Glossary

Note: Numbers following the definitions refer to sections in the text where the term is discussed.

A

A posteriori knowledge Kant's term for knowledge built on experience (2.2.3).

A priori knowledge Kant's term for knowledge that is necessary and universally true completely independent of experience (2.2.3).

Abbot The leader of a monastic community (12.2.1).

Abidhamma A collection of Pali language writings that forms the most systematic early presentation of Buddhism (3.2.1).

Abstractionism An assumption found in many versions of naturalism, it is the belief that the general and abstract is of greater worth or more real than the particular, and that science or nonscience approaches that embrace the particular are of limited value (6.2.4).

Accedie A sense of discontent with one's current state, which can be accompanied by feelings of apathy, boredom, "burnout," or estrangement. It commonly occurs at midlife, and was described by Evagrius as one of the eight deadly thoughts that interfere with spiritual development. It is a spiritual disorder commonly confused with depression (9.2.3 and 11.2.1).

Active imagination A Jungian growth process where the individual is consciously presented with images from the unconscious and interacts with them in an attempt to overcome conflicts (5.1.2).

Adaptation In evolutionary theory, it is a characteristic that was selected in the past because it increased the Darwinian or inclusive fitness of an organism (6.2.1).

Adaptationism or **Darwinian fundamentalism** The belief that natural selection is the main or only factor responsible for evolutionary change (6.2.1).

Adaptive A general psychological term for a helpful change that people make in response to environmental demands (6.2.1).

Addictions A condition where we feel we must do or obtain certain things even when this leads to problems (11.3.1).

Advaita Vendanta A nondualist philosophy developed by Sankara (6th century) that equates Brahman with Atman (3.1.1).

Allopathic principle The basic principle of most modern medical care, it involves using chemical and mechanical intervention to counter forces that invade the body and cause illness (10.1.1).

Alpha waves Brain waves in the frequency range 8–12 cycles per second that frequently occur during relaxed states (13.6).

Altered state of consciousness (**ASC**) A shift in our state of conscious or subjective awareness that is perceived to be unusual (4.1.1).

Ambivalence of the sacred The fact that religious individuals want peace and tolerance but have strongly held beliefs for which they may be willing to fight (12.5.4).

Analytic reasoning Kant's term for reasoning that breaks things into parts and explores what we already know (2.2.3).

Anfechtung A complex concept in the thought of Martin Luther rendered by different translators as distress, anxiety, testing, assault, or temptation. It is a kind of experiential learning based on two basic attitudes (1) a feeling of need and (2) faith that God is a refuge who will accept us, respond to our need, and keep us from despair (13.4.1).

Anima The Jungian archetype representing the feminine principle. He believed that it has a spontaneous and youthful quality that is fascinating and is connected with experiences of awe or devotion (5.2.1).

Animus The masculine archetype in Jungian thought, it is associated with aggressiveness, dominance, and utilitarian attitudes (5.2.1).

Anthropic principle The observation that the fundamental properties of the universe are set just right to allow for life, but that the odds this might happen by chance are extremely remote (2.5.1).

Anxiety An important concept in psychology and existential philosophy, it is a kind of mood or mental pain that occurs when a person confronts conflicting demands or threatening situations (5.4.2).

Apatheia A state of detachment from inordinate desires and compulsions that provides a necessary foundation for spiritual development and freedom (11.2.1 and 13.1.2).

Apophatic or **negative theology** The theological position that it is difficult or impossible to make meaningful positive statements about God; rather, we know the Divine strictly through experience and excluding inaccurate conceptions of God (3.3.2).

Apostasy A type of unbelief that occurs when a person is raised with belief but later actively rejects it (9.2.4).

Archetypes A preexisting pattern of representation or instinctual behavior found in the collective unconscious. Jung believed that many important contents of the personality such as the Self or God were archetypal in nature (5.2.1).

Arhat (Sanskrit) or **Arhant** (Pali) An enlightened being (3.2.1).

Arminian theology The view taken by some Christian writers that we have free will and so every action is not necessarily predetermined by God (3.3.1).

Ascetic practices Activities designed to help create the physical and mental state necessary for spiritual development (13.2.2).

Asceticism A lifestyle and set of specific practices designed to discipline the body or mind and further one's spiritual development (3.1.2).

Ashrama A stage of life and spiritual development in the Hindu tradition (7.2.2).

Associative networks A social grouping of people based on a common interest. Membership may be independent of geography. Many Internet groupings fit in this category (12.3.3).

Atheism An active disbelief in God or a failure to allow belief in God to have a meaningful role in one's daily life (1.3.1).

Atman A Hindu term for the totality of our individual mind (3.1.1 and 10.3.2).

Attachment In psychology, the term refers to an internal, emotional bond to a trusted person who can be a secure base for exploration and a safe haven when threatened. These attachment relationships are an essential developmental asset. In Christian spirituality, attachment refers to a disordered or inordinate focus on some object or person that is perceived to satisfy a need but does so at the expense of other important things. In this framework, addictions are a type of attachment (8.2 and cf. 11.2.1).

Attachment behavior The behavior resulting from attachment to a trusted person, as when the individual or object of attachment is sought out for protection in times of anxiety or other need (8.2).

Attention association area Located in the frontal lobe of the brain, it includes the tertiary motor area where the brain integrates information from sensory and limbic structures, forming a basis for planning and decision making related to goal-directed behavior (6.1.1).

Attributions A term used in cognitive psychology that refers to explanations that people make of behavior and events (4.4.4).

Authoritarian parenting A cold and rigid style of parenting that is connected with lower rates of religion transmission and poorer mental health (8.1 and 12.3.3).

Authoritarian religion A concept discussed by Eric Fromm, it refers to any religion that has a belief in a power greater than humanity (1.4.4).

Authoritarianism A style of personality marked by conservatism, intolerance, rigidity, and prejudice (12.5.2).

Authoritative parenting A parenting style where the parents are warm and supportive but also firm and demanding. This parenting style is connected with good mental health and higher rates of religious transmission (8.1 and 12.3.3).

Autonomic nervous system (**ANS**) A key part of the nervous system that helps regulate basic bodily functions (6.1.1).

Autonomy The ability to make decisions without external coercion. These decisions may involve not following personal preferences if the choice is congruent with our values and beliefs (12.3.1).

Avatars In Hinduism, an incarnation of a god. In the perennial philosophy, they are individuals who embody the Absolute Ground of existence (3.1.1 and 4.3).

Awakening In Christian thought, an emotional event that occurs at the beginning of the spiritual life (7.2.1).

Ayurveda The system of health and illness that comes from the Hindu tradition (10.3.2).

B

Bare insight (*sukkavipassaka*) A means of attaining insight in Buddhism without passing through preparatory stages produced by calming meditation (13.5.1).

Beatific vision The medieval Catholic term for the ultimate goal of life, "the intimate and joyful union of the souls of the blessed with God in glory" (Aumann, 1980, p. 42), which results in a direct experience and knowledge of God (7.2.1).

Behaviorism A school of psychology that sees human behavior as determined by learning and reinforcement from the environment (1.4.1).

Beta waves Brain waves in the frequency range 13–29 cycles per second that are often found during normal waking activity (13.6).

Bhakti yoga A form of yoga that emphasizes the practice of worship or devotion (3.1.2).

Bhasya In Hinduism, an authoritative commentary on a sutra (3.1.1).

Bodhisattva A being that is spiritually mature and could leave the cycle of samsara but chooses to stay in order to help others achieve enlightenment. Achieving Bodhisattva status is the ideal of Mahayana Buddhism (3.2.3).

Bottom-up causation Also known as causal reductionism, it is the idea that events at higher and more complex levels such as psychological or social phenomena are determined by what happens at the lower levels of biological or chemical processes (2.1.2).

Boundary events Important experiences or changes in ways of looking at things that occur at a particular time (9.3.3).

Brahman In Hinduism, the total, universal, transcendental reality or mind that lies behind subjective reality (3.1.1 and 10.3.2).

Bonding capital A variety of social capital that holds groups together, facilitating emotional support (12.4.3).

Bridging capital A variety of social capital that builds ties between different cultural or socioeconomic groups, leading to a stronger society (12.4.3).

Buddha A term referring to (1) an enlightened person, or (2) Gautama Buddha, the founder of Buddhism (3.2).

Buddhist psychotherapy An approach to psychotherapy that accepts most fundamental Buddhist beliefs and tries to construct a theory and practice of counseling within this framework (14.3.2).

Buffering model A theory that religion contributes to health by buffering the effects of adverse circumstances (10.1.2).

C

Calm meditation (*samathayana*) Also sometimes referred to as concentrative meditation, it is a set of meditation practices designed to increase awareness by calming the mind and eliminating problematic patterns of mental activity. In Buddhist practice it prepares the way for *vipassana* or insight (3.2.2 and 13.5.1).

Catholic churches One of the three main branches of Christianity, it is headquartered in Rome and was the main form of religious practice in Western Europe prior to the Protestant Reformation (3.3.1).

Causal reductionism Also known as bottom-up causation, it is the idea that events at "lower" levels such as physics determine what happens at "higher" levels like psychology (2.1.2).

Centering prayer A simple mode of prayer developed by the Cistercian monk Thomas Keating, it attempts to establish a kind of genuine inner silence that is designed to reduce obstacles to contemplation and intimacy with God (13.3.3).

Chakras In Hindu thought, energy centers found in the subtle body that are related to various kinds of mental or spiritual activity (3.1.2).

Channeling A socialization technique where parents direct youth into groups and activities that reinforce home teaching (8.1).

Charismatic A Christian individual or group that focuses their religious life on the experience and practice of spiritual gifts (12.3.2).

Chronotype A space-time setting presumed by a narrative (9.3.3).

Circumambulation A circular path of travel around a religious site (12.4.2).

Cognitive appraisals Judgments about whether a situation represents a threat of harm or loss, a challenge with possibility of growth, or something beneficial (10.2.1).

Cognitive optimum position A term used in the cognitive science of religion to describe a natural way of thought (6.2.3).

Cognitive psychology A branch of psychology that sees behavior as a product of mental processes like language, reasoning, and memory (1.4.1).

Cognitive science of religion (**CSR**) An approach to the study of religion that looks at how the specific characteristics of human thought processes might lead us to think religiously and to do so in certain ways. CSR theories often make extensive use of concepts from evolutionary theory (6.2.3).

Cognitive-structural theory Approaches to understanding the human person that focus on the role of underlying organized structures or schemas of mental activity (7.4).

Cohort A group of people born during a particular period of history (9.1).

Cohort effect A problem in cross-sectional research on adult development that occurs when comparison groups of different ages are born at different times and grow up under diverse circumstances so that the groups may not be comparable with each other (9.1).

Collaborative coping A coping style involving an active partnership between the individual and God (10.2.2).

Collective identity The part of our identity that involves our self-concept as a member of various social or cultural groups (8.5.1).

Collective unconscious A concept developed by Carl Jung, it refers to the part of the unconscious containing materials of a universal and impersonal character that are genetically inherited (5.2.1).

Collectivism A social pattern that emphasizes giving priority to the goals of a group over the personal needs of the individual (12.3.1).

Common factor model The idea that there are common mechanisms behind the effectiveness of various approaches to psychotherapy (14.2.1).

Communitarian A type of social organization that promotes a strong sense of individual autonomy and uniqueness, as well as a deep commitment to relationships, community values, and goals (12.3.1).

Communitas A strong emotional experience of unity experienced when rituals produce a liminal state that is shared among members of a group (12.4.1).

