International Association for the Psychology of Religion

in cooperation with

Department of Psychological and Educational Sciences
University of Bari
&
Società Italiana di Psicologia della Religione

Congress 2011

21-25 August
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Programme & Book of Abstracts

Table of contents

The International Association for the Psychology of Religion

The International Association for the Psychology of Religion (IAPR) is an international organization promoting scientific research and exchange within the field of the psychology of religion. The Association is not related to any particular trend but aspires to provide a platform for the entire spectrum of the scientific-psychological study of religion.

The association has European roots. Founded in 1914 in Nuremberg, Germany, as "Internationale Gesellschaft für Religionspsychologie" in that same year it published the first volume of the *Archiv für Religionspsychologie*. Already at this early stage, a number of international scholars, including some from the USA, belonged to the board of both the association and the journal. As Germany went to war during 1914-1918, the interior situation of the country changed dramatically and a next volume (No. 2/3) of the *Archiv* was not published until 1921, to be followed by a Volume in 1929.

Following many disputes and changes, at the beginning of the 1980's a new, more progressive and active group was formed, the *European Psychologists of Religion*. A small number of psychologists of religion were committed to a reorganization of this Europe-based Association in order to turn it into a scholarly, democratic, and confessionally as well as religiously neutral international platform for the psychology of religion. In September 2001, during a conference held in Soesterberg, The Netherlands, a new Constitution and a set of By-laws were adopted and a new Board was elected. At the International Psychology of Religion Conference in Glasgow in 2003, the *European Psychologists of Religion* group was reintegrated within the IAPR.

The reorganization of the International Association for the Psychology of Religion has resolved previous criticisms concerning the organization and the scientific openness. The Board now consists of persons of various orientations and training, all of whom, however, are committed to the psychology of religion as part of the scientific study of religion.

Closely linked to the IAPR's aim to serve the entire field of the psychology of religion is the Association's explicitly international character. The IAPR provides a forum for the exchange of scholarly information for psychologists of religion from all over the world. This also includes the dialogue with academics who have "non-Western" perspectives on psychology and religion.

Preface and welcome

On behalf of the organizers of this Conference, the Department of Psychological and Educational Sciences of the University of Bari, and the Italian association for the psychology of religion, we would like to welcome you to this Congress, and to thank you for attending.

The *University of Bari* was founded in 1924 to substitute the ancient Liceo Reale of Apulia. Today it encompasses 15 Faculties; more than 15,000 students enrolled in the University of Bari in the academic year 2010-2011 and more than 60,000 students attended lessons given by over 1800 professors. Students can attend over 70 first level degree courses and 40 advanced degrees. The University of Bari is hosting the IAPR Congress at the Department of Psychological and Educational Sciences, that belongs to the Faculty of Education which is one of the most popular and active.

The *Società Italiana di Psicologia della Religione* (SIPR) is a cultural non profitable association with the intent of "promoting the psychological study and research of religious phenomena" and of "diffusing and publishing scholarly contributions and achievements in this particular field of studies". Founded in 1995, the association brings together the experiences of previous groups and serves as a meeting point for a constructive debate and professional collaboration between all those interested in the psychology of religion in Italy. The association has about 150 psychologists and psychotherapists on its books.

We have made every effort to ensure that this congress meets all your expectations and that you enjoy your stay in Bari. However, as you surely know, the success of a congress depends mainly on the participants. From this point of view, we are convinced that it will be successful, taking into consideration the number of the participants as well as the quality of papers we have received. Participants are coming literally from all parts of the world: from almost every country in Europe, from North and South America, and from the Middle East to the Far East. The sessions will cover all the themes and approaches related to the psychology of religion. We have a good mix of scholars and researchers. There is also a large number of students, which is very encouraging both for the future of our association and for that of psychology of religion.

The days of the conference will be intense for the rhythm of work and for the rich cultural contacts. But there will be also some pleasant social and cultural moments. We will do our best to ensure that the participants feel at ease, enrich themselves with new acquaintances and exchanges among colleagues, and savour the beauty of the landscapes, and the good food and wines which this region offers.

We hope that this congress will provide you with the opportunity to establish fruitful contacts and to programme areas of future collaboration with scholars and colleagues; all this with the intent of making a strong contribution to the development of psychology of religion. So we wish you all a pleasant stay and a rewarding experience in Bari:

Benvenuti, Buon lavoro e Buon divertimento!

Mario Aletti
Rosalinda Cassibba
Germano Rossi

Lecture hall information:
Aula Magna, ground floor
Salone degli affreschi (Hall of frescos), monumental staircase, then right
Cappella universitaria (University Chapel), ground floor
Aula IV, third floor

For paper and panel session:
Each presenter will be scheduled for a total of 25 minutes (nominally a 20 minute presentation and 5 minute discussion). Please keep in mind that the time schedule was fixed so that participants are able to attend different sessions.

For poster session:
Poster mounting is scheduled to start at 8:00 on each poster day.
Posters must be removed at the end of the day. Posters which are not removed by the author will be removed by staff and discarded.

Timetable

Sunday, August 21

	Hotel Villa Romanazzi
15.00-17.00	Registration
16.30	**Opening of the Congress** **Welcome addresses** Rosalinda Cassibba *Head of the Department of Psychological and Educational Sciences* Corrado Petrocelli *Rector of the University of Bari* Mario Aletti *IAPR Board Member and Past President of SIPR* Josef Corvelyn *President of IAPR* Antoine Vergote *Em. Prof., University Leuven – Louvain la Neuve*
17.00	**Opening lecture** Lee A. Kirpatrick *Reframing Fundamental Questions in the Psychology of Religion from an Evolutionary-Psychological Perspective*
18.00	Welcome cocktail

Monday, August 22

	Aula magna			
8.30	Plenary lecture **Vassilis Saroglou:** *Are all people equally predisposed to be religious? Personality influences on religious forms, trajectories, and behaviors*			

	Aula magna	**Sal. Affreschi**	**Cappella**	**Aula IV**
9.30	Panel 1: *Trying to define "spirituality"*	Paper session: *Religious experience*	Paper session: *Post-modern religiosity*	Paper session: *Psychobiography and case studies*
11.10	Coffee break			
11.30	Paper session: *Mystical experience*	Paper session: *Therapist's religion*	Paper session: *Atheism*	Paper session: *Studies on rituals*
12.50	Lunch: Buffet at the University Conference site			
14.20	Panel 2: *Psychoanalytic contributions to theology and the question of truth in religion*	Paper session: *Discourse analysis*	Paper session: *Religion and meaning*	Paper session: *Religious crisis* Paper session: *Prayer*
16.00	Coffee break			
16.20	Panel 3: *Advancing the Psychology of Religion by Means of Q Methodology*	Panel 4: *Both Sides of the Medal: Xenophobia, Prejudice, and Religious Cognition*	Paper session: *Developmental psychology*	
17.40	Guided tour in old town			
All day	Poster session 1			

Tuesday, August 23

	Aula magna			
8.30	Symposium: "Nova et vetera"*: What can psychology really contribute to a better understanding of religion?* (With Antoine Vergote and in his honour)			

		Sal. Affreschi	**Cappella**	**Aula IV**
9.30	Panel 5: *Current Advances of Theory and Measurement in the Psychology of Prayer*	Paper session: *Counseling and religion*	Paper session: *Religion and personality*	
11.10	Coffee break			
11.30	Panel 6: *The Positive Psychology of Religion and Spirituality: Empirical Studies on Turkish-Muslim Samples*	Panel 7: *Recent advancements in religion-as-attachment research*	Paper session: *Coping and religion*	
12.50	Lunch: Buffet at the University Conference site			
14.20	Panel 8: *Horizontal Transcendence and "Spirituality" in cross-cultural research*	Paper session: *Fundamentalism*	Paper session: *Religious coping*	Paper session: *Contemporary psychoanalysis* Paper session: *Psychology, theology, existential dimension*
16.00	Coffee break			
16.20	Tour to Trani and social dinner			
All day	Poster session 2			

Wednesday, August 24

	Aula magna		
8.30	Plenary lecture **Jacob A. Belzen:** *Whither methodology? Between empeiria and teoria*		

		Sal. Affreschi	**Cappella**
9.30	Panel 9: *Religious Coping: Receptivity, Ritual and Magic in (Mental) Health*	Paper session: *Motivation and religion*	Paper session: *Violence and trauma*
11.10	Coffee break		
11.30	Panel 10: *Studies in Personal Spirituality*	Workshop: *Finding funding for research in the psychology of religion*	Paper session: *Well-being and religion*
13.10	Lunch: Buffet at the University Conference site		
14.20	Panel 11: *Clinical psychology of religion - psychoses and existential questions*	Paper session *Cultural context*	Paper session: *Attachment to God*
15.40	Coffee break		
16.00	General Assembly		
18.00	Farewell cocktail (accompanied by music)		
All day	Poster session 3		

Sunday, August 21

Opening lecture (17.00-18.00)

Reframing Fundamental Questions in the Psychology of Religion from an Evolutionary-Psychological Perspective

Lee A. Kirpatrick

   An evolutionary-psychological perspective offers the prospect of moving the psychology of religion beyond the motley patchwork of arbitrary concepts and theories that have come and gone over the last century by grounding our approach to psychology in evolutionary biology – much as chemistry is founded upon (but not reducible to) physics and biology upon chemistry. According to contemporary evolutionary psychology, human brain/minds (like those of all other species) comprise a vast repertoire of functionally domain-specific psychological mechanisms and systems that, like specialized organs and tissues throughout the remainder of the body, evolved as solutions to recurrent adaptive problems in ancestral populations. A central task for the field of psychology, then, is to identify these evolved psychological systems, the adaptive problems they evolved to solve, and the details of their design. Consequently, a central task for the psychology of religion is to determine how religious belief and behavior arises from the interaction of this evolved psychological architecture in interaction with the environment. This approach not only offers a rich source of new hypotheses for answering questions about the psychology of religion, but forces us to reconceptualize and reframe many of these questions in fundamental ways. I illustrate this point with respect to a variety of important and persistent questions in the psychology of religion, organized around three broad categories. The first of these concerns the nature of religion itself, including specific questions about whether religion is "sui generis," the definition of religion, and the place of psychology within a hierarchy of levels of analysis for the scientific study of religion. The second category concerns the pervasiveness of religion across time and place, including the general issue of how to conceptualize the age-old nature-nurture debate and the more specific issue of "religious motivation." The third category concerns the nature and origins of variability in religion, including variability across situations and contexts, stable individual differences, and cross-cultural differences.

