

University „Babeş-Bolyai” Cluj-Napoca
Faculty of European Studies
Doctoral school „European paradigm”

*Religious behavior – from psychology to a
transdisciplinary perspective*

SUMMARY OF THE PhD THESIS

Scientific coordinator:
Prof. univ. dr. Basarab Nicolescu

PhD:
Gabriela Ligia Popescu

Cluj-Napoca
2014

CONTENTS OF PhD THESIS SUMMARY

CONTENTS OF THESIS.....	3
KEY WORDS.....	6
ARGUMENT.....	6
INTRODUCTION.....	7
BRIEF OVERVIEW OF THESIS CHAPTERS.....	14
PERSONAL CONTRIBUTIONS.....	25
SELECTIVE BIBLIOGRAPHY	26

CONTENTS OF THESIS

INTRODUCTION

CHAPTER 1. Transdisciplinarity and transdisciplinary methodology

- 1.1. Frame of transdisciplinarity emergence
 - 1.1.1. Evolution of knowledge and reconsideration of the relationship Subject - Object
 - 1.1.2. Modern science and reductionist rationality
 - 1.1.3. Reconsideration of the Reality concept
- 1.2. Becoming of the transdisciplinarity concept
 - 1.2.1. From disciplinary knowledge to transdisciplinary knowledge
 - 1.2.2. Disciplinarity, Pluridisciplinarity, Interdisciplinarity and Transdisciplinarity
 - 1.2.3. Defining transdisciplinarity
- 1.3. Transdisciplinary methodology
 - 1.3.1. Ontological axiom
 - 1.3.2. Logical axiom
 - 1.3.3. Epistemological axiom
- 1.4. Aspects of transdisciplinarity
- 1.5. Transdisciplinary attitude
- 1.6. Conclusions

CHAPTER 2. Human behavior

- 2.1. Concept of behavior. Definitions
 - 2.1.1. Approaches of behavior
- 2.2. Explanatory models of behavior
 - 2.2.1. Psychoanalytic theories
 - 2.2.2. Behaviorist theory
 - 2.2.3. Cognitive theory
 - 2.2.4. Humanistic theories
- 2.3. Mental processes involved in the behavior modeling
- 2.4. Means of behavior investigation
- 2.5. Classification criteria of behavior
- 2.6. Conclusions

2.7. Personal contribution

CHAPTER 3. The psychology of religion and religious behavior

3.1. Introduction in the context of psychology of religion

3.1.1. Object of the psychology of religion

3.1.2. Study directions in the psychology of religion

3.2. Concept of religious behavior

3.2.1. Explanatory models of religious behavior

a. Psychodynamic model

b. Behaviorist model

c. Social model

d. Cognitive model

e. Humanistic-existential model

f. Transpersonal model

3.3. Multidimensionality of the religious life in psychology

3.4. Mental processes involved in the religious behavior modeling

3.5. For conclusions. Limits of disciplinary study

3.6. Personal contributions

CHAPTER 4. Religious behavior, transdisciplinary perspective

4.1. Necessity of transdisciplinary perspective in the study of religious behaviors

4.2. Religious behavior in the perspective of logical axiom

4.2.1. Prayer

4.2.2. Rite

4.2.3. Sacrifice or Offering

4.2.4. Creation of myths

4.3. Religious behavior in the perspective of ontological axiom

4.3.1. Holiness or mystical life

4.3.2. Contemplation – meditation in the presence of sacred. Mystical experience

4.4. Conclusions. Complexity of religious behavior

4.5. Personal contributions

CHAPTER 5. Transdisciplinary study of the religious behavior. Empirical results

5.1. Identification of the significance of the religious behavior

5.1.1. Objectives of research

5.1.2. Participants

5.1.3. Procedure

5.1.4. Results of study

5.1.5. Conclusions of study

5.2. Understanding the religious behavior as Third

5.2.1 Objectives of research

5.2.2 Participants

5.2.3 Procedure

5.2.4 Results of study

5.2.5. Conclusions of study

5.3. Identification of religious behaviors

5.3.1. Objectives of research

5.3.2. Participants

5.3.3. Procedure

5.3.4. Results of study

5.3.5. Conclusions of the study

5.4. Chapter conclusions

5.5 Personal contributions

CHAPTER 6. General conclusions

6.1. Conclusions

6.2. Personal contributions and directions of study

Bibliography

Main bibliography

Secondary bibliography

Dictionaries and Encyclopedias

E-bibliography

Summary in Romanian

Summary in English

ANNEX

Key words: *transdisciplinarity, transreligious, Hidden Third, Included Third, open unit, religious behavior, complexity, trans - language, contradictory dynamics, trans - love, transdisciplinary attitude, unit, level of Reality, level sensitive to sacred, unification.*

ARGUMENT

Stating a transdisciplinary perspective over the behaviour and, especially, over the religious behaviour, is possible only starting from a disciplinary approach, in this case, psychology. Transdisciplinary perspective has the role to refine and to fulfil the disciplinary studies.

Transdisciplinary approaches of religious behaviour was based firstly on the approaches in the religion psychology and, by analysing these approaches from the transdisciplinary grid, were generated significations of the religious behaviour from the transdisciplinary point of view. These significations are, in their turn, an important argument for the necessity of a transdisciplinary approach, as an addition to a disciplinary approach in the study of the religious behaviour.

This paper thus aims at the transgression of the religion psychology disciplinary knowledge, emphasizing the necessity of the transdisciplinary approach by reaching a subjective objectivity and an objective subjectivity. The opposition subjective-objective was overcome by accepting the complex character of the religious behaviour, thus developing the ternary {objectivity – subjectivity – complexity} of transdisciplinary methodology. This ternary represents the spinal column of the hereby work. Another ternary that supports the work is represented by {knowledge – understanding – being}; all the studies within this work being crossed by this ternary. The understanding may be achieved only by unifying the two forms of knowledge, contradictory but complementary. The unification at the level of the being is achieved thus by unifying the interior

knowledge with the exterior knowledge, the rational knowledge with the innermost knowledge. And the understanding represents actually the harmonious communication between the Subject and the Object.