Compensation hypothesis The hypothesis that people without early secure attachment will turn to religion as a substitute (8.2.2).

Compensators A term from rational choice theory, they are substitutes for desired rewards such as immortality that are provided by a religious organization (9.3.2).

Complement model Takes the position that science and religion deal with some of the same questions in a congruent or complementary manner so that each provides an important and irreplaceable viewpoint on human behavior. Since they overlap, each has the potential to assist and illuminate the other (1.4.7).

Complementarity The phenomenon in which something can behave in two seemingly incompatible ways. For instance, light appears to act as both a wave and a particle (2.5.1).

Computationalism In cognitive psychology, the older view that the brain works like a computer and processes instructions in a linear fashion (6.1.1).

Concentrative meditation Techniques to alter attention that involve a focus on an object such as a mantra or image. Yoga and Buddhist calming meditation are examples of concentrative techniques (13.5).

Concordance Agreement between the members of a twin pair on a variable of interest (6.1.2).

Conditioned reality The Buddhist view that reality is a matrix of multiple dependent origins and causal chains and thus has no permanent, enduring existence (13.5.1).

Confession A Christian practice of personal or public honesty about failings, especially when guilty of moral or spiritual lapses (14.1.3).

Confessionalism An approach to integration that privileges the perspectives of a specific religious tradition over those of psychology (1.4.7).

Confirmatory analysis An analysis that tests whether or not a hypothesized model is consistent with data (1.6.1).

Conflict model Holds that psychology and religion have overlapping areas of interest but that they provide different and conflicting truth claims (1.4.7).

Conflictual mimesis In the theory of Rene Girard, a situation where people focus on defeating an adversary at any cost, leading to escalating vengeance and violence (12.5.4).

Congregation An individual religious community in the Christian tradition (12.3.2).

Connectionist The view that distributed networks of brain cells and structures are involved in many brain functions (6.1.1).

Consciousness The field of awareness that forms the background for our mental life (4.1.1).

Constructionism The view that a person's beliefs and culture form an essential and inseparable part of their experiences, including religious experiences. It is

sometimes distinguished from constructivism but as there is not a consistent usage the terms are used synonymously here (4.4).

Contemplative prayer Prayer involving an effortless letting go that allows God to speak. It is receptive in orientation (13.1).

Contemplative spirituality An approach to spirituality based on a loving, receptive attitude toward the world, a willingness to take it on its own terms and appreciate it for what it is, and an understanding and acceptance of our dependency on things beyond our control (11.3.1).

Conversion A change to a new status in one's religious life that often involves struggle and strong emotions. William James thought that individuals converting to religion would change and center their personal energy on the new religious system (3.3.2, 4.2.2, and 4.5).

Coping behavior Involves "ongoing cognitive and behavioral efforts to manage specific external and/or internal demands that are appraised as taxing or exceeding the resources of the person" (Lazarus, 1993, p. 237). It is triggered in situations that are perceived to be threatening or challenging (10.2.1).

Correlation coefficient A statistic commonly used as a measure of effect size or relationship between two variables (1.6.1).

Correspondence hypothesis The hypothesis that our relationship with God will match the pattern of attachment we developed as children; thus people with secure attachment might be expected to have better relationships with God (8.2.2).

Cortex The outermost, wrinkled and folded part of the brain that consists of four lobes: occipital, parietal, temporal, and frontal (6.1.1).

Counseling A helping relationship that focuses on helping people overcome problems and achieve their personal potential (14.2.1).

Counter statement (*antirrhesis*) Brief phrases, scripture passages or prayers to help focus the mind and repel distractions (13.2.4).

Critical realism The philosophical position that (1) science is able to give us knowledge of the real world, (2) this knowledge is imperfect but steadily improving, and (3) something like the entities described by science really exists. It is *critical* to the extent it is willing to subject our current understandings of the world to critique (2.5.4).

Cross-sectional study The most common approach to the study of adult development, which compares groups of different ages on selected variables and then concludes that differences between groups are due to development (9.1).

Cult A type of religious sect that does not have or maintain any connection to a church or other religious group of origin (12.3.3).

Cultic process A normal defensive tendency of religious and other groups to form exclusive subgroupings as a protection against anxiety or threat (12.3.3).

Culture A system of beliefs, values, and practices that provides a way of living a meaningful life (1.2.1).

Cultural divide hypothesis A sociological theory that cultural and demographic trends will lead to increasing global religiosity and a divide between advanced secular societies and developing religious ones (1.3.3).

Cultural unbelief A condition of unbelief in someone who grows up without any religious or spiritual background (9.2.4).

Cure of souls (*cura aminarum*) A Christian term for the application of religious teachings and practices to the overcoming of problems of the soul, the restoration of wholeness, and spiritual growth (14.1.3).

D

Daily Office Also known as the Divine Office or Prayer of Hours, it is a daily structure of times for prayer and worship in Christian monastic communities (12.2.2 and 13.1.3).

Dark night experience Described by the Christian mystic John of the Cross, it is an experience of purification and stripping away in preparation for advancement to a higher level of spiritual development. It is sometimes confused with depression (11.3.2).

Darwinian fitness A person's own reproductive success, it is a type of reproductive fitness (6.2.1).

Darwinian pluralism The belief that many factors are responsible for evolutionary change (6.2.1).

Deconstructionism A postmodern analysis that attempts to see how truth can be subject to political or economic pressures and may be used as a tool for power and oppression (6.3.1).

Deductive method A scientific method that involves the testing of hypotheses based on generalities derived from empirical investigation or other deductive studies (2.2.2).

Defense mechanisms Strategies used by the ego to express culturally inappropriate and threatening urges in more socially approved ways (5.1.1).

Deferring coping A more passive coping style in which responsibility for a problem is deferred to God (10.2.2).

Deism The view that God exists but no longer directly acts in the world (2.5.2).

Demand side theories Theories that attempt to explain religious behavior by looking at personal preferences and constraints on choice by social forces (9.2.2).

Denomination A large grouping of Christian congregations (12.3.2).

Descriptive statistics Summary measures of sample characteristics (1.6.1).

Desirous faculty The concupsicible part of the passionate aspect of the soul, it includes desires for things like food or sex (11.2.1).

Developmental crisis A turning point in development that provides the opportunity to succeed and add a particular strength or suffer a failure leading to maladjustment (5.3.1).

Dharma The Sanskrit term for duty or path, it is sometimes used in Buddhism to refer to the body of Buddhist teachings. It is one of the Three Jewels of Buddhism (3.2.1).

Dialogical integration A view that tries to give equal respect to psychology and religion in any dialogue, although the methods and conclusions of one might be preferred in certain areas (1.4.7).

Dialogical theories Theories that see things as related and in conversation with each other but not identical (2.5.3).

Differentiated experience Experience in which we perceive other things as *objects* separated from each other and from ourselves, the *subject* (4.1.1).

Differentiated identity A complex identity that is rich with many different interests, values and coping mechanisms (8.2.1).

Discernment In the Christian tradition, it refers to the process of gaining accurate perceptions of spiritual reality. In the context of spiritual direction, this involves the capacity of the director to accurately sense the needs and capabilities of their students (13.3.4 and 14.1.1).

Discrimination Differential treatment of a person based on group membership, stereotype or prejudice (12.5.1).

Dismissing attachment An attachment style that includes a positive view of self but negative views of others and intimacy (8.2.1).

Disordered attachments Excessive focus upon an object that satisfies a need or brings pleasure. This unbalances our life, causing us to focus on the object at the expense of other things that are important, leading to a loss of inner freedom (11.2.1).

Distress-deterrent model A model that sees religion as having indirect effects by enhancing coping mechanisms that then deter distress and promote health (10.1.2).

Doctrine of dependent origin The Buddhist belief that all things are the product of causes and are in turn causes for other things. In the Buddhist context, this implies that nothing has any substantial or continuing existence (3.2.3).

Dokusan A private meeting with a master teacher or roshi. It is one of the three pillars of Zen Buddhism (13.5.2).

Doshas A term from Hindu ayurvedic medicine, they are energies or humors that are believed to form a basis for our physical and mental functioning (10.3.2).

Double bind A situation where people are called upon to do two incompatible things. For instance, Rene Girard argues that people are called to be both imitators and rivals, leading to conflict (12.5.4).

Drives Instinctual processes that motivate behavior (5.0).

Dualism A philosophical and religious term that refers to a separation between two things that is thought to be fundamental and essential. For instance, some dualistic religious and philosophical thought draws a sharp contrast between the spiritual and physical worlds, or between the mind and body (3.1.1 and 6.1).

Dualistic reductionism A philosophical technique where two related things are separated from each other and then the unwanted item is discarded or viewed as merely a by-product of the other. For instance, materialists often separate mind and brain from each other and them argue that the mind has no reality (2.1.3).

Duhkha The Sanskrit term for suffering used in Buddhism and Hinduism (3.1.2).

Dwellers A term used by some sociologists to describe active participants in a particular religious tradition (1.3.2).

E

Eastern Orthodox churches One of the three main branches of Christianity, it is the main form of religious practice in parts of Eastern Europe (3.3.1).

Ecclesiology The branch of Christian theology devoted to the study of religious community (12.2.2).

Economic Trinity In Orthodox Christian theology, the term that is used to describe the Trinity as it appears and works in the world (3.3.1).

Ecumenism Outreach and dialogue between members of different religious groups and traditions (12.2.2).

Effect size A descriptive statistic that measures the strength and nature of the relationship between variables (1.6.1).

Ego A term used in psychodynamic theory for the part of the personality that carries on executive and decision-making functions (5.1.1).

Eightfold Path Part of the Four Noble Truths in Buddhism, the Path provides the basic way that people can eliminate suffering and attain enlightenment (3.2.1).

Ekagrata In yoga and Buddhist practice, the Sanskrit term for "one-pointed" or focused concentration (3.1.2 and 13.5.1).

Electroencephalogram (**EEG**) A technique for recording electrical activity in the brain (13.6).

Emergent properties Unique characteristics apparent at a particular level of organization that cannon be derived or understood from the study of lower levels (2.1.2).

Emerging adulthood A transitional period in development running from the end of adolescence through the mid-to-late twenties (9.2.2).

Emic models Models that view human behaviors as having unique characteristics that occur within a given physical, social, and historical context (1.2.1).

Emotion-focused coping A type of coping in which the individual focuses on managing distressing emotions, for instance by trying to alter the meaning of what is happening (10.2.1).

Empathy "The ability to identify with and understand the situations, motives, and feelings of another" (Hurlbut, 2002, p. 314), it probably underlies our ability to forgive (11.4.1).

Empirically supported treatment (**EST**) A therapy that has been shown by a specific research protocol to be an effective treatment for a particular mental illness (14.2.1).

Empiricism The view that investigations into the basic nature of reality should be based on experience and experiment rather than reasoning (2.1.1).

Emplotment The process of weaving actions and characters together into a coherent story or narrative (6.3.3).

Emptiness In Buddhism, the belief that apparently stable things like the self are in fact constantly changing and are thus have no real, continuing existence (3.2.3).

Enlightenment The 18th-century intellectual movement that hoped to build a society based on human reason (2.3).

Enneagram A system of personality types based on Islamic Sufi thought that is also popular among some contemporary Christian spiritual directors (11.2.2 and 14.2.2).

Environment of evolutionary adaptiveness (**EEA**) The environment in which an evolutionary adaptation originally arose and was selected (6.2.1).

