

International **A**ssociation for the **P**sychology of **R**eligion

Conference of 2006

Program and Book of Abstracts



*Katholieke Universiteit Leuven
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GENERAL INFORMATION ON THE IAPR

The Association is not a professional association but an organization revolving around a discipline. All academics, whatever their discipline, who subscribe to the goals of the Association, can join it and contribute to its work. Its goal is to bring together followers of different approaches in the psychology of religion and to promote their exchange. The Association is not partial to any particular trend but aspires to serve the entire field of psychology of religion. A broad understanding of the psychology of religion and the field best fits the Association's present self-understanding. It is certainly not the IAPR's goal to restrict its focus and accept as religion or psychology and/or psychology of religion only those forms that agree with a certain pre-given definition; on the contrary, it is the Association's goal to provide a platform for the entire spectrum of the scientific-psychological study of religion.

For more information see www.iapr.de.

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***Program
and
Book of Abstracts***

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Timetable (overview)

	Time		Room 1 (91.93)	Room 2 (00.60)	Room 3 (00.14)	Room 4 (00.98)
<i>Sunday</i>	18.00 – 20.00	Evening inscription				
<i>Monday</i>	8.00 – 9.30	Inscription				
	8.00 – 9.30	Coffee				
	10.00 – 10.45	Plenary opening + Plenary lecture 1	Eckart Straube: Healing and religion			
	11.00 – 12.30	Parallel session 1	Panel 1	Panel 2	Panel 3	Panel 4
		Lunch				
	14.00 – 16.00	Parallel session 2	Panel 5	Panel 6	Panel 7	Panel 8
	16.00 – 16.30	Coffee				
	16.30 – 18.00	Parallel session 3	Panel 9	Panel 10	Panel 11	Panel 12
18.30	Reception with wine and snacks					
<i>Tuesday</i>	9.00 – 10.00	Plenary lecture 2	Pehr Granqvist: Attachment and religion over the life-span			
	10.00 – 10.30	Coffee				
	10.30 – 12.30	Parallel session 4	Panel 13	Panel 14	Panel 15	Panel 16
		Lunch				
	14.00 – 15.30	Parallel session 5	Panel 17	Panel 18	Panel 19	Panel 20
	15.45	Departure to Louvain-La-Neuve				
	17.30 – 19.00	General Meeting, election, Godin Prize				
19.00	Dinner					
<i>Wed- nesday</i>	9.00 – 10.00	Plenary lecture 3	Nicholas Gibson: Expanding the methodological toolbox: Innovations in the measurement of religious cognition			
	10.00 – 10.30	Coffee				
	10.30 – 12.30	Parallel session 6	Panel 21	Poster session		
		Lunch				
	14.00 – 15.30	Parallel session 7	Panel 22	Panel 23	Panel 24	Panel 25
	15.30 – 16.00	Coffee				
	16.00 – 17.30	Parallel session 8	Panel 26	Panel 27	Panel 28	Panel 29
17.30 – 18.30	Meeting of the editorial board of the Archiv					
<i>Thurs- day</i>	9.00 – 10.00	Plenary lecture 4	David Wulff: What can we learn from the Danish cartoon controversy?			
	10.00 – 10.30	Coffee				
	10.30 – 12.00	Parallel session 9	Panel 30	Panel 31	Panel 32	Panel 33
	12.00 – 12.30	Closing ceremony				
		Lunch				
	14.00	Meeting of new board				

Timetable (detail) Monday and Tuesday

Monday	Room 1 (91.93)	Room 2 (00.60)
8.00 – 9.30	Inscription	
8.00 – 9.30	Coffee	
10.00 – 10.45	Plenary opening and lecture 1: Straube, Eckart: Healing and religion	
11.00 – 12.30	<p>Panel 1: Religion in society: Harmony or conflict I (Saroglou)</p> <p>1) Pichon, Isabelle & De Wilde, Corinne: Why religious people help others: Duty or empathy?</p> <p>2) Day, James: Religious elements in moral decision-making: Gender and cultural differences</p> <p>3) Muñoz Garcia, Antonio: Modern and traditional spirituality: Different relationships with prosocial tendencies?</p>	<p>Panel 2: Religious experiences</p> <p>1) Schnell, Tatjana: Experiences of transcendence – pathological or beneficial?</p> <p>2) Loewenthal, Kate Miriam: A view of human psychology based on Jewish mystical concepts: The psychological system of Rabbi Shneur Zalman of Liadi</p> <p>3) Wroclawska, Emilia: Experience of evil. Narrative studies of the members of Catholic and Lutheran Churches</p>
	Lunch	
14.00 – 16.00	<p>Panel 5: Conversion/Deconversion</p> <p>1) Hijweege, Nicolette: Conversion: A closer look at the process of internalisation</p> <p>2) Lecoyer, Kim: Islamic conversion processes</p> <p>3) Fournier, Claude-Alexandre: To become a monk: A religious conversion?</p> <p>4) Streib, Heinz: The variety of deconversion experiences: Empirical evidence from the Bielefeld deconversion studies</p>	<p>Panel 6: Religion and health</p> <p>1) Utsch, Michael: Spirituality and health: Recent studies and methodological problems</p> <p>2) Raab, Kelley A.: Hypomania or religious experience? Differentiating between healthy and unhealthy religiousness</p> <p>3) Ariyabuddhiphongs, Vanchai: Beliefs in effects of merits and in the next life: Their effects on Thai buddhists' religiousness and life satisfaction</p> <p>4) Büssing, Arndt, Ostermann, Thomas, Keller, Nadja, Michalsen, Andreas & Matthiessen, Peter F.: Spiritual and religious attitudes and practices of patients with chronic diseases</p>
16.00 – 16.30	Coffee	
16.30 – 18.00	<p>Panel 9: Religion in society: Harmony or conflict II (Saroglou)</p> <p>1) Van Pachterbeke, Matthieu & Hogenraad, Robert: Radicalism in religion and politics: A discourse analysis</p> <p>2) Buxant, Coralie: Leaving a new religious movement: The impact on ex-members' well-being</p> <p>3) Saroglou, Vassilis & Crommelynck, Delphine: Criteria of sectarian drift: A quantitative study</p>	<p>Panel 10: Fundamentalism</p> <p>1) Rossi, Germano, Iovine, Salvatore & Lupi, Marco: Religious orientation, orthodoxy, attachment and fundamentalism: A research on a North-Italy sample</p> <p>2) Keller, Barbara: Is religious fundamentalism a development deficiency? Indications from the Bielefeld-Based Study on Deconversion</p> <p>3) Adam, Raoul J.: Apostasy from fundamentalism: Reflections on faith development and religious styles</p>
Tuesday		
9.00 – 10.00	Plenary lecture 2: Granqvist, Pehr: Attachment and religion over the life-span	
10.00 – 10.30	Coffee	
10.30 – 12.30	<p>Panel 13: How can different forms of "new religiosity" be understood psychologically?</p> <p>1) Murken, Sebastian & Namini, Sussan: Heavenly services: Psychological reflections on today's attractiveness of angels</p> <p>2) Van Saane, Joke W.: Faith healing: The psychological aspects of a religious phenomenon</p>	<p>Panel 14: Non-Christian samples</p> <p>1) Lazar, Aryeh & Bjorck, Jeffery P.: Religious support and psychosocial well-being among a religious Jewish population</p> <p>2) Fontaine, R. J. & Yin Chan Hong: Can the post-critical belief scale be used among Muslim immigrants in Belgium? Comparing internal structure and relationships with value priorities</p>
	Lunch	
14.00 – 15.30	<p>Panel 17: Children and youth</p> <p>1) Brandt, Pierre-Yves & Kagata, Yuko: Japanese children's drawings of God</p> <p>2) Lewis, Christopher Alan & Cruise, Sharon Mary: Current and intended religious practice and personality among 16- to 19-year olds in Ireland: Data from the religion and life perspective study</p> <p>3) van der Jagt-Jelsma, Willeke: Religion and mental health: Main outcome of large scale study amongst pre-adolescents</p>	<p>Panel 18: Religious coping</p> <p>1) van Uden, Marinus & Pieper, Joseph: Unchain my heart...religious coping and well being in a forensic psychiatric institution</p> <p>2) Mueller, Claudia: Religiosity as a means of coping with death anxiety in breast cancer patients</p> <p>3) Appel, Claudia: Religious coping with pain</p>
15.45	Departure for Louvain-la-Neuve	
17.30 – 19.00	General Meeting, election, Godin price	
19.00	Dinner	

Room 3 (00.14)	Room 4 (00.98)
<p>Panel 3: Theoretical perspectives I</p> <p>1) Dargentas, Magdalini: Contribution of the social representations theory in psychology of religion: A case-study on social representation of cremation for Greek respondents</p> <p>2) Nynäs, Peter: Early intersubjectivity and religiosity – towards a cognitive-analytic approach</p> <p>3) Bell, David M.: The sacred self: Implicit and explicit aspects of religious identity</p>	<p>Panel 4: Professionals</p> <p>1) Ancona Lopez, Marilia: Clinical psychologists´ suffering in psychology and religion supervision</p> <p>2) Kloetzer, Laure: Exploring religious experience through the experience of religion professionals: A psychological experimentation around Sunday sermon</p> <p>3) Galea, Paul: The young priest as compared with his peers</p>
<p>Panel 7: Theoretical perspectives II</p> <p>1) Høgh-Olesen, Henrik: The sacrifice and the reciprocity programme in religious rituals and in man´s everyday interactions</p> <p>2) Stahle, Göran Viktor: The sacred self as embodied practice: Cultural psychology of religion applied to Hindu religiosity</p> <p>3) Flere, Sergej: Religious hypocrisy and social desirability in comparative perspective</p> <p>4) de Paiva, Geraldo José: When Christianity and Buddhism meet: The imaginery and the symbolic syncretism and post-modernity</p>	<p>Panel 8: Religion and therapy I</p> <p>1) Mohr, Sylvia: Toward an integration of religiousness and spirituality into the psychosocial dimension of schizophrenia</p> <p>2) Borrás, Laurence: Religious beliefs in schizophrenia: Their relevance for adherence to treatment</p> <p>3) la Cour, Peter, Ausker, Nadja, Busch, Christian, Nabe-Nielsen, Henning & Mørk Pedersen, Lotte: Religious and existential themes among modern, secular individuals admitted to hospital: Do they intensify during illness?</p> <p>4) Bregman, Lucy: Unresolved issues in religion, spirituality and psychologies of grief: An urban North American perspective</p>
<p>Panel 11: Structure-of-Religiosity-Test I (Huber)</p> <p>1) Huber, Stefan: The "Structure-of-Religiosity-Test" (S-R-T). A comprehensive instrument for systematic research in the field of religion</p> <p>2) Huber, Odilo W. & Huber, Stefan: Contents of prayer and religious experience: Empirical tests of their multidimensional structure</p> <p>3) Fischer, Franz & Teschner, Maria: Computer-assisted measurement, depiction, and evaluation of religiosity in psychotherapy</p>	<p>Panel 12: Religion and therapy II</p> <p>1) Austad, Arne & Stalsett Folleso, Gry: Affect organization and internal representations: A presentation of a new treatment model focusing on existential and religious issues in psychotherapy with patients suffering from recurrent depressions and burn out syndrome</p> <p>2) Borgen, Berit: What made the therapy function? Transformational turningpoints in the process of liberation</p> <p>3) Schreurs, Agneta: Spiritual relationships as an analytical instrument in psychotherapy with religious patients</p>
<p>Panel 15: Structure-of-Religiosity-Test II (Huber)</p> <p>1) Richard, Matthias: Emotions towards God in committed members of Protestant, Catholic and Evangelical churches in Germany: Validation of the "Emotions towards God"-scale</p> <p>2) Thielmann, Jörn & Huber, Stefan: Emotions toward God: Similarities and differences between highly religious Christians and Muslims</p> <p>3) Klein, Constantin: Religiosity's contents in the S-R-T: Considering ideological beliefs, religious emotions, and relationship with God</p>	<p>Panel 16: Cultural phenomena</p> <p>1) Zock, Hetty: Frightening Fiction. Cultural anxieties and religion in J.K. Rowling´s The half-blood prince</p> <p>2) Kaplan, Hasan: Leonardo Da Vinci</p> <p>3) Kelly, Jason James: The art of madness</p>
<p>Panel 19: Structure-of-Religiosity-Test III (Huber)</p> <p>1) Gennerich, Carsten: Value priorities and content of religiosity – New research perspectives</p> <p>2) Hofmann, Nadi: Value priorities and religiosity among members of the Baha'í faith in Germany</p> <p>3) Allemand, Mathias & Huber, Stefan: Experience of forgiveness by God and willingness to forgive others: The centrality of the religious construct-system makes the difference</p>	<p>Panel 20: Theology and Psychology (Watts)</p> <p>1) Watts, Fraser: Two case studies on the interface of theology and psychology: Forgiveness and neurotheology</p> <p>2) Turner, Léon: The broken self: Contemporary psychology and the concept of sin</p> <p>3) Hampson, Peter: Psychology as sparring partner, critical friend or ancilla of theology: Conflict, compatibility and architectonics in the theology-psychology dialogue</p>

Timetable (detail) Wednesday and Thursday

Wednesday	Room 1 (91.93)	Room 2 (00.60)
9.00 – 10.00	Plenary lecture 3: Gibson, Nicholas: Expanding the methodological toolbox: Innovations in	
10.00 – 10.30	Coffee	
10.30 – 12.30	<p>Panel 21: The challenges of postmodernization for understanding religio-cultural identities, ritual practices, and values in Sweden (DeMarinis)</p> <p>1) Belfrage, Lennart: An existential approach to clergy health and identity, with particular reference to the concept of burnout: A Swedish case study</p> <p>2) DeMarinis, Valerie & Pettersson, Thorleif: The impact of secularization and postmodernization on values and worldviews in Sweden</p> <p>3) Cetrez, Önver: Meaning-making within the process of acculturation among Suroye migrants in Sweden</p> <p>4) Stålhandske, Maria Liljas: Religious and ritual development in late modern Sweden: The second naivité in the lack of a first one</p>	Poster session
	Lunch	
14.00 – 15.30	<p>Panel 22: Religion and brain research</p> <p>1) Farias, Miguel, Wiech, Katja, Kahane, Guy & Shackel, Nicholas: The study of religious belief and pain modulation: Conceptual problems and new empirical evidence</p> <p>2) Bisschops, Anke: Modern brain research, psychological models of human disfunction and spiritual disciplines</p> <p>3) Aletti, Mario: Neurobiology and psychology of religion: The part and the whole</p>	<p>Panel 23: Autobiographic approaches in psychology of religion (Belzen)</p> <p>1) Belzen, Jacob A.: Autobiography, self-representation and religion</p> <p>2) Geels, Antoon: The night is the mother of day. Methodological comments on three cases of religious visions as suicide prevention</p> <p>3) Popp-Baier, Ulrike: Religion as perspective. Discovering philosophies of life in life stories</p>
15.30 – 16.00	Coffee	
16.00 – 17.30	<p>Panel 26: Prayer research</p> <p>1) Roukema-Koning, B.: The sacred connection. Empirical evidence for one general factor underlying gender-differences in prayer-practices</p> <p>2) Ladd, Kevin L., Andreasen, Nancy C, Woods, Andrew H., Smith, Bruce W. & Baesler, E. James: Toward best practices linking prayer psychometrics and neuropsychological investigations of religion</p> <p>3) Bänziger, Sarah: Praying: An empirical study regarding praying practices in a secular society</p>	<p>Panel 27: Recent studies of Relational Consciousness (Hay)</p> <p>1) Hay, David: The current status of the concept of relational consciousness</p> <p>2) Grzymała-Moszczyńska, Halina: Relational consciousness among alcoholics anonymous</p> <p>3) Misiewicz, Izabela: Spirituality among children</p>
	Thursday	
9.00 – 10.00	Plenary lecture 4: Wulff, David: What can we learn from the Danish cartoon controversy?	
10.00 – 10.30	Coffee	
10.30 – 12.00	<p>Panel 30: Post Critical Belief Scale (Hutsebaut)</p> <p>1) Dezutter, Jessie: Post critical belief scale. Relation to mental health and motivational patterns</p> <p>2) Neyrinck, Bart: Cognitive approaches towards religion and motivations for religious activities</p> <p>3) Duriez, Bart: Parenting and religiosity</p>	<p>Panel 31: Religion and violence</p> <p>1) Savage, Sara: Social identity and perceptions of group status: Identifying young people vulnerable to recruitment for religiously motivated violence</p> <p>2) Lindgren, Thomas: Religious violence: A theoretical and methodological discussion</p> <p>3) Ganzevoort, R.R.: Violence, trauma, and religion</p>
12.00 – 12.30	Closing ceremony	
	Lunch	
14.30	Meeting of new board	

the measurement of religious cognition**Poster session**

- 1) Adamovova, Lucia & Hatoková, Mária: Do personality differences explain individual's concept of God? A case of Big five personality traits
- 2) Archip, Bianca Bogdana & Neacsu, Virginia: The relationship between the feminine/masculine role prescriptions and the attitude toward social religious practices
- 3) Bosgraaf, Emke: The last suffering of the body? The disappearance of ascetic rituals in Dutch monasteries in the 20th century
- 4) Kezdy, Aniko, Tamas, Martos, Szabolcs, Urban & Katalin, Horvath-Szabo: Think symbolically, pray adaptively? Religious attitudes and adaptive ways of coping in a sample of Hungarian students
- 5) Mónico dos Santos, Lisete: Religion and sociopolitical values – Changes during the past 10 years
- 6) Sevim, Seher A.: Are religious tendency and gender roles the predictor of the attitude towards women's work roles among university students
- 7) Swiderska, Agnieszka: Image of God and borderline personality pathology – A pilotage of an exploratory study among psychiatric inpatients
- 8) Szabolcs, Urban, Kezdy, Aniko, Tamas, Martos & Horvath-Szabo, Katalin: An attempt to develop and apply a semantic differential instrument measuring the meaning of concepts related to religion
- 9) Tamas, Martos, Kezdy, Aniko, Szabolcs, Urban & Horvath-Szabo, Katalin: Religious attitudes, personal projects and mental health - exploring the link
- 10) Towfigh, Anis: The Bahá'í Faith and medicine: A theoretical and historical approach to the relationship of religion and healing

Panel 24: Theoretical perspectives III

- 1) Shackle, Emma: The development of a model for comparative cultural religious psychology
- 2) Diana, Massimo: A religious psychological typology
- 3) de Vries-Schot, Margreet: Healthy religiosity and salutary faith

Panel 25: The past and the future of the psychology of religion

- 1) Westerink, Herman: Friedrich Schleiermacher, Albrecht Ritschel and the emergence of psychology of religion
- 2) Vandermeersch, P.M.G.P. & Westerink, Herman: A new type of introductory textbook to the psychology of religion
- 3) Reich, K. Helmut: Quo vadis psychology of religion? Some observations and reflections

Panel 28: Methodological issues

- 1) Kläden, Tobias: Multinomial modelling of religiousness?
- 2) Cutting, Marsha & Gebotys, Robert: Religiosity Scales: What ought to be included?
- 3) Williamson, W. Paul, Ahmad, Aneeq & Hood, Ralph W.: A question about validity in survey research in the psychology of religion

Panel 29: Religion and personality

- 1) Rician, Pavel & Lukavsky, Jiri: Spirituality – The big sixth, Czech Style
- 2) Wolfradt, Uwe: Religiosity, personality and life goals among Catholic college students
- 3) Halama, Peter & Lačná, Mária: Personality change following religious conversion as perceived by converts and their close persons

Panel 32: Scale development

- 1) Unterrainer, Human – Friedrich: The concept of religious- spiritual well-being: The construction of a questionnaire and first results
- 2) Zarzycka, Beata, Bartczuk, Rafał, Jarosz, Marek, Szymoń, Jerzy, Śliwak, Jacek & Wiechetek, Michał: The Polish version of S. Huber's centrality of religiosity scale. Its reliability and validity

Panel 33: Concepts of God

- 1) Schaap-Jonker, Hanneke: The Dutch 'Questionnaire of God Images': supporting a Winnicottian approach to God images beyond Rizzuto
- 2) Luyten, Patrick, Lowyck, Benedicte & Corveleyn, Jozef: Attachment, object representations, and the representation of God: A two-wave 6-month prospective study
- 3) Matys, Wiesław & Bartczuk, Rafał : Structural analysis of attachment to God. Measurement and typology

Abstracts

PLENARY LECTURES

Plenary lecture 1

Time: Monday 28/08/2006, 10.00-10.45 h, Room 1 (91.93)

Straube, Eckart: Healing and religion

Abstract:

The close connection between healing and religion is documented since the first texts of Mesopotamian writings. Still now, despite progress in science based therapies and a dramatic decline in traditional belief systems, people search for help in religious healing rituals of all kind.

It can be shown, that religious coping and its effects are based on an evolutionary psychological mechanism – in effect not only in the phenomenon of religious expression proper but also in specific laws of cognitive psychology (e.g., cognitive biases). In addition to this, research on psycho-physiological mechanisms - involved in general therapy (e.g., neuropsychimmunology) - suggests that both types of healing process rely on similar psychological roots.

Plenary lecture 2

Time: Tuesday 29/08/2006, 9.00-10.00 h, Room 1 (91.93)

Granqvist, Pehr: Attachment and religion over the life-span

Abstract:

In this plenary, I present conceptual considerations and review empirical studies pertaining to an attachment-theoretical conceptualization of religion/spirituality. The presentation is organized as follows. First, attachment theory and research are briefly introduced. Second, normative tenets of attachment theory are examined in relation to aspects of the believer-God relationship. Third, links between individual differences in attachment and religion/spirituality are presented, and discussed from the vantage point of two general hypotheses (i.e., correspondence and compensation hypotheses).

Finally, conclusions, limitations, and future studies are suggested. In the empirical review, emphasis is laid on recent studies, some of which are as of yet unpublished. Throughout the presentation, a life-span perspective on the development of attachment and religiosity/spirituality is emphasized.

Plenary lecture 3

Time: Wednesday 30/08/2006, 9.00-10.00 h, Room 1 (91.93)

Gibson, Nicholas: Expanding the methodological toolbox: Innovations in the measurement of religious cognition

Abstract:

Religious cognition can be defined as the cognitive processes and representational states involved in religion-related knowledge, beliefs and attitudes, behaviours, and experience. It does not easily lend itself to scientific investigation: religious cognition is influenced and modulated by emotion, mood, motivation, and arousal; it proceeds dynamically and is affected by context; and it occurs at both a conscious level and an unconscious level. Rather than investigating religious cognition by the systematic and experimental manipulation of these variables, psychologists of religion have—with few exceptions—focused on questionnaire-driven measurement of religious attitudes, beliefs, and behaviours. Psychometric instruments, when reliable and valid, have certainly proved their worth in the measurement of certain religious constructs, but it is doubtful that self-report measures are suitable for the measurement of all aspects of religious cognition. Particularly when applied to mental representations of God, studies using survey methods provide little indication of the organization of God concepts in relation to the rest of a person's cognitive functioning and tend to assume that people hold a unitary concept of God that is without internal conflict and that is used at all times and in all situations. More generally, critical reviews of measurement issues in psychology of religion have regularly mentioned problems with survey methods such as ceiling effects within certain samples, bias toward specific populations, the effects of a social desirability response set, limitations with what can be measured with closed-ended questions, and the requirement of adult-level reading abilities. Psychologists of religion have been arguing for the development of new measurement techniques for four decades now but still have little to show for it despite marked methodological advancement during the same period by other social psychologists. Multiple experimental

techniques for measuring attitudes and beliefs while avoiding problems such as social desirability now exist, all finding their origin in the work of cognitive psychologists. Such paradigms typically provide data in terms of speed or accuracy in task performance in an effort to deduce the structures and processes involved in human cognition. Clinical researchers have adapted many of these paradigms to investigate the cognitive processes involved in the relationship between cognition and emotion, a sadly neglected area within the psychology of religion. Social psychologists adapting these paradigms have done so either with the aim of understanding the cognitive structures and processes involved in social cognition or with the aim of providing an indirect method for the measurement of social attitudes. Initial data from our lab have confirmed that these methods can be successfully adapted for the study of religious cognition. Though much work has yet to be done, our findings suggest that the measurement of incidental memory and judgement speed for religious material can reveal differences not otherwise observable through more direct measurement. For example, on paper-and-pencil measures, evangelical and non-evangelical Christians groups had relatively similar personal beliefs about the character of God, tending to endorse positive trait words and reject negative trait words, and could be easily distinguished from atheist groups, who consistently drew on a more negative concept of God when asked to use their personal idea of God (despite not believing in God). On indirect measures, by contrast, non-evangelical Christians were often indistinguishable from atheists: the pattern of evangelicals' speed in making God-referent judgements and subsequent recall of God-referent material strongly suggested that their God schemas were well-elaborated, efficient, and affect-laden: in short, personally intimate; whereas the God schemas of non-evangelical Christians were somewhat better elaborated and more efficient than those of atheists but scarcely more affect-laden.

Plenary lecture 4

Time: Thursday 31/08/2006, 9.00-10.00 h, Room 1 (91.93)

Wulff, David: What can we learn from the Danish cartoon controversy?

Abstract:

The deadly outrage that virtually swept the globe after a Danish newspaper published 12 cartoons offensive to many Muslims was undoubtedly encouraged for political reasons and was certainly joined by many who had not themselves seen the cartoons. Many

had seen them, however, especially the Muslim leaders in Denmark who carried word of the offense to less Western-acclimated colleagues in Islamic nations. Moreover, this was not the first time that political cartoons have offended religious devotees, nor has the taking of offense been limited to those of the Muslim faith. For Muslims, however, such cartoons were especially disturbing, for they violated the ban on images of Mohammad and were thought to ridicule the Prophet. The formal governmental protests, the boycotting of Danish dairy products, and the widespread violent and destructive demonstrations were objectively reported by the Western press, which appeared to take it as a given that the cartoons were indeed outrageously offensive, and that their publication--and later republications--were intended to be provocative, especially in European societies struggling with the integration of large numbers of Muslim immigrants. Certainly many welcomed the provocation, whether or not it was intentional. But seldom was attention given to the cartoons themselves, or to the intentions of those who created them. Furthermore, while acknowledging the virulence and extremity of the responses to these cartoons--and to their predecessors in other countries, especially the United States--the press has made little effort to reflect on what might be learned from the responses of religious conservatives to political cartoons, which require complex hermeneutical skills that clearly cannot be taken for granted. This paper takes up that challenge by reviewing the Danish and other cartoon controversies, including the rhetoric--moderate and extreme--that the cartoons have elicited. It also reconsiders why it is so offensive to Muslims to create images of Mohammad.

PANELS

Panel 1: Religion in society: Harmony or conflict I (Saroglou)

Time: Monday 28/08/2006, 11.00-12.30 h, Room 1 (91.93)

Program:

- 1) Pichon, Isabelle & De Wilde, Corinne: Why religious people help others: Duty or empathy?
- 2) Day, James: Religious elements in moral decision-making: Gender and cultural differences
- 3) Muñoz Garcia, Antonio: Modern and traditional spirituality: Different relationships with prosocial tendencies?

Abstracts:

- 1) Pichon, Isabelle & De Wilde, Corinne: Why religious people help others: Duty or empathy?

Acting in a prosocial way can be motivated by empathy or by principlism (Batson et al., 2002). If religion/religiousness has any impact on helping and prosocial behavior, is this because of empathy or because of moral obligation ? The present social experiment (N = 105) investigated this question through three conditions (activation of empathy, activation of sense of duty, and control). Prosocial behavior was measured as the willingness to favor a student with financial problems by giving up one's own place in a university hostel. Results pointed out that although the "duty" or the "empathy" conditions had not an additional effect on prosocial behavior comparatively to the control condition, there was an interaction between conditions and personal religiosity. Indeed, the activation of both sense of duty and empathy inclined religious people to more prosocial action. The relevance of both empathy and principlism for understanding the religion-prosociality relation is discussed.

- 2) Day, James: Religious elements in moral decision-making: Gender and cultural differences

This project considered moral judgment, religious judgment, gender, religious affiliation, and cultural integration in the appropriation of religious elements in the moral decision-making of Belgian and English Christian and Muslim adolescents and young adults (200 Belgian subjects: 100 at age 15, 100 at age 18; 200 English

subjects: 100 at age 15, 100 at age 18, both equally divided, at both ages, for Christian and Muslim, and male and female, weighting). Standardized scales for the measurement of moral judgment (Socio-Moral Reflection Measure; Gibbs et al) and religious judgment (Religious Judgment Questionnaire; Day et al) were employed. In addition, subjects were asked to complete a brief questionnaire regarding their religious affiliation, degree of cultural integration, and uses of religious elements in the making of moral decisions. Subjects also completed a one-page description of a moral dilemma and their understanding of how and what they found useful in attempting to resolve it. Day's "Religious Voice Inventory" was employed to read both the moral judgment and religious judgment questionnaire texts and subjects' own descriptions of moral dilemmas for principled and relational stances in uses of religious language. Distributions of scores for moral judgment and religious judgment fell within expected ranges, with mean scores, as expected, slightly lower in the Belgian sample than in the English one at both age 15 and age 18. No gender or religious affiliation differences were found in moral and religious judgment scores at age 15. Scores for moral judgment and religious judgment were lower amongst "highly conservative" Christian subjects and for self-described "low integration" Muslim subjects in both the Belgian and English samples. Female subjects spoke in an almost uniformly "relational" religious voice, and male subjects in almost uniformly "principled" religious voice in the Belgian, English, Christian, and Muslim subgroups. Because self-identified "believing and practicing" subjects were selected, appropriation of religious elements was high at both ages, in both national samples, and in both Christian and Muslim subgroups. Styles of appropriation of religious elements varied, however, according to religious affiliation, and religious stance: Christian subjects were more likely to use personal prayer and discussion of religious elements with a close friend in their resolution of moral dilemmas, whilst Muslim subjects were more likely to employ uses of scripture and institutional authority, and to insist that all moral dilemmas were, per se, religious dilemmas.

3) Muñoz Garcia, Antonio: Modern and traditional spirituality: Different relationships with prosocial tendencies?

Does modern spirituality reflect individualistic tendencies, lack of concern for others, and absence of prosocial behavior or does it share with religion the prosocial tendency translated, for instance, into prosocial personality, values, and behavior? With regard to this question, emerging and conflicting theoretical and empirical evidence exists (e.g. Bellah et al., 1985; Hardy & Carlo, 2005; Wink

et al., 2003). We hypothesized that it makes a difference whether spirituality is conceptualized as traditional and pro-religious or modern and anti-religious. In the present study, 113 Spanish students were administered the NEO-PI-R (Five factors of personality) and the Schwartz Values Survey as well as a measure of traditional spirituality, spiritual beliefs, spiritual practices, and paranormal beliefs. As expected, traditional spirituality was related to prosocial personality (high Agreeableness) and values (high Benevolence and low emphasis to self-enhancement values); this prosociality was not however extended to Universalism. On the contrary, modern, non-religious spirituality, beliefs or practices, were negatively related to Conscientiousness and the Altruism facet of Agreeableness, unrelated to prosocial values, and positively related to Universalism.

Panel 2: Religious experiences

Time: Monday 28/08/2006, 11.00-12.30 h, Room 2 (00.60)

Program:

1) Schnell, Tatjana: Experiences of transcendence – pathological or beneficial?

2) Loewenthal, Kate Miriam: A view of human psychology based on Jewish mystical concepts: The psychological system of Rabbi Shneur Zalman of Liadi

3) Wroclawska, Emilia: Experience of evil. Narrative studies of the members of Catholic and Lutheran Churches

Abstracts:

1) Schnell, Tatjana: Experiences of transcendence – pathological or beneficial?

