

Question 2: Gordon Allport was an important social psychologist. His career was spent developing his theory, examining such social issues as prejudice, and developing personality tests. Allport's main theory was, one thing that motivates human beings is the tendency to satisfy biological survival needs, which he referred to as opportunistic functioning. He noted that opportunistic functioning could be characterized as reactive, past-oriented, and of course, biological. Allport also discussed a distinction between "religiously mature" and "religiously immature," which he later developed into "extrinsic religion" and "intrinsic religion." Extrinsic religion is when people "use their religion". It is a self-serving, self-protecting, and utilitarian outlook on life. They engage in religion to achieve security, peace of mind, or for business or social status. For these people, religion is a crutch, mode of conformity, and tranquilizer (Fuller 122). It is more of a routine and performing certain acts that are deemed religious. It can be correlated with a high level of prejudice because people become judgmental when others do not follow the same beliefs and actions. Extrinsic religion is more for show and less of a spiritual journey. Intrinsic religion serves an entirely different psychological function. It is "an end in itself rather than a means to an end". These religious sentiments are mature and functionally autonomous. This type of religion is not a routine or actions performed, but a personal spiritual journey. It is a "commitment to an ideal unification of one's life under the guidance of a unifying conception of the nature of all existence" (Fuller, 122). It is focused on being humble, accepting humility, and bettering yourself. Intrinsic religion relies on letting God work in your life, and developing a personal relationship with God (Class Handout). This religion is correlated with low levels of prejudice because it is personal; from being humble while spreading love and compassion, it allows the individual to see good in others, and eliminates all room for prejudice.

While studying these two types, there is a significant relationship between regular church attendance and higher prejudice rate. Allport acknowledges that the reason churchgoers on the average could more prejudiced towards outsiders is because religion may enhance self-esteem and provide a scapegoat for feelings of insecurity; both prejudice and religion seem to satisfy the same psychological need. Another assumption is that religious people tend to be more dogmatic, or close-minded, than non-religious people. This is an example of how someone can be either extrinsic or intrinsic. Those who are extrinsic use their religion to reinforce their prejudice. On contrast, those with intrinsic attitudes are correlated with very low levels of prejudice.

Allport's most distinctive and controversial concept is his theory of functional autonomy, which states that some human motives are functionally independent from the original motive responsible for a particular behavior. Allport recognized two levels of functional autonomy: preservative functional autonomy, which is the tendency of certain basic behaviors (addictive behaviors) to continue in the absence of reinforcement and propiate functional autonomy, which refers to self-sustaining motives, such as interests. Allport's theory of personality consist of that individual personalities are composed broad dispositions. Evidence of this is in the description of his functional autonomy of motives: the conscious ego-structure of individual the seat of dynamic motivation and the focus on transformation of motives, which is the main feature of human development (Class Handout). Allport believed that when one reached maturity of religious sentiment, it's when religion is liberated from function of satisfying human needs; a degree in which religion becomes functionally autonomous. Those who were mature in their religion can even admit a doubt as aspect of faith and religious sentiment that originally came from personal needs is able to mature and eventually become independent from their origins and functionally autonomous. This means, those who are intrinsic have belief in this religion not

because of their past or what they were taught to believe as infants, but merely a belief from mature adult motivation.

Although religion can make people a little more prejudice than others, Allport does support the fact that at times religion can provide a unifying sentiment. For example, religion recognizes the human need for affection such as the need to love, the need to be loved and the healing power of love. On the other hand, psychology rejects the religious approach because the focus is not on needs of the individuals, but instead the pathological symptoms of that frustration of that particular need (Class Handout). Allport believes that once someone is religiously matured, there's a movement from self-centered motives, to self-transcending motives.

Allport strongly felt that psychologists should develop and use research methods that study the individual rather than groups. Allport defined personality as "the dynamic organization within the individual of those psychophysical systems that determine his characteristic behavior and thought" (Cartwright). If one were to dissect this definition, it could be inferred that Allport felt that if an individual were to utilize religion in a positively, they would reach their level of self-transcendence. He believed that psychologically healthy humans are motivated by present; mostly conscious drives and those they not only seek to reduce tensions but to establish new ones. He also believed that people are capable of proactive behavior, which suggests that they can consciously behave in new and creative ways that foster their own change and growth; this is the uniqueness of the individual. Allport's theory of religion is integrated with his theory of personality: motivating power of the ego-structure and the integrating effect of master sentiments; all three of these characteristics can be found in an individual of mature religious personality. Allport sees religion as having its own motivating power and concludes that extrinsic religion is self seeking, while intrinsic religion is self-transcending.