Epigenetic principle The idea the people have an inbuilt plan for growth into wholeness that unfolds throughout life in a series of stages and that proper development at earlier stages is essential to success at later ones (5.3.1).

Epiphenomenon Something that has no reality or ability to affect other things. Reductive materialists often argue that our mental life is an epiphenomenon and that only our body is truly real (2.1.3 and 6.1).

Epistemological pluralism The view that any of our understandings of the world are only limited and partial, and because of this we need multiple ways of knowing (14.3.1).

Epistemological reductionism The idea that laws governing higher-level, complex phenomena should follow from laws at lower levels (2.1.2).

Epistemology A branch of philosophy that studies the ways we gain knowledge about the world and ourselves (2.1.1).

Esoteric practice A spiritual practice that is reserved for initiates of a religious tradition. The details of the practice are frequently kept secret and not revealed to outsiders (3.1.2). In the perennial philosophy, the universal truth behind all religions is referred to as esoteric truth (4.3).

Ethical materialism The view that pleasure is the main goal of life, and that this is achieved primarily through acquiring and possessing material goods (11.1.2).

Ethnicity A group of people who identify with each other, typically on the basis of perceived common decent or national origin (8.5.1).

Etic models A view that sees human behaviors as universal phenomena with similar characteristics in all times, settings, and places (1.2.1).

Eudaimonic models An approach in which mental health is thought of as a state of psychological well-being and engagement with life (11.1.2).

Eugenics The improvement of the human species through the manipulation of genetics and reproductive practices (6.2.1).

Evidence-based practice in psychology (**EBPP**) Psychotherapy practice that tries to take into account situational and contextual factors when applying research findings in practical situations such as mental health treatment (14.2.1).

Evolution In evolutionary biology, the change in organisms that takes place over time due to genetic alterations. In transpersonal theory, evolution is spiritual in nature, and is a progression toward transcendence (6.2.1 and 7.5.1).

Evolutionary psychology (**EP**) The most recent attempt to apply evolutionary theory to psychology, typically employing a Darwinian fundamentalist model of evolutionary change (6.2.2).

Exaptation An evolutionary term for a characteristic that is fitness-enhancing now but was not originally designed for its current role, either because it had a different original purpose or no original purpose at all (6.2.1).

Existential anxiety Anxiety resulting from our fundamental limitations and separation from God and others. This is a religious or spiritual problem that cannot be eliminated with psychological treatment (11.2.1).

Existential sickness An outcome of nihilistic beliefs characterized by boredom, adventure seeking, and a need to disconfirm the possible positive meanings of others (11.1.2).

Existential well-being A sense of life purpose and satisfaction that is part of spiritual well-being (11.1.3).

Existentialism A school of philosophy that tries to understand the human person by looking at their connection to the ultimate characteristics of existence like freedom and finitude (1.51.).

Exoteric religion In the perennial philosophy, the external forms of religion that may have great symbolic power (4.3).

Experimental method A scientific method that involves having an experimenter produce changes in a variable and then observing the effects of the changes on other variables (1.6.1).

Explicit minimizing strategy A philosophy of counseling integration proposed by Richards and Bergin, it argues that the counselor should be explicit about their values but also respect the autonomy of the client and their beliefs (14.3.1).

Explicit strategies A counseling approach where the therapist openly discusses religious or spiritual issues with the client, and may teach or engage in religious practices with them (14.2.2).

Exploratory analysis An analysis that is conducted to search for possible relationships among variables in a set of data (1.6.1).

Expressive prayer An effortful prayer that is directed toward God and involves language or imaginative activity (13.1).

Extrinsic motivation A desire to engage in religious activities as a way of achieving specific personal goals (1.4.6 and 9.3.1).

Extrovertive mysticism A category of mystical experience described by W. T. Stace, where a mystic senses unity in the world and a sacredness that is living and present in all things, as in some kinds of nature mystical experiences (4.3.4).

F

Factor analysis A statistical procedure used to find dimensions in complex data (1.6.1).

Faith A central term in Christian thought and the developmental theory of James Fowler, who defines faith as an evolving sense of sprit and relatedness to others that provides meaning and coherence (7.4.3).

Faith-based organization (**FBO**) An organization generally founded by religious people that gets contributions from religious groups and would include something related to faith or religion in its mission statement and activities (12.4.3).

Fallibilism A version of critical realism in theology that argues we can make positive statements about God but that in practice it is difficult to construct and test such models because of the effects of preexisting cultural and ideological structures (2.5.4).

False self A superficial and illusionary picture of the self that we present to others and ourselves (5.4.3 and 13.3.2).

Fearful attachment An attachment style built upon negative views of self and other, leading to social avoidance (8.2.1).

Final causes One of Aristotle's four types of causes, final causes assert that things sometimes happen because of some end purpose or goal (2.2.2).

Flourishing A condition where people are high in both subjective and psychological well-being (11.1.2).

Folk religion A popular version of belief and practice in a religion, which may differ from the beliefs and practices taught by religious leaders (3.2.3).

Forgiveness A Christian practice where a person who has been wronged recognizes that they have the right to reparation or revenge but they renounce it, and instead choose to respond with compassion and love toward the perpetrator, leaving open the possibility of better relations (11.4.1).

Four Noble Truths Four basic Buddhist principles about the causes and nature of suffering, as well as ways we can reach enlightenment (3.2.1).

Frontal lobe The portion of the cortex located in the front of the brain that has important roles in motor activity, planning and decision-making (6.1.1).

Functional analysis Explanations that focus on what a behavior does; for instance, functional analyses of religion focus on effects it creates or the goals it achieves (1.2.1).

Fundamentalism "A discernible pattern of religious militance by which self-styled 'true believers' attempt to arrest the erosion of religious identity, fortify the borders of the religious community, and create viable alternatives to secular institutions and behaviors" (Almond, Appleby, & Sivan, 2003, p. 17). This pattern has both ideological and organizational components (12.3.3).

G

Gamma waves High frequency brain waves in the range 30–70 cycles per second that may assist in binding different brain areas together in networks (13.6.1).

Gender "The socially constructed roles of men and women implicating different social norms and cultural expectations for both sexes" (Möller-Leimkühler, 2003, p. 2), which are thought to affect religious behavior (8.5.4).

Gender identity theory Theory that sees the feminine and masculine as gender roles or identities and argues that it is feminine attitudes and values which incline people toward religion, not their biological sex (8.5.4).

Gene flow Genetic changes caused by the movement of genes within populations or between groups (6.2.1).

Generativity The Eriksonian task of midlife, it involves giving oneself in care for a younger generation (5.3.2).

Genetic psychology A term used in early 20th-century psychology that referred to the study of the developmental sources and processes behind the psyche. Many genetic psychologists held that development in the individual is a recapitulation of prior evolutionary stages (1.4.2 and 7.3).

Genotype The specific genetic code of an individual (6.1.2).

Geographical networks A social grouping formed by people who live and work in geographical proximity to each other (12.3.3).

God image In psychology, an internal object representation or working model of God that forms early in life but changes during the course of development. Judeo-Christian scriptures state that humans were created in the image of God, and so the term in Christian theology refers to essential aspects of human nature or potential (5.4.3 and 8.3).

God locus of control The extent to which we see God as in charge and involved in the world (10.2.2).

God-of-the-gaps The view that God acts only with regard to phenomena that cannot be explained by science (2.5.2).

Good copy problem A problem found in many societies where a person cannot construct a fully satisfactory identity that is both acceptable to modernity and loyal to one's culture (12.5.4).

Grace The term used in Christian theology for an unearned gift, e.g., of God's love for us (3.3.1).

Gradual enlightenment The idea that enlightenment happens over a long period of time (3.2.4).

Grounded theory A qualitative approach in which one begins with a research question rather than a theory and specific hypotheses and tries to construct a theory and categories on the basis of data (1.6.2).

Guarding the heart (*nepsis*) A state of inner and outer watchfulness for things that might interfere with our prayer and spiritual life (13.2.4).

Gunas Universal qualities that are described in Hindu ayurvedic medicine (10.3.2).

Guru The term used in Hinduism to refer to a spiritual teacher of advanced attainment (3.1.2 and 14.1.2).

H

Happiness The short-term experiences of pleasure and avoidance of negative emotions (11.1.2).

Hard stage model A model for development comprised of fixed stages that are applicable to everyone (7.4.2).

Hatha Yoga A form of yoga that emphasizes the preparation or strengthening of the physical body to encourage spiritual development (3.1.2 and 10.3.2).

Health In the Western medical model, health is seen as an absence of illness. In more holistic models of heath it also includes wellness and positive characteristics of functioning like living a meaningful, active, and productive life (10.1.1).

Healthy-minded A term used by William James to refer to people who had a natural sense of happiness and optimism, believing that things are good and that evil can be overcome (4.2.2).

Heart A Christian term for the ground of the soul, the inner directing center of the person, and a unifying principle and symbol of wholeness that affects all aspects of the person and is affected by them. It is the place where we meet God, so it has a mysterious, unconscious, and transcendent aspect (5.3.3 and 13.1.4).

Hedonic models Approaches that tend to equate mental health with the experience of happiness or subjective well-being (11.1.2).

Hedonic set point A personal emotional level of happiness that is determined by temperament, personality variables, biology, and other factors (11.1.2).

Hedonic treadmill The phenomenon that increasing efforts must be made in order to get and maintain a level of happiness above one's hedonic set point (11.1.2).

Heritability coefficient A coefficient that ranges from 0 to 1, it indicates the amount of correspondence between genetic variability and the occurrence of a characteristic (6.1.2).

Hermeneutic circle A circular process of interpretation that includes the speaker/actor and hearer, their preunderstandings, what is said or done and the context in which it takes place. In the interpretive process, each of these things is affected by and impacts other parts of the circle (6.3.2).

Hermeneutics A school of philosophy that studies how we interpret meaning in discourse and action. Hermeneutics sees all knowledge as acquired through an interpretive process that is dependent upon both our personal history and the context provided by our culture and groups to which we belong (1.5.3 and 6.3.2).

Hesychia A state of calmness and attention to God that is free from distraction (13.2.4).

Hierarchical theories Theories of development that see life like climbing a ladder. As we age we climb higher and higher on the ladder through a universal, fixed set of stages and reach increasingly sophisticated levels of development (7.1.1).

Hinge events Turning points or other events that mark the transition between life periods (9.3.3).

Historicist critique A critique of philosophies of science carried on by studying how scientists have actually conducted their work in the past (2.4.2).

Holding environment Winnicott's description of a stable but responsive environment that promotes the development of trust, confidence and a sense that the environment around us is a benevolent one (5.4.3).

Holism The idea that the interconnectedness of things adds an essential component to them (2.1.2).

Holistic theory A model that focuses on the interrelationship and interconnectedness of many factors. It is opposed to a reductionistic approach that focuses on few factors and neglects interrelationships. Holistic models of health focus on it as more than the absence of illness but the global status of many aspects of our life (1.2.2 and 10.1.1).

Holy Something of transcendent value (4.3.3).

Homines religiosi Erikson's term for religious geniuses like Luther or Gandhi, who face the struggles of their age and find new paths for humanity (5.3.2).

Hope In positive psychology, it is a type of thinking that helps us to maintain goal-directed behavior. In other psychological and religious views, hope is a sense that the world and God are trustworthy (11.1.2).

Horizon A term in phenomenology that refers to the boundary of conscious awareness (4.1.1).

Human capital In sociological thought, it refers to skills and capacities people acquire that allow them to produce desired products (9.3.2).

