

Chapter 3

Cultural Psychology of Religion

Perspectives, Challenges and Possibilities

Introducing Cultural Psychology: Initial Distinctions

After having situated a cultural psychological approach to religion and religiosity in the larger hermeneutical camp within the social and human sciences, it should by now be appropriate to introduce cultural psychology in some more detail. As one can imagine, like psychology in general, cultural psychology is a rather broad, heterogeneous enterprise to which many well-known psychologists have made significant contributions. It is important to realize from the onset that cultural psychology is not a psychology entirely different from other kinds of psychology as developed during the discipline's past; neither is it one of its separate subdisciplines or simply a field of application. Broadly stated, cultural psychology is an approach within psychology that attempts to describe, investigate and interpret the interrelatedness of culture and human psychic functioning. It is the branch of psychology that tries to take seriously the superficially trivial observation that these would not exist without each other, that culture is therefore a major factor in all meaningful human conduct, and that traces of human involvement can be detected in all expressions of culture. By "culture" this kind of psychology usually means a system of signs, rules, symbols and practices that on the one hand structure the human realm of action, structures that are on the other hand constantly being (re)constructed and transformed by human action and praxis. It may be instructive to divide cultural psychology into several variants, subsections which are obviously not entirely independent from one another and cannot all be justly dealt with in this chapter.

- (a) First of all, and vital to the development of psychology as a body of knowledge, attitudes and skills, cultural psychology investigates how culture constitutes, facilitates and regulates human subjectivity and its expression in diverse psychic functions and processes as postulated and conceptualized by different psychological schools and theories (e.g. perception, memory, mental health, the self, the unconscious, etc.). It is important to note, that the concept of culture employed here is a dynamic one, it does not just mean "context" or "situation." In the words of Ernst Boesch, a major German representative of contemporary cultural psychology (Lonner and Hayes 2007; Simao 2008):

Culture is a field of action, whose contents range from objects made and used by human beings to institutions, ideas and myths. Being an action field, culture offers possibilities of, but by the same token stipulates conditions for, action; it circumscribes goals which can be reached by certain means, but establishes limits, too, for correct, possible and also deviant action. The relationship between the different material as well as ideational contents of the cultural field of action is a systemic one; i.e. transformations in one part of the system can have an impact in any other part. As an action field, culture not only includes and controls action, but is also continuously transformed by it; therefore, culture is as much a process as a structure. (Boesch 1991, p. 29)

With such a conception of culture, cultural psychology goes beyond the common understanding of culture in psychology at large. Whereas contemporary psychology generally recognizes that not only human interactions are influenced by culture, but that also individuals' feelings, thinking, experiences and behavior are shaped by it: cultural psychology conceives of these as being inherently cultural – as being the result of human embeddedness in culture, which is therefore to be considered as a genuine element of all human functioning relevant for psychology.¹ This form of cultural psychology will be dealt with at greater length in this chapter. It is the form of cultural psychology usually developed by psychologists. (This latter remark should not be surprising, for, as we shall see in a moment, there are also other academic disciplines that use or even make contributions to psychology as a scientific enterprise.)

All conditions and determinants of psychic functioning, whether they are limitative (like psychophysical makeup or social and geographical conditions), operative (like acquired, learned activities), or normative (like rules and norms), are always cultural-historically variable (cf. Peeters 1994). Therefore, this first variant of cultural psychology consists, roughly, in two forms: a synchronic and a diachronic one. In both forms there is a realization of the historical nature of culture (in its various manifestations) and therefore of human psychic functioning. Yet, in the first form, the emphasis is on psychic functions and processes in contemporary subjects; there is an abstraction of historical variation. In the second form, however, the historical changes in human psychic functioning are being investigated and explained on the basis of modifications in cultural conditions and determinations. Cultural psychology as a whole is an interdisciplinary approach, as will be readily understood with this first of its variants: in both forms of the first variant distinguished here, cultural psychology is in need of collaboration with other disciplines from the social and human sciences. In the synchronic form, psychology relies on information, and sometimes theories, concepts and skills from disciplines like anthropology, sociology, politicology. In the second one, historiography, and sometimes even evolutionary biology (Atran 2002, 2007), are among the obvious partners in theorizing and research.

¹Cultural psychologists usually define meaningful action or conduct as the object of psychology. Obviously, there are also forms of human behavior that are not intentional or not regulated by meaning (like drawing back one's hand from a hot object; although even in the way this is done, there exists cultural variation).

(b) Secondly, numerous publications have traditionally been devoted to efforts to detect and determine the human involvement in all kinds of cultural products. Whereas in the first variant of cultural psychology, the understanding of culture is more or less anthropological, on a macro-level, in this second variant usually a much more elitist and restricted concept of culture is employed. Attention is given to products of so-called “high culture,” like novels, movies, operas and other arts, but also to entire areas like peace and war, sports, advertising, organizations, international affairs, and to important domains like socialization, sexuality and courting, labor, death and dying. Each of these subjects can and is also being studied by other scholarly disciplines to which psychology in such cases often relates as an auxiliary discipline. In fields (to be distinguished from disciplines!) like cultural studies, education or arts, the discipline of psychology is often called upon to explore the human involvement in the phenomena studied. In these cases typically some kind or another of psychology (very often: psychoanalysis) is applied. Although this may be and has been done by psychologists (again: especially psychoanalysts) themselves, it is often done by researchers and authors without formal psychological training. Or, if psychologists are hired in these contexts, they obviously are serving another goal than the development of (new) psychological theory.

In this second variant of cultural psychology, considerable attention has been given to a variety of religious phenomena, contributing substantially to the psychology of religion-literature. Not only numerous “great” psychologists, especially from the psychoanalytic tradition, have been writing explicitly on religion from the perspective of the psychological approach or theory developed by themselves (e.g., Freud, Jung, Erikson, Allport, Maslow, Fromm), but psychological approaches or theories have often been utilized by scholars other than psychologists to analyze some religious phenomenon. The latter has been done by authors with a psycho(patho)logical training (e.g. Pruyser 1983; Rizzuto 1979; Meissner 1992, 1996; Kakar 1982, 1991; Stählin 1914b), but frequently also by scholars with a (primary) background in theology, sciences of religion, or religious studies in general (e.g. Beth 1927, 1931a, b; Pfister 1910, 1926, 1944/1948; Sundén 1959/1966; Girgensohn 1921/1930; Holm 1990; Kripall 1995; Parsons 1999; Vergote 1978/1988, 1983/1997). As such work is covered at some length in other excellent reviews (as in Wulff 1997), this variant of cultural psychology will be left out of consideration in the remainder of this chapter.

(c) A third variant of cultural psychology will be mentioned here even more briefly. It is common to find an understanding among cultural psychologists that different cultural contexts, different times as well as different places, produce different psychologies, partly as a result of their being developed with or on subjects who are psychically differently constituted (cf. Gomperts 1992; Zeegers 1988), and that the history of psychology is not about natural facts, but about socially generated constructions (cf. Danziger 1990, 1997). Therefore, within cultural psychology there is, on the one hand, attention to so-called indigenous psychologies: the psychologies as developed and employed by local people (as distinguished from Euro-American

psychologists, who produced almost all of the present “academic” psychological knowledge), also in other parts of the world than on both sides of the Atlantic (e.g., Much 1995; Ratner 2008). On the other hand, there is also a fair amount of attention devoted to the history of psychology as a Western enterprise. As will be clear, in this third variant there is again collaboration with experts on local cultures (whether academically trained in the Western tradition, like anthropologists, or not) and with historians, especially intellectual historians (or with historicizing philosophers), cf. Belzen (1991a, 2007), Laucken (1998), Paranjpe (1998).

Let us now turn to a closer exploration of the first variant just distinguished, to the form of cultural psychology concentrating on the cultural basis of human psychic functioning, developed as an integral part of psychology.

Contemporary Research in Cultural Psychology

On the Difference Between Cross-cultural Psychology and Cultural Psychology

As many cultural psychologists point out, it is important to distinguish between cross-cultural psychology and cultural psychology in the proper sense.² The two disciplines work with different conceptions of culture, cross-cultural psychology operating with a rather traditional understanding of culture: it conceives of culture as a variable that may possibly have influence on behavior, and it investigates comparatively how experiences and behavior, attitudes, social relationships etc. present themselves within different cultural conditions. In its most straightforward form, individuals who match for age, sex, education and other relevant variables, but belong to different ethnic groups or live in different geographical regions, are compared with regard to the psychic phenomenon the particular investigation focuses on. This type of research has contributed greatly to the present sensitivity to the cultural variations in human ways of experiencing and of being in general (Vijver et al. 2008). Such comparative cultural studies often aim to determine culturally invariant forms of human expression, and considers these – in covariance with sociobiological perspectives – as anthropological constants, e.g. in research on emotions. From this approach, culture tends to be viewed merely as a qualification on the generality of psychological effects or as a moderator variable, but not as a constituent process that is implicated in explaining psychological phenomena (Billmann-Mahecha 2001).

On the contrary, cultural psychology in a proper sense stresses that cultural patterns of acting, thinking and experiencing are created, adopted and promulgated by a number of individuals jointly. Such patterns are supra-individual (social) rather than individual, and they are artefactual rather than natural. Therefore, psychological

²Recently, authors from both traditions are trying to open up a dialogue and to look for commonalities instead of stressing differences (cf. e.g. Kitayama and Cohen 2007; Matsumoto 1994a, b, 1996; Ratner 2008; Valsiner and Rosa 2007).

phenomena are cultural insofar as they are social artifacts, i.e., insofar as their content, mode of operation and dynamic relationships are a) socially created and shared by a number of individuals, and b) integrated with other social artifacts (Ratner 2002, p. 9). For example, conversion is a phenomenon found within certain religions, having a different meaning within different subgroups of such religions, being the result of certain patterns of religious practice, in their turn related to certain religious doctrines and rituals. In cultural psychology usually the meaning of some form of action (or thought or experience) is central, not the action as such (which could be, and in fact often is, studied by other social and human sciences too). Culture, also cultural practices, is conceived of as symbolic: it is considered to do more than merely represent preexisting realities and regulate behavior. Rather, culture is seen as creating (social) reality, whose existence rests partly on such cultural definitions. With this, cultural psychology recognizes the open and indeterminate relationship between cultural meanings, practices and material forces. It is recognized that not only social institutions (e.g. marriage, school), roles (e.g. bride, student) and artifacts (e.g. wedding ring, lecture notes), but also psychological concepts (e.g. the self, emotion, mind) and epistemological categories (e.g. time) depend, in part, on cultural distinctions embodied in language categories, discourse, and everyday social practices.

The main contrast between the two forms of psychology investigating the role of culture in psychological phenomena is therefore conceptual, not methodological. Cultural psychology views culture and psychology as mutually constitutive and treats basic psychological processes as culturally dependent, if not also, in certain cases, as culturally variable. Cross-cultural psychology, on the other hand, treats psychological processes as formed independently from culture, with cultural impacting on their display, but not on their basic way of functioning (Miller 2001, p. 38). In order to not remain too abstract, let us consider some pieces of research in contemporary cultural psychology.

Examples of Current Fields of Research

According to contemporary cultural psychologists, working with a more nuanced and process-oriented understanding of culture, realizing and determining its impact on psychic functioning will broaden psychological theory. And indeed, with regard to a number of basic issues in psychology like cognition, emotion, the self, well-being, self-esteem, motivation, cultural psychological research has contributed to the elaboration of new theoretical frameworks (Kitayama and Cohen 2007). A core insight from the cognitive revolution has been that individuals in making sense of experience go beyond information given, rather than merely passively “processing” it (Bruner 1990). An act of interpretation mediates between stimulus and response. Such interpretation necessarily draws on culturally available systems of meaning. Culturally different settings require different activities, leading to different (cognitive) abilities. Thus, to refer to just one example, it was found

that arithmetical problem-solving goes on differently, leading to different results, in different situations. Lave et al. (1984) found, for example, that whereas 98% of problems were correctly solved by subjects when engaged in grocery shopping, only 59% of an equal kind of questions were answered correctly by the same subjects when tested in a classroom. These researchers argue further that problem-solving is not a disembodied mental activity, but belongs to, and is specific to, the kind of situation the subject is involved in. In general, cognition is viewed as constituted, in part, by the concrete practical activities in which it is situated and the cultural tools on which it depends (Miller 1999, p. 87). Likewise, emotions are not just the same ones, differing only in degree across cultures, but are different in different cultures, i.e. some emotions exist in some cultures and not in other ones. Emotions are characterized by beliefs, judgments, and desires – the content of which is not natural but is determined by the systems of cultural belief, value and mores of particular communities. They are not natural responses elicited by natural features which a situation may possess, but socio-culturally determined patterns of experience and expression which are acquired, and subsequently feature in, specific social situations (Armon-Jones 1986).

Also in the conceptions of the self – understood as an individual's understanding and experience of the own psychic functioning – and in related modes of psychic functioning, qualitative differences exist between individuals from cultural communities characterized by contrasting self-related cultural meanings and practices (Kitayama et al. 2007). Thus, the researchers Shweder and Bourne (1984) showed that, in descriptions of persons, Oriyan Indians – as compared to Euro-Americans – place greater emphasis on actions than on abstract traits, while more frequently making reference to the context. (Instead of describing a friend as, e.g., “friendly,” Oriyan Indians would say that she or he “brings cakes to my family on festival days.”) Recent extensions of this type of research indicate that theory of mind understanding does not spontaneously develop toward an endpoint of trait psychology, but that it proceeds in directions that reflect the contrasting epistemological assumptions of local cultural communities (Lillard 1998; Miller 2002). Another example: the fundamental attribution error (i.e. a bias to overemphasize dispositional relative to situational explanations of behavior) was formerly assumed to be universal, but research now suggests that Asians may be less vulnerable to it than North Americans (Lee et al. 1996; Morris et al. 1995).

With regard to self-esteem and well-being, cultural research implies that strategies of self-enhancement and defensive self-promotion to maintain positive feelings about the self are culturally variable, with Japanese populations emphasizing a culturally supported self-critical stance and Chinese populations emphasizing maintaining harmony within groups. The tendencies for reported self-esteem and life satisfaction to be higher among North-American than among Asian cultural populations (Diener and Diener 1995) probably does not indicate more successful patterns of adaptation to be linked with individualism. Moreover, the research in this area suggests that psychological measures of self-esteem are biased by conceptions of norms, practices and self-conceptions as individualistic, and may therefore not be able to capture central goals for the self in cultures that emphasize fulfillment of interpersonal responsibilities and interdependence (Miller 2001, p. 33).

With regard to motivation, recent cultural work challenges some common assumptions that link agency with individualism; it shows that agency is experienced qualitatively in different ways in contrasting cultural communities. In cultural groups where the self tends to be conceptualized as inherently social rather than as inherently autonomous, individuals are more prone to experience their true selves as expressed in the realization of social expectations rather than in acting autonomously. Also, Miller and Bersoff (1994) showed that whereas Americans interpret helping as more endogenously motivated and satisfying when individuals are acting autonomously rather than in response to social expectations, Indians regard helping in both cases as just as endogenously motivated and satisfying. Likewise, Iyengar and Lepper (1999) found that Euro-American children show less intrinsic motivation when choices on anagram and game tasks were made for them by their mothers or by their peer groups, but that Asian-American children display highest levels when acting to fulfill the expectations of these trusted others. Extending this type of cultural research to issues of socialization, it has been shown that not only the meaning but also the adaptive consequences of particular modes of socialization are culturally dependent. Whereas in Euro-American cultural communities authoritarian modes of parenting tend to be associated with more maladaptive outcomes than are less controlling authoritative modes of parenting, Korean adolescents associate greater perceived parental warmth with greater perceived parental control, concordant with the Korean view of parents as having a responsibility to exercise authority over their children, failure to exercise it being experienced as parental neglect (Berndt et al. 1993; Miller 2001).

Cultural Psychology of Religion

The Interdisciplinary Character of Cultural Psychology of Religion

In psychology at large, the sensitivity for the cultural character of the phenomena being researched has largely been lost. All too often, researchers take their results to be cross-culturally valid: there is usually no realization that results obtained (frequently only on Western middle class white students) may only be valid for the sample chosen, and even that only for the time being. Therefore, in spite of (or perhaps because of) dealing with small-scale questions, concepts and manipulated variables, and in spite of its ever increasing refinement of scales and sophisticated statistical techniques, psychology is often criticized for not observing sufficiently, not going deeply enough into the phenomena it wants to explore, especially not when constructing its “measuring instruments” (cf. also Belzen 1997b).

Among the interdisciplinary authors from the founding days of psychology and other social sciences there were also scholars who are now frequently remembered as the founding fathers of sociology such as Max Weber (1904/1984) and Émile Durkheim (1912). Yet, although one finds interesting (cultural) psychological

approaches with them, especially in their work on religion, they are hardly ever read by psychologists anymore. Awareness of the cultural character of the religious phenomena under scrutiny was since the beginning of the twentieth century also found with a number of theologians, who had developed into historians of religion or into comparative scholars of religion (Andrae 1926, 1932; VanderLeeuw 1926, 1928, 1932; Sierksma 1950, 1956/1980; Söderblom 1908, 1916, 1939). Very frequently, such scholars turned to psychology for interpretation of their findings (cf. Sharpe 1986). But as psychology in general narrowed down its perspectives, it lost its attractiveness to comparative scholars of religion and to others who would otherwise have been interested in psychology. If at all, they oriented themselves to psychoanalytical psychology. The work of this group of scholars – not developing new psychological theory themselves, but using psychological viewpoints within another discipline or enterprise – largely belongs to the second form of cultural psychology distinguished in the first paragraph of this chapter, and will be left out of consideration here.

In current cultural psychology, there is a return to the interdisciplinary approach from the former days (Jahoda 1993, 2007). As one of the social sciences, psychology is in need of close collaboration with, e.g., historians, sociologists and anthropologists. Accepting that culture is a major constituting and regulating force in people's self-definition, conduct and experience also require a different kind of research than is usual in mainstream psychology of religion. The particular religious "form of life" (Wittgenstein) the human being is embedded in, can then no longer be neglected in favor of searching for some presumably inherent and invariable psychic structures. On the contrary, it is necessary to study people *engaging* in their particular "form of life," not to take them out of it by submitting them to experiments, tests or questionnaires in the "laboratory." Accordingly, researchers have to turn to participant observation, analysis of personal documents, interviews, group discussions and other ecologically valid techniques. Further, it becomes necessary to study not the isolated individual, but also the beliefs, values and rules that are prevalent in a particular cultural situation, together with the patterns of social relatedness and interaction that characterize that situation. In any case, it appears erroneous to try to study the "individual mind" as such. Psychology cannot fulfill this task without the aid of other cultural sciences.

Theories in Contemporary Cultural Psychology and Their Application to Religion

In contemporary cultural psychology a variety of concepts and theories is employed, drawing from different strains of thoughts (Triandis 2007). As there is no space here to cover the range even approximately, let us take a brief look at just some of them, and see what a concept like *habitus* means, what the theory of the dialogical self and other narrative approaches stand for, and what theories of "action" (or "activity") have put forward.

The notion that psychological phenomena depend on practical activities has a long tradition, ranging from Marx and Engels, to Dewey and contemporary thinkers like Bourdieu. Religious people very often cannot explain on a cognitive level why they perform as they do, for example, in rituals. (Even the question as posed by a researcher, say, would be odd, as we will see in a case of empirical research reported in Chapter 9.) Most often they have no knowledge of the “official” rationales for certain conduct. Accordingly Roman Catholics cannot account for their behavior during Mass, nor can Buddhists for the reasons for experiencing grief as they do (Obeyesekere 1985). Yet people perform perfectly in accordance with the expectations of their religious (sub)culture, often with a competence and to an extent that a foreigner will never learn to manage. Religion regulates conduct, although this conduct cannot be conceived of as the conscious following of rules. People’s conduct – in the broadest sense, also including their perception, thinking, emotion, needs, etc. – is regulated according to a scheme or structure that is not consciously known. This scheme is not even of a primarily cognitive nature at all, but is something belonging to the body. People act not because they know consciously what to do: it is as if their body knows for them. Affect, for example, is not the result of properly knowing how to feel – it is ruled by an immediate corporeal structure. Bourdieu (1980/1990) calls this structure *habitus* – it is this structure that generates and structures people’s actions. Although these structures are personally embodied, they are not individual: they characterize the (sub)culture and are derived from the patterns in the participant’s conduct. They belong to both the individual and a (sub)culture; in fact, they are precisely the nexus between an individual and a cultural institution. Unlike western secularized societies, religion in most cultures is not just a specific practice performed on specific occasions. In such cultures, religion is transmitted through practice, “without raising to the level of discourse. The child mimics other people’s actions rather than ‘models.’ Body praxis speaks directly to motor function, in the form of a pattern of postures that is both individual and systematic, being bound up with a whole system of objects, and charged with a host of special meanings and values” (Bourdieu 1980/1990, pp. 73–74). The same applies to those western subcultures where religion is still predominantly a shaping and integrating force. For example: it is because he carries, in his body, the *habitus* of a Hindu from India, that a believer thinks, reacts, feels and behaves as an Indian Hindu, in fact *is* an Indian Hindu, and not because he would know the specifics of the doctrine, the ethical rules or the rituals. The believer usually is *not* aware of these specifics. Not being individual, the *habitus* is itself structured by social practices: its dispositions are durably inculcated by the possibilities and impossibilities, freedoms and necessities, opportunities and prohibitions inscribed in the objective conditions. It is in social practices that the *habitus* can be observed at work: being (re)produced and producing conduct itself.

To what extent ever the *habitus* may be non-cognitive or operating in a way non-conscious to the actor, the conduct that results does mean something, both to the actor and to other cultural participants. This meaning is rooted in both personal life history and culturally available meanings. Analysis of activity must take into account the “forms of life” that are the context of meaning. This culturally available meaning can only be traced and analyzed at the level of text: words, proverbs,

stories, myths, articulated symbols. However true it may be that without the analysis of activity, cultural psychology is only telling half of the story (Ratner 1996), it remains true that cultural knowledge, symbols, concepts and words, laid down in and maintained by linguistic conventions, stimulate and organize psychological phenomena. Here narrative psychology can be seen as an obvious ally in any analysis of religiosity. It points out that in the course of their life, people hear and assimilate stories, which enable them to develop “schemes” which give direction to their experience and conduct – schemes with whose help they can then make sense out of a potential stimulation overload (Howard 1991). To each developing story, and in every situation with which they are confronted, people bring an acquired catalogue of “plots” which is used to make sense out of the story or situation (Mancuso and Sarbin 1983). Here lies a possibility of applying narrative psychology to religious phenomena. For, whatever religion may be besides this, it is in any case also a reservoir of verbal elements, stories, interpretations, prescriptions and commandments, which in their power to determine experience and conduct and in their legitimation possess narrative character. Clifford Geertz’s definition of religion, which is most widely disseminated in cultural psychology, points to the central importance of “stories,” of linguistically transmitted and given reality: “a religion is a system of symbols which act to establish powerful, pervasive and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing those conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic” (1973, p. 90). In order to effect a connection with narrative psychology, one need only take the word “symbols” in this definition and give it more precise content with the aid of “stories and practices.” (In this connection one must realize that both practices and “conceptions” again employ stories to explain and legitimate themselves.) In other words: people who, among the various culturally available life forms, have also been introduced to, or have appropriated, a religious life form, have at their disposal a system of interpretation and conduct which (narratively) prefigures reality for them. Thus in every situation, expectations, interpretations and actions can be brought to bear which have been derived from a religious horizon of understanding and which, under certain circumstances, confirm and reinforce this understanding. Indeed, precisely those persons and groups are considered deeply devout who succeed, with the greatest frequency, spontaneously and perseveringly, to activate this religious horizon of understanding and who are in a position – despite the paradoxes they are confronted with – to overcome their own problems of religious interpretation and to act in harmony with the system of interpretation and conduct they have appropriated as well as with the “stories” that have been handed down to them.

