of science. What are the four criteria by which measurements are evaluated? Describe what each of these criteria are, and why they are important for researchers to consider.
 - D. Ch. 4: Summarize the three levels at which scientific research is conducted, as described in class. Relate these levels to research on either entheogens or on serpent handling. How does organizing research questions and methods in this way facilitate one's understanding of variables and their inter-relationships?
 - E. Ch. 5: Distinguish among the four psychoanalytic approaches to religion discussed in class. What do they share in common, and how are they different from one another? Make a case for each of these approaches operating at primarily an individual or a cultural level.
- VIII. Chapter 6: Evolutionary Psychology
 - A. Basic concepts
 - 1. Preference for survival of one's genes
 - (a) research examples- survival of children of diff. ages
 - 2. Different strategies for men & women

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- (a) men- low 'cost', prolific mating
- (b) women- high 'cost' emphasis on resources provided
- B. Example: religious polygamy
 - 1. male vs female reproductive strategies illustrated
 - 2. discuss interplay of biological and cultural forces
- C. Psychology's 2 cultures (humanities vs science)
 - 1. Subdisciplines in psych lean more toward one or the other
 - 2. Progress occurs more quickly when we rely on empirical observation rather than philosophical critique
- D. Evolutionary psych presents a potential solution to some of psychology's difficult questions
 - 1. Nature vs Nurture
 - (a) Evolutionary psych reframes this question, recognizing both to be important
 - (b) heritability coefficients don't make sense in this context
 - Review Waller et al 1990
 - Note that the basic strategy is to estimate % of variance accounted for by one, and then use math to figure out % of variance accounted for by the other
 - (c) Evolutionary psych isn't simply an alternative to neuroscience or other biological perspectives. They ask different questions. It is like asking whether hardware or software is most important in making a computer work. You need both.
 - 2. Religious Instinct?
 - (a) Many people suppose that religion is adaptive, but Kirkpatrick argues this isn't the case from an evolutionary perspective.
 - (b) Simply because religiosity is modestly heritable, does not mean that there are genes for religion.
 - (c) Not all behavior is *adaptive*. It may also be a by-product, known as a *spandrel*.
 - "*Exaptations* are the use of adaptations for purposes other than those for which they were originally designed, e.g., noses holding up our glasses." (p. 107)
 - Kirkpatrick argues that religion refers to a collection of by-products
 - 3. Types, Dimensions & Definitions (omit)
 - 4. Content of Religious Belief (omit)
 - 5. Religious Motivation (omit)
 - 6. Individual Differences (omit)
 - 7. An Integrated Interdisciplinary Science
 - (a) Evolutionary psych can unite psychology's disparate threads, as it unites psych with the rest of science
 - (b) Facilitates the effort to examine different levels of analysis
- IX. Chapt. 7: Religious & Spiritual Development in Childhood
 - A. Theories of religious development build on cognitive development
 - B. Neglect & discovery of religious & spiritual development
 - 1. Overwhelming majority of US declare belief in God and describe themselves as religious or spiritual
 - 2. Regular worship service attendance; expectation that religion informs or guides people's behavior.
 - 3. Studies of relig. & spirituality among children are uncommon in the research literature
 - 4. This is changing, as researchers increasingly see the importance of religious/spiritual factors in children's development

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- (a) Nearly half of all dissertations with "child" and "religio*" were done since 1990.
- C. Defining Constructs
 - 1. Religious Development: the child's growth within an organized community that has shared narratives, practices, teachings, rituals and symbols in order to bring people closer to the sacred and to enhance one's relationship to community
 - 2. Spirituality: the search for and relationship with whatever one takes to be a holy or sacred transcendent entity.
 - (a) *Relationship* and *self-transcendence* are important to spirituality
 - 3. Spiritual development: The process of growing the intrinsic human capacity for self-transcendence, in which the self is embedded in something greater than the self, including the sacred
 - 4. *Discuss how relig. dev. and spirit. dev. overlap. What distinguishes them from each other?*
- D. Children's Religious and Spiritual Development
 - 1. Religious cognition has dominated the field
 - (a) Based on more general cognitive developmental trends. (Recall your Intro to Psychology chapter on development)
 - 2. Cognitive-Developmental Approaches
 - (a) Elkind's research (1960s-70s)
 - Children move in stage-like fashion, from concrete & egocentric to abstract & sociocentric
 - Religious thought parallels nonreligious thought
 - (b) 1980s, developmental psychologists began to emphasize domain-specific cognitive development (math, language, etc).
