

Religion And Psychology Mapping The Terrain

Reframing Pilgrimage
Religion and Psychology
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Reading from the Underside of Selfhood

Reframing Pilgrimage

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This book throws down a challenge to the field of religious studies. It offers new and exciting approaches for our understanding of religious experience, drawn from the methods of cognitive science, neuropsychology, developmental psychology, philosophy of mind, anthropology, and the many other fields that have joined together to investigate the phenomenon of consciousness.

Religion and Psychology

The first multi-disciplinary look at the intersection of queer experience and religious spirituality.

Teaching Mysticism

In its most general sense, the term "Spiritual but Not Religious" denotes those who, on the one hand, are disillusioned with traditional institutional religion and, on the other hand, feel that those same traditions contain deep wisdom about the human condition. This edited collection speaks to what national surveys agree is a growing social phenomenon referred to as the "Spiritual but Not Religious Movement" (SBNRM). Each essay of the volume engages the past, present and future(s) of the SBNRM. Their collective contribution is analytic, descriptive, and prescriptive, taking stock of not only the various analyses of the SBNRM to date but also the establishment of a new ground upon which the continued academic discussion can take place. This volume is a watershed in the growing academic and public interest in the SBNRM. As such, it will vital reading for any academic

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involved in Religious Studies, Spirituality and Sociology.

What is Religion?

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Que(e)rying Religion

Originally published in 2001, Religion in Mind summarizes and extends the advances in the cognitive study of religion throughout the 1990s.

Men, Religion, and Melancholia

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Jeremy Carrette argues that the psychology of religion is no longer sustainable without a social critique, and that as William James predicted, the project of the modernist psychology of religion has failed.

Controversially he champions greater social and philosophical analysis within the field to challenge the political naivety and disciplinary illusions of the traditional approaches to psychology of religion.

Carrette discusses the relevance of the social and economic factors surrounding the debates of psychology and religion, through three critical examples: psychoanalysis humanistic psychology cognitive neuroscience. *A Critical Psychology of Religion* provides a new dimension to the debates surrounding religious experience. It will be of interest to students and researchers in the fields of critical psychology, religious experience and the psychology of religion and extends an interdisciplinary challenge to the separation of psychology, sociology, politics, economics and religion.

Religion as We Know It: An Origin Story

This collection of essays considers topics in pastoral theology, pastoral care and counseling, pastoral leadership, and social work, and attends to challenges and opportunities pertaining to the support and care of persons in need. Of interest to ministers, chaplains, pastoral counselors, and social workers, these essays focus particularly on human experiences, needs, or concerns that relate to matters of mental health and religious faith or spirituality. *Converging Horizons* demonstrates approaches to integrative work that

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draws on multiple fields of theory and practice in service to the goal of providing a range of caregivers with ways to both conceptualize and engage their important work.

Minding Spirituality

In this bold rereading of Freud's cultural texts, Diane Jonte-Pace uncovers an undeveloped "counterthesis," one that repeatedly interrupts or subverts his well-known Oedipal masterplot. The counterthesis is evident in three clusters of themes within Freud's work: maternity, mortality, and immortality; Judaism and anti-Semitism; and mourning and melancholia. Each of these clusters is associated with "the uncanny" and with death and loss. Appearing most frequently in Freud's images, metaphors, and illustrations, the counterthesis is no less present for being unspoken--it is, indeed, "unspeakable." The "uncanny mother" is a primary theme found in Freud's texts involving fantasies of immortality and mothers as instructors in death. In other texts, Jonte-Pace finds a story of Jews for whom the dangers of assimilation to a dominant Gentile culture are associated unconsciously with death and the uncanny mother. The counterthesis appears in the story of anti-Semites for whom the "uncanny impression of circumcision" gives rise not only to castration anxiety but also to matrophobia. It also surfaces in Freud's ability to mourn the social and religious losses accompanying modernity, and his inability to mourn the loss of his own mother. The unfolding of Freud's counterthesis points toward a theory of the cultural and

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unconscious sources of misogyny and anti-Semitism in "the unspeakable." Jonte-Pace's work opens exciting new vistas for the feminist analysis of Freud's intellectual legacy.