Human capital theories Theories that explain religious retention by pointing out that involvement in a particular religious group allows one to gain religious value through learning the teachings and practices of the group, and that leaving the group would cause one to loose this value (9.2.2).

Human freedom Our ability to make choices, pursue goals and be creative that exceeds what might be expected (1.2.1 and 3.3.1).

Humanism An ideology that assumes humans are basically good as well as powerful, and that advancing human power and achievement is a fundamental goal of life (1.2.1).

Humanistic psychology A branch of psychology that attempts to study people in terms of their uniquely human positive qualities and potentials (1.4.5).

Humanistic religion A concept of Eric Fromm, referring to a religion centered on human power and strength. In humanistic religion, God is considered to be a symbol for humanity (1.4.4).

Humility "A basic honesty about who one is and is not" (Frohlich, 1993, p. 193), it is a virtue that is a key component of most Christian models of development (7.2.1).

I

Icon A visual representation of religious reality that forms an important part of Orthodox Christian practice (13.2.5).

Ideology A set of beliefs at the heart of a group that includes (1) descriptive statements about the world, (2) normative statements about how we ought to act, and (3) sociological imperatives that define social existence for its members (12.2).

Id In Freud's theory, a structure that contains the instinctual part of the psyche (5.1.1).

Identity Our "sense of personal sameness and historical continuity" (Erikson, 1968, p. 17) that can change over time (5.3.1 and 8.5).

Ideology A system of thought that attempts to explain everything from a single premise (1.2.1).

Illumination (the *Via Illuminativa*) In the Christian tradition, a more advanced stage of spiritual development marked by an increasing sense of God's presence (7.2.1).

Imago An internal idealized representation of the self or another person, such as a parent (5.2.1 and 9.3.3).

Immanent Something that is present in a tangible way, as in our bodily life, daily experiences and practices (1.2.1).

Immanent Trinity In Christian Orthodox theology, the term that is used to describe the essence of God, the Trinity as they fully are to each other, which we can never fully know (3.3.1).

Implicit strategies An approach to counseling that is based upon some system of spiritual and religious principles but deals with these issues without direct reference to this framework or any religious practices (14.2.2).

Incarnation In Christian theology, the belief that Jesus was not only human but was God in the flesh as well (3.3.1).

Incisive faculty In Greek and early Christian thought, the forceful, irascible, or angry part of the passionate aspect of the soul (11.2.1).

Inclusive fitness Reproductive success that is not merely concerned with the individual, but also the kin of that individual; it is a type of reproductive fitness (6.2.1).

Indiscriminately pro-religious A person who has high levels of both intrinsic and extrinsic religious motivation (9.3.1).

Individualism The view that society is a collection of loosely linked individuals motivated by personal preferences, needs, or rights, and that society exists to help people pursue these individual agendas (12.3.1).

Individuation A Jungian term for spiritual and personal growth, it is a maturational process that involves the reuniting of unconscious materials with the conscious so that the person can achieve wholeness (5.1.2).

Inductive method A scientific method advocated by Bacon that involves compiling large amounts of detailed information and then looking for generalities (2.2.2).

Ineffable A truth that cannot properly be conveyed in words because of its secret, hidden or incommunicable quality but must be experienced directly to be understood. This is thought by many scholars such as William James to be a typical characteristic of mystical experience (3.2.4 and 4.1.1).

Inferential statistics Tests that tell whether or not the characteristics of a sample can be generalized to a larger population (1.6.1).

Infused contemplation An experience of God's presence where we sense the Divine directly at work within us (11.3.2 and 13.3.1).

Ingroup A group of people with which we identify and relate (12.5.1).

Insecure attachment An attachment pattern that develops when a child perceives their caretaker as undependable. Children in this situation are generally more isolated and hostile, shows distress on departure of the caretaker and don't soothe on their return. Insecurely attached children may be either excessively preoccupied with intimacy or prefer distance (8.2.1).

Instrumental Actions designed to gratify a need or gain a goal, or relationships that occur when we see something or someone primarily as an object that will help us satisfy a need (1.4.2).

Integrated identity An identity that allows different aspects of an individual to work together in harmony (8.2.1).

Integration Theory and research that attempt to combine psychological perspectives with theological or religious views (1.4.7).

Intentionality A term in phenomenology that refers to the fact that consciousness is generally directed toward specific objects (4.1.1).

Internal working models In attachment theory, cognitive-affective schemas that form and provide mental representations of others. The concept of object in psychodynamic theory has a similar meaning (8.2).

Internalized objects Representations of objects within the psyche that affect us even when the original physical object or relationship is absent (5.4.1).

Interpretive theory The view that the primary function of religion is helping people to construct meaning that allows them to interpret and make sense of their world (12.4.1).

Intersubjectivity A term from phenomenology, it describes the experience of understanding that another individual is also a person who has a state of subjective awareness and a point of view (4.1.1).

Intrinsic motivation A desire to engage in religious activities because they have inherent value, regardless of any personal benefits that may be gained from them (1.4.6 and 9.3.1).

Introspection A method of phenomenological investigation where an individual examines his or her own mental states (4.2.1).

Introvertive mysticism Mysticism that involves a unitary state of consciousness that is contentless and independent of time sense, a state of pure consciousness and loss of self. It is one of W. T. Stace's categories of mystical experience (4.3.4).

J

Jesus Prayer A short prayer to Jesus such as "Lord Jesus Christ, Son of God, have mercy on me, a sinner" used in Christian Orthodox religious practice (13.2.3).

Jhanas Modes of consciousness produced in Buddhist concentrative or calming meditation that help overcome hindrances to practice and advance the individual toward insight and liberation (13.5.1).

Judgment Kant's term for reason and decision-making based on feelings of pleasure and displeasure, including aesthetic judgment (2.2.3).

Justice reasoning How people decide what is just or right behavior in situations where there are competing claims among persons. Lawrence Kohlberg has developed the most well-known theory and description of justice reasoning (7.4.2).

Justification In Christianity, the changed status before God that marks the beginning of the individual's Christian life (3.3.2).

K

Karma The Hindu and Buddhist term for human action, which is thought to affect our status when we are reborn into our next life (3.1).

Kasinas Objects like a clay disk or colors that can serve as objects for visualization in Buddhist concentrative or calming meditation (13.5.1).

Kataphatic theology Theology that attempts to make positive statements about God (3.3.2).

Kensho A state of consciousness discussed in Zen Buddhism in which the mind is clear and the meditator may have a sudden intense, uncluttered experience of pure existence, a recognition of one's purified mind and true nature (13.5.2).

Klesas In Hinduism, a group of problematic patterns of thinking that lead to our separation from reality, such as greed, hate or delusion (3.1.2 and 13.4.1).

Koans Enigmatic stories or sayings used in Zen Buddhism that move an individual toward appreciation of the contradictions in life (3.2.4, 4.6.1, and 13.5.2).

Kundalini In Hinduism, a term for psychic energy that flows upward from the base of the spine through channels in the subtle body. It is sometimes associated with the goddess Shakti (3.1.2).

L

Lateralized In neuroscience, a term indicating that a particular structure or function is more concentrated on either the left or right side of the brain (6.1.1).

Lectio divina The Roman Catholic spiritual practice of "divine reading," where scriptures such as the psalms or other spiritual writings are read slowly and prayerfully, looking for guidance in one's spiritual life and moral applications (13.3).

Liberal theology A position in theology initially developed by Friedrich Schleiermacher, which says that theological statements are simply expressions of religious experience, feeling and sentiment (3.3.1).

Libido The energy that powers the human psyche (5.2.1).

Life review An integrative remembering that includes critical analysis of our life story and what we have done. Erikson believed that this was a task of older adulthood (9.3.3).

Lifespan theories Theories of development that have a circular view of life. During the early part of the cycle we grow and add abilities as we encounter predictable, age related life tasks, while in the later part of life, we decline or reflect over our past (7.1.1).

Limbic system A subcortical brain system comprising a number of structures, including the amygdala and the hippocampus. Neural activity in the limbic system is thought to be related to emotional functioning, socioemotional perception and memory (6.1.1).

Liminal experience An experience where a person is in between two states but is in neither of them. This transitional state allows separation from old patterns so that new ones can be adopted (5.4.4 and 12.4.1).

Liminoid experience A weak kind of pseudo-liminal state that is individualized and commercialized, causing it to lose its transformational power (12.4.1).

Limit situations or experiences Situations either positive or negative that challenge our accepted view of life (1.2.1).

Liturgical orders Sequences of rituals involving worship and commemoration of past events that take place throughout the year (12.4.1).

Liturgy Special language that is used in a religious ritual (12.4.1).

Localization hypothesis The view in neuroscience that particular locations in the brain carry out specific functions (6.1.1).

Logical or **definitional reductionism** The idea that the vocabulary and language used at one level of scientific inquiry should be able to be exactly translated into the language of another level, e.g., that psychological phenomena can be completely described and understood using neurological language (2.1.2).

Logical positivism A version of positivism that used analytic philosophy of language and logic to analyze and reform language, purifying it of religious and philosophical content so that it could be a vehicle for logical analysis and statements of empirical, scientific knowledge (2.4).

Longitudinal study An approach to studying adult development where researchers follow one group of people over a period of years to look for changes (9.1).

M

Madhyamika A Mahayana philosophy developed by Nagarjuna that attempted to provide a synthesis of Buddhist thought. His work is foundational for most schools of Tibetan Buddhism (3.2.3).

Mahayana Buddhism The largest group of Buddhist schools of thought, including most Chinese, Tibetan and Japanese varieties of Buddhism. Mahayana emphasizes the Bodhisattva ideal of helping others to achieve enlightenment (3.2.3).

Mandala In Hinduism and Buddhism, a name for drawings and artistic constructions that are thought to represent spiritual or religious realities. They are often symmetrical in form and include concentric circles or squares, as well as religious images. Carl Jung saw them as symbols of archetypal material (3.1.2 and 5.1.2).

Mantras A repeated word or phrase used in various kinds of meditation, prayer and spiritual practice (3.1.2).

Manualized therapy Conducting a psychotherapeutic procedure using a standardized set of instructions in a treatment manual that can be reliably followed in a similar manner by all therapists (14.2.1).

Martyr An individual who chooses to die rather than give up their religious commitment (12.5.4).

Mass action hypothesis In neuroscience, the idea that the whole brain or widely distributed networks of brain cells are involved in brain functions (6.1.1).

Massive Modularity Hypothesis (**MMH**) The view that the mind is very much like a computer, and is made up of thousands of problem-solving machines or modules (6.2.2).

Materialism The philosophical position that the ultimate reality of things is found in their physical or material nature. In psychology, it is the assumption that sufficient explanations for our mind and behavior can be constructed based only on characteristics of our material body (2.1.3).

Meaning The feeling or idea that life has value; we have a place in the world, and can seek valued ends through activities, caring relationships, and involvement in life (11.1.2).

Meaning system A structure that makes sense out of the world by integrating ideals, feeling, behavior, and motives or ultimate concerns (4.5.2).

Mediating model A theory that religion does not have direct effects on variables like health, but it affects them indirectly by causing changes in other variables (e.g., social support) that do have direct effects on health (10.1.2).

Medical model The view that physical or mental illness is caused by disruptions to the proper functioning of our bodily or psychic mechanisms, which must be countered by chemical or mechanical actions performed by experts (10.1.1 and 11.1.1).

Medicalization of culture When many legal, social, and religious problems are viewed as medical ones in need of expert treatment (10.1.1).