Monday, August 22

Plenary lecture (8.30-9.30)

Are all people equally predisposed to be religious? Personality influences on religious forms, trajectories, and behaviors

Vassilis Saroglou

The relations between personality and religion constitute one of the classic topics in psychology of religion since William James's distinction between "healthy-minded" and "sick soul" religion. More recently, mainstream personality psychology has manifested its interest on individual differences on religion, as it can be seen by two special issues on key journals (Journal of Personality, 1999, 67: 6; and Personality and Social Psychology Review, 2010, 14: 1) and by the inclusion of sections on religion in reference personality books published in the 2000s. Note, however, that there also has been some skepticism about the theoretical relevance of findings from a research often perceived as simplistic and based on trivial correlations.

Personality psychology has experienced a tremendous development and growth in the last twenty years. This includes more informative, even fascinating, research methods as well as more systematic theorization. In this lecture, we will review recent research on religion and personality integrated within the dominant model of the big five personality factors, themselves including diverse subtler personality traits. More than simply reviewing, this talk aims to provide an integrative framework of that research and, more importantly, a theorization on key issues that are of interest either for personality psychologists who want to understand religiousness, or for psychologists of religion who cannot neglect the role and function of individual differences in dispositions, forms, and effects of religion.

In particular, the following questions will be addressed: Is spirituality a (basic) personality dimension? Does religion influence personality or is it personality dispositions that, alone or in interaction with other factors, lead to religion? Are some people more predisposed, in terms, for instance, of genetic influences, to be religious (or atheist)? Are fundamentalists really different from "simple" believers, in terms of their personality? Are there cultural, historical, and gender differences on religious personality? Finally, we will address the question whether personality can be helpful to understand various religious trajectories and religion-related behaviors, as well as the very nature of religion, especially in comparison to proximal domains such as art, paranormal beliefs, and authoritarian ideologies.

Panel 1 - Trying to define "spirituality" (09.30-11.10)

Peter la Cour

As there is no common definitions of "spirituality" and as the use of the term in research is ever expanding, considerations of definitions are necessary. We have to be more aware in what sense we use the term. Otherwise the danger will be to end up with a concept meaning almost everything that may be the same as meaning nothing.

1) What is the meaning of the word "Spirituality"?

Peter la Cour, Niels Christian Hvidt, Nadja Ausker

Background: The word "spirituality" is a very frequently used concept in modern psychology of religion. However, it is quite clear that there is no common understanding of what this term stands for, and no common definition. It might even be the case that the term has different meanings in different countries and cultures. Thus, for example in the United States the concept can be opposed to the concept of religiosity (eg "I am spiritual but not religious") while in Catholic countries, the term is often understood as the "inner" side of the ordinary religious life. In Lutheran Denmark, the concept might mainly to be related to alternative environments and alternative medicine. We wanted to find the common understandings of the term spirituality in our country, Denmark.

Method and material: A broad and systematic collected list of known definitions of "spirituality" was formed, and 15 strategically selected informants were asked to freely express what they associated with the word spirituality. The resulting lists of 115 items were placed in alphabetical order (content-random order) in a final questionnaire. 415 Danes were asked to mark the meanings of the word spirituality for them as private persons (eg, mystery, holiness, alternative, harmony, etc).

Results: Answers to the questionnaire were processed with statistical cluster analysis. A four factor structure was evident, suggesting four distinct understandings of spirituality in Denmark: 1. Something very positive connected with attractive feelings and well-being. 2 New Age-ideology 3. Non-religious, deep feelings 4. Something negative and self-centered. Statistical analysis has not yet finished.

Follow-up: We are planning in similar ways to investigate the common meanings of the concepts of "religiosity" and "secular." We hopefully invite colleagues from other countries to make similar research for international comparison.

2) The historical background of the concept of spirituality

Niels Christian Hvidt

The purpose of this paper is to present the key dimensions that are central when conducting research in meaning making and coping: secular, spiritual and religious. Different schools have put different emphasis on the three dimensions, but each are central. The paper will focus particularly on the one concept that is most used today

but also most problematic in contemporary health related research, namely the concept of spirituality. I will outline how the concept of spirituality emerged in French Catholic Theology during the creation of the 60.000 pages, 17 volume Dictionnaire de Spiritualité, initiated in 1932 and only completed in 1995, in order to distinguish the life of faith from - but not contrasted to - the doctrine of faith. On the background of this historical presentation, I will present and problematize some studies on how religion and spirituality are conceptualized in contemporary research literature on meaning making and health. In this overview it will become clear that the concept of spirituality has emerged as the overarching term proposed to contain both secular existential, spiritual and religious dimensions. Although such broadness may be beneficial for clinical practice where a concept apt for dialogue is warranted, its fuzziness make it less useful as a research term.

3) On the Meaning of Spirituality in the Psychology of Religion

Herman Westerink

In the psychology of religion, spirituality is becoming more and more the object of scientific research: our field seems to be moving towards a psychology of spirituality. In this paper I want to reflect this issue, arguing that the apparent vagueness and broadness of the unifying concept of spirituality mirrors an ambivalence or uncertainty in our discipline. On the one hand the psychology of religion has (seemingly) emancipated itself from theological discourse and theological institutions (including the loss of ground at theological faculties). And yet on the other hand the psychology of religion also, by strongly focusing on the positive and integrative functions of religion/spirituality for example, is still an (involuntary?) advocate of what we may identify as a modern theological project with which the psychology of religion is historically connected, the project namely of founding true and healthy religious world views in a province in the mind after the collapse of church authority and dogmas. Spirituality is thus not simply a phenomenon or object that can be studied. Any discourse on spirituality as systematic worldview or meaning system is in a sense also the continuation of the modern theologians dream of anchoring religion in individual inner faith experiences or feelings. Like the theologians, psychologists of religion may need to accept that an embracing concept of religion or spirituality in postmodern secular society is no longer possible.

4) What Does It Mean to be Spiritual, What to be Religious? Comparing Self-Identifications, Proportions, and Correlates Cross-Nationally

Constantin Klein, Stefan Huber

In recent years many scholars postulated a decrease of religion's importance and a replacement of traditional religiousness by individual forms of spirituality. This process has been described as "spiritual turn" (Houtman & Aupers, 2007) or "spiritual

revolution" (Heelas et al., 2005). But research focusing on subjective meanings and correlates of spiritual self-identifications has shown that most people, at least in the U.S., express their spirituality in continuity with their religiousness (Marler & Hadaway, 2002; Zinnbauer et al., 1997). Emphasizing such findings, spirituality seems to be little more than a synonym for what has been called religiousness by the majority of people. But what does it mean to be "spiritual" or to be "religious" in other cultures - in terms of spiritual/religious affiliations, beliefs, practices, and experiences?

The paper presents results from the worldwide Religion Monitor survey which includes representative samples from 21 countries and compares patterns of findings for selected countries. The proportions of being either 1) exclusively spiritual, 2) exclusively religious, 3) both spiritual and religious or 4) neither nor differ strongly between the diverse cultures. While in religiously vital cultures like the U.S. spirituality seems to be an even more common term to describe one's orientation than religiosity, in more secular cultures like Germany spirituality seems to be used even more seldom. Comparing religious affiliations, beliefs (God as a person; God as energy), practices (prayer; meditation), and experiences (God intervening in one's life; being at one with all), however, shows that in several cultures those seeing themselves as both spiritual and religious score higher in all measured expressions of spirituality/religiosity than the groups of the exclusively spiritual or the exclusively religious. The latter two groups hold characteristic pantheistic or theistic patterns of religious expressions.

Paper session: Religious experience (09.30-11.10)

Counterintuitive beliefs in an evolutionary context: An empirical study in the light of evolutionary psychology of religion

George Varvatsoulias

Evolutionary psychology of religion is a new paradigm in the scientific study of religion with starting-points both from evolutionary theory and psychology of religion. Counterintuitive beliefs refer to religious and theological ideas that defy logic, their content is symbolic, and their concepts deal with the corporeal world, however incorporeal in context.

Aim: The understanding of the survival principle according to counterintuitive beliefs of cognitive psychological importance

Hypothesis: Counterintuitive beliefs deal with everyday adaptive problems and serve human survival needs.

Method. Participants: A random sampling of 100 participants will take part in this study 50 males, 50 females. Participants will be recruited from four different parishes around London: 25 participants from each parish.

Design: 1x3 within-participant ANOVA design; DV: survival; IVs: afterlife, compassion, apathy. Two conditions: apathy vs. afterlife, and compassion vs. apathy.

Measures: 1. The narrative of the Sermon on the Mount (Matthew 5 & 7); 2. A self-made questionnaire composed of twelve statements.

Procedure: The experimenter will contact participants via each parish priest. Participants will be explained in a letter the purpose of the study and they will be asked to read first the narrative of the Sermon on the Mount, and then to respond to the 12-statement questionnaire. Items will be rated according to the 1-5 Likert scale scoring system. Data collected will be put into the SPSS for final analysis and discussion of findings.