As (not only) Sundermeier (1999) states, "there is no religion without experience of transcendence. It is constitutive for every religion." Nevertheless, reports of experiences transcending the normal state of mind are being assessed as indicators of mental disorder. Though DSM-IV and ICD 10 are characterised by a more qualified view on the psychopathology of such experiences, the assumption of their pathological nature prevails in diagnostic criteria of several diseases. Subsumed under the construct of 'magical thinking', experiences such as 'interpreting an occurrence as if it had a special meaning for me' (DSM-IV-TR), 'believing in things rationally inexplicable' (Becker, 2003), or 'belief in or experience of telepathy, ... astrology, ... transmission of energy between persons' (Eckblad & Chapman, 1983) are taken as indicators of e.g. schizotypal personality disorder, major depression, manic episodes or obsessive compulsive disorder. On the other hand, findings of several studies point towards the beneficial character of experiences of transcendence (cf. Greeley, 1975; Nielsen, 2000; Schumaker, 1987). Explanations for this apparent contradiction in the psychological understanding of experiences of transcendence are presented. Supported by empirical data, it is claimed that the relationship between magical thinking and psychopathology varies, depending on the method of assessment (items' phrasing and difficulty) and several moderating variables (meaningfulness, valence of magical thinking, and integration into a spiritual or religious frame of reference).

2) Loewenthal, Kate Miriam: A view of human psychology based on Jewish mystical concepts: The psychological system of Rabbi Shneur Zalman of Liadi

This paper describes the historical background to the popular pietistic Hasidic movement, originating in 18th century Eastern Europe as a response to social and intellectual elitism within Jewry. The popularity of Hasidism is said to stem from its emphasis on the spiritual worth of each individual, and its emphasis on joyful spirituality. The circumstances surrounding the writing and publication of Tanya, by R. Shneur Zalman of Liadi, the first Chabad leader. Tanya is considered the fundamental exposition of Chabad Hasidism. The psychological system of Chabad hasidism is outlined: it emphasises the salience of intellect – particularly the awareness of Godliness - in the spiritual life of every individual. The emphasis on enthusiastic piety characteristic of other varieties of Hasidism was seen as insufficient to meet the challenges of the times. Concepts of human nature and its universal potentials, as described in Tanya, are outlined, including:

- Awareness of the purpose of human existence: to reveal G-dliness in the world by thought, speech and action according to religious law (Torah), which is seen as uniting the individual with G-dliness.
- Awareness of G-dliness, of ones own spiritual nature, and of divine providence.
- The good and evil inclinations, and a typology based on this. The transformation of the evil inclination by constant endeavours to act, speak and think rightly.
- The kabbalistic view of psychic structure, and of microcosm/macrocosm.
- Individual differences in temperament.
- The importance of positive mood - particularly joy - in spiritual activity, and how this is to be fostered. Comparisons with other theories of personality and religion are drawn, in particular the emphasis placed in Tanya on the following features:

- The ability and obligation of all to achieve spiritual awareness.
- The normative nature of the ongoing moral struggle.
- The cognitive control of emotion as an aspect of spiritual activity.

Later developments in Chabad psychological work are briefly described, including an encounter between Freud and the fifth Chabad leader, and the continued use of the concepts made explicit in Tanya by later Chabad leadership, particularly in fostering healthy religiosity and psychological well-being.

3) Wroclawska, Emilia: Experience of evil. Narrative studies of the members of Catholic and Lutheran Churches

The paper deals with the individual experience of evil seen in religious context. The author describes theoretical sources of inspiration as well as methodological issues involved in her research project concerning the experience of evil of the members of Catholic and Lutheran Churches. In the first part of the paper the author presents four theoretical approaches, which together form a conceptual framework for the empirical research. The first approach is the psychoanalytical object relation theory with its crucial idea which is that the experience of evil should be analysed in the context of individual's relations to important "objects" - among these "God" as an (external and internal) object is given a specific position. The second approach is Hubert J.M. Hermans's theory of valuing, which considers emotions and hidden motives as formative factors in the process of personal act that gives meaning to experience. The third approach is the conception of narrative schemes as developed by Polish researcher Jerzy Trzebinski. The fourth approach is social phenomenology featuring a typology of theodicy (it is, to be exact, Max Weber's typology combined with Peter Berger theoretical findings). In the empirical research mentioned above the author used four methods corresponding to four theoretical approaches. The first method was a non-directive in-depth interview using the psychoanalytical procedure of free associations (associations referring to the concepts of evil and God). The second one was the biographical method (with the elements of Hubert J.M. Hermans's "Self-Confrontation" method), which consists on biographical experiences of evil being described and evaluated by means of a list of 24 feelings elaborated by Hermans. The third method was a semi-directive interview focused on the way respondents understand and explain evil. The fourth method was again a semi-directive interview in the course of which, however, the respondent was given a more difficult task of interpreting (in the context of their personal experiences) the key elements - concepts, narratives and symbols - that describe evil in the Christian tradition e. g. the original sin, the Book of Job, the death and resurrection of Christ etc. The author's main purpose was to create a typology of experiences of evil by means of confronting content-relating differences between them with their emotional and cognitive characteristics. The existing similarities between different types of experience due to the individual way of relating to God were also analysed. The last purpose of the empirical data analysis was to compare Lutheran and Catholic experiences of evil in their emotional and cognitive aspects.

Panel 3: Theoretical perspectives I

Time: Monday 28/08/2006, 11.00-12.30 h, Room 3 (00.14)

Program:

- 1) Dargentas, Magdalini: Contribution of the social representations theory in psychology of religion: a case-study on social representation of cremation for Greek respondents
- 2) Nynäs, Peter: Early intersubjectivity and religiosity – towards a cognitive-analytic approach
- 3) Bell, David M.: The sacred self: Implicit and explicit aspects of religious identity

Abstracts:

- 1) Dargentas, Magdalini: Contribution of the social representations theory in psychology of religion: a case-study on social representation of cremation for Greek respondents

This paper focuses on social representations of cremation for catholic and orthodox respondents in Greece. These results are part of a larger study on death and cremation in Greece (Dargentas, 2005) undertaken in the field of social psychology. This paper also discusses the social representations theory's contribution to the discipline of psychology of religion. Cremation in the Greek context is a novel and therefore interesting topic of research. Although, its practice is, at present, forbidden, its institutionalization is under discussion since 1988. This practice turns out to be the focus of a conflicting debate between citizens, the state, and the Orthodox Church. Cremation is a polemical issue as it is opposed to the traditional relation of Greek people to death. We employ the theoretical framework of social representations (Moscovici, 1984; Jodelet, 1989), which allows us to study and account for matters relating to social change, cultural dynamics and identity issues, that emerge from our research. In this paper, the following issues are examined: 1) contents of social representations of cremation; 2) the bond of cremation to cultural and identity aspects; 3) the reinforcement of identity dimensions induced by the issue of cremation's institutionalization; and 4) the particularities of two diverse religious samples - orthodox and catholic respondents – which are characterized by diverse identity status (majority Vs minority) and different traditions about death. Our sample consists of 123 subjects. All participants were asked to answer 4 open-ended questions about their views on cremation. Findings show that social

representations of cremation are related to: 1) religious beliefs about the 'after-death'; 2) beliefs about the deceased and ontological issues; 3) funeral space and importance of rituals; 4) the struggle between individual and society; and 5) moral and emotional evaluations. We also found that differences between the catholic and orthodox samples concern a higher expression of religious and identity issues by orthodox respondents. This research allows us first to approach the gain for social psychology to study religious phenomena and to develop some research schools of thought relevant to the psychology of religion. Second, this paper discusses the social representations theory's contribution to the cultural orientation of psychology of religion (Belzen, 1999; Vergote, 1993). Finally, it discusses the current status of psychology of religion in France.

2) Nynäs, Peter: Early intersubjectivity and religiosity – towards a cognitive-analytic approach

The cognitive study of religion has lately contributed to the understanding of religion in a distinct and fruitful way. Based on findings from neurobiology and evolutionary psychology the role of counter-intuitive representations in religion has been emphasised. However, the cognitive study has also been criticised due to its naturalistic approach and its disregard of interpretative approaches. In this paper I suggest that one of the main problems is that the cognitive study does not account for significant theoretical insights based on research in infant development, represented e.g by D. Stern, C. Trevarthen and A. Meltzoff. Common to these researchers is an emphasis of the role of intersubjectivity and relatedness in early human development. As M. Bahktin puts it: "Just as the body is formed initially in the mother's womb (body) a person's consciousness awakens wrapped in another's consciousness". These theoretical considerations are based on empirical research and they have implications for the understanding of the cognitive dimension. To some extent this is also evident from the cognitive-analytic perspective advocated by A. Ryle and I.B Kerr. The state: "Rather than simply receiving impressions, storing representations and constructing theories, the child is engaged in an evolving joint enterprise through the experience and creation of which the self is shaped." They consider cognitions to be part of more complex procedural patterns related to internal self-object relatedness as e.g. various attachment patterns. In the paper it is argued that accounting for early intersubjectivity and a cognitive-analytic perspective allows us to approach religion and religiosity in a way that differs from the cognitive study of religion. Firstly, we might

argue that religion – from an empirical and psychological perspective – is constituted by an intersubjective matrix of self and other relatedness and that the cognitive dimension is secondary to this. Secondly, this implies that we need to account for more profound qualitative dimensions, such as contiguity, continuity and meaning, besides underlying cognitions in religious representations. This is, of course, also of methodological relevance. Based on a cognitive-analytic perspective I argue that religiosity on a general level is related to the development, containment and transformation of the self and thus safeguarding the self against the dangers of dissolution or petrification. This, I argue, implies that the understanding of the cognitive dimension of religion is dependent on a theoretical acknowledgement of object-relations theory. I suggest that human religiosity is constituted by a process of symbolic interpretation, whereas C. Bollas' concept transformative object and V. Tähkäs concept developmental object generally are of specific interest.

3) Bell, David M.: The sacred self: Implicit and explicit aspects of religious identity

Within psychological research, newfound attention has been given to the study of self-individuation and identity formation. In much of this work, identity is understood to be a developmental phenomenon, albeit historically relative and alterable via cultural contexts. Stemming from Erikson's psychosocial conceptualization of identity (1963), Marcia developed four structural stages of identity formation (1966); since then, his work has established an empirical foundation for psychometric measures of identity. With a move towards post-positivism, recent research has commonly seen identity to be a collection of different identities which may not coalesce within the same identity stage for one person. In other words, an individual may have an achieved sense of vocational identity, and yet a diffused sense of the ethnic or cultural self. This paper argues that religious identity is a separately measurable domain of the self which may be elucidated through a psychometric measure specifically designed for religious identity. Such empirical data could be crucial in understanding the psychology of religion. As part of an ongoing construct validity study for a psychometric measure of religious identity, it is proposed that individuals negotiate the 'other,' or external world, through both implicit and explicit religious identities. The paper will review identity measures and religiosity measures before explicating implicit and explicit aspects of religious identity. Identity Measures Surveying data from several recent studies (i.e., EOMEIS-2 scale, Adams, Bennion, & Huh, 1989; Balistreri, Busch-Rossnagel, and Geisinger, 1995), the

argument for separate identity domains is strengthened, although only one recent research project has attempted to measure the formation of religious identity through developmental stages (Fadjukoff, Pulkkinen & Kokko, 2005). Religiosity Measures In regard to identity, scholars of the psychological study of religion have most often been interested in how variables of religiosity (E, I, & Q measures) interact with an individual's identity development status (i.e., Fulton, 1997; Markstrom-Adams & Smith, 1996). A significant problem with this correlational research is that many identity status scales are confounded by their amount of religious content (Adams et al., 1989). Given the domain uniqueness and the confounding religious content in identity scales, Spilka et al. (2003) suggest that researchers should construct an independent measure for religious identity. Religious Identity Measure Research in the psychology of religion should be reframed, moving from the question of how religiosity influences overall identity to the question of how religious identity is an empirically unique, potentially separate component of identity (presented above in domain specificity) and how religious identity should be included as an important measure when investigating degrees of religiosity. When conducting psychological research in religion, scholars should not only analyze extrinsics, intrinsics, and questors, but the degree of religious identity, both implicit and explicit, held by the subject. By an explicit religious identity, what is meant is that one outwardly and consciously labels one's self with a religious affection or affiliation. By an implicit religious identity, what is meant is that an individual's identity is impacted by religious beliefs and affiliation, yet the person does not employ any language of religious identity (until prompted by the psychometric measure). Data is being assembled from a psychometric scale and (by August) will be able to offer some preliminary outcomes of a religious identity scale, as well as to analyze the conceptual usefulness of implicit and explicit notions of religious identity. (References can be obtained from the author.)

Panel 4: Professionals

Time: Monday 28/08/2006, 11.00-12.30 h, Room 4 (00.98)

Program:

- 1) Ancona Lopez, Marilia: Clinical psychologists' suffering in psychology and religion supervision
- 2) Kloetzer, Laure: Exploring religious experience through the experience of religion professionals: A psychological experimentation around Sunday sermon
- 3) Galea, Paul: The young priest as compared with his peers

Abstracts:

- 1) Ancona Lopez, Marilia: Clinical psychologists' suffering in psychology and religion supervision

Supervision practice with students in a post-graduate Clinical Psychology Program at the Catholic University of Sao Paulo, Brazil, points to the students' suffering due to confrontation or violation of their previous personal religious beliefs in the course of their undergraduate studies. The scientific approach that exclude Religion in the academy is very well known. However, there are very few studies about the influences of confrontation and depreciation of the psychologists' personal beliefs and religious values on their subjectivity, and consequently in their clinical work. The clinical-educational approach, that has been used with students in their academic activities, enable research of the effects of such confrontation on the students subjectivity (Ancona-Lopez, 2002). Case studies show difficulties lived by students owed to tension between their personal values and previous assumptions to their academical lives and the suffering resulting from the explicit or implicit academic prohibition in considering religious beliefs in their intellectual work. This tension has consequences in the students feeling of being in harmony with psychological concepts. Lack of relationship between religion and psychological theories jeopardizes the constitution of personal meaning in dealing with them. Leads to a pragmatism and theoretical eclecticism and carries a lessened professional self image and a religious relativism as a way to avoid conflicts which originates an inner dissonance in their psychological practice (Cesar, 2005; Luczinsky, 2005). Development of professional identity and recognition of these conflicts, as well as self-exposure in a professional community can modify the conditions stated above. A good receptive academical environment that

provides a safe conflict exposure as well as its transformation in research proposals and development of scientific investigation enables the reflexive distance necessary to deal with the conflicts that these psychologists were unable to resolve when they were students. Internal conditions reorganization will decrease suffering and provide the necessary means not only to develop a professional activity with integrity and authenticity but will also recover creative and pleasant actions in the clinical and academical work.

2) Kloetzer, Laure: Exploring religious experience through the experience of religion professionals: A psychological experimentation around Sunday sermon

« To talk to the people requires much professional consciousness. » G.Michonneau. In this paper, we report on a psychological field experimentation conducted with catholic priests around the Sunday sermon. This psychological experiment uses methods developed by the research team « Clinique de l'Activité » (Clot, CNAM, Paris). It took place in a Parisian diocese in 2004-2005. Research conducted in the French ergonomics and work psychology tradition highlights the fact that workplace experience is difficult to fully comprehend by an external observer and is also difficult for the subjects themselves to communicate. Our research team develops methods to elicit complex workplace experience in a developmental perspective. These methods involve directly the professionals themselves. We therefore have become involved in field experimentations where researchers work closely with professionals to produce a collaborative analysis of the professional activities. Based on Vygotski's work and the perspective of the cultural-historical psychology, we opine that it is only in the process of its transformation that an experience can be fully captured. Shifting the context of the activity allows for new understanding and potential developments. For example, the mere fact of verbalising one's experience during a structured interview process transforms the experience described by the subject and for the subject along with its perception, and allows us to isolate its organizing principles by focusing on its transformations. Professionals engaging in discussions about their own practice amongst themselves will come to discuss salient problems inherent to their practice which are frequently invisible, because such problems are usually resolved and, so masked, by individuals and/or the professional community. Specifically, in this field experiment, we chose the methods above to understand the « work » of priests through an activity which is highly-significant, the Sunday sermon, since this activity is central to the priest's activities : it takes place at the liturgical scene, at the

heart of parish life and is also full of experience and of technical « know-how » without which it is difficult to accomplish it properly. The research presented here was conducted with a small group of catholic priests. Our objective was to fully explore their activities of preparation and delivery of the Sunday sermon. In this paper, we present, first, a sequence of transcribed interviews collected within the framework of our method – a self-confrontation in which one priest discusses with the researcher his performance and the elements that affected it while watching videoclips of his conducting a Sunday sermon. Second, we analyse the priest's behaviour and discourse during the sermon. Third, we confront the latter with his own comments made during the interview. Finally we point to the transformations that have occurred following this intervention. We draw a model of his activity which is, fundamentally to make God's word alive for the people of today. We pursue our reflection of our model of "giving a sermon" by presenting it to the group of priests. This feedback enables us to start to understand the subject's religious and professional experience : our model highlight the relationships that the subject has to his God, with other individuals and with the community, and with the environment he lives in and the things he has to do in his ministry, by means of the behaviours associated with the sermon – which is the activity under examination – and its collaborative analysis. Thus our analysis reveals the fonctional migrations that are at the heart of the priest activity in the sermon.

3) Galea, Paul: The young priest as compared with his peers

The emotional maturity of young candidates for the priesthood; their characteristic features; how they compare with their fellow students at University; and to what extent such qualities correspond to the perceptions and expectations of their peers, are the major issues tackled by this study. The first part of this study consists of an analysis of a survey conducted among 409 young Catholics, aged between 19 and 35, from the island of Malta, while attending marriage preparation courses in different parishes. Though a sample of convenience, it does offer certain advantages for this study, such as the right age bracket, an equal distribution of genders, a common religious affiliation, as well as a certain familiarity with the priests. The second part consists of an analysis of data obtained from psychological assessments of a number of candidates for the priesthood (N=62), conducted over a period of 9 years. Only those cases who were eventually admitted into the seminary were included in this study. The instrument adopted was the NEO PI-R Personality Inventory (Costa & McCrae, 1992b). Using the same instrument, a

comparison between this group and an equal number of psychology students attending the same University of Malta, was made and the similarities and differences were discussed. Results on the t-tests show no significant differences concerning the absence of negative symptoms on the Neuroticism scale, and likewise, no differences on the Extraversion scale. However, significant differences were observed on the Openness, Agreeableness and Conscientiousness scales. The features emerging from the tests and their interpretations were then matched with the results from the survey. The low scores on the Neuroticism scales seem to correspond to the general perception among youths of an acceptable level of emotional maturity among the younger clergy. Similarly, high scores on the Agreeableness scales seem to relate to the young people's expected role of the priest, which is that of being present among the people and to be helpful to others. Such characteristics were seen to correlate well with the features which draw the admiration of young people. The high scores on the Conscientiousness factor, furthermore, seem also to correspond to the people's perception of an adequate intellectual and professional preparation, and could be another contributing factor to the drawing of their admiration. A number of limitations observed by the youths in the survey, on the other hand, such as a diminished sense of social commitment, are seen to be supported by the NEO PI-R results. These could be identified in the same high scores on the Agreeableness and Conscientiousness factors, as well as the low scores on the Openness factor. While an overall comparison of the results shows a substantial convergence of the positive personal qualities of the younger clergy, the other distinct features captured by this study could be equally relevant in completing the whole picture. This information could be used to reconstruct a profile of the local contemporary young Catholic priest, featuring characteristics such as: a possible diminished involvement in social issues with a corresponding shift towards the institution and tradition; a tendency towards organization and control; and a desire to be accepted and to please others. Finally, similar studies conducted elsewhere are compared with these findings. Such considerations could be useful in understanding the cultural shifts that are taking place in the Catholic priesthood today, as well as in capturing what draws young people to choose such a vocation.

Panel 5: Conversion/Deconversion

Time: Monday 28/08/2006, 14.00-16.00 h, Room 1 (91.93)

Program:

- 1) Hijweege, Nicolette: Conversion: A closer look at the process of internalisation
- 2) Lecoyer, Kim: Islamic conversion processes
- 3) Fournier, Claude-Alexandre: To become a monk: A religious conversion?
- 4) Streib, Heinz: The variety of deconversion experiences: Empirical evidence from the Bielefeld deconversion studies

Abstracts:

- 1) Hijweege, Nicolette: Conversion: a closer look at the process of internalisation

Most studies on conversion concern transition (between institutions or traditions) or affiliation. In the Dutch pietistic Calvinist tradition conversion, within the same religious tradition and community, is seen as central and necessary in order to have a 'living faith'. Dutch Pietistic Calvinist conversion could therefore be classified as intensification. Intensification is conceptualised as commitment to the moral career laid down in the devotional model of 'the road of conversion'. The effect of this commitment becomes visible in a change in emplotment of the self-narrative. The issue in my paper is the transformation of the self. The transformation of the self is conceptualised as an internalisation-process. I will summarise the characteristics of the narratives specific to the different phases in the internalisation. A prerequisite for internalisation is the relational and responsive nature of the human self. The relational and responsive nature of the self is conceptualised as consisting of both addressivity and answerability. In the dialectical and accountable relation between the social system and the individual involved in a moral career within the social system, the individual moves through three phases of internalisation: · Ideologies Personhood: 'gaining knowledge of' the identity; · Personhood: 'acting as if' one had the identity · Selfhood: 'being a certain kind of person'. My study shows that the phase of internalisation becomes visible in the way the self-narrative is constructed and told. In the emplotment of the self-narratives, anticipation of experiences in accord with narrative structures typical of the devotional model is evident. Progression

and hope laid down in the storylines derive from the devotional model. In phase two, the skill to relate personal experiences to the devotional model is acquired. In phase three, emplotment is heavily structured by central themes and experiences described in the devotional model.

2) Lecoyer, Kim: Islamic conversion processes

Today, more than ever, religions, secularity, and above all Islam and all kinds of extremisms are daily composing our western world's news headers. Every single day, Islam, Muslims and the so-called « Muslim World » are being discussed about in different places all over the world. In today's western world, but more explicitly in Europe, a real secularization movement of the overall society can be observed, though it seems to be exactly in these countries that Islam is the fastest growing religion, whereas all other religious communities are losing weight (Allievi, 1998 ; Anway, 1999 ; Rocher & Cherqaoui, 1986). Who are these new Muslims, and for what reasons do they feel attracted to a religion that's getting so unpopular in the media? Why do they opt for Islam? And how did their friends, relatives and peers react? How did the transformation, from before to after becoming a Muslim, operate? What kind of psychological processes went on, and how were these experienced? Unfortunately, few researchers have been interested by these questions. In an exploratory research, which took place between 2003 and 2004 in order to obtain the "Licence en Sciences Psychologiques" at the "Université Libre de Bruxelles" I centered my efforts on studying the conversion processes to Islam, and attempted to answer at least some of these interesting questions. Based on the fundamental principles of Social Psychology, and more specifically, on a persuasion and attitude formation approach, I hoped to contribute to a better understanding of the Islamic conversion phenomenon. To do so, I used closed-answer questionnaires. Answers from 27 men and 65 women (n=92), French-speaking Belgians as well as French people, seem to suggest the existence of three entering gates to Islam: a religious one, a social one and a third, based on a love relation. However, these entering gates do not seem to have any effect on the processes going on later. The results seem to indicate that the way of entering in a conversion process is not determining the way this process of conversion continues. Nevertheless, these findings are consistent with the Elaboration Likelihood Model proposed by Petty & Cacioppo (1981). Finally, we try to relate our research findings to Rambo's Integrative Conversion Model (1992). I look forward to insert these results in the overall picture of the research conducted about religious conversion, and try to

understand the specific part of the conversion process that could be related to Islam. Furthermore, from September 2004 till now, I still receive new forms in my mailbox, waiting to be analyzed in order to enrich the findings of this study. Moreover, almost 75 percent of the participating converts are willing to take part in a possible future qualitative research, which I would be very happy to conduct.

3) Fournier, Claude-Alexandre: To become a monk: A religious conversion?

Lewis R. Rambo notes that the central process of conversion is the reconstruction of the biography of the convert through narration. The convert revisits, re-reads and modifies his trajectory from his new "vantage point". He then transmits the latter in an interaction considered as the matrix of change, with a rhetoric specific to a group. Said differently, the biographic reformulation of a future convert needs the presence of the other, of the group. There is a necessity of a "passage through the other", to rethink one's life with the categories of the other. André Godin has also considered the role of the narrative in conversion. He notes, like Rambo, that each autobiography entails a selection: "it is a text written with an intention". On their side, when they wonder about the modifications which conversion entails for one's personality, Paloutzian & al. show that the most satisfying changes are those on the convert's self-perception and identity. Based on narrations of the self, our research focuses on the question of conversion and, more particularly, the psychologic construction of one's religious identity. What is the place of God in the construction of one's identity? To better answer this question in a Christian and Western context, I have chosen to question individuals who put religion at the center of their life, monks and nuns, with whom I conducted semi-structured interviews organised in three steps. In a first step, I interviewed the individuals about the important changes they went through in their life. To Pierre-Yves Brandt, "in every step of their life, individuals build the self which their ego can assume through representations to which they have access in their environnement. A transformation of the self can result from a reorganisation under the influence of endogamous as well as exogeneous factors". Important changes are loci of transformation of the self, hence a door to a new identity. I shall show, through an analysis of narratives, how the self results from a succession of new restabilisations and of crisis superseded. In a second step, I have asked monks and nuns if God had a role in these processes. This question aimed at finding out which psychologic function faith had in identity construction. More generally, it aimed at finding out how individuals link important

changes in life with their choice to adopt a religious life at a certain point in time. In a last step, I have investigated the link between the two first stages by asking interviewees if they would call these changes "vocation" or "conversion". With this question, I aimed at determining whether conversion is seen by these individuals as an identity change which challenged faith or not. I have submitted the narratives gathered in my research to a qualitative analysis with the help of a scheme of the stages identified by the religious men and women interviewed. This scheme highlights the place and role given to religion in all these steps. The aim of this scheme is not to propose a second level of description, but to progressively lead to prediction. The first results of my analysis show that the religious dimension is mobilised to deal, at a symbolic level, with various difficult experiences lived in childhood or differentiation with one's context. The identity construction relies, in the different stages, more or less importantly on religion. A religious identity adopted can be the result of a conversion as well as take place in some cases within the walls of the monastery, years after one's definitive vows.

4) Streib, Heinz: The variety of deconversion experiences: Empirical evidence from the Bielefeld deconversion studies

The Bielefeld Deconversion Studies begun in 2002 under the title „Deconverts from Fundamentalist New Religious Groups in the Federal Republic of Germany and the United States of America: Biographical Trajectories, Transformation Processes and the Need for Intervention.“ Our research has been successfully expanded in a second phase to include more accommodating and integrated religious organizations, including mainline denominations. By the end of 2005, field work has been completed. Biographical interviews and faith development interviews were conducted with more than 100 deconverts, first from new religious and fundamentalist, then from more accommodating and integrated groups (about 50% in the United States, 50% in Germany). Sampling followed the rules of maximal contrast and saturation of a typological field of deconversion narratives. For each deconvert, questionnaire data from about ten members of his or her former affiliation were conducted with a questionnaire which included the Faith Style Scale (Streib), the Religious Fundamentalism Scale (Altenmeyer & Hunsberger, 1996), the Right-Wing Authoritarianism Scale (Altenmeyer & Hunsberger, 1992), the "Big Five" (NEO-FFI Costa & McCrae, 1985), and the Psychological Well-Being and Growth Scale (Ryff, 1998). In addition, the design included faith development interviews (Fowler, 1981) with three members of the respective group. We have met this goal (with some exceptions however), and

collected data of 1,148 respondents. In this presentation we demonstrate how we use our deconversion concept (Streib & Keller 2004) to describe the deconversion narratives and to structure the typology of deconversion experiences. In line with our proposed concept we include further characteristics: type of former religious group; position in group; biographical characteristics; direction of deconversion; and religious style. Drawing on the data of the larger sample, this typology of the deconversion trajectories can be profiled over against the deconverts' former affiliations and milieus. Deconversions in the contexts of their different religious milieus are then described in cross-cultural comparison, thus situated in their respective larger cultural context. The religious styles perspective (Streib 2001; 2005) including the dimensions of life history and narrative dynamic in the study of faith development and allowing for the portrayal of the persistence and revivals of styles in the analysis of the data is used as integrative frame for this cross-cultural multi-method multi-level study.

Panel 6: Religion and health

Time: Monday 28/08/2006, 14.00-16.00 h, Room 2 (00.60)

Program:

- 1) Utsch, Michael: Spirituality and health: Recent studies and methodological problems
- 2) Raab, Kelley A.: Hypomania or religious experience? Differentiating between healthy and unhealthy religiousness
- 3) Ariyabuddhiphongs, Vanchai: Beliefs in effects of merits and in the next life: Their effects on Thai buddhists' religiousness and life satisfaction
- 4) Büssing, Arndt, Ostermann, Thomas, Keller, Nadja, Michalsen, Andreas & Matthiessen, Peter F.: Spiritual and religious attitudes and practices of patients with chronic diseases

Abstracts:

- 1) Utsch, Michael: Spirituality and health: Recent studies and methodological problems

There is a broad research evidence that religious involvement is associated with better physical and mental health and longer survival (Koenig, McCullough, Larson, 2001). However, the mechanisms by which religion benefits health are still quite unclear (George, Ellison & Larson, 2002). Moreover, some new studies even doubt the healing effect of intercessory prayer (MANTRA: Krucoff 2005; STEP: Benson 2006). Of course, psychological factors as religious proscriptions of behavior, the social support by the religious group and the coherent meaning system effect health positively without transcendent powers. What's about the healing power of faith? Is it possible to identify specific religious treatment factors promoting health?

Concerning a healing "faith factor", Pargament (2002) concluded that the potential benefits of religion only work when the religious system is personally adapted. An internalized and intrinsically motivated religion seems to be linked to well-being, while an imposed, unexamined, and fragile relationship with God and the world seems to be negatively associated with health.

The paper discusses the limits of a strong quantitative research methodology, criticizes the lack of theology in defining concepts like spirituality and faith and argues for more thoughtful research designs.

2) Raab, Kelley A.: Hypomania or religious experience? Differentiating between healthy and unhealthy religiousness

The paper explores the connection between manic depression and religious experience through examining manic and hypomanic behavior in religious individuals. Manic depression is a relatively common psychological disorder, characterized by severe mood swings from the "highest of highs" (mania) to the "lowest of lows" (depression). It is one of the few psychiatric illnesses in which "shadow syndromes," such as bipolar II and cyclothymia, have been established. For example, a cyclothymic temperament is characterized by mild depressions and mild manias. Hypomania, associated with bipolar II disorder, is characterized by an expansive mood, decreased need for sleep, increased goal-directed activity, and at times impulsivity concerning hedonistic behaviors. Religious feelings are also commonly reported during manic and hypomanic episodes. The hypomanic may feel he/she is on a "mission from God," such that life is filled with purpose and meaning. Religious themes and mystical experiences reported by manic patients can range from a sense of moral imperative to experiences of communion with God and the universe. William James (1902), for example, who wrote extensively on the relationship between moods and temperament, outlines numerous features that are also symptoms of bipolar affective illness: e.g., ecstasy, hallucinations, knowledge "perceived as full of importance and significance," loss of all worry, and a "sense of perceiving truths not known before." The paper draws upon psychological theory and clinical experience to explore ways of assisting patients in differentiating between healthy religiousness and manic or hypomanic behavior. First, I wish to show that individuals diagnosed with manic depression and the related shadow syndromes may find a good fit for their genes and temperament in a religious milieu. Second, I hope to demonstrate that religious patients diagnosed with bipolar illness or cyclothymia can utilize religion as a resource in recovery, provided that they can learn to distinguish between healthy and maladaptive behavior based on Pargament and colleagues' (e.g., 1998) discussion of positive and negative religious ways of coping.