Seen from a transdisciplinary perspective, the religious behaviour is lectured through the transdisciplinary methodology, as included middle, as access of the person in the Hidden third, thus recognizing the complex character. The religious behaviour is the result of simultaneous interaction of all reality levels of the Subject, because the understanding of the religious behaviour cannot be achieved on a single level of Reality.

In conclusion, the religious behaviour belongs to and manifests at the level of all Reality levels, the human striving to unification through the integration of the sacred. In addition to this, the religious behaviour is seen as an attitude, experience and deed towards the sacred and may become a language or a trans-language. The religious behaviour makes possible the communication between the human beings in relation with the sacred, mediates the communication between the human and the divinity and refers to the communication for the self and in the self, presuming the allowing of the gestures to the experience and the thought, involving a vibration in unison of the entire being.

INTRODUCTION

This thesis offered the frame to build a transdisciplinary perspective over the behavior and the religious behavior especially, starting from the disciplinary approach offered by the psychology. The transdisciplinary perspective fulfills and enriches the disciplinary, interdisciplinary and multidisciplinary studies of psychology, psychology of religion, neurophysiology, biology of faith etc. the disciplinary research, although of great importance and depth, do not represent but "glimpses in the darkness of ignorance on what we actually are"¹.

Initiating and developing a transdisciplinary study of the religious behavior was based on a permanent interrogation on what the interior knowledge represents as a process of self-becoming and what the exterior knowledge represents as a modality to report to reality.

¹ Polkinghorne, 2006, p.72.

The questions that have fed this study are various: What is the religious behavior? How was the religious behavior studied until present? How the psychology does approach the religious behavior? What does transdisciplinarity bring new in the approach of the religious behavior? What does the religious behavior represent for the modern man? Is it necessary the religious behavior? Why should the religious behavior be studied from a transdisciplinary point of view? Which are the religious behaviors of the modern man? How important are for the modern man the religious behavior? Which could be the benefits of a complementary approach of the religious behavior: from disciplinary, pluridisciplinary, interdisciplinary and multidisciplinary, respectively transdisciplinary? How would the transdisciplinary approach influence its psychology and methodology?

These questions have generated the *general objective* of the study, namely:

- Stating a transdisciplinary perspective over the behavior and over the religious behavior especially, starting from the disciplinary approach of psychology.

In addition to this, *specific objectives* to be reached through this paper are:

- Describing the approaches in the psychology of religion over the religious behavior;
- Analyzing the approaches a in the psychology of religion over the religious behavior by putting emphasis on the positive aspects and on its limits from transdisciplinary perspective;
- Identifying the significance of the religious behavior from transdisciplinary point of view;
- Identifying the modalities to integrate the religious behavior in the life of the modern life from transdisciplinary perspective;
- Argument the necessity of a transdisciplinary approach, as a complement of a disciplinary approach, in the study of the religious behavior.

Describing the approaches in the psychology of religion over the religious behavior

In the context of the psychology of religion, the religious behavior was attributed a grid² of interpretation that includes criteria like intentionality, integrality, dynamism and cultural significance. Analyzing these criteria, one may consider that the psychology of religion refers, actually, to the internal phenomena, through intentionality being involved energizing psychical processes; through integrality and dynamism refers to the making of

² Fizzotti, E., 2007, pp. 78-80.

and the development of personality. Besides the criteria characteristic to the internal phenomena to influence the behavior, there are also the external phenomena represented by the criteria cultural significance; the religious behavior being here determined and determinant. The psychical individuality is not static, but it has a powerful character dynamic-progressive. The religious behavior is, in this sense, an integrating part in the life of the person, progressing together.

Fizzotti identifies explanatory models of the religious behaviors that correspond to the main trends in psychology. These models offer a modality to lecture and interpret the psychological significance of the religious behavior.

The research in the psychology of religion started from the hypothesis that the religious life is not reducible to a single dimension, but presents a whole spectrum of dimensions that could be concentrated around 3 nucleuses:

- faith³ - considered as a system of beliefs and motivations,
- religious experience – affective experience, religious feeling,
- Religious practice - as ritual.

Traditionally, in the study of individual differences, psychology refers to three domains, namely: cognition, affect and behavior. The domain cognition refers to faith and to the way the ideological aspect of religion is conceptualized. The domain affect refers to feelings and emotional attitudes. The behavior refers to facts and actions. Psychology of religion studies the individual differences from these three points of views {cognition - affect - behavior}.

Spilka, Hood, Hunsberger and Gorsuch⁴, reach the conclusion that a religious behavior results from the interaction of several variables, namely: the variables related to cognition (faith and religious values) as well as the affective components. In the vision of the authors, the religious behavior represents actually the functioning of these two domains.

The religious behavior is linked to other components, Fizzotti proposing a vision that refers to a „reality with several dimensions”⁵, and Spilka, Hood, Hunsberger and Gorsuch identify the behavior as a sum of its components - faith, value, affectivity and habit.

$$\text{Religious behavior} = (\text{faith} * \text{value}) + (\text{faith} * \text{affectivity}) + \text{habit}$$

³ Leak și al. 1999.

⁴ Spilka, Bernard, Hood, Ralph, Hunsberger, B., Gorsuch, Richard, 2003, p. 34.

⁵ Fizzotti, E., op. cit., p. 79.

The authors mentioned sense the multidimensionality of the religious life, although they refer to a single level of reality; but they do not identify the integrating character of the religious behavior, nor the interaction between the components, at the level of the behavior reuniting both the cognition and the affectivity.

The analysis of the approaches in the psychology of religion over the religious behavior through emphasis on the positive aspects, and its limits from transdisciplinary perspective

As a whole vision over the psychology of religion, it is noticed the split of the religious phenomena, although the psychology of religion proposes the approach of the religious phenomena as a concrete reality, unitary. It can be seen a growing trend towards fragmentation and towards deepening of a domain as targeted.

