

A Theoretical Study of Religious Psychology and Its Application in Moral Education

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Abstract

In dealing with real-life religion the dimensions cannot be isolated from one another, so when we are studying the experimental dimension, looking at the psychological components of belief and behavior, we must take seriously into consideration the myths and ethics that shape people's lives. Morality is an important part of social development in people's lives. This study aims at understanding and analyzing literature of the psychology of religions and generalizing the implications of the psychology of religions and its application in moral education.

Thus, the systemic and complex integration of the thought of religious psychology for the moral education of the students will help teachers understand the thought of religious psychology. It will also improve moral instruction and design effective moral teaching methods, which are based on the religious psychology. Therefore, teachers' work is to design effective teaching that can be conducive to later teaching of the religious education or moral education in teaching environment.

Key words: morality, religious psychology, peak experience, ritual, myth, doctrine

Introduction

Today both historians of religion and social scientists generally distinguish five or six dimensions of religion. In Byrnes' 1984 *The Psychology of Religion*, one widely used introductory textbook of world religions, the scholar deals separately with the dimensions of ritual (gestures and words of worship), myth (the basic stories), doctrine (philosophical interpretations of the basic stories), ethics (required behavior), society (relation to surrounding culture and society), and experience (effect upon the personality of individual).

Ideally, the study of psychology of religion should be an organized presentation of a number of psychologies of a number of religions. Thus, we should have a knowledge of the principal modern European-American psychologies, and of the varieties of beliefs and behaviors found in the lives of Jews, Christians, Muslims, Hindus, and Buddhists. Although we use the word "religion" to cover them all, Judaism, Christianity, Islam, Hinduism, Buddhism, and tribal religions are quite different from one another, sometimes radically different. Let's take a look at the varieties of basic religious experiences of members of different world religions.

For example, in all probability, a Jew, a Christian, and a Muslim will view God as One, all-powerful, who totally determines the wellbeing of the individual. But at the same time they will realize that no adequate mental image of such a God can be formed. Other religions do not have the same conception of divine personality. Buddhists, for example, see the Buddha as a teacher who had the supreme insight to show people the way to liberation from suffering. They will be reared in a conceptual world that is the result of centuries of guided meditation developed for the achievement of enlightenment. Finally, they will be in a society where the pursuit of individuality is most often considered counterproductive.

Thus, whether or not humans like to accept the fact, it is impossible for lives to stay out of religion. During the twenty-first century, although responsive people's lives will continue to emphasize science research, they will also increasingly concern themselves with the religious development and religious education of all lives. For the twenty-first century Taiwan's society is not only an information society, but also a society of religious re-construction. Because, religion is an important part of human beings, and it has many special functions and implications in people's lives.

The purpose of this study is to help people to understand more psychological interpretations of religious theory and to improve life's wisdom of people and to design effective methods of the problem's solution, which are based on the meaning of their lives. Thus, the systemic and complex integration of the religious thought for the spiritual education of the peoples will help their career arrangement in their lives.

Freud's Interpretation of the Religious Experience

Freud's psychoanalytic theory offers a view of religious experience rooted in the emergence of the Oedipus complex. In Freud's version of personality, religious experience is seen as a projection of the father figure, which in turn is a result of the conflict between an individual and those closest to him in surrounding society, the parents. Such a view presupposes that the universe around the individual is mysterious and unconquerable. It is a fitting "screen" on which to project the results of personal strife: One "sees" in the heavens the results of the conflict with the father-figure that has been going on in one's own mind (Byrnes, 1984).

The formation of the Oedipus complex, so important in the

development of personal religion, is one of a series of stages familiar to those who know Freud's theory. The oral stage, occurring in the first year of life, is so named because the pleasure zone is the mouth and the basic activities are receiving, taking, and the ways of handling the feeding process. In the anal stage (second year) the pleasure zone is the anus, and bowel training is the important area of conflict. In the phallic stage (third through fifth years) the genitals are the primary pleasure zone, and principal activities involve heterosexualizing action. Although development is by and large completed at this point, there are two further stages: the latency stage (sixth year through puberty) where sexuality lies dormant and the child learns skills that are directly related to sexuality, and the genital stage (from puberty on), characterized by mature sexuality that combines all that is learned in the pregenital stages and relies primarily on intercourse and orgasm. The person reaching genitality is fully able to love and work? *lieben und arbeiten* was Freud's theme (Erikson, 1964) and to love and work with some small measure of success is the ultimate that the human beings can hope for.