Lovescares, Mapping the Geography of Love

Présentation de l'éditeur : "This collection of essays explores the complex relationship between religion and multiculturalism and the role of the state and law in the creation of boundaries. Western secular democracies are composed of increasingly religiously diverse populations. The idea of "multiculturalism" was formed as a constructive response to this phenomenon, but, in many areas of the globe, support for multiculturalism is challenged by attempts to preserve the cultural and legal norms of the majority. The State of Israel offers a particularly pertinent case study, and is a central focus of this collection. The contributors to this volume address the concepts of religious difference and diversity, as well as the various ways in which states and legal systems understand and respond to them. Mapping the Legal Boundaries of Belonging shows that, as a consequence of a purportedly secular human rights perspective, state laws may appear to define religious identity in a way that contradicts the definition found within a particular religion. Both state and religion make the same mistake, however, if they take a court decision that emphasizes individual belief and practice as a direct modification of a religious norm: the court lacks the power to change the internal

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authoritative definition of who belongs to a particular faith. Similarly, in the pursuit of a particular model of social diversity, the state may adopt policies that imply a particular private/public distinction foreign to some religious traditions. This volume, which includes contributions from leading scholars in the field, will be an invaluable resource to anyone seeking to understand the legal meaning and impact of religious diversity."

Religion and Critical Psychology

It is not by coincidence that the key figures in the psychology of religion-William James, Rudolph Otto, Carl Jung, and Erik Erikson-each fought a lifelong battle with melancholia, argues Donald Capps in this engrossing book. These four men experienced similar traumas in early childhood: each perceived a loss of mother's unconditional love. In the deep melancholy that resulted, they turned to religion. Capps contends that the main impetus for men to become religious lies in such melancholia, and that these four authors were typical, although their losses were especially severe because of complicating personal circumstances. Offering a new way of viewing the major classics in the psychology of religion, Capps explores the psychological origins of these authors' own religious visions through a sensitive examination of their writings. Using Freud's "Mourning and Melancholia" and "The Uncanny" as interpretive keys, the author explores James's *The Varieties of Religious Experience*, Otto's *The Idea of the Holy*, Jung's *Answer to Job*, and Erikson's *Young Man Luther*. All four texts

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address in significant ways the role of melancholy in religion, says Capps, and he emphasizes that melancholy is central to the authors' ways of understanding religion. Each developed an unconventional or idiosyncratic religious vision in the search for a means to address his psychological loss and to reverse or transcend its effects. Capps assesses the adequacy of each author's religious views, recommends forms of religion best suited to melancholiacs, and also considers the role that a father surrogate can play in helping a young man cope with melancholia, as did Samuel Johnson with James Boswell.

The Psychological Roots of Religious Belief

A brief, beautiful invitation to the study of religion from a Pulitzer Prize winner. How did our forebears begin to think about religion as a distinct domain, separate from other activities that were once inseparable from it? Starting at the birth of Christianity—a religion inextricably bound to Western thought—Jack Miles reveals how the West's “common sense” understanding of religion emerged and then changed as insular Europe discovered the rest of the world. In a moving postscript, he shows how this very story continues today in the hearts of individual religious or irreligious men and women.

Being Religious

Science and religion are often viewed as dichotomies.

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But although our contemporary society is often perceived as a rationalization process, we still need broad, metaphysical beliefs outside of what can be proven empirically. Rituals and symbols remain at the core of modern life. Do our concepts of science and religion require revitalization? Can science itself be considered a religion, a belief, or an ideology? Science's authority and prestige allows for little in the way of alternate approaches not founded in empirical science. It is not unusual to believe that technology and science will solve the world's fundamental problems. Has truth been colonized by science? Have scientific disciplines become so specialized and "operationally closed" that they have constructed barriers to other disciplines as well as the general public? The writers of this book set out to investigate whether the symbols of academia may in some cases take on a quality of sacrality, whether the rule of experts can be said to have the character of a "priesthood of knowledge", whether religion has a place in scientific contexts, and a selection of other questions concerning science and its relations to religious belief.

Cognitive Models and Spiritual Maps

One Hundred Years of Psychology and Religion

This book examines the role of religious and spiritual experiences in people's understanding of their environment. The contributors consider how

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understandings and experiences of religious and place connections are motivated by the need to seek and maintain contact with perceptual objects, so as to form meaningful relationship experiences. The volume is one of the first scholarly attempts to discuss the psychological links between place and religious experiences. The chapters within provide insights for understanding how people's experiences with geographical places and the sacred serve as agencies for meaning-making, pro-social behaviour, and psychological adjustment in everyday life.