Activity theory was seminally lined out by Vygotsky (Veresov 1999) and elaborated in the cultural- historical Russian tradition initiated by him (Leontiev 1978, 1981; Luria 1971, 1976; Vygotsky 1978, 1998). Vygotsky enumerated three cultural factors that influence psychic functioning:

1. Activities such as producing goods, raising children, educating the populace, devising and implementing laws, treating disease, playing, and producing art

2. Artifacts including tools, books, paper, pottery, weapons, eating utensils, clocks, clothing, buildings, furniture, toys, and technology
3. Concepts about things and people, e.g. the succession of forms that the content of person has taken in the life of human beings in different societies with their system of law, religion, customs, social structures, and mentality (Mauss 1938/1985, p. 3, in Ratner 2002, p. 10)

Vygotsky emphasized the dependence of psychic functioning on these three cultural factors, and the dominance of activities over the other two. (Ratner 2002 correctly pointed out that the real situation is more complex and dynamic: it contains reciprocal influence among the factors, and it is animated by intentionality, teleology, or agency.) Vygotsky stated: “The structures of higher mental functions represent a cast of collective social relations between people. These structures are nothing other than a transfer into the personality of an inward relation of a social order that constitutes the basis of the social structure of the human personality” (1998, pp. 169–170). Another member of the “cultural-historical” school in psychology initiated by Vygotsky wrote similarly that “changes take place in the course of historical development in the general character of men’s consciousness that are engendered by changes in their mode of life” (Leontiev 1981, p. 22).

According to activity theorists, activity, artifacts and cultural concepts need to be explored by psychologists to understand psychic functioning of individuals in a particular culture. This is not a task to be left to scholars other than psychologists, as one has to look outside the individual to comprehend the content, mode of operation, and dynamics of psychological phenomena, constituted as they are by cultural factors and processes. Gerth and Mills (1953) pointed out that activities are internally divided into roles, and that each role entails distinctive rights, responsibilities, norms, opportunities, limitations, rewards and qualifications. (The activity of religion, e.g., includes the roles of believer and usually of some kind of priest, both more often than not divided into a host of religious categories as penitent, possessed, enlightened, etc., or such as pastor, baptizer, minister, exorcist, etc.) The distinctive characteristics of a role shape the occupant’s psychic functioning, for it is by her or his experience in enacting various roles, that the person incorporates certain objectives and values which steer and direct her or his conduct, as well as the elements of her or his psychic structure. Fulfilling a role requires psychic training: it involves learning what to do, as well as the meaning of what to do. “His [sic] memory, his sense of time and space, his perception, his motives, his conception of his self, his psychological functions are shaped and steered by the specific configuration of roles which he incorporates from his society” (Gerth and Mills 1953, p. 11; cf. also Ratner (2002), for an actualized outline of activity theory, integrating numerous contemporary research findings and extensive discussions of its relation to other cultural psychological approaches).

The concept of the (social) role is an excellent device for a cultural psychological approach to religion, as it designates a historically specific set of norms, rights, responsibilities and qualifications that pertain not only to persons and/or situations actually present, but also to those from the realm of religious stories, symbols and

discourse in general. Roles are specific, distinctive ways of acting and interacting, and the concept can be used to designate the functioning (action, but also corresponding attitudes, emotions and expectations) on the part of the actual believer as well as to the (anticipated) conduct of the beings from an immaterial realm as stipulated by the divers religions, as the Swedish psychologist of religion Hjalmar Sundén (1959/1966) pointed out. His role theory of religious experience has proved a powerful heuristic device to analyze both contemporary and historical cases, and can be considered as a contribution to a cultural psychology of religion (Belzen 1996b).

Examples

Before closing, let us take a brief look at some examples of research on religion, performed along cultural psychological lines. We shall consider work from different countries and in different religious traditions.

(a) The Belgian psychologist of religion Vergote has applied Freudian-Lacanian and Winnicottian psychoanalytic thoughts and cultural psychological reasoning in general in extended research on religion. His work is characterized by an – among psychologists! – remarkably unusual interdisciplinary approach: he draws on cultural anthropology, history and sociology, psychoanalysis and philosophy. When confronted with the task to define his object of study, he does not commit the fallacy of trying to develop a psychological definition of religion, but he turns to cultural sciences, especially to anthropology. Accordingly, the task for psychology of religion is to develop or to make use of an approach that will yield insight into the psychic processes that are involved in and determined by this culturally given religion. Next, there is no pretension of studying “religion” in general (whatever that may be), but an in-depth analysis of some concrete phenomenon, belonging to a particular religious form of life (be it stigmata, worship of ancestors, or whatever). Usually, Vergote’s publications deal only with aspects of the Christian faith in its Roman Catholic version – even more concretely: from the Belgian context. In one of his main publications, he attempts a study of “belief,” which he considers to be one of the most important elements in and specific for the Christian faith. Before starting his psychological research, he offers a brief account of what “to believe” means in Christianity (1983/1997, pp. 187–191). Proceeding in this way, he has removed himself far from any effort to write a psychology of religion in general: as he is not writing on religion in general, he is, in that volume, not even writing on the Christian religion in general, but only on one of its aspects: faith. As in his better-known *Guilt and Desire* (1978/1988), he defends the position that “by nature” the human being is neither religious nor irreligious; the human being can only become a religious or irreligious person, because of culturally available religious meanings: “what is studied by psychology is the effect of psychic archeology on the process by which the individual appropriates the symbolic system of religion” (1983/1997, p. 26).

It is psychology's task to bring to light (latent) meanings and motivations in experienced religion, and to investigate how these relate organically to each other and form the structure of personal religiosity. Therefore, it just as revealing to study the process by which a person develops into an unbeliever, as to study the oscillations between belief and unbelief.

(b) Research on a mystically oriented Christian spirituality in the Netherlands may count as another example of a cultural psychological approach to religion. As Belzen (2003) has tried to point out, the notion of conversion as adhered to by *bevindelijken*, orthodox-mystical believers belonging to the Calvinistic tradition, may well be interpreted with the aid of categories of social constructionism, especially in its "rhetorical-responsive" version. As in many non-western countries, but also with several more or less traditional religious groups in the West – where religion is a major shaping force in various, sometimes even almost all, domains of private and public life, and where people more often than not fail to distinguish between the two – *bevindelijke* believers have "embodied" (Bourdieu) knowledge "of the third kind" (Shotter) about their religion. *Bevindelijke* identity does not just consist in membership in some church, in affirming specific theological doctrines, in joining an "inner circle" or even in being able to account for one's religious experiences in a certain stylized way, but predominantly in an all-pervading "style," belonging to a specific "life form" (Wittgenstein), displaying itself in and through the body. Whereas Vergote has also worked with standardized instruments like Osgood-scales, Belzen utilized very diverse empirical strategies, including dozens of observations made during attendance at church services, observations and conversations on the occasion of visits to feast days (mission conferences, book fairs, training courses, political assemblies); numerous encounters with people, in the street, after church, at their homes, sometimes just "small talk," sometimes in the form of semi-structured interviews (in some cases even with a tape-recorder on the table); analysis of ego-documents, novels, spiritual authors and scholarly publications on *bevindelijken*; reading their newspapers, visiting them on Internet. In short: anything that might help a person to "get in touch" (Shotter 1992). In Chapter 9 we shall take a closer look at this research.

(c) Similarly, Much and Mahapatra (1995) have combined anthropological methods and psychological reasoning in their study of a *Kalasi* (a possession oracle in the Hindu tradition) of Oressa, a state on the eastern coast of India. They show the interplay of meanings in the constitution of the life form of the woman they present in their case study, and consider her role as a possession oracle from the point of view of personal meanings and values, of social statuses or positions, and of local cultural symbolic contexts. In their analysis, they focus upon the cultural discourse that accommodates the role and status of a possession oracle, and upon the semiotic skills of the oracle herself as she transforms herself from her ordinary persona to a "moving divinity" (*Thakura chalanti*). During the times of transformation and possession (and at those times only!), *Kalasis* are expected to speak and behave in ways different from normally acceptable social behavior.

The resulting behavior is, however, a patterned and meaningful symbolic deviation from the norm, and not a random inhibition. There clearly are norms for behavior while possessed. *Kalasis* are held to have special powers when possessed by the Goddess. Their actions and speech are understood as her actions and speech, and their special powers under possession are viewed as attributes of the Goddess. According to Much and Mahapatra (1995, p. 76) the discourse of the oracle (*hokum*) is a socially shared illusion wherein participants have the experience of *darshan*: a vision of visions (or objects) who are special conduits of divinity, during which they can receive personal attention and advice directly from the Goddess. (As such, the *hokum* is not particularly different from other kinds of socially shared illusions in Western or Indian cultures, like psychotherapy, academic symposia or business meetings.) The authors point out that it is not the “supernatural” aspect of the *hokum* which makes it an illusion, but rather its socially constituted facticity, without which it would not be experienced as meaningful in the way that it is. Reflecting on their research, Much and Mahapatra come up with an interesting suggestion for psychological theory: from a cultural psychological point of view, personality patterns – dispositions, patterns of knowing and feeling, awareness and response – are aptly considered skills. A neonate enters the social world with a certain range of potentials, some universal or widely shared, others particular to a subset of individuals. Which of these potentials are cultivated or not, and in which way, depends to a large extent on cultural contexts of learning, knowing and performing. The marginalized or even pathologized potentials of one culture may be recognized talents, and so developed into socially and personally adaptive skills, in cultural contexts where these skills are accepted, where they can be cultivated in well-organized institutionalized forms, and where they are integrated with local social structures and cultural goals. Cases in point would be the various contemplative, mystical and ecstatic skills valued, taught and cultivated in South Asia but ignored and generally pathologized by mainstream contemporary western society.

Closing Words

As I shall try to argue also in Chapter 7, cultural psychology seems well prepared to correct one of the oldest and most widespread flaws in the psychology of religion, i.e. forgetting to focus, at least at some point, on religion as a phenomenon of culture. Cultural psychology may serve as a remedy here, as it enables us to do justice to the cultural impact of the phenomena under consideration: a cultural psychological approach takes into account the specific form of life (Wittgenstein) in which subjects are involved. I must grant that in so doing the results obtained are not valid for every person and/or group in every religion, but it is exactly this sort of aspiration that should be abolished from psychology (not just in psychology of religion)! As there is no such thing as religion-in-general, but only specific forms of life going by the same label “religious,” and as psychology should not strive for

insight into presumably basic elements of psychic functioning valid for all subjects, regardless of time and place, the psychology of religion should try to detect how a specific religious form of life constitutes, involves and regulates the psychic functioning of its adherents. The psychology of religion will have a future and will have the possibility to formulate meaningful results and interpretations by selecting specific phenomenon from religious forms of life, taking account of their particular psychic impact and using concepts and methods from cultural psychological theory.

Next to this, cultural psychology promises to be a valuable addition and corrective to other psychological approaches that already focus on religion as a cultural phenomenon but that tend to jump to conclusions no scientific analysis of religion could ever reach. An interesting example is the increasing attention to both the neurological and cognitive basis of religious functioning (cf., e.g., Andresen 2001; Cohen 2007). One finds results from this type of research used in both reductionistic and in apologetic reasoning (cf., e.g., Newberg et al. 2001). Authors from these approaches stress either the brain or the mind in their explanations of religion. However – and I am not doing justice to the literature on this topic (for an introductory review, cf. Reich 2004) – people seem to forget that even these are never more than the necessary preconditions for the specifics of human functioning and are not sufficient conditions themselves. If we can discover that some parts of the brain are more vital to religious functioning than others (Ramachandran and Blakeslee 1998), we still could not conclude that these parts are responsible for religious functioning. The impact of acculturation always remains and that is one of the main issues for a cultural psychological approach, particularly as regards its application to religion. Likewise, if evidence appears that religion has developed for evolutionary purposes (Guthrie 1993; Boyer 2001; Kirkpatrick 2005), it still remains for psychologists to find out by which means any given specific religion shapes the religious life of contemporary subjects. Also, when cognitive scientists show that also *in religione* the mind functions as it is predetermined to do (Andresen 2001; Slone 2004), is that not a bit trivial? How could we, after more than a century of reflection and research in the psychology of religion, expect otherwise? Of course, the mind will allow for the development of only certain religious ideas and practices, and facilitate these, hinder others; and of course scientific knowledge about the working of the mind must be taken into account in a comprehensive theory of religion (to which the whole of the psychology of religion will only be able to contribute modestly).

What will always remain an impossibility is the ability to judge the ultimate existential and ontological value of any kind of religion on the basis of scientific work. In addition to the fact that scientific knowledge is provisional by definition, in principle science can never be turned into an attack on or into an apologetic device on behalf of any religion. That brain and mind are involved in religious functioning is trivial, that they alone determine the form, content and modality of individual religious functioning or of religion as a cultural phenomenon is an unsound conclusion. But neurobiological approaches and cognitive psychology can help assess, and can join together with cultural psychology to detect and depict via an analysis of the interlacement of religion and psychic functioning what is specific to religious forms of life. We should take care not to repeat a kind of nature–nurture debate:

obviously, in all psychic functioning brain and mind are involved; they enable, shape and limit what human beings can and cannot do, but they do not determine all and everything. If we want to know more about a cultural phenomenon like religion, cultural psychology is a legitimate way, perhaps even the royal road, to try to find out more about its relationship to psychic functioning.

Different psychological approaches may be employed to try to analyze religious persons and phenomena. Although some may be more apt than others, each must remain modest: each will always offer only a partial perspective on the phenomenon under scrutiny. Yet in this way and in their own right the different psychological approaches to religion will do what their very name requires of them: use the instruments of psychology to find out more about religion, one of the most complex elements of human cultures.

Bibliography

- Aalders, C. (1980). *Spiritualiteit: Over geestelijk leven vroeger en nu*. [Spirituality: Yesterday and today] 's Gravenhage: Boekencentrum.
- Abma, R. (1983). "Methodisch zonder confessie." *Uit de geschiedenis van de Nijmeegse psychologie*. [Methodical without confession: From the history of the Nijmegen psychology] Nijmegen: Katholieke Universiteit Nijmegen, Psychologisch Laboratorium (internal report).
- Aelst, P. van & Walgrave, S. (1998). Voorbij de verzuiling? [Beyond pillarization?] *Tijdschrift voor Sociologie*, 19, 55–87.
- Agger, E.M. (1988). Psychoanalytic perspectives on sibling relationships. *Psychoanalytic Inquiry*, 8, 3–30.
- Åkerberg, H. (1975). *Omvändsele och kamp: En empirisk religionspsykologisk undersökning av den unge Nathan Söderbloms religiösa utveckling 1866–1894*. [Conversion and struggle: an empirical psychological study of the religious development of the young Nathan Söderblom 1866–1894] Doctoral dissertation, University of Lund, Sweden (*Studia Psychologiae Religionum Lundensia*, 1).
- Åkerberg, H. (1978). Attempts to escape: A psychological study on the autobiographical notes of Herbert Tingsten 1971–1972. In T. Källstad (Ed.), *Psychological studies on religious man* (pp. 71–92). Stockholm: Almqvist & Wiksell.
- Åkerberg, H. (1985). *Tillvaron och religionen: Psykologiska studier kring personlighet och mystik*. [Existence and religion: psychological studies in personality and mysticism] Lund: Studentlitteratur.
- Akthar, S. & Parens H. (Eds.) (2001). *Does God help? Developmental and clinical aspects of religious belief*. New York: Aronson.
- Allport, G.W. (1937). *Personality: A psychological interpretation*. New York: Holt.
- Allport, G.W. (1950). *The individual and his religion: A psychological interpretation*. New York: Macmillan.
- Allport, G.W. (1960). Religion and prejudice. In *Personality and social encounter* (pp. 257–267). Boston: Beacon Press.
- Allport, G.W. (1962). Prejudice: Is it societal or personal? *Journal of Social Issues*, 18, 120–174.
- Anders, G. (1956). *Die Antiquiertheit des Menschen: Über die Seele im Zeitalter der zweiten industriellen Revolution*. [The antiquity of mankind: the soul during the second industrial revolution] München: Beck.
- Andeweg, R.B. (1981). De burger in de Nederlandse politiek [The citizen in Dutch politics]. In R.B. Andeweg, A. Hoogerwerf & J. J. A. Thomassen (Eds.), *Politiek in Nederland* [Politics in the Netherlands] (pp. 79–102). Alphen aan de Rijn: Samson.
- Andrae, T. (1926). *Mystikens psykologi*. [The psychology of mysticism] Stockholm: Diakonistyrelsen.
- Andrae, T. (1932). *Die Frage der religiösen Anlage religionsgeschichtlich beleuchtet*. [On the problem of the genuine religious disposition: A perspective from the history of religion] Uppsala: Universitets Årsskrift.

- Andresen, J. (Ed.) (2001). *Religion in mind: Cognitive perspectives on religious belief, ritual, and experience*. Cambridge: Cambridge University Press.
- Angel, H. -F. (2006). *Religiosität: Anthropologische, theologische und sozialwissenschaftliche Klärungen*. Stuttgart: Kohlhammer.
- Appelsmeyer, H., Kochinka, A. & Straub, J. (1997). Qualitative Methoden. [Qualitative methods] In J. Straub, W. Kempf & H. Werbik (Eds.), *Psychologie: Eine Einführung* [Psychology: An introduction] (pp. 709–742). München: Deutscher Taschenbuch Verlag.
- Ariès, Ph. & Béjin, A. (Eds.) (1984/1986). *Western sexuality: Practice and precept in past and present times*. Oxford: Blackwell.
- Argyle, M. (2000). *Psychology and religion: An introduction*. London/New York: Routledge.
- Argyle, M., & Beit-Hallahmi, B. (1975). *The social psychology of religion*. London: Routledge & Kegan Paul.
- Armon-Jones, C. (1986). The thesis of constructionism. In R. Harré (Ed.), *The social construction of emotions* (pp. 32–56). Oxford: Blackwell.
- Aronson, H. B. (2004). *Buddhist practices on Western ground: Reconciling Eastern ideals and Western psychology*. Boston/London: Shambala.
- Atran, S. (2002). *In gods we trust: The evolutionary landscape of religion*. Oxford/New York: Oxford University Press.
- Atran, S. (2007). Religion's cognitive and social landscape: An evolutionary perspective. In: J. Valsiner & A. Rosa (Eds.), *Cambridge Handbook of Sociocultural Psychology* (pp. 454–476). New York: Cambridge University Press.
- Austin, J.L. (1962). *How to do things with words*. New York: Oxford University Press.
- Averill, J.R. (1982). *Anger and aggression: an essay on emotion*. New York: Springer.
- Averill, J.R. (1985). The social construction of emotion: with special reference to love. In K. J. Gergen & K.E. Davis (Eds.), *The social construction of the person* (pp. 89–109). New York: Springer.
- Ayele, H., Mulligan, T., Gheorghiu, S., & Reyes Ortiz, C. (1999). Religious activity improves life satisfaction for some physicians and older patients. *Journal of the American Geriatrics Society*, 47, 453–455.
- Baerveldt, C. & Voestermans, P. (1996). The body as a selfing device: The case of anorexia nervosa. *Theory and Psychology*, 6, 693–714.
- Bairoch, P. (1993). *Economics and world history: Myth and paradoxes*. New York: Harvester Wheatsheaf.
- Bakhtin, M. (1929/1973). *Problems of Dostoevsky's poetics*. (2nd ed.) Ann Arbor, MI: Ardis.
- Batson, C.D., Schoenrade, P. & Ventis, W. L. (1993). *Religion and the individual: A social-psychological perspective*. New York: Oxford University Press.
- Batson, C.D. & Ventis, W. L. (1982). *The religious experience: A social-psychological perspective*. New York: Oxford University Press.
- Bax, E.H. (1988). *Modernization and cleavage in Dutch society: A study of long term economic and social change*. (Doctoral dissertation, University of Groningen, the Netherlands.)
- Becker, U. (Ed.) (1993). *Nederlandse politiek in historisch en vergelijkend perspectief* [Dutch politics in historical and comparative perspective]. Amsterdam: Spinhuis.
- Beile, H. (1998). *Religiöse Emotionen und religiöses Urteil*. [Religious emotions and religious judgment] Ostfildern: Schwabenverlag.
- Beit-Hallahmi, B. (1989). *Prolegomena to the psychological study of religion*. London/ Toronto: Associated University Press.
- Beit-Hallahmi, B. (1992). Between religious psychology and the psychology of religion. In M. Finn & J. Gardner (Eds.), *Object relations theory and religion: Clinical applications* (pp. 119–128). Westport, CT/London: Praeger.
- Beit-Hallahmi, B. (1993). Three ideological traditions and the psychology of religion. *The International Journal for the Psychology of Religion*, 3 (2), 95–96.
- Beit-Hallahmi, B. & Argyle, M. (1997). *The psychology of religious behaviour, belief and experience*. London/New York: Routledge.
- Belzen, J.A. (1989a). *Psychopathologie en religie: Ideeën, behandeling en verzorging in de gereformeerde psychiatrie, 1880–1940* [Psychopathology and religion: Ideas, treatment and care in Calvinist psychiatry, 1880–1940]. Kampen: Kok.

- Belzen, J.A. (1989b). Godsdienst, psychopathologie en moord: Historische en cultuurpsychologische notities. [Religion, psychopathology, and murder: Historical and cultural-psychological observations] *Amsterdams Sociologisch Tijdschrift*, 16, 115–128.
- Belzen, J.A. (1989c). Theological influences and aspirations in psychology. *Storia della Psicologia*, 1, 26–38.
- Belzen, J.A. (1990). Psychopathologie und Religion. [Psychology and religion] *Archiv für Religionspsychologie* [Archive for the Psychology of Religion], 19, 167–188.
- Belzen, J.A. (1991a). *Rümke, religie en godsdienstpsychologie: Achtergronden en vooronderstellingen*. [Rümke, religion, and psychology of religion: Background and presuppositions] Kampen: Kok.
- Belzen, J.A. (1991b). Religie in de rapportage pro justitia : Enkele cultuur- en godsdienstpsychologisch relevante casus. [Religion in reportage on issues of justice: A number of cases with relevance to cultural psychology and psychology of religion] In F. Koenraadt (Ed.), *Ziek of schuldig?* [Ill or guilty?] (pp. 175–190). Amsterdam: Rodopi.
- Belzen, J.A. (1991c). Verzuiling en mentaliteit: Pleidooi voor een interdisciplinaire benadering. [Pillarization and mentality: A plea for an interdisciplinary approach] *Amsterdams Sociologisch Tijdschrift*, [Amsterdam Journal of Sociology] 17 (4), 46–67.
- Belzen, J.A. (1995–1996). Sketches for a family portrait of psychology of religion at the end of modernity. *Journal of Psychology of Religion*, 4/5, 89–122.
- Belzen, J.A. (1996a). Spiritualiteit als zinvol leven: Profiel van een cultuurpsychologische benadering. [Spirituality as meaningful living: A profile of a cultural psychological approach] *Nederlands Theologisch Tijdschrift*, [Dutch Journal of Theology] 50, 1–21.
- Belzen, J.A. (1996b). Beyond a classic? Hjalmar Sundén's Role Theory and contemporary narrative psychology. *International Journal for the Psychology of religion*, 6, 181–199.
- Belzen, J.A. (1996c). Die blühende deutsche Religionspsychologie in der Zeit vor dem Zweiten Weltkrieg und eine niederländische Quelle zur Geschichte der deutschen Psychologie. [The prospering German psychology of religion before World War II and a Dutch source of the history of German psychology] In H. Gundlach (Ed.), *Untersuchungen zur Geschichte der Psychologie und der Psychotechnik* [Investigations on the history of psychology and psychotechnology] (pp. 75–94). München/Wien: Profil.
- Belzen, J. A. (1997a). *Hermeneutical approaches in psychology of religion*. Amsterdam/Atlanta: Rodopi.
- Belzen, J.A. (1997b). The historico-cultural approach in the psychology of religion: perspectives for interdisciplinary research. *Journal for the Scientific Study of Religion*, 1997, 36 (3), 358–371.
- Belzen, J.A. (1997c). The inclusion of the excluded? A paradox in the historiography of psychology of religion. *Teori & Modelli: Rivista di Storia e Metodologia della Psicologia*, 2 (2), 41–64.
- Belzen, J.A. (1998a). Religious mania and criminal non-culpability: Religious and psychiatric reactions to a case of manslaughter in The Netherlands (1900). *Law and Psychiatry*, 21 (4), 433–445.
- Belzen, J.A. (1998b). “Searching for the soul”: Religious factors in Leendert Bouman's development of a “psychological psychiatry.” *History of Psychiatry*, 9, 303–333.
- Belzen, J.A. (1999a). The cultural-psychological approach to religion: Contemporary debates on the object of the discipline. *Theory and Psychology*, 9, 229–256.
- Belzen, J.A. (1999b). Religion as embodiment: Cultural-psychological concepts and methods in the study of conversion among “bevindelijken.” *Journal for the Scientific Study of Religion*, 38 (2), 236–253.
- Belzen, J.A. (2000a). *Aspects in contexts: Studies in the history of psychology of religion*. Amsterdam/Atlanta: Rodopi.
- Belzen, J.A. (2000). Psychology is history: On the necessity for psychology of religion to reflect its own history. In J. A. Belzen (Ed.), *Aspects in contexts: Studies in the history of psychology of religion* (pp. 11–23). Amsterdam/Atlanta: Rodopi.
- Belzen, J.A. (2001a). *Psychohistory in psychology of religion: Interdisciplinary studies*. Amsterdam/Atlanta: Rodopi.
- Belzen, J.A. (2001b). Religion as an object of empirical research: Psychohistory as exemplary interdisciplinary approach. In J. A. Belzen (Ed.), *Psychohistory in psychology of religion: Interdisciplinary studies* (pp. 7–20). Amsterdam/Atlanta: Rodopi.