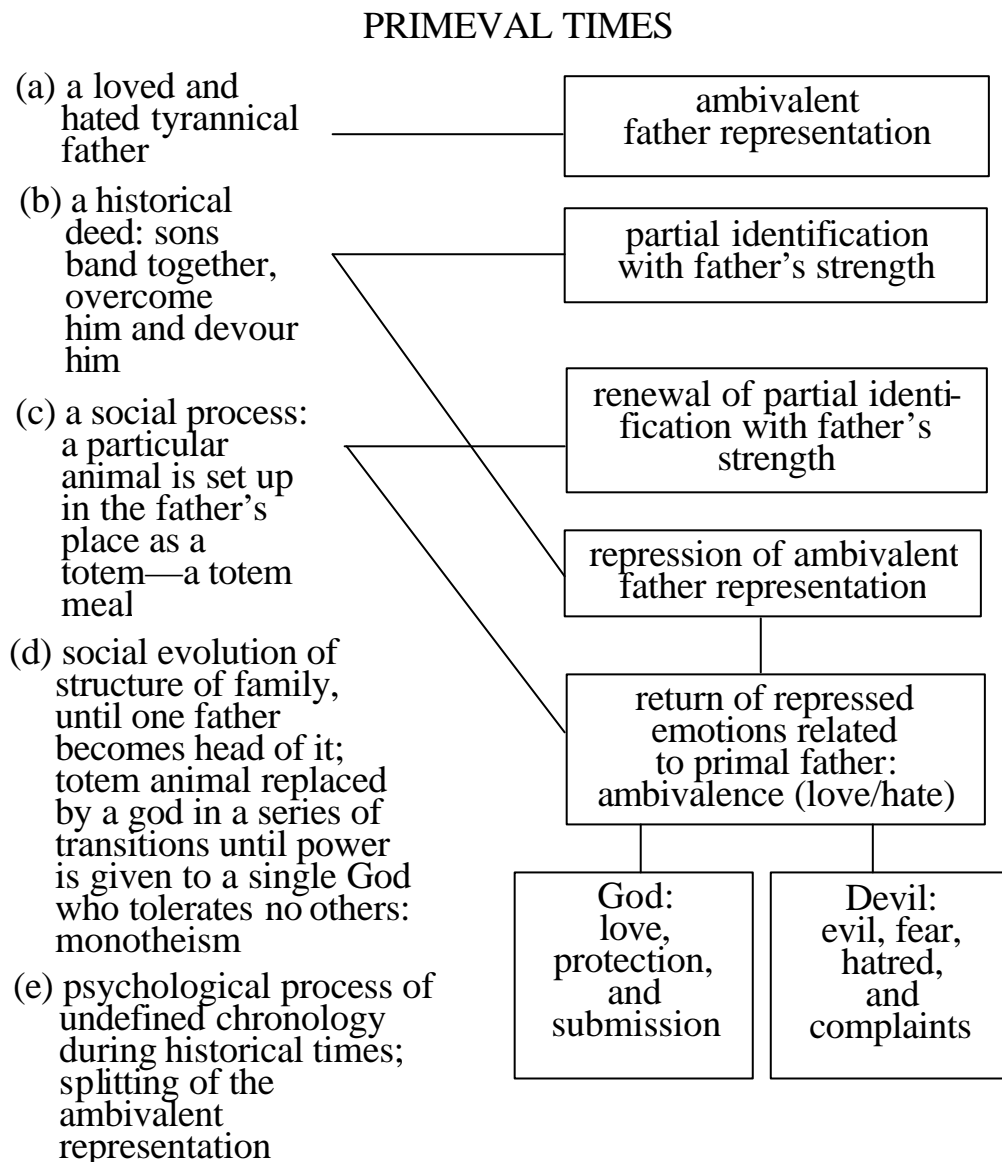
The three well-known elements of the personality, id, ego, and superego, become differentiated in these stages of development, and last throughout life (Freud, 1960). According to Freud's interpretation, the id is the central reservoir of mental energy that furnishes all the power for the personality and is anything we can call mental or psychological that is inherited. The id's principle of operation is called the pleasure principle; it causes tension reduction, because the id cannot tolerate increases of energy that are experienced as uncomfortable states of tension. The fundamental activity of the id, called primary process, is the formation of a mental image that, if achieved in reality, will reduce the tension. An obvious example is hunger: The tension caused by being hungry can be reduced if the hunger is relieved. Thus primary-process thinking forms the image of food that, if attained, will actually reduce the tension.

The ego directs the energy by distinguishing first of all between things in the mind and things in the external world. The ego's principles of operation is called the reality principle, which asks whether a thing is true or false, whether it has external existence or not. This activity is called secondary process and is really nothing other than realistic thinking. The ego formulates a plan for the satisfaction of a need and then tests this plan to see whether or not it will work.

The superego is an internalized moral regulator of conduct that develops in response to rewards and punishments meted out by parents and others in authority. The superego is inclined to oppose both the ego and the id and to make the world over in its own image. As such, it has characteristics of the other two faculties even as it opposes them: somewhat nonrational like the id, and a kind of controlling functional like the ego.

Thus, at the beginning of life infants simply want their needs fulfilled. They quickly discover that some needs cannot be fulfilled or that specific means must be taken to arrive at fulfillment. As they concentrate on oral, anal, and sexual pleasures, they seek means to satisfy the pleasures. If they cannot control pleasure by realistic reflection on what is good or bad for them, they are controlled by others and eventually internalize this control. In the formation of the Oedipus complex and the image of the powerful father they form an idea of a judging God. This is the result of the operation of the id, the ego, and the superego at the phallic stage. Freud's young medical doctor driven by instinctual id to love his mother, controlled the id poorly with his ego, hence the internalized fear of his father came to control things. Years later this improper resolution of the oedipal conflict caused him to rebel against the image of God formed years before because of this lack of resolution, and once again he submitted to this image in a religious conversion. In effect, as children gradually develop a sense of themselves and surrounding

reality, and especially a sense of parents in dealing with the oedipal conflict, they establish a basis for later religious (or antireligious) thoughts and feelings. For Freud, proper exposure to secular thought and the resulting view of life will be rationalistic and nonreligious (Byrnes, 1984). The clearest presentation of the development of the God-image is shown in Figure 1.



