

**THE UNIVERSITY OF CHICAGO; A
CONSIDERATION OF PRAYER
FROM THE STANDPOINT OF
SOCIAL PSYCHOLOGY: A
DISSERTATION**

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A Dissertation by Anna Louise Strong

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ANNA LOUISE STRONG

**THE UNIVERSITY OF CHICAGO; A
CONSIDERATION OF PRAYER
FROM THE STANDPOINT OF
SOCIAL
PSYCHOLOGY: A DISSERTATION**

The University of Chicago
FOUNDED BY JOHN D. ROCKEFELLER

A Consideration of Prayer from the Standpoint
of Social Psychology

A DISSERTATION

Submitted to the Faculty of the Graduate School of Arts and Literature
in Candidacy for the Degree of Doctor of Philosophy
(Department of Philosophy)

BY

ANNA LOUISE STRONG



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1908

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Prayer from the Standpoint of Social Psychology

I

THE ESSENTIALLY SOCIAL CHARACTER OF THE SELF

In this discussion of the psychology of prayer I shall use as point of view not the standpoint of physiological psychology, which may appropriately be termed "individual" psychology, but the standpoint of the so-called "social psychology".¹ I shall first state what I take to be the essential requirements of this point of view and then outline the general effects which it has on the psychology of prayer, before proceeding to a consideration of those effects in detail.

From the standpoint of consciousness, man begins as a social being; he does not acquire society. This was not recognized by some of the older psychologists, according to whom the child first acquired a perception and knowledge of the world around him, and then, discerning certain objects in that world which did not seem to come under the usual laws of the place, attributed personality to them. Anthro-

¹This view of "social psychology" is drawn partly from Cooley's "Human Nature and the Social Order," and finds most of its ultimate foundations in the published works of Professors Dewey, Baldwin, and occasional passages in James, together with unpublished lectures by Professor Mead.