Minority Religions in Europe and the Middle East

The aims pursued in this book are quite modest. The text is not an introduction in the traditional sense to any psychological subdiscipline or field of application, nor does it present anything essentially new. Rather, it shows 'work in progress', as it attempts to contribute to an integration of two differently structured, but already existing fields within psychology. In order to explain this, it is probably best to say a few words about how the book came into being and about what it hopes to achieve. As a project, the volume owes very much to others. While lecturing in places ranging from South Africa to Canada and from California through European countries to Korea, colleagues have often urged me to come up with a volume on 'cultural psychology of religion'. For reasons that should become clear in the text, I feel uncomfortable with such a demand. To my understanding, there exists no single cultural

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psychology of religion. Rather, there are ever expanding numbers of divergent types of psychologies, some of which are applied to understanding religious aspects of human lives or to researching specific religious phenomena, while others are not. Within this heterogeneous field that is, correctly or not, still designated as 'psychology', there are also many approaches that are sometimes referred to as 'cultural psychology' or as 'culturally sensitive psychologies'. It would be worthwhile applying many of these to research on religious phenomena, but at present not too many are in fact so applied.

Encyclopedia of Religion

Reframing Pilgrimage argues that sacred travel is just one of the twenty-first century's many forms of cultural mobility. The contributors consider the meanings of pilgrimage in Christian, Mormon, Hindu, Islamic and Sufi traditions, as well as in secular contexts, and they create a new theory of pilgrimage as a form of voluntary displacement. This voluntary displacement helps to constitute cultural meaning in a world constantly 'en route'. Pilgrimage, which works both on global economic and individual levels, is recognised as a highly creative and politically charged force intimately bound up in economic and cultural systems

Mourning Religion

One Hundred Years of Psychology & Religion - Issues

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& Trends in a Century Long Quest

Psychology of Religion

Understanding New Religious Movements

Unlike other humanistic disciplines, the academic study of religion must contend with a phenomenon that touches every dimension of human experience. For scholars so engaged, the study of religion often becomes a cross-cultural as well as a necessarily interdisciplinary endeavor. In this collection of original essays, Jon R. Stone has brought together the intellectual autobiographies of fourteen senior scholars--all with national or international reputations in their respective fields--each of whom reflects upon his or her own theoretical assumptions and methodological approaches to the study of religion. Taken together, these essays represent the variety of research methods and interpretive rigor mature scholars bring to the task of examining religious phenomena, religious actions, religious movements, and religious ideas.

Being Spiritual But Not Religious

Lovesapes introduces the reader to the various meanings and manifestations of love and its many cognates such as compassion, caring, altruism, empathy, and forgiveness. It addresses how love and compassion have been understood in history and the

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religions of the world. It goes on to explore the ways that our environments and heredity influence our capacity to love and suggests ways to cultivate love and compassion in one's life. The book shows how the values of love and compassion are integral to finding humane solutions to the daunting problems we face as individuals, as a human family, and as an earth community--a world in crisis. Lovescares has the following features: -Describing how love is the essence of the divine, and therefore the ground of reality -Understanding the meaning of love and its place in our lives -Learning how love and compassion have been understood across history, culture, and tradition -Gaining insight about how to increase our capacity to love and show compassion -Discerning how love and compassion can be applied in all aspects of our lives, in the regions where we live, and in our global setting.

Encyclopedia of Religious and Spiritual Development

Minority religions, not only New Religious Movements, are explored in this innovative book including the predicament of ancient religions such as Zoroastrianism, 'old new' religions such as Baha'i, and traditional religions that are minorities elsewhere. The book is divided into two parts: the gathering of data on religious minorities ("mapping"), and the ways in which governments and interest groups respond to them ("monitoring"). The international group examine which new religions exist in particular countries, what their uptake is, and how allegiance

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can be ascertained. They explore a range of issues faced by minority religions, encompassing official state recognition and registration, unequal treatment in comparison with a dominant religion, how changes in government can affect how they fare, the extent to which members are free to practise their faith, how they sometimes seek to influence politics, and how they can be affected by harassment and persecution. Bringing together debates concerning the social and political issues facing new religions in Europe and the Middle East, this collection extends its focus to Middle Eastern minority faiths, enabling exposition of spiritual movements such as the Gülen Movement, Paganism in Israel, and the Zoroastrians in Tehran.