Religious ideas and ritual efficacy according to cognitive psychology of religion: a comparative study in Brazil

Geraldo José de Paiva, Wellington Zangari

Cognitive psychology of religion investigates the pan-/pre-cultural conditions of religious conceptions and religious actions. God and divine efficacy have been studied within the frame of counter-intuitiveness and ritual efficacy. Some studies found out that people from different cultures tend to attribute a super-human origin to conceptions and events that oppose intuitive perception and human resources, and suggest that cross-cultural investigation is needed in order to secure a more reliable basis for these attributions. Two studies done in Brazil partially disconfirmed the results obtained in other countries. In the first study, 79 college students rated counter-intuitive sentences as referring to religious field, and intuitive sentences as non referring to it. The results confirmed previous studies ($p < .0000$). In the second study, the same subjects rated how probably a ritual action were efficacious. Previous studies found that special agent plus special instrument, followed by special agent, special instrument, and by no special agent/instrument were associated with the probability of efficacy of the ritual action. The results of the Brazilian study pointed to a different ordering: special instrument; special agent plus instrument; special agent; and no special agent/instrument. This discrepancy is discussed according to two main considerations: the Brazilian sample, mostly composed by self declaring without religion, could be prone to not attributing special power to persons, searching the explanation of events in non-personal causes; the very idea that persons endowed with special power are universally understood as especially able to produce counter-intuitive effects needs more cross-cultural confirmation.

Assessing religiosity in christian-orthodox families: development of the Orthodox Family Religiosity Scale

Petruta-Paraschiva Rusu, Maria-Nicoleta Turliuc

Research results demonstrated the benefits of religiosity in promoting the well-being of families. Sharing the same religious beliefs by spouses and regular religious practice influence family functionality, being associated with a high degree of marital stability and marital satisfaction. The objective of the present study is to develop and to validate a questionnaire for family religiosity evaluation in Romanian Orthodox religion. Most questionnires on family religiosity have been validated in western cultures, on people from Neo-Protestant religions. In Romania, more than 87% of the population are Romanian Orthodox believers. For the accurate assessment of family religiosity in Christian Orthodox religion is necessary to develop and validate a questionnaire to assess specific aspects of the family orthodox faith and family orthodox religious behavior (fasting, confession, communion). We describe in this study the development of The Orthodox Family Religiosity Scale (OFRS). In order to investigate the structure of OFRS we used exploratory factor analyse using rotation on a sample of 140 married people with children. Also, we found evidence for construct validity of the scale, OFRS was correlated with other orthodox religious measures. The potential use of the measure is discussed.

Centrality, emotions towards God, themes of religious experience and disease-related appraisals

Rafał Piotr Bartczuk

Although religiosity is tied up with coping with chronic illness, there is little research work that examines the role of specific religious content in the coping process. Applying transactional model of stress and Huber's model of religious constructs system, links between religiosity and disease-related appraisal (D-RA) were examined in the sample of 95 Polish patients hospitalized due to exacerbation of asthmatic symptoms. Asthma is a chronic condition severely impacting lives of patients. Especially uncontrolled asthma pose a fatal threat. Under such circumstances the probability of religiosity activation in coping process escalates. The research was conducted by means of Huber's Centrality, Emotion towards God and Themes of Religious Experience scales and Disease-Related Appraisal Scale by Janowski and Steuden. The associations between centrality and D-RA, and between content and D-RA, controling for centrality, were tested. It has been assumed that association between the content of religiosity and D-RA is stronger in the group of highly religious people than in the group of religious ones.

The centrality of religious system strongly promotes positive D-RAs (value, benefit, challenge). The function of positive religious content is almost non-discriminable from the one of centrality. The role of negative religious content can be ambivalent.

Contrary to the hypothesis, the centrality does not necessarily moderate relationships between content of religious system and D-RA in assumed direction.

Paper session: Post-modern religiosity (09.30-11.10)

Multidimensional approach to religiosity using the Post-Critical Belief Scale: A meta-study

Karolina Krysinska, Jessie Dezutter, Dirk Hutsebaut, Jozef Corveleyn

Based on Wulffs (1997) classification of approaches to religion and writings of Ricoeur (1978), Hutsebaut (1996) developed the Post-Critical Belief Scale (PCBS), a multidimensional scale measuring religious attitudes in a secularized context. The PCBS has been frequently used in studies looking at relations between religious attitudes and various psychological variables, including mental health, personality, pro-social behaviour, parenting styles, identity formation, religious education and political attitudes. The scale has undergone thorough psychometric analyses and modifications; it has also been translated into several languages, including German, Hungarian, and Polish. This presentation shows results of a meta-study based on over 60 studies (overall N>10,000) which have been analysed to clarify the age group-related tendencies over the 15-year period with the assumption that the dimensional structure of the PCBS remains unchanged while an evolution can be observed in regards to the factorial structure.

Relation of Motivation and Religiosity: An Emprical Research On The Relation of Academic Motivation and Intrinsic Religious Motivation

Metin Guven

Motivation encourages desire, excitement, and interests of human for his goals and it also helps him get positive results from his acts.

Human wishes to make his life meaningful and religion gives him a life standard and advises him to live on this path. The innate tendency to believe makes religion an indispensable element for them. Therefore, the believer strives to catch life standard that religion requires from him and reaches the highest level in his life and maintains the impact of religion everywhere.

This study deals with the relation between the motivation and religiosity in terms of academic motivation and intrinsic religious motivation and aims to reveal the incentive impact of religion on human. Hoge's (1972) "Intrinsic religious motivation scale2 and Bozanoglu's (2004) "Academic motivation scale" have been used to gather the data. Some items were added to the questionnaire to gather the data about the demographic features and factors affecting academic motivation. This study is of great im-

portance in terms of revealing the impact and importance of religion. It can be thought that the study draws attention that religion can be a point of reference in motivation of human in all fields and the increase of humans efficiency.

According to the results, the basic hypothesis suggesting that there is a positive relation between academic motivation and intrinsic religious motivation has not been supported however there is a significant relationship between academic motivation, teacher attitudes, and socio-economic status of families. The results also show that there is not a significant relationship between academic motivation, self determination, and pressure created by parents' motivation.

Dual attitudes: An explorative study on how Dutch students combine their social traditional religion & spirituality with a critical open attitude

Elpine de Boer, Joël Vos

In recent years being religious has often been portrayed by the (Dutch) media as the opposite of being critical, open and self-reflective. The present study explores the presence and appearance of a so-called dual attitude, an attitude that combines religiosity (social traditional religion and spirituality) with critical openness.

Preliminary findings of a study using a sample of 712 Dutch students who participated in an online questionnaire are presented. The following questions are answered (1) How many students may be characterized by a so-called dual attitude? (2) And are there any significant differences between students who identify themselves as muslim, christian, spiritual, atheist or 'no religion' (3) Within which life-domains do we see dual attitudes?

Results reveal that about 80% of the participants characterize their life philosophy/religion as being open, critical and self-reflective. Twenty percent explicitly mention that they combine multiple religious identities (e.g., being both christian and buddhist). Dual attitudes were more frequently found in new-spirituals, muslims as well as in students who base their life philosophy/ religion in particular on feelings/experiences and on societal involvement. Traditional views of the divine appear unrelated to critical openness.

Theoretical (for instance, how the concept 'dual attitude' relates to religion-as-quest) and practical implications will be discussed (for instance, polarization within societies) as well as limitations of the study (for instance, use of self-reports, specific sample: students).

Religiosity, morality and meaning in life of young Orthodox believers

Alexey M. Dvoinin

Contemporary researches on psychology and sociology of religion mark the tendency of religiosity changing in the dynamical modern world. New phenomena of "believing without belonging" (Davie, 1994), "post-Christian beliefs" (Nicolet & Tresch,

2008) etc. appeared as an opposition to the traditional type of religiosity. The tendency concerns mostly young people as most susceptible to new influences.

Given situation causes the question: what kind of religiosity characterizes young Orthodox people and how it related with their morality and meaning in life?

Following methods were applied in the empirical research: 1 - the questionnaire "The structure of individual religiosity" by Yu.V. Sherbatyh (to define level of different substantial aspects of religious representations); 2 - the Scale of Religious Orientation by G. Allport (to define types of religiosity); 3 - Russian version of "Purpose-In-Life Test" by J.S. Crumbaugh & L.T. Maholick (to define a level of meaning in life); 4 - the questionnaire "Friend-adviser-1" by S.A. Chernyaeva (to elicit a level of morality).

The received results have allowed making the conclusions:

1 Young Orthodox believers have commonly consistent internal religiosity, but they use religion as a way of support & consolation. There is also "mixed" type of religiosity which combines internal and external religious orientation (both on a medium level)

2 Young Orthodox believers have a high level of "meaning in life" & morality, which are connected with their conscious orientation on a religion & religious models of behavior.

3 Morality of young Orthodox believers is the consequence of observing of religious moral norms. It is independent from do they comprehend meaning of these norms or not. Also it is independent from what level of "meaning in life" do they have.

Paper session: Psychobiography and case studies (9.30-11.10)

I have gone through every single kind of being religious. Analysing Naema Tahir's lifestory by means of the Dialogical Self Theory

Hetty Zock

The Dialogical Self Theory, developed by Hubert J.M. Hermans, is an excellent tool for understanding identity processes in a pluralist and heterogeneous globalized context. In Hermans view, identity formation takes place by way of an internal dialogue between personal and collective voices, in which external power relations play a role. He emphasizes the close interconnectedness between psychological and cultural processes, arguing that the cultural diversity of contemporary society is reflected in the self. People have to negotiate different identity elements, both cultural and personal. This goes in particular for migrants. Naema Tahir, a Dutch-Pakistani writer and an ex-

pert in human rights law who was born in England in 1970, is an interesting case in this respect. She grew up and worked in several countries. A central topic in her writings is the role of Islam in Western countries and the emancipation of Muslim women.