In „Man and his religion”, Catalan⁶ underlines the necessity for a unitary vision over the religious phenomena, stating that the religion cannot be reduced to its emotional, sentimental, subjective aspects or to its social dimension or the ritual aspect, but on the contrary, it is a totality where intervene faiths, practices, feelings, personal and social attitudes. To know the man from psychological point of view or from the psychology of religion point of view is required the restoration of fragments, hard to achieve phenomena because of the misunderstandings at the methodological and conceptual level between the various disciplines.

From psychology's urge to be recognized and to impose as a scientific discipline a high level of reductionism was reached. The reductionism refers here to explaining the spiritual processes in terms of psychical processes which, in their turn, are explained through biological processes (physiological, anatomical, neurological etc.) which, in their turn, are explained through physical or chemical processes. In other words, a man of science who complies only with the vision of his mono-disciplinary scientific community falls in the trap of reducing the spirituality to materiality. For example, the religious phenomenon was reduced step by step to emotion, affect, necessity, conviction etc. One must take into account that the desideratum is the knowledge of the human, not just his religious, biological or psychical sides. The whole is not reduced only to the sum of the parts. The reality is made of relations and the wholes have a significance that exceeds the significance of the parts.

⁶ Catalan, J. F, 1997, p. 16.

Identifying the significance of the religious behavior from transdisciplinary point of view

From transdisciplinary perspective, of logical axiom, the religious behavior represents the included third, and the included third unites. In this case, the religious behavior becomes language, it communicates something. This communication is achieved on different levels of reality. This is a communication for the self, within the self, that implies the adjustment of the gestures to the experience and thought, a vibration in accord of the entire being through prayer, ritual, sacrifice.

The religious behavior, seen as attitude, as experience and as deed, against the sacred, could be a language, a trans-language, because it makes possible the dialogue between the human beings in relation to the sacred. The human can become a unique being in itself and with itself, only through and after the integration of the sacred.

We could utter a natural inclination, a universal impulse of each human towards religiosity or spirituality. We could state that in each and every there is a spiritual predisposition, sensitivity or opening to the sacred. This capacity to be open or receptive belongs to another level of reality. As the genetic predispositions belong to the biological level and the psychical predispositions (temperament, skills) belong to the psychic level, the spiritual-religious predisposition belongs to another level of reality.

The sensitive level to the sacred refers to the capacity or the human's attitude to "be opened" to receive the information. At the level sensible to the sacred are integrated the premises of the dialogue. In terms of communication, the level of the sacred is the carrier of the code through which the information is decrypted. The sensitive level to the sacred eases the communication of the human with the Hidden third. Nevertheless, the religious experience is hardly compared to another level of reality. The communication of the human with the Hidden Third involves the capacity to dialogue, but also the capacity to listen, to give and to receive at the same time. The sensitive level carries with it the availability of the human to give and to receive. Thus, the human becomes a unique being in itself and with itself, only through and after integrating the sacred.

An addition must be made, that a religious behavior does not belong to a single level of reality, but it belongs and appears at all levels of reality, the human tending to unification through integration of the sacred. All levels of reality carrying in itself the potential of the religious experience⁷.

⁷ Newberg, A., d'Aquili, E., Rause, V., 2008.

Identifying the modality to integrate the religious behavior in the life of the modern man from transdisciplinary perspective

Understanding a religious behavior from transdisciplinary point of view can be achieved only through unification of the two forms of knowledge at the level of the being, contradictory but complementary, namely the interior knowledge with the exterior knowledge, the rational knowledge with the hidden knowledge. In the absence of this unification we cannot speak about understanding or harmonious communication between the Subject and the Object, but about confusion. In addition to this, understanding or finding the meaning presumes uniting the knowledge with the experience.

In the context of this work, the religious behavior acquires the meaning of included third, which unites the seemingly irreconcilable opposites, from psychological point of view; the religious behavior becoming exterior show and interior experience from another level of reality that presumes the relationship with the sacred. In addition to this, the major role of the religious behavior is to ensure the communication of the person with the divinity but, at the same time, practicing certain behaviors ensures gaining an identity; the religious behavior thus provides achieving at the same time the identity and the communion.

The connection between the physical body and the psychical body is mediated by the spiritual body {physical body – psychical body – spiritual body}. The word, the gesture, the religious experience are considered expressions of the faith; the act of faith having as indicators the gesture, the word and the religious experience, the latter being understood as interior vibration; The Faith and its expression, the religious life represent an existential necessity, a need of sense; this being determined by the need of sense of the human; the religious human, the total human, the complete human is at the intersection between the spiritual and the material; moreover, the faith is characterized by the presence of doubt which can be tempered by the need of sense; the Word, the gesture, the religious experience ensures the connection with the Divinity.

Within transdisciplinary context, the religious behavior, besides the meaning of included third, ensures the entrance of the person in the Hidden Third. The religious behavior ensures the connection with the divinity and stands at the basis of willful, conscious and free reporting of the man to the divinity, reporting generated by the need of sense of the human.

Stating the necessity of a transdisciplinary approach, as an addition to a disciplinary approach, in the study of the religious behavior

The transdisciplinary methodology enriches the other disciplines bringing new and necessary clarifications which cannot be generated by a disciplinary methodology; nevertheless the transdisciplinary methodology does not replace the methodology of each discipline.

Transdisciplinarity proposes a dialogue between the various disciplines, a dialogue that cannot be achieved starting from one's or other's concepts, because a dialogue presumes a sharing. What the disciplines have in common is the subject. A subject that along the history was considered object, an object of the scientific studies, which was anatomized, formalized or manipulated.

The discipline weaving is achieved under the sign of the included third, in a Reality that is at the same time opened unit and complex plurality. The reality is, thus transdisciplinary, claiming a vision unifying of exact sciences and of human sciences.

Besides the dialogue between the disciplines, transdisciplinarity proposes a dialogue between the Subject and the Object. They are distinct, separate, but at the same time united by the Hidden Third. Through the hidden third, they are in a dynamic relationship, yet keeping their identity. The ternary Subject - Object – Hidden Third represents the three faces of a single and same Reality.

Transdisciplinarity proposes considering a multidimensional reality, structured on multiple levels to replace the one-dimensional reality on a single level of the classical thinking. Each level is endowed with its own set of laws, different from the other levels; a level being what it is because all the others exist at the same time, but no level does represent a privileged place of understanding the other levels.