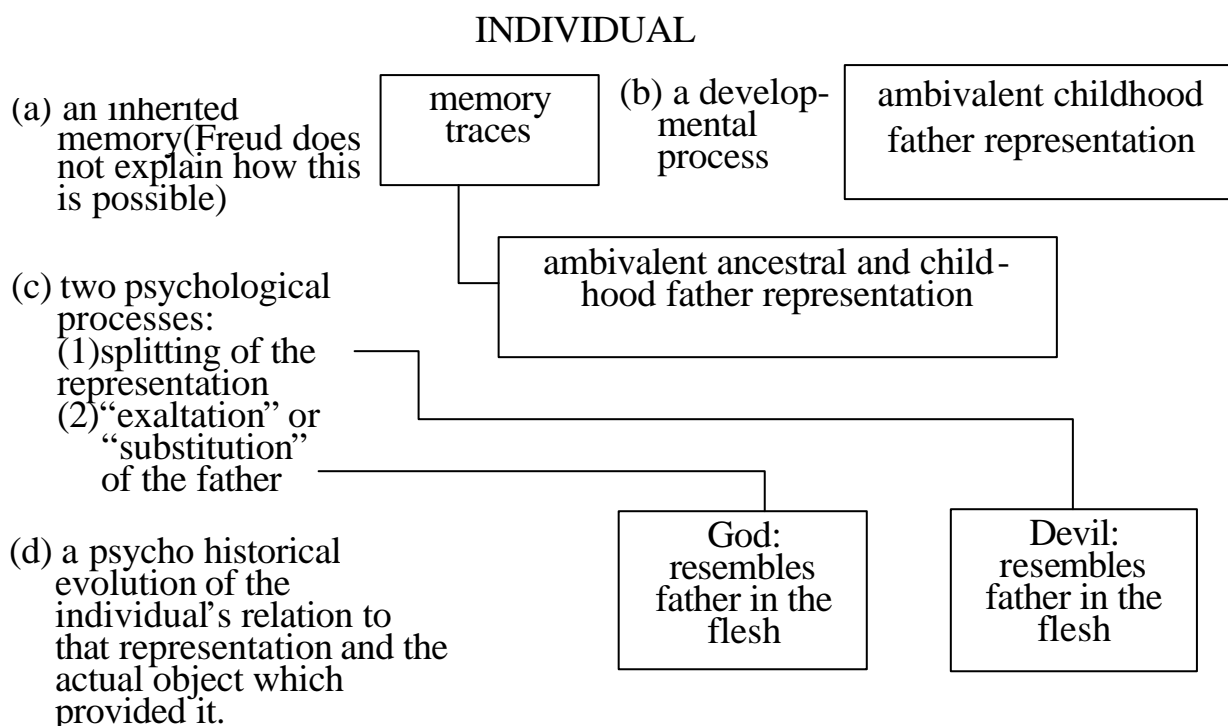


Figure 1. Development of community and individual God-images. As presented in Byrnes (1984:72).

We move on to another area of religious life that is necessarily related to the God-image and the personality structures that underly it: good behavior—that is, moral behavior, ethical behavior, or whatever term is preferred. The meaning of ethics can be stated in one word: honesty. To replace moral commitments that lead in useless or inhuman directions, Freud offered a standard that Philip Rieff (1959) calls an “ethic of honesty.” People should try to disengage themselves from and make better use of the reality around them. By means of honesty they get in touch with their emotional depths. The deviousness caused by the conscience or superego and by the id must be controlled by the ego in order to resolve problems. The ego may even take the offensive in achieving new integrity. Honest talk and painful working through of illusion in the therapeutic setting lead to a new personal integrity.

Thus, the series of stages that were important in the infant’s and young child’s development of the God-image are important in the

development of honesty. Freud holds behavioral and moral development to be physically focused by pleasure experienced in various bodily organs--mouth, anus, and phallus. To see the connection between the physical organ and the moral reality, reflect for a moment on the sex drives as connected with relationships. If development goes properly, sex drives are combined with respect and affection. Since there is a strong tendency for the elements to become divided, they must fuse for love to be moral. In adulthood normal sexuality is still a challenge, because later loves are only surrogates for the original love of the parent. Sexuality never seems fully satisfying, because it yearns for the original love object, the parent. Sexual excess can come from imperfect emancipation from the child's never satisfied need for authority figures. Ethical behavior, then, is focused by a bodily organ, and the way pleasure is experienced in it becomes a part of the personality.

Thus, in Freud's view, the impress of the Oedipus complex remains on all later religious forms and practices including those of our own day. Freud postulates that each succeeding generation down to the present has inherited the sense of guilt resulting from having killed and devoured the father--or, given the omnipotence of thoughts, from merely having entertained such acts in fantasy.

Jung's Interpretation of the Religious Experience

Jung was an obviously superior student with interests in theology and mysticism during the years of medical studies. Jung made his own inner search by a method of active imagination and analysis of dreams similar to Freud's self-analysis. He would tell himself stories and, forcing himself to prolong them, would write down his thought associations. He also wrote out and drew his dreams each morning. Like all such experiments, these were somewhat dangerous, so Jung was careful to give

serious attention to family and professional life. The conscious thinking and directing activity of the mind is called the ego, a notion not unlike Freud's, Jung took the personal unconscious seriously, though not as seriously as Freud; it contains the many forgotten or repressed elements of an individual's personal life. However, the foundation of the personality Jung called the collective unconscious or objective psyche is, a basic level of the mind shared with all human beings (but not some kind of mysterious spiritual participation in other people's lives or thinking, as we shall see). In the objective psyche are the archetypes - instincts, attitudes, and mental mechanisms of a sort - that produce the images which enable people to understand objects in their world. The self, a powerful and complex image, is the central archetype. The ego is one's own conscious self-image, and shadow is the negative image or dark side of the personality. The animus is the image of the basic personality of the opposite sex.