3) Ariyabuddhiphongs, Vanchai: Beliefs in effects of merits and in the next life: Their effects on Thai buddhists' religiousness and life satisfaction

The Buddhist scripture, Tripitaka, defines Buddhist religiousness as giving, observance of the Five Precepts and meditation, and

discusses the effects of merit making and the existence of next life. I examined in the Sutanta Pitaka the definition of Buddhist religiousness and the stories that defined beliefs in effects of merits and in the next life, and developed scales to measure these beliefs. Then, I examined the relationships between the two beliefs and Buddhist religiousness, and Buddhist religiousness and life satisfaction. Four hundred merit makers at a temple in Bangkok participated in this study. The respondents tended to be female (55%), married (57.7%), and belonged to under 40 years age group (53.3%). They were drawn from groups of business owner (31.5%), university students (24.5%) and salaried employees (18.5%). They tended to be educated at less than bachelor's degree level (57.3%) and 45% earned an income of Baht 10,000 (Euro 200) per month or less. The responses to the scales were factor analyzed and linearly combined into second-order factors that were then used to construct a structural equation model using LISREL 8 program. The model showed strong relationship between beliefs in effects of merits and in the next life and Buddhist religiousness (gamma coefficient = 0.70, $p < 0.001$, $R^2 = 0.49$), but weak relationship between Buddhist religiousness and life satisfaction (beta coefficient = 0.25, $p < 0.01$, $R^2 = 0.06$); goodness-of-fit statistics: $\chi^2 = 164.09$, $df = 25$, $CFI = 0.91$, $RMSEA = 0.12$, $RMSR = 0.08$). The weak relationship between Buddhist religiousness and life satisfaction was perhaps due to the different underlying ideas; Buddhist religiousness is based on the idea of giving whereas life satisfaction is based on accumulation of possessions. Age-, education-, income- and gender-moderated models were then constructed to examine the influence of demographic characteristics. Parameter estimates and goodness-of-fit indices of the moderated models were then compared. The better fitted models showed that respondents tended to be in the under 40 years age group (gamma coefficient = 0.60, $p < 0.001$, $R^2 = 0.36$; beta coefficient = 0.31, $p < 0.01$, $R^2 = 0.10$; goodness-of-fit statistics: $\chi^2 = 52.45$, $df = 25$, $CFI = 0.96$, $RMSEA = 0.07$, $RMSR = 0.06$) and educated at the bachelor degree level or above (gamma coefficient = 0.76, $p < 0.001$, $R^2 = 0.58$; beta coefficient = 0.41, $p < 0.01$, $R^2 = 0.17$; goodness-of-fit statistics: $\chi^2 = 47.52$, $df = 25$, $CFI = 0.97$, $RMSEA = 0.07$, $RMSR = 0.06$). The income- and gender-moderated models did not differ significantly. The study was the first to operationally define beliefs in effects of merits and in the next life, Buddhist religiousness and related them to life satisfaction, demonstrating a successful integration of concepts in Buddhist Tripitaka and modern psychology. As the study was conducted among Thai Buddhists a replication is needed to validate the concepts and the measurements in western countries. Whether

European Buddhists also believe in the effects of merits and in the next life remains to be examined.

4) Büssing, Arndt, Ostermann, Thomas, Keller, Nadja, Michalsen, Andreas & Matthiessen, Peter F.: Spiritual and religious attitudes and practices of patients with chronic diseases

Spirituality/religiosity (SpR) is thought to have the potential to prevent, heal or cope with diseases. To address the question whether patients with severe diseases are in search for SpR at all, whether they are convinced that it might be helpful to them and which adaptive coping strategies they use, we conducted a survey enrolling 630 patients with chronic diseases, i.e. 57% with chronic pain diseases, 11% with multiple sclerosis (MS), and 29% with cancer. Although 80% of the patients had a Christian affiliation, 31% regard themselves as neither religious nor spiritual (R-S-), 9% as spiritual but not religious (R-S+), 34% as religious but not spiritual (R+S-), and 25% as both religious and spiritual (R+S+). With the SpREUK questionnaires (SpREUK 1.1 and SpREUK-P 1.1) we found that "Search for meaningful support" (SMS) raises low interest among the patients, while "Trust in external guidance (higher support)" (THS) and "Positive interpretation of disease" (PID) were somewhat more important. This low interest was mainly due to the relatively high number of patients with a R-S- attitude. Women had significantly higher scores for PID, for "Support in relations with external life through SpR" (SELSpR) and "Support of internal life through SpR" (SILSpR). Cancer patients had significantly higher scores for SMS, THS and PID than the other patients, and rely on a "conventional religious practice" and an "unconventional spiritual practice". One may suggest that this is due to the life-threatening aspect of their illness. In contrast to the cancer patients, the majority of patients with MS and other chronic diseases did not agree that their illness has brought renewed interest in SpR issues ($F=11.221$; $p<0.001$). The SpR attitude significantly affects the course of how the patients deal with illness and how it may help to cope. Large fractions of patients with chronic pain diseases and MS regard themselves as R-S- (39% resp. 36%), but only 17% of cancer patients. These R-S- had significantly lower interest in all aspects of SpR, while R+S+ patients had significantly higher scores in all scales. In patients with chronic diseases and cancer, the interest in SMS was associated with a "spiritual attitude" (R+S+ and R-S+), while in patients with chronic diseases, cancer and MS, the THS was associated with a "religious attitude" (R+S+ and R+S-). In all three groups, a high PID score was associated with this "spiritual attitude". Particularly the R+S+ patients and R+S- and R-S+

patients with chronic diseases and cancer were convinced that SpR is helpful in the concerns of life and illness (SELSpR and SILSpR). As compared to patients with the other chronic diseases, MS patients had a significant higher conviction that they have no influence on their life "because it is fixed by fate" ($F=11.816$; $p<0.001$). But the agreement that they have to "accept illness and bear it calmly" was low in all illness groups. The main important adaptive coping strategies (AKU questionnaire) of the patients with chronic pain diseases (60% had diseases of the musculoskeletal system and connective tissue) were thus "Positive thinking and fighting" (PTF), "Search for information and medical help" (SIMH) and "Positive arrangement of life" (PAL), while "Religious support" and "Positive interpretation of illness" were again less important. However, "Search for alternative ways of healing" did not correlate with any of the SpR scales, but strongly with SIMH, PTF, PAL and "Food and fitness". Taken together, SpR issues are of interest for patients with severe diseases, but they are of significant higher relevance in distinct sub-groups (cancer, higher educational level, SpR attitude). These differences should be taken into account in the caring of patients with severe and life-threatening diseases.

Panel 7: Theoretical perspectives II

Time: Monday 28/08/2006, 14.00-16.00 h, Room 3 (00.14)

Program:

- 1) Høgh-Olesen, Henrik: The sacrifice and the reciprocity programme in religious rituals and in man's everyday interactions
- 2) Ståhle, Göran Viktor: The sacred self as embodied practice: Cultural psychology of religion applied to Hindu religiosity
- 3) Flere, Sergej: Religious hypocrisy and social desirability in comparative perspective
- 4) de Paiva, Geraldo José: When Christianity and Buddhism meet: The imagery and the symbolic syncretism and post-modernity

Abstracts:

- 1) Høgh-Olesen, Henrik: The sacrifice and the reciprocity programme in religious rituals and in man's everyday interactions

The sacrifice is a ritualized central structure in religious practice worldwide, whether you have theistic religions with personified gods, general animism, ancestor cults or totemism, and a considerable amount of time, energy, and resources are worldwide invested in this symbolic display. But what does it signify? In this paper the phenomenon is viewed from an evolutionary psychological angle, and a number of claims are made. On the basis of cross-cultural, comparative, and experimental data, it is argued that the sacrifice is not first and foremost a religious concept, let alone a behavioural structure primarily related to the man-god relation, but rather a key factor in man's sociality as such and a general evolutionary interaction unit based on a hardwired cognitive reciprocity-programme well known in animal life, from sperm whales and vampire bats to higher primates and ourselves: "I give to you, so that you shall give to me" – this is the sacred formula behind the sacrifice throughout the world. Furthermore, it is suggested that in our species the religious sacrifice becomes a ritualized sacred action, because this act symbolically highlights the natural reciprocity relations that have to prevail among men, if a society is to exist at all. These claims are put further on trial in an experiment where 162 strangers are arranged to meet in twos without knowing that their interactions are monitored. In the social exchanges of these meetings – right from the way of interacting and taking turns to the

seemingly mindless small talk – an imprint of the reciprocity programme seems to appear. The conclusion is that with the gesture of sacrifice, and its underlying reciprocity programme, man gets: (a) a functional alternative to the endless power battles and dominance-submission relations that are so predominant in nature, (b) a collaborative instrument to pursue personal goals, and consequently (c) a cognitive structure that can mediate between the antagonistic sides of our social and competitive dispositions. Reciprocity comes in simple and complex forms, but with “the sacrifice” man climbs the ladder of higher sociality, moving from simple responsive “tit for tat reciprocity” to complex and proactive “golden rule reciprocity”.

2) Stahle, Göran Viktor: The sacred self as embodied practice: Cultural psychology of religion applied to Hindu religiosity

The main objective of this paper is to develop theory for a practice-oriented cultural psychology of religion, grounded in a study of a Hindu goddess-temple in Varanasi, India. The development of the cultural psychological approach makes use of Bourdieu’s concept “habitus”. It is argued that employing this concept in theory development overcomes a dualism of culture and self, and provides an alternative to previous models in the psychology of religion that interpret religiosity in either intrapsychical or socialconstructionist terms. This implies a shift of focus to how meanings are used by embodied individuals, situated in a specific site of interaction. Further, it is argued that the concept can interpret culture-specific features in Hindu religiosity, such as an emphasis on practical activity and on a non-dualistic view of person and world. A model of a “Religious Self in Practice” is outlined, which integrates features from theories of “self as narrative” and Bell’s concept “ritualization” with the concept “habitus”. Religiosity is not seen as either socio-cultural phenomena, or unconscious desires, motives, cognitive meaning-making, etc. Instead, religiosity is seen as a construction of relational and practical processes, a product of individuals participating in cultural practices of religiosity, manifested in a specific local site. Specific persons master the pre-given conventions of religious self-construction in individual, creative ways. The paper argues that a temple is such a site in a Hindu context. Ethnography is used to study the cultural practices of the religious self at the site. The paper analyzes sacred status at the temple as being an interplay of individuals’ devotions and common practices of religiosity; the practice of embodied participants in the specific temple-site. Embodied selves in practice are both seen as expressions of cultural practices of religiosity and the “carriers” of cultural practices of

religiosity. This involves both intrapsychical and socio-cultural aspects.

3) Flere, Sergej: Religious hypocrisy and social desirability in comparative perspective

Hypocritical inconsistency between words and deeds itself cannot be considered a deviant or exceptional social phenomenon, in spite of frequent moral castigation of the phenomenon. Public and private appearance can never fully coincide. Certain dimensions of hypocrisy can be considered as socially deviant and questioning alleged religiosity (when that is at issue). In that case neuroses may result (Tournier 1966).

Religious hypocrisy will be analyzed, in line with Rokeach (1969, Douglass lectures) empirically by contrasting the probably socially desirable declaratory, verbalistic statements on being religious with statements indicating readiness to conduct actions in conformity with religious teachings, to carry out acts which mean certain renouncements of terrestrial enjoyments, pleasures and gratifications (belonging to consequential dimension of religiosity according to Glock & Stark, 1965) and to hold favourable views on one's religious communities/institutions, indicative of loyalty to the respective community/institution.

These inconsistencies are studied on student samples in Bosnian Muslim environment, predominantly Protestant American, Slovenian Roman Catholic, Serbian Orthodox and Shinto-Budhist Japanese environment. Data collection was carried out in 2005.

Hypocritical inconsistencies are found to be universal, but magnitude and pattern-wise variable and culture dependent. They also depend on magnitude and intensity of religiosity.

4) de Paiva, Geraldo José: When Christianity and Buddhism meet: The imaginery and the symbolic syncretism and post-modernity

This research aimed at relating Christians', and especially Catholics' adherence to Buddhism to the cognitive elaboration of the religious contents according to the imaginary and the symbolic, from the viewpoint of personal identity; to group belonging, from the viewpoint of psycho-social identity; to syncretism and to post-modern consciousness, as characteristic components of the contemporary mind. The imaginary and the symbolic are concepts inspired in Lacan concerning the subjective modalities of appropriation of the real: the imaginary tends to reduce the different to the same, whereas the symbolic ordines whatsoever elements of the perception around one axis of signification. Group belonging is

understood according to Tajfel's and Turner's concepts of categorization and prototypicality, that establish the in-group and the out-group. Personal identity and psycho-social identity are discussed as complementary and necessary processes of the actual constitution of identity, the religious one included. Syncretism is considered not, as usually, as an informal amalgam of doctrines and behaviors but from the point of view of a constructive contribution for expanding cultural understanding and behavior, whereas post-modern consciousness is supposed to be a contemporary kind of people awareness, following disbelief towards metanarratives. Thirty-eight semi-oriented interviews were conducted with Christians, mostly Catholics, male and female Brazilians of higher education, who adhered to Buddhism. The interviews obeyed to a script with general questions about the present and the former religion and about the compatibility among religious adhesions. Four emblematic illustrations of the interviews are presented. The interviews were analyzed according to the variables imaginary and symbolic, in and out-group, syncretism and post-modernity, and provided the following principal results: an almost total coincidence of constitution of the symbolic and group belonging, little incidence of constructive syncretism and almost no consciousness of post-modernity; post-modernity and syncretism did not necessarily coincide with each other nor with the constitution of the symbolic and group belonging.

Panel 8: Religion and therapy I

Time: Monday 28/08/2006, 14.00-16.00 h, Room 4 (00.98)

Program:

- 1) Mohr, Sylvia: Toward an integration of religiousness and spirituality into the psychosocial dimension of schizophrenia
- 2) Borrás, Laurence: Religious beliefs in schizophrenia: Their relevance for adherence to treatment
- 3) la Cour, Peter, Ausker, Nadja, Busch, Christian, Nabe-Nielsen, Henning & Mørk Pedersen, Lotte: Religious and existential themes among modern, secular individuals admitted to hospital: Do they intensify during illness?
- 4) Bregman, Lucy: Unresolved issues in religion, spirituality and psychologies of grief: An urban North American perspective

Abstracts:

- 1) Mohr, Sylvia: Toward an integration of religiousness and spirituality into the psychosocial dimension of schizophrenia

Objectives: Up until now, research on schizophrenia has examined mainly religious delusions and hallucinations with religious content. However, religion as a coping mechanism has been the subject of a growing interest in mental health. This study aimed to assess the prevalence of religion in schizophrenia and the roles of religion as a mediating variable in the process of coping with psychotic illness. **Method:** As no validated questionnaire exists surveying religion and religious coping in schizophrenia, we developed and tested a clinical grid. This interview explored the spiritual and religious history of patients, their beliefs, their private and communal religious activities, the importance of religion in their daily lives, the importance of religion as a means of coping with their illness and its consequences and the synergy vs. incompatibility of religion with psychiatric care. In addition to this interview, the salience of religiousness (i.e. the frequency of religious activities and the subjective importance of religion in daily life), religious coping and synergy with psychiatric care were quantified by the patient by means of a visual analogue scale with 5 anchored points. The duration of the interview was about 30 minutes. 115 outpatients were randomly selected from the 4 outpatients psychiatric clinics of Geneva, Switzerland. Principal component and content analyses were performed. Two clinicians conducted the interviews and

proceeded to content analysis in order to evaluate the role of the interviewer and inter-judge reliability. Results: Religion is a multi-dimensional construct. Component analysis elicited four factors: a subjective dimension, a collective one, synergy with psychiatric treatment and ease to talk about religion with a psychiatrist. Religion was central in the lives of 45% of patients, and 60% used religion extensively to cope with their illness. Religion affects the self; it may improve recovery by instilling hope, purpose and meaning in life (71% of patients) or hindering it by spiritual despair (14%). It affects also the psychotic symptoms (delusions, hallucinations) and general symptoms (depression, anxiety), either in lessening (54%) or in increasing them (10%). Religion may increase social integration (28%) or social isolation (3%). Religion may reduce the risk of suicidal attempt (33%) or increase it (10%). Religion may reduce substance abuse (14%) or increase intake (3%). Religion may foster the adherence with psychiatric treatment (16%) or be in opposition (15%). For 71 %, religion had positive effects at a psychological level, for 14 % negative effects, and for 15 % no role. Inverse patterns of associations were found between religion and psychopathology for the positive and negative groups according to the psychological role of religion in patients' lives. Conclusion: The high prevalence of spirituality and religious coping clearly indicates the necessity of addressing spirituality in patient care. Our clinical grid is suitable for this purpose. It proved its applicability to a broad diversity of religious beliefs, even pathological ones. It allowed to elicit potential mechanisms of interaction between religion, psychopathology, coping and recovery. Inter-judge reliability and construct validity were high and specific training was not necessary. Religion is neither a strictly personal matter nor a strictly cultural one. For all these reasons, spirituality should be integrated into the bio-psycho-social model. In this perspective, our results indicate that the complexity of the relationships between religion and illness require a high sensitivity to each unique story.

2) Borrás, Laurence: Religious beliefs in schizophrenia: Their relevance for adherence to treatment

Objectives: Non adherence to treatment is one of the foremost problems affecting schizophrenic patients. It results in negative psychosocial and economic consequences through considerable lowering of their quality of life and prognosis, with increased rates of hospitalisations. The study examined how religious beliefs and practices impact upon medication adherence in chronic schizophrenia. Method: One hundred and three stabilized patients,

aged between 18 and 65, treated in the outpatient public psychiatric facility in Geneva, Switzerland, meeting the ICD-10 criteria for a diagnosis of schizophrenia were included. On the basis of several instruments available in English, i.e. the "Multidimensional measurement of religiousness/spirituality for use in health research" (Fetzer Institute, 1999), the "Religious coping index" (Koenig et al., 1997) and a questionnaire on spiritual and religious adjustment to life events (Pargament et al., 2000), we developed an ad hoc semi-structured interview. Our instrument explores, through 20 questions spiritual and religious beliefs, religious practices and religious coping. Medication adherence was assessed through questions to patients, to their psychiatrists and by a systematic blood drug monitoring. Data were analyzed using the Statistical Package for the Social Sciences, version 11. Distribution-free univariate statistics were used for comparison of the variable distributions between groups (chi-square, Wilcoxon rank test, Kruskal-Wallis test). Results: Thirty-two percent of patients were partially or totally non adherent to oral medication. Eighty-one percent of patients subscribed to a religious affiliation. More than two thirds of patients reported regular private religious practices (prayer, meditation, reading religious material, worship, etc) and one-third reported regular religious practices in the community (attending church services, prayer, meditation, worship or reading religious material with others). Two thirds of the total sample considered spirituality as very important or even essential in every day life. Adherent patients had more group religious practices and stressed significantly more the importance for them of their religious community support than non adherent patients. ($\chi^2=8,43$, df 6, $p=0,04$,) Fifty-seven percent of patients had a representation of their illness directly influenced by their spiritual beliefs (positively in 31% and negatively in 26%). Religious beliefs influenced representations of illness significantly more in non adherent or in partially non adherent patients than in adherent ones (67%, 90% and 28% respectively) ($\chi^2=21,22$, df 6, $p=0,002$). When religion played no role, patients described purely medical representations of illness. Moreover, patients' representations of their illness had a significant impact on their representation of appropriate treatment, directly influencing their adherence to medication. The results show indeed a significant correlation between negative image of medication, spiritual convictions and non adherence to treatment ($\chi^2=11,65$, df 6, $p=0,02$). Thirty-one percent of non-adherent patients and 27% of partially adherent patients underlined an incompatibility or contradiction between their religion and taking medication, the majority of them having a negative representation of their medication and illness, versus only 8% of adherent patients

($\chi^2=10,22$, df 6, $p=0,02$,). There were significantly more non-adherent patients (31%) that underlined contradiction or incompatibility between their spiritual convictions and supportive psychotherapy, contrary to adherent (10%) or partially adherent (9%) ($\chi^2=9,04$, df 6, $p=0,03$) Spirituality was discussed by the psychiatrists with only 21% of patients although more than two third of them felt at ease for discussing this topic. Conclusion: Religion and spirituality contribute to shaping representations of disease and attitudes toward medical treatment in patients with schizophrenia. This dimension should be on the agenda of psychiatrists working with patients with schizophrenia.

3) la Cour, Peter, Ausker, Nadja, Busch, Christian, Nabe-Nielsen, Henning & Mørk Pedersen, Lotte: Religious and existential themes among modern, secular individuals admitted to hospital: Do they intensify during illness?

It is a common, underlying assumption in several texts of health psychology, crisis theory and pastoral care that people become more religious/existential concerned under personal pressure. "There were no atheists in the foxholes" as the proverb from the First World War and from the context of a religious society goes. But some things have changed since, and the role of religion might not be the same in other contexts. The Danish society is among the most secular in the world, when measured by standard questionnaires of religious beliefs (for example only 18% of Danes believe in a heaven, while the same number is 54% in Finland and 88% in USA, according to the World Values Surveys) Do people in fact become more religious/existential concerned under personal pressure in a secular society? Admission to hospital, serious disease, and suffering might bring thoughts of death, existence and religion up close for the patients, and such themes might be of greater personal importance for them – but it is not known either whether or how common this would be the pattern. If such thoughts do intensify, can any common patterns be identified and are there unspoken needs to be met? The answers to these questions could be of importance for clinical work in health psychology and pastoral care in secular settings, because theories about religious coping and religion as a potential personal resource might work quite different within the secular context. In our project, we ask app. 500 patients about the presence, character and changes of existential and religious thoughts, while they are admitted to Rigshospitalet, the main hospital in Copenhagen, Denmark. We have constructed a questionnaire comprising six groups of questions: A) Self-rated health status, duration, severity and sudden change of illness. B)

Existential themes of illness, meaning and recovering. C) Elements of faith and recent changes in therein. D) Membership and activities in religious network. E) Prayer and images of god. F) Simple demographics. At the moment of writing (February 2006) yet not all questionnaires have been collected, and it is too early to state any results, but some results will be ready for presentation at the conference in August 2006. Preliminary data computations suggest that changes in religious and existential thoughts in fact are found, but at a very modest level, and changes seem specific to the various aspects of health. Self-rated health status seems (preliminary) strongest associated with intensifying and changes in general questions of meaning, thoughts of god and prayer frequency, but not to the elements and images of belief. The duration of illness seems especially associated with the frequency of prayer, while the self-rated severity of the disease seems to associate strongest with thoughts of meaning and values. Sudden and recent change in illness seems especially associated with changes in the importance of Gods role in life and the ability to find support and comfort in religion. The associations seem to a large degree to be gender specific. Knowledge of changes and of specific patterns of change might open for a more respectful and sophisticated approach to religious and existential issues for any clinical profession in secular health care.

4) Bregman, Lucy: Unresolved issues in religion, spirituality and psychologies of grief: An urban North American perspective

This paper examines the issues for psychology of religion at stake in the understanding of grief and bereavement. The modern psychologies of grief as "coming to terms with loss" arose within the death awareness movement, and relied upon a dominant model of psychology that stressed a universal psychodynamic process. There was one "grief process," however complex its manifestations. The fine work of Parkes in the 1970s and Worden in the 1980s this held to this model. Cultural practices and attitudes were of marginal relevance, and religious factors were either excluded altogether or subsumed under "cultural variations." With a great deal more attention to these latter factors, especially within the context of healthcare done in urban multi-ethnic communities, the challenge now is to revise this received theoretical model. As yet, much of the literature is still at the level of basic ethnographic description. Alas, so far the results have not proved helpful in thinking how "religion" interacts with social-psychological factors. An interesting development which may have merits but has not helped clarify conceptual issues, is the movement in the North American death

awareness movement away from both psychology and religion, toward "spirituality." What is "spirituality"? What is its appeal? This concept seems to preserve an inward realm remote from cultural and social forces, while affirming personal freedom, transcendence and existential meaning-making. The 92 definitions of "spirituality" collected by Unruh, Versnel and Kerr reveal exactly this desire to concentrate on a domain which avoids the "scientific-ness" of psychology and the social-public qualities of religion. While "religion" remains visible and embedded in large-scale institutions, spirituality allows for detachment from these. It also preserves images and hopes once popular in growth-oriented humanistic psychologies. Even "experts" in the fields of spirituality and death studies embrace the term for these varied reasons (Graci and Mahoney). This paper is written out of an urban North American context, where the overwhelming presence and adaptability of many religious traditions is extremely evident. In a multi-religious context, individuals adapt, mix and match what their own traditions teach about death and grieving, with what the American funeral industry and employers require. This context demands new religion-inclusive psychologies of grief and loss. But a move into "spirituality" outside culture or religion seems an odd route to explore this topic. In an international context, these issues can be discussed with a degree of critical reflection and awareness of large-scale national, social and religious factors hard to achieve in North America.

Panel 9: Religion in society: harmony or conflict II (Saroglou)

Time: Monday 28/08/2006, 16.30-18.00 h, Room 1 (91.93)

Program:

- 1) Van Pachterbeke, Matthieu & Hogenraad, Robert: Radicalism in religion and politics: A discourse analysis
- 2) Buxant, Coralie: Leaving a new religious movement: The impact on ex-members' well-being
- 3) Saroglou, Vassilis & Crommelynck, Delphine: Criteria of sectarian drift: A quantitative study

Abstracts:

- 1) Van Pachterbeke, Matthieu & Hogenraad, Robert: Radicalism in religion and politics: A discourse analysis

Nowadays, radicalism seems to be subjacent in a lot of religious as well as political movements. For both religious and political realms, we selected web-based self-presentation texts from traditional (established religions, political parties) and radical movements (new and contested religious movements, extreme political parties) (total n of groups = 41). Treatment involved computer-aided content analysis (Hogenraad et al., 1995). We used two semantic filters to assess 1) concrete versus abstract thought contents 2) emotionality, and 3) extreme valence (positive or negative) of words. Compared with political texts (traditional or not), religious ones (traditional or not) contain significantly more words related to concrete thought contents and fewer words related to abstract thought contents. Texts from radical religious groups are more emotional and are characterized by a more polarized valence (positive or negative) than texts from traditional religious groups. Extremist political parties differ from all other groups by their low emotionality. The results suggest that, at least with regard to rationality and emotionality, radicalism in discourse is not similar across different domains.

- 2) Buxant, Coralie: Leaving a new religious movement: The impact on ex-members' well-being

This study investigated the contribution of several cognitive factors (need for meaning, world assumptions) and affective-emotional factors (parental and adult attachment, social relationships, depression) on the overall longitudinal process before and after de-

conversion from a New Religious Movement. Twenty ex-members of various NRM took part in an interview study and completed questionnaires. They were compared to current members of NRM (Buxant et al., MHRC, in press) and to control groups. Findings showed a more complex situation than the one generally assumed in public opinion. The membership to a NRM was experienced as strong, exclusive and holistic and acted as compensation to previous experience of vulnerability. However, these supportive effects did not resist the destabilizing experience of disaffiliation, making thus the NRM appear as a short-lived "prosthesis". Nevertheless, ex-members did not de-convert from the faith itself and found the strength to reconstruct their lives (resilience).

3) Saroglou, Vassilis & Crommelynck, Delphine: Criteria of sectarian drift: A quantitative study

In a previous theoretical and interdisciplinary study we elaborated series of (27) criteria allowing for the distinction between problematic - for the well-being and optimal development - religious experiences within groups that may be called "cults" and intense religiousness within groups in general (Saroglou et al., 2004). In the present exploratory study, 120 adults evaluated these 27 criteria in terms of dangerousness of the psychological realities these criteria refer to. Participants also provided socio-demographic information and scores on religiousness, religious styles (Post-Critical Belief scale), and importance attributed to the values of self-direction and security (Schwartz). Results suggest first some latent factors besides the variety of criteria; a hierarchy between realities in terms of high versus modest dangerousness; and two psychological motivations (autonomy and security) with similar perceptions on the dangerousness of cults but different ideas about causes and societal means to face with this issue.

Panel 10: Fundamentalism

Time: Monday 28/08/2006, 16.30-18.00 h, Room 02 (00.60)

Program:

- 1) Rossi, Germano, Iovine, Salvatore & Lupi, Marco: Religious orientation, orthodoxy, attachment and fundamentalism: A research on a North-Italy sample
- 2) Keller, Barbara: Is religious fundamentalism a development deficiency? Indications from the Bielefeld-Based Study on Deconversion
- 3) Adam, Raoul J.: Apostasy from fundamentalism: Reflections on faith development and religious styles

Abstracts:

- 1) Rossi, Germano, Iovine, Salvatore & Lupi, Marco: Religious orientation, orthodoxy, attachment and fundamentalism: A research on a North-Italy sample

The aim of the study is the relationship among fundamentalism, other aspects of religiousness (as orthodoxy and religious orientation) and the attachment in adult. To complete the study, the following four tools were used: (1) the RF-Religious Fundamentalism scale (Altemeyer and Hunsberger, 1992); (2) the RFS-Religious Fundamentalism Scale (Martin and Westie, 1959), which is a scale of Christian orthodoxy; (3) the ROS-R (Religious Orientation Scale-Revise (Gorsuch and McPherson, 1989) that measures the intrinsic religiousness (IR), the personal extrinsic (EpR), and social extrinsic (EsR); and (4) the RSQ-Relationship Scale Questionnaire (Griffin and Bartholomew, 1990) that is composed by four patterns: secure (PS), preoccupied (PP), dismissing (PD) and fearful (PF). All the scales have been translated in Italian, controlled with a backtranslation and used for the first time in Italy. In addition to these scales, the areas investigated as independent variables were: gender, political orientation, change of religious references and sexuality. The sample includes 339 Italian subjects selected controlling for three variables: gender, age (young, adult and aged people) and place of residence (city or town). A small group of 35 members of the Congregazione italiana dei testimoni di Geova was also part of the sample. The reliability of each scale in relation to the 339 subjects sample was: .90 (RF), .89 (RFS), .65 (IR), .76 (EpR), .83 (EsR), .42 (PS), .46 (PP), .65 (PD) e .47 (PF). The alpha coefficients of the attachment scales are particularly low, given the little number of items that

composes the subscales. As for the results, the fundamentalism and the orthodoxy indices grow proportionally to the age of the subjects and have higher values in those people who changed their faith attitudes after the age of 25. Interesting and heterogeneous relationships emerged comparing fundamentalism and political orientation and the other kind of attachments. As for the Jehovah's Witnesses subsample, higher values were observed in almost all the scales compared with a wider sample, apart from personally oriented extrinsicness. Particularly high were values of fundamentalism (effect size, Cohen's $d=2.83$), orthodoxy ($d=1.65$) and social extrinsic ($d=2.45$).

2) Keller, Barbara: Is religious fundamentalism a development deficiency? Indications from the Bielefeld-Based Study on Deconversion

The Bielefeld Deconversion Study includes 293 faith development interviews with current members and deconverts from a wide variety of religious groups in the U.S.A. and Germany. This allows us to identify subjective theologies, including more and less fundamentalist appropriation of sacred texts, as they are displayed in the interviews, in the contexts of the interviewees' accounts of their religious development as they understand it. We can thus reconstruct respondents' conceptions of their own faith and their account of their own faith development, including their own awareness of gains and losses, of stagnation and progress. These evaluations of faith development following our revised strategies can be compared with results from questionnaires and, for deconverts, with our evaluation of narrative interviews. Convergences and tensions, which are to be expected for fundamentalist accounts, can be explored and discussed, using the religious styles perspective as an integrative frame. This evaluative perspective rests on a specific understanding of fundamentalism in terms of faith development. Strictly structuralist conceptions do not offer adequate perspectives as they restrict fundamentalist attitudes to rare exceptions, and to stages of faith characterized by the intellectual functioning of school-age children. But does fundamentalism involve retarded development, or regression to an earlier stage, or could it imply a different choice, a different trajectory? The religious styles perspective (Streib 2001; 2005), a revision of James Fowlers faith development theory, offers a broader frame. Departing from the structural conceptualization of religious development based on Kohlberg's and Piaget's research, it questions the structuring role of cognitive development. Drawing on neo-structuralist perspectives

and concepts from life-span developmental psychology as well as on new results from empirical theological research, methods and concepts for faith development have been revised: Regarding the evaluation strategy of the basic assessment instrument of faith development, the faith development interview, the more differentiated analysis of the single dimensions of faith, defined by Fowler as aspects, according to their respective developmental stages (stage-aspect-mapping) has been introduced. In addition, we look for specific contents, e.g. participants' descriptions of their religious experiences and their images of god or their relationships to the ultimate. We also analyze the biographical information given in the narrative parts of the interviews. Thus, we discuss aspect-specific estimates of faith development in the context of the specific "subjective theologies" and biographies involved. In the wider horizon of a conceptualization of fundamentalism, our results can be seen to correspond to the recent suggestion of an intratextual understanding of fundamentalism (Hood, Hill & Williamson 2005). In this view fundamentalism is characterized by the appropriation of a privileged, a sacred text (passage), which gives ones' existence meaning and purpose. Implied in this view is the inclusion of fundamentalism understood as meaning system which is, on the basis of the understanding of such a sacred text, generated in a specific socio-historical context. Following this perspective, a non-reductive understanding means to include fundamentalists' own perspectives, their world views, in the analysis.