For example, in psychology, the religious behavior is tackled as an integrating factor. At its level are met the faith, the value as ethics, affectivity and habit, thus the behavior gaining uniqueness. The psychology recognizes the complex aspect of the religious behavior, by levels of organization, and through the transpersonal model manages to integrate the spiritual aspect in the equation of understanding the religious behavior. What is missing and what the psychology omits, although it identifies the multidimensional aspect of the religious behavior, is that at its level the irreconcilable contradictories unify on a single level of reality. At the level of the religious behavior the exterior manifestations and the interior experiences unify within another level of reality that presumes the relationship with the sacred. At the level of the behavior reunite the

cognition and the affectivity, the individual and the social bodies. The religious behavior mediates the relationship of the human with the divinity.

SYNTHETIC PRESENTATION OF THE THESIS CHAPTERS

CHAPTER 1. Transdisciplinarity and transdisciplinary methodology

This chapter tackles the frame and the context that determined the appearance of the transdisciplinarity from the evolution of knowledge and the reconsideration of the relation Subject – Object as well as the Reality concept point of view. In addition to this, the chapter contributes to the argument of the necessity of a transdisciplinary approach, by clarifying the term transdisciplinarity and by proving the complementary character towards other disciplines, as well as by ensuring the transdisciplinary approach coherence that can develop naturally from the disciplinary ground.

In this chapter is presented the transdisciplinary methodology which aims at enriching the other disciplines, thus bringing new and mandatory clarifications that cannot be generated by a disciplinary methodology. The transdisciplinary methodology is based upon three pillars, three methodological axioms, namely:

- Ontological axiom
- logical axiom
- epistemological axiom

Furthermore, we have considered important to present the aspects of transdisciplinarity that refers to the conciliation of contradictories through rigor, opening and tolerance.

Transdisciplinarity emerged from the desire to dialogue, which is from establishing a relation through the word or, rather establishing a relationship beyond word – idea that seems to us adequate to the concept transdisciplinarity. Transgressing the binary pair, that of two, of the dualities through introducing the third has a unique scope, the unity of knowledge, which is permanently opened.

. A dialogue takes place between Subject and Object. They are distinct, separate, but at the same time united through the Hidden Third. Through the Hidden Third, they are in a dynamic relationship, still keeping their identity. The ternary Subject – Object – Hidden Third represents the three faces of a single and same Reality.

A dialogue proposed is also the one between various disciplines. The transdisciplinary vision proposes a weaving of disciplines, under the sign of the included third in a Reality that is at the same time opened unit and complex plurality. The reality is thus transdisciplinary claiming a unifying vision of exact sciences and of human sciences.

Disciplinary research refers to one and the same level of reality, but a transdisciplinary research proposes the verticality of crossing several levels of reality. Transdisciplinarity proposes considering a multidimensional reality, structured on multiple levels to replace the one-dimensional reality on a single level of the classical thinking. Each level is endowed with its own set of laws, different from the other levels; a level being what it is because all the others exist at the same time, but no level does represent a privileged place of understanding the other levels. In addition to this, the existence of a dialogue between disciplines cannot establish upon the concepts of one or other, the dialogue presuming a sharing. What all disciplines have in common is the Subject.

At the level of the human being it is found the conciliation attitude, a transcultural and trans-religious attitude, that is what crosses and exceeds the cultures and the religions.

CHAPTER 2. Human behavior

This chapter is dedicated to defining and clarifying the term of behavior as comprehended by psychology. In this scope are described the explanatory models of the behavior as they have marked the evolution of psychology, through the great currents: from psychoanalysis and behaviorism to the humanist theories.

Considering that the psychology defines itself as the science that deals with the study of the psychic and the psychical phenomena, we have considered necessary to describe the psychical processes that are involved in the modeling of the behavior, as well as the means of investigation of the behavior used in this paper.

Psychology conferred the human behavior a privileged status in its history, the behavior becoming actually an object of study. There are numerous classifications and definitions of the human behavior, each approach is different according to the theoretical paradigm where is placed the one defining or, depending upon the historical period when the definition was draw.

The behavior was by turn: a result of the interaction or of the conflict between the instances of the psychic, then it became a direct result of the external environment, of the social, of the cultural action comprising restrictively the field of the objective and noticeable reactions, being modified through compensation and punishment, then was

filtered by cognitive patterns to become afterwards a native tendency to develop the constructive and healthy skills or a tendency to hierarchical satisfaction of the human needs, being a reaction determined by certain needs.

Continuing with the analysis, the human behavior was reduced, by turn, to the status of psychical instance or to noticeable, external action. The reductionism of these approaches refers either to the confusion of the subject with the object, or to the concentration of the distance between the subject and the object. As a consequence to this reductionism, the levels of reality are reduced to a single one. The subject is recognized the importance in the humanist approach when Rogers identifies the significance of the personal experience, next to the scientific knowledge in understanding the human behavior.

”Science exists only in humans [...] knowledge, even the scientific one, consists only in what is acceptable at subjective level. Scientific knowledge can be communicated only to those prepared subjectively to receive it. The scientific methodology [...] is a way to prevent myself from deceit with regard to my subjective ideas, drawn creatively, which were born from the relationship between myself and my material”⁸; ”science has its origin in the immediate experience, subjective of the person and is based upon itself. It emerges from internal, full experience [...] experience that may be communicated only partially and imperfectly”⁹ .

As a result, any behavior of the human has a premise and a psychical mediation: the sensorial image of the stimulus, an emotional-affective component (positive or negative – pleasure, satisfaction, joy – repugnance, dissatisfaction, suffering), a state of necessity (need, interest), a mental preparation and planning, an adjustment involuntary or voluntary etc.

In addition to this, the behavior suffers also from exterior influences and determinisms, but at the same time the behavior conducted externally, by its trajectory and effects, influences reversely the contents and internal psychical mechanisms, as well as the environment where it develops. As such, the functional unit psychic – behavior has a circular and indissoluble character. The human being also a social being, its existence and activity are organically integrated to a certain social – cultural environment.