To be true to the Jungian tradition - and before saying anything more complicated about the objective psyche and the archetypes - let us examine an illustration of his ideas in Figure 2 (Byrnes, 1984:79).

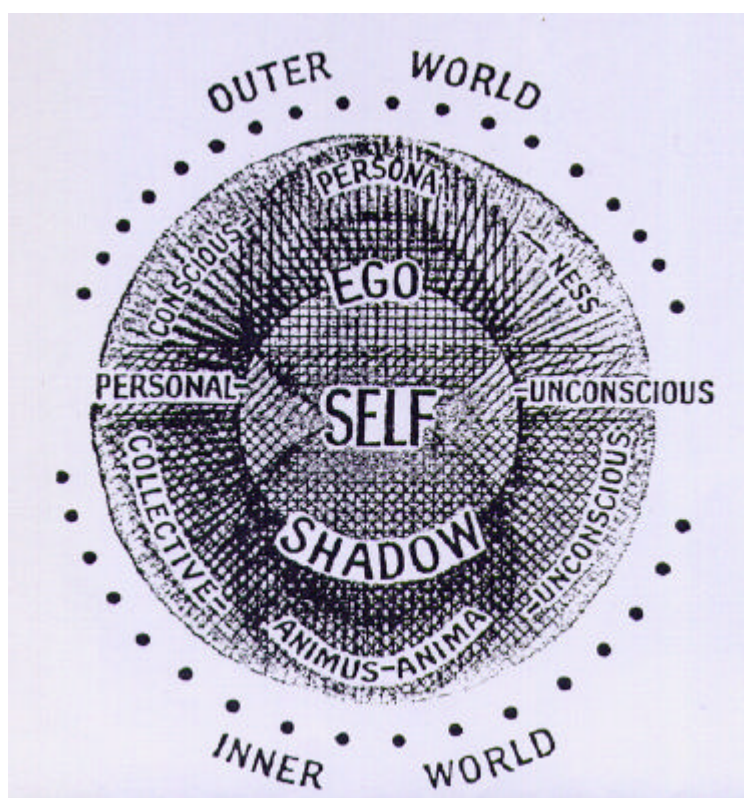


Figure 2. Jung's structure of the personality. As presented in Byrnes (1984:79).

There is more to say about the objective psyche, the total apparatus that generates ideas and images, religious and otherwise. Some may be more familiar with the term originally used by Jung, “collective unconscious,” because the objective psyche is inherited and is shared with other people. This terminology is misleading because it suggests some kind of mass psyche or a universally shared transmission of brain waves, uniting all peoples of all generations. Of course, nothing is shared in this sense. Rather, people share something when they have the same idea. All that Jung is saying is this: People have mental apparatus that operates in the brain in rather similar fashions.

As the objective psyche operates, it produces two results that together are called a complex. The complex is the basic product of objective psyche and can best be pictured as a structure with a central

core and an outer reaction pattern (Whitmont, 1969). Figure 2 does not enable us to picture the archetypal image as “surfacing” in the personality and being used by the person to understand something. This surfacing results in the formation of a network of personal reaction patterns around the archetype. Reaction patterns then become related to, or are taken over by, other elements of the individual’s personality structure, but they are always ready to adhere to the archetype whenever it surfaces (Byrnes, 1984).

The core is called the archetype and is an idea or image (a religious image of Father-God would be an example), though more accurately the archetype should be defined as the basic attitude or tendency to react to a person or a situation. When the attitude is imaged in idea, fantasy, or dream, then you might say that the archetype is “complete.” We often speak as if the produced image were the archetype, but the notion of archetype must include the basic instinctual attitude or tendency that results in the actual image.

The “outer shell” of the complex is called a reaction pattern. Each reaction pattern is dependent upon the individual, personal network of the associations that group themselves around the archetype. It is what happens when the archetype surfaces or meets outside reality in the life of an individual. For example, in the objective psyche an attitude or tendency to relate to father results in the image of father (independently of knowing one’s own or anybody’s actual father, because it is objective). When this image is used in the actual real-life experience of father, a reaction pattern is formed personal to each individual. Likewise, the archetype of Father-God surfaces and is further shaped in reaction to the image of Father-God presented by society, Jung, then, describes the generation of belief quite differently from Freud (Byrnes, 1984).

Jung said, only in the age of enlightenment did people discover that

the gods did not really exist, but were simply projections. Thus the gods were disposed of. But the corresponding psychological function was by no means disposed of; it lapsed into the unconscious, and men were thereupon poisoned by the surplus of libido that had once been laid up in the cult of divine images (Jung, 1972). It sounds as negative as anything Freud said, but Jung explains the “psychological function” of the “projections” in a positive way. The projections certainly exist, whereas the existence of the divinities and infinities beyond could neither be proved nor become the subject of Jung’s research. According to Jung, when we understand that the projections in our minds cannot be identified with God but are only projections, we can deal directly with the role assumed for religion in the personality. Jung was as pro-psychological as Freud without being anti-religious. He said that the idea of God was an “absolutely necessary psychological function of an irrational nature” and that it had nothing to do with the existence or nonexistence of God, a question that human beings cannot answer (Jung, 1972).