 - (c) 1990s, religious development is best understood as part of a general theory of mind (which addresses causality, choice, and related concepts)
 - (d) Now, a focus is on the "counterintuitive" nature of religious beliefs
 - example: "God is real, and has wishes and hopes like I do." This increases the salience of religion. (Makes it more noticeable to the child.)
 - Adults are thought to be similar to children in this regard
 - 3. Children's Concepts of God
 - (a) *Ask class to draw a picture of God.*
 - (b) View pictures from Heller's sample; compare
 - (c) Initial research suggested an anthropomorphic God
 - (d) Barrett's studies suggest instead that children think differently about God's unique attributes. (He calls this the "preparedness" hypothesis)
 - (e) Pitts (1976): drawings of God were most anthropomorphic among Mormon, Mennonite, & Lutheran children. Next, Catholic & Methodist children. Unitarian were next. Least anthropomorphic were Unitarian-Universalist.
 - (f) Heller's research shows Hindu children describing God as more multifaceted (with both human and nonhuman characteristics) than did Jewish, Baptist or Catholic children
 - (g) Read dialogue on p. 128 to illustrate the usefulness of qualitative methods on this subject, and to characterize the thinking of a 8yr old child
 - 4. Children's concepts of the soul
 - (a) are not well-documented
 - (b) we need to understand this better- think of its implications for developmental theory (ability to engage in self-reflection, for example)

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- 5. Parent - Child Correspondence (vs. Independence)
 - (a) Note: this is a different way of addressing the age-old Nature vs. Nurture question (although it is difficult to un-confound the two forces)
 - (b) Evans (2000, 2001): examined belief in creationism vs evolution
 - parents were either fundamentalist Christian or secular
 - Fundamentalist children all endorsed creationism... but so did many young children (7-9 yr olds) from secular families.
 - The secular view didn't seem to take hold until the child became older
 - (c) Results of this and other research indicates that there is both correspondence and independence
- X. Ch. 8- Religious Development from Adolescence to Adulthood
- XI. Chapter 9: Gerontology
 - A. General background
 - 1. Rapidly rising number of elderly adults
 - 2. Research has not kept pace with this number. (True of psych in general, and psych of religion in particular)
 - B. Time and the Psych of Religion & Aging
 - 1. "Chronological age is a poor predictor of functional age" (p. 163)
 - (a) "The Third Age" refers to the time of high functioning between retirement and death
 - (b) may be lengthy or brief
 - 2. Most research is based on the age of 60 + (therefore, we don't necessarily know a lot about late-middle adulthood)
 - 3. Terminology:
 - (a) Cohort Effects (differences that occur from one age group to another)
 - (b) Period effects (differences due to unique events at a given period in history)
 - (c) It is important - but difficult - to tease apart these two types of effects
 - C. Factors Affecting Research on Religion and Aging
 - 1. Definitions & Measures
 - (a) Older adults don't make as much of a distinction between "religious" and "spiritual" as do younger adults
 - (b) Most work has been done by sociologists
 - emphasis on church attendance, self-reported religiosity, etc
 - (c) Little research on intrinsic, extrinsic, or quest religious orientations
 - Koenig et al report generally high levels of intrinsic religiosity among elderly
 - Tapanya et al report less worry among elderly Christians and Buddhists who are high in intrinsic orientation
 - (d) How can religiosity in people with dementia be studied? This is an unexplored area.