3) Adam, Raoul J.: Apostasy from fundamentalism: Reflections on faith development and religious styles

This paper reflects on faith development models (Fowler 1981; Oser & Gmunder 1991) and the religious styles model (Streib 2001) in light of an analysis of apostate from fundamentalism narratives. A sample of 100 online narratives and 72 open ended surveys was used to inform a reflective analysis of these models. Participants included former Muslim (n=56) and Christian (n=116) fundamentalists. The faith development models were represented by James Fowler's Stages of Faith (1981) and Oser & Gmünder's Stages of Religious Judgement (1991). These models were used to generate a hypothesis for the experiences of apostates from fundamentalisms: Some forms of apostasy from fundamentalism represent a socio-cognitive disequilibrium between an apostate's cognitive development and internalised structures sponsored by fundamentalist culture. This hypothesis was addressed through four research questions. Firstly, how do fundamentalist cultures sponsor

or arrest cognitive development? Secondly, what are the developmental characteristics of apostates' experiences? Thirdly, what are the implications of cognitive development for apostasy and fundamentalism? Fourthly, what are the implications of apostasy from fundamentalism for theories of cognitive development? The study findings are summarised here and elaborated in the paper. The study found that cognitive development represents one influence in some forms of apostasy from fundamentalism; some forms of fundamentalism sponsor stage specific structures - thus socio-cultural influences may directly and indirectly facilitate or inhibit cognitive development; specific stages and structures of cognitive development may be culturally embedded; cognitive development may be compartmentalised; cognitive development may regress when faced with transitional crises; and former stage structures may be recapitulated. These collective findings suggest that a cognitive styles model (i.e. Streib 2001) is needed to complement a faith development model and account more adequately for socio-cultural influences on cognition and individual cognitive differences. Finally, the paper discusses of implications for further research in socio-cognitive conflict and religion.

Panel 11: Structure-of-Religiosity-Test I (Huber)

Time: Monday 28/08/2006, 16.30-18.00 h, Room 3 (00.14)

Program:

- 1) Huber, Stefan: The "Structure-of-Religiosity-Test" (S-R-T). A comprehensive instrument for systematic research in the field of religion
- 2) Huber, Odilo W. & Huber, Stefan: Contents of prayer and religious experience: Empirical tests of their multidimensional structure
- 3) Fischer, Franz & Teschner, Maria: Computer-assisted measurement, depiction, and evaluation of religiosity in psychotherapy

Abstracts:

- 1) Huber, Stefan: The "Structure-of-Religiosity-Test" (S-R-T). A comprehensive instrument for systematic research in the field of religion

The basic structure of the S-R-T is defined by Glock's five dimensions of religion (Stark & Glock, 1968; Huber, 1996, 2003): The intellectual, ideological, devotional, experiential, and the ritual dimension. The measurement of these 5 core dimensions of religion differentiates between centrality and content of religiosity. The concept of centrality is related to the efficacy of religion in personality. The more central religion is the greater is its impact on the subjective experience and behaviour of a person. Because of this function, the Centrality Scale is most important within the S-R-T. It consists of 10 items. Each of the 5 dimensions of Glock is operationalized by 2 items measuring the intensity of these dimensions on a very general level. The Centrality Scale has been applied since 1999 and has been validated in numerous studies with about 5000 respondents. A first review is given by Huber (2004). The concept of content is related to the direction of subjective religious concepts. In social science, religious contents can be regarded as beliefs, attitudes, schemas, styles, and orientations. They are always related to a certain behavioural direction religion leads a person into. For instance, it can be assumed that the belief in a merciful and forgiving God leads a person into a different direction as the belief in a wrathful and punishing God. In relation to the five core dimensions of religiosity, the S-R-T contains the following content-scales or single item measures, respectively: In

relation to the intellectual dimension: religious reflexivity, meaning of life, existential questions, religious search; In relation to the ideological dimension: Images of God; Theodicy concepts; religious fundamentalism; In relation to the dimensions of devotion and experience: Global measures for "Positive emotions towards God" and "Negative emotions towards God", which are the main subscales of the "Emotions towards God"-Scale (EtG). Specific measures concerning the following contents of the relation toward God: Forgiveness, Gratitude, Revering, Being protected, Prayer for God's help, Experience of God's help, Religious Fear, Quarrel, and Guilt. In relation to the ritual dimension: Parish as a social resource. The content scales have been applied since 2003. They are validated in studies with in total more than 2200 respondents from different religions: Christianity (n=1500), Islam (n=300), and Bahai (n=450). Culturally adapted versions of S-R-T-Scales are available in Arab, in Czech, in Dutch, in English, in French, in German, in Indonesian, in Italian, in Polish, in Russian, in Spanish, and in Turkish. The paper discusses three main topics: first, the theoretical principles of the construction of the S-R-T, second, the empirical validation of the S-R-T (including its standardisation and the norm-values of the scales), and third, the interaction between centrality and content of religiosity, which can be investigated systematically with S-R-T-scales. The third topic is especially important, because it is widely neglected in the psychology of religion. There are two main predictions concerning the interaction between centrality and content of religiosity (Huber, 2003): 1. If the religious construct system is on a central position, correlations between religious contents (e.g. Positive emotions towards God) and psychological contents (e.g. Positive Emotions in general, e.g. PANAS+) should be substantially higher than if the religious construct system is on a subordinated position, as if the religious construct system is central in personality a greater efficacy of religious contents in personality can be expected. 2. If the religious construct system is on a central position, inter-correlations between religious contents (e.g. Gratitude and Revering) should be substantially lower than if the religious construct system is on a subordinated position, as a central religious construct system can be expected to have greater diversity and complexity.

2) Huber, Odilo W. & Huber, Stefan: Contents of prayer and religious experience: Empirical tests of their multidimensional structure

Measurements in 9 specific content scales within the "Structure-of-Religiosity-Test" (S-R-T) refer to the religious dimensions of prayer

and personal religious experience of Glock's model: Forgiveness (5 items), Gratitude (3 items), Revering (3 items), Being protected (5 items), Prayer for God's help (7 items), Experience of God's help (5 items), Religious Fear (9 items), Quarrel (6 items), and Guilt (5 items). The differentiation of these scales is theoretically based both on psychological as well as on theological considerations. Psychologically, they differ with respect to their valences, which can be distinguished into a positive, neutral and negative group. Theologically, they address three different subjects, the holiness of God (revering), 2. the divine Providence (feelings of being protected, of gratitude, the experience of God's help, prayer for God's help, quarrel) and 3. and the Day of Judgement (forgiveness, guilt, religious fear). Based on these theological differences and psychological valences, we first expect a high degree of independence of the 9 different content groups. Second, we expect this independence to be moderated by the centrality of the religious belief: The factorial structure of contents of prayer and personal religious experience should be more distinct for respondents with central religiosity than for these with subordinate religiosity, as in subjects with central religiosity religious topics should be activated in various contexts and with high frequency. This repeated activation should result in a highly differentiated structure of the representation of religious contents. Thus subjects are expected to display a high distinction in the response to the items of the scales, whereas subjects with a subordinate religiosity should display a more similar response to different items within all scales, as their ability to discriminate different contents should not be as well developed. The paper investigates these predictions by analyzing the data of four samples of altogether 867 German church members. The results of the Centrality Scale of S-R-T identify 427 subjects as having a subordinate position and 421 as having a central position of religiosity in personality. Factor analyses and item-inter-correlations were administered to test the hypotheses. Separate factor analyses for both groups confirm the predicted independency of the 9 scales. Additionally, they display a more distinct structure (i.e. higher consistency and differentiation of the 9 scales) in the group with central religiosity. The inter-correlations between all items were significantly lower for the subjects with central religiosity than for subjects with subordinate religiosity ($p < .001$; mean Fisher-z transformed correlations = .216 vs. .412), indicating a less developed distinction in the responses of the latter group.

3) Fischer, Franz & Teschner, Maria: Computer-assisted measurement, depiction, and evaluation of religiosity in psychotherapy

In the SGM Clinic (Psychiatry, Psychosomatic, and Psychotherapy) in Langenthal, Switzerland (<http://www.klinik-sgm.ch/>) we pay increased attention to the factor of "religiosity" in therapy and therapy-evaluation for many years. Hence, since March 2005 our patients fill out the "Structure-of-Religiosity-Test" (S-R-T) and other tests about religiosity at two different measuring times (the beginning and the end of their clinical treatment). To simplify this procedure special software (XPsy - System for Quality Assurance and Tests, <http://www.xpsy.ch>) was developed enabling the computer-based collection and analysis of S-R-T-Scales and many other psychological test-data. XPsy is a very flexible xml-based tool adaptive to any language with Latin letters. Scale- and norm-values are calculated directly from the item-values. Also, directly after data collection test results can be displayed graphically on item-, scale-, and norm-value levels. An export-function makes it possible to process data for SPSS and simultaneously creates a SPSS-syntax-file to import data to SPSS. This computer-based S-R-T-data collection and analysis has the advantage that psychotherapists immediately get a differential profile of their patients' religiosity. Based on this information they can evaluate whether the patient's religiosity should be integrated in the therapeutic process as a resource or whether it is a burden for him or her. Two aspects of computer-based use of the S-R-T-scales in psychotherapeutic processes are discussed in the paper: 1. it will be demonstrated with several case studies how data-collection, analysis and presentation of the S-R-T is done with XPsy and how the results can be integrated into the therapeutic process. 2. Based on that, results from the therapy-evaluation will be shown (until now N=103; in August 2006 approximately N= 150). Preliminary evaluation-analyses show an increase of resource-aspects of religiosity (positive feelings toward God like gratitude, being protected, and experience of God's help) and a decrease of psychological strain-aspects of religiosity (negative feelings like fear, guilt, and quarrel). Analyses show that two patient-groups display differences in dealing with their own religiosity during therapy. For example, patients with high centrality of religiosity changed their theodicy-concept to a much higher amount than patients with mediate or low centrality of religiosity. This indicates that people with high centrality of religiosity during therapy are more willing to reconstruct their religious view of the world.

Panel 12: Religion and therapy II

Time: Monday 28/08/2006, 16.30-18.00 h, Room 4 (00.98)

Program:

- 1) Austad, Arne & Stalsett Folleso, Gry: Affect organization and internal representations: A presentation of a new treatment model focusing on existential and religious issues in psychotherapy with patients suffering from recurrent depressions and burn out syndrome
- 2) Borgen, Berit: What made the therapy function? Transformational turningpoints in the process of liberation
- 3) Schreurs, Agneta: Spiritual relationships as an analytical instrument in psychotherapy with religious patients

Abstracts:

- 1) Austad, Arne & Stalsett Folleso, Gry: Affect organization and internal representations: A presentation of a new treatment model focusing on existential and religious issues in psychotherapy with patients suffering from recurrent depressions and burn out syndrome

A presentation of a new treatment model focusing on existential and religious issues in psychotherapy with patients suffering from recurrent depressions and burn out syndrome.

The treatment model is based on an existential approach to relational suffering with great emphasis on affects connected to self-, parental- and God-representations, key life narratives and group dynamics. Our clinical hypothesis is that working with affects attached to fixed inner representations can give better mental health and a more sound and mature faith.

This paper will present a pilot study of the self-report of 32 subsequent patients after one year follow-up. The patients were asked what they perceive as the most important change(s) during the first year after treatment, what they think were the central contributing factors to change(s), how they experienced the therapeutic work with religious issues and how this work may have influenced their faith and belief system.

2) Borgen, Berit: What made the therapy function? Transformational turningpoints in the process of liberation

Through my research, related to treatment and (re)habilitation, transformational turningpoints stand out as significant experiences in the process of liberation. The paper describes a study focusing on leaders and therapists' mediation of a holistic existential perspective in a Christian treatment organisation and their contribution to facilitate turningpoint-experiences. The organisation studied worked with rehabilitation of seriously drug-addicted persons and could document strikingly successful results with regard to fully liberated and recovered clients. This observation has been the foundation for a more thorough investigation of how the treatment-model was designed and which values and meanings the leaders and therapists mediated. The main objective has been to uncover the therapeutic factors, that contributed to the treatment results and, if possible, to generalise these findings to designs of other treatment models. It is uncovered in the analysis that the core-themes, which were accentuated by all the leaders and therapists, are in significant accordance with the four therapeutic factors that have been posited to function across different therapeutic models and theories. These are: 1. The client factors and extratherapeutic events, 2. The relationship factors, 3. Hope, expectancy and placebo effects and 4. Technique/ model factors (e.g. Hubble et al. 2003). These findings in combination with the conceptualised phenomenon "God as therapeutic agent", which emerged from my previous investigation, was employed as an explanatory conceptual framework of the striking treatment results. The phenomenon "God as therapeutic agent" may be experienced as a "transcending existential factor", which can be apprehended as a supraordinate fifth therapeutic factor interweaving with the four factors mentioned above. Through the transcending existential factor life is experienced cohesively. Because human nature is multidimensional, treatment-models, which aim to have a thorough effect on the process of transformational change and liberation, will have to integrate the existential dimension. The paper concludes with a description of my present continued research related to liberating turningpoints in the process of mental growth. The material is analysed in relation to a framework built on the theory of Kazimierz Dabrowski presented in his seminal work: "Mental growth through positive disintegration (Dabrowski, Kawczak & Piechowski, 1970) linked to my hypothesised significance of the fifth therapeutic factor: "The transcending existential factor". This combined theoretical framework functions as an applicable tool in the analysis of the informants' processes of liberation and contributes to throw light on

liberating processes in human mental development and growth generally.

3) Schreurs, Agneta: Spiritual relationships as an analytical instrument in psychotherapy with religious patients

1. It is a well-known fact that when a person consults a professional for help with a religious problem he wrestles with, it often appears that there are also psychological problems involved. That is why most theological curricula include psychology and clinical training courses. This is also true the other way round: psychological problems treated in psychotherapy and counselling may appear to be influenced or even caused by a patient's religious mindset. However many psychotherapists are not trained in assessing and understanding the great variety of ways in which people may be religious and how these may be intertwined with the problems for which they have sought therapeutic help. In particular, they are mostly not trained in discovering how their patients' religiousness may be a cause of therapeutic failure or, alternatively, a source of support and as such a help towards therapeutic progress. 2. The categorisation of human relationships provides a model of the deep structure or underlying grammar of relationships between men and God (called 'spiritual relationships'). This model provides a conceptual instrument for distinguishing three basic forms of spirituality, each with its own strengths and weaknesses, each with its own opportunities for spiritual and therapeutic growth. For psychologists and psychotherapists it has the advantage that it connects with the expert knowledge and experience they already have with regard to human relationships. 3. Two considerations are crucial for the effectiveness of this approach: a) a patient's spiritual relationship is not supposed to remain unchanged in the course of his life; this means that therapists can work with his patient's spiritual dynamism to enhance therapeutic progress while respecting the patient's own spiritual frame of reference; b) such inherent opportunities for therapeutic progress can be discovered by knowing the particular dynamism of a patient's spirituality and the particular capacities or human qualities that he personally needs to develop, if his spirituality is to grow and not stagnate. Depending on a person's psychological make-up, such challenges may offer opportunities for either positive or negative therapeutic and spiritual change. 4. Manipulative spiritual relationships imply the challenge to avoid a basic attitude of passivity, servitude and fatalism, and to develop inner strength and willing obedience. Contractual or mutual agreement spiritual relationships challenge people to avoid reducing spirituality to 'sin management' and to develop a relationship based

on sincerity, responsibility and mutual trust. Mutual love or fellowship spiritual relationships challenge people to avoid becoming influenced by its potential threat to their sense of security and to develop loving qualities such as openness, authenticity, altruistic love and intimacy. Once a therapist sees the underlying structure, which in any particular case may be a mix of these types, he will be able to consider how to include its positive potential in his therapeutic interventions.

Panel 13: How can different forms of "new religiosity" be understood psychologically?

Time: Tuesday 29/08/2006, 10.30-12.30 h, Room 1 (91.93)

Program:

- 1) Murken, Sebastian & Namini, Sussan: Heavenly services: Psychological reflections on today's attractiveness of angels
- 2) Van Saane, Joke W.: Faith healing: the psychological aspects of a religious phenomenon

Abstracts:

- 1) Murken, Sebastian & Namini, Sussan: Heavenly services: Psychological reflections on today's attractiveness of angels

Since more than a decade, angels seem to be omnipresent in many countries of the modern Western world. They have not only become a very popular decoration object and motive, we also encounter them in films, novels, objects of art etc.; even sales promoters have discovered their heavenly power. Moreover, one could even get the impression that angels start to replace God. A recent survey in Germany yielded that 66% of Germans believe in guardian angels whereas only 64% believe in God (forsa, 2005). Thus, it can hardly be neglected that angels are of major relevance to many individuals. However, the question remains open, why they are so popular? The angel boom has repeatedly been explained as an expression of postmodern religiosity/spirituality and a new need for transcendence (e.g., Geuter, 2003; Wolff, 1991). However, it seems that angels serve more than a human need for religion. A look at popular angel self-help books, seminars etc. suggests that angels offer a variety of resources for coping with life's demands in modern societies and promise the fulfillment of a variety of central psychological needs. Angels not only protect humans, they also help them in many ways, heal and give comfort and meaning. They accompany a person through all his or her life, from birth to death, they see and mirror the individual in a unique way. It seems that the diversity of angels and angelic functions which is offered as well as the idea of an individual guardian angel allow angels to conquer the hearts and minds of large numbers of individuals. In this presentation, the psychological relevance of angels for the fulfillment of human needs and coping with life will be reflected. The functionality of the angelic offers will be discussed critically from a psychological perspective.

2) Van Saane, Joke W.: Faith healing: the psychological aspects of a religious phenomenon

Since the last two decades faith healing is a widely debated issue in The Netherlands. Inside as well as outside the mainstream churches people try to find physical and psychic healing by praying, holy anointment or other special rituals. In many cases faith healing takes place in mass meetings mostly led by a charismatic leader, but there is no strict common form. The phenomenon of faith healing is not restricted to a special religious group. In protestant as well as Catholic groups faith healing is practiced, and it forms part of both the orthodox and the regular forms of religious practices. In despite of the popularity of faith healing these days only a few studies has been done on this topic. In this paper this gap will be filled by presenting "research in progress" on the psychological aspects of this phenomenon of faith healing. For the research purpose an integral instrument has been developed by Van Saane and Stoffels that combines sociological and psychological characteristics of faith healing. The instrument includes among others the widely used Post Critical Belief Scale and the Leuven Emotion Scale. In the study data on these scales have been correlated with data on church membership, church attendance, medical problems and diagnosis, presence on healing meetings, pretended healings, faith development and different contextual factors. The paper presents a comprehensive study of three samples: a group of university students, a mixed group with interest in faith healing, and a group of protestant evangelical believers. Most respondents answered the questionnaire online via internet. The study focuses on the correlations between attendance of faith healing meetings and emotional personality structure, on the correlations between post-critical belief styles, personality and special types of physical and psychic diseases and on the correlations between personal characteristics (like age and sex) and different forms of faith healing.

Panel 14: Non-Christian samples

Time: Tuesday 29/08/2006, 10.30-12.30 h, Room 2 (00.60)

Program:

- 1) Lazar, Aryeh & Bjorck, Jeffery P.: Religious support and psychosocial well-being among a religious Jewish population

- 2) Fontaine, R. J, & Yin Chan Hong: Can the post-critical belief scale be used among Muslim immigrants in Belgium? Comparing internal structure and relationships with value priorities

Abstracts:

- 1) Lazar, Aryeh & Bjorck, Jeffery P.: Religious support and psychosocial well-being among a religious Jewish population

On the basis of the Cutrona and Russell model of social support, Fiala, Bjorck, & Gorsuch (2002) developed a three dimensional model of religious support – congregational support, religious leader support and God support. They found that for a Protestant sample, religious support was related to lower depression and greater satisfaction with life. The present study tested the generalizability of their findings to members of a different religion and examined both the structure of religious support and the relation between the dimensions of religious support and various measures of psychological functioning among a sample of religious Jewish persons residing in Israel. A total of 277 research participants completed the Religious Support Scale as well as measures of depression, anxiety, satisfaction with life, and perceived health. Despite differences between the samples in both religion and culture similar results were found. Exploratory factor analysis almost exactly replicated previous findings. Confirmatory factor analysis showed that the three dimensional model of religious support was superior to a unidimensional model as well as a five-factor model representing the type of support rather than the source of support. Hierarchical regression analysis showed that the dimensions of religious support had differential importance in predicting the outcome measures. For this sample religious leader support was associated with lower depression, religious congregation support with greater satisfaction with life and perceived health, and God support with lower depression and anxiety and greater perceived health. In addition, after controlling for social support, hierarchical regression analysis showed that religious support had a unique contribution to the prediction of depression, satisfaction with life, and perceived health. These results are compared and contrasted to

those found in the previous investigation. Various issues concerning the adaptation of psychology of religion measures to different religions and generalization of results between religions in the field of the psychology of religion are discussed.

2) Fontaine, R. J, & Yin Chan Hong: Can the post-critical belief scale be used among Muslim immigrants in Belgium? Comparing internal structure and relationships with value priorities

The Post-Critical Belief Scale (PCBS) is a multidimensional religiosity scale developed by Hutsebaut (1996, 1997). The PCBS contains four religiosity scales, namely Orthodoxy, Second Naiveté, Relativism, and External Critique. They each operationalize one quadrant of the two-dimensional theoretical religiosity model of Wulff (1996). The two dimensions of this model are accepting versus rejecting transcendence and literal versus symbolic approach. The aim of the present study was to investigate whether this scale and the underlying theoretical model can also be applied to study religiosity among Muslim immigrants in Belgium. In total 174 Flemish (Dutch-speaking Belgians) (57% male) and 123 Moroccan and Turkish immigrants (52% male) responded to the PCBS and the Schwartz value questionnaire. The PCBS-items that explicitly referred to Christian beliefs were reformulated so that they were very meaningful for Muslims. It was found that the internal structure was quite comparable between the two ethnic groups. The four religiosity scales were organized according to the dimensions accepting versus rejecting transcendence and literal versus symbolic approach in both groups. Moreover, very similar relationships were observed across the two groups between the first religiosity dimension and value priorities. Accepting transcendence was positively related with conformity and tradition values, and rejecting transcendence was positively related with self-direction, stimulation and hedonism values in both groups. However, for the second dimension the relationships with values differed somewhat between the two groups. In general, more comparability than differences between the two groups were observed, supporting the conclusion that the PCBS can be used among Muslim immigrants.

Panel 15: Structure-of-Religiosity-Test II (Huber)

Time: Tuesday 29/08/2006, 10.30-12.30 h, Room 3 (00.14)

Program:

- 1) Richard, Matthias: Emotions towards God in committed members of Protestant, Catholic and Evangelical churches in Germany: Validation of the "Emotions towards God"-scale
- 2) Thielmann, Jörn & Huber, Stefan: Emotions toward God: Similarities and differences between highly religious Christians and Muslims
- 3) Klein, Constantin: Religiosity's contents in the S-R-T: Considering ideological beliefs, religious emotions, and relationship with God

Abstracts:

- 1) Richard, Matthias: Emotions towards God in committed members of Protestant, Catholic and Evangelical churches in Germany: Validation of the "Emotions towards God"-scale

Emotions within the religious context is an important, but rarely investigated topic. In nearly all domains of life, emotions affect behaviour and cognition in large part and it can be expected that the same holds for religious actions and experiences. Emotions are especially important in regulating relationships to other persons and may as well be an important factor in the relationship towards God. Therefore instruments that measure emotions within religious contexts are needed. This paper reports results of the "Emotions towards God"-scale (EtG) and its relationship to other personality constructs. The EtG-scale is a subscale of the "Structure-of-Religiosity-Test" (S-R-T), a comprehensive self-rating instrument to measure a person's religiosity. The S-R-T captures the general strength of religiosity (Centrality-Scale) as well as specific contents of religiosity according to the five core dimensions of religiosity defined by Stark and Glock (1968): intellectual, ideological, devotional, experiential, and ritual dimension. The EtG-scale is part of the "experience" dimension and captures the frequency of a set of 16 emotions a person feels in his or her relationship with God. The aim of the study is to report the psychometric properties of the EtG-scale and to validate the scale with a number of personality questionnaires (e.g. dispositional affect, personality traits of the "big five" model) as well as other measures of religiosity. The sample consists of n=706 subjects that are committed members of protestant, catholic or evangelical churches of a region in the south-

western part of Germany. The results show that the EtG-scale is composed of two resp. four subscales (by scree-plot examination): the two factor solution consists of the factors "positive emotions" and "negative emotions". A confirmatory factor analysis supports a four factor solution where the factor "negative emotions" is regarded as a secondary factor and subdivides into the moderately correlated factors "fear", "quarrel" and "guilt". The internal consistencies of the scales are good to satisfying and range from .88 to .74. In general, subjects report more positive than negative emotions towards God. Subjects with a high amount of positive emotions do not necessarily have less negative emotions. Multiple regression analysis is used to explain the variability of the EtG-scores. To sum up it can be said, that "positive emotions towards God" can be explained to a good extent (51%) by other personality and religiosity variables; but such variables explain only 25% of the variability of "negative emotions towards God". After controlling for relevant personality measures the EtG-scales still correlate with specific dimensions of religiosity (experience, cognitive interest, devotion) in the expected direction. It is concluded that the EtG-scales are a valid and economic measure of a subjects emotions towards God. The scales capture a construct that is not explained to full extend by dispositional affect and personality dimensions. The patterns of specific emotions towards God and other aspects of religiosity found in this study point to the possibility of a conflictual relationship towards God that may have an effect on quality of life or mental health.

2) Thielmann, Jörn & Huber, Stefan: Emotions toward God: Similarities and differences between highly religious Christians and Muslims

In his seminal 1962 article Glock proposed that the postulated multi-dimensional structure of religiosity could serve as a general framework of reference for inter-religious comparisons. His "core dimensions" could function as *tertium comperationis*. The "Structure-of-Religiosity-Test" (S-R-T) both specifies and extends Glock's proposal for the study of inter-religious differences. As S-R-T systematically differentiates between centrality and content of religiosity, the effects of the centrality of religiosity can be controlled for in the comparison of religious contents. Specifically, the Centrality Scale of the S-R-T provides the opportunity to identify the groups of highly religious respondents (respondents with a central position of the religious construct system in personality) and analyze them separately. Inter-religious comparisons on the level of highly religious respondents seem particularly fruitful, because it can be expected that among this groups the specific contents of religious

cultures is notably expressed. In the paper, we will discuss the possibilities and perspectives of such a comparison by analyzing the religious feelings of committed and highly religious Christians and Muslims. To gather the Christian sample attendees at various free, evangelical and charismatic churches have been interviewed (N = 183). The results of the Centrality Scale showed a central position of the religious construct system in 78% of the Christian respondents (n = 143). The Muslim sample consist of participants of a religious seminar and members of Islamic student groups (N = 128). The results on the Centrality Scale showed a central position of the religious construct system in 80% of the Muslim respondents (n = 103). Religious feelings were measured by means of the "Emotions towards God"-Scale (EtG) of the S-R-T. Highly religious respondents with a central position of the religious construct system of both groups were analyzed separately. In the following the numerical results can be found in the order Christians / Muslims Factor analyses confirmed for both samples the two-dimensional basic structure of the EtG, classifying the items in one subscale with positive religious feelings (9 items, $\alpha = .89 / .82$) and one with negative religious feelings (7 items, $\alpha = .73 / .78$). Concerning positive religious feelings there is no difference between highly religious Christians and Muslims (M = 3.36 / 3.43; all scales range from 0 to 4). Both groups experience security, gratefulness, veneration, and liberation of guilt in the emotional relation to God. In contrast, differences appear with regard to the negative religious feelings (M = 1.25 / 1.82). For a better understanding of this difference, the three significant components of the negative religious feelings have been analysed separately. As for the content "Quarrel with God", no difference appeared (M = 0.65 / 0.64). But religious feelings of guilt are more distinct among highly religious Muslims compared to highly religious Christians (M = 1.93 / 2.46). The strongest difference concerns religious fear (M = 0.84 / 2.43). The higher scores of guilt and fear in highly religious Muslims suggests that they have a different perception of the theological problematic of God's judgement than highly religious Christians. In order to thoroughly understand this differences further studies seem necessary.

3) Klein, Constantin: Religiosity's contents in the S-R-T: Considering ideological beliefs, religious emotions, and relationship with God

The new Structure-of-Religiosity-Test (S-R-T), based on Huber's (2003) multidimensional model of religiosity, distinguishes between two main elements: the centrality of religiosity, which measures the salience of religion in one's life, and religiosity's contents, which

indicate the direction that religious beliefs are leading a person into. These contents are specific ideological beliefs (images of God, concepts of Theodicy) as well as religious feelings, especially those that express the relationship with God (experiences of God's help and forgiveness, but also feelings of religious fear or guilt). While the religious feelings are operationalized with short scales, the ideological beliefs are measured with single items concerning the respective image of God (e.g. as a person, a law, or an illusory idea) or the respective concept of Theodicy (e.g. suffering as a result of God's punishment, as a part of a bigger plan, as an expression that God suffers together with man). In the conducted study the concepts of Theodicy as facets of religious ideology have been of main interest. Their relevance for religious as well as for ordinary daily life were analyzed, and further attention was given to the relative impact of the Theodicy concepts compared to religiosity's centrality and the relationship with God. Two main questions were addressed: (1) To what degree might concepts of Theodicy be relevant for one's religious as well as for daily life? Are there Theodicy concepts that are more important than others? (3) Are there effects from single Theodicy concepts, or are all effects modified by the centrality of a person's religiosity – which would be a very common result for S-R-T measures – or by the relationship with God? According to these questions a study using several S-R-T measurements was conducted on a sample of 563 German church members (248 Mainline Protestants, 315 Roman Catholics). Supplementary to the single items measuring the Theodicy concepts, the centrality scale of the S-R-T was applied, and the scale "experience of God's help" was used to measure the relationship with God. ANOVAs were computed to analyze different religious (e.g. positive and negative feelings towards God, religious fear) and non-religious constructs (e.g. traditional and universalistic values, belief in a just world) as dependent variables. The results show that Theodicy concepts are of some importance for a person's religious life, because they seem to correspond with specific religious emotions. On the other hand, their relevance for non-religious variables is clearly inferior. The most important Theodicy concepts were the belief that suffering is a punishment of God and the belief that suffering is an expression that God suffers together with man. Interestingly, both concepts have independent effects on several of the dependent variables. It seems that there are only few clear interactions between Theodicy concepts and religiosity's centrality while both might be important factors for religious life.