Thus, Jung perceived the idea of God as a projection of psychic energy. He viewed the myth of the sun god in particular as projected description of the rhythmic progression and regression of this energy throughout the life of the individual. In other words, Jung came to view the idea of God and the whole complex world of religious phenomena not only as projections of psychic processes but also as indispensable symbols that express and draw human beings toward psychic wholeness. So the psychologist’s task lies in helping people genuinely to see, to recover the inner vision that depends on establishing a connection between the psyche and the sacred images. Rather than attacking or undermining religion, psychology “provides possible approaches to a better understanding of these things, it opens people’s eyes to the real meaning of dogmas, and, far from destroying, it throws open an empty house to new inhabitants” (Jung, 1972). Indeed, only through the logical

contradictions and impossible assertions of paradox can we hope, according to Jung, to come near a comprehension of the totality of life.

Maslow's Interpretation of the Religious Experience

Maslow himself had high hopes for understanding better the most intense specifically religious experience by way of theorizing on the peak experience: He said that the peak experience may be the model of the religious revelation or the religious illumination or conversion which has played so great a role in the history of religions. But, because peak experiences are in the natural world and because we can research with them and investigate them, and because our knowledge of such experience is growing and can be confidently expected to grow in the future, we may now fairly hope to understand more about the big revelations, conversions, and illuminations upon which the high religions were founded (Maslow, 1970).

In his discussion of the understanding of life and sense of reality found in peak experiences, Maslow says, “the emotional reaction in the peak experience has a special flavor wonder, of awe, of reverence, of humility and surrender before the experience as before something great.” With specific reference to religion, he says, “in some reports, particularly of the mystic experience . . . the whole of the world is seen as a unity, as a single rich live entity. In other of the peak experiences, most particularly the love experience and the aesthetic experience, one small part of the world is perceived as if it were for the moment all of the world.” (Maslow, 1968).

Maslow even posits a moral goodness that is associated in religious tradition with imitation of, or identification with, the divine: “The person at the peak is godlike not only in the sense but in certain other ways as

well, particularly in the complete, loving, uncondemning, compassionate, and perhaps amused acceptance of the world and of the person” (Maslow, 1968).

Maslow concerns himself with two levels of human functioning. He uses the terms “survival tendency” and “actualization tendency” to describe these levels. The survival tendency is the push toward satisfaction of needs ensuring physical and psychological survival. Maslow also calls this deprivation motivation: The person has needs for certain things that he or she should not be deprived of. There are physiological needs such as food and water; safety needs such as the avoidance of pain; needs for belongingness and love such as intimacy, gregariousness, and identification; and esteem needs, such as the approval of self and other. This list of needs is one of increasing human refinement in that a set of needs becomes important only when those preceding it on the list are satisfied (Bymes, 1984).

An actualization tendency grows out of the survival tendency. This is the push toward realization of special capabilities for cognitive understanding (with emphasis on the hunger for stimulation and information). Maslow calls this growth motivation, because the person does much more than “get by.” It is the self-actualizing person who is the candidate for what some call the religious experiences of life. Maslow’s description of self-actualized people who develop themselves according to a genetic blueprint includes elements of openness to contemplation of beauty and realistic good behavior that are also part of religious belief and behavior.

Thus, Maslow’s is a simple, positive description of human nature, an attention to a particular brand of happy human experiences, and a statement of ideal for members of the affluent, somewhat introspective, artistic, intellectual, and somewhat leisured Western society. In other

words, Maslow was particularly interested in the rare, healthy, and inevitably older individuals whose lives are animated by the metaneeds of self-actualization. Although individual differences are the most obvious at this level, he says, these persons resemble one another in significant ways. Briefly summarized, the most important characteristics of self-actualizing persons are said to be the following: more accurate perception and acceptance of reality, including human nature; spontaneity, freshness of appreciation, and creativeness in everyday activities; relative detachment from the immediate physical and social environment and from the culture at large; deeper, more satisfying interpersonal relations, most likely with a small number of other self-actualizing persons; strong feeling of identification and sympathy for all other human beings; democratic(nonauthoritarian) character; nonhostile, philosophical humor; centeredness in problems lying outside themselves and reflecting a broad framework of values; clear moral and ethical standards that are consistently applied; and the felt resolution of apparent dichotomies or pairs of opposites (Maslow, 1970).

One other characteristic stands out. Maslow found that it was “fairly common” for his subjects to report mystical experiences. To dissociate such ecstatic states from all traditional religious interpretations and, on the contrary, to emphasize their entirely natural origin, Maslow called them peak experiences. Associated with a variety of contexts, peak experiences are marked by feeling of wholeness and integration, of relatively egoless fusion with the world, of spontaneity and effortlessness, of fully existing in the here and now. Individuals feel not only more self-activated, more fully functioning, more creative, but objective observers are likely to perceive them that way as well. Profoundly satisfying in themselves, peak experiences may revolutionize the lives in which they occur. They contribute to the feeling that life is truly worth living (Maslow, 1964, 1968; Wulff, 1991).