Meditatio The traditional Latin term for meditation in Roman Catholic thought. It involves taking a word, phrase, or idea and reflecting on its personal meaning, leading to increased self-knowledge and understanding of the Divine. The Catholic term *contemplation* is probably closer to the Buddhist meaning of the term (13.3).

Meditation A non-discursive procedure aimed at altering attention, clearing the mind of normal thought patterns and establishing a more receptive mode of consciousness. In the Christian tradition, it becomes a technique for increasing one's awareness of the presence and love of God (3.3.2 and 13.1).

Metanarrative A general or universal theory of the world and existence that is true in all times and places. Modernism searches for metanarratives, while most postmodernists reject the possibility of truth that is not affected by social or cultural context (6.3.1).

Metaphysical or **reductive naturalism** A commitment to produce abstract, lawlike explanations without recourse to supernatural forces using methods from the natural sciences in which the investigator is seen as an impartial, outside observer of a world that is strictly material in nature. Typically it is also assumed that a system of laws exists that can explain all events (2.1.4).

Metaphysics Investigations into the basic nature of reality that are based primarily on reasoning rather than experience or experiment (2.1.1).

Methodological or **atomistic reductionism** Simplification of a phenomenon for the purpose of study, typically by breaking it into parts (2.1.2).

Methodological naturalism A commitment to produce abstract, lawlike explanations without recourse to supernatural forces using methods in which the investigator is seen as an impartial, outside observer (2.1.4).

Methodological physicalism The philosophical view that nonmaterial things exist but that we can only study the world through physical, material entities (2.1.3).

Methodological reductionism Simplification of a complex concept so that it can be measured in scientific research (1.6.1).

Mimesis The Greek word for the process of making representations or schema (6.3.3).

Mimetic desire Also called acquisitive mimesis, it is a concept developed by Rene Girard to explain religious violence. Mimetic desire occurs when we identify with others and seek to emulate them by copying their desires, polarizing individuals and putting them in competition for desired objects (12.5.4).

Mimetic double The way in which people become similar to someone they copy. Girard argues that adversaries become increasingly like each other, a factor in escalating violence (12.5.4).

Mind-brain problem The problem of how our mental functioning (which appears to be non-material) is related to the physiological processes in our brain (which appear to be material). This issue is currently unresolved but is of great interest in philosophy (6.1).

Mindfulness (*sati*) A state of unattached, nonjudgmental awareness of reality (3.2.2 and 13.5.1).

Mindfulness meditation A passive or receptive type of meditation in which one simply tries to be aware of the present moment. Development of insight (*vipassana*) in Buddhism usually involves the practice of mindfulness meditation (13.5).

Minimally counterintuitive ideas A term used by cognitive theorists to describe ideas that have both natural and supernatural aspects (6.2.3).

Moderator model The view that religion has positive effects by moderating the effects of stress. This model predicts that religion will have a greater positive impact when stress levels are high (10.1.2 and 11.3.2).

Modernism The dominant worldview in Western culture that began to take shape in the Renaissance and Protestant Reformation and become more central with the advent of the Enlightenment. Modernism emphasizes the universality of truth and the centrality of the individual who stands apart from the world and others; it forms the basis of much scientific philosophy, including positivism (6.3).

Modes theory A cognitive theory of religion developed by Harvey Whitehouse, which argues that there are different modes or types of religious thinking that involve different levels of effort and complexity (6.2.3).

Modules In evolutionary psychology, problem-solving mechanisms or processes within the brain that are evolved adaptations to specific problems (6.2.2).

Monastery A complex of buildings in which a monastic community resides and pursues religious devotion, study, and service. In the Christian traditions, monasteries housing communities of women are sometimes known as *convents* (12.2.1).

Monastic communities Groups of men or women, generally unisex in composition, who live apart from society in order to pursue a life devoted to religion and spiritual growth (12.2.1).

Monism The view that all aspects of a person are parts of a single underlying reality or system with no real differences. The assumption often made in neuroscience that the mind and brain are really the same thing is a monistic philosophical position (2.5.3, 5.5 and 6.1).

Monistic experience An experience where all things are seen as one and we may become dissolved or absorbed into this great absolute unity (4.1.1).

Monk A man who is a member of a monastic community. In Theravada Buddhism they are known as *bhikkhu*. In Christianity, women monastics are sometimes called *nuns* (12.2.1).

Mudras Hand gestures or body postures used during meditation or prayer that are thought to have special spiritual or religious significance (3.1.2).

Multivariate Belief-Motivation Theory of Religiousness A theory developed by Schaefer and Gorsuch that divides factors related to religion into three interrelated domains: motivation, belief or God concept, and coping style (1.4.6 and 9.3.1).

Multivocal A feature of the personal narrative in which there is more than one story line or voice (9.3.3).

Mystery A quality of life in which things are seen to be outside of our understanding and control (11.3.1).

Mystical experience An experience of the immediate presence of the Divine or of ultimate reality, or of union with that reality (4.1.1).

Mysticism A way of life in which mystical states are valued and sought after, although sometimes authors also use the term to refer to mystical experiences (3.3.2 and 4.1.1).

Mythic A school of thought that sees ritual as an expression of master narratives we have about reality. It sees the content of ritual as of primary importance (12.4.1).

N

Narrative A coherent story that weaves together action, characters, events circumstances and goals. It allows for the portrayal of embodied human action in lived experience (6.3.3 and 9.3.3).

Narrative identity A concept developed by Paul Ricoeur and others, a narrative identity is a story that we construct about ourselves, which forms the basis for our personal identity (6.3.3 and 9.3.3).

Narrative tone The general mood of optimism or pessimism in a narrative (9.3.3).

Natural contemplation The second stage of Christian growth discussed by Evagrius, it is when we see the inner laws and meaning of things in relation to the activity of God (13.2.1).

Natural selection In Darwin's theory, it is the evolutionary principle that genetic characteristics which *enhance the possibility of survival* are more likely to be retained or selected and passed on to succeeding generations. In the modern synthesis of evolutionary theory, it is characteristics that *enhance successful reproduction* that are selected (6.2.1).

Natural theology Theological inquiry that attempts to use what we see in the natural world as a support for our understanding of God (2.2.2).

Naturalism The philosophical position that the world around us can be understood abstractly in terms of natural, lawlike processes (2.1.4).

Naturalistic Fallacy The fallacy that what is *observed to be* people's values or actions is what *should be* people's values or actions (2.5.3).

Negative identity Identity that is developed as a reaction against or rejection of a particular individual, community or set of ideals and beliefs (5.3.1).

Negative religious coping A coping style that involves a sense of spiritual discontent, and a lack of congregational support. God is seen as punishing or helpless, and so the people may seem themselves as afflicted by God, leading to more passive forms of coping (10.2.2).

Neopositivism Technically, a form of logical positivism developed during the mid 20th century that involved abandoning previous claims to verification while maintaining other aspects of logical positivist theory. This was discredited through the historicist critique. However, versions of positivism continue to exist within psychology and may be termed neopositivist (2.4.2 and 2.4.3).

Neuroscience In psychology, the view that behavior is related to biological and genetic factors affecting the brain (1.4.1).

Neurotic anxiety Anxiety that is caused by unnecessary internal conflicts or psychological problems and can be helped through psychological interventions (1.5.1 and 11.2.1).

Neurotransmitter Chemicals released by a nerve cell that facilitate the transmission of a signal to other nerve cells (6.1).

New age movement A type of new religious movement that focuses on the inner spirituality of the individual (12.3.3).

New religious movement (**NRM**) A group of individuals that affirm a common identity and unique set of religious beliefs distinct from those in the world's main religious traditions (12.3.3).

Nihilism The belief that life and the universe have no real meaning or purpose. In some individuals, nihilism leads to a need to disconfirm or destroy the possible positive meanings held by others, and is associated with combativeness, distrust and cynicism (1.2.2, 2.5.2, and 11.1.2).

Nirvana In Buddhism, a state of enlightenment in which suffering is left behind (3.2.1).

Noetic experience An experience where an individual feels that they have learned something of great importance about the fundamental nature of reality. It is frequently a characteristic of mystical experience (4.1.1).

Nondifferentiated experience A state of consciousness with a loss of distinction between things, or between us as a subject and other things as objects separate from us (4.1.1).

Nondualism The religious or philosophical view that all parts of reality are essentially one, and that differences we perceive between things are inconsequential or illusionary (3.1.1).

Nonreductive materialism The philosophical view that there are nonmaterial aspects to reality that at least initially owe their existence to material objects or processes but later function independently as emergent processes. These higher nonmaterial processes are able to exercise an influence on lower or physical levels of reality through top-down causation (2.1.3).

Nontheism or **atheism** The belief that there is no god separate from the world (3.1.1).

Noumena Kant's term for things as they actually are, not as we perceive them (2.2.3).

Novices An individual living in a monastery or convent who is in training to become a full member of the community (12.2.2).

Numinous The term used by Rudolf Otto to refer to the nonrational aspect of our response to the Holy, including a sense of nothingness, mystery, and fascination (4.3.3).

O

Object An important term in psychodynamic thought. For Freud, objects were anything that could satisfy an instinctual need. In object relations theory, an object is "some person or persons to whom we can relate ourselves significantly so that life

can be positively enjoyed, and come to have a meaning and value, and to be worth preserving" (Guntrip, 1957, p. 43). This concept is similar to the idea of internal working model in attachment theory (5.4.1 and cf. 8.2).

Object relations theory (**ORT**) A movement within psychoanalysis that focuses on relational aspects of our internal dynamics (5.4).

Occipital lobe The portion of the cortex located at the back of the head, it has a primary role in visual processing (6.1.1).

Oedipal crisis In Freud's theory, a period during preschool development when the sexual drive sets up an unconscious attraction between boys and their mothers, leading to competition with the father and unconscious fantasies of murder (5.1.1).

Older adulthood The stage in life following midlife. Most psychologists place the beginning of older adulthood around age 55 or 60 (9.4).

Online religion A religious community that exists entirely online (12.3.3).

Ontological materialism A type of ontological reductionism, it is the assumption that things are only real if they are material objects. This is sometimes known as reductive or eliminative materialism (2.1.2 and 2.1.3).

Ontological reductionism The assumption that something has no real existence, and is "nothing but" a combination of other types of things that are real (2.1.2).

Ontology The branch of philosophy that asks about the ultimate nature of things (2.1.3).

Ontological anxiety Anxiety that is an inherent part of existence, because of our limitations and the conflicting demands of life (1.5.1).

Operational definition A definition that puts a concept in terms that would allow its inclusion in scientific studies. In psychology, operational definitions reduce various theoretical constructs of interest like depression to specific behavioral outcomes that can be measured, such as answers to questions on a survey (2.4.1 and 2.4.2).

Oratio A spontaneous, prayerful response of gratitude, love, or need that comes from the heart and establishes a dialogue based on our innermost desires (13.3).

Orientalism A problem in 20th century Western scholarship of Asian religions, which tended to undervalue their importance and ignore important distinctions (5.2.6).

Outgroup A group of people that we perceive as different from us (12.5.1).

P

Pali Canon A group of Buddhist writings or sutras attributed to the Buddha and his immediate circle of followers. The writings were originally recorded in Pali, a version of Sanskrit (3.2.1).

Paradigm A system of thought containing ideas about how the world works and how we can best study it (2.4.2).

Paradox Two or more things that appear to be simultaneously true but not reconcilable with each other. An appreciation of paradox is often an outcome of a mystical experience (1.2.1 and 4.1.1).

