1. School/Division: College of Liberal Arts & Sciences
2. Academic Subject Code: PSY
3. Course Number: P365
4. Instructor: Kevin Ladd
5. Course Title: Psychology of Religion
6. First time this course is to be offered (Semester/Year): Summer I 2005
7. Credit Hours: Fixed at 3 or Variable from ___ to ___
8. Is this course to be graded S-F (only)? Yes No
9. Is variable title approval being requested? Yes No
10. Prerequisites: 6 credit hours in either psychology or religious studies, or consent of instructor. Provides exposure to theoretical bases (e.g., behavioral, humanistic, phenomenological) and empirical research programs (e.g., biology, conversion, coping, health, human development, mental disorder, mysticism) developed by psychologists in an attempt to elucidate the role of religion in the human psychological experience.
11. Lecture Contact Hours: Fixed at 3 or Variable from ___ to ___
12. Non-Lecture Contact Hours: Fixed at 0 or Variable from ___ to ___
13. Estimated enrollment: 25 of which ___ percent are expected to be graduate students.
14. Frequency of scheduling: 1.5 YES. Will this course be required for majors? No
15. Justification for new course: To expand course options in both psychology and religious studies areas.
16. Are the necessary reading materials currently available in the appropriate library? Yes
17. Please append a complete outline of the proposed course, and indicate instructor (if known), textbooks, and other materials.
18. If this course overlaps with existing courses, please explain with which courses it overlaps and whether this overlap is necessary, desirable, or unimportant. N/A
19. A copy of every new course proposal must be submitted to departments, schools, or divisions in which there may be overlap of the new course with existing courses or areas of strong concern, with instructions that they send comments directly to the originating Curriculum Committee. Please append a list of departments, schools, or divisions thus consulted.

Submitted by:

J. McIntosh
Department Chair/Division Director

Approved by:

[Signature]

Date:

Dean of Graduate School (if required)

Date

Chancellor/Vice-President

[Signature]

Date

University Registrar

After School/Division approval, forward the last copy (without attachments) to the University Registrar for initial processing, and the remaining four copies and attachments to the Campus Chancellor or Vice-President.

University Registrar Final Copy

Revised March, 1977
Early in the history of psychology, influential figures (e.g., S. Freud, F. Galton, G. S. Hall, W. James, J. Lang, E. D. Starbuck, A. L. Strong) examined topics such as the psychological origins of spiritual beliefs, conversion experiences, religious practices, and the links between health and religiosity. Subsequent efforts to make the discipline of psychology more "scientific" severely attenuated interest in these initial lines of inquiry. With the recognition in the past few decades that "pure laboratory science" fails to capture much of the ambiguity inherent in psychological existence beyond the laboratory walls and the concomitant awareness that more people (between 80 – 95% in recent U.S. polls) have at least a moderate level of religious/spiritual interest, psychologists now are applying modern methods to the exploration of questions very similar to those under consideration when the field originated. The proposed course offers students the chance to encounter and critically evaluate relevant historic and contemporary psychological literature in this rejuvenated and burgeoning subfield.

In addition to this role within the psychology curriculum, the proposed course is also a means of expanding the present offerings comprising the Religious Studies (RS) minor on the IUSB campus. While most RS courses focus on context and structure of belief systems, the proposed course encourages students to empirically examine the psychological ramifications of embracing or rejecting of various types of religious beliefs. For instance:

If the content of belief system A includes the proposition that one should be kind to one's fellow humans, do proponents of system A demonstrate greater levels of helping behaviors than do individuals who reject system A?

If belief system B denies the existence of an afterlife, do system B adherents cope with terminal illnesses in the same way as do those who do not ascribe to system B?

What are the differences in the practices of prayer as demonstrated by those who report high levels of religiosity and those who indicate that they are atheistic (approximately 10 percent of whom say that they pray at least occasionally)?

What are the neuropsychological effects of engaging in repetitious singing within a religious as opposed to a secular context?