Erikson's Interpretation of the Religious Experience

Erikson's expansion of Freud's psychosexual stages to encompass the entire life cycle, his corresponding emphasis on adaptive ego functions, and his application of his approach cross-culturally have given vital impetus to life-span developmental psychology, just as his vision of the "complex metabolism of individuals, generations, and large historical trends" (Pomper, 1985) has added new dimensions to the study of psychohistory. Similarly, Erikson's subtle and humane approach to psychotherapy, within the broader framework of ego psychology, has enriched the work of psychotherapists and counselors in a variety of contexts (Wulff, 1991).

For the psychology of religion in particular, Erikson's influence is most apparent in two rather different undertakings. On the one hand are further studies of famous religious personalities, such as John Wesley and Jonathan Edwards, as well as of particular religious movements or times (Capps, Capps, and Bradford, 1977; Moore, 1979). Although not written on the magisterial scale of Erikson's, these psychohistorical studies illustrate the deepened understanding of the interplay of personal and historical factors that Erikson's work has fostered.

On the other hand are works concerned with religious development in ordinary lives. Some of these books are essentially manuals for applying Erikson's life-cycle theory in religious contexts. For example, Donald Capps (1983), a professor of pastoral theology, uses Erikson's framework for developing a new pastoral-care model that assigns three major roles to the clergy: moral counselor, ritual coordinator, and personal comforter. Along the way, Capps neatly parallels Erikson's eight virtues with the seven deadly sins, or vices, which he expands into a corresponding eight by separating sloth into its original components:

indifference and melancholy (see Table 1). Similarly finding parallels to the eight stages in the Book of Proverbs, Capps underscores the close fit between Erikson's life-cycle theory and the wisdom literature of the Hebrew Bible (Wulff, 1991).

TABLE 1 The Eight Deadly Sins, or Vices, and Erikson's Stages

Stage	Psychosocial Crisis	Virtue	Vice
Old Age	Integrity versus Despair	Wisdom	Melancholy
Adulthood	Generativity versus Stagnation	Care	Indifference
Young Adult	Intimacy versus Isolation	Love	Lust
Adolescence	Identity versus Identity Confusion	Fidelity	Pride
School Age	Initiative versus Inferiority	Competence	Envy
Play Age	Initiative versus Guilt	Purpose	Greed
Early Childhood	Autonomy versus Shame and Doubt	Will	Anger
Infancy	Basic Trust versus Mistrust	Hope	Gluttony

*As presented in Wulff (1991:398).

Erikson analyzes social-emotional more than cognitive development. His emphasis has to do with all aspects of the personality rather than mental faculties alone. His eight-stage description is thought by many to be a true-to-life presentation, or at least an artful idealization of life. The reception of this view of human development has been so favorable that we must base our acceptance of the truth of the description more on the popular acclaim it has received than on any confirming systematic testing. Throughout the years of human growth different attitudes or virtues are

developed that can be properly called religious; as we move through Erikson's eight ages of "man," we can note the elements of trust, autonomy, initiative, industry, identity, intimacy, generativity, and wisdom that determine religious belief and behavior (Byrnes, 1984).

Thus, all the foregoing stages bequeath some problems to adolescents, and they need time to deal with the various identity elements that emerged while they were going through the earlier stages. In fact, the earliest moments of falling in love are not necessarily sexual first of all; falling in love, puppy-love, is really an attempt to unify and confirm the sensibilities already acquired. Erikson says, "Adolescent love is an attempt to arrive at a definition of one's identity by projecting one's diffused self-image on another and by seeing it thus reflected and gradually clarified" (Erikson, 1968). Often they have to work with negative views of themselves, image that results from things that did not work out right in previous stages. Sometimes young people can be so bewildered by the roles pressed upon them that they are unable to cope. They leave school or jobs, behave in bizarre ways, and withdraw into themselves. If, however, we look at the lives of creative individuals, we can see that their resolution of identity problems can provide a model for others who can then follow their lead. When distinct and creative persons forge new identities, they do so because something has changed in the culture or in the society, and the old identities do not work. Ordinary people--young people, we are speaking of--cannot find themselves, because their old-fashioned upbringing does not prepare them for a new style of life.

According to Erikson, the basic virtue bound up with this experience is fidelity. Young people need to give it and receive it: A sense of duty, accuracy, truthfulness in explaining reality is helped by confirming ideologies and affirming companions. Such loyalty enables young people to preserve their orientations to the image of divinity that have come to

have power for them and the orientations toward the members of society that have need of support. There is an integration: Religious belief is in the service of religious behavior, and vice versa (Erikson, 1964).

Love, care, and wisdom are virtues developed through the adult's life, with love being the beginning of all things here. It is the goal of previous virtue development and the guarantee of subsequent virtue. "Love, then, is mutuality of devotion forever subduing the antagonisms inherent in divided function" (Erikson, 1964). Erikson still clings to his original notion that the self-expression, the goals, and, in that sense, the destiny of children and adult is related to their bodily structure and sexual morphology, but he puts more emphasis on the cultural conditioning of the full-expression and the goals. And, as with his later essays on toys, he makes the dynamics of sexual difference and complementarity more general as regards the species (there is "something" that is female, though we may not wish to stereotype it as "interiority") and more specific as regards individuals (a career woman contributes to the firm because of her own individual qualities, "female" or otherwise).