Paranoid process A normal function of the ego that helps sustain and integrate our self and identity by contrasting us with those around us. Some psychologists like Meissner attribute authoritarianism and prejudice to a dysfunctional paranoid process (12.5.2).

Parasympathetic or *trophotropic* **nervous system** The part of the autonomic nervous system that has rest and rebuilding functions (6.1.1).

Parental investment The evolutionary dilemma that parents want to invest in their offspring to maximize inclusive fitness, but these investments are costly and must be balanced against other needs (6.2.1).

Parietal lobe The portion of the cortex located on the top and rear part of the brain that has an important role in body perception (6.1.1).

Participation mystique Jung's term for a kind of vague unified consciousness experienced in early childhood (5.1.2).

Particularity A characteristic of narrative, it is the assumption that each event and the context within which it occurs is unique and unrepeatable in some ways (9.3.3).

Passions Irrational behaviors or desires for objects that reinforce habits of inordinate seeking and vice (11.2.1).

Peak experience An experience described by Abraham Maslow that involves an ecstatic, non-possessive and self-transcending perception of the universe as an integrated whole (1.4.5).

Penance A Christian spiritual practice of performing actions designed to repair the damage caused by moral or spiritual lapses. It aims to restore the spiritual life of the individual and community (14.1.3).

Pentecostal church A Christian church that focuses on the experience and practice of spiritual gifts (12.3.2).

Persona A concept in Jungian theory that refers to the system of adaptations and the face that we present to the world (5.2.1).

Personal identity The aspect of our identity that is built upon our sense of unique personhood (8.5.1).

Personal integration A process by which the counselor connects their own religious experience, beliefs, and practices with their counseling approach (14.2.2).

Personal unconscious In Jungian theory, the section of the unconscious that includes material specific to the individual (5.2.1).

Perennial philosophy The view that all major religions and philosophies at different periods in history have held a common set of core beliefs (1.4.5 and 4.3).

Phenomenal world Kant's term for the world of objects as we experience them with our mind and senses (2.2.3).

Phenomenology A branch of philosophy that studies the lived experience of human beings (4.1).

Phenotype The expression of one's genetic information or genotype in our physical makeup as influenced by the environment (6.1.2).

Phronesis Practical reasoning or wisdom; deliberations about how to act in pursuit of the good life in a particular situation (6.3.4 and 11.2.1).

Pilgrimage A journey from a familiar place and routine to someplace unfamiliar motivated by a religious or spiritual purpose (12.4.2).

Pilgrimage theories A theory of development that sees life like a journey that has unique aspects for each person. This is a common model for religious theories of development (7.1.1).

Plasticity The brain's ability to change in response to a problem (6.1.1).

Pluralistic universe The idea that the universe contains many unities but no one single overarching system. William James saw this as a basis for understanding novelty, indeterminism and freedom (4.2.1).

Positive psychology A movement that hopes to develop a scientific psychology that will help us to maximize human happiness and potential (11.1.2).

Positive religious coping A coping style that involves a positive focus on problem solving with a specifically religious dimension (10.2.2).

Positivism A philosophy developed by Auguste Comte that human society and inquiry should be based only on positive, verified knowledge obtained through science, and that other ways of thinking such as religious ones should be rejected (2.3).

Postformal thought An advanced type of logic with emotional and relational aspects that develops in some people during adulthood. It allows adults to organize paradoxical information and serves as a basis for flexible systems of meaning-making that recognize the limits of our knowledge and help us to see multiple points of view (9.3.2).

Postfoundationalism The view that one can move toward increasingly better views of the world, but that dialogue between traditions provides a crucial critical perspective on one's beliefs that assists in the process (6.3.1).

Postliberal theology A theological position developed by George Lindbeck and influenced by postmodern philosophy. It argues that theological statements are part of the cultural and linguistic framework that governs a religious community and how its members see the world (3.3.1).

Postmodernism An alternative to modernism that developed in the 20th century and has affected many aspects of contemporary intellectual life and popular culture. Postmodernists generally reject the modernist view of the universality of truth (6.3).

Practical reason Kant's term for reason and decision-making related to practical and moral matters (2.2.3).

Practices Things that we do to accomplish ends or goals, or "the free committed engagement of the human subject in morally significant action" (Frohlich, 1993, p. 35). Religious practices are actions performed that attempt to accomplish the religious goals of an individual or community. For instance, religious rituals can be seen as a practice that allows for construction of meaning (6.3.4, 12.1 and 12.4.1).

Pragmatic maxim A criterion for judging truth used by William James and other pragmatic philosophers. According to this criterion, one judges truth by looking at the practical outcomes of various views of reality. This meant that sometimes ideas such as religious truths should be accepted because of their desirable consequences (4.2.1).

Prajna The Sanskrit term for transcendent wisdom used in Hinduism and Buddhism (3.2.4).

Prakrti In Hinduism, the term used to refer to Nature or the creative potential which manifests itself in matter and other ways. It is one of the two fundamental aspects of Brahma (3.1.2 and 10.3.2).

Praktike In the Evagrian Christian tradition, it is the first of three stages of spiritual growth, where one engages in lifestyle changes and ascetic practices to purify the passionate part of the soul, eliminating vices and attachments while gaining virtues, ultimately leading toward a state of purity of heart (13.2.1).

Prayer In theistic religions, prayer is traditionally considered to be a way of talking with God or having communion with the Divine (3.3.2 and 13.1).

Prayer of the heart A contemplative state of pure prayer involving the whole person when the mind feels boundless and senses Divinity within (13.2.4).

Predestination A theological position in Christianity, which holds that events are predetermined or preplanned by God (3.3.1).

Prejudice An emotionally laden reaction to another person based on a stereotype or their group membership (12.5.1).

Preliberal theology The traditional type of Christian theology, which holds that theological statements are propositions that make truth claims (3.3.1).

Preoccupied attachment An attachment style marked by positive view of others, but negative view of self, and feelings of anxiety or ambivalence (8.2.1).

Pre-trans fallacy A concept in the transpersonal theory of Ken Wilber, it is the tendency to confuse higher and lower level experiences that are superficially similar (7.5.1).

Pre-understanding The starting point on which we base any attempt to interpret the world and gain new knowledge. This pre-understanding includes our current beliefs, historical influences, and the beliefs and history of any larger groups to which we belong (1.5.3).

Pride A vice that stems from lack of humility. It involves an irrational, unrealistic view of ourselves, our capabilities, and failings (11.2.1).

Primary prevention Measures taken before a person becomes ill which reduce the risk of developing a disease (10.1.1).

Principle of entropy The Jungian idea that in situations of imbalance the psyche will act to neutralize differences and restore balance (5.2.1).

Principle of equivalence According to Jung, psychic energy is never lost but may be redistributed as in a closed mechanical system (5.2.1).

Principle of opposites In Carl Jung's theory, the idea that structures in the psyche often work in opposed and antithetical, dualistic pairs, creating tensions between opposites that provide essential sources of psychic energy (5.2.1).

Problem-focused coping A type of coping which involves trying to change what is causing the distress by acting on environment or self, such as by analyzing a problem and making a plan of action (10.2.1).

Problem of induction An issue raised by the philosopher David Hume, who argued that there was no way that definite knowledge could be based upon sense experience, because we can never prove that what we have experienced in the past will also be true in the future (2.2.3).

Process philosophy A 20th century philosophical system developed by Alfred North Whitehead that emphasizes the changing nature of the universe and the interconnection of events, as well as the evolving nature of reality (2.5.2).

Projection A defense mechanism where the ego attributes unacceptable unconscious feelings like anger to other people or things (5.1.1).

Protective factors Individual or environmental factors that either slow disease or move a person toward health. These are sometimes referred to as salutary or salutogenic factors (10.1.1).

Protestant churches One of the three main branches of Christianity, Protestantism consists of a complex grouping of Western Christian churches that have broken away from the Catholic church (3.3.1).

Proximate cause In evolutionary theory, the cause behind the development of the phenotype for a particular organism, which typically includes both genetics and environment (6.2.1).

Psalmody A type of prayer in the Christian tradition that involves vocal recitations from the Psalms in the Bible (13.2.3).

Pseudospecies A kind of thinking that can develop in groups with strong negative identities when members believe themselves to be different and special, perhaps the only worthwhile group of people (5.3.1).

Psychodynamic psychology The view that internal and often unconscious forces or structures determine behavior. These unconscious factors have cognitive, emotional and relational components (1.4.1 and 5.0).

Psychological well-being (**PWB**) The position of a fully functioning individual who engages and masters life, seeking to actualize their potential, find meaning, cultivate quality relationships, and develop competence (11.1.2).

Psychology Traditionally the study of human mental life, in contemporary usage it refers to the scientific study of human behavior (1.4.1).

Psychopathology Inner psychological problems that lead to suffering (14.2.1).

Psychophysical method A method of Orthodox Christian prayer that combines recitation of the Jesus prayer with special patterns of breathing and posture (13.2.4).

Psychotherapy "The application of psychological insights to the growth, healing, or the process of maturing of a person" (Kalam, 1980), typically in the context of a helping relationship with another individual (14.2.1).

Psychoticism A personality trait marked by asociality as well as lower levels of empathy and social conformity (11.1.1).

Pure consciousness experience (**PCE**) A state of nondifferentiated consciousness or awareness that contains no objects or intentional content (4.1.1).

Pure experience The idea of William James that each experience forms an indivisible whole that is valid in itself, and thus not understandable by breaking it into parts (4.2.1).

Pure insight meditation (*suddhavipassanaayana*) Meditation designed to produce insight into the essential nature of reality as a way of achieving enlightenment. This can involve contemplation of the ever-changing flow of mental experience (3.2.2 and 13.5.1).

Pure Land Buddhism A version of Buddhism that focuses on devotion to the Amitabha Buddha (3.2.3).

Pure reason Kant's term for reasoning based on a priori knowledge, concepts and structures (2.2.3).

Purgation (the *Via Purgativa*) An early stage in spiritual development where one is purified and develops the underlying character, personal habits, and mental attitudes necessary for progress in the spiritual life (7.2.1).

Purusha In Hinduism, the term used to refer to Spirit, one of the two fundamental aspects of Brahma. It is an energy that is pure consciousness free of the world of action that provides the basis for thought processes (3.1.2 and 10.3.2).

Q

Quantum entanglement The phenomenon that particles can have simultaneous effects on each other at a distance even when there is no continuing material connection (2.5.1).

Quasi-experimental method A scientific method that involves careful observation of relationships between variables in a group of subjects (1.6.1).

Quest motivation A desire to engage in religious or spiritual activities out of a seeking impulse (1.4.6 and 9.3.1).

Quietism A fanatical concentration on the inner life that neglects important normal means and duties of human and religious life (4.3.2).

R

Radical empiricism A doctrine espoused by William James, it states that psychological investigations should be based only on experience (4.2.1).

Raja Yoga The classic dualistic form of yoga developed by Patanjali in the *Yoga Sutras* (3.1.2).

Random drift Evolutionary changes due to unexpected events, such as the meteor impact that ended the Cretaceous Period and the reign of the dinosaurs (6.2.1).

Rational choice theory A theory that applies rational decision-making models from economics to the study of how we make choices about religious involvement (9.3.2).

Rationality An explanation or way of thinking that makes sense and can have truth value (1.2.1).

Rationalism An explanation or way of thinking that complies with traditional Western standards of logic (1.2.1).

Recapitulation A term used in early 20th-century developmental psychology, it is the idea that the various states of development in the individual (ontogeny) recapitulate or repeat the stages in human cultural evolution or the development of the species (phylogeny) in important ways (5.1 and 7.3.1).