In essence, RS minors will have the opportunity to take their knowledge concerning the content of various religious stances and examine under what conditions the beliefs and practices influence or fail to influence day to day life.

Another facet of the proposed course is that even though the approach is explicitly psychological it is simultaneously multidisciplinary. As the sample questions above suggest, nearly every field of inquiry has a point of contact with religious beliefs and practices. In past offerings of the course, on this or other campuses where I have taught, the enrollment has represented a cross-section of majors and minors. The resulting discussions and projects reflect that great diversity. I believe that such an environment will provide a valuable forum in which students can receive encouragement and guidance in preparing their multidisciplinary papers for entrance into IUSB's annual Undergraduate Research in Religion (URR) competition.
Course Outline for Proposed New Course:

Psychology of Religion

Instructor: Kevin Ladd
Office: 2159 DW/ Phone: 237-6505
email: kladd@iusb.edu

Course Description: This course provides exposure to theoretical bases (e.g., behavioral, humanistic, phenomenological, psychoanalytical) and empirical research programs (e.g., biology, conversion, coping, human development, mental disorder, mysticism) developed by psychologists in an attempt to elucidate the role of religion in the mental life of humans. Each time the course is offered, the main focus may vary. This term, for instance, stresses an examination of psychological aspects of prayer as they relate to the above outlined theoretical and research areas. Specific empirical research will be examined, with consideration of both context areas and quality of research methodology. Lectures will provide topical frameworks, and group discussions will highlight practical application of the principles. Participants will work in groups to propose and execute an empirical investigation.

Course Objectives:
This course will help participants:
1. Understand the rudiments of the specialized field of the psychology of religion
2. Refine skills related to critical evaluation of empirical psychological literature
3. Enhance ability to quickly read and synthesize psychological materials
4. Actively develop and execute psychological research

Required Texts:

Supplemental Readings (and others as distributed):

Components of Evaluation

<table>
<thead>
<tr>
<th>Attendance</th>
<th>Participation</th>
<th>Group reflection papers</th>
<th>Heiler paper</th>
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<tbody>
<tr>
<td>60</td>
<td>60</td>
<td>1: 80</td>
<td>160</td>
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<tr>
<td>2: 100</td>
<td>3: 120</td>
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</table>

Points Possible | Points Earned
Proposal 120
Data collection 120
Presentation 120
Total 1000

Attendance:
For each session you attend and in which you actively participate, you will earn points. Following introductory lectures, you will work with group members to deepen and broaden your understanding of the day’s topic.

Participation:
Groups will meet for discussion and planning during each session. At the close of the session, you will evaluate your group members in terms of their individual participation levels. Your score for the day (out of 10 points possible each session) will be the average rating awarded to you by your group members.

Group reflection papers:
These are reactions to what you’ve read in the various texts. What connections can you make to your own personal experiences? What did or did not make sense to you? To what extent do you agree with the author’s premises and conclusions? Are there flaws in the reasoning or methodology? What was left out or glossed over in the arguments? What has changed in your understanding of the field after reading this material?

Your group is responsible for submitting a total of 3 reflection papers, selected from the available options identified in the course schedule. These papers should represent a group process in terms of construction and editing. Sufficient time exists between the reading discussions and the paper due dates for the author to email the paper to group members, solicit feedback, and make necessary alterations prior to submission. Papers representing one person’s point of view or presenting only a cursory report of ideas mentioned during discussions receive lower marks than do papers reflecting how the group members isolated and creatively engaged the reading materials in relation to their own unique experiences.

All papers must be emailed to me (kladd@iusb.edu) prior to the beginning of class, as Microsoft Word documents. The word processing software and email software are available in all campus computer labs. If you do not know how to mail MSWord documents as attachments, the lab personnel will be able to instruct you.

Please make these papers as long as they need to be in order to cover your reactions to the materials. Please use double spacing. 1 inch margins on all sides and a 12 point font (preferably Times New Roman). Include your identification (name, etc.) on a separate cover page.