- Belzen, J.A. (2001c). The introduction of psychology of religion to the Netherlands: Ambivalent reception, epistemological concerns, and persistent patterns. *Journal for the History of the Behavioral Sciences*, 37, 45–62.
- Belzen, J.A. (2001–2002). Der deutsche Herold der Religionspsychologie. [The German herald of the psychology of religion] *Temenos*, 37/38, 39–69.
- Belzen, J.A. (2002a). Developing scientific infrastructure: The International Association for the Psychology of Religion after its reconstitution. *Newsletter of Division 36 (Psychology of Religion) of the American Psychological Association*, 27 (2), 1–12.
- Belzen, J.A. (2002b). Die Gleichzeitigkeit des Ungleichen: Anmerkungen zur Entwicklung der Religionspsychologie im niederländischen Sprachraum. [The simultaneity of the unequal: Comments on the development of the psychology of religion in the Dutch speaking world] In Chr. Henning & E. Nestler (Eds.), *Konversion: Zur Aktualität eines Jahrhundertthemas* [Conversion: Topicality of a centenary theme] (pp. 117–144). Frankfurt: Lang.
- Belzen, J.A. (2003). God's mysterious companionship: Cultural psychological reflections on mystical conversion among Dutch "Bevindelijken." In J. A. Belzen & A. Geels (Eds.), *Mysticism: A variety of psychological approaches* (pp. 263–292). Amsterdam/New York: Rodopi.
- Belzen, J.A. (2004a). *Religie, melancholie en zelf: Een historische en psychologische studie* [Religion, melancholy and self: A historical and psychological study]. Kok: Kampen.
- Belzen, J.A. (2004b). Spirituality, culture and mental health: Prospects and risks for contemporary psychology of religion. *Journal of Religion and Health*, 43, 291–316.
- Belzen, J.A. (2005a). In defense of the object: Spirituality, culture and the psychology of religion. *International Journal for the Psychology of Religion*, 15, 1–16.
- Belzen, J.A. (2005b). The varieties, the principles and psychology of religion: Unremitting inspiration from a different source. In J. Carrette (Ed.), *William James and "The Varieties of Religious Experience": A centenary celebration* (pp. 58–78). London/New York: Routledge.
- Belzen, J.A. (2006). The varieties of functions of religious experience: James' *Varieties* reconsidered. *Archives de Psychologie*, 72, 49–65.
- Belzen, J.A. (2007). *Psychologie en het raadsel van de religie: Beschouwingen bij een eeuw godsdienstpsychologie in Nederland*. [Psychology and the mystery of religion: Reflections on a century of psychology of religion in the Netherlands] Amsterdam: Boom.
- Belzen, J.A. (Ed.) (2009a). *Changing the scientific study of religion: Beyond Freud?* Dordrecht: Springer.
- Belzen, J.A. (2009b). Ideology, politics and personality: Shaping forces in Dutch psychology of religion, 1907–1957. *History of Psychology*, 12, 157–182.
- Belzen, J.A. & Geels, A. (Eds.) (2008). *Autobiography and the psychological study of religious lives*. Amsterdam-New York: Rodopi.
- Belzen, J.A. & Lans, J. M. van der (Eds.) (1986). *Current issues in the psychology of religion*. Amsterdam: Rodopi.
- Berelson, B. R. & Steiner, G. A. (1964). *Human behaviour: An inventory of scientific findings*. New York: Harcourt.
- Berg, J.H. van den (1958). *Psychologie en geloof: Een kroniek en een standpunt*. [Psychology and religion: A chronicle and a point of view] Nijkerk: Callenbach.
- Berge, H. van den (1997). Uit pestepidemie blijkt onmacht van de mens. [The epidemic of plague reveals the impotence of man] *Reformatorisch Dagblad* [Reformed Newspaper] June 3, 1997.
- Berger, P. (1967). *The sacred canopy*. New York: Doubleday.
- Berger, P.L. (1974). Some second thoughts on substantive versus functional definitions of religion. *Journal for the Scientific Study of Religion*, 13, 125–133.
- Bernard, L. L. (1924). *Instinct*. New York: Holt.
- Berndt, T.J., Cheung, P. C., Lau, S. & Hau, K. (1993). Perceptions of parenting in mainland China, Taiwan, and Hong Kong: Sex differences and societal differences. *Developmental Psychology*, 29, 156–164.
- Bernstein, R.J. (1983). *Beyond objectivism and relativism*. Oxford: Blackwell.
- Berry, J.W. (1992). *Cross-cultural psychology: Research and applications*. Cambridge: Cambridge University Press.

- Beth, K. (1927). *Religion und Magie: Ein religionsgeschichtlicher Beitrag zur psychologischen Grundlegung der religiösen Prinzipienlehre*. [Religion and magic: A religion-historical contribution to the psychological foundation of the theory of religious principles] Leipzig/Berlin: Teubner.
- Beth, K. (1931a). Religion als Metabiontik. I. Der Fall R. Sch. *Zeitschrift für Religionspsychologie* (Beiträge zur religiösen Seelenforschung und Seelenführung), 4, 25–37.
- Beth, K. (1931b). Religion als Metabiontik. II. Madeleine Sémer. *Zeitschrift für Religionspsychologie* (Beiträge zur religiösen Seelenforschung und Seelenführung), 4, 145–156.
- Beumer, J.J. (1993). *Intimiteit en solidariteit: Over het evenwicht tussen dogmatiek, mystiek en ethiek*. [Intimacy and solidarity: On the balance between dogmatics, mysticism, and ethics] Baarn: Ten Have.
- Bhugra, D. (Ed.) (1996). *Psychiatry and religion: Context, consensus and controversies*. London/New York: Routledge.
- Billig, M. (1987). *Arguing and thinking: A rhetorical approach to social psychology*. Cambridge: Cambridge University Press.
- Billig, M. (1991). *Ideology and opinions: Studies in rhetorical psychology*. London: Sage.
- Billmann-Mahecha, E. (2001). Kulturpsychologie. [Cultural psychology] In G. Wenninger (Ed.), *Lexikon der Psychologie*. [Dictionary of psychology] Vol. 2 (pp. 405–408). Heidelberg: Spektrum.
- Black, D.M. (2006). *Psychoanalysis and religion in the 21st century: Competitors or collaborators?* New York: Routledge.
- Blattner, J., Gareis, B. & Plewa, A. (Eds.) (1992). *Handbuch der Psychologie für die Seelsorge*. Band 1: *Psychologische Grundlagen*. [Handbook of psychology for pastoral care. Volume 1: Foundations of psychology] Düsseldorf: Patmos.
- Blattner, J., Gareis, B. & Plewa, A. (Eds.) (1993). *Handbuch der Psychologie für die Seelsorge*. Band 2: *Angewandte Psychologie*. [Handbook of psychology for pastoral care. Volume 2: Applied psychology] Düsseldorf: Patmos.
- Blom, J.C.H. (1981). *Verzuiling in Nederland, in het bijzonder op lokaal niveau, 1850–1925* [Pillarization in the Netherlands, with a focus on the local level, 1850–1925]. Amsterdam: Historisch Seminarium van de Universiteit van Amsterdam.
- Blom, J.C.H. (2006). *The Netherlands since 1830*. In J. C. H. Blom & E. Lamberts (Eds.), *History of the Low Countries* (New Edition) (pp. 393–470). New York/Oxford: Bergahn Books.
- Blom, J.C.H. & Talsma, J. (2000). *De verzuiling voorbij: Godsdienst, stand en natie in de lange negentiende eeuw* [Beyond pillarization: religion, class and nation in the long 19th century]. Amsterdam: Spinhuis.
- Boehnlein, J.K. (2000). *Psychiatry and religion: The convergence of mind and spirit*. Washington, DC: American Psychiatric Press.
- Boer, Th. de (1980/1983). *Foundations of a critical psychology*. Pittsburgh: Duquesne University Press.
- Boesch, E.E. (1983). *Das Magische und das Schöne: Zur Symbolik von Objekten und Handlungen*. [Magic and beauty: On symbolism of objects and acts] Stuttgart/Bad Cannstatt: Frommann-Holzboog.
- Boesch, E.E. (1991). *Symbolic action theory and cultural psychology*. Berlin/Heidelberg: Springer.
- Boesch, E.E. (2000). *Das lauernde Chaos: Mythen und Fiktionen im Alltag*. [Chaos lies on the lurk: Myths and fictions in daily life] Bern: Huber.
- Boesch, E.E. (2005). *Von Kunst bis Terror: Über den Zwiespalt in der Kultur*. [From art to terror: On the discord in culture] Göttingen: Vandenhoeck & Ruprecht.
- Boesch, E. & Straub, J. (2006). Kulturpsychologie. Prinzipien, Orientierungen, Konzeptionen [Psychology of culture: Principles, orientations, conceptions]. In H.-J. Kornadt & G. Trommsdorff (Eds.), *Kulturvergleichende Psychologie* [Psychology of comparative culture] (*Enzyklopädie der Psychologie*. Serie VII. Themenbereich C “Theorie und Forschung”) (pp. 25–95). Göttingen: Hogrefe.
- Booy, T. (1956). *Een stille omwenteling: Het gereformeerde leven in onze jeugd* [A silent revolution: The Calvinist life in our youth]. Amsterdam: Ten Have.

- Bornewasser, J.A. (1988). De katholieke zuil in wording als object van columnologie [The genesis of the Catholic pillar as object of columnology]. *Archief voor de Geschiedenis van de Katholieke kerk in Nederland* [Archives for the History of the Catholic Church in the Netherlands], 168–212.
- Bosscher, D.F.J. (1987). Het protestantisme [Protestantism]. In P. Luyck & N. Bootsma (Eds.), *De laatste tijd: Geschiedschrijving over Nederland in de 20e eeuw* [Recent times: Historiography of the Netherlands in the 20th century]. Utrecht: Spectrum.
- Bouman, L. (1901). Un cas important d'infection psychique. [A significant case of psychic infection] *Psychiatrische en Neurologische Bladen*, [Journal of Psychiatry and Neurology] 5, 106–117.
- Bourdieu, P. (1977). *Outline of a theory of practice*. New York: Cambridge University Press.
- Bourdieu, P. (1980/1990). *The logic of practice*. Cambridge: Polity Press.
- Bourdieu, P. (1993). *The field of cultural production*. Cambridge/New York: Polity Press/Columbia University Press.
- Bourdieu, P. & Wacquant, L. J. D. (1992). *An introduction to reflexive sociology*. Chicago, Ill.: University of Chicago Press.
- Bouvy, A.-M (Ed.) (1994). *Journeys into cross-cultural psychology*. Lisse: Swets & Zeitlinger.
- Boyer, P. (2001). *Religion explained: The evolutionary origins of religious thought*. New York: Basic Books.
- Braam, A.W., Sonnenberg, C. M., Beekman, A. T. F., Deeg, D. J. H. & Tilburg, W. van (2000). Religious denomination as a symptom-formation factor of depression in older Dutch citizens. *International Journal of Geriatric Psychiatry*, 15, 458–466.
- Brienen, T. (1978). *Bevinding: Aard en functie van de geloofsbeleving*. [Bevinding: The nature and function of the experience of faith] Kampen: Kok.
- Brienen, T. (Ed.) (1986). *De Nadere Reformatie*. [The Further Reformation] Den Haag: Boekencentrum.
- Brienen, T. (Ed.) (1989). *De Nadere Reformatie en het Gereformeerd Piëtisme*. [The Further Reformation and Reformed Pietism] Den Haag: Boekencentrum.
- Brienen, T. (2003). Mystiek van de Nadere Reformatie. [Mysticism of the Further Reformation] In J. Baers, G. Brinkman, A. Jelsma & O. Stegink (Eds.), *Encyclopedie van de mystiek: Fundamenten, tradities, perspectieven* [Encyclopedia of mysticism: Foundations, traditions, perspectives] (pp. 753–759). Kampen/Tielt: Kok/Lannoo.
- Brinkgreve, C. (1984). *Psychoanalyse in Nederland* [Psychoanalysis in the Netherlands]. Amsterdam: Arbeiderspers.
- Brown, L.B. (1987). *The psychology of religious belief*. London: Academic Press.
- Browning, D.S. (1987). *Religious thought and the modern psychologies: A critical conversation in the theology of culture*. Philadelphia: Fortress.
- Bruin, A. A. de (1985). *Het ontstaan van de schoolstrijd: Onderzoek naar de wortels van de schoolstrijd in de Noordelijke Nederlanden gedurende de eerste helft van de 19e eeuw; een cultuurhistorische studie* [The emergence of the school funding controversy: Research on the roots of the school funding controversy in the northern Netherlands during the first half of the 19th century; a cultural-historical study]. (Doctoral dissertation, University of Leiden, The Netherlands).
- Brümmer, V. (Ed.) (1991). *Interpreting the universe as creation*. Kampen: Kok.
- Bruner, J. (1990). *Acts of meaning*. Cambridge, MA: Harvard University Press.
- Bruner, J. (1992). The narrative construction of reality. In H. Beilin & P. B. Putall (Eds.), *Piaget's theory: Prospects and possibilities* (pp. 229–248). Hillsdale: Erlbaum.
- Bruner, J. (1997). *The culture of education*. Cambridge, MA: Harvard University Press.
- Bucher, A.A. (2004). *Psychobiographien religiöser Entwicklung: Glaubensprofile zwischen Individualität und Universalität*. [Psychobiographies of religious development: Religious profiles between individuality and universality] Stuttgart: Kohlhammer.
- Bucher, A.A. (2007). *Psychologie der Spiritualität. Handbuch*. [Psychology of spirituality. A handbook.] Weinheim: Beltz.
- Bühler, K. (1908). Nachtrag: Antwort auf die von W. Wundt erhobenen Einwände gegen die Methode der Selbstbeobachtung an experimentell erzeugten Erlebnissen. [Afterword: Response

- to Wundt's objections to the method of self-observation in experimentally produced experiences] *Archiv für die Gesamte Psychologie*, [Archive for all Psychologies] 12, 93–123.
- Bühler, K. (1909). Zur Kritik der Denkexperimente. [Critics of thought experiments] *Zeitschrift für Psychologie*, [Journal of Psychology] 51, 108–118.
- Bühler, K. (1927). *Die Krise der Psychologie*. [The crisis of psychology] Jena: Fischer.
- Bulkeley, K. (2005). *Soul, psyche, brain. New Directions in the study of religion and brain-mind science*. New York: Palgrave.
- Burke, P. (1980). *Sociology and history*. London: Allen & Unwin.
- Cahan, E.D. & White, S. H. (1992). Proposals for a second psychology. *American Psychologist*, 47, 224–235.
- Capps, D. (1997). *Men, religion and melancholia: James, Otto, Jung and Erikson*. New Haven/London: Yale University Press.
- Capps, D. (2000). *Jesus: A psychological biography*. St. Louis: Chalice.
- Capps, D. (Ed.) (2001). *Freud and Freudians on religion: A reader*. New Haven/London: Yale University Press.
- Capps, D. & Dittes, J. E. (Eds.) (1990). *The hunger of the heart: Reflections on the Confessions of Augustine*. West Lafayette, IN: Society for the Scientific Study of Religion.
- Carrette, J. (Ed.) (2005). *William James and "The Varieties of Religious Experience": A centenary celebration*. London/New York: Routledge.
- Carrette, J. & King, R. (2005). *Selling spirituality: The silent takeover of religion*. Abingdon/New York: Routledge.
- Carroll, M.P. (1986). *The cult of the Virgin Mary: Psychological origins*. Princeton: Princeton University Press.
- Carroll, M.P. (2002). *The penitente brotherhood: Patriarchy and Hispano-Catholicism in New Mexico*. Baltimore: John Hopkins University Press.
- Carruthers, M.J. (1990). *The book of memory: A study of memory in medieval culture*. Cambridge: Cambridge University Press.
- Cashwell, C.S. & Young, J.S. (Eds.) (2005). *Integrating spirituality and religion into counselling: A guide to competent practice*. Alexandria, VA: American Counseling Association.
- Cermak, L.S. (1989). Synergistic ephory and the amnesic patient. In H. L. Roediger & I. M. Craik (Eds.), *Varieties of memory and consciousness* (pp. 121–131). Hillsdale: Erlbaum.
- Chorus, A. (1943). Psychologische verschillen tussen protestanten en katholieken in Nederland [Psychological differences between Protestants and Catholics in the Netherlands]. *Het Gemenebest* [The Commonwealth], 34–57, 65–89.
- Chorus, A. (1964). *De Nederlander innerlijk en uiterlijk: Een karakteristiek* [The Dutchman, inside and out: A portrait]. Leiden: Sijthoff.
- Christensen, S.M. & Turner, D.R. (1993). *Folk psychology and the philosophy of mind*. Hillsdale, NJ: Lawrence Erlbaum Associates.
- Clarke, I. (Ed.) (2001). *Psychosis and spirituality: Exploring the new frontier*. London: Whurr.
- Clément, C. & Kakar, S. (1993). *La folle et le saint*. [The lunatic and the saint] Paris: Éditions du Seuil.
- Cohen, C.L. (1986). *God's caress: the psychology of puritan religious experience*. New York: Oxford University Press.
- Cohen, E. (2007). *The mind possessed: The cognition of spirit possession in an Afro-Brazilian religious tradition*. Oxford/New York: Oxford University Press.
- Cole, M. (1995). Culture and cognitive development: From cross-cultural research to creating systems of cultural mediation. *Culture & Psychology*, 1, 25–54.
- Cole, M. (1996). *Cultural psychology: A once and future discipline*. Cambridge, MA: Belknap Press/Harvard University Press.
- Coon, D.J. (1992). Testing the limits of sense and science. American experimental psychologists combat spiritualism, 1880–1920. *American Psychologist*, 47, 143–151.
- Corbett, L. (1996). *The religious function of the psyche*. London/New York: Routledge.
- Corbin, A. (1982/1986). *The foul and the fragrant: Odor and the French social imagination*. Leamington: Berg.

- Crawford, V.M & Valsiner, J. (1999). Varieties of discursive experience in psychology: Culture understood through the language used. *Culture & Psychology*, 5, 259–269.
- Crocket, C. (2007). *Interstices of the Sublime: Theology and psychoanalytic theory*. New York: Fordham University Press.
- Csordas, Th.J. (1990). Embodiment as a paradigm for anthropology. *Ethos*, 18, 5–47.
- Cushman, Ph. (1990). Why the self is empty: Toward a historically situated psychology. *American Psychologist*, 45, 599–611.
- Danziger, K. (1990). *Constructing the subject: Historical origins of psychological research*. Cambridge: Cambridge University Press.
- Danziger, K. (1997). *Naming the mind: How psychology found its language*. London: Sage.
- Danziger, K. (2001a). Wundt and the temptations of psychology. In R.W. Rieber & D.K. Robinson (Eds.), *Wilhelm Wundt in history: The making of a scientific psychology* (pp. 69–94). New York: Kluwer/ Plenum.
- Danziger, K. (2001b). The unknown Wundt: Drive, apperception and volition. In R. W. Rieber & D.K. Robinson (Eds.), *Wilhelm Wundt in history: The making of a scientific psychology* (pp. 95–120). New York: Kluwer/ Plenum.
- Danziger, K. (2008). *Marking the mind: A history of memory*. Cambridge: Cambridge University Press.
- Darley, J. & Batson, C. D. (1973). From Jerusalem to Jericho: A study of situational and dispositional variables in helping behavior. *Journal of Personality and Social Psychology*, 27, 100–108.
- Day, J.M. (1993). Speaking of belief: Language, performance, and narrative in the psychology of religion. *International Journal for the Psychology of Religion*, 3, 213–230.
- Day, J. (2002). Religious development as discursive construction. In C. A. M. Hermans, G. Immink, A. de Jong & J. van der Lans (Eds.), *Social constructionism and theology* (pp. 63–89). Leiden: Brill.
- DeBruijn, J. (1998). De betekenis van documentatiecentra voor het kerkelijk erfgoed [The significance of documentation centers for the church's legacy]. In J. de Bruijn, P. N. Holtrop & B. Woelderink (Eds.), *"Een lastige erfenis": Kerkelijke archieven van de twintigste eeuw* ["A troublesome legacy": Church archives of the twentieth century] (pp. 51–70). Zoetermeer: Meinema.
- Deconchy, J.-P. (1987). [Review of J.A. Belzen & J.M. van der Lans (1986), *Current issues in the psychology of religion*]. *Archives de Sciences Sociales des Religions*, 63, 305–306.
- Dekker, G. & Peters, J. (1989). *Gereformeerden in meervoud: Een onderzoek naar levensbeschouwing en waarden van de verschillende gereformeerde stromingen*. [Being Reformed in the plural: An inquiry into the philosophy of life and values of the different currents] Kampen: Kok.
- Dekker, P. & Ester, P. (1996). Depillarization, deconfessionalization and de-ideologization: Empirical trends in Dutch society, 1958–1992. *Review of Religious Research*, 37(4), 325–341.
- Delany, P. (1969). *British autobiography in the seventeenth century*. London: Routledge & Kegan Paul.
- Delumeau, J. (1982/1990). *Sin and fear: The emergence of a western guilt culture, 13th-18th centuries*. New York: Saint Martin's Press.
- Demos, J. (1988). Shame and guilt in early New England. In C. Z. Stearns & P. N. Stearns (Eds.), *Emotion and social change: Toward a new psychohistory* (pp. 69–86). New York: Holmes & Meier.
- Denzin, N.K. & Lincoln, Y.S. (Eds.) (2000). *Handbook of qualitative research*. (2nd. ed.) Thousand Oaks, CA: Sage.
- Derks, F.C.H. (1990). *Religieuze attitudetheorieën*. [Religious attitude theories] (Doctoral dissertation, University of Nijmegen, The Netherlands).
- Dewey, J. (1938/1963). *Experience and education*. New York: Macmillan.
- Diener, E. & Diener, M. (1995). Cross-cultural correlates of life satisfaction and self-esteem. *Journal of Personality and Social Psychology*, 68, 653–663.
- Dierickx, G. (1986). De sociologen en de verzuiling: Over het nut van deterministische en strategische paradigma's [Sociologists and pillarization: On the usefulness of deterministic and strategic paradigms]. *Tijdschrift voor Sociologie* [Journal for Sociology], 7, 509–549.