⁸ Rogers, C., 2008, p. 306.

⁹ Idem, p. 312.

Psychology identifies the influences over the level of the psychic coming from other psychics or from the other levels, like the biological, through the neurophysiological mechanisms, in addition recognizes the influence of the psychological level over the other psychics – on the same level of reality, but also over the other levels, such as psychosomatics. Although it recognizes these influences, the psychological research refers to a single level of reality.

CHAPTER 3. Psychology of religion and the religious behavior

In writing the hereby paper, I have considered necessary to make a short introduction in the context of the psychology of religion by presenting its sinuous history with trials to identify the object of study, as well as to present the current directions of study in the psychology of religion. This chapter is an important one because it presents the concept religious behavior as developed in the psychology of religion. In addition to this, there are described the explanatory models of the religious behavior, as developed from the psychodynamic and behaviorist model to the humanist and transpersonal model.

In this chapter is achieved an analysis of the approaches in the psychology of religion over the religious behavior, by emphasizing the positive aspects, the fact that the psychology identified the complex character and multidimensional of the religious experience, but also its limits from transdisciplinary perspective.

I have considered necessary to analyze the psychology by presenting the psychical processes involved in modulating¹⁰ the religious behavior, to prove the descriptive character of psychology which risks not seeing the forest. This fact, although beneficial for knowledge enriching, makes only lose from sight the general and unitary aspect of knowledge – as limit of a disciplinary study.

The psychology of religion history met by turn the decline and the rebirth. If initially there was a bitter wish to penetrate the most intimate corners of the soul to identify the resorts that determine the faith, this interest, although existing, did not manifest anymore with such amplitude. In the '60s, the interest of the researchers decreased, fact that is due partly because of the wish of the psychology to align the model of physics, the necessity to distance from philosophy, as well as the tendency of the psychologists to

¹⁰ We prefer the term modulation of the behavior to the modeling because we consider that it expresses better the determining character of the behavior. The term behavior modeling is used mostly by the behaviorist psychology.

distance from the subjects considered taboo, or the subjects that could be considered as belonging to the philosophy or theology.

A few aspects related to the psychology of religion refer to the difficulties of this discipline to self-defining and to find an object of study generally accepted by specialists. Furthermore, an important point that still persists today is regarding the differences between spirituality and religion or religiosity. The confusing perspective of the psychology of religion with regard to its object is influenced also by the theoretical paradigm belonging to its specialists, of dynamic, behaviorist or transpersonal approach, thus of the differences of language and methodology.

For example, the psychology of religion was considered science on the psychic or the soul that study the relationship of the human with God, the accent falling on the psychical phenomena; or that study the psychic experience oriented towards religion, or the religious behavior, at the level of the noticeable deeds, the final scope being the understanding of the religious phenomena.

To put it short, the religious psychology¹¹ addresses to the noticeable phenomena and explains them partly by reporting to the functions of the subjective life. The scope and the objectives of psychology aims at discovering and explaining the emergence of faith, its evolution and the ways in which it reflects in the individual convictions and attitudes. Thus, the psychology refers to the study of motivations, intentions, affective experiences, direction of orientation of the purpose of life and of the means that it uses, within the frame of these individual relations of the human with God.

If the definitions of the psychology of religion have varied, then the object of study was unclear. It was represented by the modalities of the religious experience, by the psychical states, by the behavior of the faithful person, then by the religious consciousness and typologies.

All these explorations are due to searches of the humans in general and the scientists in particular with regard to identify the meaning. The psychology offered numerous and prolific studies regarding the psychical phenomena involved in various religious manifestations.

Lucia Iorga¹² recorded that the psychologist, be it faithful or not, must be an impartial observer of the deeds under his investigation. But this fact would mean to forget that the religion is a problem of the human that it refers to the human, to his destiny, to his

¹¹ Moldovan, I., 2001, pp. 20- 22.

¹² Iorga, L., 2007, p. 84.

existence, no matter whether this human is the researcher, the psychologist or the participant under investigation.

Offering a synthesis of the theories in psychology, Vergote underlines the open, social character of religion, putting emphasis on the fact that psychology must establish itself its object, religion is not just individual, but is always of the humans who became religious inside the religious communities.

As an overview of the psychology of religion, it is noticed the split of the religious phenomena, although the psychology of religion proposes to approach the religious phenomena as a concrete, unitary reality. It could be found a tendency to more and more fragmentation and to deepen a domain as target.

In „Man and his religion”, Catalan¹³ underlines that the religion cannot be reduced only to its emotional, sentimental, subjective aspects, nor to its social dimension or its ritual, it is a totality where beliefs, practices, feelings, personal and social attitudes intervene.

To know the human from psychological point of view, or from the psychology of religion point of view, are required fragments restored, phenomenon hardly achievable because of the misunderstandings at the methodological and conceptual level.

It must be taken into account that the desideratum is to know the human, not just his religious, biological or psychical parts. The whole is not reduced only to the sum of parts. The reality is built from relations and the wholes have a significance that exceeds the significance of the parts.

By piecing on all the information offered by the psychology until now, could we reach a unitary knowledge on the human? The human is an extraordinary complicated piecing on of experiences, beliefs, behaviors, needs, faiths, cognitions, will etc., or rather quarks, gluons and electrons?

”We do not understand what we are, but we should resist any poor presentation of the human nature, that hides or vulgarizes the fundamental human experience”¹⁴.

CHAPTER 4. Religious behavior – a transdisciplinary perspective

This chapter is essential for the paper because it supports the necessity of the transdisciplinary perspective in the study of the religious behaviors. Moreover, the chapter offered the frame of an answer to the question: what is the religious behavior from

¹³ Catalan, J. F, 1997, p. 16.

¹⁴ Polkinghorne, J., 2006, p.74.

transdisciplinary point of view? I have answered as a psychologist guided by the transdisciplinary spirit.

