

Theological and Scientific Approach to the Emergence of Religion

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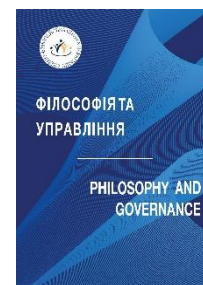


ABSTRACT

The emergence of religion is a problem that has long troubled both the scientific community and the philosophical and theological discourse. The Church, its reformation and the development of religious life are closely connected with the general social transformations of society. The purpose of the article is to conduct an in-depth analysis of key narratives of scientific and theological approaches to the emergence of the phenomenon of religion. The study examines key approaches of the scientific and theological directions to the emergence of religion. A common feature of scientific concepts of religious consciousness is the desire for its impartial study as the most complex socio-cultural phenomenon that significantly affects the life of both an individual and society. At the same time, the theological approach interprets this as a supernatural act, revelation, or intervention of God, where religion is a response to God's call, and science seeks universal laws, and theology is the truth of faith. The theological approach to the emergence of religion is a view of it from the inside, from the position of the corresponding religious experience, directly from the religion itself. Its basis is religious beliefs. Religion as a phenomenon was formed as a result of man's desire to learn more deeply and fully about the peculiarities of the existence of the world, his own place and role in natural processes and society, and the influence of various factors on his existence. The study substantiates that science investigates how things came into being, theology investigates why (by God's will). The study draws parallels between key approaches to the formation of religion as a defining phenomenon of social development, which imperceptibly continues to shape the directions of development of global society even today.

KEYWORDS

religion, theological approach, scientific approach, church, reform, religious life, service, values, emergence of religion, religious consciousness, religious identity.



Богословський та науковий підхід до виникнення релігії

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Проблематика витоків релігії – одна з найбільш давніх в історії сучасного людства. Питання про природу релігійних феноменів, перші релігійні практики, часові параметри виникнення релігії, її пріоритетні форми на ранніх етапах розвитку присутні на всіх етапах інтелектуального та світоглядного розвитку людства. Актуальність дослідження зумовлена необхідністю аналізу різних концепції формування релігійних уявлень. Мета статті полягає у поглибленому аналізі ключових наративів наукового та богословського підходів до виникнення феномену релігії. Прийнята до розгляду проблема виникнення релігії у богословському дискурсі доповнює розуміння сучасних науково-культурних дискурсів. В дослідженні було доведено об'єктивне існування досліджуваного об'єкта, тобто тієї або іншої релігії або сукупності уявлень. Простежено специфіку еволюції феномену релігії, проаналізовано характер та особливості його взаємодії з іншими соціальними та історичними явищами, розглянуто функції та роль у суспільно-культурній системі. Розглянуто ключові наративи наукового, філософського та богословського підходів до виникнення та становлення феномену релігії. Обґрунтовано, що науковий підхід позиціонує виникнення релігії у контексті природного соціально-культурного процесу, що є результатом міфологічно-орієнтованого мислення, страхів, психологічних потреб, страхами, впливу суспільних та природних чинників. Водночас, богословський підхід трактує це як надприродний акт, Боже одкровення чи втручання, де релігія є відповіддю на заклик Бога, причому наука шукає універсальні закономірності, а теологія – істину віри. У дослідженні проведено паралелі між ключовими підходами до формування релігії як визначального феномену суспільного розвитку, що непомітно продовжує формувати напрямки розвитку глобального соціуму і в нинішній час.



КЛЮЧОВІ СЛОВА

релігія, богословський підхід, науковий підхід, церква, реформа, релігійне життя, служіння, цінності, виникнення релігії, релігійна свідомість, релігійна ідентичність.

1. Introduction

In the context of reforms, the church is considered an institution of ideological formation, which has a decisive influence on the development of spiritual values. At the same time, the reform, first of all, is related to the problem of adaptation of religion to modern realities through social service and renewal of the spiritual life of society.

In general, there are three main approaches to the study of the formation of religious consciousness: theological, philosophical and scientific.

