

* The questions in Part III of the Final Exam will be selected from the following list:

1. What has "Protean man" to do with boundaries? What, if anything, is religious about that? Explain.
2. How does Lifton depict Protean man's fascination with the idea of making everything new? Locate the ambivalence in such fascination.
3. What is psychohistory? What are some of its claims? What are its assumptions? What are its goals? List some of its chief examples.
4. Why would some Freudians tend to view portions of St. Augustine's "autobiography" as illustrations of "the Oedipus complex?" Be specific in your answer.
5. Give one example of a correlation between a) a psychological, and b) a more religio-theological interpretation of St. Augustine's characteristic aspirations. Again, be specific.
6. How do you understand and interpret John Wesley's quandry in Georgia? Illustrate your answer.
7. As you know, Sigmund Freud and C. G. Jung had much in common, but also diverged on a number of fundamental issues. List three of these, illustrate them briefly, and indicate how they mark temperamental or methodological or philosophical variations in the two cases.
8. Are Erik Erikson's and C. G. Jung's psychoanalytical and/or psychohistorical intentions the same? If so, illustrate their commonality. If not, indicate the difference.
9. What is "ego integrity" for Erikson, and how does it relate to the life cycle?
10. What is "the journey" in The Hero with a Thousand Faces? Where does it occur? Who is "the hero?" Where does he go? If he goes, will he come back?
11. On what basis can it be claimed that The Hero with a Thousand Faces illustrates some of C. G. Jung's fundamental contentions? Illustrate your answer.
12. Regarding fundamental issues, does Norman O. Brown agree with Sigmund Freud?
13. Why do children have an edge, according to Brown, in the conflict between pleasure-principle and reality-principle? Are infants sexually aware?
14. What does Søren Kierkegaard appear to mean when he contended that "subjectivity is truth in matters of ethics and religion?" How, then, do you understand his fundamental program.
15. Illustrate the place and function of reproach in at least one autobiographical case. In that same case, identify clearly one religious implication.
16. Identify one central characteristic of "fraternal selfhood" and illustrate its occurrence (or presence) in two life stories. Be specific.
17. Are there several viable patterns of "inwardness" that pertain to the religious life? If so, is the choice a matter of temperament? a result of psychological determinism? a product of religious conversion? the influence of east vs west?...

18. When one inquires into the nature of the religious personality, are male-female distinctions of any consequence? Support your answer with evidence and examples.
19. With reference to the materials read or presented in this course, how do you understand relationships between 1) religious impulses or aspirations, and 2) sexual tendencies? Can one talk about "the religious personality" without referring to sexuality both broadly and narrowly conceived? Using reliable supporting evidence, provide illustrations within your answer.
20. What appears to be the most distinguishing characteristic of the "religious personality?" Again, illustrate your contention with reference to personal documents.