Panel 16: Cultural phenomena**Time: Tuesday 29/08/2006, 10.30-12.30 h, Room 4 (00.98)****Program:**

- 1) Zock, Hetty: Frightening Fiction. Cultural anxieties and religion in J.K. Rowling's The half-blood prince
- 2) Kaplan, Hasan: Leonardo Da Vinci
- 3) Kelly, Jason James: The art of madness

Abstracts:

- 1) Zock, Hetty: Frightening Fiction. Cultural anxieties and religion in J.K. Rowling's The half-blood prince

This paper aims at a cultural and existential-psychological analysis of J.K. Rowling's The half-blood prince (2005). What kind of developmental and cultural anxieties and what ways of dealing with them are presented? What aspects of religious traditions are used hereby? And what insight does this give into the search for meaning and life-orientation in the (post)modern condition? Over the last two decades, the genre of 'frightening fiction' (Reynolds 2001) – labeled either as 'horror' or as 'fantasy' – has become increasingly popular in children's literature. The genre was intensively discussed both in educational and psychological journals and in daily and weekly magazines, where we find articles about such different authors as Paul van Loon, Roald Dahl, C.S. Lewis and the Harry Potter books. The latter were the centre of attention as of 2002. From the beginning, the debate about the psychological functions and possible harmfulness of the horror genre also touched upon worldview issues: for instance, some Christian groups applauded the books as a help in transferring the Christian message, other groups fiercely opposed the books because it would bring into contact with the occult (Zock 2003). This draws attention to the role of religion in the horror genre. Religious stories and children's books have always helped children to cope with developmental anxieties and to search for meaning and orientation in life - at least in the 20th century Netherlands. Moreover, anxiety is an important religious theme. The background question of my research on frightening fiction and of this paper in particular is if and how children's 'frightening fiction' has taken over functions of religion in the western secularized context, and how elements of religious traditions are used hereby (Royle 2003). Theoretical point of departure is that anxiety is 1. a psychological-antropological given, 2. which can only be adequately

understood in a particular cultural context. Ad 1: The focus is on aspects of anxiety that have to do with existential themes and tasks (Glas 2001; cf. Erik H. Erikson's life-cycle theory). Ad 2: A specific socio-cultural context determines which developmental and existential anxieties come to the fore, how they are expressed and imagined, and how they are coped with (for instance as fear for the devil and demons versus fear for 'aliens', to be coped with via religious rituals or via reading books and watching television series). From this perspective, children's literature may give insight into the specific anxieties and the concomitant worldview in a particular time/place. The Harry Potter books are especially interesting in this respect, first, because they are immensely popular among both children and adults, and, second, because they are being read in so many countries all over the world. (References can be obtained from the author.)

2) Kaplan, Hasan: Leonardo Da Vinci

Leonardo Da Vinci (1452-1519) is known as one of the greatest men of the Renaissance. People have been fascinated with this mythical figure for centuries. However, we know very little about him. Like many other great personalities in the history, Leonardo too is an enigmatic individual. This "all-sided genius" notes Sigmund Freud, "was admired yet appeared as mysteries to his contemporaries, as he now appears to us." (Freud, 1910). Almost a century past since Freud made this statement, now Leonardo appears to us more mysterious and controversial than he was ever before. This is because of the recent best seller book, the *Da Vinci Code*, now a motion picture that has captured the popular interest all over the world generating debates and overwhelming curiosity. However, much of the current speculation has to do with the religious meanings and significance of his paintings rather than the identity of Leonardo whose shadow hovers over the entire controversy. Drawing on some overlooked biographical elements in Leonardo's life such as his notes, his letters and especially his being accused of *sodomy*, this paper intend to shed some lights on Leonardo's life during his young adult years discussing the influence of this period on his career, paintings and his religious identity.

3) Kelly, Jason James: The art of madness

A central figure of interest in the study of mysticism and sexuality is the 19th century Bengali mystic Sri Ramakrishna. The erotic content of his ecstatic visions coupled with his eccentric behaviour and ambivalence towards the body, suggest an intimate connection

between Ramakrishna's relationship to sexuality and his unique style of mysticism. This connection is implicitly present in Ramakrishna's ideology, which expresses a traditional mystical dilemma concerning the sovereignty of the spiritual realm over carnal existence, a worldview that privileges the gifts of God as opposed to the demands of the body. Ramakrishna equates the body with impermanence, decay and thus death. Because sexuality exemplifies the obligations of the body it is the primary obstacle towards spiritual fulfillment. In other words, to engage with the mystical requires a direct confrontation with the body. This paper will attempt to address the issue of Ramakrishna's unique form of mysticism in light of his ambivalence towards sexuality. By exploring this relationship between sexuality and mysticism through the work of Sudar Kakar (1991), Kelly Raab (1995), and Jeffrey Kripal (1995) respectively, I will demonstrate that bodily issues such as sexuality are central to Ramakrishna's mysticism and play a formative role in the cultivation of his ecstatic experiences. I will focus on how each of these authors interpret this relationship between Ramakrishna's sexuality and his mysticism and how this relationship, or tension, may in part explain his spiritual "madness." Beginning with the influential dialogue between Romain Rolland and Sigmund Freud, and continuing with the contemporary work of theorists like Kakar and Kripal, it is evident that the life of Ramakrishna has sustained a remarkable appeal within the psychology of religion. However, whether or not Ramakrishna's mystical ecstasies can be explained in terms of pathology or adaptability continues to be a contentious area of debate. In his text *The Enigma of the Oceanic Feeling* (1999), William Parsons provides an informative outline of the evolving psychoanalytic approaches to understanding mysticism. A classical psychoanalytic approach tends to diagnose Ramakrishna's actions and visions in terms of some form of regression or symptom of neurosis. In contrast, the adaptive or transformational method acknowledges the observations of the classical perspective but seeks to overcome its rigid dogmatism by utilizing an interdisciplinary approach, sympathetic to cultural theory. The works of Kakar, Raab and Kripal, each to a different degree, represent a response to classical psychoanalytic reductionism. Moreover, these theorists provide an alternative approach; they seek to extend the breadth of psychoanalytic theory and provoke new areas of discussion. This is precisely my intention in examining the erotic elements of Ramakrishna's mysticism.

Panel 17: Children and youth

Time: Tuesday 29/08/2006, 14.00-15.30 h, Room 1 (91.93)

Program:

- 1) Brandt, Pierre-Yves & Kagata, Yuko: Japanese children's drawings of God
- 2) Lewis, Christopher Alan & Cruise, Sharon Mary: Current and intended religious practice and personality among 16- to 19-year olds in Ireland: Data from the religion and life perspective study
- 3) van der Jagt-Jelsma, Willeke: Religion and mental health: Main outcome of large scale study amongst pre-adolescents

Abstracts:

- 1) Brandt, Pierre-Yves & Kagata, Yuko: Japanese children's drawings of God

The use of drawings to study children's representations of God is no news. In a wide-ranging survey conducted in the U.S., Harms (1944) found that the contents of these representations vary as a function of age : from fairy tales to realistic figures, from anthropomorphic to more symbolic or abstract depictions. Later works with European children using the same techniques have shown differences in function of religious education (Hanisch, 1996) or gender (Klein, 2000). In the same vein, with the present study we aim at evincing the role of culture by conducting the inquiry outside the Judeo-Christian context. Up to 150 drawings have been collected in Japan in public and Buddhist schools. Children belonged to three age groups : 7 to 8, 10 to 11, and 13 to 14 years. Contrasting with the drawings gathered in Western countries, where almost all anthropomorphic figures are male, half of the Japanese girls produced a female God – and only one boy. Religious education (i.e., Buddhism) seems important, as it furthered non anthropomorphic representations in the 13-14 age group (30 % of drawings in the Buddhist group vs 5 % in public schools). Contents' analysis reveals particularly interesting. Some drawings show the deep marks of cultural context, be it ancient (Buddha, old wise man in the Shinto tradition) or modern (manga). Other refer to worldwide images spread by the media : young blond fairy, folktale king. For the sake of operationalization, each drawing was described with twenty traits referring to the figure depicted as well as the manner. Rather than types that may be opposed to one another, the analysis allows to describe a grammar, showing a great variety in the means

used to differentiate God's figure from other figures. Be it abstract or anthropomorphic, this figure may be surrounded with light, floating – posted on a cloud or in heavenly surroundings – and provided with features that owe nothing to the Japanese tradition (wings, halo, staff). These various features may be combined and integrate typically Western themes in typically Japanese settings, resulting in amazing and often beautiful drawings. It seems thus that the pictorial representation of God is not a mere reproduction, integrating at various degrees a cultural stereotype, but, on the contrary, an attempt to express some ontological difference by means of various symbols borrowed from different systems.

2) Lewis, Christopher Alan & Cruise, Sharon Mary: Current and intended religious practice and personality among 16- to 19-year olds in Ireland: Data from the religion and life perspective study

Within empirical theology, the importance of personality psychology in understanding individual differences in religious belief and practice are well established (Francis, 2005). For example, a series of recent studies has employed various measures of Eysenck's dimensional model of personality alongside questions of frequency of personal prayer and church attendance. The consensus from studies, among both children and adult samples in the UK, suggests it is psychoticism, rather than extraversion or neuroticism that is fundamental to a greater frequency of personal prayer and church attendance. However, among samples outside the UK, this consensus is challenged. In light of such discrepant findings, there is a need to explore the generalisability of relationships between frequency of personal prayer and church attendance, and personality among further cultural groups. Therefore, the first aim of the present study was to examine this relationship among a sample of Irish adolescents. Interestingly, such previous research has focused solely on past or present religious practices, and there has been no attempt to examine the association between personality and intended religious practice. A second aim was therefore to examine the relationship between personality and the future intended religious practices of church marriage, church baptism, and church funeral to determine if the role of Eysenck's three personality dimensions in present religious behaviours extrapolates to future intended religious behaviours. Employing data from the Irish cohort of the Religion and Life Perspective study (Ziebertz & Kay, 2005; Lewis, Cruise, Fearn, & McGuckin, 2005), the present study tested the generalisability of these findings by examining the association between the Eysenck Personality Questionnaire Revised - Abbreviated and measures of both current religious practice (e.g.,

personal prayer and church attendance), and intended religious practice (e.g., church marriage, church baptism, and church funeral) among a sample of 705 16- to 19-year old Irish secondary level students. Psychoticism, extraversion, and neuroticism were found to be significant predictors of church attendance, whilst psychoticism and neuroticism were found to be significant predictors of personal prayer. Additionally, it was found that psychoticism was the only personality dimension that significantly predicted intended religious practice. These findings are consistent with the general consensus of previous research, and also with Eysenck's theory regarding individual differences in social attitudes. The implications of these findings are discussed.

3) van der Jagt-Jelsma, Willeke: Religion and mental health: Main outcome of large scale study amongst pre-adolescents

The worldview of individuals, whether religious or not, often shapes attitudes in personal and social life. This worldview may be of comfort or could become a potential risk factor. In this study we analyze the relationship between religion and mental health among pre-adolescents. The TRacking Individuals' Lives Survey (TRAILS) is a prospective cohort study, designed to describe and clarify emotional and behavioral problems. Pre-adolescents ($n=2230$, mean age=11.09, $SD=0.55$, 50.8% girls), parents and teachers, all participated in TRAILS. In this study, Internalizing and externalizing symptoms were assessed using the Youth Self Report (YSR), the Child Behavior Checklist (CBCL) and the Teachers' Report Form (TRF). The independent variables 'religiosity' (expressing the degree of religiosity) and 'harmony' (expressing the parental agreement on the subject of religion) were compiled using three basic questions about religion. We used the Generalized Linear Model (GLM) to analyze the variables 'religiosity' and 'harmony'. The results are as follows: first, 'religiosity' demonstrates significance on the following item: 'anxious/depressed' (CBCL, $p = 0.025$). Second, 'harmony' demonstrates significance on: 'aggression' (YSR, $p = 0.008$). Considering this we may conclude that religious parents report their children as being more anxious and depressed. Children report less aggression when their parents agree on the subject of religion. No previous studies concentrated on the issue of religion and mental health among pre-adolescents.

Panel 18: Religious coping

Time: Tuesday 29/08/2006, 14.00-15.30 h, Room 2 (00.60)

Program:

- 1) van Uden, Marinus & Pieper, Joseph: Unchain my heart...religious coping and well being in a forensic psychiatric institution
- 2) Mueller, Claudia: Religiosity as a means of coping with death anxiety in breast cancer patients
- 3) Appel, Claudia: Religious coping with pain

Abstracts:

- 1) van Uden, Marinus & Pieper, Joseph: Unchain my heart...religious coping and well being in a forensic psychiatric institution

In this paper some results of a study among psychiatric patients in a forensic psychiatric institution in the Netherlands are presented. We focus on the following issues: the religious and spiritual beliefs and activities of the patients; the religious coping activities of the patients; the well being of the patients; the relationship between religious characteristics, religious coping activities and well being. We also focus on the results of a sub group of patients from a so called long stay department. This subgroup has no real perspective of release. We deal with the question whether religion for this group has a special meaning. Does religion offer more hope for these hopeless people? We compare the results among this population with the results of our earlier research in various psychiatric settings.

- 2) Müller, Claudia: Religiosity as a means of coping with death anxiety in breast cancer patients

The Christian doctrine with its concept of afterlife seems to present a framework for reinterpreting death and dying and maybe for coping with the finiteness of life. Since many years research has dealt with the relationship between religiosity and death anxiety. Several empirical studies with healthy persons indicate that higher religiosity goes along with reduced death anxiety (Stewart, 1975; Koenig, 1988, Rasmussen & Johnson, 1994) and/or higher belief in afterlife (Shadinger, Hinninger & Lester, 1999). However, studies investigating this relationship in people who are facing death are still scarce. In a combined study using questionnaires and interviews we examined religious coping behaviour in nearly 200 newly diagnosed

breast cancer patients in Germany. This paper will present links between religiosity and death imaginations at the one hand and death anxiety at the other hand: Is it possible to predict the amount of death anxiety by religious salience, relationship to God or religious coping strategies? Is there an influence of religiosity and/or death imaginations on different aspects of death anxiety (fear of dying, fear of the Day of Judgement, fear of extinction)? Quantitative and qualitative data will be used to answer these questions.

(References can be obtained from the author.)

3) Appel, Claudia: Religious coping with pain

The relationship between religion and pain is complex. For centuries pain has been an element of religious practice and rituals, and likewise have people all over the world applied religion and spirituality to dealing with emotional, mental, and physical pain. Koenig (2003, p. 227) even notes that "Of all the things I've tried to cope with pain and disability, the spiritual approach by far has been the most helpful." However, although a large amount of studies on coping with illness has emerged in recent years, so far only little research has been done on the role religion and spirituality play in coping with chronic pain. Following the field's current state of affairs, that the specifics of the religious person and the situation have to be taken into consideration to appropriately investigate religious coping, in a questionnaire study with about 250 patients of a rehabilitation clinic in Germany, we examine the specific role religion plays in coping with chronic pain. First findings on differences in religious coping between groups with different kinds of pain and with different salience of religiosity will be reported.

Panel 19: Structure-of-Religiosity-Test III (Huber)

Time: Tuesday 29/08/2006, 14.00-15.30 h, Room 3 (00.14)

Program:

- 1) Gennerich, Carsten: Value priorities and content of religiosity – New research perspectives
- 2) Hofmann, Nadi: Value priorities and religiosity among members of the Baha'i faith in Germany
- 3) Allemand, Mathias & Huber, Stefan: Experience of forgiveness by God and willingness to forgive others: The centrality of the religious construct-system makes the difference

Abstracts:

- 1) Gennerich, Carsten: Value priorities and content of religiosity – New research perspectives

The study proposes a differentiation of the relationship of religiosity and value priorities based on research with the "Structure-of-Religiosity-Test" (S-R-T), a new multidimensional measurement of centrality and a variety of different contents of religiosity (Huber, 2003). The structure of values is conceptualized using Schwartz' (1992) two orthogonal dimensions of Self-transcendence vs. Self-enhancement and Openness to change vs. Conservation. For the measurement of the value preferences of individuals participating in this study a short questionnaire with 14 bipolar rating items (Strack, 2001, 2004) was administered, identifying the empirical content structure of the Schwartz value circle. The relations between the two value-dimensions by Schwartz and eight S-R-T-scales, ranging from open-minded to more close-minded facets of religiosity, were tested in a sample of church attenders (protestant, catholic, and evangelical churches; N = 685) gathered in Germany. To analyze the data, the correlation of each selected S-R-T-scale with the two value-dimension-scores were plotted and graphically visualized. The results demonstrate that depending on the religious content of the S-R-T-scales different Schwartz' values are preferred. Religious pluralism mostly correlates with self-direction and religious reflexivity with universalism. Religious interest as well as general religiosity correlates with the value segment of benevolence. The scales for worship attendance, social strength of religion, and religious moral dualism locate in the segment tradition, whereas religious exclusivism correlates best with security values. These results indicate the importance of the specific content of subjective

religiosity for the prediction of value-loaded behaviors. E.g., tolerance and environmentalism as universalistic values correlate substantively positive with religious reflexivity but negatively with religious exclusivism. Thus, the results can help to disentangle the mixed results studies have yielded on the relationship between religiosity and virtues as tolerance, forgiveness, volunteering and hard work. The correlation between a virtue and religiosity is most substantive if a measure of religiosity is chosen that matches the value segment of the studied virtue best. However, the value segments of stimulation, hedonism, achievement, and power were not represented by a specific measure of religiosity in this study, but could only be represented by a reversal of the scales. The development of more specific direct measurement scales of religiosity adequate for people with self-enhancement values poses a challenge to future research.

2) Hofmann, Nadi: Value priorities and religiosity among members of the Baha'i faith in Germany

This study explored the value priorities and religiosity of members of the Baha'i Faith in Germany (N = 475). For the measurement of religiosity, I used the "Structure-of-Religiosity-Test" (S-R-T; Huber, 2003), a multidimensional measure of religiosity which differentiates between centrality and content of religiosity. The value priorities were measured with the 40-item Portrait Values Questionnaire (PVQ 40; Schwartz, 2000). This instrument is based on the theoretical model of the universal structure of value priorities (Schwartz, 1992), which outlines ten motivationally distinct value priorities that comprise virtually all the types of values to which individuals attribute at least moderate importance as criteria of evaluation. According to the theory, the meaning of these value types and of most of the single values that constitute them is equivalent across most cultural groups. Multidimensional scaling (MDS) analyses confirmed the universal structure of human values postulated by Schwartz for all value priorities, except for tradition. The Baha'is attributed most importance to universalism values and least to power values. The results of the S-R-T showed that the Baha'is exhibited high levels of 'religious centrality' (M = 4.10) but low levels of 'religious fundamentalism' (M = 2.48). When relating 'religious centrality' to the value priorities, the correlations were positive with conformity, tradition, benevolence, universalism, and stimulation values and negative with power values. When contrasting the results for 'religious fundamentalism' to those for 'religious reflexivity' (M = 3.72), the results showed distinctive patterns of how these constructs related to 'religious centrality' and

the value priorities. Both concepts associated to the value priorities according to the postulated contrasts and compatibilities of the theoretical model. 'Religious fundamentalism' related positively with the conservation values (security $r = .31$, conformity $r = .27$, tradition $r = .27$) and achievement ($r = .15$), whereas 'religious reflexivity' showed positive correlations with those value priorities attributed to openness to change (self-direction $r = .20$, stimulation $r = .25$). Hence, 'religious fundamentalism' and 'religious reflexivity' displayed an opposed pattern. In order to further deepen these results, I will discuss the relations of value priorities to different content areas of religiosity: those reflecting open-minded forms of religious orientation, such as 'religious pluralism', 'religious reflexivity', and 'religious interest', and those demonstrating conservative and authoritarian forms of religiosity such as 'social strength', 'moral dualism', and 'religious exclusivism'. Also, other content areas such as 'positive and negative feelings towards God', and their relations to 'religious centrality' and value priorities will be discussed. Similar to 'religious centrality', the 'positive feelings towards God' ($M = 4.11$) related positively to conformity ($r = .18$), tradition ($r = .18$), benevolence ($r = .30$), and universalism ($r = .28$), while negatively to achievement ($r = -.11$) and power ($r = -.16$). However, the 'negative feelings towards God' ($M = 1.87$) related positively to security ($r = .10$) and conformity ($r = .11$), but also to achievement ($r = .13$) and power ($r = .10$). Again, these results showed a pattern of contrasts.

3) Allemand, Mathias & Huber, Stefan: Experience of forgiveness by God and willingness to forgive others: The centrality of the religious construct-system makes the difference

Forgiveness figures prominently in the major world religions and represents a core value that seems to be encouraged by many religions. Indeed, previous research has shown that highly religious individuals report valuing forgiveness more and seeing themselves as generally more forgiving than less religious individuals (cf. McCullough & Worthington, 1999; Rye, 2005). However, an issue that has been underrepresented in previous research is the experience of forgiveness by God, which refers to the belief or perception that one's transgressions are forgiven by the divine. While forgiving others may provide the opportunity to translate religious beliefs into actions and behaviours, obtaining forgiveness from God may help people get on with the more positive aspects of their lives. The aim of this study is to examine whether the experience of being forgiven by God is related to willingness to forgive others, which refers to a general tendency to forgive.

Moreover, assuming that the centrality of the religious construct-system may have a substantial influence on one's experiences and behaviours (Huber, 2003), this study explores the effect of the position of the religious construct-system (central vs. subordinated) in personality on the relationship between forgiveness by God and willingness to forgive others. Four hundred and seventy-two participants answered questions about (a) their willingness to forgive others using eight hypothetical interpersonal transgression scenarios (Allemand et al., submitted), (b) their experience of forgiveness by God, and (c) their centrality of the religious construct-system (Centrality Scale). All the religious measures are part of the "Structure-of-Religiosity-Test" (S-R-T). Analyzing the whole sample ($N = 472$), the results indicate a significant positive relationship between the experience of forgiveness by God and willingness to forgive others ($r = .26, p < .01$). To further clarify this relationship, the sample was divided according to the position of the religious construct-system in personality, i.e., central position ($n = 263$) vs. subordinate position ($n = 196$). On the level of this analysis, the results revealed that the experience of being forgiven by God is substantially associated with willingness to forgive other people only if the religious construct-system is in a central position in personality. The correlations between the two variables are not significant for subjects with a subordinate position of the religious construct system ($r = .11$) and highly significant for subjects with religiosity in a central position ($r = .30, p < .01$). These results confirm the hypothesis that specific religious content only then has substantial correlations with non-religious variables if the religious construct system is in a central position in personality (Huber, 2003). Hence, psychological research addressing general behavioural consequences of specific religious contents should primarily investigate highly religious people to clarify the basic psychological mechanisms before other groups are considered.

Panel 20: Theology and Psychology (Watts)

Time: Tuesday 29/08/2006, 14.00-15.30 h, Room 4 (00.98)

Program:

- 1) Watts, Fraser: Two case studies on the interface of theology and psychology: Forgiveness and neurotheology
- 2) Turner, Léon: The broken self: Contemporary psychology and the concept of sin
- 3) Hampson, Peter: Psychology as sparring partner, critical friend or ancilla of theology: Conflict, compatibility and architectonics in the theology-psychology dialogue

Abstracts:

Relating Theology and Psychology

The purpose of this panel is to present a sample of current work on the interface of theology and psychology. The panellists have different and complementary interest within this field, though they are each familiar with the work of the others, and represent a co-ordinated approach. Among the facets of religion that can be examined from a psychological point of view is the body of rational religious reflection known as 'theology', which is the focus of this panel. The papers will limit themselves to Christian theology, which will be examined as an academic discipline rather than taking a confessional approach. The study of theology from a psychological point of view leads to a distinctive methodology, because both theology and psychology have things to say about the same topics, such as the human person and the self, sin and forgiveness etc. That leads to a methodology, more post-modern than modernist, in which theological and psychological assumptions are brought into dialogue with one another in a two-way relationship. The psychology that will be used in these papers will be predominantly social, cognitive and personality psychology, with less emphasis on psychodynamic and analytical psychology than is usual in the dialogue with theology. This dialogue can take a variety of forms. Sometimes theology and psychology seem to have different points of view on the same set of issues, such as the unity and diversity of the self. Sometimes they can often be as complementary perspectives, illuminating different aspects of a particular topic, such as sin. Sometimes, psychology can be used as a hermeneutic tool, elucidating the psychology that is implicit in theological texts and formulations. Sometimes each discipline can be seen as incorporating within itself similar debates;

for example, debates between different personality theories have parallels within contemporary theology. The panellists will take care to recognize that neither psychology nor Christian theology are monolithic disciplines. We will recognise the importance of psychological data and models without trying to synthesise them with theological accounts of human being in a way that undermines the separate identities of theology and psychology. Finally, we will be sensitive to the variety of other disciplines that impinge upon any attempted dialogue between theology and psychology, such as philosophy, sociology, anthropology.

1) Watts, Fraser: Two case studies on the interface of theology and psychology: Forgiveness and neurotheology

Two contrasting examples of engagement between theology and psychology will be considered in this paper. The first example concerns forgiveness, which has a long been the subject of theological reflection and has more recently been the focus of psychological theory and research. Forgiveness therapy tends to emphasise either reframing, as in the approach of Enright, or empathy, as in the approach of Worthington. The psychological approach to forgiveness has been sometimes been criticised as being superficial, for example Gregory Jones. It will be argued here that, even if this is a fair comment on some psychology of forgiveness, there is nothing necessarily superficial about the psychology of forgiveness. There are a number of points at which the religious tradition of reflection on forgiveness could deepen the psychological approach, for drawing attention to the importance of receiving forgiveness as well as extending it, in raising the ethical context of forgiveness, and in emphasising the personal costliness of forgiveness. On the other hand, the psychological approach can check unexamined assumptions in the religious approach. Intriguingly, parallels can be found in theology to the psychological debate about the relative importance of empathy and reframing. The second example concerns the dialogue between theology and neuroscience. Some neuroscience is strongly reductionist, as in Francis Crick's *The Astonishing Hypothesis*. However, it is argued that this is not a necessary conclusion from neuroscience, and is a challenge by religious assumptions. With increasing research on a neural basis of religious experience, it is important to be clear that such research doesn't settle questions about the object or source of religious experience. Recently, the concept of 'neurotheology' has been developed, though it will be pointed out that this is used in diverse ways. The best example so far of a fruitful religious use of cognitive neuroscience is John Bowker in *The Sacred Neuron*. He

develops the aesthetic, moral and religious implications of two core assumptions, first that there is no sharp dichotomy between reason and emotion, and second that objects and experiences have 'conducive' properties.

2) Turner, Léon: The broken self: Contemporary psychology and the concept of sin

In a recent book, Alistair McFadyen laments the fact that the general "absence of sin-talk" in the contemporary world raises "general difficulties concerning the possibilities of speaking of God in relation to the world." This apparent absence is a recurrent theological theme, and the increasing theoretical dominance of the secular human sciences is often cited as a contributing factor. However, whilst acknowledging the validity of secular understandings of self and personhood, several contemporary theorists (both theologians and psychologists) have sought to reinvigorate traditional concepts of sin through a critical dialogue with the human sciences. Most often, in this context, the aim has been the correlation of image-of-God theology with relational psychological understandings of human being, and the identification of essentially Augustinian understandings of sinfulness with some form of psychopathology. Whereas these aims are explicit only in certain instances, this psychopathological framing of sin resonates throughout contemporary theological anthropology, being frequently portrayed simultaneously as a denial of the proper (exocentric) form of human being, and the temporary suspension of a unified or coherent sense of self. I will argue that the dialogue between theology and psychology regarding these matters, though it seemingly brings theological anthropology into close contact with both modern individualistic and postmodern psychological theories of self, has not been entirely successful. Specifically, it has failed to do adequate justice to postmodern understandings of the plural self, and consequently relies upon outmoded concepts of psychopathology. The primary problem centres around the multitude of possible descriptions of self and personhood, and the theoretical difficulty of tying sinfulness to any given concrete pathology of the self or identity. I will also argue, however, that the goal of understanding sin in terms of the distortion of the relational self is intrinsically valuable, and that in this enterprise psychology remains a plausible dialogue partner for theology. I will go on to suggest a novel means of reframing the psychological correlates of sinfulness in narrative terms, an approach which has both significant mediatory and explanatory potential. Nevertheless, in the final part of this paper, I will argue that the problem of sin exposes some intractable

limitations of the psychology-theology dialogue in relation to the understanding of human selfhood.

3) Hampson, Peter: Psychology as sparring partner, critical friend or ancilla of theology: Conflict, compatibility and architectonics in the theology-psychology dialogue

Conflict between psychological and theological accounts of the self and the person is neither inevitable nor desirable, but is, arguably, a consequence of acceptance, from either a religious or a secular perspective, that faith and reason are separate modes of knowing and, therefore, are mutually exclusive epistemological categories. Emphasis on a purely faith based understanding of the person, either through a Barthian exclusion of natural theology, or the wholesale rejection of secular social scientific rationality (cf. Milbank, 1990) can lead to the ignoring of psychology by theology, and the loss of consequent valuable insights. By contrast, viewing religion in general and personhood in particular solely through the lens of a post Enlightenment, supposedly 'objective' empiricist rationality can lead to a reduction of the religious and spiritual to the socio-cultural and psychological. Fortunately, alternative and more productive engagements between psychology and theology are possible. Useful ways in which the two disciplines can interact include: deploying psychology as theology's critical friend to examine, critique and improve theological models of the self and person, and, following Watts (2002), allowing psychology to respond directly to the 'concerns of systematic theology'. Examples of the former include the critique of selected theological anthropologies in Léon Turner's recent doctoral work, and my own application of models of self and consciousness, derived from cultural psychology, to various theological topics. But allowing psychology to be positioned 'architectonically' by theology, and to serve as its handmaid, raises complex issues for our understanding of the self, and takes the 'science and religion' debate into relatively new territory. Using recent theological treatments as test cases, including Davies's (2001) account of the 'kenotic self', I argue that positioning theology superordinately with respect to psychology impels psychology to consider the self's ontological dimensions and take seriously the notion that persons can come to 'conform to Christ'. This demonstrates immediately both the limits of psychology's naturalism, and the possibility that theology can assist psychology in the completion of its project. The paper ends speculatively with the question of whether a suitably theologised psychology (of religion) is possible, desirable or achievable. (References can be obtained from the author.)

Panel 21: The challenges of postmodernization for understanding religio-cultural identities, ritual practices, and values in Sweden (DeMarinis)

Time: Wednesday 30/08/2006, 10.30-12.30 h, Room 1 (91.93)

Program:

- 1) Belfrage, Lennart: An existential approach to clergy health and identity, with particular reference to the concept of burnout: A Swedish case study
- 2) DeMarinis, Valerie & Pettersson, Thorleif: The impact of secularization and postmodernization on values and worldviews in Sweden
- 3) Cetrez, Önver: Meaning-making within the process of acculturation among Suroye migrants in Sweden
- 4) Stålhandske, Maria Liljas: Religious and ritual development in late modern Sweden: The second naïveté in the lack of a first one

Abstracts:

- 1) Belfrage, Lennart: An existential approach to clergy health and identity, with particular reference to the concept of burnout: A Swedish case study

This study explores the prevalence of stress-related burnout among clergy in the Swedish Lutheran Church in a postmodern perspective. The study deals with clergy health and existential aspects relating to stress in the area of psychology of religion. The study's first part, at focus here, has made use of questionnaires and a psychological burnout measure that aimed at investigating the influence of the work environment. A widely used self-appraisal formula related to people-oriented work was adopted here, namely the Maslach Burnout Inventory (MBI). The intention is to measure three crucial dimensions: emotional exhaustion (EE), depersonalization (DP) and lack of personal achievement (PA). The study has used a version adapted for use in the clergy sample. The MBI was followed by questionnaires about the work environment and attitudes on spiritual life. Laity of church councils have received a shorter questionnaire concentrating on expectations of the clergy. Hence both intra- and inter-relationships were emphasized. The study aims at denoting the seriousness of the problem in question. Results indicate a strong connection between vocational doubt and emotional exhaustion, a dimension containing items with existential

themes. A particularly important category of items related to the experience of meaning has been found to have a significant relationship with questions concerning vocational doubt. The expectations on the part of the laity point to a style of leadership more associated with secular management than with the parish priest's spiritual direction. As expected, the clergy profiles a high degree of concurrence with statements associated with faith, while the trend among the laity is going in the opposite direction. Identity, as the parish priest understands it, has its foundation in the ordination vows and denotes the regular practice of faith. The laity's understanding of clergy identity is clearly dominated by managerial categories. It appears that the understanding and role of the minister is insufficiently distinctive. Reactions among the clergy express concern about the level of stress and the absence of dialogue and response. The burnout phenomenon is possibly a result of disparate expectations and a pessimistic future for the Swedish Church. The strong connection between vocational doubt and the EE dimension points to existential lacunae including void and lethargy. The themes and patterns found contribute to the expansion of knowledge and to the generating of a theory in the field. Preliminary results support findings within the present field indicating that one out of five priests is at risk for burnout. The relationship between the emotional exhaustion dimension and responses relating to meaninglessness, career preference and isolation has proven statistically significant.