This paper presents a dialogical analysis of Naema Tahirs lifestory, focusing on her autobiographical essays A Muslima removes the veil (2005). It is shown that, with respect to the role of religious voices, the Dialogical Self Theory has to be elaborated. We need to take into account a more encompassing view on religion and its various manifestations (local and global) and different functions (emotional, social, political), both on the individual and on the collective level.

Sometimes a Cigar is Just a Cigar: Leonardo da Vinci and Memories of His Young Adulthood

Hasan Kaplan

Dan Browns bestseller book, The Da Vinci Code, already a motion picture, has captured popular interest all over the world; and has generated controversies about identity of Jesus and the authenticity of the Christian teachings. While religious implications of this "fact-mixed fiction" have been widely debated, the identity of Leonardo, whose shadow hovers over the entire controversy, seems to be still remaining elusive. Leonardo da Vinci is a mysterious figure whose name arouses curiosity and stirs controversy. Especially his religious identity is a matter of an ongoing debate. This is a work in psychobiography aiming to offer an alternative (Eriksonian rather than Freudian) perspective to Leonardos puzzling personality. I will introduce an overlooked archival record about Leonardos travel to the East with the possibility of his conversion that puts a new spin on this controversy and stimulates our curiosity further. The details of this largely unknown (and somewhat ignored) journey together with some of his tragic memories in Florance are so rich that compel us to reconsider some claims of The Da Vinci Code, especially related to Leonardos religious identity. Thus, guided by an Eriksonian insight, this study re-examines the life of Leonardo analyzing some psycho-social issues in his young adulthood years. It brings forth various biographical data that point to a tragic life of an out casted young man who was estranged from his community; a talented artist who was unappreciated and unemployed; and an all-sided genius in total crisis of identity, more specifically, crisis of faith.

Exploring some effects of Islamic tradition on psychological disorders-short review of 3 case studies

Shiva Khalili

Culture and religion can be accounted as supportive resources for the individual, couple, and family, and as influential and supportive in coping with problems and stress. However in some cases they can contribute to the causation, onset and mainte-

nance of psychological problems and disorders, intensify the pathological symptoms, or play a role in transforming some problems to more complex disorders.

The paper applies descriptive method of case studies and discusses three case studies from authors clinical work in Tehran.

These three cases deal with the issues of religious OCD (scrupulosity), loss of virginity for unmarried young girl, and infidelity in form of taking concubine and formation of a polygamy.

Further similar psychological problems and disorders in Iranian society are discussed.

The paper suggests that inappropriate teachings or interpretations of religious rituals and concepts, as well as related experiences can contribute to religious OCD. Usually the religious teachings and interpretations relating to the issue are clarified in the therapy process with cooperation with clergies or religious counselors.

In cases of infidelity and polygamy the therapist/counselor requires to work with the complex juristic, cultural and religious themes along with her basic therapeutic approach, in order to help the couple/family with their multidimensional problems.

The Islamic-Iranian culture can be influential in the cases of girls sexual intercourse before marriage, in contributing to the causation of psychological problems and/or disorders as well as contributing to the interpersonal problems and conflicts in later stages of life.

It's God's will' Faith used to legitimize the bond of a highly dysfunctional couple

Ignazio Grattagliano

The events presented here describe the relationship of a highly dysfunctional couple and their very painful separation. After having had a serious bout of illness, one of the partners left to embark upon a religious journey. He became a member of the Christian Charismatics, and ultimately returned home. Although the Catholic Church formally recognizes this ecclesiastical organization, it is known for some of its unusual attributes with respect to other, more traditional ecclesiastical groups. The Charismatics tends to be a closed and rigid group. It is often observed, in cases such as this one, that their followers claim to have a special and direct relationship with God. There is an absence of recognized teachings, presbyters, traditions, and scriptures in this organization.

According to the teachings of the Catholic Church, a positive relationship between God and the human dimension must include respect for individual freedom, the dignity of the person, and the right to dissent . But the approach of Charismatics toward people who have fragile or dependent personalities, or who are emotionally immature can be dangerous, even though they may otherwise be cognitively strong. In such cases, faith is not an expression of a spiritual journey that may include doubts, but rather faith is seen as something that must be obeyed.

A truly healthy spiritual path involves the ability to reason, to be able to compare information, as well as having the possibility for discussion and reflection. This couple made the decision to get married without seriously considering their emotional, spiritual, and psychological needs and desires.

Paper session: Mystical experience (11.30-12.50)

Mystical Experience and Interpretation. A New Psychological Perspective

Antoon Geels

We all know that a beautiful poem, when translated into straightforward language, loses many of its dimensions.The poem flattens out and becomes rather banal. Mystical literature is rife with poetry. In their attempts to express the inexpressible the mystics do their best to widen their verbal dress, using imagery, metaphors, paradoxes, and neologisms. A considerable part of mystical language aims at referring back to mystical experience. The scholar analyses these texts. In order to understand the experiences the texts refer to we are bound to have tools. A psychologist of religion searches for psychological tools. The model suggested is a combination of cognitive psychology and depth psychology. The latter provides us with the partly unconscious primary process cognition, while the former offers a multi-dimensional model of cognitive activity called Interacting Cognitive Subsystems (ICS), usually depicted as the secondary process, i.e. our rational self. These two complementary theoretical perspectives are applied to the analysis of both historical and contemporary examples of mystical experience. Questions asked include:

What can the scholar learn about mystical experience by studying texts of the mystics? What kinds of verbal expression refer to the inexpressible experience of the divine? Part of the answer is contained in the following verbal phenomena: syncretism, flexibility, neologisms, and metaphors.

Spiritual Transformation as the Outcome of a Personal Religious Experience and of Expectations for a Vision

W. Paul Williamson, Ralph W. Hood, Jr.

Spiritual transformation (as religious conversion) has been a topic of interest among psychologists for well over a century (James, 1902/1983; Starbuck, 1897). However, little has been done in the way of the longitudinal research to study its process (Hood, Hill, & Spilka, 2009). Since 2006, we have investigated spiritual transformation at the Lazarus Project (LP), a Pentecostal-based 12-month residency program for the rehabilitation of drug-addicted men in the southern USA (Williamson & Hood, 2007). Its founder, 33-year-old Spence Creasy, was born and raised in the family of a

Pentecostal pastor, although he strayed into alcohol and cocaine addiction from his middle teens into early adulthood. Unable to stop, and fearing for his life, he encountered what was perceived as a visit from God and experienced a radical conversion that transformed him from an addict and drug trafficker to a preacher with calling to help others who are hopelessly addicted. As a church pastor and administrator of the LP, Creasy teaches that real freedom from drug addiction comes only through a genuine encounter with Christ, and his concern for the LP is that it functions to instill and cultivate spiritual disciplines and practices that help prepare persons for that encounter. This paper will present the narrative of Creasys spiritual transformation, make from it connections to the development of the LP, and examine longitudinal data from psychological and religiosity tests to study the fulfillment of his vision for the LP as a facilitator of spiritual transformation.

New EE and personality correlates of Mystical Experience

Daniel Böttger

This talk presents a new study into mystical experience and the personalities of the people who report it. Beside the M scale for mystical experience, a host of other measurements were taken, including but not limited to depression (using the BDI), personality (NEO-PIR), sensation seeking (AISS-D), intelligence (MWT-A) and drug use (DUDIT). The 55 subjects have also been assessed using the EEG (resting and CPT). From the EEG data, vigilance profiles (using the VIGALL algorithm) and connectivity analyses (using Low Resolution Brain Electromagnetic Tomography) were calculated. The results flesh out a picture of what the personality and EEG of a person who reports mystical experience may typically look like.

This study is part of a PhD project inquiring into the role of attention, and specifically the limitedness of attentional resources, into the psychology of religion. It attempts to integrate the concept of mystical experience more fully into mainstream biological and clinical psychology. While some of the further implications will be discussed, the main focus of this talk is on the empirical findings that have resulted so far.

Paper session: Therapist's religion (11.30-12.50)

How do Norwegian therapists working in a public adolescent psychiatry context understand and work with spiritual information in therapy?

Dagfinn Ulland, Valerie DeMarinis

How do Norwegian therapists working in a public adolescent psychiatry context understand and work with spiritual information in therapy?

This paper is a brief presentation of one of several studies taking place within an outpatient psychiatry context in Southern Norway. It is a study of 12 therapists (psychiatrists, family therapists, psychiatric nurses, psychologists, clinical educators, and clinical social workers) in mental health care for adolescents. The central aim of this study is to explore how therapists understand and address spiritual information in therapy. In particular, attention is focused on how spiritual information is perceived, expressed, handled in this therapy context, and what function(s) this type of information is perceived to have in therapy. The need for competence in this field has increased in recent years because of a multi-cultural and multi-religious society in Norway where cultural and spiritual references are important parts of life and contribute to the formation of understandings of illness and health. Implicitly or explicitly, spiritual information often enters into the process of therapy. The public outpatient psychiatry context in which the study takes place is shaped by a professional, though not confessional, philosophy of approach to spiritual information as being a working part of patient information. Thus an organizational level of analysis is also included. The studys applied aim is to inform clinical practice within the Norwegian and Nordic cultural context, as well as contribute both theoretically and empirically to the developing research area of spirituality and religiosity and mental health care for adolescents.