The religious behaviors described from the perspective of the logical axiom, as included third, as prayer, ritual, sacrifice and creation of myths. If we refer to the religious behavior as included third, then the religious behavior unites. The religious behavior becomes language. The religious behavior, seen as an attitude, understood as experience and deed, towards the sacred, may become a language, a trans-language because it makes possible the dialogue between the human beings in report with the sacred. The human may become a being unified in the self and with the self, only through and after the integration of the sacred.

The religious behavior is approached also from the perspective of the ontological axiom and in this context it ensures the entrance of the person in the Hidden Third, by contemplating-meditating in the presence of the sacred and through holiness or mystical life.

I have initiated the reading of religious behavior through the transdisciplinary methodology, starting from the idea that, to understand a religious behavior, we must understand the interaction of all levels of reality that exist and interact simultaneously. In addition to this, we took into account the fact that the religious behavior cannot be “broken” from the human who experiments in a social, cultural and particular context.

The idea that crosses the chapter is that of included third and Hidden Third, the third being the one uniting the opposites and, in the case of this paper, the religious behavior is the one uniting. The religious behavior is thus understood as the result of the interactions of the biologic, psychic and sacred sensitive levels that interact simultaneously. From this point of view, at the level of the behavior is found the unification, the connection between the internal, subjective, genetic, neurologic, psychological experiences with the exterior, the objective, the social, the cultural. The two environments are contradictory in the same level of reality, but they are united in another level of reality through the behavior.

In this context, the religious behavior becomes language, it communicates something, it sends out a message to the other, for the self and for the divinity. It is a communication for the self, in the self, that presumes agreeing the gestures to the experience and thought, a vibration in unison of the entire being through prayer, ritual sacrifice or creation of myths, as included third.

For example, the prayer is not just an act of faith or certitude, it presumes word, experience, and gestures; the prayer being at the same time word and gesture and experience in another level of reality. The prayer, as third, ensures a communication between the proximal levels of reality, for example between the biological level and the

psychical level, or between the psychical and the sensitive to the sacred one; the flow of consciousness crossing all the levels of reality. The human, through prayer, as attitude to opening to God participates with the entire being.

The communication of the human with the Hidden Third, presumes the capacity to dialogue and the capacity to listen, to give and to receive at the same time. The sensitive level carries with it the availability of the human to give and to receive. And in order to give is important firstly to receive the other, and to receive the other is necessary to give oneself to the other. In other words, for a dialogue to exist, to become true, is necessary that the other be different from myself, be received, tolerated in transdisciplinary sense, so to rediscover myself in him, but without being myself. Or it may mean assuming my own vulnerability and limits to become more powerful, unitary, by reporting permanently to the sacred. The religious behavior means in this case the entrance of the person in the Hidden Third and through contemplation and holiness the human tends to likeness with God.

The human tends to likeness with God or the human aiming for spiritual ascent, has the faith as essential premise. The faith being a state of expectation of the communion that God offers, but is also an answer to the call of God; faith is thus expectation or acceptance and answer or call. The communion with God is or thus becomes knowledge and love. The love provokes knowledge and the knowledge legitimates the love. The wish of the human who tends to likeness with God is to enter a relationship with God and this is not just a simple curiosity, but a vocation and an irresistible interior attraction.

CHAPTER 5. Transdisciplinary study of the religious behavior. Empirical results

The transdisciplinary study of the religious behavior starts from the ternary {knowledge – understanding – experience}.

The studies presented in the hereby chapter aims at identifying the significance of the religious behavior, through *knowledge*, *understanding* the religious behavior as Third and identifying the religious behaviors through *experience*.

The chapter is the result of the analysis and understanding from transdisciplinary point of view of the religious behavior. In this process, there were three studies and their results have been analyzed and interpreted by means of thematic analysis. The spine that crosses and feeds the three studies is represented by the ternary {knowledge – understanding – being}.

Understanding a religious behavior from transdisciplinary point of view can be achieved only through a unification at the level of the being of the two forms of

knowledge, contradictory but complementary, namely the interior knowledge and the exterior knowledge, the rational knowledge and the hidden knowledge. In the absence of this unification we cannot state understanding or harmonious communication between the Subject and the Object, but confusion. In addition to this, the understanding and the find of meaning presumes uniting the knowledge with the experience. Thus, through interpretation one can access the unity of understanding, which creates the connection between the concrete data of research that are the product of the participants' subjectivity and researcher subjectivity that gives sense and a significance to other senses and significations. This double filtering is essential in building understanding.

An important mention with regard to these studies refers to utilizing the reflexive analysis. It represented a vital component in the studies, as well as in the data analysis and interpretation. The dialectic and hermeneutic complexity was enhanced due to the subjectivity of the data, of the participants in the studies, as well as because of the own subjectivity.

The general characteristics of the studies refer to:

- the fact that the studies have presumed the interaction face to face of the participants, the cooperation with them, at the same time the studies have been dependent on the degree of motivation and participation, opening and sincerity of the participants;
- the studies have explored the perceptions of the participants with regard to the religious behaviors, their perspective over faith, at the same time the data obtained could be interpreted in multiple ways depending on the researcher's analysis capacity and our own convictions and perceptions we are aware of;
- there were obtained high quantities and various data.

The purpose of the first study was to identify the religious behavior's meaning and significance, by identifying the way the participants have represented the religious behavior. In addition to this, there was identified the relationship between the internal experiences and their exterior manifestation, the relationship between the body and the psychic, between the psychic body and the physical body; considering that the study refers to religious behaviors there appears a third term, that is the sacred. The connection between the physical body and the psychical body is as such mediated by the spiritual body.

At the base of the hereby study is the ternary knowledge – understanding – being. Thus the sense of the religious behavior is generated by representations with regard to what a religious behavior means, as well as the preference in accomplishing some behaviors.

The following themes have been identified after a thematic analysis:

- the religious behavior as “lifestyle, with predominant orientation to the self, to the other and to the society;
- the religious behavior as a series of attitudes towards God, as exterior manifestation of faith, the connection between the interior experience and its exterior manifestation, with orientation towards the relationship with the sacred;
- the religious behavior attitude towards representations of faith;
- the religious behavior as an ensemble of exterior manifestations.