2) DeMarinis, Valerie & Pettersson, Thorleif: The impact of secularization and postmodernization on values and worldviews in Sweden

This paper written together with Uppsala Professor of sociology of religion, Thorleif Pettersson, draws upon the findings of two Swedish empirical studies to present a psycho-social and psycho-cultural orientation to value systems and worldview typologies operating in contemporary Sweden and the challenges they pose. The first study, based on a nation-wide survey conducted in 1998 of priests in the Church of Sweden and pastors in two other Protestant denominations, focuses on a mapping and analysis of pastoral care activities as well as evolving definitions of pastoral care in Northern Europe's most secularized context. This study, conducted by DeMarinis, was one of several government-funded research projects marking the transition of the Church of Sweden in 2000 from state church to independent church. The second study, a national sample survey, focuses on the Swedish data for the 2005 World Values Survey. This study, conducted by Pettersson, is set against the

background of findings from the four former World Values Survey studies for Sweden. The psycho-social and psycho-cultural orientation is presented in relation to theories of both secularization and postmodernization. Special attention is given to identifying and approaching the challenges raised for psychology of religion in its understanding of cultural constructions and expressions of health and illness and the role of religious ritual activity for both the ethnic Swedish and immigrant populations in Sweden today. To meet these challenges, a link is made to Sweden's approach to the 'Fourth Wave' of public health. This includes an orientation to wellness, prevention, as well as attention to an existential dimension of public health and epidemiology.

3) Cetrez, Önver: Meaning-making within the process of acculturation among Suroye migrants in Sweden

The process of acculturation among Suroye (also known as Arameans, Assyrians, or Syriac Orthodox) in Sweden provides the larger framework for this paper. The focus is on how this process affects the meaning-making patterns of values, attitudes, beliefs, and practices among three generations of Suroye. Attention to investigation of a meaning-making process is placed in the context of the participants' social relations, identification, and religious or other belief systems. Special attention is given to the third generation. The study has made use of an inter-disciplinary approach. First, from the main discipline, psychology of religion, culturally-adapted theories of Pruyser's approach to religion and van der Lans' approach to meaning-making have been employed. Second, from ritual theories, concepts from Bell's approach to ritualization and Driver's approach to *communitas* have been included. Third, from acculturation theories further concepts, such as multiple identities and identity development have been used. The character of the study has necessitated a mixed model approach. The statistical results indicate that generation more than gender as a status variable shows statistical significance within the different categories. Two different patterns of meaning-making can also be depicted along generation and gender, one with a strong emphasis on rituals and symbols of religion and kinship, and the other with a strong emphasis on issues of identification. Religious practices decrease among the adults and youth, while kinship affiliation is very strong among all three generations. Swedish affiliation, though beginning at a low level, increases among both adults and youth. Religious rituals and symbols play a central role in Suroyo culture. However, in early youth the participation in religious rituals decreases, mainly due to other interests and to the political schism

among the Suroye. Instead they search for an individual form of religiosity. The issue of identification among the youth is very crucial in their life development. They use several designations to identify themselves, such as Aramean, Assyrian, Suroyo, Syrian, Swedish, and immigrant, either separately or combined. These identifications can be interpreted from the perspective of practice, through the features that are characteristic for practices in general, being situational, strategic, embedded in misrecognition, and reproducing a vision of a redemptive hegemony. Within the process of acculturation, the youth strategically use the different identification patterns with the purpose of differentiating themselves from others and in order to negotiate their identity. However, at the same time as the identification patterns create a *communitas* with others who identify in a similar way, they also isolate them from others with a different identity. The identification patterns also legitimate a dominant hegemony by producing and mediating power relations between different groups and individuals, both within the ethnic minority group and in relation to other ethnic groups. This hegemony takes place on three levels: first, through cultural institutions that legitimize identities, such as school, family, and church, among others; second, through identity ideologies that prioritize certain interpretations, such as Aramean, Assyrian, Swedish, or immigrant; and thirdly, through linguistic/discursive descriptions of identities, which not only describe reality but also construct it, control it, and dominate it.

4) Stålhandske, Maria Liljas: Religious and ritual development in late modern Sweden: The second naïvité in the lack of a first one

In this paper I will discuss and criticize the concept "second naïvité" from the perspective of the late modern Swedish society. My point of departure is the "existential epidemiology" that characterizes the Swedish context (DeMarinis, 2003; see also Bauman, 1993 and Giddens 1990). Late modern societies like Sweden face serious psychological health problems in relation to the existential dimension. The rapid intellectual development of the last centuries has led to a blind alley, when it comes to existential issues. In relation to this, the concept second naïvité, first introduced by James Fowler, has become popular among contemporary psychologists of religion (Fowler, 1995). The concept suggests a possibility for an individual religiosity beyond reason, and thus beyond the late modern dilemma. Scholars like Streib and Wulff develop and apply the concept almost like a vision of mature and healthy religiosity (Streib, 2001; Wulff, 1997), whereas Dezutter, Soenens and Hutsebaut test it in relation to the empirical setting of

Belgium (Dezutter; Soenens & Hutsebaut, 2005). The concept represents a creative and challenging view of religiosity important for the scholarly discussion of late modern religiosity. However, in relation to the Swedish late modern context, the concept has important shortcomings. The concept builds on the idea of a common religious socialization. In Sweden, this is no longer the case. This makes the question of religious development in terms of a second naïveté a much more complicated issue than hitherto recognized. Revealing the weaknesses in relation to the Swedish late modern context I will suggest an alternative understanding of the concept. This will be based on Winnicott's object relations theoretical concept of play, and its role for human health and creativity (Winnicott, 1971). The discussion will be illustrated by examples from an experimental ritual project within contemporary Sweden. This paper is a development of issues discussed, and field material presented and analyzed in my dissertation (Liljas Stålhandske, 2005). (References can be obtained from the author.)

Panel 22: Religion and brain research

Time: Wednesday 30/08/2006, 14.00-15.30 h, Room1 (91.93)

Program:

- 1) Farias, Miguel, Wiech, Katja, Kahane, Guy & Shackel, Nicholas: The study of religious belief and pain modulation: Conceptual problems and new empirical evidence
- 2) Bisschops, Anke: Modern brain research, psychological models of human disfunction and spiritual disciplines
- 3) Aletti, Mario: Neurobiology and psychology of religion: The part and the whole

Abstracts:

- 1) Farias, Miguel, Wiech, Katja, Kahane, Guy & Shackel, Nicholas: The study of religious belief and pain modulation: Conceptual problems and new empirical evidence

In this paper we examine some conceptual and methodological problems in the study of possible influences of religious belief on the experience of physical pain, and will present data from an on-going study that uses behavioural and neurological instruments. We start by attempting to identify a notion of religious belief that might allow for interesting psychological generalizations involving both religious belief and pain. We argue that it may be useful to think of religious belief as a complex dispositional property that relates believers to a sufficiently thick belief system that encompasses both cognitive and non-cognitive elements. We offer a taxonomy of the different ways in which occurrent states of belief or experience may interact with physical pain, and we try to identify those that are more interesting or promising. We then proceed to employ the conceptual framework we developed to some of the existing evidence about the neural and psychological correlates of religious belief and experience, and about the cognitive modulation of physical pain. Finally we turn to describe an on-going study developed by the authors of this paper, where painful stimuli are applied to religious and non-religious participants under different experimental conditions. A set of autonomic measures and fMRI are being used, along with a battery of self-report scales. We will report on the data collected and suggest directions for future conceptual and empirical inquiry.

- 2) Bisschops, Anke: Modern brain research, psychological models of human disfunction and spiritual disciplines

The continuously developing research methods, in combination with evermore sophisticated equipment used in modern brain research have lead to exciting new discoveries, which in their turn have stimulated insights and theory building in the field of mental health. It has become clear that the human organism is lead by two different kinds of brains: one the rational brain (the neo-cortex) and the other the emotional brain, where all life experiences that at one point in life were experienced as dangerous are stored, more specifically in the amygdala. This amygdala constantly scans our environment for signs of danger and as soon as it discovers something that resembles a traumatic experience from the past, this amygdala sounds the alarm, overruling the rational brain and causing our nervous-system to go on 'red alert'. Many different things, like abandonment, making a mistake or being excluded, may once have been experienced as life-threatening as a child and can set the alarm off. Although these experiences are not really dangerous for an adult, we nevertheless find ourselves stuck in the grip of autonomous reactions of our nervous system, where the rational brain only has little control - if any. Lately several approaches to 'reprogram' the amygdala are being developed. Especially the work by Servan-Schreiber (2003) has attracted a lot of attention, as has the work by Shapiro (2001) and Bosch (2005). For now EMDR (Shapiro, 2001) seems to be the most successful in reprogramming the emotional brain in regards to experiences that are consciously stored and remembered (De Jong en ten Broeke, 2004). Bosch's (2005) more elaborate model of human functioning is also applicable to past experiences that are not readily accessible to the conscious mind and deals with all three aspects of thinking, feeling and doing. In this lecture the similarities are discussed between these approaches on the one hand, especially the approach by Bosch, and a number of spiritual disciplines in different religious traditions (de Wit, 1999) on the other hand. More specifically the practice of 'reprogramming' the amygdala as developed by Bosch is compared with spiritual practices. Also some connections with theological problems like the question of the evil in the world, forgiveness and 'spirituality from above' (Grün, 1994) are presented. It is argued that these modern psychological approaches may sometimes be more capable of bringing spiritual seekers closer to their goal than traditional spiritual disciplines and moral incentives - whether the goal is called enlightenment, inner peace, surrender, imitatio Christi or love for ones neighbor. (References can be obtained from the author.)

3) Aletti, Mario: Neurobiology and psychology of religion: The part and the whole

Research studies on correlations between the neurological components and the religion of the individual are on the increase, both in quantity and in quality. They are adopting ever more refined and targeted instruments. Their contribution to the psychology of religion depends on how much they are able to overcome some methodological problems and how much they can explain certain epistemological issues. These problems are illustrated in this Paper through a critical review of recent research studies, such as those of d'Aquili and Newberg, Persinger, Joseph, etc).

On the level of methodology one sees often a lack of experimental design, at times reduced to a level of observation of certain cerebral pathologies (e.g. temporal lobe epilepsy) or focused on manifestations of "altered" or "special" states of religious behaviour (e.g. meditation, mystic states, and so called Near-Death-Experiences (NDE), and ignoring "normal" everyday religious life. At other times, one observes an incongruence between the limitations of experimental data and/or the scarcity of subjects and the complexity of the theoretical-interpretative construction which is not always in line with the contemporary literature on neurology and the theory of the mind-brain functioning.

On the epistemological level one observes problems and ambiguities with concepts adopted by the researchers such as, religion, spirituality, meditation, and mystical experiences. This opens up the problem of whether these could be defined and measured in the neurological context. What appears to be particularly confusing is the concept of "neurotheology" and similar theoretical constructs which are derived from it. At the basis of these is a presumption of a "God-experience" on the brain level.

In my opinion, mechanical and neural processes are a-specific (and therefore a-religious) and the "religiosity" of an experience is given by the objects and representations to which the individual makes reference within a well defined culture.

On the level of interdisciplinary and intradisciplinary interaction, one should emphasize the specificity and complexity of the approach of psychology to religion, without falling into any form of reductivism. This approach takes into consideration not only the rootedness of all psychic activity into the neurobiological (body, brain and mind) but also the socio-cultural-linguistic dimension, and the attribution and constructive processes in the progressive structurization of one's personal religion.

The light that these different methodological perspectives shed on the different levels and on the complexity in undertaking a

psychological analysis of religion, could contribute to the creation of a multilevel disciplinary paradigm in which all the psychological subdisciplines enhance a better understanding of the phenomenon, without pretending to exhaust all the knowledge about the subject.

Panel 23: Autobiographic approaches in psychology of religion (Belzen)

Time: Wednesday 30/08/2006, 14.00-15.30 h, Room 2 (00.60)

Program:

- 1) Belzen, Jacob A.: Autobiography, self-representation and religion
- 2) Geels, Antoon: The night is the mother of day. Methodological comments on three cases of religious visions as suicide prevention
- 3) Popp-Baier, Ulrike: Religion as perspective. Discovering philosophies of life in life stories

Abstracts:

Since the beginning of the psychology of religion, autobiographies have been pointed out as an important source of information about psychic processes involved in religiosity. This panel presents some of the contemporary work in European psychology of religion focusing on religious autobiographies, demonstrating their use as both an object of research and a preferred method for obtaining unique data about subjective experiences.

- 1) Belzen, Jacob A.: Autobiography, self-representation and religion

To psychology, any human activity presents itself as an object for a double hermeneutic: it is on the one hand loaded with cultural meaning and a product of cultural practices that have instigated and regulated the activity, and it is on the other hand the product of an individual history lived at a specific point in time at certain location on earth. Considering autobiographies as both presentations and representations of "self" allows to analyse them as psychic documents charged with cultural and biographical meaning. The paper will discuss an autobiographical account of a religious conversion as a case study.

- 2) Geels, Antoon: The night is the mother of day. Methodological comments on three cases of religious visions as suicide prevention

For several decades I have been fascinated by religious visions. During a few minutes, when time seems to stand still, persons from different times and cultures present their narratives of life-transforming experiences. As an introduction I will refer to earlier studies of the Swedish shoemaker and mystic Hjalmar Ekström (1885-1962), the Swedish artist Violet Tengberg (b. 1920), and a

nomothetic study of visions in contemporary Sweden. What lessons did I learn from these studies? The main result is a new theoretical approach to visions, understood as autosymbolic representations of intrapsychic needs or conflicts, used by the synthetic function in order to establish homeostasis, order as against chaos. The vision both shapes the crisis – and solves it! This perspective will be applied to biographical narratives of three persons: Ramakrishna (1836-1886) from Bengal, India; Sadhu Sundar Singh (c. 1889-1930) from Punjab, India; and the case of Reidar, one of my informants from the nomothetic study. In all three cases the vision prevented the persons from committing suicide. The three cases will also be used in order to share some simple methodological points of view.

3) Popp-Baier, Ulrike: Religion as perspective. Discovering philosophies of life in life stories

Present biographical approaches in psychology are mostly organized around the oral (and usually tape-recorded) life story. Ideally-typically we can make a distinction between research which focuses above all on the "lived life" and research which focuses primarily on the "narrated life". Both approaches are mainly addressing the so-called actor's point of view: his or her values, definitions of situations/reality, experiences and knowledge of social processes and rules, his or her perceptions, feelings, wishes, imaginations, personal goals and the like. And both approaches are especially interested in the stories the interviewpartners have to tell. But our interviewpartners are not only storytellers they are theorists or even philosophers as well. In this paper I would suggest to analyze life stories not only with regard to the experiences related in these stories but also with regard to the theories of experience, theories of subjectivity, concepts of truth etc., which may be developed by the storytellers as well. In this context biography is understood as a social construct, as an orientation mode in the social world including theories about this world. Using religion as a perspective I am especially interested in philosophies of life which include theological considerations and which are articulated in life stories.

Panel 24: Theoretical perspectives III

Time: Wednesday 30/08/2006, 14.00-15.30 h, Room 3 (00.14)

Program:

- 1) Shackle, Emma: The development of a model for comparative cultural religious psychology
- 2) Diana, Massimo: A religious psychological typology
- 3) de Vries-Schot, Margreet: Healthy religiosity and salutary faith

Abstracts:

- 1) Shackle, Emma: The development of a model for comparative cultural religious psychology

Gregg's Cultural Psychology of the Middle East and North Africa (MENA) is used to compare and contrast Islamic Middle Eastern and Catholic Anglo-Saxon cultures through the use of selected twentieth century novels. Drawing on a paper given at ISREV 2004, *Religious Sagas and Theological Thrillers: the Contribution of Didactic Novels to Healthy and Unhealthy Religion* and a forthcoming paper for ISREV 2006, *Promoting Healthy Religion among Adults: the Place of the Novel in Religious Education*, the author will elaborate a potentially helpful model drawn from the work of the cultural psychologist, Gary S.Gregg (2005) *The Middle East: A Cultural Psychology* that enables comparisons between psychological and religious development in different religious cultures. The novels chosen to represent MENA culture are the (1957) *Cairo Trilogy* by Naguib Mahfouz and the (2000) Saudi Arabian novel, *The Belt* by Ahmed Abodehman. These will be contrasted with five volume North American O'Malley saga (published between 1998 and 2003) by the Catholic priest, sociologist and novelist, Andrew Greeley, and the (1933) British autobiographical novel *Frost in May* by Antonia White. One aim of this comparison will be to help clarify how the contemporary religious culture affects religious development for better or for worse within different geo-political environments. Another aim is to find a model that gives space for a range of responses to religious culture and religious education and that does not make limiting assumptions about the personality and travel history of the respondent. For example, the author lived in Britain, the Middle East and the USA in her formative years and was in touch personally and through literature with a variety of religious cultures: she could perhaps be seen as typical of the current travel and immigration background of many children and adults today.

2) Diana, Massimo: A religious psychological typology

In this paper I am going to introduce some of the most meaningful results of a study I have done and that will soon be published in Italy in a volume entitled *The Form of Religiosity. Dynamics and psychological models of the religious maturity*. Here I have explored the possibility to define a religious psychological typology. I based the study on the following assumptions: 1) the persuasion that two of the best known junglian theories (the Process of Individuation and the Psychological Typology) could be an interesting and useful instrument to understand the religious experience. These theories could be employed by the Psychology of religion as efficacious and valid instruments for its specific aims. Moreover, the two theories seemed closely linked together: it is with the so-called middle-aged crisis (the Process of Individuation key-time) that the fourth – the inferior function – can be brought to the surface and be integrated, hence open to a mature religiosity. 2) Secondly I assumed that a unique form of religious maturity does not exist. The Process of Individuation is only one, hence the stages of psychological development, but different are the forms of religious maturity (and also the ones of the religious pathology). This would be confirmed by the plenty variety of saints in religious hagiographies. This is to say that religiosity will assume the concrete forms of a diversified typology, which will depend either on the Intraversion or Extraversion of psychic energy or on the disposition of the four psychic functions (Intellect, Sentiment, Sensation, Intuition). Besides, I have verified that the mature religious experience implies the integration of the inferior function. The dominant function means the general orientation of the individual towards the reality and then also the type of religiosity. However, it is the integration of the inferior function that allows to give depth and substance to the religious experience, therefore it allows the dominant religiosity to complete the qualitative jump that can make it an exemplary model of holiness. The thesis that I support is that, if the inferior function is integrated, we have a positive, genuine, mature and holy religiosity; if it is not, the religiosity may arrest at immature and infantile stages or also become stiff in a dis-human sense, until assuming pathological and sick features. Furthermore, my research has pointed out some important themes: 1) first of all, the well-known debate in the Psychology of religion between religion and/or spirituality is an unsolvable controversy. Those who are inclined for a substantive definition of religion would belong to an “Extravert” psychological typology, where the reference to the object is primary; on the contrary, those who are inclined for a functional definition of

religion would belong to an "Intravert" psychological typology, where the insuperability of the subjective experience prevails. Between the "Extravert" perspective and the "Intravert" one, as already supported by Jung, there is a kind of radical incommunicability: the only possible form of dialogue is to recognize the incompatible diversity of the two points of view, but also their necessary complementariness. The epistemology of the complexity demands to think in terms of et/et, not in the antagonist and excluding modality of aut/aut. 2) Second, the identification and the consciousness of the several forms of religiosity and their complementariness ("Intravert" and "Extravert" religiosities, Irrational and Rational religiosities, Intellect, Sentiment, Sensation, Intuition religiosities) can encourage a genuine and useful dialogue that would read the differences like a different approach to the "religious", caused by different psychological points of view. As it can explain this important result, the Psychology of religion may carry out an important and precious ecumenical task.

3) de Vries-Schot, Margreet: Healthy religiosity and salutary faith

Clarification of concepts from the perspective of psychology, psychiatry and of theology In this contribution we present the results of our research into the concept 'mature religion'. This concept is often used as an indication of healthy religiosity and salutary faith, in both psychology/ psychiatry and theology. The method we chose for the empirical study was the so-called Delphi-method. Two panels consisting of psychiatrists/ psychologists and theologians were formed. These participants received a questionnaire, consisting of the following sections: 'translation of the label mature religion', 'qualifying characteristics for the evaluation of a person's faith/ religiosity as mature religion' and 'core elements for a definition'. A striking result was the fact that there were hardly any differences between psychiatrists/ psychologists and theologians in their answers to the items. Based on the answers of the participants the questionnaire was refined for a second round in the Delphi procedure. Two translations in the Dutch language, six core elements and 23 qualifying characteristics attained consensus. These last characteristics could be clustered in 3 factors by means of a factor analysis. The outcomes will be presented in detail and discussed. Based on the conclusions, a vision on interpersonal care and its relevance for (mental) health care and pastoral care, is unfolded. It is proposed that justice be done to all relevant dimensions of human existence by extending the biopsychosocial model to a biopsychosocialspiritual model, abbreviated as BPSS.

Panel 25: The past and the future of the psychology of religion
Time: Wednesday 30/08/2006, 14.00-15.30 h, Room 4 (00.98)
Program:

- 1) Westerink, Herman: Friedrich Schleiermacher, Albrecht Ritschel and the emergence of psychology of religion
- 2) Vandermeersch, P.M.G.P. & Westerink, Herman: A new type of introductory textbook to the psychology of religion
- 3) Reich, K. Helmut: Quo vadis psychology of religion? Some observations and reflections

Abstracts:

- 1) Westerink, Herman: Friedrich Schleiermacher, Albrecht Ritschel and the emergence of psychology of religion

Friederich Schleiermacher (1768-1834) is nowadays considered to be one of the most important and influential theologians of modern times. His quest to determine the essence and singularity of religion and faith, had a major impact on nineteenth century theology (and beyond). Schleiermacher, defining religion as Gefühl, as subjective experience and vision, thus founded religion (faith and theology) in the individual mind and the experience of oneself in relation to the Other. In nineteenth century liberal theology scholars elaborated on Schleiermacher or reacted against him. Theologians such as A.E. Biedermann and O. Pfleiderer sought to establish dogmatics on religious experience. Others such as Albrecht Ritschl (1822-1889) criticized Schleiermachers subjectivity, but at the same time he developed dogmatics founded on a human need for religion and an individual longing for moral growth, based on a psychological mechanism of value judgement (Werturteile). It is against this background of subjectivism in liberal theology that psychology of religion (in the German and Dutch speaking countries) could emerge as a theological discipline in late nineteenth century and early twentieth century. At least three positions can be distinguished: (1) a psychology of religion elaborating on Schleiermacherian thought (for example O. Pfister), (2) a psychology of religion elaborating on Ritschls theory of value judgements (for example G. Wobbermin) and (3) a psychology of religion based on a critical evaluation of theological subjectivism (for example H. Bavinck, founding father of psychology of religion in The Netherlands). In my paper I want to elaborate on these general developments in theology and early psychology of religion. A thorough understanding of the emergence

of psychology of religion is important. It shows that psychology of religion is not just an objective 'outside' psychological investigation of religious phenomena, but that the subject of psychology of religion itself is marked by an 'inside' theological position, and that every psychology of religion implicitly makes theological choices about the nature of faith and religious experience.

2) Vandermeersch, P.M.G.P. & Westerink, Herman: A new type of introductory textbook to the psychology of religion

Many introductory textbooks give an accumulative account of the development of psychology of religion. The basic information is mostly well presented to the reader. Nevertheless some basic issues and the reflection on some unavoidable interpretative schemes tend to disappear. That is the reason we are writing a new introductory textbook. Our aim is (to some extent) to complement insufficient information, especially on the French and Spanish psychology of religion, and to deal explicitly with the interpretative framework. Let us list the main issues: 1. Nearly every textbook dwells on the difficulty of defining religion. Authors and researchers who believe in the possibility of a purely external, empiric, point of view often say they call religion what ordinary people accept as such. Mostly that leads to conflicting or incoherent definitions. Therefore we have adopted the point of view of a philosophy and history of culture, taking into account how socio-political and shifts in people's mentality have made of religion something quite different from what it has been in earlier times (M. Gauchet). Differences between the European continent and the Anglo-Saxon world should be acknowledged, as they often bias empirical research. 2. Secularization is often understood as the removal of the sacred balcony (P. Berger). Although the author of that metaphor has revised his opinion on the universal character of the secularization, in most cases one keeps considering the phenomenon itself as a superstructure: the removal (or not) leaves the underlying reality untouched. In line with M. Foucault, Vandermeersch has manifested in his previous publications his disagreement with that model. According to him, secularization consists in the creation of parallel structures of guidance and authoritative languages next to the previous, all encompassing, religious one. In line with this view, we will insist on the fact that the emergence of psychology is not the recognition of a new science that could have been there much earlier, but that it is one of the factors installing secularization. Thus, considered from the point of view of old time religion, there is neither neutral psychology nor neutral psychology of religion. This asks for both a detailed account of what the creation of psychology

has brought about and for an epistemological reflection on the peculiar status of this 'discipline'. 3. In the definitions of both religion and secularization, the distinction between European and American cultural history should be taken into account. America is a country founded by dissenters. Neutrality of the State means there that every religious denomination should be granted the freedom to live according to their own creeds. Being religious, belonging to a church and professing a distinct creed appear to be nearly identical. This is quite different in European laïcité where the separation of the Church and the State was aimed to limit the power of the Churches. The fact that in many European countries one denomination prevailed (*cujus regio, illius religio*) had as a consequence that it was not so important to define sharply, with a creed, to what religion people belonged. As a consequence, there is a lot of more diffuse religion in Europe. 4. As psychoanalysis has played an important part in the psychology of religion, one should distinguish the various psychoanalytical schools and their preconceptions on what is religion and what is not. Especially, one should be aware that their essential differences in this respect are closely related to a particular view on the human subject'. The idiosyncrasy and the personal jargon of Jacques Lacan have too often been used as an excuse for not dealing with the basic issues in French psychoanalysis. We have tried to bridge the gap between their insights and Anglo-Saxon object relation theory and have devoted one important part of our book to the topic of interpretation.

3) Reich, K. Helmut: Quo vadis psychology of religion? Some observations and reflections

From time to time psychologists of religion have reviewed (part of) the field and indicated desirable future developments. This seems an appropriate moment to repeat such an exercise. First, in recent years, the field has markedly grown: In addition to their yearly conferences, APA Division 36 (Psychology of Religion) now also has a mid-winter conference; new conferences have sprung up, e.g. on children's spirituality; in 2005 three relevant handbooks/encyclopaedias were published, and in 2006 religious and spiritual development will be dealt with for the first time in the prestigious Handbook of Child Development. Second, new possibilities open up such as interdisciplinary work by psychologists and neuroscientists, including its extension into neuropsychotherapy. The more traditional research methodology is also being extended. Third, research into "taboo" subjects such as faith healing begins to have more advocates and to embolden researchers to tackle this tricky task. This paper is organised as

follows. After a brief bird's eye view of the field, desirable extensions of ongoing research are discussed. Then farther-reaching changes are indicated. As apparent, also from the new editions of textbooks on psychology of religion, the hand-books already referred to, and survey articles, the field is blossoming. Apart from a continuation of traditional lines of research, more recently the following areas have come into prominence: (i) spirituality, its nature (also in relation to religion/religiosity) and effects on personality; (ii) religion/religiosity/spirituality and health/well-being; (iii) neuropsychology of religious/spiritual experience; (iv) religion and political action; (v) impact of religion on decision-making and evaluation, also in ill-defined situations; (vi) postformal thought and religious development; (vii) performative aspects of religious narrative, (viii) effects of differing language use on religion; (ix) extended and improved methodology. Desiderata for future work include a healthy continuation of activities (i) to (ix). It seems especially important to research more intensely the spirituality of small children (which is difficult) with a view to become clearer about their very own resources and creativity in this area. In terms of practical application of the results, they would presumably be helpful for religious education, especially if the outcome would show that also in this area children can contribute more to their own development than generally assumed – and a wrong educational approach can do more harm than suspected. Another area that would benefit from more recognition and open-minded research is that of spiritual healing. Finally, more inclusive models, and multilevel framing, e.g. via meaning-making, struggle and doubt, evolutionary perspectives etc. seem promising. (References can be obtained from the author.)

Panel 26: Prayer research

Time: Wednesday 30/08/2006, 16.00-17.30 h, Room 1 (91.93)

Program:

- 1) Roukema-Koning, B.: The sacred connection. Empirical evidence for one general factor underlying gender-differences in prayer-practices
- 2) Ladd, Kevin L., Andreasen, Nancy C, Woods, Andrew H., Smith, Bruce W. & Baesler, E. James: Toward best practices linking prayer psychometrics and neuropsychological investigations of religion
- 3) Bänziger, Sarah: Praying: An empirical study regarding praying practices in a secular society

Abstracts:

- 1) Roukema-Koning, B.: The sacred connection. Empirical evidence for one general factor underlying gender-differences in prayer-practices

In the research literature we can detect many disparate findings on sex differences in praying practices. These show convergence with respect to the following themes. Compared to men, women pray more frequently, value prayer as more important, more often mention intense religious experiences, feel more closeness in the relationship with God, and more often participate in prayer groups or in courses on prayer. Until now this topic has not been satisfactorily understood. In both domains of research, praying practices as well as gender, we meet a lot of conceptual and theoretical unclarity and unresolved questions. In this paper an outline will be given of the method and the surprising results of an empirical approach which has been conducted among 500 Dutch protestant practitioners. First, a conceptual approach for the study of prayer has been developed. Five general psychological dimensions have been identified within a diversity of religious 'schools' of prayer. The answers on a questionnaire show that women (N=280), compared to men (N=193), report a substantially greater involvement in four of these dimensions. Sex-differences become manifest in communication, nearness to God, receiving of answers and frequency of praying. Surprisingly, out of twelve potential determinants only one psychological factor related to gender proved to offer the sole empirical explanation for the whole array of 17 sex-differences which were found. The other eleven competing hypotheses (e.g. regarding the influence of educational level, involvement in local

church, and so on) seemed to be completely irrelevant. We cannot but conclude that the striving for connectedness is a main motive for women in all their relationships, be it their interpersonal ones or their relationship with the Holy.

2) Ladd, Kevin L., Andreasen, Nancy C, Woods, Andrew H., Smith, Bruce W. & Baesler, E. James: Toward best practices linking prayer psychometrics and neuropsychological investigations of religion

Long recognized as a defining feature of religion, prayer, paradoxically, has received only sporadic empirical attention. Recent investigations in the U.S. and the Netherlands have sought to address this lacuna by exploring the topic of prayer in programmatic fashions, significantly advancing the state of the art in terms of measurement of the practice of private prayer.

Specifically, efforts have identified discrete ways that people approach prayer as a means of forming connections inward (with their own spirit), outward (with other people), and upward (with the divine); additional studies provided evidence of the reliability and validity of the developed scales (Ladd & Spilka, 2002; in press; under review). Baesler (2003) emphasized interpersonal communication aspects of prayer while Janssen and colleagues (1990; 2000; 2003) evaluated motivations for praying. In other words, reliable and valid instruments exist to quantify self-reported prayer experiences.

Simultaneous with the psychometric work on prayer, researchers began exploring cognitive and neural aspects of religious experiences (Azari, Missimer, & Seitz, 2005; Newberg & Iverson, 2003). Many of these nascent investigations suggest that religious experiences may differ at the cognitive and neural levels from various other mental states such as relaxation. A frequent component of these protocols that use tools of modern neuroscience is the use of meditation or prayer as a mechanism to invoke physiological change. Unclear, however, are the precise nature and characteristics of the meditations or prayers that the participants utilize, rendering findings ambiguous.