The theological approach focuses on understanding religious consciousness "from the inside", i.e., based on their own religious experience, the positions of religion itself. The truth of the doctrine is beyond doubt, which is why this approach is also called apologetic, which implies the self-defense of religious dogmas from accusations and criticism with the help of rationalistic argumentation. The ultimate goal of the theological approach to the study of religious consciousness is to protect and justify religious doctrine, to prove the unceasing value of religion for every person.

The philosophical approach is based on philosophical methodology and involves going beyond the experiential understanding of religious consciousness. This approach is inseparable from the logical-theoretical and empirical scientific conditions of truth. Philosophy, unlike theology, does not accept religious propositions on faith, but questions their truth. In the process of philosophical reasoning, propositions that have not passed the test of truth are excluded, and those propositions whose truth has been proven and substantiated remain in the foundation. The philosophical approach includes many schools, currents, views and directions. Therefore, it often distinguishes at least two points of view that reflect extreme views on the problem posed - atheistic and religious-philosophical.

Within atheism, there is a consistent denial of religion and a critical attitude towards religious consciousness. Religious philosophy is quite close to the position of theology. The difference lies in the fact that theologians consider their positions as a given and do not question them, while the tradition of religious philosophy presents its positions as the result of critical analysis, as a conclusion derived from previous considerations based on philosophical methodology.

A broader study of scientific and theological approaches to the emergence of religion will allow us to more fully reveal the problems in the modern context of active social influence.

2. Literature Review

The analysis of the essence and content of religious views, the main approaches, principles and methods of studying religious consciousness are reflected in the works of modern scientists F. Bowie [1], E. Gilson [4], T. Huxley [6]. S. Leicht et al. [7] focus on the content component of the relationship between science and religion. At the same time, P. Harrison [5] singles out the main concepts of the scientific approach to the emergence, formation and development of key religious narratives.

In the publications of I. Charitos et al. [2], G. Ferngren [3] focus on conflict points in the relationship of science to religion. At the same time, R. Phillips et al. [9] analyze the main definitions of digital theology, including humanitarianism and the digital dynamics of religious development.

M. Polanyi [10] conducts an empirical study of the combination of science, faith and society, and V. Serfontein [11] analyzes the context of the evolution of faith and human existence, the specifics of the emergence of religious narratives in science and theology.

Certain aspects of the studied problems are present in the publications of J. Stolz, J. Usunier [12], and A. Torrance [13], where the features of religion and spirituality in the consumer society are considered, and the possibility of a scientific approach to analytical theology is studied. At the same time, a number of issues remain unresolved, which actualizes the need for in-depth research.

3. Problem Statement

The main methodological requirement in the study of the history of religious consciousness is to consider the history of this phenomenon as part of the history of society. A certain complex of religious ideas arises when there is an objective need for it.

The purpose of the study is to analyze the key narratives of scientific and theological approaches to the emergence of the phenomenon of religion.

To do this, you need:

- 1) prove the objective existence of the object under study, i.e., a particular religion or a set of ideas;
- 2) to identify the place, time and conditions of the appearance of the object by sources;
- 3) in accordance with the sources, trace the evolution of the object;
- 4) to analyze the nature of the interaction of the object with other social and historical phenomena, to understand its functions and role in the socio-cultural system;
- 5) to consider the influence exerted by the object on the course of socio-historical development.

4. Methods and Materials

The main principle of the methodology of this study is the principle of historicism. Historicism is the most important and necessary principle of any socio-philosophical research, since it implies the need to take into account conditions. place and time. It makes it possible to see, comprehend, and analyze all the stages of the development of religious consciousness in all its completeness and dialectical contradiction, to consider it as a dynamically developing structure. The principle of historicism means that religious consciousness is not an eternal category, but is historically transient. Its genesis is due to certain historical needs.

The most important principle of the study of religious consciousness is the principle of determinism. It allows you to answer the question: why did this phenomenon arise, what determines its existence, what does it turn into in the course of its change and development? The nature of religious consciousness and the role of religion in people's lives are not unchanged, but are determined by certain socio-economic and cultural conditions. The dependence of religious consciousness on social and other factors is not direct and unambiguous, especially in the modern information society.

