

Course title	“Psychopathological” Deviations of Religiosity and Ecclesiogenic Neurosis						
Type	35 hours of lectures + 10 hours of seminars = 45 hours						
Course leader	Prof. Suzana Vuletić, PhD						
Course co-leader							
The goal or purpose of the course	The aim of the course is to establish a correct idea of true religiosity, which, through its mature spiritual, prayerful and moral life, connects the believer with God, strengthens his inner world and thus positively influences mental health, as opposed to distorted ideas about God/self/morality, wrong forms of prayer/sacrifice/penance/renunciation, exaggerated feelings of scrupulous guilt and other forms of ecclesiogenic-neurotic manifestations.						
Prerequisites for enrolment	No prerequisites						
Learning outcomes	After successfully completing the course, the student will be able to: 1. Recognize forms of true religiosity, and distinguish distorted concepts about God/faith/morality; 2. Assess knowledge of correct religious truths and required moral behavior; 3. Identify unreasonable or excessively difficult “pseudo-religious” demands that, due to their excessively high moral principles, can seem unattainable for an individual, accumulating a sense of scrupulous guilt, which can manifest itself in the form of neuroses; 4. Integrate religious drives to strengthen the individual’s mental stability, spiritual strength, inner fortitude, peace and relaxation, beautiful spiritual experiences, motivation, and positive development of one’s abilities.						
The relation between learning outcomes, teaching methods, and assessment	Teaching activity	ECTS	Learning outcome	Student activity	Methods of assessment	Points	
						min	max
	Teaching based on a motivating teaching process	1.5	1-4	Attendance at classes with active participation (understanding, recognizing, connecting)	Records of monitoring students and their active engagement Discussion	10	20
	Writing a seminar	2	1-4	Writing a scientific seminar (demonstrating the acquired application of teaching guidelines by identifying observed problems)	Critical analysis	20	40
	Final exam	1.5	1-4	Revision of acquired material Analyzing and synthesizing facts that create awareness of the known boundaries of the field of study, and their evaluation	Oral exam Evaluation	30	40
	Total:	5				60	100
Office hours	Consultation time with prior notice by email: <i>suzanavuletic007@gmail.com</i>						
Acquired competences	After completing the course, the student is expected to be able to recognize and pastorally respond to observed symptoms of “psychopathological” types of distorted, extrinsic, religiosity and scrupulous morality, and immature, psycho-affective personalities of individual fanatical believers of infantile piety.						

<p>Content</p>	<p>In addition to the undoubtedly great, positive contributions of religiosity to the psychological life of an individual, religiosity can sometimes also represent certain risk factors for their mental health, such as ecclesiogenic neuroses, in persons of immature and extrinsic religiosity.</p> <p>Ecclesiogenic neuroses are forms of immature behavior, and include neurotic religiosity characterized by contradictory behavior: on the one hand, utopian naivety, and on the other, rationalism; on the one hand, moral hyper-scrupulousness, and on the other, laxity; aggression towards religious authorities and at the same time servility; the need to be honored and at the same time pitied... All these forms of religious behavior are essentially pathological in nature and correspond to disorders in the structure and evolution of religiosity, elaborated through ten psychopathological types of immature religiosity: dependent religiosity, rewarding religiosity, substitute religiosity, religiosity out of fear, masochistic religiosity, hypomanic religiosity, obsessive religiosity, conscious and unconscious neurotic atheism, and neurotic religious conversion. These types, which include immature psycho-affective personalities, reveal the basic characteristics of ecclesiogenic neurotics best.</p> <p>By pointing out these potential religious deviations, we wish to clearly emphasize that religious life does not cause psychoneuroses, but the neurotic himself introduces certain religious contents into his psychopathology, channeling personal mental disturbances into faith, which in this way becomes their explicit manifestation.</p> <p>The course concludes by indicating positive religious values and providing guidelines on how to respond to the problems presented pastorally, because ultimately, the Church and the unity of the people of God depend on the level of integration of each mature member, and a healthy spiritual life cannot be built on negativities, but on ideals.</p> <p>Religious experience; Historical overview of the interest of prominent psychologists in religion; Religiosity through human development; Religious experience in existential moments; Biomedical facts of psychological phenomena of spiritual illnesses and ecclesiogenic neuroses; 2.1. Spiritual illnesses; 2.2. Neurotic symptoms of contemporary society; 2.3. Neurotic symptoms in believers; Psychopathological phenomena of unrealistic religious expectations and the negative impact of immature religiosity on man; 3.1. Ecclesiogenic neuroses; 3.2. Ecclesiogenic neuroses in the service of channeling personal mental illnesses; 3.3. "Pathological" personality characteristics as positive traits of some saints; 4. The positive impact of religiosity on mental health; 4.1. The positive impact of religious practices; 4.2. Characteristics of a healthy spiritual life; 5. Interdisciplinary approach to church pastoral care and psychotherapy; 5.1. Pastoral treatments as spiritual medicine/pastoral conversations; 5.2. Competence of psychology and psychopathology for psychotherapy.</p>
<p>Required reading</p>	<p>Š. ČORIĆ, <i>Psihologija religioznosti</i>, Jastrebarsko, ²2003. M. NIKIĆ, <i>Očima psihologa teologa</i>, Zagreb, 2011. M. SZENTMARTONI, <i>Psihologija duhovnog života</i>, Zagreb, 1990. S. VULETIĆ, Iskrivljene slike religioznosti, u: <i>Vjesnik Đakovačko-osječke nadbiskupije i Srijemske biskupije</i> 147(2019.)5.,41.-45. S. VULETIĆ, „<i>Psihopatološki</i>“ tipovi nezrele i moralno skrupulozne religioznosti, (Scripta ad usum privatum) I. ŽIVKOVIĆ, S. VULETIĆ, Ekleziogene neuroze u psihopatološkim oblicima religioznosti, u: <i>Društvena istraživanja</i> 92(2007.)6,1263.-1286.</p>
<p>Recommended reading</p>	<p>B. ANČIĆ, <i>Religija i zdravlje: vjerska zajednica kao socijalni resurs</i>, Zagreb, 2016. E. FROMM, <i>Psihoanaliza i religija</i>, Zagreb, 2000. T. IVANČIĆ, <i>Dijagnoza duše i hagioterapija</i>, Zagreb, 2015. I. LEPP, <i>Higijena duše</i>, Zagreb, 1991. S. VULETIĆ, I. ŽIVKOVIĆ, Aspetti devianti del fanatismo religioso, in: <i>Analecta TOR</i> 177 (2006), 651–670.; I. ŽIVKOVIĆ, S. VULETIĆ, Authentic versus non-authentic religiosity – Psychopatology and sanctity, u: <i>Analecta TOR</i> 177(2006), 477-510.</p>

Teaching methods	Lectures accompanied by PowerPoint presentations, examples from psychological analysis
Methods of knowledge assessment and examination	Written report, oral exam
Language of instruction and opportunities	Croatian
Method of monitoring the quality and success of each course and/or module	Questionnaire on the dimensions of religiosity and its impact on everyday life.