These perspectives over the religious behavior are found also in the psychology research that aims at the study of the psychological real, that is facts, reactions, measurable religious behavior that it puts in relation with the person intentions and significance, thus obtaining the connection between affectivity and its behavioral expression. In the context of the hereby paper, the religious behavior acquires the meaning as included third that unites the contradictories apparently irreconcilable from psychological point of view; the religious behavior becoming exterior manifestation and interior manifestation in another level of reality that presumes the relationship with the sacred. In addition to this, the major role of the religious behavior is to ensure the communication of the person with the divinity and, at the same time, practicing some behaviors ensures the acquiring of an identity; thus, the religious behavior ensures achieving at the same time the identity and the communion.

The second study had the scope to understand the religious behavior, as expression of three verbs: *to say, to do and to feel*. The ternary {objectivity – subjectivity – complexity} formed the base of this study. The objective character is present at the level of the visible behaviors, of the deeds, of the gestures and the subjective character is at the level of the experiences, of the emotions, of the feelings. The meeting between the deeds, the gestures and the experiences is achieved at the level of the word. The study refers to the identification of the relationship, the connection between the internal experiences and their exterior manifestation to the relationship between the body and the psychic, between the psychical body and the physical body; considering that the study refers to the religious behaviors there appears a third term – the sacred. The connection between the physical body and the psychical body is mediated by the spiritual body {physical body – psychic

body – spiritual body}. Following the thematic analysis we have identified the following themes:

- the word, the gesture, the religious experience are considered expressions of faith; the act of faith having as indicators the gesture, the word and the religious experience, the latter as interior vibration;
- the faith and its expression, the religious life represents an existential need, an urge of sense; the faith being determined by the human's need of sense; the religious human, the total human is at the intersection between the spiritual and the material; moreover, the faith is characterized by the presence of doubt that can be tempered by the need of sense;
- the faith is a modality to model the reality; the faith becomes a grid to interpret reality;
- the word, the gesture, the religious experience ensures the connection with the divinity; the religious behavior can ensure the entrance of the person in the Hidden Third;
- the religious life has individual value and is a subjective element, becoming conscious and free reporting of the human to the divinity;
- faith becomes an essential aspect of the existence, being a natural, central component, with orientation role, which is based on the need of sense;
- the unit between word, gesture and experience suggests the unity of the religious behavior; between the three aspects of the behavior there is a relationship of inter-influence, of complementarity and congruence and consistency;

In transdisciplinary context, the religious behavior, besides the sense of included ternary, ensures the entrance of the person in the Hidden Third. The religious behavior ensures the connection with the divinity and stands at the basis of willful, conscious and free reporting of the human to divinity, reporting generated by the human's need of sense.

The last study followed the identification of the modality to integrate the religious behaviors in the context of the everyday life, as well as the experiences and the thoughts associated to the various behaviors. The self-observation stands at the basis of this study; the immersion of the observer in the same situation with the one observing, as well as its double condition of object and subject of the investigation, had as purpose the more profound understanding of the world investigated.

The religious behavior, seen in transdisciplinary context, refers to the aspect of included third that unites the opposites of another level of reality on another level of

reality. For example, the opposites that belong of the biologic level, represented by the genetic influences are reconciled with the manifestations and the neurophysiologic influences, at the psychic level. In addition to this, the internal experiences are reconciled with the exterior manifestations, with the social and cultural influences; at the sensitive to the sacred level etc. The religious behavior represents the entrance of the person in the Hidden Third. The religious behavior ensures in this sense the connection with the divinity and stands at the basis of the human relating to the divinity, reporting generated by the human's need of sense.

PERSONAL CONTRIBUTIONS

- offering a transdisciplinary perspective over the behavior and over the religious behavior, starting from the disciplinary approach offered by the psychology;
- stating the necessity of a transdisciplinary approach, as an addition of some disciplinary approach, in the study of the religious behavior;
- analyzing the approaches in the psychology of religion over the religious behavior, from transdisciplinary perspective;
- identifying the significance of the religious behavior from transdisciplinary point of view;
- from transdisciplinary point of view, the religious behavior is the result of the simultaneous interaction of all levels of reality of the Subject, no level being a privileged place for understanding the religious behavior;
- the religious behavior belongs to and manifests at the level of all levels of reality, the human tending to unification through integration of the sacred;
- the religious behavior seen as an attitude, experience and deed, towards the sacred can be language, a trans-language because it makes possible the dialogue between the human beings by reporting to the sacred and between the human and the divinity;
- I have identified the religious behavior under two aspects, as included third, that unites the opposites couple A and non-A; and as entry of the person in the Hidden Third;
- identifying the sensitive to sacred level that refers to the capacity to be opened or receptive to the sacred; stating the existence of a spiritual predisposition, of a sensitivity or of an opening to the sacred; As the genetic predispositions belong to the biologic level and

the psychic predispositions (temperament, skills) belong to the psychic level, as the spiritual-religious predisposition belongs to another level of reality;

- The level sensitive to the sacred facilitates the communication of the human with the Hidden Third, through the availability of the human to give and to receive, to unite while separated;

- The faith crosses all the levels of reality of the being; faith is at the same time risk and courage, certainty and doubt, but also unity and separation;

- To the level sensitive to the sacred belongs the opposite's separation and unity; because where there is faith, there is the tension between the participation to the absolute and the separation from the absolute.