Along with the historical principle, it is necessary to apply a structural principle that has a special view of history, but is not an alternative to the principle of historicism. The structural approach focuses its attention not on historical changes, but on what remains stable and constant for quite a long time. One of the principles of the scientific analysis of religious consciousness is also the principle of continuity, which makes it possible to identify the connection between the stages of its development and the evolution of society.

The study of religious consciousness should be based on the principle of contradiction, which assumes that cognition of an object is possible based on the study of its dual inner essence. The knowledge of religious consciousness should be based on the dialectical principle of historical and logical unity. The comparative-historical method has a great heuristic potential for clarifying the essence of religious consciousness.

The central element of the research paradigm will be an interdisciplinary approach, which allows, when using the data of a whole complex of sciences, to adequately reflect the essence of religious consciousness. The interdisciplinary approach expands the capabilities of a particular science, allows you to supplement its vision of the subject with information from other fields of knowledge, and, finally, prepares the basis for obtaining holistic, integral knowledge about the object as a set of definitions that most fully reflects the phenomenon under study.

In the study of religious consciousness, a systematic approach is needed, which is based on the study of objects as a system that allows you to build a holistic, consistent concept of the state of religious consciousness. This approach proceeds from the fact that the specificity of the system is not limited to the features of its constituent elements, but is determined primarily by the nature of connections and relationships between specific elements.

5. Results and Discussion

The scientific approach to the study of religion and the formation of religious consciousness arose at the end of the nineteenth century. in the context of the science of religion, which sets itself the task of objectively studying the religious phenomenon. The study of religious consciousness within the framework of the scientific approach relies on empirical material, accumulated factual data on religion and analyzes them using methods inherent in scientific thinking. Religion is considered an integral part of culture.

The religious studies approach includes many different, first of all, from the point of view of methodological positions of different authors, concepts and theories. Religion as a subject of scientific analysis is included in the general picture of the world, in phenomena that are comprehended in a rational way. The scientific approach is characterized by reliance on empirical data, rational methods of their interpretation, and consideration of religion in the context of world history [2].

The scientific approach to the study of religion differs from the philosophical one. This difference lies both in the subject area and in the research methods. The subject area of philosophy is the study of reality from the point of view of solving worldview problems. For philosophers, the most significant issues are:

- how the problem of the structure of the universe is solved;
- whether there is a supersensible reality that governs the universe;
- if such a reality has an objective existence, how can we know about it;
- how the supersensible world opens up to us.

The science of religion does not aim to study the object of faith – the supernatural reality, the Absolute, God. Scientific religious studies study the peculiarities of a person's relationship to the reality that he considers supernatural. Religion is studied as one of the sides of social life, in its interrelations and interaction with other areas of this life; the conditions for the emergence of religion, its values, norms, patterns of behavior, and functional status in society are studied.

The difference between philosophical and scientific approaches in the study of religion is related to the methodological sphere. Philosophy does not actually conduct empirical research, but relies on speculative attitudes formed on the basis of a chain of logical reasoning. The scientific approach is based on empirical material and factual data. A common feature of scientific concepts of religious consciousness is the desire for its impartial study as the most complex socio-cultural phenomenon that significantly affects the life of both an individual and society [13].

The general methodology for studying religious consciousness in different historical epochs is the socio-philosophical theory, which formulates the principles of analysis and comprehension of the development of the social life of people in general. The most important concept in socio-philosophical methodology is the requirement to proceed from the principles of dialectics in the knowledge of complex phenomena. It, in turn, is based on the general, universal interconnection of phenomena and processes in the surrounding world [8].

An alternative is a position where only casual connections and autonomy, self-sufficiency of a thing are recognized. The dialectical approach is based on the idea of development, qualitative changes in phenomena and processes.

Another position involves recognizing only the quantitative changes that occur in the world. Dialectics proceeds from the internal contradiction that is naturally inherent in any phenomenon or process [11]. The main source of their development is the struggle of intrinsic phenomena and processes of opposites. This idea should be one of the prerequisites for the analysis of social phenomena.

In recent years, due to the successes of synergetics, a synergistic approach to social phenomena has gained wide popularity. It can also be successfully applied to the analysis of religious consciousness. Religious consciousness should be considered as a dissipative structure consisting of a large number of interacting elements.