Exam Prep for: Religion and Psychology ; Mapping the Terrain

Why have people from different cultures and eras formulated myths and stories with similar structures? What does this similarity tell us about the mind, morality, and structure of the world itself? From the author of *12 Rules for Life: An Antidote to Chaos* comes a provocative hypothesis that explores the connection between what modern neuropsychology tells us about the brain and what rituals, myths, and religious stories have long narrated. A cutting-edge work that brings together neuropsychology, cognitive science, and Freudian and Jungian approaches to mythology and narrative, *Maps of Meaning* presents a rich theory that makes the wisdom and meaning of myth accessible to the critical modern mind.

Unsettled Minds

This balanced textbook looks at emerging religions through the lenses of history, psychology, sociology, law, theology, and counseling. The Second Edition is updated throughout and includes a new foreword by J. Gordon Melton.

Speaking the Unspeakable

In *Minding Spirituality*, Randall Sorenson, a clinical psychoanalyst, "invites us to take an interest in our patients' spirituality that is respectful but not diffident, curious but not reductionistic, welcoming but not indoctrinating." Out of this invitation emerges a fascinating and broadening investigation of how contemporary psychoanalysis can "mind" spirituality in the threefold sense of being bothered by it, of attending to it, and of cultivating it. Both the questions Sorenson asks, and the answers he begins to formulate, reflect progressive changes in the psychoanalytic understanding of spirituality. Sorenson begins by quantitatively analyzing 75 years of journal literature and documenting how psychoanalytic approaches to religious and spiritual experiences have evolved far beyond the "wholesale pathologizing of religion" prevalent during Freud's lifetime. Then, in successive chapters, he explores and illustrates the kind of clinical technique appropriate to the modern treatment of religious issues. And the issue of technique is consequential in more than one way -- Sorenson presents evidence that how analysts work clinically has a greater impact on their patients'

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spirituality than the patients' own parents have. Sorenson brings an array of disciplinary perspectives to bear in examining the multiple relationships among psychoanalysis, religion, and spirituality. Empirical analysis, psychoanalytic history, sociology of religion, comparative theory, and sustained clinical interpretation all enter into his effort to open a dialogue that is clinically relevant. Turning traditional critiques of psychoanalytic training on their head, he argues that psychoanalytic education has much to learn from models of contemporary theological education. Beautifully crafted and engagingly written, *Minding Spirituality* not only invites interdisciplinary dialogue but, via Sorenson's wide-ranging and passionately open-minded scholarship, exemplifies it.

Sacred Science?

How can we work toward mutual understanding in our increasingly diverse and interconnected world? Pastoral theologian Melinda McGarrah Sharp approaches this multifaceted, interdisciplinary question by beginning with moments of intercultural misunderstanding. Using misunderstanding stories from her experience working with the Peace Corps in Suriname, Dr. McGarrah Sharp argues that we must recognize the limits of our own cultural perspectives in order to have meaningful intercultural encounters that are more mutually empowering and hopeful. Bringing together resources from pastoral theology, ethnography, and postcolonial studies, she provides a valuable resource for investigating the complexity of providing care and fostering communities of

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belonging across cultural differences. McGarrah Sharp illustrates a process of moving from disconnection to regard for diverse others as neighbors who share a common yearning for hopeful and meaningful connection. Leaders in faith communities, practitioners of care, and scholars will all be able to use this resource to better understand the conflicts, tensions, and uncertainties of our postcolonial twenty-first-century world. An included discussion guide facilitates classroom study, small group discussion, and personal reflection.

Female Identity Formation and Response to Intimate Violence

These essays deal with the question of, "what is the proper self-understanding of Christianity in a religiously pluralistic world?"

Converging Horizons

The Encyclopedia of Religious and Spiritual Development is the first reference work to focus on the developmental process of religion and spirituality across the human life span. Spiritual development is an important part of human development that has links to identity development, moral development, and civic engagement. This innovative Encyclopedia offers insight into the characteristics of people and their contexts that interact to influence religious and spiritual development over time. Editors Elizabeth M. Dowling and W. George Scarlett provide readers with glimpses into the religious and spiritual

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developmental trajectories of people from all over the world, from many different religious and spiritual backgrounds.