 - 2. Theories & Research Methods
 - (a) There is generally too little theory to guide research
 - Remember Lewin: There is nothing so practical as a good theory
 - (b) Krause et al as an exception
 - Examined the role of doubt
 - 1- Cognitive dissonance: doubt as detrimental
 - 2- Piaget: doubt as disequilibrium (necessary for growth)

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- 3- Identity theory: doubt detrimental because of reduced number of roles one has as one ages
- 4- Erikson's stage of Integrity vs. Despair: doubt isn't such a big deal because one is reviewing one's life anyway in order to develop an integrated past
- Results:
 - Religious doubt was associated with reduced psychological well-being in general
 - Older people were less vulnerable to this effect than were younger people
- 3. Longitudinal Research
 - (a) Gerontologists' preferred method for studying effects of aging
 - (b) Wink & Dillon's research
 - Increasing spirituality in old age, especially among women
- 4. Diversity
 - (a) Different cultures can be expected to show different effects, given the role & status of religion in that culture
 - (b) African Americans are more likely to report benefits from religious involvement
 - (c) Indian Hindu men gained a sense of meaning from religion that British Christian men did not. (Thomas & Chambers)
- D. At the Intersection of Psych of Religion & Psych of Aging
 - 1. Cognition
 - (a) In general, memory declines with age. (Especially explicit memory and working memory.)
 - (b) Reframing may help
 - (Example, p. 169, para.2.) "I can't do much any more and I can't even think much, either. I forget a great deal...." says a 90-yr-old woman, "Am I neglecting God because I don't think about him or talk to him any more? I don't think so. Somehow, I feel that my looking and loving is enough for God."
 - Maintaining thoughts may be sufficient for the person to receive some benefit
 - (c) Ability to take the perspective of another person may decline with age, affecting moral judgment.
 - 2. Emotion
 - (a) "Emotional salience does not decline with age... but social interactions [are used to] regulate emotion"
 - This might help account for continued religious service attendance despite limited ability to participate in religious services.
 - This has been called "selective optimization with compensation" (Baltes & Lang)
 - (b) Hardiness comes in two basic forms
 - Intrinsic hardiness: physical
 - Earned hardiness: hardy despite physical challenges
 - Religiosity appears to aid earned hardiness
 - (c) Emotional attachments and social support can be found in religious communities
 - these appear to result in mental & physical health benefits
- XII. Chapter 10: Religion in Marriage & Parenting
 - A. Empirical Research
 - 1. *Explain effect sizes (p. 178)*
 - 2. Religion & Daily Life in Families
 - (a) Marital functioning

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- Greater religious involvement is associated with greater satisfaction in marriage
- This is true particularly if both spouses are well-functioning. If a spouse is more 'neurotic', religious involvement is associated with *less* satisfaction.
- The effect of religious involvement on marital satisfaction remains, even after statistically controlling for how conventional the marriage is. (Religion is not merely measuring how traditional the spouses are.)
- (b) Marital Commitment
 - Religious people are much more committed to marriage
 - It appears that this is due, at least in part, to the way that religion helps the couple develop a sense of identity as a unit.
- (c) Marital Verbal Conflict & Conflict Resolution
 - Religion reduces conflict if the spouses agree about the religious overtones. (If both agree about the roles of husbands and wives in marriage, conflict is lower in general.)
 - If conflict arises, communication is better if both spouses are religious.
 - We don't know as much as we should about religious dissimilarity and marital conflict.
- (d) Transition to Parenthood
 - Religiosity positively correlated with family size, birthrate.
 - Pregnancy complications are lowest in mainline Christianity, then evangelical, and then nonreligious. (No extensive data about other religions)
- (e) Parenting
 - Discipline
 - Discipline has been the most-examined aspect of religion & family.
 - Conservative Christians are more likely to use corporal punishment ($r=.18$) and to believe in its effectiveness ($r=.21$)
 - Literalism is more effective at predicting corporal punishment than is membership in a conservative denomination
 - "Viewing parenting as a divine endeavor is tied to lower rates of corporal punishment, but only for parents who have a more liberal Christian religious orientation." (p. 181)
 - Warmth/Effective Parenting
 - These are greater among religious than nonreligious parents
 - Theologically conservative parents are more likely to hug their children
 - Interesting- conservative parents are more likely to hug and spank... Perhaps they simply touch more in general?
- (f) Parental Gender & Family Life
 - Religious fathers are more likely to be involved in their children's activities
 - We know surprisingly little about more religion affects mothers' involvement with their children. (Perhaps this is because scholars tend to assume that women are simply given messages reflecting traditional gender roles. Still, we need data to back it up.)
- 3. Religion & Family Crises
 - (a) Divorce
 - Divorce rates are lower in religious families ($r= -.13$, or about 44% vs 60%)
 - Divorced adults are more likely to reject religion, and are therefore likely to have less access to social resources provided by religion.