The hermeneutic method plays an important role in adequately reflecting the essence of religious consciousness. Regarding the Bible, hermeneutics means the clarification of the three meanings of the text: sensual-literal, abstract-moral and ideal-mystical. The goal of hermeneutics is to reveal the original meaning of biblical texts through masterful techniques. He points out that the cause of biblical hermeneutics is the Reformation principle of Scripture.

The allegorical method, in particular, which was previously indispensable for preserving the dogmatic unity of biblical teaching, is legitimate only where there is an allegorical intention in the Scriptures themselves. Thus, this method is appropriate in relation to parables. On the contrary, the Old Testament cannot acquire a specifically Christian significance through allegorical interpretation. It must be understood literally, and it is precisely when it is understood literally that the thought of the Law, which is abolished by the benevolence of Christ, is known in it, that it has significance for Christianity.

Since the sociology of religion is an empirical science, its subject of study is not God, but religious groups, their education and functioning; the peculiarity of the behavior and consciousness of people who believe in God, as well as the social causes, meaning and consequences of this belief. The subject

area of the sociology of religion is also the study of the interaction of people in religious groups and the relations between groups [12].

The sociology of religion does not aim to prove the truth or falsity of religious ideas. It studies the influence of religion on social institutions, statuses and roles, and the lifestyle of social groups.

Religious consciousness is studied as a subsystem of social consciousness. Psychological methods of studying religious consciousness are focused on studying the psychological aspects of religious consciousness and explaining it from the point of view of psychological theories. Religious consciousness is perceived as a mental phenomenon.

The psychology of religion is interested in the subjective side of religious consciousness:

- religious experiences, religious feelings;
- individual and collective religious experience;
- cognitive, affective and volitional components of the inner world of a believer;
- levels of religiosity; religious values and motivations;
- features of religious behavior [7; 10].

Psychological theories and methods of analyzing religious consciousness allow us to conclude that the source of religion is not in the world around man, but in the inner world of man, in his emotional and volitional sphere; and also, to identify the psychological patterns of the emergence, development, and functioning of religious consciousness. Studying the peculiarities of the human psyche in relation to religious phenomena, the psychology of religion does not investigate the problem of the truth or falsity of religious beliefs [3].

The psychology of religion connects the origins of religiosity with the presence of "religious instincts". As a factor of religiosity, fear is considered an existential anxiety; a search for value orientations; and experiencing one's own limitations. Psychological methods of studying religious consciousness are introspection, observation, experiment, study of written documents, questionnaires, and interviews.

An important role in the study of religious consciousness is played by the phenomenological method, which seeks to describe events and phenomena as they are. The task of phenomenology is to reveal the meaning of objects, darkened by many layers, different opinions and assessments. From the standpoint of phenomenology, we can comprehend existence only through self-understanding, understanding of the person himself.

An in-depth understanding of oneself is achieved through understanding culture and studying its works. Thus, the phenomenological description of religious consciousness, refraining from assessments, will help to give an objective understanding of religious consciousness, save it from random factors, and psychologism [9].

The basic concept of the phenomenology of religion is "sacred" – a category that denotes a property, the possession of which puts the object in a position of exceptional significance, intransitive value and therefore requires a reverent attitude towards it. The idea of the "sacred" is a universal category of religious consciousness. The belief in the existence of the "sacred" and the desire to be involved in it is the essence of religion. Thus, the "sacred" is a reality of a completely different order, completely different from the natural, natural in reality, a reality that goes beyond the limits of natural human experience.

"Sacred" in the phenomenology of religion is understood not as a psychological or social fact, but as a special kind of being, manifested in various forms, depending on the historical and cultural context. Unlike theology, the phenomenology of religion does not make judgments about the value and truthfulness of a particular religious given. However, the task of the researcher of religion is to investigate a religious phenomenon through a special religious feeling. The content of religion is revealed to the researcher only if he knows and uses the results of theological doctrines.