BIBLIOGRAFIE SELECTIVĂ

- Nicolescu, Basarab, *Transdisciplinaritatea. Manifest*, traducere din limba franceză de Horia Mihail Vasilescu, Editura Polirom, Iași, 1999.
- Nicolescu, Basarab, *Noi, particula și lumea*, traducere din limba franceză de Vasile Sporici, Editura Polirom, Iași, 2002.
- Nicolescu, Basarab, *Ion Barbu. Cosmologia „Jocului secund”*, postfață de Pompiliu Crăciunescu, Editura Univers Enciclopedic, București, 2004a.
- Nicolescu, Basarab și Camus Michel, *Rădăcinile libertății*, traducere de Carmen Lucaci, Editura Curtea Veche Publishing, București, 2004b.
- Nicolescu, Basarab, *Știința, sensul și evoluția. Eseu asupra lui Jakob Böhme*, Ediția a III-a, prefață de Antoine Faivre, traducere din limba franceză de Aurelia Batali, Editura Cartea Românească, București, 2007.
- Nicolescu, Basarab, *Moartea astăzi*, Editura Curtea Veche, București, 2008.
- Nicolescu, Basarab, *Ce este realitatea? Eseu în jurul gândirii lui Stéphane Lupasco*, traducere din limba franceză de Simona Modreanu, Editura Junimea, Iași, 2009.
- Nicolescu, Basarab, *De la Isarlık la Valea uimirii (I). Interferențe spirituale*, Editura Curtea Veche, București, 2011.
- Nicolescu, Basarab, *De la Isarlık la Valea uimirii (II) Drumul fără sfârșit*, Editura Curtea Veche, București, 2011.

- Nicolescu, Basarab, „Physique contemporaine et Tradition occidentale”, în *3e Millénaire*, nr. 2, mai-iunie, 1982, pp. 10-12.
- Nicolescu, Basarab and Cilliers, Paul, ”Complexity and transdisciplinarity – Discontinuity, levels of Reality and the Hidden Third”, în *Futures*, Vol. 44, nr. 8, octombrie 2012, p. 711–718, 2012.
- *Nicolescu Basarab: neobosit căutător de adevăr*, Editura Universității Petrol-Gaze din Ploiești, 2012.
- Nicolescu, B., ”Methodology Of Transdisciplinarity – Levels Of Reality, Logic Of The Included Middle And Complexity”, în *Transdisciplinary Journal of Engineering & Science*, Vol. 1, nr.1, pp.19-38, 2010.
- ”Transdisciplinary approaches of the Dialogue between Science, Art and Religion in the Europe of Tomorrow”, Contributions to the International Congress held in Sibiu, 9-11 September 2007, Editor: Basarab Nicolescu, Magda Stavinschi, Curtea Veche, București, 2008.
- Nicolescu, Basarab, ”Levels of Reality and Non-reductionism- Jung, Pauli, Lupasco Confronted with the Psychophysical Issue / Niveluri de realitate și non-reducționism - Jung, Pauli, Lupasco în fata problemei psihofizice”, în *Convorbiri literare*, Iași, nr. 12, Decembrie, 2008.
- Nicolescu, B., ”If Science and Religion Accept to Dialogue, Then the Blind Will See and the Deaf Will Hear”, în *Transdisciplinary in Science and Religion*, nr. 6, Curtea Veche, București, 2009.
- Thierry, Magnin, *Între știință și religie, Căutare a sensului în lumea de azi*, traducere din limba franceză de Simona Modreanu, prefață de Basarab Nicolescu, Editura Junimea, Iași, 2007.
- Thierry, Magnin, *A deveni tu însuși în lumina științei și a Bibliei*, traducere din limba franceză de Alexandra Corina Stavinschi, Editura Curtea Veche, Colecția Știință și Religie, București, 2007b.
- Thierry, Magnin, *Întâlnire cu infiniturile - rugăciunile unui preot-savant*, traducere din limba franceză de Anca Rotescu, Editura Curtea Veche, 2009.
- Roderick, L. J., ”Deciphering Interdisciplinary and Transdisciplinary Contributions”, în *Transdisciplinary Journal of Engineering & Science*, Vol. 1, pp. 111-116, 2010.

- Memelis, G., Iosif, A., Răileanu, D., "A Transdisciplinary Perspective on the Concept of Reality", în *Transdisciplinary in Science and Religion*, nr. 6, Curtea Veche, București, 2009.
- Memelis, G., Iosif, A., Răileanu, D., *Realitatea transdisciplinară: o fuziune de orizonturi ale teologiei, științei și filosofiei*, Editura Curtea Veche, Colecția Știință și Religie, București, 2010.
- *Cel mai greu în viață este să-ți găsești locul* - interviu cu Basarab Nicolescu. Autor: Ovidiu Simonca în *Observator Cultural*, nr. 517, 19 martie 2010.
- *Esențial este să-ți găsești locul pe acest Pământ* - interviu cu Basarab Nicolescu. Autor: Tudor Călin Zarojanu în *România Literară*, nr. 12, 2010.
- Catalan, Jean- Francois, *Omul și religia sa*, Editura Polimark, București, 1997.
- Fizzotti, Eugenuio, *Sette e nuovi movimenti religiosi*, Paoline Editoriale Lillbri, San Paolo, 2007.
- Iorga, Lucia, *De la ateism la sfințenie: O abordare psihologică a motivației comportamentului religios*, Editura Elena Francisc Publishing, București, 2007.
- Leak, G, Fish, S., "Development and initial validation of a measure of religious maturity", în *International Journal for the Psychology of Religion*, nr.9 , pp. 83–104, 1999.
- Moldovan, I., *Introducere în psihologia vieții religioase*, Editura Logos'94, Cluj-Napoca, 2001a.
- Moldovan, I., *Psihologia vieții religioase*, Editura Logos'94, Cluj-Napoca, 2001b.
- Newberg, A., Eugene d'Aquili, Vince Rause, *De ce nu dispare Dumnezeu - Știința creierului și biologia credinței*, Curtea Veche, colecția Știința și religie, București, 2008.
- Newberg, A., Mark Robert Waldman, *Cum ne schimbă Dumnezeu creierul - Descoperirile inovatoare ale unui prestigios neurolog*, Curtea Veche, colecția Știință și religie, București, 2009.
- Polkinghorne, J., *Quarci, haos și creștinism*, Curtea Veche, colecția Știința și religie, București, 2006.
- Polkinghorne, J., *Teologia în contextul Științei*, Curtea Veche, colecția Știința și religie, București, 2010.
- Rogers, Carl, *A deveni o persoană. Perspectiva unui psihoterapeut*, Editura Trei, 2008.

- Spilka, Bernard, Hood, Ralph, Hunsberger, B., Gorsuch, Richard, *The psychology of religion, third edition, an empirical approach*, Guilford, New York, 2003.