Heiler paper:
Here is your chance to present your own personal thoughts concerning this historic text. You will notice that although the discussion of the text falls early in the course, the paper is not due until much later. This is to give you the opportunity to integrate the historic work of Heiler with the contemporary work of other authors. In what ways do the more recent authors use Heiler’s ideas? What is missing from the newer material that Heiler covered? Which portions of Heiler’s text stand up to contemporary examination? How does your own understanding resonate with Heiler? These and other such questions will guide your examination of the Heiler work.

This paper should NOT be a “book report.” Instead, move beyond mere reporting and strive to create links between the older and newer efforts to understand prayer.
Project: Projects may be undertaken in groups or individually. We will discuss this in greater detail on 5 June.

Proposal: This component reflects your ability to formulate a testable research hypothesis. It does not need to be exceedingly complex. Keep in mind that you will have a limited amount of time to assemble your ideas and gather data to answer your question.

Data collection: In some cases, introductory level psychology students may be available and appropriate to provide data. In other cases, you may be exploring other options. The number of cases needed to address your hypothesis will, in most cases, be approximately 40. After collecting the data, you will enter the numbers into an Excel or SPSS file format, which I will then assist you in analyzing, if you need assistance.

Presentation: What I'm looking for here is your ability to "stand and deliver" an interpretation of your research hypothesis and your findings. You may wish to use a poster, as is common in the senior psychology lab, although this is not required. Other options include the use of PowerPoint, overheads, chalkboard, or other creative mechanisms, with prior approval.

Grading scale (in percentages):

- A+ 98 & above
- A 97-97
- A- 90-92
- B+ 88-89
- B 83-87
- B- 80-82
- C+ 78-79
- C 73-77
- D+ 68-69
- D 63-67
- D- 60-62

F < 60

Important notes:
1. Plan now to complete all readings prior to class sessions. There is much ground to cover in a short period of time. You are responsible for the material in all course readings, even if it is not explicitly covered during a class session.

2. If you miss a class or are late, you are also responsible for obtaining any announcements, handouts, and/or notes for that class period.

3. Assignments provide fodder for class discussion, therefore, it is imperative that you submit the assignments as scheduled. In the very rare event that late submissions are accepted, they will be penalized 50% per day. Assignments submitted after the class period are late and will be evaluated accordingly.

4. Additional articles, grades, class announcements, and so forth will appear on Oncourse. If you do not yet know how to use this system, please consult computer lab personnel.

5. If you have any questions or concerns about this course, please feel free to contact me.
### Sample Schedule for Psychology of Religion

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<tr>
<th>DATE</th>
<th>TOPIC</th>
<th>READING FOR CLASS</th>
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| Week 1  | Introduction to field     | Syllabus  
F & A, ch. 1, 2, 3, Wooley & Phelps (see Oncourse) |
| Weeks 2 - 6 | History & Theories         | F & A, ch. 4, 5, 8, Ladd & Spilka (see Oncourse)    
P & S, ch. 1, 14, 15                                  
P & S ch. 7, 8, 9, 10, 11, 12, 13                      |
| Week 7  | Special topic of Prayer:  | Heiler, *Prayer*                                      |
| Weeks 8 - 10 | Empirical Approaches      | F & A, ch. 6, 7, 9, 10, 11                            
P & S ch. 2, 3, 4, 5, 6                                 |
| Week 10 | Projects developed        |                                                       |
| Week 11 | Wulff, ch. 1, 2           |                                                       |
|         | Spilka, ch. 1, 2          |                                                       |
| Week 12 | Wulff, ch. 3, 4           |                                                       |
|         | Spilka, ch. 3, 4          |                                                       |
|         | Project data due          |                                                       |
| Week 13 | Wulff, ch. 8, 12          |                                                       |
|         | Spilka, ch. 8, 11         |                                                       |
| Week 14 | Spilka, ch. 14, 15, 16    |                                                       |
| Week 15 | Presentations             |                                                       |