The appropriate approach adopted in the phenomenology of religion allows us to assert that this section is not a strictly scientific study of a religious phenomenon. The phenomenological method helps to imagine religious consciousness from a perspective that allows the researcher to free himself from existing ideas, stereotypes, and superstitions. It is focused on the analysis of the essence of religious consciousness, provides a timeless view of religious phenomena, considers them beyond the historical connection and conditioning, which allows us to establish universal essential characteristics of religious consciousness [4].

Religious consciousness is separated from religious experience from the historical and social conditioning of the phenomenon, i.e., is taken beyond its empirical study by history, psychology, and

sociology. Thus, in order to clarify the essence of religious consciousness and trends in its development, it is planned to use a whole range of philosophical methods and methods of various scientific disciplines.

The problem of the emergence of religion in theological discourse, accepted for consideration, complements the understanding of modern scientific and cultural discourses. In the concepts and directions of religious philosophy, philosophy of religion, and philosophy of culture (which are associated with reflective structures in the religious tradition), it is possible to find logical and terminological analogies with secular forms of scientific knowledge. The definition of cultural meanings in theological concepts and definitions allows us to mark some common counterpoints to the dialogue between religion and culture.

In the understanding of culture, spiritual meanings are primarily important for a theologian. The principles and dogmatic provisions of theology, which can be put in line with the secular understanding of culture, include, first of all, the Economy, God's Providence, and the Incarnation. In modern theology, topical problems of culture, the socio-cultural context in which religion exists (desecularization, pluralization, individualization of spiritual life), are perceived for discussion. Culture in theology is also considered in the aspect of the possibility of creative transformation (the spiritual and creative resource of asceticism).

The understanding of absolute value goes beyond the usual value disposition of the subject and the object. At the same time, in theocentrism, there is a subject-object dispositionality, which implies value. Absolute value, as well as relative value, makes sense through the attitude of the subject (person) to it. In theology, this circumstance is expressed, in particular, in the provision of God's common Providence for peace. The exclusion of absolute values from the subject field of cultural studies paradoxically refers to the unconscious constitution of the transcendental as an objective reality independent of the subject of culture.

Absolute values – the primary foundations of the transcendental-divine – are involved in culture, as well as the values of the secular. Absolute value goes beyond the subject and the object, since it is determined by the subject's attitude to that which is higher than any subjective being, namely, to the Absolute fullness of being.

Christians should not deny culture as such. The criticality of their attitude to culture in no way implies neglect of the problems of the modern world. Culture has, on the one hand, a dynamic, and on the other hand, a process associated with the achievements of previous generations. The basis that unites the process of history and cultural creativity, according to theologians, is internal, organic "conciliarity".

In this sense, the development of pseudo-faith and lack of faith within civilization is much more dangerous. Humanity cannot be satisfied with any system of values, since the process of decomposition of civilization no longer comes from below, but from above. Orthodox theologians pay attention to the phenomenon of the rejection of secular culture by religion.

In particular, we are talking about tendencies towards the rejection of dialogue, rejection of religion by secular culture. This is possible in a situation where the spiritual forms of the latter are used by religious culture. Orthodox theologians develop an understanding of being as communication, a theology of dialogue. Within the framework of Orthodox theology and Western theology, the problems of secularization are considered.

6. Conclusions

Religion as a phenomenon was formed as a result of man's desire to know more deeply and fully the peculiarities of the world's existence, his own place and role in natural processes and society, and the influence of various factors on his being.

The scientific approach positions the emergence of religion in the context of a natural socio-cultural process, which is the result of mythologically oriented thinking, fears, psychological needs, and the influence of social and natural factors. At the same time, the theological approach interprets it as a supernatural act, God's revelation or intervention, where religion is a response to God's call, science seeks universal laws, and theology is the truth of faith.

The theological approach to the emergence of religion is a view of it from the inside, from the standpoint of the relevant religious experience, of the religion itself. Its basis is religious beliefs.

According to theologians, only a deeply religious person can comprehend religion, while religion is an inaccessible value to non-believers. This type of spiritual knowledge is realized based on the unquestioning recognition of the absoluteness of religious doctrine.

Discourse continues to develop in the modern scientific and theological space, which forms prospects for further historical and philosophical studies of the origins of the formation of religion as the most influential phenomenon on the development of personality.

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