Reductionism A process of simplification used in science in which complex phenomena are explained using a few simple variables (2.1.2).

Reductive or **eliminative materialism** A kind of ontological materialism that claims everything is really just a collection of material particles and the laws that govern them (2.1.3).

Reductive materialist monism In psychology, the philosophical position that mental events are completely reducible to brain processes (6.1).

Reincarnation In Hinduism and Buddhism, the belief that we are reborn into a new life after our death (3.1).

Relational consciousness An experience that involves recognition of another person who is connected with us in some way (4.1.1).

Relational ontology The philosophical view that people gain their identity from relations with others who are different from us, rather than from some internal substance or quality. Since a pattern of relationships exists for everyone but is different in each case, every person is both interconnected and unique (5.5 and 6.3.1).

Relativism The idea found in extreme versions of postmodernism that argue there is no such thing as truth that can be discovered (6.3.1).

Reliability A measure of the quality of a measurement instrument, focusing primarily on the consistency of the results it produces (1.6.1).

Religion a set of beliefs and practices centered around human relationship to the Divine or transcendent (1.2.1).

Religious coping The use of religious beliefs or practices to respond to a perceived threat or loss. In Pargament's theory, religious coping happens when events, our goals and the means we use to reach them are actively interpreted in relation to the sacred, and this enhances our sense of meaning, control, comfort, intimacy, or support (10.2.1 and 10.2.2).

Religious judgment A term used by Fritz Oser that refers to the process by which individuals deal subjectively with the process of meaning making, cope with contingencies and think about their relation with the Ultimate (7.4.4).

Religious motivation A term used by psychologists like Gordon Allport to refer to the reason that people make religious commitments or engage in religious activities (1.4.6).

Religious psychotherapy An approach to counseling that is entirely based upon theological or religious concepts, such as Christian or Buddhist perspectives (14.3).

Religious switching A change from participation in one religious group or tradition to another (9.2.2).

Religious transformation hypothesis A sociological theory that cultural and social changes will lead to more individualized forms of religious and spiritual practice (1.3.2).

Religious well-being A component of spiritual well-being that includes a personal evaluation of our vertical relation to God (11.1.3).

Reproductive fitness A term in evolutionary theory that refers to successful reproductive potential. It includes Darwinian and inclusive fitness (6.2.1).

Ritualism The term used by Erik Erikson for compulsive repetition of rituals that can become legalistic (5.3.2).

Ritualization An Eriksonian concept for "an agreed-upon interplay between at least two persons who repeat it at meaningful intervals and in recurring contexts" (Erikson, 1966, pp. 602–603).

Role theory A theory of religious experience developed by Hjalmar Sunden that attempts to understand the genesis of religion and religious experience from a social perspective (4.4.1).

Roshi In Zen Buddhism, the title given a master teacher who has had an authentic enlightenment experience (13.5.2).

Recollection A state of intense inner absorption found in more advanced stages of prayer (13.3.1).

Right-wing authoritarianism (**RWA**) A variety of authoritarianism that includes a tendency toward submission to authority, conventionalism, and aggression toward others if sanctioned by authorities (12.5.2).

Religion online Religious activities and materials found on the Internet that are designed to supplement existing activities that are not online (12.3.3).

Reciprocal inhibition A technique used in Islamic counseling of setting up patterns of thoughts and behavior that oppose problematic ones. It is similar in theory to the Christian techniques of asceticism and counter-statement (11.2.2).

Relational attachments Attachments that act to build inner security and freedom. Typically these involve relationships with trusted, supportive individuals (11.2.1).

Ritual A practice that involves "the performance of more or less invariant sequences of formal acts and utterances" (Rappaport, 1999, p. 24) that are at least partly dictated by tradition (12.4.1).

S

Sacraments In Christian religious practice, sacraments are rituals that mark the presence and activity of God in the community, and the group's response to that presence (3.3.2).

Sacred Transcendent forces that have power over us and have a special mysterious quality that sets them apart (1.2.2).

Sadhana In Hinduism, a general term for the process of growth in the spiritual life that is facilitated through spiritual practices (3.1.2).

Saintliness According to William James, a state in which our personal energy becomes oriented around the spiritual (4.2.2).

Saivism A branch of Hinduism centered on devotion to the god Shiva the Destroyer. It is commonly associated with ascetic and spiritual practices such as yoga (3.1.1).

Saktism A group within Hinduism that focuses on devotion to the goddess Shakti. Members of this group often engage in tantric spiritual practices (3.1.1).

Samadhi A state of deep meditation in which the individual loses the distinction between self and other. In Hinduism and Buddhism, this is thought to involve contact with the underlying reality of the universe (3.1.2 and 3.2.4).

Samhita A collection of ancient Hindu religious texts from the Vedic period (3.1).

Samkhya The dualistic philosophical school that forms the intellectual basis for classical Yoga (3.1.1).

Samsara In Hinduism, the cycle of death and rebirth that constitutes normal existence. Buddhism emphasizes the belief that samsara involves a state of suffering (3.1).

Sanctification In Christian thought, the process by which a person grows in holiness and becomes transformed so that they can live out their religious faith in everyday life (3.3.2, 7.2.1, and 13.1.1).

Sangha The Buddhist community, one of the Three Jewels of Buddhism (3.2).

Satori In Zen Buddhism, an enlightenment experience leading to awareness of the fundamental nature of reality and our true self (3.2.4, 4.6.1, and 13.5.2).

Scapegoating A practice in which a member of a group either actually or ritually takes violence on themselves in order to prevent escalation of conflict (12.5.4).

Schema A term from cognitive theory that refers to underlying organized structures of belief or thought that govern our ability to acquire knowledge, act and solve problems (4.4.4 and 7.4.1).

Scientific empiricism The view that knowledge should be based on experiences that meet standards for inclusion in scientific inquiry (2.1.1).

Scientism The belief that (1) science is the best or only way to obtain knowledge, and/or (2) any problem is solvable through the application of the scientific method (1.4.7 and 2.1.4).

Secondary treatment Care for an illness on an outpatient basis (10.1.1).

Sect An offshoot of a church or mainstream religious group that follows somewhat different doctrines. It has a membership that is less diverse and more underprivileged than a mainline group but retains connections with older groups or traditions (12.3.3).

Seekers Individuals interested in religion and/or spirituality who avoid a firm commitment to a particular religious group or tradition (1.3.2).

Secularization hypothesis A sociological theory that religion will either die out or lose public influence and respectability because of advances in science or other cultural changes (1.3.1).

Secure attachment A positive pattern of attachment that can be seen when a child is able to tolerate the mother's departure and seek her out when she returns (8.2.1).

Seizures Physical or mental changes produced by uncontrolled electrical discharge in the brain (6.1.2).

Self An important term in psychology, religion and philosophy whose meaning varies and is often left undefined. In psychology this term is commonly used to refer to the "conscious, perceiving center of awareness and agency" that we observe (D'Andrade, 1995, p. 163). Carl Jung used the term to refer to the totality of the human person (5.2.1).

Self-actualization Our desire and need to achieve our potential, it is a concept in Abraham Maslow's theory of personality (1.4.5).

Self-directing coping A coping style in which the individual acknowledges the presence of the sacred but relies on themselves rather than God to solve a problem (10.2.2).

Sensory association area Located in the lower part of the parietal lobe, it is involved in integrating information from different sensory modalities at the highest or tertiary level (6.1.1).

Separation model A model of integration holding that psychology and religion each have their own areas of interest and approaches to truth, and that both are necessary for a complete picture of reality, although each needs to keep to its own domain (1.4.7).

Sesshin An extended Zen Buddhist retreat involving zazen and other activities that supplements and reinforces daily meditation practice (13.5.2).

Shadow In Jungian theory, an archetype that represents the dark side of the personality, a trickster part of us that is childish, at times self-defeating and in need of help (5.2.1).

Shikantaza Just-sitting meditation; the primary method of zazen emphasized in the Soto school of Zen Buddhism (13.5.2).

Sick-souled An individual who sees life as insecure with real evil as an essential part of things. William James believed that the sick-souled individual had a more complete but also more conflicted view of the world, so that they often struggled with melancholia and philosophical pessimism (4.2.2).

Social capital Individual and societal benefits that come from participation in social networks, such as increases in trust and reciprocal care (12.4.3).

Social construction A term in postmodernism for the view that truth is dependent on social and communal context and can thus be considered a social construction (6.3.1).

Social Darwinism The idea that some societies are fitter than others and will survive, while less fit societies will be eliminated. This idea has lost favor as it was used to justify destructive colonial practices in Africa and other places during the 20th century (6.2.1).

Sociobiological fallacy The idea that behaviors could be inherited adaptations, rather than the mechanisms that produce behavior (6.2.1).

Sociobiology The idea that social and other kinds of behaviors could be adaptations and part of the natural selection process. This is now largely rejected in favor of the view that it is the mechanisms that produce behaviors that are selected (6.2.1).

Soft stage model A hierarchical model for development in which movement to higher stages is optional and the final stages have a mystical or post-rational quality (7.4.2).

Soul In Greek philosophy and some strands of Christian thought, the term used to refer to the immaterial part of the human person. In Plato's philosophical system, it was divided into passionate and rational aspects (11.2.1).

Spandrel An evolutionary term for a necessary by-product of an adaptation that originally has no adaptive value but later finds an adaptive function (6.2.1).

Spiritual autobiography An autobiographical document that traces the movement of spiritual and religious changes in a person's life (9.3.3).

Spiritual injury A broad sense of alienation and malevolence in the world, which can include (1) personal feelings of impurity, (2) difficulty trusting or believing in God, (3) feelings of anger at God, (4) perceptions of God as wrathful and distant or disapproving, or (5) problems with lack of meaning and hopelessness (8.3.3).

Spirituality An important term with many meanings. It is often defined as the experiential and personal side of our relationship to the transcendent or sacred; for those in religious traditions, it is the living reality of religion as experienced by an adherent of the tradition (1.2.2).

Spiritual abuse "The misuse of social or political power in a spiritual context" (Wagener & Malony, 2006, p. 146) that often leads to negative health or mental health outcomes (11.1.1).

Spiritual crisis A life crisis or event that has a spiritual component (11.1.1).

Spiritual direction An ancient Christian practice where an experienced spiritual master forms a relationship with a disciple who wants to profit from their guidance (14.1.1).

Spiritual emergency Distress related to a spiritual experience or practice (11.1.1).

Spiritual Exercises A system for development of our relationship with God formulated by Ignatius of Loyola. It forms the basis for Jesuit spirituality (13.3.4).

Spiritual genogram A visual representation of the spiritual and religious history of a family (14.2.2).

Spiritual maturity In psychological treatments of spiritual growth, the term refers to development of a relationship with the transcendent or sacred that reflects positively on others or our own welfare (9.1).

Spiritual poverty A state of unity and simplicity that severs attachments and promotes a listening attitude, opening us to the presence of God (13.2.4).

Spiritual sickness A term used in the Christian healing prayer movement for any kind of illness or problem that has its roots in personal sin (10.3.1).

Spiritual striving A term used by Robert Emmons to describe the pursuit of meaning. He views it as an inherent part of the personality that brings inner unity, minimizing conflicts between goals and making painful experiences comprehensible (11.1.2).

Spiritual support The sense that God is friendly and available to help (10.1.2).

Spiritual warfare A Christian term for the process of overcoming inner and outer resistance to spiritual growth (13.3.2).