The psychometrics of prayer and the neuroscience of religion are coming of age rapidly and interdisciplinary research linking the fields will help expand their investigative spheres. Prayer research will be significantly advanced by moving into a realm where self-report is augmented by physiological data. Likewise, the neuroscience of religion will benefit from the introduction of psychometrically sound definitions of the phenomenon under exploration.

The present work outlines the development of a protocol for merging these two streams of inquiry. In this paper, we evaluate concerns

from theoretical and theological to pragmatic (e.g., human vs. computer generated stimulus), indicating their respective benefits and challenges. In conclusion, we offer our opinions with respect to sample selection, psychometric instruments (both of prayer and related religiosity constructs) and neuroimaging tools (e.g., PET, fMRI), in order to set the stage for a discussion concerning "best practices" in the area. (References can be obtained from the author.)

3) Bänziger, Sarah: Praying: An empirical study regarding praying practices in a secular society

My presentation reports three studies carried out in my PhD project at the Radboud University Nijmegen (the Netherlands), within a larger research programme on praying under the leadership of Jacques Janssen. The latter found that, in spite a profound secularization process in the Netherlands, approximately half of the Dutch youth practices praying (Janssen et al., 1990, 2000). Apparently, praying is a more prevailing religious phenomenon than church membership and church attendance, but what are the causes? My first study examined the occurrence of praying among the Dutch population in general. A national sociological survey (SOCON, i.e. Social and Cultural developments in the Netherlands, N = 1008) was used to determine how many Dutch people pray, why, how, with which aim, where and when. Findings proved that 60% of the Dutch population pray, while only 35% are church members. This survey also provided information about the structure and content of prayers, resulting in the differentiation of four types of prayer: the religious, petitionary, meditative, and the psychological (or impulsive) prayer. The first two types are related to institutionalised religiosity (i.e. church visit and church membership) whereas the latter two are more individualized or spiritual prayers not related to church visit or membership. The second study focused on people practicing individualized prayers not going to church, because this particular group has not been studied before. On the basis of the SOCON data, three groups could be identified: (1) church goers who pray (traditional religious), (2) persons who pray but do not attend church (the target group), and (3) people who do neither (non-religious). Batson's research (1993) had demonstrated that religious people have better mental health, are more engaged in helping behaviour, but are also more prejudiced. Regarding these characteristics, our target group emerged as having lower scores than the traditional religious group, but higher scores than the non-religious group. Could the attitudes of our target group be a result of

a general decline in religious socialisation? A regression analysis of the survey data did not confirm this interpretation. This led to the third study in which the development of an individualized, 'self-made' religion was investigated. If people pray for themselves but do not go to church, a psychological function of praying such as coping may be an explanation for the persistence of prayers in a secularised society. The association of praying and religious coping was therefore examined using data of a questionnaire on religious coping styles (Pargament's Coping scale and Receptivity scale; Alma, Pieper, & van Uden, 2003) and a prayer inventory given to 337 respondents. Findings showed that not four but only three varieties of prayers could be distinguished, that is, the religious, the petitionary and the meditative prayer. Secondly, that traditional varieties of praying (i.e. religious and petitionary prayers) were related to traditional forms of religious coping, such as the collaborative and deferring coping styles identified by Pargament (1997). In contrast, the meditative prayer was associated with the receptivity coping styles, in which an immanent view of God is typical. Thus, prayer may survive in a secularised modern society because of (1) its psychological functions for coping, and (2) because prayers are adapted to serve contemporary individuals outside institutionalised religiosity.

Panel 27: Recent studies of Relational Consciousness (Hay)
Time: Wednesday 30/08/2006, 16.00-17.30 h, Room 2 (00.60)
Program:

- 1) Hay, David: The current status of the concept of relational consciousness
- 2) Grzymała-Moszczyńska, Halina: Relational consciousness among alcoholics anonymous
- 3) Misiewicz, Izabela: Spirituality among children

Abstracts:

- 1) Hay, David: The current status of the concept of relational consciousness

David Hay will open this presentation by reviewing the current status of the concept of relational consciousness. In particular he will assess the plausibility of the hypothesis in the light of recent American and Canadian research on neurophysiological activity in the brain during meditation. Hay's review will be complemented by two practical examples of ongoing empirical research based on the concept, conducted at the Jagiellonian University in Krakow.

- 2) Grzymała-Moszczyńska, Halina: Relational consciousness among alcoholics anonymous

Halina Grzymala-Moszcynska will report on an investigation of the role of spirituality in fighting alcohol addiction. Her research was conducted amongst 156 members of Alcoholics Anonymous groups fighting alcohol addiction. The Brown and Peterson Recovery Progress Inventory was used to measure the most important factors contributing to the recovery process among participants. Additional qualitative data were collected during individual interviews. In comparison with people who were unable to curb their drinking, those members of AA who successfully maintained their abstinence from alcohol gained statistically significant higher scores in the section of the Inventory pertaining to the role of belief in a Superior Power in the recovery process. The members of the group who were able to remain sober were also more likely to refer to interconnectedness with other members of their community and a willingness to work at mending broken relations with their families. People who were more advanced in the Twelve-Step Programme scored higher on a measure of their belief in a Superior Power when

compared with people who had only recently started to participate in AA groups.

3) Misiewicz, Izabela: Spirituality among children

Izabela Misiewicz will give an account of a comparative study of spirituality in samples of Polish and British primary school children. The aim of her research was to investigate how cultural context contributes to the expression of children's spirituality. What sorts of differences and similarities in spirituality would there be between groups of children socialized in widely contrasting religious and cultural contexts? Her chosen comparison between Poland and Britain was on the grounds that whilst Poland has the highest figures in Europe for formal religious adherence, Britain lies near the other end of the scale. Interviews were conducted with the Polish primary school children using selection criteria and research procedures directly replicating those used by Hay and Nye in their study of British children. The analysis of Misiewicz's data is ongoing and her findings will be reported for the first time at the conference.

Panel 28: Methodological issues

Time: Wednesday 30/08/2006, 16.00-17.30 h, Room 3 (00.14)

Program:

- 1) Kläden, Tobias: Multinomial modelling of religiousness?
- 2) Cutting, Marsha & Gebotys, Robert: Religiosity Scales: What ought to be included?
- 3) Williamson, W. Paul, Ahmad, Aneeq & Hood, Ralph W.: A question about validity in survey research in the psychology of religion

Abstracts:

- 1) Kläden, Tobias: Multinomial modelling of religiousness?

The adequate measuring of religion resp. religiousness is a long-discussed topic since the beginning of psychology of religion. Compared to quantitative research methods, qualitative methods are often said to be more adequate for the comprehension of individual religiousness as a very intimate and complex phenomenon. In fact, many quantitative methods just allow a quite restricted theory about the relationship between the overt behaviour and the latent cognitive processes: In quantitative research most statistical methods like the analysis of variance or the regression analysis are based on the common linear model as the underlying measuring model. The common linear model assumes that the true value is an additive combination of the empirical value and an error value; a factor and/or a constant value might be added. However, the relationship between the theoretical constructs might be more complicated and show a greater variety than is assumed by the common linear model. Regarding this problem, an alternative approach is the multinomial modelling which is sometimes used in cognitive psychology. This measuring model allows the separate investigation and measurement of latent cognitive processes by stochastic models, whose parameters represent the likelihood of the unobservable cognitive events. The stochastic model needs a theory-based development and must lead to discrete and measurable states that are assumed to be caused by the hypothetical cognitive processes. The likelihood of these cognitive processes is estimated by the frequency of the observable events. Furthermore, it is possible (a) to test the fitting of the model to the empirical data and (b) to test hypotheses about the parameters of the multinomial model. For a substantial interpretation of the parameters conceptual replications are needed, i.e. one has to investigate whether the

parameters change by experimental manipulation according to the respective psychological hypotheses. My research questions are now (a) whether the multinomial modelling can be used in psychology of religion in order to measure religiousness in an adequate way, (b) how a concrete and adequate stochastic model can be developed, and (c) in what experimental settings such a model could be tested.

2) Cutting, Marsha & Gebotys, Robert: Religiosity Scales: What ought to be included?

The "Good Christian" website-based research project (www.religiositiescalesproject.com) grew out of a concern that existing religiosity scales omit dimensions of Christian faith that are important to large numbers of Christians. In 2003 Hill and Pargament noted the existence of a substantial body of literature relating physical and mental health to religion and spirituality. However, they also argued that religion and spirituality continue to be neglected in psychology research, and suggested that the use of single, broad measures of religiosity such as church attendance or denominational affiliation may obscure as much as they reveal. They supported the use of more nuanced and more reliable measures. The publication of Hill and Hood's (1999) *Measures of Religiosity*, which compiles and reviews existing scales, was a major step forward and a significant service to the field. However, it also highlights some of the problems with religiosity scales. A review of Hill and Hood (1999) and several scales published subsequently found a dearth of items designed to measure ethical action in society or the world as a prophetic response to the experience of the divine. Instead, the vast majority of scales measure internal experiences and beliefs or institutional relationships. This dimension has been neglected by psychologists but not by sociologists in recent years. Nancy Ammerman, a sociologist, argues that religiosity is characterized more by practice than by ideology. She developed three sociological groupings for Christians. Evangelicals: who engage in practices of "prayer, Bible study, and witnessing" (29% of her sample), "Golden Rule Christians": who regard "a basic 'Golden Rule' morality and compassion/caring for the needy as key practices (51% of her sample), and Activists: who actively engage with issues of social and economic justice as key practices (19% of her sample). Significant numbers in her sample of 1,995 individuals across 23 congregations felt it was a key reflection of Christian faith to express their values in action in the world. On a more detailed level, existing measures have omitted or ignored elements essential to the beliefs and/or practices of particular groups. For example, Mockabee, Monson, & Grant (2001) pointed to evidence that existing scales did

not adequately measure Catholic religiosity and attempted to remedy this by a system of weighting items. However, because the data in question was drawn from a broad social survey, only four items were available to assess religiosity, none of which mentioned receiving sacraments, a central element in the Roman Catholic Church. One further issue is the use of college students as norm groups. Of the 126 scales presented in Hill and Hood, 56% specified using college students, a group which is less than ideal for this purpose (Wintre, North, & Sugar, 2001). We initially considered using the website to re-norm the most-used existing instruments in comparison with the Ammerman Scale. However, we then became aware that the Ammerman scale was congregationally based and thus might not include individual aspects. Thus, after consulting with Dr. Ken Pargament we decided to cast the net as widely as possible, which led to the 59 items listed on our website as possible ways to complete the sentence "A good Christian . . ." (or, "A Practicing Christian). Participants ranked each item from 1 (Not at all important) to 6 (absolutely essential). Our hope is that by offering people a range of items which includes several that could relate to each of the groups Ammerman identified, we can identify clusters of Christians and provide guidance for the development of more inclusive religiosity scales to be used to study the relationship of Christian faith and such things as health or prejudice. Our concern is that without more inclusive scales, research on such relationships is undermined. If existing scales exclude significant parts of the Christian community, then when they are used to study, for example, the relationship of Christian faith and health, what actually is being studied is the relationship of a particular type of Christian faith and health. As long as this limitation is acknowledged, there is no problem, but such acknowledgement is rare. We were fortunate to attract considerable media interest in the project over the summer of 2005, and as a result, a nationwide sample of over 2200 people had responded as of Nov. 1. Preliminary factor analysis has identified a factor which corresponds to Ammerman's "activist" group, as well as five other factors. These factors appear to account for approximately 54 percent of the variance in the sample. We plan to present the results of the factor analysis.

3) Williamson, W. Paul, Ahmad, Aneeq & Hood, Ralph W.: A question about validity in survey research in the psychology of religion

For well over a century, psychologists have been investigating religious issues and personal religious experience (James, 1902/1982). Early on, studies were mostly descriptive and based largely upon questionnaires that sought understanding by simply asking participants to offer details concerning their religious encounters. As American psychology moved on into the twentieth century, it came to embrace, in large part, logical positivism and emphasized the use of quantitative methods in its research, which often led to a particular certitude concerning the claims it made on the basis of statistical outcomes (Belzen & Hood, in press; Benjafield, 1996). Over the decades, American research in the psychology of religion has borrowed heavily from mainstream psychology for both model and method in conducting its craft. One significant outcome has been the development and use of many survey instruments that purport to reliably and validly measure various religious constructs (Hill & Hood, 1999). Armed with these instruments, investigators of religious phenomena have sometimes set about their business of collecting and analyzing data, often with great confidence that their findings reflect the true state of affairs of their participants. Although much good empirical research has come about in the psychology of religion through the use of such surveys, this paper is concerned with presenting a survey investigation that reflects the difficulty that psychologists sometimes encounter in the real world of research, even when using instruments that have been proven psychometrically reliable and valid. In the summer of 2005, we constructed a preliminary instrument intended to measure religious fundamentalism, based upon the intratextual stance that fundamentalists take toward their sacred text (Hood, Hill, & Williamson, 2005). Items were carefully worded so as to be free of belief content related to any religious tradition and to describe only attitudes that respondents might hold toward the sacred text of their own tradition. This preliminary study with a Christian group of university students in the Southern US found the scale to be highly reliable and highly correlated with established instruments widely accepted as valid measures of fundamentalism and right-wing authoritarianism (Williamson & Hood, 2005). We later prepared surveys containing the same instruments tweaked for Muslim participation at a Black Islamic mosque, but were successful in obtaining participation from only 23 persons as a result of the 75 surveys that were distributed under our watchful eye. Of the 23 collected, only 16 had helpful information, which reflected item omissions, hand-written comments, and penciled-in corrections to

our survey items. This paper will present a qualitative analysis of written responses to survey items. The refusal to answer questions as posed suggests that the meaning of items as understood by investigators differs from that of the participants. When the difference is strong enough to elicit written responses to the refusal to answer items as written, a hermeneutics of suspicion emerges in which measurement itself distorts as much as it reveals. (References can be obtained from the author.)

Panel 29: Religion and personality

Time: Wednesday 30/08/2006, 16.00-17.30 h, Room 4 (00.98)

Program:

- 1) Rician, Pavel & Lukavsky, Jiri: Spirituality – The big sixth, Czech Style
- 2) Wolfradt, Uwe: Religiosity, personality and life goals among Catholic college students
- 3) Halama, Peter & Lačná, Mária: Personality change following religious conversion as perceived by converts and their close persons

Abstracts:

- 1) Rician, Pavel & Lukavsky, Jiri: Spirituality – The big sixth, Czech Style

Non-religious (or crypto-religious?) spirituality is naturally a matter of great interest in an extremely secularized country like the Czech Republic. When research in the psychology of religion was again made possible after the collapse of Communism 16 years ago, the Spiritual Transcendence Scale (STS) of Ralph Piedmont was chosen as a method with the minimum of explicit references to any established religion and, at the same time, with considerably rich psychological dimensionality. It was translated and its items factor analyzed (EFA), separately as well as together with the items of a new, original Prague Spirituality Questionnaire, PSQ, constructed by Pavel Rician and Pavlina Janosova with emphasis upon full cultural relevance. Part of the MacDonald's Expression of Spirituality Inventory, and scales of one of the Big Five questionnaires were also included in analysis. In a sample of 410 Czech college students, comparable to the original American sample, the STS showed considerable cross-cultural stability and its relative independence from the Big Five personality dimensions was also largely confirmed. Nevertheless, cross-cultural differences of the STS factor structures (original versus translation) were also found and confirmed by the CFA. A special method of factor rotation was used to achieve, with the Czech translation of the STS, maximum comparability with the American original. The new PSQ items, when factor analyzed together with the items of the STS, indicate the existence of two additional factors, tentatively interpreted as Ecological spirituality and Sanctification of Moral Involvement. The results of the analyses of correlations among items as well as scales used in the study are

discussed (1) from the standpoint of expectable differences between the American and Czech students, (2) in the context of some of the theoretical issues raised by the recent development of spirituality research and of the psychology of religion in general. The authors also try to contribute, from their results, (3) to the current understanding of the role of spirituality in the structure of personality. Our data seem to show that research on spirituality via individual differences opens up an important road to the discovery of the living soul of an apparently godless generation.

2) Wolfradt, Uwe: Religiosity, personality and life goals among Catholic college students

The presented study want to demonstrate the empirical relationship between different types of religiosity (intrinsic, extrinsic, mystical, paranormal), the five-factor-model of personality, self-consciousness, just world belief and life goals in a sample of 134 Catholic college students (82 females, 32 males) from the university Eichstätt-Ingolstadt. (65 Psychology students, 68 Catholic Theology students). Life goals can be considered as desired states that people seek to obtain, maintain or avoid. Recent research has showed that religiosity is closely related to different personality traits (e.g. intrinsic religiousness with anxiety, Tix & Frazier, 2005) and specific values (e.g. tradition and conformity with religiosity, Saroglou et al., 2004). No study exists which have examined the relationship between religiosity and life goals. Administering different personality and religiosity measures as well as a life goal questionnaire, following results were found: Theology students scored significantly higher on the religiosity measures (without paranormal beliefs) than the Psychology students. The life goal 'power' was best predicted by low score of agreeableness and intrinsic and high score of extrinsic religiosity. The life goal 'achievement' was best predicted by high scores of openness to new experiences and self-reflection. The life goal 'varied life' was best predicted by low scores in intrinsic religiosity and conscientiousness and high scores in mystical experiences and openness. The life goal 'affiliation' was best predicted by high scores in extraversion. The life goal 'altruism' was best predicted by high scores in intrinsic religiosity and agreeableness. The results were discussed on the background of the meaning of personality traits and religiosity for global life goals.

3) Halama, Peter & Lačná, Mária: Personality change following religious conversion as perceived by converts and their close persons

Religious conversion brings change into the convert's life. However, there is a discussion as to which areas of personality are subject to change. Concerning basic personality traits, there exists certain controversy between opinions which consider this area of personality to be unchangeable by conversion (Paloutzian, et al., 1999) and opinions which see religious conversion as possible to permit personality shifts (Piedmont, 2001). The aim of our research was to examine how converts and their close persons perceive changes coming after conversion in selected personality characteristics. These characteristics included the big five personality traits, self-esteem and meaningfulness in life. To measure big five personality traits, National Character Survey (McCrae, Terracciano, 2005) based on NEO-PI-R was used, for measuring self-esteem and meaningfulness, original Self-esteem scale (Lačná, 2004) and Life meaningfulness scale (Halama, 2002) were used. 60 persons who experienced conversions in their life (members of three different Christian churches, mostly Catholic, or without church membership) from Slovakia were asked to rate themselves on these scales as it is their present state and as it was in the time before conversion. Every convert was asked to find a close person who knew him or her before conversion and knows him or her now. These close persons were mostly family members or close friends. They were also asked to rate the convert's personality at the time before conversion and now. Statistical analysis showed that the highest changes, which converts perceived, were in meaningfulness (increasing) and neuroticism (decreasing). Converts also perceived changes in self-esteem, agreeableness, conscientiousness, and extraversion. No significant change was perceived in openness. The persons close to converts perceived very similar patterns of changes in the converts' personality - high changes in meaningfulness and neuroticism, and smaller changes in other personality characteristics. Results also showed that self-rating of converts and rating of their close persons correlated from 0.19 (agreeableness after conversion) to 0.56 (neuroticism before conversion). The searching for the factors possibly affecting perception of changes by converts and their close persons showed several relationships, e.g. if close person appreciates conversion of the convert, he or she perceives a higher change in the level of convert's meaningfulness. The authors discuss the results with regard to their limitations coming from the retrospective nature of the research.

Panel 30: Post Critical Belief Scale (Hutsebaut)

Time: Thursday 31/08/2006, 10.30-12.00 h, Room 1 (91.93)

Program:

- 1) Dezutter, Jessie: Post critical belief scale. Relation to mental health and motivational patterns
- 2) Neyrinck, Bart: Cognitive approaches towards religion and motivations for religious activities
- 3) Duriez, Bart: Parenting and religiosity

Abstracts:

Prof. D. Hutsebaut will act as panel coordinator. The proposed papers will give an overview of recent research in the field of the religion-mental health association and in the field of the psychology of motivation.

- 1) Dezutter, Jessie: Post critical belief scale. Relation to mental health and motivational patterns

In the field of religion and mental health, a burgeoning research literature explores whether religion has an influence on individual's mental health. Literature reviews have identified hundreds of published studies investigating this link in various populations. However, the findings are not unequivocal. Some studies show religion and mental health to be positively related, whereas others find no or even a negative relation (Gartner, Larson, & Allen, 1991; Larson et al., 1992). Several authors (Hackney & Sanders, 2003) have argued that this lack of consistency is due to differences in measuring religiosity. Whereas some studies include measures of religious involvement (Ellison, Boardman, Williams, & Jackson, 2001), others include religious attitude measures (O'Connor, Cobb, & O'Connor, 2003). Recent evidence suggests that differences in religious attitudes are more important than differences in religious involvement in the prediction of mental health (e.g., Francis, Robbins, Lewis, Quigley, & Wheeler, 2004). Our study aims to elaborate these findings by assessing the relative impact of two different religious attitude models: The model of Allport and Ross (1967) and the model of Wulff (1997).

Participants (N=472) completed questionnaires assessing religious involvement, religious orientations and social-cognitive approaches to religion. Relations were examined between these variables and both Psychological Distress and Psychological Well-being. In line

with past research, results show that the religious orientations and social-cognitive approaches to religion had a significant effect on Psychological Distress and Psychological Well-being, while this effect was lacking for religious involvement. The social-cognitive approaches to religion were predictive of both Psychological Distress and Psychological Well-being. Moreover, the Literal approaches to religion were systematically negatively related to mental health. However, the religious orientations were predictive of Psychological Well-being only. More precisely, Intrinsic predict higher well-being levels while Extrinsic Personal predict lower well-being levels

2) Neyrinck, Bart: Cognitive approaches towards religion and motivations for religious activities

According to Wulff (1997), four possible attitudes towards religion can be located in a two-dimensional space along two orthogonal bipolar dimensions. Hutsebaut and colleagues (Hutsebaut, 1996; Fontaine, Duriez, Luyten, & Hutsebaut, 2003) operationalized the first dimension Exclusion versus Inclusion of Transcendence by assessing participants' degree of adherence to the Christian or Catholic message. The second dimension literal versus symbolic was operationalized by assessing participants' strictly literal versus open symbolic interpretation of this message. These cognitive approaches towards religion are related with three types of extrinsic motivation for performing religious activities, operationalized based on Self-determination Theory, a general theory on human motivation and personality (Deci & Ryan, 1985, 2000, 2002). Identified, introjected and external regulation were empirically distinguished, differing in their degree of internalization. Results show that a relative more internalized performance of religious behaviors is positively associated with the inclusion (instead of exclusion) of transcendence and the symbolic (instead of literal) interpretation of religious belief contents. It is concluded that the more religious individuals are able to grasp the personal importance of engaging in religious behaviors, the more they will function in a cognitively flexible and open-minded manner. (References can be obtained from the author.)

3) Duriez, Bart: Parenting and religiosity

This presentation is supposed to be part of a panel on a relatively recent religiosity measure: the Post-Critical Belief Scale (PCBS). In this panel, this scale will be introduced, and it will be made clear that this scale intends to measure two important religiosity dimensions: Exclusion versus Inclusion of Transcendence (EI) and Literal versus Symbolic (LS). Whereas the first dimension refers to

the degree to which one can be considered religious, the second dimension refers to the way in which one processes religious contents. The current presentation will focus on intra-familial aspects of religiosity. More specifically, several aspects of the parenting-religiosity relationship will be investigated in a sample of about 540 mother-adolescent dyads and 460 father-adolescent dyads. First, significant parent-child concordance in both PCBS-dimensions will be demonstrated. Second, it will be investigated whether parental differences in both EI and LS predict parental goal promotion and parenting style dimensions. Third, it will be investigated whether differences in parental goal promotion and parenting style dimensions predict adolescent EI and LS. Finally, it will be investigated whether differences in parental goal promotion and parenting style dimensions can account for the parent-child concordance in both EI and LS.

Panel 31: Religion and violence

Time: Thursday 31/08/2006, 10.30-12.00 h, Room 2 (00.60)

Program:

- 1) Savage, Sara: Social identity and perceptions of group status: Identifying young people vulnerable to recruitment for religiously motivated violence
- 2) Lindgren, Thomas: Religious violence: A theoretical and methodological discussion
- 3) Ganzevoort, R.R.: Violence, trauma, and religion

Abstracts:

- 1) Savage, Sara: Social identity and perceptions of group status: Identifying young people vulnerable to recruitment for religiously motivated violence

This research aims to understand the world views and life circumstances that produce vulnerability among young people in the UK to being groomed for religiously motivated violence. The paper will present our theoretical framework, method and findings from our initial piloting stage. People's social worlds are experienced in subjective states of (a) a continuum point in personal vs. social poles, (b) different delimitations of in-group and out-group borders, (c) possible minority identities within superordinate identities, and (d) alternative interpretations of the status relationships among the construal of actors in the social perceptual field. Although (1) material life circumstances and (2) shared experiences and beliefs – culture – will determine to a certain extent what form (a), (b), (c), and (d) will take for specific groups in specific moments of time and place, there is ample room for alternative perceptions of social reality within any context. Elites who possess access and resources will play decisive roles in translating the chaotic perceptual field composed of (1) and (2) into an organized and coherent configuration of (a), (b), (c), and (d) for ordinary people. Alternative (a), (b), (c), and (d) configurations, will result in very distinct cognitive, emotional, and behavioural consequences that will determine the nature of the relationships established among individuals and their aggregations in in-groups and out-groups. Whence (a), (b), (c), and (d) are aligned in malignant interpretative configurations, groups under their influence will become especially vulnerable to be drafted into carrying out violent acts against an out-group. Through our research we propose adopting the

aforementioned model in order to explore how young people adopt religious frames of reference in order to make sense and impose order onto the social perceptual field. In doing so, we will explore how different (1) material life circumstances and (2) shared experiences and beliefs – culture – systemically interact with (a) continuum points in personal vs. social poles, (b) different delimitations of in-group and out-group borders, (c) possible minority identities within superordinate identities, and (d) alternative interpretations of the status relationships among the actors in the social field, and how elites' communications contribute in shaping possible alternative interpretations. We also intend to explore how different configurations produce distinct cognitive, emotional, and behavioural consequences through coding for (i) integrative complexity, (ii) affective quality, and (iii) behavioural strategies, which altogether determine the nature and potential damage of the relationships established between in-group and out-group. By conducting focus groups with young individuals across samples of different Abrahamic religious traditions, subgroups within each tradition, and different (1) material life circumstances and (2) shared experiences and beliefs – culture, we expect to gain access into particular social enclaves and their specific takes on (a), (b), (c), (d); and their systemic relationships to the (i), (ii), (iii) constituents of their relationship to the out-group. In so doing, we expect to be in an advantageous position to predict which clusters of individuals (be it the case that identified aggregates map into existing communities or not) will be prone to carry out religiously motivated violence and in understanding the interaction of material and cultural factors with particular modes of organization of the social perceptual field that compose the subjective worldviews of representative enclaves constituting contemporary British society. Through gaining an understanding of the world views and life circumstances that produce vulnerability to violence, more contextually sophisticated interventions can be designed. Interventions would thus have the objective of weakening malignant configurations of (a), (b), (c), (d); and their (i), (ii), (iii) consequences and promoting benign configurations necessary for social cooperation (strong superordinate national identity alongside positive minority identity) and thus foster positive community activism. As such, interventions would not reify religion into a force that operates independent of other material and cultural factors, but instead would take a holistic approach to try to improve the conditions that produce specific vulnerable niches.

2) Lindgren, Thomas: Religious violence: A theoretical and methodological discussion

Religious terrorism and ethno-religious conflicts are global phenomena, involving all of the world's major religious traditions in one way or another. These forms of religious violence have proved to be particularly savage and relentless and the theatrical ways the violent acts are staged and performed have attracted the media and covers the headlines of our newspapers and magazines on a regular basis. Religious violence is therefore something people talk about in dining rooms and offices all over the world, but talking about religious violence is not necessarily the same thing as explaining it. Media use to describe these horrible events and sometimes they even try to explain certain aspects of the religious violence in the contemporary world. However, these explanations seldom contribute to a more thorough understanding of the individuals who are committing, and suffering from, these acts. Religious violence is a complex and multidimensional phenomenon, involving, among other things, political, sociological, and psychological processes. A thorough understanding of this complex drama therefore requires analyses of political processes on national and international levels, social processes on regional levels, and psychological processes on individual levels. Political scientists, sociologists, and psychologists thus have the potential to explain different aspects of religious violence and no one interpretative scheme from these disciplines can by itself explain the origin, nature, and dynamic of religious conflicts and terrorism. The aim of this paper is to discuss the use and usefulness of psychological theory and psychological methods in the study of religious violence. My analysis of previous research revealed an interesting imbalance between data, method and theory. There are very few psychological studies on religious violence based on first-hand empirical data. This is problematic since it means that there is no self-corrective and growth-inducing feed-back process between data, method, and theory. It is difficult – but not impossible – and time-consuming to establish the confidence-inspiring contacts that make psychological analyses of religious perpetrators possible without compromising with our credibility as researchers. As a matter of fact, some psychologists have succeeded to establish such contacts and making interesting psychological studies on religious violence, for example, Maxwell Taylor (1991) in his research on Islamic groups in the Middle East, and Sudhir Kakar (1996) in his study of violent conflicts between Muslims and Hindus in India. My analysis of previous research also revealed that psychological explanations of religious violence are, in general, not sensitive to cultural factors. It is important to remember that religious violence

is a culturally constituted phenomenon. As a cultural phenomenon, it is located within and between individuals in shared meanings and practices. It is these meanings that give religious violence its tremendous power. The cultural construction of religious violence ought to have methodological and theoretical consequences since it indicates that various forms of religious violence can never be completely explained and understood solely in terms of a de-contextualized biology, physiology or psychology. To do so is to miss the point of these horrendous acts. I argue, in this paper, that it is it is extremely important that psychological research on religious violence is based on theoretical and empirical approaches sensitive to the cultural construction of religious violence. This means that the psychologists of religion must be willing to use novel and creative methods sensitive to the unique cultural context where the violent behaviour is acted out and interpreted by the actors, as well as the audience, of the violent drama, for example, discourse analysis or narrative research. In the self-corrective and growth-inducing feedback process between these methods and primary data it would be possible to develop valid psychological theories of religious violence.

3) Ganzevoort, R.R.: Violence, trauma, and religion

Few issues in the public dimension of religion have become as prominent and troublesome as its connection with violence. In recent decades, we have become aware of the structural presence of domestic and sexual violence in religious families and in churches, and we now witness the impending bankruptcy of dioceses over claim settlements. Meanwhile, our societies are marbled with many forms of violence, the exceptionally religiously USA being among those countries with the highest percentages of crime and imprisonment. And then there is the recent geopolitical history with its continuing and unprecedented struggle with terrorism, justly or unjustly interpreted as religiously inspired. What is this uncomfortable connection between religion and violence, seemingly so at odds with the proclamations of love, reconciliation, and peace heard over and over in places of worship around the world? Obviously, general statements about the connection between religion and violence are false by definition. Until now research has yielded contradictory results about the impact of religion on the occurrence of violence and the responses to it. To gain clarity, we have to conduct differentiated research for various religious groups and for different types of violence. Another differentiation in attempts to understand religion and violence is to differentiate between the various positions in which one can be involved in

violence. This differentiation is particularly relevant to psychology of religion. The violence-religion-nexus proves different for victims than it is for aggressors or bystanders, and for each position we can draw on a significant amount of existing studies to inform our understanding. This paper presents an overview of psychological research into the relation between violence and religion for these three positions and offers an integrative framework for understanding this relation. This framework is inspired by the anthropology of René Girard.