Religion in Mind

Religion and Psychology is a thorough and incisive survey of the current relationship between religion and psychology from the leading scholars in the field. This is an essential resource for students and researchers in the area of psychology of religion. Issues addressed are: * The Psychology-Theology Dialogue * The Psychology-Comparativist Dialogue * Psychology, Religion and Gender Studies * Psychology "as" Religion * Social Scientific Approaches to the Psychology of Religion * The Empirical Approach * International Perspectives

Maps of Meaning

Late nineteenth- and early twentieth-century theorists such as Freud, Durkheim, Weber, and Marx built their intellectual edifices on what they thought would be the remains or ruins of religion in the wake of modernization. But today the decline and disappearance of religion can no longer be simply assumed. In the face of contemporary entanglements of religion and violence, the establishment of meaning and morality remains troubling; the experience of loss and change remains, paradoxically, constant; and new theoretical perspectives--feminism, race studies, postcolonial studies, queer studies, postmodernism--have emerged, challenging the

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works that mourned religion and created meaning in earlier periods. The effects of this ongoing experience of mourning and symbolic loss on culture, on subjectivity, and on the academic disciplines of religious studies, though immense, are poorly understood and underinterpreted. In order to correct this lacuna in scholarly thought, this volume brings together a notable group of scholars who examine the ways in which recent cultural transformations inform the place of religion in the modern world. Methodologically, they represent the intersection of religious studies and the social scientific study of religion, bringing the disciplines of psychology, sociology, and anthropology into this dialogue.

Towards Cultural Psychology of Religion

"Christopher White's *Unsettled Minds* makes clear how important new psychologies of religion were for those Protestants navigating their way out of Calvinism and evangelical revivalism. Just as his religious liberals remapped mind and spirit, White has remapped the historical terrain of religion and psychology in American culture. He spotlights not a cultural world absorbed with ecstasy, altered states, or mythic depths, but instead one riveted on measured stages of spiritual growth and effective habits of self-discipline."—Leigh Eric Schmidt, Princeton University "An important contribution to the growing literature on the history of religious experience and of the distinctive dynamics of Christian interiority in the modern U.S."—Robert Orsi, Northwestern University "Today, when brain

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researchers and psychologists are again attempting to explain religion, this remarkable study suggests that we should not be surprised to see religious believers creatively embracing new scientific findings and making use of them for religious purposes unexpected by scientists."—Ann Taves, author of *Fits, Trances, and Visions*

The Craft of Religious Studies

Dietrich Bonhoeffer's example of self-sacrificing discipleship has for over fifty years inspired Christians around the world in both their resistance to evil and their devotion to Jesus Christ. Yet for some readers--particularly those who suffer trauma, abuse, and other forms of violence--Bonhoeffer's insistence on self-sacrifice, on becoming a "person for others," may prove more harmful than liberating. For those already socialized into self-abnegation, uncritical applications of Bonhoeffer's teachings may reinforce submission, rather than resistance, to evil. This study explores Bonhoeffer's understandings of selfhood and spiritual formation, both in his own experience and writings and in light of the role of gender in psychospiritual development. The central constructive chapter creates a mediated conversation between Bonhoeffer and these feminist psychologists on the spiritual formation of survivors of trauma and abuse, including not only dimensions of his thinking to be critiqued from this perspective but also important resources he contributes toward a truly liberating Christian spirituality for those on the underside of selfhood. The book concludes with suggestions

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regarding the broader relevance of this study and implications for ministry. The insights for spiritual formation developed here provide powerful proof of Bonhoeffer's continuing and concretely contextualized relevance for readers across the full spectrum of human selfhood.

Misunderstanding Stories

M.D. Faber continues his career of psychology-of-religion work by providing a comprehensive and naturalistic explanation of religious experience.

-Science & Theology Newsan intriguing, entertaining, hard-hitting read, a thought-provoking book that will make a fine companion to Freud's work on religion and to the literature on attachment theory. Essential.