 - (b) Domestic violence rates are lower among religious than among nonreligious, but conservative religious men are more likely than mainline men to abuse their wives.
 - (c) Infidelity

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- religious people condemn infidelity more than do nonreligious people
- Atkins et al: Religion may make a difference in very happy marriages, but rates of infidelity are not affected by religion in less happy marriages
- Janus & Janus: Percent of respondents who have had an affair:
 - *very religious 31%; religious 26%; slightly religious 36%; not religious 44%*
 - note the nonlinear trend here, and that it contrasts with most of the other results:
 - I have had an abortion: 18% 21% 27% 32%
 - I do use contraception: 61% 66% 65% 66%
 - I had premarital sex: 71% 85% 98% 93%
 - Oral sex is all right: 77% 84% 89% 94%
 - I am sexually below avg.: 25% 22% 16% 16%
- (d) Child physical abuse
 - This is a complicated issue we will examine more in the social psych chapter
 - Very little large-scale studies exist. What does exist does not find that religion --> increased rates of abuse... *IF* you exclude corporal punishment. But experts disagree on how to categorize corporal punishment. We'll look at this more later.
- (e) Parenting special needs children: Religion can be a coping resource, or a source of disappointment (as when other churchgoers leave the parents feeling abandoned)
- (f) Child psychopathology:
 - Children of religious families seem to have lower rates of some psychopathology
 - But there is evidence that religious people do not deal as well with children who have mental illness problems.
- (g) Summary of Empirical Research & Future Challenges (omit)
- B. Emerging Theoretical Constructs To Advance Research on Religion & Family Dynamics
 - 1. Constructive Religious Constructs & the Transition to Parenthood
 - (a) Viewing marriage/parenthood as "sanctified" (either God is present in my marriage, or My marriage is blessed) results in people taking it more seriously (investing time & energy, etc)
 - 2. Counterproductive Religious Constructs & Divorce
 - (a) If marriage is "sanctified", its dissolution represents a loss of something sacred, or even a desecration of the sacred. These are associated with higher rates of depression and anger, respectively
 - (b) Failures may result in one spouse "demonizing" the other (judging the other as influenced by demonic, evil forces).
 - (c) From a family systems perspective, religion can result in "triangulation"
 - "God" is brought into the marital strife, so that the dyad becomes a triad
 - Resolution to conflict is more difficult because of ...
 - coalitions (God is seen as taking sides)
 - displacement (problems are God's fault)
 - substitution (seeking support from God, but avoiding one's spouse)
 - Similar effects can linger following divorce as the parents deal with their children or other family members
 - Blech! (Can result in quite a mess!)
 - 3. Religious Resources to Recover from Family Crises
 - (a) Family-based practices & rituals might be possible following divorce, but they don't seem common and there are no studies examining this possibility

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- (b) Theistic mediation
 - A more productive version of Triangulation, where God helps mediate the conflict
 - Initial research suggests that divorcing couples who view God as neutral, loving both husband and wife, and insisting each take responsibility for change in their relationship, may fare better through divorce.
- XIII. Exam 2 Essay Questions. *One will be selected at random for inclusion on the exam. Each of these will be addressed in some form by multiple-choice questions.*
 - A. Describe how an evolutionary psychology perspective applies to religious behavior and belief. Begin with the evolutionary view of mating, the nature-nurture question, and the idea that people have a religious instinct. What advantages does Kirkpatrick argue that evolutionary psychology offers us in our attempt to understand religious belief & behavior?
 - B. Characterize the research concerning childhood and religion. Does it focus more on belief or on behavior? Is it tied more closely to physical-, social-, or cognitive- development? Summarize what this body of literature tells us about children and religion.
 - C. Significant changes can occur in a person's religiousness during both adolescence and adulthood. Describe the types of changes that occur during each of these two periods of life, according to research summarized in our text. After describing the changes associated with adolescence and adulthood, compare those two periods of life in terms of the degree of change. That is, would you say that the greatest changes occur during adolescence or during adulthood? Why?
 - D. What role does religiousness play in old age? Do people generally become more religious, less religious, or maintain their level of religiosity as they age? Select two of the research findings reported in Chapter 9, and discuss them. What is their significance to psychology and/or to our understanding of religion's role in people's lives?