Panel 32: Scale development

Time: Thursday 31/08/2006, 10.30-12.00 h, Room 3 (00.14)

Program:

1) Unterrainer, Human – Friedrich: The concept of religious- spiritual well-being: The construction of a questionnaire and first results

2) Zarzycka, Beata, Bartczuk, Rafał, Jarosz, Marek, Szymoń, Jerzy, Śliwak, Jacek & Wiechetek, Michał: The Polish version of S. Huber's centrality of religiosity scale. Its reliability and validity

Abstracts:

1) Unterrainer, Human – Friedrich: The concept of religious- spiritual well-being: The construction of a questionnaire and first results

Spirituality has often been described as a transcendent dimension within the human experience. When we discuss the role of spirituality in the process of disease, spirituality is often shown as being very important for many patients, who are trying to cope with their diagnosis. During the consolidation of this approach, many instruments have been developed to measure "the amount of spirituality". The majority of the studies designed to find out more about the "spirituality -trait" have been conducted in an anglo-american research context and so it seemed necessary to construct an instrument based on "Austrian Spiritual Standards" to get more reliable results. A multidimensional questionnaire was thus developed in collaboration with practical theology and clinical psychology. Based on the theoretical concept of religious- spiritual well- being, which was formulated coming from the results of the newer research literature of empirical psychology of religion and of interdisciplinary discussion groups originally five dimensions: Hope, Forgiveness, Acceptance of Death and Dying, Experiences of Meaning and Rituals and Symbols were accepted to be part of this multidimensional approach to measure spirituality. Different Items were constructed for each of these five dimensions. The first step was now to apply the primary version of the questionnaire on a sample of students in combinations with other Instruments. Using the data a factor- and item- analysis were conducted. The second step was to apply the revised form of the questionnaire on different patient groups and a non patient control group in combination with the SOC- sense of coherence scale (Salutogenesis, A. Antonovsky), the hierarchy of needs inventory (Maslow) and the FKV – coping – questionnaire (Muthny). A factor- and item analysis were conducted

again to create the temporary end version of the questionnaire of religious- spiritual well- being. Using the new instrument the main hypothesis concerning the connection between spirituality and health and the role of spirituality in the process of coping with a serious disease were tested. The steps of the test – validation and the results of the study are presented in context with a discussion of the relevance of the results for the research of clinical psychology of religion.

2) Zarzycka, Beata, Bartczuk, Rafał, Jarosz, Marek, Szymoń, Jerzy, Śliwak, Jacek & Wiechetek, Michał: The Polish version of S. Huber's centrality of religiosity scale. Its reliability and validity

Recently, Huber (2003) developed Centrality of Religiosity Scale in order to measure global centrality of religiosity and five religiosity dimensions defined by Glock and Stark (1968): ideology, prayer, experience, worship and cognitive interest. In the present paper, the Polish version of this scale is presented. The scale was back-translated and indicators of reliability and validity were obtained using a sample of 402 Polish subjects. Obtained results indicates high discriminative values of item and high homogeneity and stability of subscales. Scale treated as a global measure of centrality also obtained high indexes. Internal theoretical validity was examined using factor analysis. Results showed that the internal structure of the Polish version fits the internal structure of the original German version and is compatible with the model. Convergent and discriminant validation was provided by cross-correlation with another religiosity measures: Prezyna's Religious Attitude Scale, Hutsebaut's Lived Relations to God Scale and Post-Critical Beliefs Scale. Analysis of multitrait multimethod matrix showed high theoretical validity of present adaptation. The present results may be seen as confirming of the cross-cultural validity of the presented instrument.

Panel 33: Concepts of God

Time: Thursday 31/08/2006, 10.30-12.00 h, Room 4 (00.98)

Program:

- 1) Schaap-Jonker, Hanneke: The Dutch 'Questionnaire of God Images': Supporting a Winnicottian approach to God images beyond Rizzuto
- 2) Luyten, Patrick, Lowyck, Benedicte & Corveleyn, Jozef: Attachment, object representations, and the representation of God: A two-wave 6-month prospective study
- 3) Matys, Wiesław & Bartczuk, Rafał : Structural analysis of attachment to God. Measurement and typology

Abstracts:

- 1) Schaap-Jonker, Hanneke: The Dutch 'Questionnaire of God Images': Supporting a Winnicottian approach to God images beyond Rizzuto

In her book 'The Birth of the Living God' Ana-María Rizzuto presents her theory of God images. She distinguishes the God image from the God concept. The God image has an experiential nature, being rooted in the unconscious and grounded in the early interactions between the infant and its parents, while the God concept is the rational part of the God representation, being based on what a person learns about God in a cognitive way. However, in the light of modern theories of both cognition and emotion, which point to the interrelatedness of these phenomena, the sharp distinction between God image and God concept seems to be untenable. Moreover, although her work has been very seminal, Rizzuto is criticised because she hardly pays attention to the role of religious culture and tradition in regard of the image of God. In this context, the thought of Donald W. Winnicott can develop Rizzuto's theory further, especially his concept of 'object usage', a very interesting notion which deserves more attention within the psychology of religion. Winnicott differentiates a child's dealing with the transitional object during the developmental stage of transitional experiencing from transitional experience in the stage of object use. While in the former case the distance between self and other is taken for granted, in the latter position the difference and otherness of the object as a part of the cultural world is actually experienced. Relating Winnicott's ideas about cultural experience and object usage to images of God results in a conceptualisation of the God

image which comprises affective and cognitive, unconscious and conscious, as well as individual (subjective) and cultural (objective) aspects. The Dutch 'Questionnaire of God Images', a translation and adaptation of Sebastian Murken's scales of God relationships [Skalen zur religiösen Beziehung], has two dimensions, namely feelings towards God and the way God's acting is experienced. Recently, this measurement instrument was validated among 792 respondents, both psychiatric patients and people who did not undergo psychotherapy (the 'normal' sample). They belonged to different religious denominations. Results supported the theoretical framework as presented above, showing relationships between the affective and cognitive aspect of the God image, God image and mental health, as well as God image and religious culture.

2) Luyten, Patrick, Lowyck, Benedicte & Corveleyn, Jozef: Attachment, object representations, and the representation of God: A two-wave 6-month prospective study

The relationship between the representation of God and the representation of significant others has been the subject of considerable research in the psychology of religion. Most research in this area has been done from one of the following three perspectives: (1) object relations theory (e.g., Hall et al., 1998; McDargh, 1983; Rizzuto, 1979), which focuses on the content and/or structure of mental representations or cognitive-affective schemas of self and other, (2) attachment theory (e.g., Granqvist, 2006; Kirkpatrick, 2005), which focuses on different attachment styles and the representations that underlie these styles, and (3) structural-psychodynamic theory (Vergote & Tamayo, 1980), which focuses on the symbolic maternal and paternal figure and symbolic maternal and paternal characteristics in the God representation. However, few studies have examined the interrelationship between these perspectives. In addition, most studies in this area have been done in relatively small samples using cross-sectional designs. Finally, few studies have tested different models of the relationship between representations of significant others and the representation of God. In our paper, we will discuss the main findings of a 2-wave, 6-month cross-lagged follow-up study in 270 community adults on the relationship between attachment, object representations, the symbolic parental figures, and the representation of God. The purpose of this study was threefold: (1) to empirically explore the relationship between these three perspectives, (2) to investigate to which extent each of these perspectives provide unique information concerning the relationship between representations of significant others and the God representation over time, and (3) to compare

three competing models of the relationship between representations of significant others and the God representation using Structural Equation Modeling (SEM), i.e., "vulnerability", "scar" and reciprocal causality models. At both Time 1 and Time 2, participants completed the Relationship Scale Questionnaire (RSQ; Griffin & Bartholomew, 1994) to assess attachment styles, and a brief version of the Semantic Differential Parental Scales (SDPS; Vergote & Tamayo, 1980) to assess the symbolic mother and father figure, and the representation of God. In addition, all participants completed the Object Relations Interview (ORI; Blatt & Auerbach, 2003), a semi-structured research interview, which measures both the content and structure of object representations of significant others (mother, father, partner) and self. The main findings of this study are presented and the implications for further theoretical and empirical research as well as clinical practice, are briefly discussed.

3) Matys, Wiesław & Bartczuk, Rafał : Structural analysis of attachment to God. Measurement and typology

Recently number of publications based on attachment theory emerged in the field of psychology of religion (see discussion in *The International Journal For The Psychology Of Religion* 2006,16(1)). Attachment is defined as a relation with significant person including experience of secure base and haven of safety in hard situations, tendency to maintain contact and anxiety of losing a person. This description is well applicable to religious relation. Types of attachment are usually theoretically distinguished as analogous to types of attachment in interpersonal relations obtained in numerous studies, i.e. secure, anxious – ambivalent and avoidant (see: Kirkpatrick L.A., Shaver, P.R. (1992). *An Attachment-Theoretical Approach to Romantic Love and Religious Belief*. *Personality and Social Psychology Bulletin*, 18, 266-275). Despite the emerging number of studies done from presented theoretical perspective, there is still a lack of measurement instruments in this area. In this paper we present the new method developed on the basis of explorative study on the structure of attachment to God. The results from component analysis in Polish sample (N=701) supports the two-dimensional structure of attachment to God. The obtained factors are: Trust and Anxiety. Moreover, additional analysis of subscales' content, obtained by means of cluster analysis, showed internal structure which is in line with attachment theory directions. Examination of reliability of the method showed high factors homogeneity and stability. External validity was tested by correlation with other measures of religiosity: Hutsebaut's Lived Relation to God Scale and semantic differential of 'God' concept was

found to be satisfactory. On the basis of distinguished dimensions four types of attachment was elicited across the subjects using quick cluster procedure: secure (high trust, low fear), fear-ambivalent (high trust, medium/high fear), avoidant (medium trust, medium fear), and noattachment-rejection (low trust, low fear). The results which are internally and theoretically coherent supported the attachment interpretation of religiosity and prompted us to continue research in order to confirm the presented structure and typology, which are in progress.

POSTER SESSION

Time: Wednesday 30/08/2006, 10.30-12.30 h, Room 4 (00.98)

Program:

1) Adamovova, Lucia & Hatoková, Mária: Do personality differences explain individual's concept of God? A case of Big five personality traits

Abstract:

Personality traits, highly biologically determined, affect many areas of our life at the basic level. In previous researches with big five personality model, researchers found intriguing findings – Piedmont (1999) identified spirituality as a sixth factor of personality while MacDonald (2000) showed correlations between different expressions of spirituality and personality traits. Religiosity dimensions were found to correlate with personality traits (Saroglou, 2003) as well as with the concept of God (Adamovová, Hatoková, 2005). The aim of current study is to enrich the area of religiosity/spirituality and personality research field by answering the question whether there are relationships between different concepts of God (Petersen, 1993) and specific personality traits (Costa, McCrae, 1992). Method. The sample consisted of 63 university students (6 males – 10,5% and 57 females – 90,5%) aged between 18 and 30 years in the mean age 20,24 years. To identify different images of God we used Petersen's three-fold scale of Image of God (1993) by which we identified 16 images of God divided into ideates of, feelings toward and relationships to God. Personality was measured by NEO PI-R questionnaire (Costa, McCrae, 1992). From the results. Employing factor analysis on reducing 30 personality traits (six facets in each of the domains – Neuroticism, Extraversion, Openness, Agreeableness and Conscientiousness) and 16 images of God, using Principal Component method and Varimax rotation, we identified 10 factors that explain 100% of the variance. However, three factors consisted solely of personality traits what implies that they do not relate to any of the images of God. They were openness to feelings, impulsivity, openness to esthetics, openness to ideas; modesty, anxiety; order, compliance and openness to values. Last two factors consisted only of one variable (governing of man and full acceptance). Correlation matrix provides information on which particular traits relate to certain concepts of God. Using multiple regression analysis we found out that personality traits explain only little portion of the variance of the images of God values (from less than 10% to 20%). Content of the factors as well as low variability

of concepts of God explained by the basic personality traits are discussed.

2) Archip, Bianca Bogdana & Neacsu, Virginia: The relationship between the feminine/masculine role prescriptions and the attitude toward social religious practices

Abstract:

The objective of the present study is to investigate the relationship between the feminine/masculine role prescriptions in the Romanian society and the attitude toward social religious practices. The study is realised on 50 adult subjects from an urban area (Bucharest). The method of research includes: an inquiry based on questionnaire designed for investigating the frequency of appealing to religious service, an inquiry based on questionnaire for the evaluation of the religious feeling (Lupu Mihaita, Calcan Bogdanel), the masculinity/femininity scale of CPI480 and the Antonovsky sense of coherence scale (SOC). It is anticipated to establish a significant correlation between gender and the tendency to appeal to religious service; a significant positive correlation between the feminine role prescription in our society and the intensity of religious sentiment, as well as between the sense of coherence and both the intensity of religious sentiment and the tendency to appeal to religious service. Therefore, the feminine/masculine role prescriptions are strictly connected to the attitude toward social religious practices.

3) Bosgraaf, Emke: The last suffering of the body? The disappearance of ascetic rituals in Dutch monasteries in the 20th century

Abstract:

Mortification of the mind and flesh is a well-known theme in the history of Christianity. We know the stories about the bodily exercises of the Desert Fathers and we have heard and read about ascetic-mystical traditions in monastic culture and their often saintly spokespersons. However, very little is known about these ascetic practices and their theological rationale in the twentieth century. Most of these rituals quietly disappeared during the second half of the 20th century; at least, this is what happened in the Netherlands. In my psycho-historical dissertation research, I focus on the period 1900-1970, with special attention for the fifties and sixties, because this is the most important period of transition. A significant part of the research will be aimed at doing fieldwork. The project rests on

two pillars of qualitative research: 1) Interviews with male- and female religious, who experienced these practices themselves until the late fifties. 2) Study of specific genres of Catholic literature, such as: monastery magazines, spirituality literature, memorial volumes of religious orders and congregations. In the first part of my research I try to get an overview of what was actually written and said about these practices and, more important, to register how their meaning changed over time and finally quietly disappeared. What kinds of arguments, for example, were used to give up these practices? Can we find these arguments at all? Another important question is how these practices were exactly passed down to next generations, because the subject was already encircled by an atmosphere of taboo. Almost all male- and female religious did not know that after entering the novitiate they had to whip themselves, wear an iron belt or humiliate themselves and so on. As a psycho-historian, I am also interested in how these ascetic practices were experienced by male- and female religious. My main question is: What is the psychological meaning of their experiences? First results of the fieldwork show a very specific vocabulary and way of thinking about self-denial, humiliation, detachment, humility, suffering, self-sanctification, mortification and asceticism. First analysis of the terms in which these rituals are described, can be categorized into two concepts 1) self-control and 2) self-denial. A further question is how these two concepts exactly relate to the broader framework of Christian asceticism and the so-called 'spirituality of suffering', that is, the imitation of Christ's suffering.

4) Kezdy, Aniko, Tamas, Martos, Szabolcs, Urban & Katalin, Horvath-Szabo: Think symbolically, pray adaptively? Religious attitudes and adaptive ways of coping in a sample of Hungarian students

Abstract:

Coping strategies can be described as cognitive or behavioural acts employed in order to reduce stress. They can be divided into adaptive and non-adaptive groups, the earlier enabling the person to handle stressful situations in a more effective way and, as an important outcome, to have better mental health characteristics. Defence mechanisms are to reduce anxiety and stress in a non-conscious way, and can also be grouped on the basis of their effects on mental health. Research results are not consistent concerning the role of religion in coping if religion is included as a single item among other types of "secular" coping behaviours in questionnaires. In such cases religion is often found to correlate with less adaptive

forms of coping such as withdrawal or loss of control. The picture is even more blur regarding defence mechanisms since religion is often thought to be linked with immature or neurotic defences like denial and idealization, thus having negative effects on health. One possible reason for the inconsistencies is that these studies fail to treat religiosity as a complex phenomenon.

Aims of the study. The aim of the study is to explore the role of religion in coping strategies and defence mechanisms, with an attempt to take the complexity of religiosity into account by differentiating religious attitudes with the help of adequate measurement tools.

Hypotheses tested. 1) Religious attitudes from the symbolic domain of the Post-Critical Belief Scale are characterized with adaptive coping strategies. 2) Religious items of coping scales are associated with adaptive forms of coping when symbolic forms of religious attitudes (Relativism, Second Naiveté) are present. 3) Religious attitudes from the symbolic domain are more linked to mature defence mechanisms.

Methods. Data was gathered using a questionnaire that included a) Post-Critical Belief Scale for measuring religious attitudes (Hutsebaut, 1996); b) the shortened version of Ways of Coping Questionnaire (Lazarus and Folkman, 1988); c) Defence Style Questionnaire (DSQ 40; Andrews, Singh and Bond, 1993); d) the short form of Beck Depression Inventory (BDI); e) the trait version of State-Trait Anxiety Inventory (STAI, Spielberger, 1983). The latter two were chosen as measures for overall mental health. 404 high school and university students participated in the survey.

Results. On the basis of factor analysis results a group of adaptive coping strategies (including items of problem-solving, self-restraint, acceptance, social support and positive reframing) and mature defences can be separated from other forms of coping. Relativism and Second Naiveté are positively correlated with both adaptive coping strategies and mature defence mechanisms, whereas Orthodoxy shows no connections with these two fields. External Critique is positively correlated to immature and neurotic defence mechanisms and is independent from adaptive coping and mature defences. The religious item in the Ways of Coping Questionnaire ("I prayed") is positively related to Orthodoxy and Second Naiveté and negatively to External Critique and Relativism, but it is associated with adaptive coping strategies only in Relativism and Second Naiveté.

Conclusion. The results of the study seem to indicate that symbolic religious attitudes are connected to the use of adaptive ways of coping and to more mature defence mechanisms. The results also draw attention to the fact that questionnaires with a single item on religious coping are to be treated with caution since the meaning of the item can vary according to the characteristics of religiosity.

5) Mónico dos Santos, Lisete : Religion and sociopolitical values – Changes during the past 10 years

Abstract:

It is acknowledged that religious traditions prescribe not only a framework of values but also a set of guidelines for personal life. Furthermore, people often report that their system of values endorses or are influenced by their political directions. In truth, religious beliefs, political trends and social values are widely connected issues, sometimes changing together in coherent and, to some extent, even controversial, predictable patterns. Over the last ten years we have been collecting survey data on the religious orientations and practices incorporated on broaden social and also political values of Portuguese psychology students. Although this work addresses objective information such as religious orientations and political directions, it will also seek the analysis of directions toward religious beliefs and behaviors, social and cultural values, global-life matters and economic standing.

6) Sevim, Seher A.: Are religious tendency and gender roles the predictor of the attitude towards women's work roles among university students

Abstract:

Women's participation in the labor force of a nation is naturally a serious contribution to its overall well-being. But the studies investigating the variables affecting this issue is not many in Türkiye. Understanding the attitudes of university students towards women's work roles seems particularly important since they will most probably constitute a part of the labor force in the near future. The aim of this research is to understand the effect of group membership on predicting the attitudes toward women's working from a set of variables, namely femininity, masculinity, and the emotional, cognitive, and behavioral dimensions of religious attitudes. The study was conducted with 138 students from educational sciences and theology faculties of Ankara University. "Attitude Scale towards Woman's Work Roles", "Religious Tendency Inventory" and "Gender Roles Scale" were the tools employed in order to collect data in this research. In order to see the differences between two groups more clearly, separate path analysis was performed in each group.

The results of these separate analyses showed the differences between the two groups. In theology students, of five predictor variables, only two -emotional sub-scale of religious attitudes and

femininity scores- significantly predicted the scores on attitude toward women's working. The coefficients indicated that these two variables positively correlated to attitude toward women's working. In education students, again two variables significantly predicted the scores on attitudes toward women's working, femininity and behavioral dimension of religious attitudes.

7) Swiderska, Agnieszka: Image of God and borderline personality pathology – A pilotage of an exploratory study among psychiatric inpatients

Abstract:

The current pilot study was carried out in Babiński Psychiatric Hospital, Kraków, Poland and was based on the Ana – Maria Rizzuto private God Image theory, ranked among psychodynamic object relational theories (Rizzuto, 1979). The main method used was God/Family Questionnaire – an projective method, which enable comparing a private God Image to primary object representations of each individual (Rizzuto, 1979). Patients' drawings of God Image were used as a supplementary method. This study was conducted to determine if there are any specific features of God representation among patients with borderline personality pathology. The sample consisted of 3 patients (2 females and 1 male), all of them in the course of inpatient treatment. This group's features of God Image was compared with God Image features of matched inpatients with paranoid shizofrenia diagnosis and the group of matched people without any psychiatric diagnosis. All of inpatients who took part in reasearch were previously diagnosed in ward, where they were staying in treatment. All of examined persons were grown up as Roman Catholics. Results were analysed from Rizzuto's theory perspective and other psychodynamic object relational theories perspective, following ten points Rizzuto's schema to facilitate the task of comparing individuals' God Image. Schema includes: location of individual's position in relation to believe in God, prevailing characteritics of the God representation in the developmental moment, when the child is able to form a representation of that type, sources of the God representation to the primary objects, elaborations and transformations the paternal representation has undergone to become a God representation, psychic defences working to facilitate belief or lack of belief, prevailing uses of the God representation in the process of maintaining psychic equilibrium, reconstruction of the early life conditions and traumas contributed to the elaboration of a particular God Image, connections between the God Image provided by organized religion

and each private God representation, the particular needs each person has in relation to his or her private God Image, diagnosis for each inpatient (Rizzuto, 1979). Drawings were analysed from a clinical perspective as a projective method of personality assessment (Gould, Oster, 2005). Findings confirm the relationship of level of object relations' development and God Image. Patients with borderline personality pathology diagnosis' God representation seems to reflect their relation to self and primary object representations in simple way, without any complicated elaborations and transformations. The number of uses of God Image to maintain psychic equilibrium is also limited by their personality pathology. Their general tendention to ambivalent and unintegrated attitudes is noticeable in their relation to God representation and it seems to impact their religious life. The relation to the God Image of "healthy" people is more elaborated and more mature. Psychotic inpatients relationship to their private God representation is much more symbiotic and contains less negative feelings. The purposefulness of searching for specific features of borderline personality pathology God Image is discussed.

8) Szabolcs, Urban, Kezdy, Aniko, Tamas, Martos & Horvath-Szabo, Katalin: An attempt to develop and apply a semantic differential instrument measuring the meaning of concepts related to religion

Abstract:

As usual in psychology, the examining of the ways of thinking is of prime importance for the psychology of religion. We often speak about the mental processes of religious people with the help of making comparisons between religious and non-religious people. Whereas the meaning of questions, questionnaires, tests, items and everything that is used by psychologists in these comparisons depends on the various forms of religious and non-religious ways of thinking. We cannot make any comparisons if we do not know the characteristics of these ways of thinking which can determine all the answers they give to our questions. The present research examines several characteristics of Christian and non-Christian participants's thinking on the elementary level of the meaning of the words. Our primary purpose was to develop a semantic differential instrument that is suitable for judging the concepts related to religion. Our other purpose was to study the emotional meaning of these words by applying a semantic differential instrument. This instrument would be able to identify similarities and differences of affective meaning between the words used in the thinking of Christian and non-Christian participants, of the members of various Christian

denominations, and of people who believe or not believe in various ways. The semantic differential method has a most interesting possibility to represent the words we study in a multidimensional space. With this method we have obtained several special maps of the word-meaning in various groups. These maps can be expedient for investigating the differences between the various ways of thinking. We made our study among undergraduate students in Hungary (N=250). Students studying at the Faculty of Humanities of the Pázmány Péter Catholic University and students studying theology (at Roman Catholic and Baptist academies) were asked to fill in the questionnaires necessary to develop the semantic differential instrument, and theologians were also asked to answer the items of some other tests necessary to examine the differences between religious denominations and to study the ways of religious experiences. These latter tests – the Hungarian version of the Attachment Style Questionnaire by Feeney and Noller, Beck Hopelessness Scale, Post-Critical Belief Scale by Hutsebaut, and Religious Doubts Scale by Altemeyer – were also used by Anikó Kézdy and Tamás Martos (they are members of a psychological research team conducted by Horváth-Szabó Katalin at the Pázmány Péter Catholic University), thus we can interpret our issues in relation to other studies of this team. We hope to contribute to the psychological description of religious thinking and hope to contribute to understand the differences between the examined groups. Our results may also be useful for some philosophical and theological investigations.

9) Tamas, Martos, Kezdy, Aniko, Szabolcs, Urban & Horvath-Szabo, Katalin: Religious attitudes, personal projects and mental health - exploring the link

Abstract:

Personal goals are considered as central factors in self-organization of personality and behavior linking core values, cognitions and emotions with behavior and thus influencing physical and mental health. There is also an increasing body of evidence that religiosity can contribute significantly to both content and meaning of the personal goal system. It was found for example that goals of religious people are somewhat more person- and relationship-oriented and more intrinsically motivated whereas goals of nonreligious people are more characterized by extrinsic rewards and threats. Again these dimensions of goal appraisal were found as significantly linked to mental health in many cases. Hypotheses According to our hypothesis personal goals are significant factors in

linking religious attitudes with mental health outcomes. Concerning those goal characteristics that are typical in projects of religious people (e.g. higher intrinsic orientation, relative lack of striving for external rewards, perceived religiosity of actual projects) we hypothesized that 1) they are related to religious attitudes 2) they are better predictors of mental health than the attitudes themselves. Furthermore we set up hypotheses about the possible direction of correlations. Method We tested these hypotheses on a sample of 530 Hungarian people who participated in a cross-sectional questionnaire study. Religious attitudes were assessed with the Hungarian version of the Post-Critical Belief Scale (Hutsebaut, 1996). Personal goals were conceptualized and measured as personal projects (Little, 1993): subjects defined and evaluated their 5 most important projects in 10 dimensions that were later merged into four project-characteristics, Project Religiosity, Intrinsic and Extrinsic motivation and Project Resources. Mental health was defined and measured threefold as subjective well-being (SWB, Diener, 2000), self-actualization (SA, Jones and Crandall, 1986) and existential well being (EWB, Rahe and Tolles, 2002). Results In the correlational analysis Project Religiosity, Intrinsic and Extrinsic motivation were related to both religious attitudes (Orthodoxy, External Critique, Relativism and Second Naiveté) and mental health measures whereas Project Resources was related only to the latter. There were relatively few direct correlational links between attitudes and mental health outcomes except for EWB that was positively related to Orthodoxy and Second Naiveté and negatively to External Critique and Relativism. This pattern was reinforced by the regression analysis where religious attitudes were excluded when project characteristics were entered into the equation. The case of EWB was an exception again where Second Naiveté, External Critique and Relativism preserved their predictive character. Project characteristics predicted health outcomes in a relatively clear pattern: Project Religiosity predicted SWB negatively, Extrinsic motivation predicted SWB and SA negatively, Intrinsic motivation predicted EWB positively and Project Resources predicted all the WB outcomes positively and independently. Discussion Our results indicate that personal goal characteristics have a unique significance for the implementation of religious attitudes into everyday life as well for the mental health outcomes of different religious orientations. Moreover the research of personal goals may contribute to better understanding of the long disputed link between religion and health. Practical and theoretical implications of the findings will be discussed in the presentation.

10) Towfigh, Anis: The Bahá'í Faith and medicine: A theoretical and historical approach to the relationship of religion and healing

Abstract:

In many cultures religion has played an unsurpassed role for both medical theory and philosophy, as well as for understanding and curing illness, and coping with it. The anthropology given in the scriptures of the World religions have helped the learned and the physicians to shape scientific and medical concepts. However, this religious influence has gradually lost its impact due to the deliberate separation of science and religion. One of the main criticisms expressed against Western medicine today is that whereas medical approaches are scientific, they are not holistic and do not consider the subtle connection of body, mind, spirit and soul.

The present study explores the Bahá'í Faith and its scriptures on the relationship of religion and science, belief and medicine. In addition to an analysis of the relationship between physician and patient, concepts such as prayer and nutrition in the context of healing are presented. The study has been carried out in the field of history of medicine.

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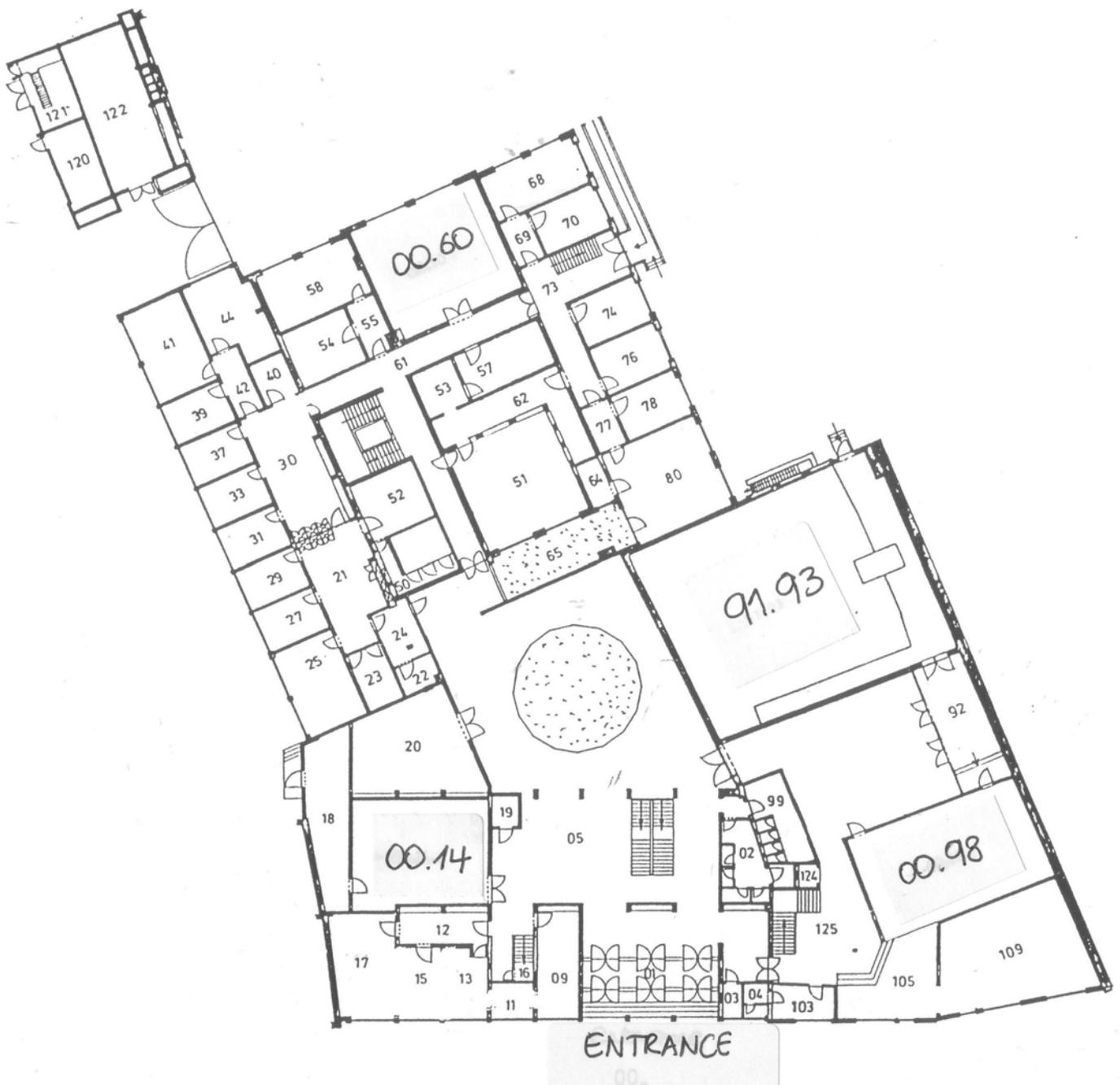
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FLOOR PLAN



Back cover: "Fonske" is a statue near the centre of town. Its full name is *Fons Sapientiae*, or "fountain of wisdom." The statue represents a university student who, while reading a book, lets wisdom flow into his head as liquid from a glass. Just like Manneken Pis in Brussels, Fonske is from time to time dressed in costumes appropriate for the occasion.