- ChoiceUtterly indispensable reading for anyone seriously interested in the psychological

underpinnings of religious belief; a timely and lucid integration and synthesis of contemporary cognitive neuroscience and psychodynamic developmental psychology - eloquently written and generously seasoned with lovely literary allusions. - Sheldon

Solomon, Professor of Psychology, Skidmore College, Coauthor of In the Wake of 9/11: The Psychology of

TerrorM.D. Faber is a naturalist of religion in the great tradition of Sigmund Freud and Weston LaBarre. He is our Darwin at the Galapagos of faith and rite. He

proposes a distinctively human biology of religion. In mapping the developmental foundation of religious

experience, he both explains and demystifies religion. He brings the light of reason to a realm enshrouded in mystique and mystification. In this time of the

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triumph of the irrational, Faber's voice is urgently needed. - Dr. Howard Stein, University of Oklahoma
this insightful new study, M.D. Faber, whose previous work on the psychology of religion has won widespread critical acclaim, offers a comprehensive, naturalistic explanation of religious experience from the intertwining perspectives of neuroscience and developmental psychology. Faber here argues that belief in God, the powerful sensation of his presence, and the heartfelt assent to the reality of the supernatural are all produced by the mind/brain's inherent tendency to discover in religious narrative a striking, memorial echo of its own biological development. Although Faber maintains that we are not wired specifically for God (as many contend), our brain is so constructed as to make us profoundly susceptible to religious myths. These myths encourage us to map our early, internalized experience onto a variety of supernatural narratives with the figure of the Parent-God and his angelic assistants at the center. A key point of Faber's analysis is the connection between the onset of infantile amnesia during childhood's later years and the evocative power of religious mythology. Although we cannot explicitly recall our earliest interactions with our parents or other caregivers, religious narratives can and do jog these implicit emotional memories in an uncanny way, which prompts us to accede to religion's central tenet, namely, that we are in the care of an omnipotent parental provider who watches over us and ministers to our needs. This is the unconscious emotional powerhouse, says Faber, which ultimately engenders and sustains religious belief. In the final analysis, religious experience

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attempts to recapture, and to reinstate in an idealized form, the symbiotic union of the early parent-child relation. In an age of religious turmoil and international terrorism linked to religious passion, it is more important than ever to gain a rational, scientific understanding of religious motivations. Faber's insights help us realize why religious conflicts often spill over into violence. When a believer's religion is challenged, the challenge resounds at deep, unconscious levels where primal parental attachment resides. Sure to be controversial, this pioneering, highly original work takes the reader to the neurological-psychological bedrock of religious experience. M. D. Faber is professor emeritus of English Language and Literature, specializing in literature and psychology, at the University of Victoria, British Columbia, Canada; former Special Fellow at the National Institute of Mental Health in Washington, DC; and the author of nine books, including *The Magic of Prayer: An Introduction to the Psychology of Faith*; *Synchroni*

Living Devotions

Late nineteenth- and early twentieth-century theorists such as Freud, Durkheim, Weber, and Marx built their intellectual edifices on what they thought would be the remains or ruins of religion in the wake of modernization. But today the decline and disappearance of religion can no longer be simply assumed. In the face of contemporary entanglements of religion and violence, the establishment of meaning and morality remains troubling; the experience of loss

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and change remains, paradoxically, constant; and new theoretical perspectives--feminism, race studies, postcolonial studies, queer studies, postmodernism--have emerged, challenging the works that mourned religion and created meaning in earlier periods. The effects of this ongoing experience of mourning and symbolic loss on culture, on subjectivity, and on the academic disciplines of religious studies, though immense, are poorly understood and underinterpreted. In order to correct this lacuna in scholarly thought, this volume brings together a notable group of scholars who examine the ways in which recent cultural transformations inform the place of religion in the modern world. Methodologically, they represent the intersection of religious studies and the social scientific study of religion, bringing the disciplines of psychology, sociology, and anthropology into this dialogue.