Religious believes and religious delusions in schizophrenia: A qualitative analysis based on 62 semi-structured interviews

Isabelle Rieben

In recent years, studies have shown that religion is prominent in the lives of many people suffering from psychosis and is frequently used to cope with their illness. Yet for clinicians, the precise border between healthy spiritual beliefs and religious delusions remains unclear, as they are both part of a continuum. Our previous research showed that whether spiritual beliefs are delusional or not did not determine whether they have helpful or harmful repercussions in psychological terms for patients with schizophrenia. The aim of this study is to describe beyond any theoretical expectation thematics that arise from patients discourse about their spiritual or religious beliefs and to identify how they are related to one another. Sixty-two patients with religious delusions went through semi-structured interviews which were analyzed using the three coding steps described in the grounded theory. Data were collected during a larger study performed in 236 patients in both Geneva and Quebec. Three major themes were found in religious delusions: "spiritual identity", "meaning of illness" and "spiritual figures". One higher order concept was found which describes the structure of the phenomenon "structures of beliefs". In this study, we were able to identify cognitive and emotional patterns which put patient's beliefs into a constant reconstruction through interaction with the world and others (i.e. open structural dynamics) or conversely which create a complete rupture with the surrounding world and others (i.e. closed structural dynamics).

Living experiences during meditation and the therapist's way of being

Marilia Ancona-Lopez

This work shows how the possibility of placing living experiences during meditation in words - up to now, associated to the spiritual universe - allows the understanding and development of the therapist's way of being in front of the patient. It is based on a case study of a psychologist practicing meditation for over ten years, who felt incapable of associating her meditation experiences to her professional activity, although recognizing its effects on clinics. The translation of the lived experience to a psychological language has demanded the psychologist's appropriation of her academic work, becoming its own subject, researcher and author. To face the task of exposing her own personal and professional life, she has reckoned on a therapist's support. The subjective elaboration was balanced by the constant dialogue with her guiding professor, her group of coleagues and the authors of the phenomenological-existential approach, that the psychologist already privileged. In her work, the student has managed to give words to the experiences she had lived in contact with her own body and the difficulties to keep herself in a meditation state, and has shown how this practice has developed, among others, its ability to remain in silence and to respect the time of the other. It has also offered her some resources to be used during the sessions, as to take profit of the return to her own body or breathing between one patient and the next one. The work shows,how thesis guiding in the field of Psychology and Religion is a privileged space to appropriate religious experiences within the academic and clinic environment.

Paper session: Atheism (11.30-12.50)

Meaning-Making in an Atheist World

Tatjana Schnell

Religiosity and spirituality are powerful sources of meaning. An atheist world-view implies the non-belief in a god or super-natural reality. Are atheists thus destined to a meaningless life, as is often argued? Employing a multi-dimensional model of meaning operationalized by the Sources of Meaning and Meaning in Life Questionnaire (SoMe), a sample of $N = 102$ self-declared atheists is analysed with regard to personally relevant sources of meaning and degree of experienced meaningfulness and crises of meaning.

When compared to a representative sample of religionists ($N = 390$) and nones ($N = 178$), atheists can be characterised by a particular commitment to self-knowledge, freedom, knowledge, individualism, and comfort. Above and beyond this common ground, considerable within-group variation is found. Cluster analysis shows

that heterogeneity within atheism has to be taken into account. Three types of atheists are identified: Low-commitment atheists are characterised by generally low commitment; they report very low meaningfulness and a high frequency of crises of meaning. Broad-commitment atheists exhibit considerably higher levels of meaningfulness and rare crises of meaning. They evidence, in particular, high scores on the dimension of well-being and relatedness. The third type, primarily committed to selfactualization, exhibits moderate levels of meaningfulness, with crises of meaning being literally absent. However, meaningfulness is lower among all three atheist types than among religionists. But it is only low-commitment type atheists who suffer from crises of meaning more frequently than religionists.

Are Atheists more Enlightened than Religious Believers? Empirical Studies using the Model of Hierarchical Complexity

James M. Day

The «new atheists» as they are sometimes called, perhaps best exemplified in the writings of Oxford professor Richard Dawkins, hold that religion is ipso facto counterposed to the purposes of enlightenment, reviving an old argument claiming that religion "dumbs down" its adherents, making it less likely that they will be able to, or if able, will choose to, exercise complex reasoning where and when religious authority is invoked as an element in philosophical discussion, and moral decision-making. Atheism is preferable to religious conviction, on the new atheists' agenda, both on intellectual grounds (it comes closer to the truth) and moral ones (it leads to more virtuous conduct, because it admits of reasoned debate and for a greater number of perspectives to be taken into account). I and my colleagues in the Louvain-Harvard Project in Cognitive Complexity and Religious Reasoning have tested hypotheses in this domain using the Model of Hierarchical Complexity, a sophisticated system for designing instruments that test the relative cognitive complexity of items, and subjects' responses to them, with hundreds of subjects, ranging from adolescents to young adults, adults, and older adults. This paper reports results from recent studies that tested the hypothesis that atheists would endorse significantly more complex items in scientific reasoning, religious dilemmas, and moral reasoning than people from a broad variety of religious groups who reported being religiously committed. The evidence shows that atheists scored on as broad a range, from lower to higher, levels of complexity, as did religiously committed subjects, were not higher, on average, in cognitive complexity endorsed than were the religiously involved, and that conservatism predicted for low scores in both groups, just as liberalism predicted for higher scores in both the atheist and religious subsamples. Atheism, per se, did not equate with "more enlightened" stances in any of the domains we tested. Rasch Analysis provided tools for assessing subjects' reasoning, and mapping results.

Toward a Psychology of Atheism II: An Empirically Derived Typology of Non-Religiosity

Nicholas Gibson

Although various labels exist to describe non-religious and secular positions, such as 'atheist' or 'agnostic', these are demonstrably misunderstood or misapplied by laypersons. Even where they are correctly used, it is clear that, for example, atheists vary in their emotional responses to religion, their intellectual interest in religion, and their behavioural repertoire with regard to religious individuals and institutions. Rather than attempting to generate a typology from philosophical grounds, we see merit in allowing a typology to emerge empirically, thus capturing non-religiosity as it is lived. Cluster analysis of two samples scores on the Dimensions of Non-Religiosity Scales (Gibson & Barnes) allowed the determination of several statistically distinguishable types of non-religiosity, such as so-called 'militant atheists', disinterested non-believers, and 'emotional atheists'. Each type showed a characteristic pattern of attitudes, beliefs, behaviours, and history with regard to religious ideas and religious people. In contrast to the empirically derived typology, self-reported identifications such as "atheist", "agnostic", and "spiritual-but-not-religious" were considerably less powerful as predictors of group differences. This paper presents the derivation of this typology, evidence for the validity of the clusters found, and implications for future research on non-religiosity.

Paper session: Studies on rituals (11.30-12.50)

Behavioural implication on religious rituals: the effect of pilgrimage on individual optimism

Lisete dos Santos Mendes Mónico

Trying to concur to the understanding of religiousness as a social factor, we entered upon the pilgrimage analysis in a psychosocial perspective, as sense building of the self and optimism promotion. Given the positive nature of optimism, we aim to understand the agentic features of religiousness in optimism, particularly attending to the ritualistic, ideological, intellectual and consequential dimensions of religiosity as defined by Glock and Stark (1965), but also at the optional, autonomous and mobile features of pilgrimage in the post-modern context. The pilgrimage to the Shrine in Fatima, based on a survey given out to 784 pilgrims during the 90th anniversary of the apparitions of Fatima (May, 12th, 13th), has allowed us to ascertain that the predictive ability of religiousness in optimism is maximized by the active, deliberate and sacrificing behavioural implication of the subject.

The results of our study reveal stronger optimism in the pilgrims on foot as an act of accomplishment of requests and promises, but also of praise and intercession, mainly motivated by moderate altruistic or selfish purposes. Pilgrims who walk great distances, as opposed to those who choose shorter trails or use a motor vehicle, also have shown a strong relationship between religiosity and optimism. Answering individualist goals, founded on the overcoming of personal objectives, the pilgrimage distances itself from a self-denial ideology in what concerns sacrifice.

The holy scriptures as discursive sources

Isabella Sallustio, Rosa Scardigno

The complex dynamics involved in globalization and in the consequent reduction of cultural distances highlight the concept of culture and reveal the need for more complete cognitive demands (Benhabib, 1992). Knowledge is considered as the main way to achieve a constructive and functional synthesis of external information as well as to overcome the so rigid idea of influence coming from cultural determinism.

In particular, the religious system of meaning (Park, 2005) evolves in relation to the social processes that are more complex and mutable than itself. As a consequence, the role of religion as a "system of communication" (Pace, 2008) is to generate order and sense in a context that offers an "excess of sense".

The general aim of this work is to investigate the role of the Holy Scriptures (the Bible and the Koran) as sources of meaning for believers. We made use of a particular software for Content Analysis named T-LAB (Lancia, 2004). The main results show the need for actual interactions among social characters, into a historic-cultural context in which physical nearness can lead toward a more pronounced cognitive closeness. This relations can shift a "forced cohabitation" into a "constructive cohabitation", starting from the cultural base of every society, that is education.

The main goal of educational practices should be to form persons that understand and live complexity and cultural diversity as essential sources for everyday life. The pedagogical mission is really challenging, as it should forge "multicultural persons", that show their cognitive flexibility in the interpretation of the world.

Diversity management and organizational wellbeing in religious congregations

Michela Cortini, Paula Benevene

Religious congregations - as particular organizational forms - are facing more and more social challenges related to culture and diversity management. Because of lack of religious vocations in Western Catholic countries, the Catholic European religious congregations live by the presence of religious people coming from abroad, especially from Asia, Africa and Southern America; this leads to the issue of diversity management.

The aim of the present paper is to investigate how religious congregations manage cultural diversities.

For what concerns the research design, we have conducted 50 in-depth, semi-structured interviews to consecrated people. Interviews were analyzed using content analysis, run through the software T-Lab (analysis of word occurrence and co-occorrences, analysis of Markovian sequences, linguistic specificity analysis). Dynamics and contents of organizational wellbeing are observed in the light of the need to reconcile religious teaching with organizational considerations.