 - E. *NOTE: SLIGHT CHANGE IN WORDING:* An age-old argument concerns the role of religion in marriage and parenting. For example, proponents of religion cite the role of religion in lower divorce rates, while critics cite higher rates of spanking and domestic violence among some religious groups. Use these types of findings to advocate for the view that religion must be viewed more subtly, and that a simplistic understanding of religion is inadequate for a complete understanding of the psychology of religion.
- XIV. Chapter 11: Neuropsychology
 - A. Background material (packet)
 - 1. Searching for the God Within
 - (a) Tibetan Buddhist meditation while monitored with SPECT scan shows "A region at the top rear of the brain which weaves sensory data into a feeling of where the self ends and the rest of the world begins looks like the victim of one of California's rolling blackouts. Deprived of sensory input by the man's inward concentration, this 'orientation area' cannot do its job of finding the border between self and world. 'The brain had no choice,' says Newberg. 'It perceived the self to be endless, as one with all of creation. And this felt utterly real.'"
 - (b) Newberg & d'Aquili call this type of research "neuro-theology"
 - "The human brain has been genetically wired to encourage religious beliefs."
 - (c) SPECT scans of nuns during prayer shows quieting of the 'orientation area'.
 - (d) Repetitive rhythms can drive the brain's hypothalamus, which brings on either serenity or arousal.
 - (e) example: 67.55.50.201/lilly/cogitate.html
 - (f) Tibetan chant? (red CD, tune 3)
 - (g) "As long as our brain is wired as it is, God will not go away" (Newberg)
 - (h) If so, are spiritual experiences merely creations of neurons?

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- (i) [Batson quote: "The brain is the hardware through which religion is experienced. To say the brain produces religion is like saying a piano produces music."]
- 2. Spirituality a genetic trait, says researcher
 - (a) Note the idea that religion may be genetically influenced, or "reduced to chemical reactions within the brain" is objected to from very different perspectives.
 - (b) Dean Hamer's analysis shows VMAT2 plays an important role in regulation of emotions & consciousness
 - (c) This type of research addresses questions of **why** we believe in God. (Not **is** there a God.)
 - (d) Critics say that this type of analysis is too speculative & simplistic; that we have yet to demonstrate convincing links between specific genes and personality traits.
- 3. The God Experiments
 - (a) Persinger's study with Richard Dawkins
 - Persinger argues that religious/spiritual experience is associated with temporal lobe epilepsy, and that stimulating that region can prompt a spiritual experience. "The God Spot"
 - Dawkins, the well-known atheist failed to experience God when his temporal lobe was stimulated by Persinger
 - (b) Stewart Guthrie
 - Gods reflect our anthropomorphic view of the world and our attempt to explain causal relationships
 - (c) Andrew Newberg
 - Single-photo-emission-computed tomography (SPECT scan) shows brain activity decreasing at the posterior superior parietal lobe (the orientation-association area)
 - Connections between this area of the brain and both spiritual bliss and orgasm
 - rhythmic activity- dancing, chanting, mantra, etc
 - but they aren't synonymous
 - (d) Dean Hamer
 - The God Gene (repeats material we looked at earlier)
 - (e) Rick Strassman
 - "The Spirit Molecule": dimethyltryptamine (DMT) is secreted by our brain, and may trigger mystical experiences
- B. Newberg's chapter
 - 1. *Very* basic idea: Evolution --> Brain complexity --> Spiritual experience
 - (a) This is an oversimplified summary, but sufficient for us at the moment.
 - 2. Functional vs Structural
 - (a) Cognitive operators: neurophysiological mechanisms that underlie broad categories of cognitive function.
 - (b) These are not actual areas in the brain (not like phrenology)
 - (c) Using these cognitive operators, we construct myths to explain our experience of reality (also known as the *causal operator*)
 - (d) The *holistic operator* permits reality to be viewed as a whole
 - 3. Two methods of attaining spiritual experiences include
 - (a) group ritual
 - (b) individual contemplation
 - (c) These may also overlap (e.g., group prayer)

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- (d) Ceremonial ritual appears "morally neutral" (it might result in good *or* bad moral results. (Can you think of examples?))