- Digby, A. (1985). *Madness, morality and medicine: A study of the York Retreat, 1796–1914*. Cambridge: Cambridge University Press.
- Dijksterhuis, E.J. (1986). *The mechanization of the world picture: Pythagoras to Newton*. Princeton: Princeton University Press.
- Dilthey, W. (1894/1964). Ideen über eine beschreibende und zergliedernde Psychologie. [Ideas on a descriptive and an analysing psychology] In *Gesammelte Schriften*. [Complete works] Band 5 (pp. 139–241). Stuttgart: Teubner.
- Dilthey, W. (1910). Der Aufbau der geschichtlichen Welt in den Geisteswissenschaften. [The construction of the historical world in the humanities] In *Gesammelte Schriften*. [Complete works] Bd. 7 (pp. 79–188). Stuttgart: Teubner.
- Diriwächter, R. (2004). Völkerpsychologie: The synthesis that never was. *Culture & Psychology*, 10, 85–109.
- Dittes, J.E. (1973). Beyond William James. In C. Y. Glock & P. H. Hammond (Eds.), *Beyond the classics? Essays in the scientific study of religion* (pp. 291–354), New York: Harper and Row.
- Dixon, S.L. (1999). *Augustine: The scattered and gathered self*. St. Louis, Mo: Chalice Press.
- Dockett, K.H., Dudley-Grant, G.R. & Bankart, C.P. (Eds.) (2003). *Psychology and Buddhism: From individual to global community*. New York/Dordrecht: Kluwer Academic/Plenum Publishers.
- Doorn, J.A.A. van (1956). Verzuiling: Een eigentijds systeem van sociale controle [Pillarization: A contemporary system of social control]. *Sociologische Gids* [Sociological Guide], 5, 41–49.
- Doorn, J.A.A. van (1985). Tolerantie als tactiek [Tolerance as tactic]. *Intermediair* [Intermediary], 21 (51), 31.
- Driesch, H. (1925). *The crisis in psychology*. Princeton, NJ: Princeton University Press.
- Duffhues, T. (1980). Het georganiseerd katholicisme in Nederland. [Organized Catholicism in the Netherlands] *Jaarboek van het Katholiek Documentatie Centrum* [Yearbook of the Catholic Documentation Center], 10, 135–159.
- Duffhues, T. (1987). Staat “de wankelende zuil” nog overeind? Een verkenning van de recente literatuur over verzuiling en ontzuiling [Is “the shaky pillar” still standing? An exploration of the recent literature on pillarization and depillarization]. *Jaarboek van het Katholiek Documentatie Centrum* [Yearbook of the Catholic Documentation Center], 17, 134–162.
- Duffhues, T. & Vugt, J. van (1980). Literatuur over verzuiling en ontzuiling [Literature on pillarization and depillarization]. *Jaarboek van het Katholiek Documentatie Centrum* [Yearbook of the Catholic Documentation Center], 10, 161–170.
- Duijker, H.C.J. (1981). Mentaliteit: Een gedragsdeterminant? [Mentality: A determinant of behaviour?] *Symposium*, 3, 129–138.
- Dunde, S.R. (Ed.) (1993). *Wörterbuch der Religionspsychologie*. [Dictionary of psychology of religion] Gütersloh: Mohn.
- Durkheim, E. (1912). *Les formes élémentaires de la vie religieuse: Le système totémique en Australie*. [The elementary forms of religious life] Paris: Alcan.
- Eckardt, G. (Ed.) (1997). *Völkerpsychologie: Versuch einer Neuentdeckung. Texte von Lazarus, Steinthal und Wundt*. [Folk psychology: Attempt to a rediscovery. Texts by Lazarus, Steinthal and Wundt] Weinheim: Psychology VerlagsUnion.
- Eckensberger, L. H. (1995). Activity of action: Two different roads towards an integration of culture into psychology? *Culture & Psychology*, 1, 67–80.
- Edie, J.M. (1987). *William James and phenomenology*. Bloomington: Indiana University Press.
- Edwards, D. & Potter, J. (1992). *Discursive psychology*. London: Sage.
- Eigen, M. (1981). The area of faith in Winnicott, Lacan and Bion. *International Journal of Psychoanalysis*, 62, 413–433.
- Eigen, M. (1998). *The psychoanalytic mystic*. London: Free Association Books.
- Elias, N. (1939/1978–82). *The civilizing process* (2 vols.). Oxford: Blackwell.
- Elias, N. & Scotson, J.L. (1965). *The established and the outsiders: A sociological inquiry into community problems*. London: Cass.
- Ellemers, J.E. (1984). Pillarization as a process of modernization. *Acta Politica*, 19, 129–144.
- Ellemers, J.E. (1996). Pillarization as a process of modernization. *Acta Politica*, 31, 524–538.

- Ellenberger, H.F. (1970). *The discovery of the unconsciousness*. New York: Basic Books.
- Ellens, J. H. (Ed.) (2004). *The destructive power of religion: Violence in Judaism, Christianity, and Islam*. Volume 2: *Religion, psychology, and violence*. Westport, CT/London: Praeger.
- Ellens, J.H. & Rollins, W.G. (Eds.) (2004). *Psychology and the Bible*. (four volumes) Westport, CT/London: Praeger.
- Elms, A.C. (1994). *Uncovering lives: The uneasy alliance of biography and psychology*. New York: Oxford University Press.
- Emmons, R.A. & Paloutzian, R.F. (2003). The psychology of religion. *Annual Review of Psychology*, 54, 377–402.
- Erikson, E.H. (1956). The problem of ego identity. *Journal of the American Psychoanalytic Association*, 4, 56–118.
- Erikson, E.H. (1958). *Young man Luther: A study in psychoanalysis and history*. New York: Norton.
- Eugen, M. (1981). The area of faith in Winnicott, Lacan and Bion. *International Journal of Psychoanalysis*, 62, 413–433.
- Evans, D. (1996). *An introductory dictionary of Lacanian psychoanalysis*. London/New York: Routledge.
- Faber, M.D. (2004). *The psychological roots of religious belief: Searching for angels and the parent-god*. Amherst, NY: Prometheus.
- Faiver, C, Ingersoll, R. E., O'Brien, E. & McNally, C. (2001). *Explorations in counselling and spirituality: Philosophical, practical and personal reflections*. Belmont, CA: Wadsworth/Thomson Learning.
- Farberow, N. L. (Ed.) (1963). *Taboo topics*. New York: Prentice Hall.
- Fèbvre, L. (1942/1982). *The problem of unbelief in the sixteenth century: The religion of Rabelais*. Cambridge, MA: Harvard University Press.
- Feil, E. (1986). *Religio: Die Geschichte eines neuzeitlichen Grundbegriffs vom Frühchristentum bis zur Reformation*. [Religio: The history of a modern basic concept from Early Christianity to Reformation] Göttingen: Vandenhoeck & Ruprecht.
- Feil, E. (1997). *Religio*. Band II: *Die Geschichte eines neuzeitlichen Grundbegriffs vom Frühchristentum bis zur Reformation* (ca. 1540–1620). [Religio: The history of a modern basic concept from Early Christianity to Reformation] Göttingen: Vandenhoeck & Ruprecht.
- Festinger, L., Riecken, H. W. & Schachter, S. (1956). *When prophecy fails*. Minneapolis: University of Minnesota Press.
- Fitzgerald, T. (2000). *The ideology of religious studies*. New York: Oxford University Press.
- Fitzgerald, T. (2007). *Discourse on civility and barbarity*. New York: Oxford University Press.
- Flick, U., Kardorff, E. von & Steinke, I. (Eds.) (2000). *Qualitative Forschung: Ein Handbuch*. [Qualitative research: A handbook] Hamburg: Rowohlt.
- Floriijn, H. (1991). *De Ledeboerianen: Een onderzoek naar de plaats, invloed en denkbeelden van hun voorgangers tot 1907*. [The Ledeboerians: A study of the place, influence, and ideas of their ministers up until 1907] Houten: Den Hertog.
- Fogel, A. (1993). *Developing through relationships*. New York: Harvester Wheatsheaf.
- Fortmann, H.M.M. (1964–1968). *Als ziende de Onzienlijke: Een cultuurpsychologische studie over de religieuze waarneming en de zogenaamde religieuze projectie*. [Seeing the Unseeable: A cultural-psychological study on religious perception and the so-called religious projection] (4 vols.) Hilversum: Brand.
- Fortmann, H.M.M. (1968). *Hindoes en boeddhisten: Dagboek aantekeningen en reisbrieven*. [Hindus and Buddhists: Diary notes and journey letters] Baarn: Ambo.
- Fortmann, H.M.M. (1971). *Inleiding tot de cultuurpsychologie*. [Introduction to the psychology of culture] Baarn: Ambo.
- Foucault, M. (1975/1977). *Discipline and punish: The birth of the prison*. London: Lane.
- Fox, D. & Prilleltensky, I. (Ed.) (1997). *Critical psychology: An introduction*. London: Sage.
- Frame, M.W. (2003). *Integrating religion and spirituality into counselling*. Pacific Grove, CA: Thomson/Brooks/Cole.
- Freud, S. (1907/1959). Obsessive actions and religious practices. In *The standard edition of the complete psychological works of Sigmund Freud*, vol. 9 (transl. & ed. J. Strachey; pp. 115–127). London: Hogarth.

- Freud, S. (1910/1964³). Leonardo da Vinci and a memory of his childhood. In *The standard edition of the complete psychological works of Sigmund Freud*, vol. 11 (transl. & ed. J. Strachey; pp. 63–137). London: Hogarth.
- Freud, S. (1913/1964⁴). Totem and taboo. In *The standard edition of the complete psychological works of Sigmund Freud*, vol. 13 (transl. & ed. J. Strachey; pp. 1–161). London: Hogarth.
- Freud, S. (1914/1975). *Zur Einführung des Narzißmus*. [Introduction to narcissism] In *Freud: Studienausgabe*. Vol. 3 (Eds. A. Mitscherlich, A. Richards & J. Strachey; pp. 37–68). Frankfurt: Fischer.
- Freud, S. (1917/1971⁵). *Introductory lectures on psycho-analysis*. (*The standard edition of the complete psychological works of Sigmund Freud*, vol. 15; transl. & ed. J. Strachey). London: Hogarth.
- Freud, S. (1918/1963). The taboo of virginity. In *The standard edition of the complete psychological works of Sigmund Freud*, vol. 16 (transl. & ed. J. Strachey; pp. 7–122). London: Hogarth.
- Freud, S. (1921/1955). Group psychology and the analysis of the ego. In *The standard edition of the complete psychological works of Sigmund Freud*, vol. 18 (transl. & ed. J. Strachey; pp. 69–143). London: Hogarth.
- Freud, S. (1927/1961). The future of an illusion. In *The standard edition of the complete psychological works of Sigmund Freud*, vol. 21 (transl. & ed. J. Strachey; pp. 1–56). London: Hogarth.
- Freud, S. (1928/1961). A religious experience. In *The standard edition of the complete psychological works of Sigmund Freud*, vol. 21 (transl. & ed. J. Strachey; pp. 167–172). London: Hogarth.
- Freud, S. (1930/1961). Civilization and its discontents. In *The standard edition of the complete psychological works of Sigmund Freud*, vol. 21 (transl. & ed. J. Strachey; pp. 64–145). London: Hogarth.
- Freud, S. (1933/1964²). New introductory lectures on psycho-analysis. In *The standard edition of the complete psychological works of Sigmund Freud*, vol. 22 (transl. & ed. J. Strachey; pp. 5–182). London: Hogarth.
- Freud, S. (1960). *Briefe 1873–1939* (Ed. E. L. Freud). Frankfurt a.M.: Fischer.
- Fromm, E. (1950). *Psychoanalysis and religion*. New Haven: Yale University Press.
- Fukuyama, M. A. & Sevig, T. D. (1999). *Integrating spirituality into multicultural counselling*. London: Sage.
- Funder, D. (2002). Why study religion? *Psychological Inquiry*, 13, 213–214.
- Gadamer, H. G. (1960/1986). *Truth and method*. New York: Crossroad.
- Gadlin, H. (1992). Lacan explicated [review of J. Scott Lee (1990), *Jacques Lacan*]. *Contemporary Psychology*, 37 (9), 888.
- Gauld, A. & Shotter, J. (1977). *Human action and its psychological investigation*. London: Routledge and Kegan Paul.
- Gay, V.P. (1989). *Understanding the Occult: Fragmentation and repair of the Self*. Minneapolis: Fortress Press.
- Geels, A. (1980). *Mystikerna Hjalmar Ekström 1885–1962*. [Mystic Hjalmar Ekström 1885–1962] Malmö: Doxa.
- Geels, A. (1989). *Skapande mystik: En psykologisk studie av Violet Tengbergs religiösa visioner och konstnärliga skapande*. [Creative mysticism: a psychological study of Violet Tengberg's religious visions and artistic creations] Löberöd: Plus Ultra.
- Geels, A. (1991). *Att möta Gud i kaos: Religiösa visioner i dagens Sverige*. [Encounter with God in chaos: Religious visions in contemporary Sweden] Stockholm: Norstedts Förlag.
- Geels, A. (1997). *Subud and the Javanese mystical tradition*. Richmond (GB): Curzon.
- Geertz, C. (1973). *The interpretation of cultures*. New York: Basic Books.
- Geertz, C. (1983). *Local knowledge: Further essays in interpretive anthropology*. New York: Basic Books.
- Geertz, C. (1997). Learning with Bruner. *The New York Review*, April 10, 22–24.
- Gehlen, A. (1961). *Anthropologische Forschung zur Selbstbegegnung und Selbstentdeckung des Menschen*. [Anthropological research for selfencountering and selfdiscovering of mankind] Hamburg: Rowohlt.
- Gergen, K.J. (1973). Social psychology as history. *Journal of Personality and Social Psychology*, 26 (2), 309–320.

- Gergen, K.J. (1985). The social constructionist movement in modern psychology. *The American Psychologist*, 40, 266–275.
- Gergen, K.J. (1993). Belief as relational resource. *The International Journal for the Psychology of Religion*, 3 (4), 231–235.
- Gergen, K.J. (1994). *Realities and relationships: Soundings in social construction*. Cambridge, MA: Harvard University Press.
- Gergen, K.J. (1999). *Invitation to social construction*. London: Sage.
- Gerth, H. & Mills, C. W. (1953). *Character and social structure: The psychology of social institutions*. New York: Harcourt/Brace.
- Ginzburg, C. (1986/1989). *Clues, myths, and the historical method*. Baltimore: John Hopkins University.
- Girgensohn, K. (1921/1930). *Der Seelische Aufbau des Religiösen Erlebens: Eine religionspsychologische Untersuchung auf Experimenteller Grundlage*. [The psychological structure of religious experiences: A religious-psychological investigation based on experimental research] Gütersloh: Bertelsmann.
- Giorgi, A. (1976). Phenomenology and the foundations of psychology. In W. J. Arnold (Ed.), *Conceptual foundations of psychology* (pp. 281–408). Lincoln/London: University of Nebraska Press.
- Glaser, B.G. & Strauss, A. L. (1967). *The discovery of grounded theory: Strategies for qualitative research*. Chicago: Aldine.
- Glock, C.Y. & Stark, R. (1965). *Religion and society in tension*. Chicago: Harper & Row.
- Godin, A. (1987). [Review of J.A. Belzen & J.M. van der Lans (1986), *Current issues in the psychology of religion*]. *Lumen Vitae*, 47, 455.
- Goffman, E. (1951). Symbols of class status. *British Journal of Sociology*, 2, 294–304.
- Goffman, E. (1961). *Asylums: Essays on the social situation of mental patients and other inmates*. Chicago: Aldine.
- Goldberger, N.R. & Veroff, J.B. (Eds.) (1995). *The culture and psychology reader*. New York/London: New York University Press.
- Gomperts, W.J. (1992). *De opkomst van de sociale fobie: Een sociologische en psychologische studie naar de maatschappelijke verandering van psychische verschijnselen*. [The rise of social phobia: a sociological and psychological study into the societal change of psychic phenomena] Amsterdam: Bert Bakker.
- Gone, J.P., Miller, P.J. & Rappaport, J. (1999). Conceptual narrative as normatively oriented: The suitability of past personal narrative for the study of cultural identity. *Culture & Psychology*, 5, 371–398.
- Gooyer, A.C. de (1964). *Het beeld der vad'ren: Een documentaire over het leven van het protestants-christelijk volksdeel in de twintiger en dertiger jaren* [The image of the fathers: A documentary on the life of the Protestant community during the twenties and thirties]. Baarn: Bosch & Keuning.
- Gorsuch, R.L. (1984). Measurement: The boon and bane of investigating the psychology of religion. *American Psychologist*, 39, 201–221.
- Goudsblom, J. (1979). De Nederlandse samenleving in ontwikkelingsperspectief. [Dutch society from developmental perspective] *Symposium*, 1, 8–27.
- Graafland, C. (1991). Bevinding. In W. Aantjes (Ed.), *Gereformeerden en het gesprek met de cultuur*. [The Reformed and the dialogue with culture] Zoetermeer: Boekencentrum.
- Grad, H., Blanco, A., & Georgas, J. (Eds.) (1996). *Key issues in cross-cultural psychology*. Lisse: Swets & Zeitlinger.
- Greil, A.L. & Bromley, D.G. (Eds) (2003). *Defining religion: Investigating the boundaries between the sacred and the secular*. Oxford: Elsevier Science.
- Groenendijk, L.F. (1993). De spirituele autobiografie als bron voor onze kennis van de religieuze opvoeding en ontwikkeling van Nederlandse piëten [The spiritual autobiography as source for our knowledge of the religious upbringing and development of Dutch pietists]. In L. F. Groenendijk & J. C. Sturm (Eds.), *Leren geloven in de lage landen: Facetten van de geschiedenis van de religieuze opvoeding* [Learning to believe in the low countries: Facets of the

- history of religious education] (pp. 57–90). Amsterdam: Vrije Universiteit (Department of Historical Pedagogy).
- Groot, A.D. de (1961/1969). *Methodology: Foundations of inferences and research in the behavioral sciences*. (transl. J.A.A. Spiekerman) The Hague: Mouton.
- Groot, F. (1992). *Rooms en, rechtzinnigen en nieuwlichters: Verzuiling in een Hollandse plattelandsgemeente, Naaldwijk 1850–1930* [Catholics, Reformed and modernists: Pillarization in the Dutch country town of Naaldwijk, 1850–1930]. Hilversum: Verloren.
- Grotstein, J. (1983). Some perspectives in self psychology. In A. Goldberg (Ed.), *The future of psychoanalysis* (pp. 165–201). New York: International Universities Press.
- Grünbaum, A.A. (1928). *Het ik-bewustzijn en de psychische ontwikkeling*. [Self-consciousness and psychological development] Utrecht: s.n.
- Guignon, C. (1998). Narrative explanation in psychotherapy. *American Behavioral Scientist*, 41, 558–577.
- Gundry, M.R. (2006). *Beyond psyche: The symbol and transcendence in C.G. Jung*. New York: Lang.
- Guntrip, H. (1969). Religion in relation to personal integration. *British Journal of Medical Psychology*, 42, 323–333.
- Guthrie, S.E. (1993). *Faces in the clouds: A new theory of religion*. New York: Oxford University Press.
- Haartman, K. (2004). *Watching and praying: Personality transformation in eighteen century British Methodism*. Amsterdam: Rodopi.
- Hall, G.S. (1904). *Adolescence: Its psychology and its relations to physiology, anthropology, sociology, sex, crime, religion, and education*, (2 vols.) New York: Appleton.
- Hall, G.S. (1917). *Jesus, the Christ, in the light of psychology*. New York: Doubleday.
- Hansen-Löve, A. (1986). Der Diskurs der Konfessionen. [The discussion among the confessions] In F. Dostojewski, *Der Jüngling* [The young man] (pp. 874–910). Munich: Piper.
- Harinck, C. (1980). *De bekering*. [Conversion] Utrecht: Den Hertog.
- Harré, R. (Ed.) (1986). *The social construction of emotions*. Oxford: Blackwell.
- Harré, R. (1992). The second cognitive revolution. *American Behavioral Scientist*, 36, 3–7.
- Harré, R. & Gillett, G. (1994). *The discursive mind*. London: Sage.
- Harré, R. & Stearns, P. (1995). *Discursive psychology in practice*. London: Sage.
- Haußig, H.-M. (1999). *Der Religionsbegriff in den Religionen: Studien zum Selbst- und Religionsverständnis in Hinduismus, Buddhismus, Judentum, Islam*. Berlin/Bodenheim: Philo.
- Haute, P. van (1993). Zijn en zelf. [Being and self] In J. M. Broekman, H. Feldmann & P. van Haute, *Ziektebeelden* [Images of illness] (pp. 151–179). Leuven: Peeters.
- Heelas, P. & Woodhead, L. (2005). *The spiritual revolution: Why religion is giving way to spirituality*. Oxford: Blackwell.
- Heidegger, M. (1927). *Sein und Zeit*. Tübingen: Niemeyer.
- Hellemans, S. (1985). Elementen van een algemene theorie van verzuiling [Elements of a general theory of pillarization]. *Tijdschrift voor Sociologie* [Journal for Sociology], 6, 235–258.
- Helminiak, D.A. (1996). *The human core of spirituality: Mind as psyche and spirit*. Albany, NY: State University of New York Press.
- Hemminger, H. (2003). *Grundwissen Religionspsychologie: Ein Handbuch für Studium und Praxis*. [Basic knowledge of the psychology of religion: A handbook for study and practice] Freiburg: Herder.
- Hendriks, J. (1971). *De emancipatie der gereformeerden: Sociologische bijdrage tot de verklaring van enige kenmerken van het huidige gereformeerde volksdeel* [The emancipation of the Calvinists: Sociological contribution to the explanation of several features of today's Calvinist population]. Alphen aan de Rijn: Samson.
- Henning, C., Murken, S. & Nestler, E. (Eds.) (2003). *Einführung in die Religionspsychologie*. [Introduction to the psychology of religion] Paderborn etc.: Schöningh.
- Heppe, H. (1879/1979). *Geschichte des Pietismus und der Mystik in der Reformierten Kirche, namentlich der Niederlande*. [History of pietism and mysticism in the Reformed Church, notably in The Netherlands] Kampen: Goudriaan.