Spiritual well-being "The sense of well-being that we experience when we find purposes to commit ourselves which involve ultimate meaning for life" (Ellison, 1983, p. 330). It includes religious well-being in our relationship to God, and existential well-being or a sense of life purpose and satisfaction (11.1.3).

Splitting A process that occurs when people are unable to construct cohesive representations of objects due to inconsistencies and conflicts, so that different irreconcilable parts are formed into separate objects (5.4.1).

Srotas In Hindu thought and ayurvedic medicine, a term used to describe energy channels in the body that can become clogged, leading to disease (10.3.2).

Stereotyping A cognitive judgment about an individual based on their group membership (12.5.1).

Strict determinism A type of causal reductionism widely held by positivist philosophers, it is the assumption that present and future events are completely controlled by events in the past (2.5.1).

Strong transcendence An aspect of human life or experience that involves encounters with things that defy human comprehension, understanding and control (1.2.1).

Structuralism An approach to understanding ritual and other aspects of religious practice that analyzes its form and internal structure rather than content (12.4.1).

Structures In psychodynamic theory, the term refers to internal patterns that provide organizing mechanisms within the personality (5.0).

Subconscious Mental contents outside of consciousness that we can become aware of under certain conditions (4.1.1).

Subcortical area of the brain A large number of small structures in the brain that lie under the cortex and carry out a variety of important functions (6.1.1).

Subjective Something as it occurs or is perceived within the personal mental life of the individual. Kant believed that human knowledge is subjective because it is created within the person and is not a direct representation of reality (2.2.3 and 4.1.1).

Subjective well-being (**SWB**) A state resulting from the individual's evaluation of the quality of their life (11.1.2).

Substantialist ontology A philosophical position that assumes there is some substance, quality or essence of the human person that makes them what they are (5.5).

Substantive analysis Explanations of human activity that focus on actual behaviors; substantive analyses of religion concentrate on its specific beliefs and practices rather than the functional role that it plays in the lives of religious people (1.2.1).

Subtle bodies In Hinduism, bodies made of subtle physical or mental forms and energies that support cognition and consciousness (3.1.2).

Sudden enlightenment The idea that enlightenment happens in a sudden, powerful experience (3.2.4).

Sufism The mystical branch of Islam, comprised of a number of different schools (11.2.2).

Sui generis Something that is unique, a category that does not depend upon anything else for its existence (4.3.3).

Superego A personality structure that provides our conscience of shoulds and oughts (5.1.1).

Supernaturalism The view that God can act in the world even if it involves suspending existing natural laws (2.5.2).

Supersensible world Kant's term for the world as it actually is, not as we experience it (2.2.3).

Supervenience materialism The philosophical view that nonmaterial aspects of reality not only exist but can be described; however, they do not exist independently of physical processes because any difference in nonmaterial states can only occur if there is a difference in physical states (2.1.3).

Supervienience relationship A relationship in which (a) lower level events (e.g., chemical changes) can constitute higher level events (e.g., psychological events like mood) in given sets of circumstances but not in others, and (b) there is more than one pattern of lower level events that can lead to any given higher level event (2.1.2).

Supply side theories Theories arguing that it is the structure of religious supply (e.g., churches) that determines the likelihood of affiliation or group switching (9.2.2).

Suppressor model The theory that increases in stress lead to greater levels of religious practice, which then suppress the negative effects of stress (10.1.2 and 11.3.2).

Supramundane consciousness Advanced levels of consciousness achieved in Buddhist meditation that allow for the development of insight and liberation (13.5.1).

Surrender to God coping A coping style that involves an active surrender to God in a situation, rather than the passive waiting of the deferring style (10.2.2).

Sutra In Hinduism and Buddhism, a religious text typically composed of a number of pithy, often enigmatic sayings (3.1.1).

Symbol A broad term of importance in religion and psychology, a symbol is something that stands for something else without completely representing it. In Carl Jung's thought, it is a partial but tangible representation of an archetype that allows us at least partial knowledge of an archetype. Religious practices like rituals have an important symbolic component, as do material aspects of religion like buildings or artwork (5.2.1 and 12.4.1).

Sympathetic or *ergotropic* **nervous system** The part of the autonomic nervous system that is involved in arousal and stimulation (6.1.1).

Synchronicity A phenomenon studied by Carl Jung and also in modern physics, where apparently unconnected psychic states and external events occur simultaneously and are found to have a causal relationship with each other (5.2).

Synthetic reasoning Kant's term for reasoning that adds to a current concept or idea and thus produces new knowledge (2.2.3).

T

Tantra A term used to describe (1) a set of esoteric practices within Hinduism and Buddhism that are thought to possess particular power, and are thus reserved for initiates thought ready to handle them; or (2) a type of secret scripture that is revealed only to a select few (3.1.1 and 3.1.2).

Teisho A master's commentary or lecture, often related to a koan or teaching story. It is one of the three pillars of Zen Buddhism (13.5.2).

Teleology The study of how things are related to some final goal or end, what Aristotle called a *final cause*. Narratives often provide these types of explanations (2.2.2 and 9.3.3).

Temporal lobe The portion of the cortex located on the lower sides and to the back of the brain, it has important roles in memory and the perception of spoken language, as well as some aspects of visual processing (6.1.1).

Tertiary treatment Treatment for an illness in an inpatient or hospital setting (10.1.1).

Theism The belief that there is a God or gods who are free and separate from the world, transcending us but also perhaps active and wishing to relate to it. This is

different than *pantheism*, a philosophical position that equates the world and the Divine, or *monism*, which considers all things to be one (1.2.1 and 3.1.1).

Theistic realism The view that God and objective moral laws exist and that we can learn about these laws as well as the Divine (14.3.1).

Theoria The final stage of Christian growth that involves spiritual contemplation, the vision or seeing of God. It can involve ineffable experiences of formless light or union and participation in a divine reality (13.2.1).

Theosis The Orthodox Christian term used for the process of transformation in which a person gradually becomes more like God (7.2.1 and 14.1.1).

Therapeutic A broad term, it often refers to anything that will maintain the adjustment and social functioning of the individual (10.3.1).

Therapeutic culture A culture in which problems are defined as illnesses and elimination of these illnesses through therapeutic means is the ultimate goal of life and society (10.3.1).

Theravada Buddhism A version of Buddhism that is centered on the teachings and practices found in early Buddhist writings. It is the primary form of Buddhism found in modern Sri Lanka and much of Southeast Asia. It is also one of the schools of Buddhism that has been most influential in psychology (3.2.1).

Theta waves Brain electrical activity in the range 4–7 cycles per second. High amplitude theta waves are sometimes found in meditation practice (13.6).

Thick definitions In religion, a definition that has many allusions to the beliefs and practices of a specific religious tradition (1.2.2).

Thin definitions In religion, a definition that is generic and may apply to all religious groups (1.2.2).

Top-down causation The idea that events at higher levels like psychology can affect what happens at lower levels such as biological or chemical processes (2.1.2).

Totem A special object of devotion that is sacred and serves as a guardian spirit or helper for a group (5.1.2).

Trace phenomenon Something that cannot be directly observed, although we can see its effects (1.2.1).

Transcendent Things that are greater than us, which may be comprehensible (*weak transcendence*) or totally beyond our understanding and abilities (*strong transcendence*) (1.2.1).

Transcendent function The Jungian term for the process where opposites in the psyche unite to facilitate growth (5.1.2).

Transcendental Meditation (**TM**) A system of meditation developed by Maharishi Mahesh Yogi that is based on Hindu thought (13.5.3).

Transitional objects Objects that can substitute for the mother and other critical figures in our life when they are not available (5.4.3).

Transitional space In object relations theory, "an intermediate area of *experiencing*, to which inner reality and external life both contribute" (Winnicott, 1975, p. 230). Winnicott believed that this allowed for the creation of transitional objects (5.4.3).

Transpersonal psychology A movement within humanistic psychology focusing on potentials for human development and experiences that extend beyond what is typical for the individual person (1.4.5).

True self The term used by Thomas Merton to describe the real person hidden under the false self. In his view, our true self is only known fully by God and thus cannot be approached except by a search for the Divine (13.3.2).

Turning point An event or internal realization that redirects our life on a long lasting basis (9.2.3).

Twin study An important procedure used in heredity research. Identical twins having very similar genotypes are compared with fraternal twins who have a normal level of genetic similarity to determine the influence of genetics on a particular characteristic (6.1.2).

Two books analogy Used to justify the separation of science and theology, it argues that science should be based on our reading of the "book" of nature, while theology should come from our reading of the Bible, the "book" of divine revelation (2.2.2).

U

Ultimate cause In evolutionary theory, the reason the genotypes of organisms came to be the way they are (6.2.1).

Unconscious The term used in psychodynamic theories to refer to an autonomous realm of the personality containing emotional and instinctive forces that are out of our awareness but able to govern our behavior (5.1.1 and 5.2.1).

Unforgiveness The complex of negative emotions such as anger or fear that can come from perceived wrongful treatment (11.4.1).

Union (the *Via Unitiva*) The final stage of spiritual development in Western Christian models, it involves a kind of interpenetration between the individual and the Divine where they are united yet remain separate (7.2.1).

Unitive experience An experience of union with God or the universe that is often part of mystical or religious experiences (4.1.1).

Unus mundus Jung's term for the highest state of development, a numinous state of unity of consciousness and unconsciousness that is similar to the Yoga and Zen experiences of samadhi or satori (5.1.2).

V

Vainglory A vice that involves inordinate craving of praise from others (11.2.1).

Vaisnavism A branch of Hinduism that centers its spiritual practices around devotion to the god Vishnu the Preserver (3.1.1).

Vajrayana Buddhism One of the main schools of Mahayana Buddhism, it is practiced primarily in Tibet (3.1.2).

Validity A measure of the quality of a measurement instrument, focusing primarily on whether or not the instrument measures what it is supposed to measure (1.6.1).

Values Things we deem particularly important (1.2.1).

Vendanta Hindu systems of thought that are based on the Upanishads and some later writings (3.1.1).

Veridical Something that has truth value (4.1.2).

Vicarious religion Indirect religious involvement, where a person does not practice a religion but supports religious institutions and the practice of religion by others on their behalf (1.3.2).

Vice A pattern of repeated seeking of an object in excess of need that interferes with other aspects of our life and reduces our inner freedom (11.2.1).

Vipassana The Pali Buddhist term for insight into the fundamental nature of things through personal experience, which leads to enlightenment (3.2.2 and 13.5.1).

Virtues Acts or patterns of behavior that rightly use our desires and resist the formation of disordered attachments (11.2.1).

W

Weak transcendence Something that is beyond us but also within our reach. It is something that can be achieved or comprehended, often without a fundamental change in our way of life or outlook (1.2.1).

Wisdom A broad term, it often refers to an ability to discern what is appropriate and helpful in specific practical situations (11.2.1 and cf. 9.1).

Worldview A basic set of assumptions and way of thinking about self, the world and our place in it (1.2.1).

XYZ

Yoga A general term that refers to a number of schools of inner practice that originated in Hinduism but can also be found in Buddhism (3.1.2).

Zazen Sitting meditation that is practiced in Zen Buddhism as a way of deepening our experience of emptiness and seeing our true nature (3.2.4 and 13.5.2).

Zen Buddhism The name for Chan Buddhism in Japan, it is a school of Mahayana Buddhism that emphasizes the need for personal meditation practice and experience on the path to enlightenment (3.2.4).

Zendo A Zen Buddhist meditation hall used in the practice of zazen (13.5.2).

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