- (e) *Communitas* conveys "unitary social experience"
- 4. Conclusion
 - (a) Spiritual experiences are natural, and are experienced by a diversity of people
 - (b) There is a need to be able to distinguish between "normal" and "pathological" spiritual states (show video example)
- XV. Cognitive (omit due to illness....)
- XVI. Emotion
 - A. Note that the chapter focuses on *positive emotional experience*. Discuss the question of bias in psych of religion/spirituality
 - B. What is emotion? Levels of emotion include
 - 1. affective traits: stable predispositions toward certain types of emotional responding that set the threshold for the occurrence of particular emotional states
 - 2. emotions: "acute, intense and typically brief psychophysiological changes that result from a response to a meaningful situation in one's environment"
 - (a) Facial expressions suggest the universality of emotion across culture
 - 3. moods: fluctuate across time, are subordinate to affective traits. They have broad impact on people
 - C. Links between religion & emotion
 - 1. Religion prescribes what emotions are appropriate, and their level of intensity
 - 2. Beliefs about God may evoke specific emotions and/or overall emotional well-being
 - 3. Religion gives people a chance to experience closeness to the sacred and its associated positive emotional experience
 - D. Religion & the generation of emotion
 - 1. Religion generates emotion
 - 2. Sacred emotions are...
 - (a) influenced by setting
 - (b) practices
 - (c) people
 - (d) cultivated by spiritual systems
 - (e) allow a sense of spiritual significance in everyday experiences
 - 3. Specific sacred emotions
 - (a) Gratitude
 - (b) Awe & reverence
 - (c) Wonder
 - (d) Hope
 - E. Religion and the regulation of emotion
 - 1. (Or, how do people influence the emotions they experience?)
 - 2. Examples?
 - 3. Forgiveness
 - 4. Mindfulness
 - F. Issues in Religion & Emotion
 - 1. Functions of religious emotions
 - (a) What do they do? What purpose do they serve?

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- (b) How (or are) they different from non-religious emotions?
- 2. Are religious emotions unique?
- 3. How is emotion connected to spiritual transformation & change? (e.g., conversion experience)
- XVII. Personality
 - A. Conceptual similarity in how people view personality and religiosity/spirituality
 - 1. Both are enduring constructs, descriptive of the individual
 - B. Five general strategies
 - 1. Object Relations
 - (a) Individuals have 'internal objects' that carry affective overtones which influence how the person responds to them. (And to related constructs)
 - (b) Developmentally, we begin by being simplistic and use black & white thinking; later we mature and see more nuance and shades of gray.
 - (c) Useful for understanding 'normal' and 'pathological' personality
 - 2. Attachment Style
 - (a) Early attachment with caregiver affects later relationships
 - (b) God as the ultimate attachment figure
 - (c) It appears we may use God to compensate for shortcomings in our relationships
 - 3. Eysenck's Biological Typology
 - (a) 3 basic personality dimensions, rooted in biological factors
 - Extraversion
 - Neuroticism
 - Psychoticism (refers to maintaining a distance from people, not to psychotic in an abnormal psychology sense)
 - (b) Lots of research has been done on this
 - (c) May be a bit simplistic, as we learn more about the brain
 - 4. Cloninger's Unified Biosocial Theory
 - (a) Focuses on connections between:
 - brain systems (behavioral activation, inhibition & maintenance)
 - specific neurotransmitters (dopamine, serotonin, & norepinephrine)
 - personality temperaments (novelty seeking, harm avoidance, & reward dependence)
 - (b) Continues to go through revision as data are collected
 - (c) Perhaps more up-to-date than Eysenck's theory
 - (d) It isn't clear how spirituality might fit into Cloninger's theory (Is it just reflected the basic temperaments, or is it in addition to them?)
 - 5. Five Factor Model
 - (a) Five personality factors: Neuroticism, Extraversion, Openness, Agreeableness, Conscientiousness
 - (b) Much cross-cultural support, but it is based on data more than on theory. (This is a liability, but just how great a liability is debated.)
 - (c) Examine Table 14.1 (p. 262)
 - 6. Broad - Band Theories vs Theories of the Midrange
 - (a) Object Relations & Attachment Style are "midrange" theories, more limited in scope
 - (b) Where does religiosity/spirituality fit best? (Broad level, or midrange?)