Thus, all stages of personal development have a religious quality, according to Erikson. The type of trust developed is the basis for religious belief, and a proper balance of independence and competence leads to sexual identity and intimacy, both of which very much determine the way many individuals see themselves in relation to God. And, too, identity and intimacy determine how people form the religious belief and behavior of the next generation.

Theories of Religious Psychology in Application of Moral Education

Each of these major thoughts in religious psychology will lead us to

explore more intensively the “religious meaning” that are inherent in the existing work on prosocial behavior, or it may take use again into the presently neglected realm of conscience and guilt. Religion does not involve one unified activity like swimming or chess. Religion is manifold and can be understood only with knowledge of the religion to which an individual belongs, the style of that belonging, the shape of the individual’s personality, and the type of personal development and social interaction that is part of that individual’s life. Thus, in the long run your character and your conduct of life depend upon your intimate convictions. Life is an internal fact for its own sake, before it is an external fact relating itself to others. The conduct of external life is conditioned by environment, but it receives its final quality, on which its worth depends, from the internal life which is the self-realization of existence. Religion is the art and the theory of internal life of man, so far as it depends on the man himself and on what is permanent in the nature of things.

All these interpretations of life and religion are very general. They need to be verified, substantiated by research that includes setting up the artificial, experimental situations. Some kind of repetition of the situations that inspired the theories and interpretations is necessary. This kind of research has been carried out in empirical psychology. Researchers have tried to show that the God-image is formed in many ways, with the oedipal experience being of lesser importance. They have also tried to show that sudden religious conversions sometimes bring with them psychological problems that later must be regulated. They have tried to show that prejudice prevents people from passing to appropriate functioning because of indiscriminate thinking and that some types of religious practice help people to integrate their personalities. They have tried to correlate religious behavior and attitudes with an enormous range of other attitudes and practices. According to the findings mentioned above, 10 application points of moral education are offered concerning

administrative policy, teaching strategy and guidance, and teacher training.

First, administrative policy influences what students will learn, because administrative policy transforms the available time and curriculum materials into activities, assignments, and tasks for students. When you think about how to translate your principal's program of moral education into units and lessons for your students, you are administrative planning. Four more important points in religious psychology are: (1) Schools of all levels should promote parenthood education to facilitate the beneficial interaction between parents and children. The parents need to develop programs to understand the origins of the images of God, religious community, the other world, and so on, and then to foster "prosocial behavior," "careful virtues," and to create other situation that children's own lives, is relevant to meaningful to them, and thus conducive to a peaceful society. (2) Ideas and educational measures of religious equality should be continued, so that a peaceful society, an environment in which a religious doctrine is estimated by psychological therapy instead of religion is established. Because religion is the art and theory of internal life of man, the first and most important task of religion is to foster prosocial behavior of moral education. Thus, religious prayers are sometimes the best sources of help for students facing emotional or interpersonal problems. (3) Research on and revision of school's religious curriculum should be emphasized to accommodate to the tendency of the development of religious experience in psychology, thus increasing the beneficial interaction between theorys and practices. In other words, the educators and teachers need to develop curriculum of religious psychology to understand what relates to students' own lives and is meaningful to them, especially during difficult times of adaptation such as parents' divorce, of transition to new schools. (4) Schools should constantly do research on and give guidance to the religious

psychological development of adolescents because adolescents and adults share the same basic needs. Two more important needs of human beings are: (a) belonging to groups; and (b) the appreciation of one's self, or self-esteem. When we consider religious experience and empathy for students, we see that teachers today are dealing with problems that once stayed inside the walls of the school. When students have chaotic and unpredictable home lives, they need a caring, firm structure in school.

Second, teaching strategy influences what students will learn because good teaching strategy is how to apply knowledge in many places, including classrooms, homes, hospitals, museums, sales meetings, therapists' offices, and summer camps. Expert teachers have elaborate systems of knowledge for understanding problems in teaching. Teachers engage in several levels of planning by the year, term, unit, week, and day. All the levels must be coordinated. Accomplishing the year's plan requires breaking the work into terms, the terms into units, and the units into weeks and days. Three more important points of religious psychology are: (1) Teaching should adapt to students' religious experience and psychological maturity. According to Freud, the process of moral development is primarily the establishment of the Ego and the Superego, and the significant antecedents are parental management of the child's conflicts and the early parent-child relationship. (2) The guidance work in school should be done in cooperation with parenthood education to realize the development of religious experience and the goal of moral education. In other words, the teacher and parents need to help what students think about the feeling of others' religious experience, their own beliefs about the origins of the images of God, and how they think they and other people should behave. (3) Through classroom activities to make good use of adolescents' psychological feature of identifying with the peer group, teachers can cultivate the sense of belonging and high character in adolescents for religious implication. In order to plan

creatively and flexibly, teachers need to have wide-ranging knowledge about students, their religious interests, and analytic abilities; the subjects being taught; alternative ways to teach and assess understanding; working with group; the expectation and limitation of the school and community; how to apply and adapt religious materials and texts; and how to pull all this knowledge together into meaningful activities.