- Herd, G. & Stephen, M. (Eds.) (1989). *The religious imagination in New Guinea*. New Brunswick/London: Rutgers University Press.
- Hermans, H.J.M. (1967). *Motivatie en prestatie*. [Motivation and performance] Amsterdam: Swets & Zeitlinger.
- Hermans, H.J.M. (1970). A questionnaire measure of achievement motivation. *Journal of Applied Psychology*, 54, 353–363.
- Hermans, H.J.M. (1971). *Prestatiemotief en faalangst in gezin en onderwijs, tevens handleiding bij de Prestatie Motivatie Test voor Kinderen (PMT-K)*. [Motivation of performance and fear of failure: Manual to the Performance Motivation Test for Children] Amsterdam: Swets & Zeitlinger.
- Hermans, H.J.M. (1974). *Waardegebieden en hun ontwikkeling*. [Fields of positioning and their development] Amsterdam: Swets & Zeitlinger.
- Hermans, H.J.M. (1981). *Persoonlijkheid en waardering*. Deel 1: *Organisatie en opbouw der waarderingen*. [Personality and positioning. Part 1: Organization and construction of positions] Lisse: Swets en Zeitlinger.
- Hermans, H.J.M. (1999a). Dialogical thinking and self-innovation. *Culture & Psychology*, 5, 67–87.
- Hermans, H.J.M. (1999b). The innovative potentials of agreement and disagreement in dialogical history. *Culture & Psychology*, 5, 491–498.
- Hermans, H.J.M. (2001a). The dialogical self: Toward a theory of personal and cultural positioning. *Culture & Psychology*, 7, 243–281.
- Hermans, H.J.M. (2001b). The construction of a personal position repertoire: Method and practice. *Culture & Psychology*, 7, 323–365.
- Hermans, H.J.M. (2002). Special issue on the Dialogical Self. *Theory & Psychology*, 12 (2).
- Hermans, H.J.M. (2003). Special issue on the Dialogical Self. *Journal of Constructivist Psychology*, 16 (2).
- Hermans, H.J.M. & Dimaggio, G. (2007). Self, identity, and globalization in times of uncertainty: A dialogical analysis. *Review of General Psychology*, 11, 31–61.
- Hermans, H.J.M. & Hermans-Jansen, E. (1995). *Self-narratives: The construction of meaning in psychotherapy*. New York: Guilford Press.
- Hermans, H.J.M. & Hermans-Jansen, E. (2003). Dialogical processes and the development of the self. In J. Valsiner & K.L. Connolly (Eds.), *Handbook of developmental psychology* (pp. 534–559). London: Sage.
- Hermans, H.J.M. & Kempen, H.J.G. (1993). *The dialogical self: Meaning as movement*. San Diego, CA: Academic Press.
- Hermans, H.J.M. & Kempen, H.J.G. (1998). Moving cultures: The perilous problem of cultural dichotomies in a globalizing society. *American Psychologist*, 53, 1111–1120.
- Hermans, H.J.M., Kempen, H.J.G. & Loon, R.J.P. van (1992). The dialogical self: Beyond individualism and rationalism. *American Psychologist*, 47, 23–33.
- Hermans, H.J.M., Rijks, T.I. & Kempen, H.J.G. (1993). Imaginal dialogues of the self: Theory and method. *Journal of Personality*, 61 (2), 207–236.
- Hermens, E. (2006). *Faktor Religion: Geschichte der Kindheit vom Mittelalter bis zur Gegenwart*. [Factor religion: History of childhood from the Middle Ages to the present] Köln: Böhlau.
- High, D.M. (1967). *Language, persons and beliefs: Studies in Wittgenstein's "Philosophical Investigations" and religious uses of language*. New York: Oxford University Press.
- Hijweege, N.H. (2004). *Bekering in bevindelijk gereformeerde kring: Een psychologische studie*. [Conversion among bevindelijken: A psychological study] Kampen: Kok.
- Hill, P.C. et al. (2000). Conceptualizing religion and spirituality: Points of commonality, points of departure. *Journal for the Theory of Social Behaviour*, 30, 51–77.
- Hill, P.C. & Hood, R.W. (Eds.) (1999). *Measures of religiosity*. Birmingham: Religious Education Press.
- Hill, P.C. & Pargament, K.I. (2003). Advances in the conceptualization and measurement of religion and spirituality: Implications for physical and mental health research. *American Psychologist*, 58, 64–74.

- Hill, P.C., Pargament, K.I., Hood, R.W. Jr., McCullough, M.E., Sawyers, J.P., Larson, D.B. & Zinnbauer, B. (2000). Conceptualizing religiosity and spirituality: Points of commonality. *Journal for the Theory of Social Behavior*, 30, 50–77.
- Hof, W.J. op 't (1987). *Engelse piëtistische geschriften in het Nederlands, 1598–1622*. [English Pietist writings in Dutch] Rotterdam: Lindenberg.
- Hoffman, D. (1982). *Der Wege zur Reife: Eine religionspsychologische Untersuchung der religiösen Entwicklung Gerhard Tersteegens*. [The way to maturity: A psychological investigation of Gerhard Tersteegen's religious development] Ph.D. dissertation, University of Lund, Sweden (*Studia Psychologiae Religionum Lundensia*, 3).
- Holm, N.G. (1987). *Joels Gud: En religionspsykologisk studie*. [Joel's God: A study in psychology of religion] Åbo: Åbo Akademi.
- Holm, N.G. (1990). *Einführung in die Religionspsychologie*. [Introduction to the psychology of religion] München/Basel: Reinhardt.
- Holtrop, P.N. (1984). De Afscheiding: Breekpunt en kristallisatiepunt [The Schism: Breaking point and crystallization point]. In W. Bakker et al. (Eds.), *De Afscheiding van 1834 en haar geschiedenis* [The Schism of 1834 and its history] (pp. 62–99). Kampen: Kok.
- Holzkamp, K. (1980). Zu Wundts Kritik an der experimentellen Erforschung des Denkens. [On Wundt's criticism on the experimental study of thought] In W. Meischner & A. Metge (Eds.), *Wilhelm Wundt: Progressives Erbe, Wissenschaftsentwicklung und Gegenwart* [Wilhelm Wundt: Progressive legacy, scientific development and modernity] (pp. 141–153). Leipzig: Karl-Marx-Universität.
- Homans, P. (Ed.) (1968). *The dialogue between theology and psychology*. Chicago/London: University of Chicago Press.
- Homans, P. (1970). *Theology after Freud: An interpretative inquiry*. New York.
- Homans, P. (1979). *Jung in context: Modernity and the making of a psychology*. Chicago: University of Chicago Press.
- Homans, P. (1989). *The ability to mourn: Disillusionment and the social origins of psychoanalysis*. Chicago: University of Chicago Press.
- Hood, R.W. Jr. (1975). The construction and preliminary validation of a measure of reported mystical experience. *Journal for the Scientific Study of Religion*, 14, 29–41.
- Hood, R.W. (Ed.) (1995). *Handbook of religious experience*. Birmingham, AL: Religious Education Press.
- Hood, R.W. (1998). When the spirit maims and kills: Social psychological considerations of the history of serpent handling sects and the narrative of handlers. *International Journal for the Psychology of Religion*, 8, 71–96.
- Hood, R.W. Jr. (2000). American psychology of religion and The Journal for the Scientific Study of Religion. *Journal for the Scientific Study of Religion*, 39, 531–543.
- Hood, R.W. (2001). *Dimensions of mystical experiences: Empirical studies and psychological links*. Amsterdam/New York: Rodopi.
- Hood, R.W. Jr. (2003a). The relationship between religion and spirituality. In A. L. Griel & D.G. Bromley (Eds.), *Defining religion: Investigating the boundaries between the sacred and the secular* (pp. 241–264). Oxford: JAI, Elsevier Science. (*Religion and the Social Order*, Vol. 10).
- Hood, R.W. Jr. (2003b). Conceptual and empirical consequences of the unity thesis. In J.A. Belzen & A. Geels (Eds.), *Mysticism: A variety of psychological perspectives* (pp. 17–54). Amsterdam/New York: Rodopi.
- Hood, R.W. & Belzen, J.A. (2005). Methods in the psychology of religion. In R. Paloutzian & C. Park (Eds.), *Handbook of the psychology of religion and spirituality* (pp. 62–79). Guilford, New York and London.
- Hood, R.W., Spilka, B., Hunsberger, B., & Gorsuch, R. (1996). *The psychology of religion: An empirical approach*. (second edition) New York: Guilford.
- Hood, R.W. Jr., Hill, P.C. & Spilka, B. (2009). *The psychology of religion: An empirical approach*. (4th ed.) New York: Guilford.
- Hood, R.W. & Morris, R.J. (1985). Conceptualization of quest: A critical rejoinder to Batson. *Review of Religious Research*, 26, 391–397.

- Hood, R.W. Jr. & Williamson, W.P. (2008). *Them that believe: The power and meaning of the Christian serpent handling tradition*. Berkeley, CA: University of California Press.
- Hoon, W. van & Verhage, T. (1980). Wilhelm Wundt's conception of the multiple foundations of scientific psychology. In W. Meischner & A. Metge (Eds.), *Wilhelm Wundt: Progressives Erbe, Wissenschaftsentwicklung und Gegenwart* [Wilhelm Wundt: Progressive legacy, scientific development and modernity] (pp. 107–120). Leipzig: Karl-Marx-Universität.
- Howard, G.S. (1991). Culture tales: A narrative approach to thinking, cross-cultural psychology and psychotherapy. *American Psychologist*, 46, 187–197.
- Hudson, W.D. (1968). *Ludwig Wittgenstein: The bearing of this philosophy upon religious belief*. London: Lutterworth.
- Huls, B. (1986). Historische veranderingen in geheugenprocessen bij kinderen. [Historical changes in childrens' memory processes] In H. F. M. Peeters & F. J. Mönks (Eds.), *De menselijke levensloop in historisch perspectief* [The human course of life in historical perspective] (pp. 139–153). Assen/Maastricht: Van Gorcum.
- Huyse, H. (1997). Psychological concepts, their products and consumers. *Culture & Psychology*, 3, 115–136.
- Hunt, R.A. (1972). Mythological-symbolic religious commitment: The LAM-scale. *Journal for the Scientific Study of Religion*, 11, 42–52.
- Hutch, R.A. (1991). Mortal body, studying lives: Restoring Eros to the psychology of religion. *International Journal for the Psychology of Religion*, 1, 193–210.
- Hutschemaekers, G.J.M. (1990). *Neurosen in Nederland: Vijfentachtig jaar psychische en maatschappelijk onbehagen*. [Neuroses in The Netherlands: 85 years of psychic and societal discomfort] Nijmegen: SUN.
- Hutsebaut, D. (1986). [Review of J.A. Belzen & J.M. van der Lans (1986), *Current issues in the psychology of religion*]. *Psychologica Belgica*, 26, 268–269.
- Huyse, L. (1984). Pillarization reconsidered. *Acta Politica*, 19, 145–158.
- Ingleby, D. & Nossent, S. (1986). Cognitieve ontwikkeling en historische psychologie. [Cognitive development and historical psychology] In H. F. M. Peeters & F. J. Mönks (Eds.), *De menselijke levensloop in historisch perspectief* [The human course of life in historical perspective] (pp. 122–138). Assen/Maastricht: Van Gorcum.
- Irwin, G.A., Eijk, C. van der, Hosteyn, J. M. van & Niemöller, B. (1987). Verzuiling, issues, kandidaten en ideologie in de verkiezingen van 1986 [Pillarization, issues, candidates and ideologies in the elections of 1986]. *Acta Politica*, 22, 129–179.
- Iyengar, S.S. & Lepper, M.R. (1999). Rethinking the value of choice: A cultural perspective on intrinsic motivation. *Journal of Personality & Social Psychology*, 76 (3), 349–366.
- Jacobs, J.L. & Capps, D. (Eds.) (1997). *Religion, society and psychoanalysis: Readings in contemporary theory*. Boulder: Westview Press.
- Jahoda, G. (1993). *Crossroads between culture and mind: Continuities and change in theories of human nature*. Cambridge, MA: Harvard University Press.
- Jahoda, G. (2007). *A history of social psychology: From the eighteenth century Enlightenment to the Second World War*. Cambridge/New York: Cambridge University Press.
- James, W. (1890). *The principles of psychology*. London: MacMillan.
- James, W. (1902/1907). *Die religiöse Erfahrung in ihrer Mannigfaltigkeit: Materialien und Studien zu einer Psychologie und Pathologie des religiösen Lebens*. [The varieties of religious experience] Leipzig: Hinrich.
- James, W. (1902/1958). *The varieties of religious experience: A study in human nature*. New York: Mentor Books.
- James, W. (1902/1982). *The varieties of religious experience: A study in human nature*. Hammondsworth: Penguin.
- James, W. (1902/2002). *The varieties of religious experience: A study in human nature*. London/New York: Routledge.
- Janse, C.S.L. (1985). *Bewaar het pand: De spanning tussen assimilatie en persistentie bij de emancipatie van de bevindelijk gereformeerden*. [Guard what has been entrusted to you: The tension between assimilation and persistence in the case of the emancipation of the 'bevindelijke' Reformed] Houten: Den Hertog.

- Jaspers, K. (1917/1997). *General psychopathology*. (transl. J. Hoenig) Baltimore: John Hopkins University Press.
- Jaspers, K. (1922). *Psychologie der Weltanschauungen*. Berlin: Springer.
- Johnson, E.L. & Jones, S.L. (Eds.) (2000). *Psychology & Christianity*. Downers Grove, IL: InterVarsity Press.
- Johnson, M. (1987). *The body in the mind: The bodily basis of meaning, imagination and reason*. Chicago, Ill.: University of Chicago Press.
- Jones, J.W. (1991). *Contemporary psychoanalysis and religion: Transference and transcendence*. New Haven: Yale University Press.
- Jones, J.W. (1996). *Religion and psychology in transition: Psychoanalysis, feminism and theology*. New Haven/London: Yale University Press.
- Jones, J.W. (2008). *Blood that cries out from the earth: The psychology of religious terrorism*. Oxford/New York: Oxford University Press.
- Jong, O.J. de, Spijker, W. van 't & Florijn, H. (1992). *Het eigene van de Nadere Reformatie*. [The characteristic features of the Further Reformation] Houten: Den Hertog.
- Jonte-Pace, D. (2001). *Speaking the unspeakable: Religion, misogyny and the uncanny mother in Freud's cultural texts*. Berkeley: University of California Press.
- Jonte-Pace, D. (2003). *Teaching Freud*. New York: Oxford University Press/American Academy of Religion.
- Jonte-Pace, D. & Parsons, W.B. (Eds.) (2001). *Religion and psychology: Mapping the terrain. Contemporary dialogues, future prospects*. London/New York: Routledge.
- Josselson, R. & Lieblich A. (Eds.) (1993). *The narrative study of lives*. Vol. 1. London: Sage.
- Judd, C. (1926). *The psychology of social institutions*. New York: Macmillan.
- Jung, C.G. (1938/1969^a). Psychology and religion. In *The collected works of C.G. Jung*, vol. 11 (eds. H. Read, M. Fordham & G. Adler; pp. 3–105). Princeton, NJ: Princeton University Press.
- Jung, C.G. (1967/2003). *The Spirit in man, art and literature*. London/New York: Routledge.
- Jüttemann, G. & Thomae, H. (1987). *Biographie und Psychologie*. [Biography and psychology] Berlin: Springer.
- Kaam, B. van. (1964). *Parade der mannenbroeders* [Parade of the brothers]. Wageningen: Zomer & Keuning.
- Kääriäinen, K. (1989). *Discussion on scientific atheism as a soviet science, 1960–1985*. Helsinki: Suomalainen Tiedeakatemia.
- Kaiser, P. (2007). *Religion in der Psychiatrie: Eine (un)bewußte Verdrängung?* Göttingen: Vandenhoeck & Ruprecht.
- Kakar, S. (1982). *Shamans, mystics and doctors: A psychological inquiry into India and its healing traditions*. Boston: Boston Press.
- Kakar, S. (1991). *The analyst and the mystic: Psychoanalytic reflections on religion and mysticism*. Chicago: University of Chicago Press.
- Källstad, T. (1974). *John Wesley and the bible: A psychological study*. Uppsala: Acta Universitatis Upsaliensis.
- Källstad, T. (1978). *Psychological studies on religious man*. Stockholm: Almqvist & Wiksell.
- Källstad, T. (1987). *Levande mystik: En psykologisk undersökning av Ruth Dahlen's religiösa upplevelser*. [Living mysticism: a psychological investigation of Ruth Dahlen's religious development] Delsbo: Åsak.
- Kalweit, P. (1908). Das religiöse apriori. [The religious a priori] *Theologische Studien und Kritiken*, [Theological Studies and Reviews] 81, 139–156.
- Kamper, D. (Ed.) (1977). *Über die Wünsche: Ein Versuch zur Archäologie der Subjektivität*. [On the desires: An essay in the archeology of subjectivity] München/Wien: Hanser.
- Kant, I. (1787/1956). *Kritik der reinen Vernunft*. [Critique of pure reason] (2nd edition) Wiesbaden: Casel.
- Kehoe, N.C. & Gutheil, Th.G. (1993). Ministry or therapy: The role of transference and countertransference in a religious therapist. In M. L. Randour (Ed.), *Exploring sacred landscapes: Religious and spiritual experiences in psychotherapy*. New York: Columbia University Press.

- Kernberg, P.F. & Richards, A.K. (1988). Siblings of preadolescents: Their role in the development. *Psychoanalytic Inquiry*, 8, 51–65.
- Kerr, F. (1986). *Theology after Wittgenstein*. Oxford: Blackwell.
- Ketterij, C. van de (1972). *De weg in woorden: Een systematische beschrijving van piëtistisch woordgebruik na 1900*. [The way in words: A systematic account of pietistic word usage after 1900] Assen: Van Gorcum.
- King, J.O. (1983). *The iron of melancholy: Structures of spiritual conversion in America from the Puritan conscience to Victorian neurosis*. Middletown, CN: Wesleyan University Press.
- Kippenberg, H. (2001). Was sucht die Religionswissenschaft unter den Kulturwissenschaften? [The place of the study of religion in the study of culture] In H. Appelsmeyer & E. Billman-Mahecha (Eds.), *Kulturwissenschaft: Felder einer prozessorientierten wissenschaftlichen Praxis* (pp. 240–275). [The study of culture: Fields of a process orientated academic practice] Weilerswist: Velbrück.
- Kirkpatrick, L.A. (2005). *Attachment, evolution and the psychology of religion*. New York: Guilford.
- Kitayama, S. & Cohen, D. (Eds.) (2007). *Handbook of cultural psychology*. New York: Guilford.
- Kitayama, S., Duffy, S. & Uchida, Y. (2007). Self as cultural mode of being. In S. Kitayama & D. Cohen (Eds.), *Handbook of cultural psychology* (pp. 136–174). New York: Guilford.
- Klessmann, M. (2004). *Pastoralpsychologie: Ein Lehrbuch*. [Pastoral psychology: A textbook] Neukirchen: Neukirchener Verlag.
- Klünker, W.U. (1985). *Psychologische Analyse und Theologische Wahrheit: Die Religionspsychologische Methode Georg Wobbermins*. [Psychological analysis and theological truth: Georg Wobbermin's psychological-religious method] Göttingen: Vandenhoeck & Ruprecht.
- Knorr Cetina, K. (1999). *Epistemic cultures: How the sciences make knowledge*. Cambridge, MA: Harvard University Press.
- Knorr Cetina, K. & Grathoff, R. (1988). Was ist und was soll kulturosoziologische Forschung? [Socio-cultural investigation: What it is and what it should be] *Soziale Welt, Sonderband* [Social World, Special edition] 6, 21–36.
- Koch, S. & Leary, D.E. (Eds.) (1985). *A century of psychology as science*. New York: McGraw Hill.
- Koenig, H.G. (Ed.) (1998). *Handbook of religion and mental health*. San Diego: Academic Press.
- Kohut, H. (1966/1985). Forms and transformations of narcissism. In *Self psychology and the humanities: Reflections on a new psychoanalytic approach* (pp. 97–123). New York: Norton.
- Kohut, H. (1971). *The analysis of the self: A systematic approach to the psychoanalytic treatment of narcissistic personality disorders*. New York: International Universities Press.
- Kohut, H. (1977). *The restoration of the self*. New York: International Universities Press.
- Kohut, H. (1979). The two analyses of Mr. Z. *International Journal of Psycho-Analysis*, 60, 3–27.
- Kohut, H. (1985). *Self psychology and the humanities*. New York: Norton.
- Kohut, H. & Wolf, E. (1978). The disorders of the self and their treatment: An outline. *International Journal of Psycho-Analysis*, 59, 413–425.
- Kojève, A. (1947). *Introduction à la lecture de Hegel: Leçons sur la phénoménologie de l'esprit*. Paris: Gallimard.
- Koppenjan, J. (1986). Verzuiling en interconfessionaliteit in Nederlands-Limburg 1900–1920 [Pillarization and interconfessionality in Dutch Limburg 1900–1920]. *Tijdschrift voor Sociale Geschiedenis* [Journal for Social History], 12, 109–134.
- Koppenjan, J. (1987). De Limburgse School: Interconfessionalisme en stadsorganisatie [The Limburg School: Interconfessionalism and urban organisation]. *Tijdschrift voor Sociale Geschiedenis* [Journal for Social History], 13, 87–93.
- Kotre, J. (1995). *White gloves: How we create ourselves through memory*. New York: Free Press.
- Kripall, J.J. (1995). *Kali's child: The mystical and the erotic in the life and teaching of Ramakrishna*. Chicago: University of Chicago Press.
- Kripall, J. (2008). From paradise to paradox: The psychospiritual journey of John Heider. In J. A. Belzen & A. Geels (Eds.), *Autobiography and the psychological study of religious lives*. Amsterdam/New York: Rodopi (in press).

- Kruijt, J.P. (1943). Mentaliteitsverschillen in ons land in verband met godsdienstige verschillen [Differences in mentality in our country and their relationship to religious differences]. *Mensch en Maatschappij* [Man and Society], 19, 1–28; 65–83.
- Kruijt, J.P. (1957). Levensbeschouwing en groepssolidariteit in Nederland [Philosophy of life and group solidarity in the Netherlands]. *Sociologisch Jaarboek* [Sociological Yearbook], 2, 29–65.
- Kruijt, J.P. et al. (1959). *Verzuiling* [Pillarization]. Zaandijk: Heijnis.
- Kruijt, J.P. & Goddijn, W. (1961). Verzuiling en ontzuiling als sociologisch proces [Pillarization and depillarization as a sociological process]. In A. N. J. den Hollander et al. (Eds.), *Drift en koers: Een halve eeuw sociale verandering in Nederland* [Current and course: A half century of social change in the Netherlands] (pp. 227–263). Assen: Van Gorcum.
- Kuhn, T.S. (1962). *The structure of scientific revolutions*. Chicago: University of Chicago Press.
- Kusch, M. (1999). *Psychological knowledge: A social history and philosophy*. London/New York: Routledge.
- Laan, M.C. van der (1994). Kohut's zelfpsychologie en de problematiek van tweede-generatie-oorlogsgetroffenen [Kohut's self psychology and the problem of second generation war victims]. *Tijdschrift voor Psychotherapie* [Journal for Psychotherapy], 20 (5), 279–292.
- Laarse, R. van der (1989). *Bevoogding en bevinding: Heren en kerkvolk in een Hollandse provinciestad, Woerden 1780–1930* [Paternalism and the experience of God: Gentlemen and common churchgoers in the Dutch provincial town of Woerden, 1780–1930]. (Doctoral dissertation, University of Amsterdam, The Netherlands.)
- Lacan, J. (1949/1977). The mirror stage as formative of the function of the I. In *Écrits: A selection* (pp. 1–7). London: Tavistock.
- Lacan, J. (1953). Some reflections on the ego. *International Journal for Psycho-Analysis*, 34, 11–17.
- Lacan, J. (1966). *Écrits*. [Writings] Paris: Seuil.
- Lakatos, I. (1978). *The methodology of scientific research programmes*. Cambridge: Cambridge University Press.
- Lakoff, G. & Johnson, M. (1980). *Metaphors we live by*. Chicago: University of Chicago Press.
- Lamiell, J.T. (2003). Rethinking the role of quantitative methods in psychology. In J. A. Smith, R. Harré & L. van Langenhove (Eds.), *Rethinking methods in psychology* (pp. 143–161). London: Sage.
- Lans, J.M. van der (1986). Introduction to the plenary debate: Two opposed viewpoints concerning the object of the psychology of religion. In J.A. Belzen & J.M. van der Lans, (Eds.), *Current issues in the psychology of religion* (pp. 76–81). Amsterdam: Rodopi.
- Lans, J.M. van der (1991a). Interpretation of religious language and cognitive style: A pilot study with the LAM-scale. In H.N. Malony (Ed.), *Psychology of religion: Personalities, problems, possibilities* (pp. 295–312). Grand Rapids, MI: Baker.
- Lans, J.M. van der (1991b). What is psychology of religion about? Some considerations concerning its subject matter. In H.N. Malony (Ed.), *Psychology of religion: Personalities, problems, possibilities* (pp. 313–323). Grand Rapids, MI: Baker.
- Laucken, U. (1998). *Sozialpsychologie: Geschichte, Hauptströmungen, Tendenzen*. [Social psychology: History, principal trends, tendencies] Oldenburg: BIS.
- Lave, J., Murtaugh, M. & De la Rocha, O. (1984). The dialectic of arithmetic in grocery shopping. In B. Rogoff & J. Lave (Eds.), *Everyday cognition: Its development in social context* (pp. 67–94). Cambridge: Harvard University Press.
- Leary, D.E. (1990). *Metaphors in the history of psychology*. New York: Cambridge University Press.
- Le Bon, G. (1903). *The crowd*. London: Fisher Unwin.
- Lee, F., Hallanhan, M. & Herzog, T. (1996). Explaining real life events: How culture and domain shape attributions. *Personality and Social Psychology Bulletin*, 22, 732–741.
- Lee, R.R. & Martin, W. (1991). *Psychotherapy after Kohut: A textbook of self psychology*. Hillsdale, NJ: The Analytic Press.
- Leenders, J.M.M. (1992). *Benaauwde verdraagzaamheid, hachelijk fatsoen: Families, standen en kerken te Hoorn in het midden van de negentiende eeuw* [Anxious tolerance, precarious respectability: Families, social position and churches in Hoorn in the mid-nineteenth century]. The Hague: Stichting Hollandse Historische Reeks.