In terms of results, it seems that values and meanings are assigned to personal relationships as a way to live ones own faith through the organizational life; differences among members coming from different cultures as well as between younger and older members on how normative organizational control is perceived and represented as well as on the role and the tasks expected from leaders and followers.

Findings suggest that training is required among religious congregations, in order to raise more awareness, and competence on diversity management and organizational dynamics.

Panel 2 - Psychoanalytic contributions to theology and the question of truth in religion (14.20-16.00)

Mario Aletti

The reception of psychoanalysis from theology creates both challenges and controversies. Very few theologians continue to maintain that psychoanalysis is incompatible with the Christian view of man, Others on the contrary insist that reception of psychoanalytic findings is necessary in order to better understand man and therefore theological anthropology. On the other hand, psychoanalysis has now overcome the reductionistic pretensions concerning the origins of religion, while recognising its deep affective roots. This panel aims to introduce and discuss some examples, different from each other in content and method, comparing theology and psychoanalysis. This will be done through papers from: Karin Wondracek representing the figure of psychoanalyst and theologian Pastor Oskar Pfister and his use of psychoanalysis as redemptive. Jean-Baptiste Lecuit leading from Vergote thinking will present the relationship with God in the light of psychoanalysis. James W. Jones on relational psychoanalysis as a model for understanding both the religious relationship, and its pathological drifts (such as fundamentalism and terrorism). Mario Aletti & Cristina Scarpa, beginning with the legacy of Lou Andreas Salomé and Winnicott will propose to overcome the problem of the truth of theological affirmations. maintaining that the psychological value of religion is just in "believing".

1) Oskar Pfister - the redemptive dimension in psychoanalysis

Karin Wondracek

The life and work of Oskar Pfister (1873-1956), Protestant pastor who became a psychoanalyst and a friend of Freud, brings original and pioneering contributions regarding the receptivity of psychoanalysis in the bosom of theology. Pfister's dual position of disciple and independent thinker indicates the autonomy of his thought and the creativity of his path, in relation to both psychoanalysis and theology. Three aspects of his reception stand out: 1. In his texts on the individual, Freudian libido is related to Christian love; what is also seen is the common link in the conception of the subject as a being in conflict with himself/herself. In addition, the analytical cure of souls (Pfister's creation), is approximated to the Christian cure of souls through the common etymology between redemption (Erlösung) and analysis (Analyse), because both promote the dissolution of conflict, 2. The psychological approach of Christian religion introduces psychoanalysis into the heart of Christian theology, allowing for the psychoanalytic interpretation of the history of Christianity. The Freudian theory of anxiety is approximated to the conflict between love and anxiety present in Christianity, serving as a landmark for the interpretation of events. 3. The concept of truth is empirically relativized, paradoxically approximating Freudian subjectivity to Christian incarnation. This last concept could be proposed as a logic that allows for the coexistence in Pfister of aspects apparently contradictory, in which it approximates itself to the contemporary paradigm of complexity.

2) The relationship to God theologically thought through in the light of psychoanalysis: Antoon Vergote's major contribution

Jean-Baptiste Lecuit

Certain questions in Christian theology concern domains which deeply involve the human psyche, such as the connection between love and sexuality, rituality and obsessional neurosis, ecclesial belonging and infantilism, mystical phenomena and hallucinations.

It is therein enlightening to take psychoanalysis into account, albeit putting some representations to the test.

Among these questions, the one of the relationship to God is the most challenging. In fact, if belief in God is a mere illusion, the very heart of faith and its very reason are disqualified, and Theology along with them. Even if this is not the case, we are still required to think through the striking thematical homology between both theological and psychoanalytical discourses upon the relationship to God and to parental figures, respectively. This is notably true when speaking about the connection between the biblical figure of God and parental figures, between God's law and oedipal law, and between sin and guilt.

Dualism, which juxtaposes these two discourses along with the realities they are aimed at, is incompatible with psychoanalysis, which means to shed light on everything that involves the human psyche. It is also incompatible with theology, which presupposes God's creation of man in his image as well as Revelation, which both involve the psyche in the relationship to God.

Between Freudian reductionism and spiritualistic dualism, we must therefore map out a way that enables us to think through the homology between the advent of the believing ego and that of the psychic ego.

Antoon Vergote has offered a major contribution to this approach, which will be presented and assessed in this paper. Special attention will be given to the structure of the named homology and its evolution, to its theological foundations and significance, and to its consequences as regards to the connections between psychological and spiritual health.

3) Religious development and the development of psychoanalysis

James W. Jones

Freud's analysis of the truth claims of religion depended, in part, on his developmental theory. Two things have happened since Freud that are relevant to our topic. First, the psychoanalytic claim that adult thoughts, feelings, and behavior have their roots in childhood has been supported by research in the fields such as attachment theory and cognitive psychology. Second, the model of development within psychoanalysis has been reworked within the object-relational and self-psychological paradigms. This paper will trace these movements in order to construct a contemporary psychoanalytic model of the development of the religious truth claims.

4) Faith, as frail wrapping of doubt. The legacy of Lou Andreas Salomé and Donald Winnicott as a psychoanalytical contribution to theological research

Mario Aletti, Cristina Scarpa

Lou Andreas Salomé believed that narcissism is an early experience of being one with the whole. According to her, man tries all his life, to regain such a state of well-being via creative experiences such as art, love, and religion. As far as religion is concerned, Salomé articulates a clear distinction between a "creative" and a "sedentary" believer, since the creative believer - in a certain way - calls into being his God. Winnicott considers religiousness to be an illusory transitional phenomenon, when liberated from the childhood hallucinatory omnipotence; as a child with his mother, a believer creates the God he finds. The paper will focus on the theoretical paths opened by Salomé and Winnicott. Since Salomé's "creative" believers religious faith encompasses doubt and Winnicott states that, in conclusion, the psychological value of believing "is believing in anything at all", believers and psychologists of religion be-

come aware of the never ending metaphoricity of religious language and, consequently, of the necessity of religious pluralism.

Paper session: Discourse analysis (14.20-16.00)

Discourse analysis in the Psychology of Religion - A Swedish empirical study

MarieAnne Ekedahl

Van der Lans (2002) discussed the significance of social-constructionist theory for the psychology of religion inspired by Gergen. The discussion continues in the work of some colleagues who focus on the construction of religious meaning-making. Hermans (2002) argues that religious meaning cant originate from the individuals construction of their own sacred universe. Meaning-making is stressed as being a communal process. Inspired by Bakhtins concepts The Monologic Author-God and The Polyphonic Author-God the conclusion is that the monologic Author-God model fits into a pre-modern context, but the polyvocality better suits a post-modern context. They ask for research about how people construct meaning within social heteroglossia and how people defend embodied truth as absolute truth (Hermans 2002).

Against this background a Swedish study in the psychology of religion, was conducted concerning "Pastoral care in the public room as an empirical study of journal texts as discursive meaning-making" (Ekedahl, 2010). The material consists of texts from a weekly paper published by the Swedish Covenant Church during 1974-1975. Two chaplains, both men, answer letters from people, mostly women, who read this weekly paper. The study is qualitative and inspired by discourse analysis both theoretically and methodologically. An interpretation is made using Bakhtins theory concerning authoritative and dialogic processes. The results show meaning-making as salvation-discourse and as caring-discourse. To sum up, authoritative constructions contribute to fix earlier identity while dialogic polyvocal constructions contribute to forming new identities for both men and women.

The results address questions about meaning-making and health disourse in future research as well as the balancing factors in meaning-making processes which include existential aspects.

Philosophies of Life in Life Stories: A Perspective for Research in Psychology of Religion

Ulrike Popp-Baier

Some years ago I argued that the concept of a philosophy of life could be a valuable analytical concept in biographical research, and that analyzing life stories with

regard to philosophies of life would be an interesting research perspective in psychology of religion (cf. Popp-Baier, 2008). The concept of a philosophy of life derives from McAdam's (1993) concept of the ideological setting of a life story, from Staudinger's (2001) concept of life reflection, from Habermas' and Buck's (2000) distinction between life narratives and autobiographical reasoning within a life story and from de St. Aubin's, Wandrei's, Skerven's and Coppolillo's (2006) concept of personal ideology. Philosophy of life, according to the understanding I envisage, denotes a person's explicit and implicit ideas or theories reagrding a good life, as they emerge in the context of a life story. Key elements of a philosophy of life are in my view notions of happiness and answers to the questions about how one should live. In this paper I shall demonstrate, based on examples from different empirical research projects, that the concept of a philosophy of life is a valuable sensitizing concept for discovering varieties of individual religion, that is to reveal the different posiibilities for including "religion" into (fragments of) a life story. The empirical examples will touch on issues such as "religion and coping" and "spirituality and environmentalism".

Qualitative Methodologies Appropriate for Empirical Study of Personal Faith from a Constructionist and Discursive Perspective

Caroline Langdon Shepherd

The turn to language in the social sciences has inspired researchers across different disciplines to regard language, not as descriptive of external or intra-psychic reality, but as performative. Individuals, in language, construct versions of social reality and thereby achieve personal and interpersonal objectives. From this perspective, social psychologists have offered a critique of cognitivism and a reconceptualisation of psychological phenomena as discursive actions rather than as cognitive processes. The method(s) for the analysis of language in research interviews or in naturally occurring conversations and settings is one of a variety of different kinds of discourse analysis. Edwards and Potter (1992) provide the term discursive psychology, connecting these research methodologies with an epistemological foundation of constructionism and relativism.

The present paper provides a typology of qualitative methodology available to psychologists of religion researching with non-realist theoretical assumptions. It discusses the kind of research questions this approach may inform and what the practical implications this has for empirical study. It notes: (1) The direct relationship between the epistemological basis and theoretical assumptions underlying a research study and the methodological framework used for its exploration and discussion, and (2) the theoretical basis assumed in a particular study informs the practical issues the study methods must address (and those which they can ignore) for the research conclusions to be reliable or valid. The paper gives an overview of four different types of discourse analysis: Critical Discourse Analysis, Discourse Analysis, Conversation Analysis, and Narrative Analysis.