Third, teacher training influences what students will learn because experienced teachers know how to accomplish many lessons and segments of lessons. They know what to expect and how to proceed, so they don't necessarily continue to follow the detailed lesson-planning models they learned during their teacher-preparation programs. Three more important points of religious psychology are: (1) Religious experience and psychological guidance for teachers should be enforced. Because, good teaching includes expert knowledge, artistic and scientific aspects of teaching. Expert teachers must understand problems based on their elaborated systems of knowledge. Also, expert teachers have to recognize students' wrong answers, reteach and correct the misunderstood materials. In other words, an inexperienced teacher may have trouble connecting other facts or ideas with the students' wrong answers. But to an expert teacher, wrong answers are part of a rich system of knowledge that could include how to recognize several types of wrong answers, the misunderstanding or lack of information behind each kind of mistake, the best way to reteach and correct the misunderstanding materials and activities that have worked in the past, and several ways to best whether the reteaching was successful. (2) More on-the-job training in moral implication of religious psychology for elementary and secondary school teachers is needed to elevate the quality of teaching. According to Erikson, all stages of personal development have a religious quality. The type of trust development on the basis for religious belief, and a proper balance of independence and competence leads sexual

identity and intimacy, both of which definitely determine the way many individuals see themselves in relation to God. Thus, the important goal of teacher training is to understand nature of teaching; how to apply and adapt moral materials and texts in religious implication, and how to pull all expert knowledge together into meaningful activities. (3) In the teacher training institutions, research on moral implication of religious psychology should be enforced and enlarged to provide teachers with counseling on their teaching and to elevate the effectiveness of teaching. According to Maslow, the peak experience may be the model of the religious revelation or the religious illumination or conversion which has played so great a role in the history of religions. But, because peak experiences are in the natural world and because we can research with them and investigate them, and because our knowledge of such experience is growing and can be confidently expected to grow in the future, we may now fairly hope to understand more about the big revelations, conversions, and illuminations upon which the high religions were founded. Thus, the important goals of moral education are to prepare students for feeling of peak experience and moral goodness.

In sum, the important goal of moral implication of religious psychology is to prepare students for lifelong learning. According to Jung, the idea of God and the whole complex world of religious phenomena not only as projections of psychic processes but also as indispensable symbols that that express and draw human beings toward psychic wholeness (or collective unconscious). To reach this goal, students must be self-regulated learners; that is, they must have a combination of knowledge, motivation to learn, and volition that provides the skill and will learn independently and effectively. In other words, they have the skill, and will to learn many things. The psychologist's task lies in helping students genuinely to see, to recover the inner vision that depends on establishing a connection between the psyche and sacred images. The

teachers ought to develop programs to foster wisdom of student (wisdom as “social-moral understanding,” and “integration of affect and cognition,” “reasoning ability and special kind of expertise,” and “understanding of knowledge, its nature and limits”)(Huang, 2001).

Conclusion

An important part of social development is to develop the ability to make moral judgments or religious clarification, and schools should teach moral values and ethical meaning. Thus, the teacher pays more attention to students' moral development. The different moral or religious theories of religious psychology are based on rather different definitions of the central issues of “religion.” But the teacher must integrate different theories of moral or religious development and development programs to foster moral virtues in students.

Thus, this study has the main conclusions as follows: (1) Religious experience depends upon the way people see their gods and their founder figures. It depends upon what people feel their behavior should be, the world of thoughts and images they grow up with, and the society that surrounds them. (2) Ideally, the study of psychology of religion should be an organized presentation of a number of psychologies of a number of religions. We should have a knowledge of the principal modern European-American Psychologies, and of the varieties of beliefs and behaviors found in the lives of Jew, Christians, Muslims, Hindus, and Buddhists. (3) To understand faith, then, we must understand the origins of the images of God, religious community, the other world, and so on, by examining the infant's experience of parents (Freud) or the young person's experience of the basic persons in society--such as religious and authority figures--in relation to the internal images of such figures that they are born with (Jung). We must further understand the goals and the

key experiences (Maslow) that give people their most exalted and refined visions of themselves. Today the emotional (Erikson) study of children is focused on the ways children comprehend realities around them and grow emotionally through experiences and interactions with others. All stages of personal development have a religious quality, according to Erikson. (4) The teachers ought to develop the ability to make moral or religious judgments, understanding religious meanings, and to foster wisdom of students. (5) The individual cannot be isolated from history, religious traditions, and social context, so that students understand many fundamental moral rules or religious meanings of their culture at an early age and are capable of gaining progressively greater insights into moral issues as they develop.

In sum, moral education is aimed at increasing learners' ability to use and understand cultural rules, cultural expectations, religious meanings in culture and, particularly, cultural meanings, and God-image, so the teacher has the responsibility to provide the conditions for its positive growth rather than suggests specific instructional strategies. In other words, teachers' interests and concerns should relate students to a technical mastery of the psychological components of the religious experience, to an ability to communicate with others using religion or morality as a starting point, and to achievement of personal freedom.

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宗教心理學的理論研究及其 在道德教育上的應用

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摘要

在處理現實生活的宗教之某層面並不能與其他層面相分離，因此當我們研究實徵性的層面時，看到信念和行為的心理成份，我們必須嚴謹地考慮到人們生活的神話和倫理。道德是人們生活中社會發展的重要部分，因而本研究的目標在理解和分析宗教心理學的文獻，以歸納宗教心理學的涵義及其在道德教育上的應用。

因此，系統的和複雜的整合有關於學生的道德教育之宗教心理學思想，幫助教師去瞭解它，且基於此立場促進道德教學和設計有效的道德教學之方法。是以，教師的工作是在教學環境中，設計有效的教學，以助長往後的宗教教育或道德教育之教學。

關鍵詞：道德、宗教心理學、高峰經驗、禮儀、神話、教義