- Leezenberg, M. & Vries, G. de (2001). *Wetenschapsfilosofie voor geesteswetenschappen*. [Philosophy of science for the humanities] Amsterdam: Amsterdam University Press.
- Leontiev, A. (1978). *Activity, consciousness and personality*. Englewoods Cliffs, NJ: Prentice-Hall.
- Leontiev, A. (1981). *Problems of the development of the mind*. Moscow: Progress.
- Leuba, J. (1896). *Studies in psychology of religious phenomena: The religious motive, conversion, facts and doctrines*. Worcester, MA: Orpha.
- Leupin, A. (2004). *Lacan today: Psychoanalysis, science, religion*. New York: Other.
- Levin, H. (1970). The quixotic principle: Cervantes and other novelists. In M.W. Bloomfield (Ed.), *The interpretation of narrative: Theory and practice* (pp. 45–66). Cambridge, MA: Harvard University Press.
- Levine, M. (2000). *The positive psychology of Buddhism and yoga: Paths to a mature happiness with a special application to handling anger*. Mahwah, NJ/London: Erlbaum.
- Lewin, K. (1948). *Resolving social conflicts*. New York: Harper.
- Lieburg, F.A. van (1991). *Levens van vromen: Gereformeerde pïëtisme in de achttiende eeuw*. [The lives of the devout: Calvinist pietism in the eighteenth century] Kampen: De Groot Goudriaan.
- Lijphart, A. (1975). *The politics of accommodation: Pluralism and democracy in the Netherlands*. Berkeley: University of California Press.
- Lijphart, A. (1976). Verzuiling [Pillarization]. In A. Hoogerwerf (Ed.), *Verkenningen in de politiek, Deel 2* [Exploring politics, Part 2]. Alphen aan den Rijn: Samson.
- Lijphart, A. (1992). Verzuiling en pacificatie als empirische en normatieve modellen in vergelijkend perspectief [Pillarization and pacification as empirical and normative models in comparative perspective]. *Acta Politica*, 27, 323–332.
- Lillard, A. (1998). Ethnopsychologies: Cultural variations in theories of mind. *Psychological Bulletin*, 123, 1–32.
- Lindeboom, L. (1887). *De beteekenis van het christelijk geloof voor de geneeskundige wetenschap, in het bijzonder voor de psychiatrie* [The significance of Christian faith for the healing sciences, especially psychiatry]. Heusden: Gezelle Meerburg.
- Loewenthal, K.M. (1995). *Mental health and religion*. London: Chapman & Hall.
- Loewenthal, K.M. (2000). *The psychology of religion: A short introduction*. Oxford: Oneworld.
- Loewenthal, K. (2007). *Religion, culture and mental health*. Cambridge/New York: Cambridge University Press.
- Lonner, W.J. & Hayes, S. A. (2007). *Discovering cultural psychology: A profile and selective readings of Ernest E. Boesch*. Charlotte, NC: Information Age Publishing.
- Lorenzer, A. (1977). *Sprachspiel und Interaktionsformen: Vorträge und Aufsätze zu Psychoanalyse, Sprache und Praxis*. [Language game and forms of interaction: lectures and papers on psychoanalysis, language and praxis] Frankfurt am Main: Suhrkamp.
- Lowe, D.M. (1982). *History of bourgeois perception*. Chicago: University of Chicago Press.
- Luria, A.R. (1971). Towards the problem of the historical nature of psychological processes. *International Journal of Psychology*, 6, 259–272.
- Luria, A.R. (1976). *Cognitive development: Its cultural and social foundations*. Cambridge, MA: Harvard University Press.
- Luria, A.R. (1979). *The making of a mind*. Cambridge, MA: Harvard University Press.
- Luria, A.R. (1981). *Language and cognition*. Washington/New York: Winston/Wiley.
- Maassen, J. (1987). Interconfessionnalisme [Interconfessionnalism]. *Tijdschrift voor Sociale Geschiedenis* [Journal for Social History], 13, 74–86.
- Malony, H.N. (1997). A proposal for a psychology of religious expression. In J.A. Belzen & O. Wikström (Eds.), *Taking a step back: Assessments of the psychology of religion*. Stockholm/Uppsala: Almqvist & Wiksell Intern./Acta Universitatis Upsaliensis.
- Malony, H.N. & Lovekin, A. (1985). *Glossolalia: Social and psychological perspectives*. New York: Oxford University Press.
- Mancuso, J.C. & Sarbin, T.R. (1983). The self-narrative in the enactment of roles. In T.R. Sarbin & K.E. Scheibe (Eds.), *Studies in social identity* (pp. 233–253). New York: Praeger.

- Marcus, P. (2003). *Ancient religious wisdom, spirituality, and psychoanalysis*. Westport, CT/London: Praeger.
- Markus, H. R., Kitayama, S. & Heiman, R. J. (1996). Culture and “basic” psychological principles. In E.T. Higgins & A.W. Kruglanski (Eds.), *Social psychology* (pp. 857–913). New York/London: Guilford Press.
- Marler, P.L. & Hadaway, C.K. (2002). “Being Religious” or “Being Spiritual” in America: A Zero-Sum Proposition? *Journal for the Scientific Study of Religion*, 41, 289–300.
- Matsumoto, D. (1994a). *Cultural influences on research methods and statistics*. Pacific Grove, CA: Brooks/Cole.
- Matsumoto, D. (1994b). *People: Psychology from a cultural perspective*. Pacific Grove, CA: Brooks/Cole.
- Matsumoto, D. (1996). *Culture and psychology*. Pacific Grove, CA: Brooks/Cole.
- Mauss, M. (1938/1985). A category of the human mind: The notion of person; the notion of self (trans. W.D. Halls). In M. Carrithers, S. Collins & S. Lukes (Eds.), *The category of the person: Anthropology, philosophy, history* (pp. 1–25). Cambridge: Cambridge University Press.
- McAdams, D.P. (1993). *The stories we live by: Personal myths and the making of the self*. New York: Morrow.
- McAdams, D.P. (1994a). Can personality change? Levels of stability and growth in personality across the lifespan. In T.F. Heatherton & J.L. Weinberger (Eds.), *Can personality change?* (pp. 299–313). Washington, DC: American Psychological Association.
- McAdams, D.P. (1994b). *The person: An introduction to personality psychology*. (2nd ed.) Fort Worth, TX: Harcourt Brace.
- McAdams, D.P. (1999). Personal narratives and the life story. In L.A. Pervin & O. John (Eds.), *Handbook of personality: Theory and research* (2nd ed.; pp. 478–500). New York: Guilford Press.
- McAdams, D.P. (2005). What psychobiographers might learn from personality psychology. In: William Todd Schultz (Ed.), *Handbook of psychobiography* (pp. 64–73). New York: Oxford University Press.
- McAdams, D.P. (2006). *The redemptive self: Stories Americans live by*. New York: Oxford University Press.
- McCutcheon, R.T. (Ed.) (1999). *The insider/outsider problem in the study of religion*. London/New York: Cassell.
- McCutcheon, R.T. (2003). *Manufacturing religion: The discourse on sui generis religion and the politics of nostalgia*. New York: Oxford University Press.
- McDargh, J. (1983). *Psychoanalytic object relations theory and the study of religion: On faith and the imaging of God*. Lanham, Md.: University Press of America.
- McDargh, J. (1993). Rebuilding fences and opening gates: Vergote on the psychology of religion. *The International Journal for the Psychology of Religion*, 3 (2), 87–93.
- McDougall, W. (1909). *An introduction to social psychology*. (2nd edition) Boston: Luce.
- McGuire, M.B. (1990). Religion and the body: Rematerializing the human body in the social sciences of religion. *Journal for the Scientific Study of Religion*, 29, 283–296.
- McKim, D.K. (1992). The mainline Protestant understanding of conversion. In H. N. Malony & S. Southard (Eds.), *Handbook of religious conversion* (pp. 123–136). Birmingham, AL: Religious Education Press.
- Mead, G.H. (1934). *Mind, self, and society*. Chicago: University of Chicago Press.
- Meissner, W.W. (1984). *Psychoanalysis and religious experience*. New Haven: Yale University Press.
- Meissner, W.W. (1992). *Ignatius of Loyola: The psychology of a saint*. New Haven: Yale University Press.
- Meissner, W.W. (1995). *Thy kingdom come: Psychoanalytic perspectives on the Messiah and the millennium*. Kansas City: Sheed & Ward.
- Meissner, W.W. (1996). The pathology of beliefs and the beliefs of pathology. In E. Shanfransky (Ed.), *Religion and the clinical practice of psychology* (pp. 241–268). Washington, DC: American Psychological Association.
- Meissner, W.W. (1997). *Vincent's religion: The search for meaning*. New York: Lang.

- Merleau-Ponty, M. (1945/1962). *Phenomenology of perception*. London: Routledge.
- Mierwe, W.L. & Voestermans, P. P. (1995). Wittgenstein's legacy and the challenge to psychology. *Theory & Psychology*, 5 (1), 27–48.
- Messer, S.B., Sass L.A. & Woolfolk, R.L. (Eds.) (1988). *Hermeneutics and psychological theory*. Brunswick, NJ: Rutgers University Press.
- Miert, J. van (1994). *Wars van clubgeest en partijzucht: Liberalen, natie en verzuiling, Tiel en Winschoten 1850–1920* [Aversion to the club mentality and party-mindedness: Liberals, nation and pillarization in Tiel and Winschoten, 1850–1920]. Amsterdam: Amsterdam University Press.
- Miller, J.G. (1999). Cultural psychology: Implications for basic psychological theory. *Psychological Science*, 10, 85–91.
- Miller, J.G. (2001). The cultural grounding of social psychological theory. In A. Tesser & N. Schwarz (Eds.), *Blackwell handbook of social psychology*. Vol. 1: *Intrapersonal processes* (pp. 22–43). Oxford: Blackwell.
- Miller, J.G. (2002). Culture and the self: Implications for psychological theory. In N.J. Smelser & P.B. Baltes (Eds.), *International encyclopedia of the social and behavioral sciences*. England: Elsevier Science.
- Miller, J.G. & Bersoff, D.M. (1994). Cultural influences on the moral status of reciprocity and the discounting of endogenous motivation. *Personality and Social Psychology Bulletin*, 20, 592–602.
- Miller, W.R. (Ed.) (2002). *Integrating spirituality into treatment: resources for practitioners*. Washington: American Psychological Association.
- Miller, W.R. & Delaney, H.D. (Eds.) (2005). *Judeo-Christian perspectives on psychology: Human nature, motivation and change*. Washington: American Psychological Association.
- Miller, W.R. & Thoresen, C.E. (2003). Spirituality, religion, and health: An emerging research field. *American Psychologist*, 58, 24–35.
- Misiak, H. & Sexton, V. S. (1973). *Phenomenological, existential and humanistic psychologies: A historical essay*. New York/London: Grune & Stratton.
- Misra, G. & Gergen, K.J. (1993). On the place of culture in psychological science. *International Journal of Psychology*, 28 (2), 225–243.
- Moghaddam, F.M., Taylor, D.M. & Wright, S.C. (1993). *Social psychology in cross-cultural perspective*. New York: Freeman.
- Mönnich, C.W. (1962). De kerken der Hervorming sinds 1813 [The churches of the Reformation since 1813]. In A.G. Weiler et al. (Eds.), *Geschiedenis van de Kerk in Nederland* [History of the church in the Netherlands]. Utrecht/Antwerpen: Spectrum.
- Mooij, A.W.M. & Widdershoven, G.A.M. (1992). *Hermeneutiek en psychologie: Interpretatie in theorievorming, onderzoek en psychotherapie*. [Hermeneutics and psychology: Interpretation in theorizing, research and psychotherapy] Meppel: Boom.
- Morris, M.W., Nisbett, R.E. & Peng, K. (1995). Causal understanding across domains and cultures. In D. Sperber, D. Premack & A.J. Premack (Eds.), *Causal cognition: A multidisciplinary debate* (pp. 577–612). Oxford: Oxford University Press.
- Moscovici, S. (1998). Social consciousness and its history. *Culture & Psychology*, 4, 411–429.
- Moss, D.M. (1977). Narzißmus, Empathie und die Fragmentierung des Selbst: Ein Gespräch mit Heinz Kohut. [Narcissism, empathy and the fragmentation of the self: An interview with Heinz Kohut] *Wege zum Menschen*, [Roads to man] 29, 49–68.
- Much, N. (1995). Cultural psychology. In J.A. Smith, R. Harré & L. van Langenhove (Eds.), *Rethinking psychology* (pp. 97–121). London: Sage.
- Much, N.C. & Mahapatra (1995). Constructing divinity. In R. Harré & P. Stearns (Eds.), *Discursive psychology in practice* (pp. 55–86). London: Sage.
- Murisier, E. (1892). *Maine de Biran: Esquisse d'une psychologie religieuse*. [Maine of Biran: Sketch of a psychology of religion] Paris: Jouve.
- Murisier, E. (1901). *Les maladies du sentiment religieux*. [The diseases of the religious sentiment] Paris: Alcan.
- Nase, E. & Scharfenberg, J. (Eds.) (1977). *Psychoanalyse und Religion*. [Psychoanalysis and religion] Darmstadt: Wissenschaftliche Buchgesellschaft.

- Neeleman, J. & Persand, R. (1995). Why do psychiatrists neglect religion? *British Journal of Medical Psychology*, 68, 169–178.
- Neisser, U. (1976). *Cognition and reality*. San Francisco: Freeman.
- Newberg, N., d'Aquili, E.G. & Rause, V. (2001). *Why God won't go away: Brain science and the biology of belief*. New York : Ballantine Books.
- Nielsen, K. (1982). *Introduction to the philosophy of religion*. London: Macmillan.
- Nørager, T. (1996). Metapsychology and discourse: A note on some neglected issues in the psychology of religion. *International Journal for the Psychology of Religion*, 6, 139–149.
- Obeyesekere, G. (1981). *Medusa's hair*. Chicago: University of Chicago Press.
- Obeyesekere, G. (1985). Depression, Buddhism, and the work of culture in Sri Lanka. In A. Kleinman & B. Good (Eds.), *Culture and depression: Studies in the anthropology and cross-cultural psychiatry of affect and disorder* (pp. 134–152). Berkeley: University of California Press.
- O'Connor, K.V. (1997). Reconsidering the psychology of religion: Hermeneutical approaches in the contexts of research and debate. In J.A. Belzen (Ed.), *Hermeneutical approaches in psychology of religion* (pp. 85–108). Amsterdam: Rodopi.
- O'Connor, K.V. (1998). Religion and mental health: A review of Antoine Vergote's approach in "Guilt and desire." *International Journal for the Psychology of Religion*, 8, 125–148.
- Oelze, B. (1991). *Wilhelm Wundt: Die Konzeption der Völkerpsychologie*. [Wilhelm Wundt: Conception of a folk psychology] Münster: Waxmann.
- Olbrich, E. (1986). De levensloop in de moderne tijd: historische perspectieven en levenslooppsychologie. [The course of life in modern time: historical perspectives and psychology of the course of life] In H. F. M. Peeters & F. J. Mönks (Eds.), *De menselijke levensloop in historisch perspectief* [The human course of life in historical perspective] (pp. 84–100). Assen/Maastricht: Van Gorcum.
- Olson, R.P. (Ed.) (2002). *Religious theories of personality and psychotherapy: East meets west*. New York/London/Oxford: Haworth.
- Os, M. van, & Wieringa, W.J. (Eds.) (1980). *Wetenschap en rekenschap, 1880–1980: Een eeuw wetenschapsbeoefening aan de Vrije Universiteit* [Science and accountability, 1880–1980: A century of scientific inquiry at the Free University]. Kampen: Kok.
- Otto, R. (1917/1976). *The idea of the Holy: An inquiry into the non-rational factor in the idea of the divine and its relation to the rational*. Oxford: Oxford University Press.
- Ouwerkerk, C. van (1986). *In afwezigheid van God: Voorstudies tot een psychologie van het geloof*. [In absence of God: Preliminary studies to a psychology of belief] Den Haag: Boekencentrum.
- Palmer, M. (1997). *Freud and Jung on religion*. New York/London: Routledge.
- Paloutzian, R.F. (1996). *Invitation to the psychology of religion*. (2nd ed.) Boston/London: Allyn & Bacon.
- Paloutzian, R.F. & Kirkpatrick, L. E. (Eds.) (1995). Religious influences on personal and societal well-being. *Journal of Social Issues*, 51, no.2 (special issue).
- Paloutzian, R.F. & Park, C.L. (Eds.) (2005). *The handbook of the psychology of religion and spirituality*. New York/London: Guilford.
- Paranjpe, A. C. (1998). *Self and identity in modern psychology and Indian thought*. New York/London: Plenum Press.
- Pargament, K.I. (1990). God help me: Toward a theoretical framework of coping for the psychology of religion. *Research in the Social Scientific Study of Religion*, 2, 195–224.
- Pargament, K.I. (1997). *The psychology of religion and coping: Theory, research, practice*. New York/London: Guilford Press.
- Pargament, K.J. (1999). The psychology of religion and spirituality? Yes and no. *International Journal for the Psychology of Religion*, 9, 3–16.
- Pargament, K.I. (2007). *Spiritually integrated psychotherapy: Understanding and addressing the sacred*. New York/London: Guilford Press.
- Pargament, K.I., Maton, K.I. & Hess, R.E. (Eds.) (1992). *Religion and prevention in mental health: Research, vision, and action*. New York: Haworth Press.
- Parsons, W.B. (1999). *The enigma of the oceanic feeling: Revisioning the psychoanalytic theory of mysticism*. New York/Oxford: Oxford University Press.

- Parsons, W.B., D. Jonte-Pace & S.E. Henking (Eds.) (2008). *Mourning religion*. Charlottesville: University of Virginia Press.
- Patton, M.Q. (2002). *Qualitative research and evaluation methods*. (3rd ed.) Thousand Oaks, CA: Sage.
- Paul, H. (1910). Über Völkerpsychologie. [On folk psychology] *Süddeutsche Monatshefte*, [South-German Monthly] 7 (2), 363–373.
- Peeters, H.F.M. (1974). *Mensen veranderen: Een historisch-psychologische verhandeling*. [People change: A historical-psychological essay] Meppel: Boom.
- Peeters, H.F.M. (1993). Mentaliteitsgeschiedenis en psychologie. [History of mentalities and psychology] *Nederlands Tijdschrift voor de Psychologie*, [Dutch Journal for Psychology] 48 (5), 195–204.
- Peeters, H.F.M. (1994). *Hoe veranderlijk is de mens? Een inleiding in de historische psychologie* [How changeable is the human being? An introduction to historical psychology]. Nijmegen: SUN.
- Pepper, S. (1942). *World hypotheses*. Berkeley, CA: University of California Press.
- Pfister, O. (1910). *Die Frömmigkeit des Grafen Ludwig von Zinzendorf: Ein psychoanalytischer Beitrag zur Kenntnis der religiösen Sublimierungsprozesse und zur Erklärung des Pietismus*. [Count Ludwig von Zinzendorf's piety: A psychoanalytic contribution to the knowledge of the religious sublimation and to the explanation of pietism] Leipzig: Deuticke.
- Pfister, O. (1926). *Die Legende Sundar Singhs: Eine auf Enthüllungen protestantischer Augenzeugen in Indien gegründete religionspsychologische Untersuchung*. [The legend of Sundar Singh: An investigation in psychology of religion based on disclosures by protestant witnesses] Bern: Haupt.
- Pfister, O. (1944/1948). *Christianity and fear: A study in history and in the psychology and hygiene of religion*. London: Allen & Unwin.
- Phillips, D.Z. (1991). *From fantasy to faith: The philosophy of religion and twentieth-century literature*. London: Macmillan.
- Phillips, D.Z. (1993). *Wittgenstein and Religion*. New York: St. Martin's Press.
- Piedmont, R.L. (1999). Does spirituality represent the sixth factor of personality? Spiritual transcendence and the five-factor model. *Journal of Spirituality*, 67, 985–1013.
- Pietzcker, C. (1983). *Einführung in die Psychoanalyse des literarischen Kunstwerks*. [Introduction to the psychoanalysis of the literary artwork] Würzburg: Königshausen & Neumann.
- Plante, T.G. & Sherman, A.C. (Eds.) (2001). *Faith and health: Psychological perspectives*. New York: Guilford.
- Platvoet, J.G. & Molendijk, A.L. (Eds.) (1999). *The pragmatics of defining religion: Contexts, concepts, and contests*. Leiden: Brill.
- Pollack, D. (1995). Was ist Religion? Probleme der Definition. [What is religion? Problems of definition] *Zeitschrift für Religionswissenschaft*, [Journal for the Study of Religion] 3, 163–190.
- Pollmann, T. (1999). *De letteren als wetenschappen*. [Liberal arts as a science] Amsterdam: Amsterdam University Press.
- Pomerleau, C.S. (1980). The emergence of women's autobiography in England. In E. C. Jelinek (Ed.), *Women's autobiography: Essays in criticism* (pp. 21–38). Bloomington: Indiana University Press.
- Popp-Baier, U. (1998). *Das Heilige im Profanen: Religiöse Orientierungen im Alltag. Eine qualitative Studie zu religiösen Orientierungen von Frauen aus der charismatisch-evangelischen Bewegung*. [The sacred in the profane: Religious orientations in everyday life. A qualitative studie of religious orientations of women in the charismatic-evangelical movement] Amsterdam/Atlanta: Rodopi.
- Popp-Baier, U. (2003). Qualitative Methoden in der Religionspsychologie. [Qualitative methods in psychology of religion] In R.-Ch. Henning, S. Murken & E. Nestler (Eds.), *Einführung in die Religionspsychologie* [Introduction to the psychology of religion] (pp. 184–229). Paderborn etc.: Schöningh.
- Popp-Baier, U. (2010). From religion to spirituality - Megatrend in contemporary society or methodological artefact? A contribution to the secularization debate from psychology of religion. *Journal of Religion in Europe*, 3/1, 1–34.
- Popper, K.R. (1934/1959). *The logic of scientific discovery*. London: Hutchinson.