Finally, the paper reviews the research interview itself, arguing that the methodological implications of the discursive interview as a psychometric instrument are considerable but that it would repay systematic study in its own right, as topic.

The web forums as new discursive arenas to construct religiosity

Rosa Scardigno, Maria Luisa Giancaspro, Giuseppe Mininni

The relations between new technologies and religions have been recently investigated (Dell'Anna, 2009): scholars try to catch the potentialities of technological artifacts to spread religious topics and to cultivate sectarian/fundamentalist activities. Rather neglected is the role of virtual environments to collect and to transmit the several kinds of religiosity (the very subjective relation that every person establish with an institutional sphere). The commitment to a religious 'form of life', that has a special role in the polyphonic construction of self (Belzen, 2003), demands a continual both intrapersonal and interpersonal dialogical attitude that finds its ideal context in actual and virtual discussions. Among the several forms of computer mediated communication, forums are places where participants can mainly experience the discursive-dialectic nature of their religious feeling, strengthened by the sense of 'presence' and 'social presence' (Riva, 2008).

In this theoretical background, the aim of the research is to investigate the discursive construction of topics related to ethical-religious debates by the means of the subjective positioning in the (virtual) kaleidoscope of belongings. We analyzed several discussions coming from forums that allow the comparison among religious and non religious attitudes by the means of content analysis (Lancia, 2004) and discourse analysis (Potter, Wetherell, 1997). Alongside of the features of the 'religionese', we caught the enunciative clues that emphasize the relations between the 'private' and 'public' spheres of religiosity. The analysis of some psychosemiotic markers (Mininni et al., 2007) reveals a continuum between perplexity and confidence in the discussions as well as some peculiarities in the meaning-making process, marked by the virtual context. The relations between enunciators, texts and contexts support the dialectic, dialogic and rhetoric construction of religious positioning as 'interlocutional diatexts'.

Paper session: Religion and meaning (14.20-16.00)

Religion and the Question of Meaning in Crisis Situations

Diana Rigtrup

I would like to present my project dealing with the role of religion and the function of religious rituals in crisis situations. Mainly my research will be governed by a focus on the question of meaning. I want to question how creation or formation of meaning

takes place in actual situations of crisis; in which ways religion and religious rituals as systems of meaning and orientation may influence the interpretation of a traumatic experience; and what the difference is between ritual practice and existential and linguistic sense making.

The empirical part of my Ph.D.-project involves a qualitative analysis at the State Hospital in Copenhagen and consists of participant observation and interviews with parents of sick and dead children, who choose to emergency-baptize their child. At a primary level I will analyze the experiences of the parents especially looking for relations between religion and meaning. And secondly I will discuss the results in an anthropological, psychological and philosophical context.

As a key to understand the relation between religion, crisis and meaning better, I will primarily base my discussions on inspirations from the philosophy of religion of Ludwig Wittgenstein, who introduced the concept of language games, and the anthropology of Clifford Geertz, which is an interpretive science in search of meaning.

The impact of religious meaning system on well-being in the context of psychosocial mediators

Dariusz Krok

The existence of links between religion and well-being appears to be decisively established, but less is known about how various aspects of religiousness influence well-being and what psychosocial resources are responsible for their mediating effects. The paper aims at examining the impact of religious meaning system on subjective (SWB) and psychological well-being (PWB) in the perspective such psychosocial mediators as meaning in life, sense of coherence, and social support. Drawing on previous theoretical findings religious meaning system was defined as an idiosyncratic system of concepts related to the sacred and having references to self, other people and relations with the world. Research findings indicate that religious meaning system influences subjective and psychological well-being through psychosocial mediators.

Although the relations between religiousness and subjective and psychological well-being occur, they have rather a moderate character. Instead, these relations are far stronger when mediating psychosocial factors are taken into account and introduced in the system of equations. The findings entitle us to formulate two important conclusions. Firstly, religious meaning system influences subjective and psychological well-being on a basis of orienting and motivating forces. It also enhances well-being by providing answers for questions related to meaning of life. Secondly, religiously involved individuals may experience higher well-being and more positive psychological states, such as joy and hope perhaps from using religious meaning systems based on adhering to spiritually related goals and personal strivings. Discussing the above findings the paper demonstrates that religious meaning system is a useful research method in measuring religiousness, and its associations with well-being.

Difficulties facing first-year education students: Is religiosity an issue worthy of consideration?

Antonio Muñoz-García

University students of the early years of college have to face different changes in the transition process from Secondary School to University. Adaptation to a new academic context usually entails periods of tension and difficulties in different areas ranging from daily problems to concerns about studies and the future, changes in life style, relationships with family or friends, and even health.

This study constitutes part of a more extensive research, funded by the Spanish Department of Science, National Program of R+D (Ref. No. PSI2008-05498). This exploratory study shows an pre-view of results that analyze the existence of differences between the impact of these difficulties according to dimensions of religiosity and spirituality. The participants were about eight hundred undergraduate students of the first and second years with a mean age of twenty years old. All of them were students of the Faculty of Education Sciences at the University of Granada, in Spain. Students filled in a booklet that included an inventory of difficulties in transition situations with the aim of identifying the principal problems of these first months of the academic year, as well as several measures of religiosity and spirituality: measures of traditional religiosity cognitively orientated and emotional religiosity (Saroglou and Galand, 2004), the Meaning of Live Questionnaire (Steger, Frazier, Oishi, and Kaler, 2006), the Expressions of Spirituality Inventory-Brief (McDonald, 2000), Satisfaction with Life Scale (Diener, Emmons, Larsen and Griffin, 1985), and two measures of modern spirituality representative of the situation of religion in Spanish culture (religious relativism and religious individualism, and a measure of new age practices).

Human's mental transcending ability as coping and life extending resource

Berit Borgen

This paper is a summarizing paper where I expose the pathway trough my different paper presentations given on six international conferences for the psychology of religion. The central object of concern has been to enlighten the humans ability to transcend mentally concrete problematic situations, and by that to create new adaptive problem solving recourses in the actual life situation. This opportunity is special for mankind and has also brain related structures. I have studied this phenomenon from different perspectives, primarily: cognitive psychology, psychology of religion, creativity research, psychotherapy, neurobiology and physiological psychology. My research material has mainly been concentrated on personal experiences and information from informants overcoming extreme problem situations such as drug addiction and other extraordinary existential problem situations. The informants have experienced to be released from their suffering and to be able to open up for new creative perspec-

tives in their lives. This has given me an opportunity to study the phenomenon in its extreme exposure, as in a 'microscope'. The same structures and possibilities are found in other less extreme situations. The transcending ability is both a coping mechanism and an opportunity to open up for new extended life perspectives. This indicates that this ability should be of concern in different therapeutic contexts. The requirement to write this last paper is that during my work in different therapeutic institutions in Norway I have discovered that many professionals lack attention to this possibility. This has been my driving force through my research process.

Paper session: Religious crisis (14.20-15.10)

Religion matters! Religiosity and quality of life among Danish lung patients

Heidi Frølund Pedersen, Kenneth I. Pargament, Christina G. Pedersen, Robert Zachariae

Background: It has been argued that religion is less salient among people in secularized societies, e.g. the Scandinavian countries. However, research has suggested that during severe illness people tend to become more religiously oriented, even in a secularized society. Moreover, religiousness could potentially affect quality of life among people facing significant life threats.

Aim: To investigate prevalence of religiousness and religious coping among patients with severe chronic lung disease in a secular society, and to explore the associations with the patients overall quality of life.

Method: 111 recently diagnosed chronic lung patients (55,9% men, mean age: 65) completed a questionnaire measuring demographic factors, quality-of-life (QoL), and religious items such as "belief in God and/or a spiritual power", "identifying oneself as a believer, spiritual or non-believer", and religious coping (the Brief RCOPE).

Results: 55% believed in God, and unadjusted regression analyses showed that this was positively associated with QoL (β =0.28, p=0.004). Belief in a spiritual power only was negatively associated (β =-0.23, p=0.019) with QoL. Multivariate regression analysis showed that among those who reported themselves as "believers" or "spiritual", negative religious coping was associated with lower levels of QoL (β =-0.29, p<0.02) when adjusting for socio-demographic factors and religious support.

Conclusions: The results challenge the notion that religiousness is not salient in secularized societies.

Religious crisis and personality

Mirosław Romuald Nowosielski

The topic of the presented research is a religious crisis (RC). It can be stated on the basis of previous theoretical considerations that RC is deeply embedded in personality. Its consequences are not confined just to personal religiosity, but are spread across other domains of personality.

The aim of the research presented here was to explore the personality correlates of RC. It was obtained by the analysis of personality traits among subjects with different characteristics of RC.

Questionnaire research was conducted on the sample of 200 Polish young adults (aged 18-35). The sample was divided into 3 subgroups on the basis of Prezyna's Religious Crisis Scale and the author's own questionnaire scores. Personality was operationalized by the Cattel's 16PF Questionnaire.

The results suggest the existence of a strong relationship between RC and personality. Subjects with high level of RC can be characterized as manifesting "away-from-people" attitude with the component of shyness, behaving in unconventional manner, with intense internal life and high level of anxiety.

They also tend to be more self-blaming, more radical and more critical in comparison to people with low RC. They also to larger extent take advantage of their intelligence and are ready to look for new solutions. The state od disruption they experience is a symptom of high emotional sensitivity rather then of psychological weakness.