Review of Religious Research

What makes us religious? What is religion? This book presents relevant research and theoretical proposals for evolutionary theories of religion and socially and ecologically adaptive theories of religion. Most attempts to study religious behaviors through evolutionary biology and related disciplines are still very fragmentary. Mladen Turk brings those theoretical approaches in dialogue with religious studies and theology through interpretation and critique that centers on revealing hidden theological assumptions and interpreting theoretical leaps of those approaches to religion. In *Being Religious* Turk

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expounds understanding of religion as a complex interplay of various capacities arising from and influencing our biological and cultural makeup. Our religious behaviors can influence our relationship towards each other and towards our environment in significant ways. He shows how some aspects of complex religious behaviors can be understood better in light of human cognition and evolutionary biology. At the same time he interprets this knowledge as being preliminary and at times inadequate in its claims of completeness and exhaustiveness because religious behaviors are niched within other religious behaviors and dependent on factors that various mono-causal theoretical approaches cannot fully conceptualize.

The Psychology of Religion and Place

The Psychology of Prayer

This book is a vital resource for intervention programs, educators, social workers, counselors, psychotherapists, pastoral counselors, and survivors of intimate violence and their families. It gives the reader access to the inner emotions and psychological mechanisms of survivors of intimate violence in collective cultures that work to hold them captive in violent relationships. The author integrates the psychological developmental theories of Heinz Kohut and Erik Erikson with social, cultural, and religious aspects to demonstrate the collusive power of what she calls the orienting system (psychosocial

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and religious cultural force) in the formation of a female sense of self, to investigate the peculiar range of responses of females to intimate violence. Using theoretical and empirical research, the author claims that the demeanor and functionality of the female survivor of intimate violence is an adaptation that enables her to retain her socially prescribed roles, which she appropriates as a social identity and sense of self. A surprising aspect of this work is the transformative power of religion, also resourced in the orienting system, in transforming the psychic hold of survivors to cathected self-objects, to self-images that approximate a self in healthy relationship with God. Consequently the energies and investment released can be redirected to cohere in self-identities that can optimize drive, thrive and relationality.

Mapping the Legal Boundaries of Belonging

Living Devotions explores how a particular community has creatively negotiated its religious bonds of connection in the context of immigration. These matters cannot be studied in the abstract. Religious practice is not something separate from the economic, cultural, and psychological dimensions of life, but rather something integral, which shapes and is being shaped by all of these other realities. The author examines these dynamics through an ethnographic case study of the living devotions of a group of Italian Catholic immigrants to San Pedro, California. The narrative describes how the group's historical experiences of immigration and fishing find

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expression in their particular forms of prayer, art, artifacts, and food. The healing and transformative power of these shared religious practices is explored. As contemporary theologians, pastors, and congregations seek to welcome and care for immigrants and other strangers in a shifting social landscape, we need ways to engage in care-full and attentive relationships. The ethnographic method employed here suggests a way to lift up the voices of ordinary people, allowing them to tell their own stories, while piecing together emerging bits of theological wisdom and compelling care practices. While the particular insights of any community are situated and specific, theological reflection in one context can animate a broader discussion of transformative pastoral theology and practice.

Being Spiritual But Not Religious

Mourning Religion

The term "mysticism" has never been consistently defined or employed, either in religious traditions or in academic discourse. The essays in this volume offer ways of defining what mysticism is, as well as methods for grappling with its complexity in a classroom. This volume addresses the diverse literature surrounding mysticism in four interrelated parts. The first part includes essays on the tradition and context of mysticism, devoted to drawing out and examining the mystical element in many religious traditions. The second part engages traditions and

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religio-cultural strands in which "mysticism" is linked to other terms, such as shamanism, esotericism, and Gnosticism. The volume's third part focuses on methodological strategies for defining "mysticism," with respect to varying social spaces. The final essays show how contemporary social issues and movements have impacted the meaning, study, and pedagogy of mysticism. Teaching Mysticism presents pedagogical reflections on how best to communicate mysticism from a variety of institutional spaces. It surveys the broad range of meanings of mysticism, its utilization in the traditions, the theories and methods that have been used to understand it, and provides critical insight into the resulting controversies.

Reading from the Underside of Selfhood

Reviewing the growing body of scientific research on prayer, this book describes what is known about the behavioral, cognitive, emotional, developmental, and health aspects of this important religious activity. The highly regarded authors provide a balanced perspective on what prayer means to the individual, how and when it is practiced, and the impact it has in people's lives. Clinically relevant topics include connections among prayer, coping, and adjustment, as well as controversial questions of whether prayer (for oneself or another) can be beneficial to health. The strengths and limitations of available empirical studies are critically evaluated, and promising future research directions are identified.

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