- Portmann, A. (1951). *Zoologie und das neue Bild vom Menschen: Biologische Fragmente zu einer Lehre vom Menschen*. [Zoology and the new image of man; biological fragments for a new doctrine of mankind] Basel: Schwabe.
- Post, H. (1989). *Pillarization: An analysis of Dutch and Belgian society*. Aldershot [etc.]: Avebury.
- Pruyser, P.W. (1983). *The play of imagination: Toward a psychoanalysis of culture*. New York: International Universities Press.
- Pultz, W. (2007). *Nüchternes Kalkül: Nahrungsabstinez im 16. Jahrhundert*. [Calculations of fasting: Food abstinence in the 16th century] Köln: Böhlau.
- Putman, W. (1998). *Godsbeelden en levensverhaal: Een onderzoek met behulp van de Waarderingstheorie en de Zelfkfrontatiemethode naar de betekenis van persoonlijke godsbeelden*. [Images of God and lifestory: A study to the meaning of personal images of God, with the help of the Valuation Theory and the Self Confrontation Method] Tilburg: Tilburg University Press.
- QSR International. (n.d.). NVIVO [Computer software]. Retrieved February 7, 2006, from http://www.qsr.com/au/products/productoverview/product_overview.htm
- Quispel, G. (Ed.) (1976). *Mystiek en bevinding*. [Mysticism and "Bevinding"] Kampen: Kok.
- Radley, A. (1996). Displays and fragments: Embodiment and the configuration of social worlds. *Theory and Psychology*, 6, 559–576.
- Ragan, C.P., Malony, H.N. & Beit-Hallahmi, B. (1980). Psychologists and religion: Professional factors and personal belief. *Review of Religious Research*, 21, 208–217.
- Ramachandran, V.S. & Blakeslee, S. (1998). *Phantoms in the brain: Probing the mysteries of the human mind*. New York: Morrow.
- Rambo, L.R. (1992). The psychology of conversion. In H.N. Malony & S. Southard (Eds.), *Handbook of religious conversion* (pp. 159–177). Birmingham: Religious Education Press.
- Rambo, L.R. (1993). *Understanding religious conversion*. New Haven, CT: Yale University Press.
- Randour, M. L. (Ed.) (1993). *Exploring sacred landscapes: Religious and spiritual experiences in psychotherapy*. New York: Columbia University Press.
- Rappard, J. F. H. van & Sanders, C. (1990). Theorie in de psychologie. [Theory in psychology] In P.J. van Strien & J. F. H. van Rappard (Eds.), *Grondvragen van de psychologie: Een handboek theorie en grondslagen* [Foundational issues in psychology: A manual for theory and foundations] (pp. 33–44). Assen: Van Gorcum.
- Ratner, C. (1991). *Vygotsky's sociohistorical psychology and its contemporary applications*. New York: Plenum.
- Ratner, C. (1993). A sociohistorical psychological approach. In S.C. Hayes, L.J. Hayes, H.W. Reese & Th. R. Sarbin (Eds.) (1993). *Varieties of scientific contextualism* (pp. 169–186). Reno, NV: Context Press.
- Ratner, C. (1996). Activity as a key concept for cultural psychology. *Culture & Psychology*, 2, 407–434.
- Ratner, C. (2002). *Cultural psychology: Theory and method*. New York: Kluwer/Plenum.
- Ratner, C. (2008). *Cultural psychology, cross-cultural psychology and indigenous psychology*. Hauppauge, NY: NOVA.
- Reich, K.H. (1990). Rituals and social structure: The moral dimension. In H.-G. Heimbrock & H. B. Boudewijnse (Eds.), *Current studies on rituals: Perspectives for the psychology of religion* (pp. 121–134). Amsterdam/Atlanta: Rodopi.
- Reich, K.H. (2004). Psychology of religion and neurobiology: Which relationship? *Archiv für Religionspsychologie* [Archive for the Psychology of Religion], 26, 117–134.
- Reinalda, B. (1992). The weak implantation of the early Catholic and Socialist workers' movement in Nijmegen. *Tijdschrift voor Sociale Geschiedenis* [Journal for Social History], 18, 404–424.
- Reinsberg, A.R. (1898). *De bekeeringsgeschiedenis van eene vijftigjarige wereldlinge, daarna eene twee en een halfjarige bezetene des duivels op Veldwijk en nu eene verlost en wedergeborene in Jezus Christus, haar Verlosser en Zaligmaker, Die het voor haar zal voleinden nu en tot in der eeuwigheid* [The conversion story of a fifty-year-old mortal, afterwards possessed by the devil at Veldwijk for two and a half years and now redeemed and reborn in Jesus Christ, her Redeemer and Saviour, Who will accomplish all things for her, now and forever]. The Hague: s.n.

- Ribot, T. (1884/1894). *The diseases of the will*. Chicago: Open Court.
- Ribot, T. (1896/1903). *The psychology of the emotions*. New York: Scribner.
- Richards, P.S. & Bergin, A.E. (Eds.) (1997). *A spiritual strategy for counseling and psychotherapy*. Washington: American Psychological Association.
- Richards, P.S. & Bergin, A.E. (Eds.) (2000). *Handbook of psychotherapy and religious diversity*. Washington: American Psychological Association.
- Richards, P.S. & Bergin, A.E. (Eds.) (2004). *Religion and psychotherapy: A case book*. Washington: American Psychological Association.
- Ricoeur, P. (1965/1970). *Freud and philosophy: An essay on interpretation*. New Haven, Conn.: Yale University Press.
- Ricoeur, P. (1977/1992). The question of proof in Freud's psychoanalytic writings. In J.B. Thompson (Ed. & transl.), *Hermeneutics and the social sciences* (pp. 247–273). New York: Cambridge University Press.
- Ricoeur, P. (1981). *Hermeneutics and the human sciences*. Cambridge: Cambridge University Press.
- Righart, J.A. (1986). *De katholieke zuil in Europa: Het ontstaan van verzuiling onder katholieken in Oostenrijk, Zwitserland, België en Nederland* [The Catholic pillar in Europe: The emergence of pillarization among Catholics in Austria, Switzerland, Belgium and the Netherlands]. Meppel: Boom.
- Rizzuto, A.M. (1979). *The birth of the living God: A psychoanalytic study*. Chicago: University of Chicago Press.
- Rizzuto, A.M. (1996). Psychoanalytic treatment and the religious patient. In E.P. Shafranske (Ed.), *Religion and the clinical practice of psychology*. Washington: American Psychological Association.
- Rizzuto, A.-M. (1998). *Why did Freud reject God? A psychodynamic interpretation*. New Haven/London: Yale University Press.
- Roberts, R.C. & Talbot, M.R. (Eds.) (1997). *Limning the psyche: Explorations in Christian psychology*. Grand Rapids/Cambridge: Eerdmans.
- Robinson, D.N. (1995). *An intellectual history of psychology*. (3rd ed.) Madison, WI: University of Wisconsin Press.
- Röckelein, H. (Ed.) (1993). *Biographie als Geschichte*. [Biography as history] Tübingen: Diskord.
- Roels, F.J.M.A. (1918). *De toekomst der psychologie*. [The future of psychology] Den Bosch: Teulings.
- Roels, F.J.M.A. (1919–1920). Godsdienstpsychologie en apologetiek. [Psychology of religion and apologetics] *De Beiaard*, [The Carillon] 4 (2), 337–359.
- Roels, F.J.M.A. (1928). Cultuurpsychologie en psychotechniek. [Psychology of culture and psychotechnics] *Mededeelingen van het psychologisch laboratorium R.U.Utrecht*, [Announcements of the Psychological Laboratory University of Utrecht] 77–95.
- Rogier, L.J. (1956). *Katholieke herbeleving: Geschiedenis van katholiek Nederland, 1853–1953* [Reliving the Catholic experience: History of the Catholic Netherlands, 1853–1953]. The Hague: Pax.
- Rollins, W.G. (1999). *Soul and psyche: The bible in psychological perspective*. Minneapolis, MN: Fortress.
- Rooy, P.de (2005). *Republiek van rivaliteiten: Nederland sinds 1813* [Republic of rivalries: The Netherlands since 1813]. Amsterdam: Mets en Schilt.
- Rosenau, P.M. (1992). *Post-modernism and the social sciences*. New Jersey: Princeton University Press.
- Rosenberg, S.D., Rosenberg, H.J. & Farrell, M.P. (1992). In the name of the Father. In G.C. Rosenwald & R.L. Ochberg (Eds.), *Storied lives: The cultural politics of self-understanding* (pp. 41–59). New Haven: Yale University Press.
- Roth, P.A. (1987). *Meaning and method in the social sciences: A case for methodological pluralism*. Ithaca: Cornell University Press.
- Rubin, J.H. (1994). *Religious melancholy and protestant experience in America*. New York: Oxford University Press.

- Ruler, A.A. van (1971). Ultra-gereformeerd en vrijzinnig. [Ultra-reformed and liberal] *Wapenveld*, [Field of Arms] 21, 13–52.
- Rümke, H.C. (1939/1952). *The psychology of unbelief*. London: Rockliff.
- Rümke, H.C. (1956/1981). De neurotische doublures van het menselijk lijden [The neurotic duplicates of human suffering]. In *Vorm en inhoud: Een keuze uit de essays van H.C. Rümke* [Form and content: A selection from the essays by H.C. Rümke] (pp. 209–217). Utrecht: Bohn, Scheltema & Holkema.
- Runyan, W. (1982). *Life histories and psychobiography: explorations in theory and method*. New York: Oxford University Press.
- Runyan, W. (1988). *Psychology and historical interpretation*. New York: Oxford University Press.
- Rutten, F.J.Th. (1937). *Het domein der godsdienstpsychologie*. [The field of the psychology of religion] Nijmegen: Centrale Drukkerij.
- Rutten, F.J.Th. (1947). *De overgang van het agrarische volkstype in het industriële*. [The transition of the agricultural to the industrial type] Amsterdam: Koninklijke Nederlandse Academie van Wetenschappen.
- Rutten, F.J.Th. (1954). Verschil tussen de Amerikaanse en Europese benadering der psychologische problemen. [Difference between the American and European approach to psychological problems] *De Tijd*, [The Times] June 17, 3.
- Rutten, F.J.Th. (1975). Een lijstje titels uit de wereldliteratuur. [A list of titles from world literature] *Gedrag*, [Behavior] 6, 391–392.
- Ruysch, W.P. (1900). Godsdienstwaanzin. [Religious mania] *Psychiatrische en Neurologische Bladen*, [Journal of Psychiatry and Neurology] 4, 87–99.
- Sacks, O. (1990). Neurology and the soul. *The New York Review of books*, November 22.
- Sampson, E.E. (1996). Establishing embodiment in psychology. *Theory and Psychology*, 6, 601–620.
- Sanders, C. & Rappard, J.F.H. van (1982). *Tussen ontwerp en werkelijkheid: Een visie op de psychologie*. [Between design and reality: a perspective on psychology] Meppel: Boom.
- Sanders, C., & Rappard, J.F.H. van (1987). *Filosofie van de psychologische wetenschappen*. [Philosophy of the psychological sciences] Leiden: Nijhoff.
- Santner, E.L. (2001). *On the psychotheology of everyday life: Reflections on Freud and Rosenzweig*. Chicago/London: University of Chicago Press.
- Sarbin, T.R. (Ed.) (1986a). *Narrative psychology: The storied nature of human conduct*. New York: Praeger.
- Sarbin, T.R. (1986b). The narrative as a root metaphor for psychology. In T.R. Sarbin (Ed.), *Narrative psychology: The storied nature of human conduct* (pp. 3–21). New York: Praeger.
- Sarbin, T.R. (1986c). Emotion and act: Roles and rhetoric. In R. Harré (Ed.), *The social construction of emotions* (pp. 83–97). Oxford: Blackwell.
- Sarbin, T.R. (1992). Metaphors of unwanted conduct: A historical sketch. In D.E. Leary (Ed.), *Metaphors in the history of psychology* (pp. 300–330). New York: Cambridge University Press.
- Sarbin, T.R. (1993). The narrative as the root metaphor for contextualism. In S.C. Hayes, L. J. Hayes, H.W. Reese & T.R. Sarbin (Eds.), *Varieties of scientific contextualism* (pp. 51–65). Reno, NV: Context Press.
- Sarbin, T.R. & Kitsuse, J. I. (Eds.) (1994). *Constructing the social*. London: Sage.
- Sarbin, T.R. & Scheibe, K. E. (Eds.) (1983). *Studies in social identity*. New York: Praeger.
- Schafer, R. (1983). *The analytic attitude*. New York: Basic Books.
- Scheibe, K.E. (1998). *Self studies: The psychology of self and identity*. Westport, CT: Praeger.
- Schlauch, C. (1993). The intersecting-overlapping self: Contemporary psychoanalysis reconsiders religion again. *Pastoral Psychology*, 42, 21–43.
- Schleiermacher, F.D.E. (1799/1958). *On religion: Speeches to its cultured despisers* (transl. J. Oman; introd. R. Otto). New York: Harper & Row.
- Schneider, C.M. (1990). *Wilhelm Wundts Völkerpsychologie: Entstehung und Entwicklung eines in Vergessenheit geratenen, Wissenschaftshistorisch Relevanten Fachgebietes*. [Wilhelm

- Wundt's folk psychology: Foundation and development of a forgotten and in perspective of the history of science relevant field of study] Bonn: Bouvier.
- Schivelbusch, W. (1977/1979). *The railway journey: Trains and travel in the 19th century*. New York: Urizen Books.
- Schönau, W. (1991). *Einführung in die psychoanalytische Literaturwissenschaft*. [Introduction to the psychoanalytical literary theory] Stuttgart: Metzger.
- Schram, P.L. (1983). Conventikels. [Conventicles] In J. M. Vlijm (Ed.), *Buitensporig geloven: Studies over randkerkelijkheid* [Believing exorbitantly: Studies of church life on the margins] (pp. 50–69). Kampen: Kok.
- Schultz, W.T. (2005). *Handbook of psychobiography*. Oxford/New York: Oxford University Press.
- Schumaker, J.F. (Ed.) (1992). *Religion and mental health*. New York: Oxford University Press.
- Scull, A.T. (1982). *Museums of madness: The social organization of insanity in nineteenth-century England*. Harmondsworth: Penguin.
- Segal, R.A. (2006). *The Blackwell companion to the study of religion*. Malden, MA/Oxford: Blackwell.
- Shafranske, E.P. (Ed.) (1996a). *Religion and the clinical practice of psychology*. Washington: American Psychological Association.
- Shafranske, E.P. (1996b). Religious beliefs, affiliations, and practices of clinical psychologists. In E.P. Shafranske (Ed.), *Religion and the clinical practice of psychology* (pp. 149–161). Washington: American Psychological Association.
- Sharpe, E.J. (1986). *Comparative religion: A history*. Illinois: Open Court.
- Sherif, M. & Cantril, H. (1947). *The psychology of ego-involvements, social attitudes & identifications*. New York: Wiley.
- Shore, B. (1996). *Culture in mind: Cognition, culture and the problem of meaning*. Oxford: Oxford University Press.
- Shotter, J. (1989). Social accountability and the social construction of "You." In J. Shotter & K.J. Gergen (Eds.), *Texts of identity* (pp. 133–151). London: Sage.
- Shotter, J. (1992). "Getting in touch": The meta-methodology of a postmodern science of mental life. In S. Kvale (Ed.), *Psychology and postmodernism* (pp. 58–73). London: Sage.
- Shotter, J. (1993a). *Conversational realities: Constructing life through language*. London: Sage.
- Shotter, J. (1993b). *Cultural politics of everyday life: Social construction, rhetoric and knowing of the third kind*. Buffalo: University of Toronto Press.
- Shotter, J. & Gergen, K.J. (Eds.) (1989). *Texts of identity*. London: Sage.
- Shweder, R.A. (1991). *Thinking through cultures: Expeditions in cultural psychology*. Cambridge, MA: Harvard University Press.
- Shweder, R.A. & Bourne, E.J. (1984). Does the concept of the person vary cross-culturally?. In R.A. Shweder & R.A. Levine (Eds.), *Culture theory: Essays on mind, self, and emotion* (pp. 158–199). New York: Cambridge University Press.
- Siegel, A.M. (1996). *Heinz Kohut and the psychology of the self*. London/New York: Routledge.
- Sierksma, F. (1950). *Phaenomenologie der religie en complexe psychologie: Een methodologische bijdrage*. [Phenomenology of religion and complex psychology. A methodological contribution] Assen: Van Gorcum.
- Sierksma, F. (1956/1980). *De religieuze projectie: Een anthropologische en psychologische studie over de projectie-verschijnselen in de godsdiensten*. [The religious projection: an anthropological and psychological study of projection phenomena in the religions] Groningen: Konstapel.
- Sims, A. (1994). "Psyche": Spirit as well as mind? *British Journal of Psychiatry*, 165, 441–446.
- Simao, L.M. (2008). Ernst Boesch' holistic cultural psychology. In R. Diriwächter & J. Valsiner (Eds.), *Striving for the whole: Creating theoretical syntheses* (pp. 131–150). New Brunswick, NJ: Transaction.
- Skinner, B. F. (1953). *Science and human behavior*. New York: Macmillan.
- Slik, F. W. P. van der (1992). *Overtuigingen, attitudes, gedrag en ervaringen: Een onderzoek naar de godsdienstigheid van ouders en van hun kinderen*. [Beliefs, attitudes, behaviour and experi-

- ences: A study on the religiousness of parents and their children] (doctoral dissertation, University of Tilburg, The Netherlands) Helmond: Wibro Dissertatiedrukkerij.
- Slone, D.J. (2004). *Theological incorrectness: Why religious people believe what they shouldn't*. New York: Oxford University Press.
- Smith, H. (2001). *Why religion matters: The fate of the human spirit in an age of disbelief*. San Francisco: HarperCollins.
- Smith, J.A., Harré, R. & Langenhove, L. van (Eds.) (1995). *Rethinking psychology*. London: Sage.
- Smith, J.A., Harré, R. & Langenhove, L. van (Eds.) (1995/2003). *Rethinking methods in psychology*. London: Sage.
- Smith, J.A., Harré, R. & Langenhove, L. van (2003). Introduction. In J.A. Smith, R. Harré & L. van Langenhove (Eds.), *Rethinking methods in psychology* (pp. 1–8). London: Sage.
- Söderblom, N. (1908). *Studier av religionen*. [The study of religion] Stockholm: Diakonistytelsen.
- Söderblom, N. (1916). *Das Werden des Gottesglaubens: Untersuchungen über die Anfänge der Religion* (Ed. R. Stuebe) [The development of belief in God. On the origins of religion]. Leipzig: Hinrichs.
- Söderblom, N. (1939). *The living God: Basal forms of personnel religions*. London: s.l.
- Sonntag, M. (Ed.) (1990). *Von der Machbarkeit des Psychischen*. [The manipulability of the psychic] Pfaffenweiler: Centaurus.
- Sperry, L. (2001). *Spirituality in clinical practice: New dimensions in psychotherapy and counseling*. London: Brunner-Routledge.
- Sperry, L. & Shafranske, E. P. (Eds.) (2005). *Spiritually integrated psychotherapy*. Washington, DC: American Psychological Association.
- Spiegelberg, H. (1972). *Phenomenology in psychology and psychiatry*. Evanston: North-Western University Press.
- Spiegelberg, H. (1982). *The phenomenological movement: A historical introduction*. (3rd ed.) Den Haag: Mouton.
- Spilka, B., Hood, R.W., Hunsberger, B. & Gorsuch, R.L. (2003). *The psychology of religion: An empirical approach*. (3rd ed.) New York: Guilford.
- Spranger, E. (1910/1974). *Philosophie und Psychologie der Religion*. [Philosophy and psychology of religion] (In: *Gesammelte Schriften*, [Complete works] Band 9; Ed. H. W. Bähr) Tübingen: Niemeyer. (previously unpublished text of a lecture)
- Sprinker, M. (1980). Fictions of the self: The end of autobiography. In J. Olney (Ed.), *Autobiography: Essays theoretical and critical* (pp. 321–342). Princeton: Princeton University Press.
- Stace, W.T. (1960). *Mysticism and philosophy*. Philadelphia: Lippincott.
- Stählin, W. (1910). [Review of E. D. Starbuck (1909), *Religionspsychologie*]. *Archiv für die gesamte Psychologie*, [Archive for all Psychologies] 18, 1–9.
- Stählin, W. (1911). Religionspsychologie. [Psychology of religion] *Noris, Bayerisches Jahrbuch für Protestantische Kultur*, [Noris, Bavarian Annual for Calvinist Culture] 11, 46–49.
- Stählin, W. (1912). Die Verwendung von Fragebogen in der Religionspsychologie. [The use of questionnaires in the psychology of religion] *Zeitschrift für Religionspsychologie*, [Journal for the Psychology of Religion] 5, 394–508.
- Stählin, W. (1914a). Zur Psychologie und Statistik der Metaphern: Eine methodologische Untersuchung. [On the psychology and the statistics of metaphors: A methodological investigation] *Archiv für die Gesamte Psychologie*, [Archive for all Psychologies] 31, 297–425.
- Stählin, W. (1914b). Experimentelle Untersuchungen über Sprachpsychologie und Religionspsychologie. [Experimental investigations on the psychology of language and the psychology of religion] *Archiv für Religionspsychologie* [Archive of the Psychology of Religion], 1, 117–194.
- Stam, H.J. (Ed.) (1998). *The body and psychology*. London: Sage.
- Starbuck, E.D. (1899). *The psychology of religion: An empirical study of the growth of religious consciousness*. New York: Scribner.
- Starbuck, E.D. (1899/1909). *Religionspsychologie: Empirische Entwicklungsstudie Religiösen Bewußtseins*. [The psychology of religion] (transl. Fr. Beta) Leipzig: Klinkhardt (Philosophisch-soziologische Bücherei, Bd. XIV, XV)

- Stern, W. (1909). [Review of W. James (1909), *Die religiöse Erfahrung in ihrer Mannigfaltigkeit*]. *Deutsche Literaturzeitung*, [German Journal of Literature] 30 (8), 465–468.
- Stern, W. (1917). *Die menschliche Persönlichkeit*. [The human personality] Leipzig: Barth.
- Stevenson, D.H., Eck, B.E. & P.C. Hill (2007). *Psychology & Christianity integration. Seminal works that shaped the movement*. Batavia, Ill.: Christian Association for Psychological Studies.
- Stifoss-Hanssen, H. (1999). Religion and spirituality: What a European ear hears. *The International Journal for the Psychology of Religion*, 9, 25–33.
- Stigler, J.W., Shweder, R.A. & Herdt, G. (Eds.) (1990). *Cultural psychology: Essays on comparative human development*. Cambridge: Cambridge University Press.
- Stollberg, D. & Wienold, K. (1987). [Review of J.A. Belzen & J.M. van der Lans (1986), *Current issues in the psychology of religion*]. *Theologische Literaturzeitung*, [Journal of Theological Literature] 112, 551–552.
- Straub, J. & Werbik, H. (Hg.) (1999). *Handlungstheorie: Begriff und Erklärung des Handelns im interdisziplinären Diskurs*. [Theory of action: Concept and interpretation of action in an interdisciplinary debate] Frankfurt a. M.: Campus.
- Strean, H. (1994). *Psychotherapy with the orthodox Jew*. New York: Jason Aronson.
- Strien, P.J. van (1986). *Praktijk als wetenschap: Methodologie van het sociaal-wetenschappelijk handelen*. [Practice as science: Methodology of social-scientific action] Assen: Van Gorcum.
- Strien, P. J. van (1990). Definitie en domein van de psychologie. [Definition and field of psychology] In P.J. van Strien & J.F.H. van Rappard (Eds.), *Grondvragen van de psychologie: Een handboek theorie en grondslagen* [Foundational issues in psychology: A manual for theory and foundations] (pp. 12–32). Assen: Van Gorcum.
- Strien, P.J. van (1993). The historical practice of theory construction. *Annals of Theoretical Psychology*, 8, 149–227.
- Strozier, C.B. & Offer, D. (1985). New directions: Heinz Kohut. In C.B. Strozier & D. Offer (Eds.), *The leader: Psychohistorical essays* (pp. 73–78). New York/London: Plenum Press.
- Strycker, S. (1977). Development in “two social psychologies”: Toward an appreciation of mutual relevance. *Sociometry*, 40, 145–160.
- Sturm, J.C. (1988). *Een goede gereformeerde opvoeding: Over neo-calvinistische moraalpedagogiek (1880–1950) met speciale aandacht voor de nieuw-gereformeerde jeugdorganisaties* [A good Calvinist upbringing: On neo-Calvinistic moral pedagogy (1880–1950) with special focus on the neo-Calvinist youth organizations]. Kampen: Kok.
- Stuurman, S. (1983). *Verzuiling, kapitalisme en patriërchaat: Aspecten van de ontwikkeling van de moderne staat in Nederland* [Pillarization, capitalism and patriarchy: Aspects of the development of the modern state in the Netherlands]. Nijmegen: SUN.
- Suèr, H. (1969). *Niet te geloven: De geschiedenis van een pastorale commissie*. [Don't you believe it: The history of a pastoral committee] Bussum: Paul Brand.
- Sulloway, F.J. (1979). *Freud, biologist of the mind: Beyond the psychoanalytic legend*. London: Basic Books.
- Sundén, H. (1959/1966). *Die Religion und die Rollen: Eine psychologische Untersuchung*. [Religion and roletheory: A psychological investigation] Berlin: Töpelmann.
- Sundén, H. (1987). Saint Augustine and the Psalter in the light of role-psychology. *Journal for the Scientific Study of Religion*, 26 (3), 375–382.
- Süskind, H. (1914). Zur Theologie Troeltsch [On the theology of Troeltsch]. *Theologische Rundschau*, [Theological Prospect] 17, 1–13, 53–62.
- Tamminen, K. (1991). *Religious development in childhood and youth: An empirical study*. Helsinki: Suomalainen Tiedakatemia.
- Tennekes, J. (1969). De “oud gereformeerden.” [The “Old-Reformed”] *Mensch en maatschappij*, [Man and Society] 44, 365–385.
- Terwee, S. (1989). *Hermeneutics in psychology and psychoanalysis*. New York: Springer.
- Terwee, S.J.S. (1990). De beide methodologische hoofdstromen. [The two methodological mainstreams] In P. J. van Strien & J. F. H. van Rappard (Eds.), *Grondvragen van de psychologie: Een handboek theorie en grondslagen* [Foundational issues in psychology: A manual for theory and foundations] (pp. 228–240). Assen: Van Gorcum.

