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of Self-Thematization; Methodological Consequences for an Interpretative Psychology of Religion; The Problem of Reductionism and Possible Solutions; Comparative Analysis in the Cultural Psychology of Religion; Conclusions; References; James M. Day: Constructs of Meaning and Religious Transformation: Cognitive Complexity, Postformal Stages, and Religious Thought; Introduction Transformation and Religious Development in Psychological Science Three Neo-Piagetian Paradigms: Faith Development, Religious Judgment Development, Religious Cognition and the Model of Hierarchical Complexity; Religious Development, Spiritual, and Moral Development: Conceptual and Empirical Relationships; Conceptual Questions and Empirical Problems in Faith Development and Religious Judgment Development Models: Can they be "solved"?; Meaning, Transformation, Religious Cognition and the Model of Hierarchical Complexity The Model of Hierarchical Complexity, Postformal Stage, and Religious Cognition in relation to other domains: Studies and Findings Postformal Stages and Religious Cognition: Empirical Validity and Cross-Domain Relationships; Quantitative Analyses and Qualitative Studies of Postformal Religious Cognition: Believing as though, or as if; Transformation and Postformal Stage: What supports higher stage attainment?; References; Caroline Shepherd: A Discursive Psychology Framework for the analysis of Faith Attribution in Conversation; Non-real "Facts"; Facts as Social Artefacts Social Facts in Time and Context

Sommario/riassunto

Hauptbeschreibung One of the major trends in the psychology of religion is the growing interest in religious and spiritual meaning making in relation to religious and spiritual transformation processes, notably as the aftermath of traumatic experiences and in situations of crisis, stress or disease when personal well-being is at stake and coping activities and skills are enhanced. This volume covers this broad and complex area of interrelated issues. The contributions focus on religious and spiritual meaning making and transformation. They do not compose an integrated perspective on