- XVIII. Social

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- A. Religion as a social phenomenon
 - 1. Religious writing often emphasizes acts over beliefs/thoughts
 - 2. Variations of the golden rule in different religions
- B. Being religious as Intrinsic, Extrinsic, Quest (I/E/Q)
 - 1. I / E history
 - (a) Allport: "[R]eligion is paradoxical. It makes prejudice and it unmakes prejudice"
 - (b) 2 kinds of religious motivation; we did the scales earlier this semester so you should have your scores
 - (c) Conceived as bipolar continuum, but soon was viewed as 2 different scales
 - 2. Quest
 - (a) Batson saw some gaps between Allport's theorizing about Intrinsic and the scales used to measure it
 - (b) Developed Quest as a way to fill those gaps
 - 3. I/E/Q have been used in hundreds of studies, and form much of the basis for what we know of social aspects of religion
- C. Prejudice
 - 1. I is generally uncorrelated with prejudice
 - 2. Questions about this included the possibility that the relationship was curvilinear (inverted U)
 - 3. More recent research generally shows no correlation
 - (a) Exception: if the target person is considered immoral (e.g., gay or lesbian), then I scores correlate with prejudice
 - 4. E shows a correlation with prejudice
 - 5. But a problem with this literature is that many studies omit nonreligious or very low religious people from the studies. This results in range restriction. (illustrate on chalkboard)
- D. Prosocial Behavior
 - 1. Religious people do say that they help others more than nonreligious people
 - (a) but their help is limited if the person needing assistance has violated moral/religious standards (e.g., sexual sin)
 - 2. Contributions to charity are greater among religious than nonreligious
 - (a) these are considered "club dues" by some, not charity
 - 3. Contributions of time also are important to recognize, and religious people do contribute in time
- E. Honesty
 - 1. Discuss Randolph-Seng & Nielsen; Shariff & Norenzayan
- F. Sexuality
 - 1. Religiosity generally associated with belief that extramarital sex is wrong
 - 2. Nevertheless, Janus & Janus (1993) report higher rates of infidelity among the *very* religious (31%) than among the religious (26%)
 - 3. Sexual orientation & religion
 - (a) higher levels of prejudice toward homosexuals among the religious
 - explanation 1: "Us vs Them" mentality
 - explanation 2: Belief content
 - (b) religious conflict within homosexuals has not been adequately investigated
- G. Religion-related abuse

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- 1. Bottoms et al, tables 1 & 3
- H. Crime & Punishment
 - 1. Religion correlates negatively with criminal activity
 - 2. Attitudes toward criminals also are affected by religiosity
 - (a) People immersed in their religious community are highly influenced by the religion's stance on issues
 - (b) Example: Catholics and attitudes toward the death penalty
- I. Psych of Religion & politics & peace
 - 1. Politics & religion - mutual influence
 - (a) Ukrainian example
 - (b) House of Saud endorses Wahabbism
 - (c) Evangelicals & Bush
 - (d) Many possible reasons exist for these kinds of inter-relationships
 - attitude-behavior consistency
 - leadership & decision-making
 - 2. Religion & conflict/war/peace
 - (a) Direct vs Structural violence
 - (b) Religion as a social institution; sometimes favors the status quo, other times favors change
 - (c) MX Missile proposal as an example
- XIX. Exam 3 Essay Questions *One will be selected at random for inclusion on the exam. Each of these will be addressed in some form by multiple-choice questions.*
 - A. Neuropsych: The neuropsychology readings and chapter summarize several different approaches to understanding neurology's effect(s) on religiosity. Summarize three of the approaches described in those readings/chapter, and identify which one you find most convincing. Why is that one more convincing to you than the other two are?
 - B. Emotion: Distinguish between the three levels of emotion, and describe how each might be relevant to the psychology of religion. Use specific examples, not mentioned in the book or in class, to illustrate the utility of each level of emotion to psychologists interested in religion.
 - C. Personality: Summarize the five general strategies that personality psychologists have used in studying religion. Then, take a position on the relative merits of using broad theories vs theories of the midrange. Which type of theory is better, in your opinion, and why?
 - D. Social: Describe how religion relates to social life/behavior in three different topic areas. What does this body of research tell us about the nature of religion? Of social life?