- Thomas, K. (1971). *Religion and decline of magic: Studies in popular beliefs in 16th and 17th century England*. London: Weidenfeld & Nicolson.
- Thurlings, J.M.G. (1971). *De wankele zuil: Nederlandse katholieken tussen assimilatie en pluralisme* [The shaky pillar: Dutch Catholics between assimilation and pluralism]. Deventer: Van Loghum Slaterus.
- Tillich, P. (1952). *The courage to be*. New Haven, CN: Yale University Press.
- Toulmin, S. (1960). *The philosophy of science*. New York: Harper & Row.
- Toulmin, S. (1990). *Cosmopolis: The hidden agenda of modernity*. Chicago: University of Chicago Press.
- Triandis, H.C. (1994). The 20th century as an aberration in the history of psychology. *Contemporary Psychology*, 39, 9–11.
- Triandis, H.C. (1995). *Individualism and collectivism*. New York: Basic Books.
- Triandis, H.C. (2007). Culture and psychology: A history of the study of their relationship. In S. Kitayama & D. Cohen (Eds.), *Handbook of cultural psychology* (pp. 59–76). New York: Guilford.
- Troeltsch, E. (1905). *Psychologie und Erkenntnistheorie in der Religionswissenschaft: Eine Untersuchung über die Bedeutung der kantischen Religionslehre für die heutige Religionswissenschaft*. [Psychology and epistemology in the science of religion: An investigation in the meaning of the Kantian theory on religion for the contemporary science of religion] (Lecture, presented at the International Congress of Arts and Sciences in St. Louis) Tübingen: Mohr.
- Turner, L. (2008). *Theology, psychology and the plural self*. Farnham, UK: Ashgate.
- Uleyn, A.J.R. (1986). Zingevingsvragen en overdrachtsproblemen in de psychotherapie [Questions of meaning and transference problems in psychotherapy]. In M. Kuilman & A. Uleyn, *Hulpverlener en zingevingsvragen* [Counselor and questions of meaning] (pp. 35–67). Baarn: Ambo.
- Utsch, M. (2005). *Religöse Fragen in der Psychotherapie: Psychologische Zugänge zu Religiosität und Spiritualität*. Stuttgart: Kohlhammer.
- Valsiner, J. (2001). The first six years: Culture's adventure in psychology. *Culture & Psychology*, 7, 5–48.
- Valsiner, J. & Rosa, A. (Eds.) (2007). *Cambridge handbook of sociocultural psychology*. New York: Cambridge University Press.
- Valsiner, J. & VanderVeer, R. (2000). *The social mind*. New York: Cambridge University Press.
- VandeKemp, H. (1992). G. Stanley Hall and the Clark School of Religious Psychology. *American Psychologist*, 47 (2), 290–298.
- VanderLeeuw, G. (1926). Über einige neuere Ergebnisse der psychologischen Forschung und ihre Anwendung auf die Geschichte, insonderheit die Religionsgeschichte. [On some new results of psychological research and its application on history, especially on history of religion] *Studi e Materiali di Storia delle Religione*, 2, 1–43.
- VanderLeeuw, G. van der (1928). Strukturpsychologie und Theologie. [Psychology and Theology] *Zeitschrift für Theologie und Kirche*, 9, 321–349.
- VanderLeeuw, G. van der (1932). Godsdienstpsychologie. [Psychology of religion] In *Winkler Prins Algemeene Encyclopedie*, 5th ed., Vol. 8, 350.
- Vandermeersch, P. (1974/1991). *Unresolved questions in the Freud/Jung debate on psychosis, sexual identity and religion*. Leuven: Leuven University Press. (Louvain Philosophical Studies 4)
- VanderMeiden, A. (1981). *Welzalig is het volk: Een bijgewerkt en aangevuld portret van de zwarte-kousen kerken*. [Blessed are the people: An edited and enlarged portrait of the Black Stocking churches] Baarn: Ten Have.
- Varela, F.J., Thompson, E. & Rosch, E. (1997). *The embodied mind*. Cambridge, MA: MIT press.
- Velde, H. te & Verhage, H. (Eds.) (1996). *De eenheid & de delen: Zuilvorming, onderwijs en natievorming in Nederland, 1850–1900*. [Unity and parts: Pillarization, education and nation in the Netherlands, 1850–1900] Amsterdam: Spinhuis.

- Vellenga, S.J. (1994). Bevindelijk gereformeerden en hun geestelijke gezondheidszorg. [Reformed "bevindelijken" and their mental health care] *Maandblad Geestelijke volksgezondheid*, [Monthly for Mental Health Care] 49, 962–975.
- Veresov, N. (1999). *Undiscovered Vygotsky: Etudes on the pre-history of cultural-historical psychology*. Frankfurt: Lang.
- Vergote, A. (1978/1988). *Guilt and desire: Religious attitudes and their pathological derivatives*. (transl. M.H. Wood) New Haven, CT/London: Yale University Press.
- Vergote, A. (1983/1997). *Religion, belief and unbelief: A psychological study*. Amsterdam: Rodopi/Leuven: Leuven University Press.
- Vergote (1986). Introduction to the plenary debate: Two opposed viewpoints concerning the object of the psychology of religion. In J.A. Belzen & J.M. van der Lans (Eds.), *Current issues in the psychology of religion* (pp. 67–75). Amsterdam: Rodopi.
- Vergote, A. (1993). What the psychology of religion is and what it is not. *The International Journal for the Psychology of Religion*, 3, 73–86.
- Vergote, A. (1995). Debate concerning the psychology of religion. *The International Journal for the Psychology of Religion*, 5, 119–123.
- Vergote, A. & Tamayo, A. (1980). *The parental figures and the representation of God: A psychological and cross-cultural study*. The Hague: Mouton.
- Verrips-Rouken, K. (1987). Lokale elites en beschavingsoffensieven, Langbroek 1870–1920 [Local elites and civilizing offensives, Langbroek 1870–1920]. *Sociologisch Jaarboek* [Sociological Yearbook], 165–181.
- Verwey-Jonker, H. (1957). De psychologie van de verzuiling [The psychology of pillarization]. *Socialisme en Democratie* [Socialism and Democracy], 14, 30–39.
- Verwey-Jonker, H. (1962). De emancipatiebewegingen [The emancipation movements]. In A. N. J. den Hollander et al. (Eds.), *Drift en koers: Een halve eeuw sociale verandering in Nederland* [Current and course: A half century of social change in the Netherlands]. Assen: Van Gorcum.
- Vijver, F.J.R. van de, Hemert, D.A. van & Poortinga, Y.H. (2008). *Multilevel analysis of individuals and cultures*. New York: Erlbaum.
- Visser, J. (1987). [Review of J.A. Belzen & J.M. van der Lans (1986), *Current issues in the psychology of religion*]. *Nederlands Theologisch Tijdschrift*, 41, 170–171.
- Voestermans, P.P.L.A. (1992). Cultuurpsychologie: van cultuur in de psychologie naar psychologie in "cultuur." [Cultural psychology: From culture in psychology to psychology in "culture"] *Nederlands Tijdschrift voor de Psychologie*, [Dutch Journal of Psychology] 47, 151–162.
- Voestermans, P. & Verheggen, T. (2007). *Cultuur en lichaam: Een cultuurpsychologisch perspectief op patronen in gedrag*. [Culture and body: A cultural-psychological perspective on behavioural patterns] Malden, MA/Oxford: Blackwell/Heerlen: Open Universiteit Nederland.
- Vorbrodt, G. (1904). *Beiträge zur Religiösen Psychologie: Psychobiologie und Gefühl*, [Contributions to religious psychology: Psychobiology and feelings] Leipzig: Deichert.
- Vorbrodt, G. (1909). Übersetzungs-Vorwort. [Preface by the translator] In E. D. Starbuck, *Religionspsychologie: Empirische Entwicklungsstudie Religiösen Bewusstseins* [Psychology of religion] (pp. v-xxv), Leipzig: Klinkhardt.
- Vorbrodt, G. (1911). Vorwort des Herausgebers. [Preface by the editor] In Th. Flournoy, *Experimentalluntersuchungen zur Religions-, Unterbewußtseins- und Sprachpsychologie*. [Experimental investigations to the psychology of religion, of the subconscious, and of language] Vol. 1: *Beiträge zur Religionspsychologie* [Contributions to the psychology of religion] (pp. i–lii). Leipzig: Eckardt.
- Vorbrodt, G. (1918). [Review of T. K. Oesterreich (1917), *Einführung in die Religionspsychologie als Grundlage für Religionsphilosophie und -geschichte*]. *Zeitschrift für Angewandte Psychologie und Psychologische Sammelforschung*, [Journal for the Applied Psychology] 15, 439–443.
- Vovelle, M. (1982/1990). *Ideologies and mentalities*. Cambridge: Polity Press.
- Vree, J. (1984). De Nederlandse Hervormde kerk in de jaren voor de Afscheiding [The Netherlands Reformed Church in the years before the Schism]. In W. Bakker et al. (Eds.), *De Afscheiding van 1834 en haar geschiedenis* [The Schism of 1834 and its history] (pp. 30–61). Kampen: Kok.
- Vroom, H.M. (1988). *Religies en de waarheid*. [Religions and the truth] Kampen: Kok.

- Vygotsky, L.S. (1930/1971). The development of higher psychological functions. In J. Wertsch (Ed.), *Soviet activity theory*. Cambridge (MA): Blackwell.
- Vygotsky, L.S. (1934/1987). *Thinking and speech*. New York: Plenum.
- Vygotsky, L.S. (1978). *Mind in society: The development of higher psychological processes*. (Ed. & trans. M. Cole) Cambridge, MA: Harvard University Press.
- Vygotski, L.S. (1998). *Collected works*. Vol. 5. New York: Plenum.
- Wang, Q. & Brockmeier, J. (2002). Autobiographical memory as cultural practice: Understanding the interplay between memory, self and culture. *Culture & Psychology*, 8, 45–64.
- Wang, Q. & Ross, M. (2007). Culture and memory. In S. Kitayama & D. Cohen (Eds.), *Handbook of cultural psychology* (pp. 645–667). New York/London: Guilford.
- Watson, J.B. (1913). Psychology as the behaviorist views it. *Psychological Review*, 20, 158–177.
- Watts, F. (2002). *Theology and psychology*. Hants, UK: Ashgate.
- Watts, F. (Ed.) (2007). *Jesus and psychology*. London: Darton, Longman and Todd.
- Watts, F., Nye, R. & Savage, S. (2002). *Psychology for Christian ministry*. London/New York: Routledge.
- Weber, M. (1904/1984). *Die protestantische Ethik*. Vol. 1. Gütersloh: Mohn.
- Wertsch, J.V. (1991). *Voices of the mind: A sociocultural approach to mediated action*. London: Harvester Wheatsheaf.
- West, W. (2000). *Psychotherapy & spirituality: Crossing the line between therapy and religion*. London/Thousand Oaks, CA/New Delhi: Sage.
- Westerhof, G.J. (1994). *Statements and stories: Towards a new methodology of attitude research*. Amsterdam: Thesis.
- Westhoff, H. (1996). *Geestelijke bevrijders: Nederlandse katholieken en hun beweging voor geestelijke volksgezondheid in de twintigste eeuw*. [Spiritual redemptors: Dutch Catholics and their movement for mental public health in the 20th century] Nijmegen: Valkhof.
- Whitehouse, H. & Laidlaw, J. (Eds.) (2004). *Ritual and memory: Toward a comparative anthropology of religion*. Walnut Creek: Altamir.
- Whitehouse, H. & Martin, L.H. (Eds.) (2004). *Theorizing religions past: Archeology, history and cognition*. Walnut Creek: Altamir.
- Widdershoven, G.A.M. & Boer, Th. de (Eds.) (1990). *Hermeneutiek in discussie*. [Hermeneutics in discussion] Delft: Eburon.
- Wielenga, D.K. (1885–1886). Rede gehouden bij de opening van Veldwijk op 28 januari 1886 [Speech given at the opening of Veldwijk on 28 January 1886]. *Jaarverslag van de Vereeniging tot Christelijke Verzorging van Geestes- en Zenuwzieken* [Annual Report of the Association of Christian Care for the Mentally Ill], 2, 37–53.
- Wikström, O. (1980). Kristusbilden i Kristinebergsgruvan: Historiska och religionspsykologiska aspekter. [Figures of Christ in Kristineberggrave: historical and psychological aspects] *Kyrkohistorisk Årsskrift*, 80, 99–112.
- Williamson, W.P. (2000). The experience of religious serpent handling: A phenomenological study. *Dissertation Abstracts International*, 6 (2B), 1136.
- Wilshire, B. (1968). *William James and phenomenology*. Bloomington: Indiana University Press.
- Windelband, W. (1894/1904). *Geschichte und Naturwissenschaft*. [History and the science of nature] (3rd ed.) Strasbourg: Heitz.
- Winer, J.A. & Anderson, J.W. (Eds.) (2007). *Religion and spirituality: Psychoanalytic perspectives*. Catskill, NY: Mental Health Resources.
- Winkler, L. (1996a). Geschiedschrijving sedert 1945 over het katholiek leven in Nederland in de 19e en 20e eeuw [Historiography since 1945 on Catholic life in the Netherlands in the 19th and 20th centuries] (part I). *Trajecta*, 5, 111–133.
- Winkler, L. (1996b). Geschiedschrijving sedert 1945 over het katholiek leven in Nederland in de 19e en 20e eeuw [Historiography since 1945 on Catholic life in the Netherlands in the 19th and 20th centuries] (part II). *Trajecta*, 5, 213–242.
- Wittgenstein, L. (1921/1981). *Tractatus Logico-Philosophus*. London/New York: Routledge.
- Wittgenstein, L. (1953). *Philosophical investigations*. Oxford: Blackwell.
- Wittgenstein, L. (1958). *Philosophical investigations*. (2nd ed.; transl. G.E.M. Anscombe) New York: McMillan.

- Wittgenstein, L. (1980). *Remarks on the philosophy of psychology*. Vols. I and II. Oxford: Blackwell.
- Wobbermin, G. (1901). *Theologie und Metaphysik: Das Verhältnis der Theologie zur Modernen Erkenntnistheorie und Psychologie*. [Theology and metaphysics: The relationship of modern theory of insight to psychology] Berlin: Duncker.
- Wobbermin, G. (1907/1914). "Aus dem Vorwort zur ersten Auflage" and "Vorwort zur zweiten Auflage." ["Preface to the first edition" and "Preface to the second edition"] In W. James, *Die Religiöse Erfahrung in ihrer Mannigfaltigkeit: Materialien und Studien zu einer Psychologie und Pathologie des Religiösen Lebens* [Varieties of religious experience] (pp. iii–xxxii). Leipzig: Hinrich.
- Wobbermin, G. (1910). Der gegenwärtige Stand der Religionspsychologie (Aufgabe, Methode und Hauptprobleme). [The contemporary state of the art of the psychology of religion] *Zeitschrift für Angewandte Psychologie und Psychologische Sammelforschung*, [Journal for the Applied Psychology] 3, 488–540.
- Wolfradt, U. & Müller-Plath, G. (2003). Quantitative Methoden in der Religionspsychologie. [Quantitative methods in the psychology of religion] In C. Henning, S. Murken & E. Nestler (Eds.), *Einführung in die Religionspsychologie* [Introduction to the psychology of religion] (pp. 164–183). Paderborn etc.: Schöningh.
- Wolffram, D.J. (1993). *Bezwaarden en verlichten: Verzuijing in een Gelderse provinciestad, Harderwijk 1850–1925* [The troubled and the enlightened: Pillarization in the provincial town of Harderwijk, Gelderland, 1850–1925]. Amsterdam: Het Spinhuis.
- Wong, P.T.P. & Fry, P.S. (Eds.) (1998). *The human quest for meaning: A handbook of psychological research and clinical applications*. Mahwah/London: Erlbaum.
- Wulff, D.M. (1997). *Psychology of religion: Classic and contemporary*. (2nd ed.) New York: Wiley.
- Wulff, D. (2003). A field in crisis. Is it time to start over? In H.M.P. Roelofsma, J.M.T. Corveleyn, & J.W. van Saane (Eds.), *One hundred years of psychology of religion* (pp. 11–32). Amsterdam: VU University Press.
- Wundt, W. (1883). *Logik: Eine Untersuchung der Principien der Erkenntnis und der Methoden wissenschaftlicher Forschung*. Teil 2: *Methodenlehre*. [Logic: An investigation of the principles of knowledge and the methods of scientific research. Part 2: Methodology] Stuttgart: Enke.
- Wundt, W. (1886). *Ethik: Eine Untersuchung der Tatsachen und Gesetze des Sittlichen Lebens*. [Ethics: An investigation of the facts and laws of moral life] Stuttgart: Enke.
- Wundt, W. (1888). Über Ziele und Wege der Völkerpsychologie. [On targets and methods of folk psychology] *Philosophische Studien*, [Philosophical Studies] 4, 1–27.
- Wundt, W. (1900–1909). *Völkerpsychologie: Eine Untersuchung der Entwicklungsgesetze von Sprache, Mythos und Sitte*. [Folk psychology: An investigation of the laws of development of language, mythe and mores] Leipzig: Engelmann.
- Wundt, W. (1900/1921). *Völkerpsychologie: Eine Untersuchung der Entwicklungsgesetze von Sprache, Mythos und Sitte*. Teil 1: *Die Sprache*. [Folk psychology: An investigation of the developmental laws of language, mythe and mores. Part 1: Language] (4th ed.) Stuttgart: Kröner.
- Wundt, W. (1900/1997). *Völkerpsychologie: Eine Untersuchung der Entwicklungsgesetze von Sprache, Mythos und Sitte*. Einleitung. [Folk psychology: An investigation of the laws of development of language, mythe and mores. Introduction] In G. Eckardt, (Ed.), *Völkerpsychologie: Versuch einer Neuentdeckung. Texte von Lazarus, Steinthal und Wundt* [[Folk psychology: Attempt to a rediscovery. Texts by Lazarus, Steinthal and Wundt] (pp. 239–270). Weinheim: Psychology VerlagsUnion.
- Wundt, W. 1905/1920. *Völkerpsychologie: Eine Untersuchung der Entwicklungsgesetze von Sprache, Mythos und Sitte*. Vierter Band: *Mythos und Religion*. [Folk psychology: An investigation of the laws of development of language, mythe and mores. Vol. 4: Myth and religion] (3rd ed.) Stuttgart: Kröner.
- Wundt, W. (1907). Über Ausfrageexperimente und über die Methoden zur Psychologie des Denkens. [Experiments in cross-examination and the methods of the psychology of reason] *Psychologische Studien*, [Psychological Studies] 3, 301–360.

- Wundt, W. (1908). Kritische Nachlese zur Ausfragemethode. [Critical check of the method of cross-examination] *Archiv für die Gesamte Psychologie*, [Archive for all Psychologies] 11, 445–459.
- Wundt, W. (1911). *Probleme der Völkerpsychologie*. [Problems of folk psychology] Leipzig: Wiegand.
- Wundt, W. (1915). *Völkerpsychologie*. Vol. 6: *Mythos und Religion* [Myth and religion] (3rd part). Leipzig: Kröner.
- Wundt, W. (1918). *Völkerpsychologie*. Vol. 9: *Das Recht*. [The law] Leipzig: Kröner.
- Wundt, W. (1920). *Erlebtes und Erkantes*. [Autobiography] Stuttgart: Kröner.
- Wuthnow, R. (1998). *After heaven: Spirituality in America since the 1950s*. Berkeley: University of California.
- Wuthnow, R. (2001). Spirituality and spiritual practice. In R.K. Fenn (Ed.). *The Blackwell companion to sociology of religion* (pp. 306–320). Oxford: Blackwell.
- Wysling, H. (1982). *Narzissmus und illusionäre Existenzform: Zu den Bekenntnissen des Hochstaplers Felix Krull*. [Narcissism and illusory forms of existence: On the testimonies of the swindler Felix Krull] Bern: Francke.
- Yin, R.K. (1989). *Case study research: Design and methods*. (rev. ed.) London: Sage.
- Yinger, J.M. (1970). *The scientific study of religion*. New York: Macmillan.
- Young-Eisendraht, P. & Muramoto, S. (Eds.) (2002). *Awakening and insight: Zen Buddhism and psychotherapy*. Hove/New York: Brunner-Routledge/Taylor & Francis.
- Young-Eisendrath, P. & Miller, M.E. (2000). *The psychology of mature spirituality: Integrity, wisdom, transcendence*. London/Philadelphia, PA: Routledge/Taylor & Francis.
- Zahn, E. (1984). *Das unbekannte Holland: Regenten, Rebellen und Reformatoren*. [The unknown Holland: Regents, rebels and reformers] Berlin: Siedler.
- Zeegers, W. (1988). *Andere tijden, andere mensen: De sociale representatie van identiteit*. [Different times, different people: The social representation of identity] Amsterdam: Bakker.
- Zinnbauer, B.J. & Pargament, K.J. (2005). Religiousness and spirituality. In R.F. Paloutzian & C.L. Park (Eds). *Handbook of the psychology of religion and spirituality* (pp. 21–42). New York: Guilford.
- Zinnbauer, B.J. et al. (1997). Religion and spirituality: Unfuzzifying the fuzzy. *Journal for the Scientific Study of Religion*, 36, 549–564.
- Zinnbauer, B.J., Pargament, K. I. & Scott, A. B. (1999). The emerging meanings of religiousness and spirituality: Problems and prospects. *Journal of Personality*, 67, 889–919.
- Zwaal, P. van der (1997). *De achtste vrije kunst: Psychoanalyse als retorica*. [The eighth liberal art: Psychoanalysis as rhetoric] Meppel: Boom.
- Zwemer, J. (1992). *In conflict met de cultuur: De bevindelijk gereformeerden en de Nederlandse samenleving in het midden van de twintigste eeuw*. [In conflict with culture: Reformed “bevindelijken” and mid-20th century Dutch society] Kampen: De Groot Goudriaan.