Paper session: Prayer (15.10-16.00)

Prayer and cognitive re-appraisal in the experience of pain

Jessie Dezutter, Amy Wachholtz, Jozef Corveleyn

The present study explored the role of prayer as an individual factor in pain management. Framed in the transactional theory of stress and coping we tested: 1) is prayer related to pain severity and pain tolerance; and 2) is cognitive positive re-appraisal a mediating mechanism in the association between prayer and pain outcomes. We hypothesized that prayer would be related to pain tolerance in reducing the impact of the pain on patients daily life, but not necessarily to pain severity. We also proposed that positive re-appraisal can be an underlying mechanism in this association. Herefore, a cross-sectional questionnaire design was adopted in order to measure demographics, prayer, pain outcomes and cognitive positive re-appraisal. Two hundred and two chronic pain patients completed the questionnaires. Correlational analyses showed that prayer was significantly related with pain tolerance but not with pain severity. Furthermore, mediation analysis revealed that cognitive positive re-appraisal

was an underlying factor in the relationship between prayer and pain tolerance. This study affirms the importance to distinguish between pain outcomes and indicates that prayer is especially important for pain tolerance. Further, the findings can be framed within the transactional theory of stress and coping and the results indicate that positive re-appraisal might be an important underlying mechanism in the association between prayer and pain tolerance.

Agency in religious experience and practice: the healing rooms

Tuija Hovi

The core aspects that construct human agency are an individuals self-efficacy beliefs joined together with capacity of forethought and intentionality - orientation towards the future. Through agency a person exercises control over events and affects his or her own life. The characteristics that construct human agency are supporting factors also for spirituality and religiosity.

The empirical context of this theorizing in the proposed paper is the international Christian intercessory prayer movement, the Healing Rooms, in Finland. This movement operates as local clinical receptions. At "prayer clinics", there are two interacting groups: a community of trained prayers and their clients. The research material is compiled by using ethnographic methods, thematic interview and participant observation, as well as using a questionnaire.

In the proposed paper, I focus on team-members (prayers) and their understanding of "healing" as a means of turning on profound changes in an individuals (clients) way of life, beliefs, attitudes, and orientations. The members of prayer-teams take their activities at the Healing Rooms very much as being in an instrumental and transitional position. They want to see themselves at the prayer-work as agents of transformation. Albert Banduras social cognitive theory of interactive agency on different levels of social interplay frames this analysis.

Panel 3 - Advancing the Psychology of Religion by Means of Q Methodology (16.20-17.40)

David M. Wulff

With the current, worldwide resurgence of interest in Q methodology, it is time to reintroduce it into the psychology of religion. Q methodology is a qualitative research approach that is assisted by means of statistical procedures. Designed to bring into focus diverse realms of subjectivity, it serves primarily as a method of discovery, a means for discerning shared patterns within groups of individuals.

As a psychological assessment device, the Q-sort--the procedure that lies at the heart of Q methodology--serves both nomothetic and idiographic purposes. As a gen-

eral research instrument, the Q-sort eventuates in individual loadings on factor-analytically derived prototypes that may serve as variables in standard nomothetic research. But unlike standard quantitatively interpreted questionnaires, the Q-sort also yields a complex array of ranked statements that, astutely interpreted, provides an informative individual portrait of the respondent's subjectivity. Thus it may serve in clinical or counseling contexts as well. The value of any Q-sort, it should be emphasized, ultimately rests on how adequately the statements composing it represent the domain being assessed.

Research with two Q-sorts will be presented in this panel. The first, the broadly grounded Faith Q-Sort, has been translated into more than a half-dozen languages and administered to a diversity of respondent groups. The second, the Clinical Pain Acceptance Q-Sort, promises to be serviceable in Acceptance and Commitment Therapy (ACT), which is based on mindfulness techniques.

1) The Faith Q-Sort: Advances on the Assessment Front

David M. Wulff

At the heart of any psychology of religion that concerns itself with persons rather than content is the challenge of assessing individual differences. The earliest efforts were qualitative in nature, with all the attendant difficulties. With the ascendance of positivism in psychology and the valorizing of "operational definitions," the psychology of religion, too, became overwhelmingly quantitative. Numerous scales of religiosity were devised, most of them narrowly conceived to test specific preconceptions or hypotheses and to accommodate mainly Protestant-Christian participant groups. Demonstrably flawed in various respects, these scales continue to shape the thinking and work of empirical researchers.

The Faith Q-Sort was developed to address the assessment problem anew, this time employing Q methodology, a mainly qualitative approach that nonetheless yields quantitative information. A collection of 101 statements was assembled to represent (1) the central principles and values of the world's major religious traditions; (2) a broad array of definitions, conceptions, and typologies of religion put forward over the course of the 20th century; and (3) variations in experience and cognitive attitudes associated with religion. Initial findings reported in 2009 inspired a growing number of translations, which are naturally essential for gathering cross-tradition and cross-cultural data.

Findings to date demonstrate that the Faith Q-Sort is functional within a variety of faith traditions and is exceptionally sensitive to both individual and group variations. It promises to be equally serviceable for empirical research and for individual assessment within clinical or counseling settings. It may also shed new light on the religion-spirituality debate.

2) Faith Q-Sort-Danish. Assessing existential, spiritual and religious orientations in a secular society

Hanne Bess Boelsbjerg

Background: Research on the interaction between culturally based values and religious beliefs often lacks the opportunity of comparing the results with those found in other cultures. The Faith Q-Sort now provides an instrument for investigating the existential and religious orientations of different cultural groups and to compare their perspectives and values in a quantitatively systematic yet still hermeneutic way.

Aim: The aim of the study is to explore faith as expressed through the religious, spiritual, and existential values and convictions of people living in Denmark. This paper thereby provides a basis for comparing the existential and religious orientations among Danes with results obtained with the Faith Q-Sort in other countries.

Method: The Faith Q-Sort was developed by Prof. David Wulff using Q methodology, which provides a tool for evaluating the subjective viewpoints of people and, through factor analysis, for discerning prototypical patterns within them. The prototypes indicate the common positions taken in regard to the research topic. Unlike typical questionnaires, Q Methodology makes it possible to study subjectivity meaningfully on an individual as well as a collective level. The Faith Q-Sort was translated into Danish and completed by 60 religious and non-religious participants in Denmark.

Results: Analysis of the Faith Q-Sort-Danish yielded eight prototypes, most prominently the Spiritually Attuned, the Secular-Humanistic, and the Traditionally Theistic. When the Danish results were compared to American ones, subtle differences appeared within and among the prototypes, suggesting a culturally variable understanding of existential and religious values and convictions.

Funding: The Danish Cancer Society and the University of Southern Denmark.

3) The Clinical Pain Acceptance Q-sort

Peter la Cour

Clinically applied psychology of religion may include a number of existential issues, such as the concept of acceptance. Acceptance plays a key role in the Acceptance and Commitment Therapy (ACT) that is based on mindfulness techniques. Outside these often schematic settings, the topic of acceptance can be clinically difficult to raise in a respectful way for severely injured patients in difficult life situations. For developing good clinical practice on the topic of acceptance of chronic pain, The Clinical Pain Acceptance Q-sort was developed. The Q-sort procedure comprises 13 small cards with printed statements. The process of development and the basic management of the method will be presented along with presentation of both quantitative and qualitative use of the tool. The method has a threefold outcome: 1) the topic of pain acceptance is presented in a multi-faceted way for the patient, 2) assessment and a score of the level of pain acceptance is offered to the clinician, and 3) good opportu-

nities for a therapeutic discussion on pain acceptance are made available. The Pain Acceptance Q-sort may positively contribute to daily clinical work in a straightforward way and has a number of possibilities for clinical training in psychological pain management. Methodologically, this study might bring experiences for other q-sorts to develop into clinically feasible editions.

Both quantitative and qualitative results and examples of the use of the Clinical Pain Acceptance q-sort will be presented.

Panel 4 - Both Sides of the Medal: Xenophobia, Prejudice, and Religious Cognition (16.20-17.40)

Constantin Klein

Since Adorno et al. (1950) observed the positive association between religiosity and prejudice, the link between religiosity and prejudice has become a classic within the psychology of religion. Since Allport's (Allport & Ross, 1967) distinction between intrinsic and extrinsic religious orientation, however, a still enduring search has begun which kind of religiosity is associated with more prejudices, stereotyped thinking, and xenophobic attitudes, and which is not (e. g. Altemeyer & Hunsberger, 1992; Batson et al., 1993; Hutsebaut, 1996; Duriez, 2004). Additionally, possible mediators like Right-Wing Authoritarianism, Social Dominance Orientation, Self-Uncertainty, or Openness to Experience - to name a few - have been taken into consideration to better understand the association between religiosity and prejudice. Because measuring both religiosity and stereotyped attitudes is often affected by social desirability, in recent years indirect measurement procedures have been used to detect religiosity-prejudice associations also on the implicit level (e. g. Gonsalkorale et al., 2009; Henry & Hardin, 2006; Park et al., 2007; Rowatt & Franklin, 2004; Rowatt et al., 2005; Rudman et al., 1999).

It is the aim of our panel to present some recent studies on the religion-prejudice association which deal with the diverse facets of this complex topic. The first paper introduces a new measure for different cognitive religious schemata (the Religious Schema Scale; Streib et al., 2010) and presents empirical findings about their associations with conflict behavior and xenophobic inter-religious attitudes (Streib). The second paper takes a closer look at possible mediators of the relation between religiosity and prejudice (Henseler & Carvacho), while the third paper presents results of a study wherein several Implicit Association Tests have been employed to measure inter-religious xenophobia on the implicit level of cognition (Klein & Streib).

1) Does Religious Cognition Facilitate or Prevent Xenophobia and Violence in Adolescents?

Heinz Streib

This paper presents results about religious correlates and predictors of xenophobic attitudes and conflict behavior based on an online-survey in which 415 German adolescents age 12 to 25 have participated. Most interesting results for xenophobia and conflict behavior are correlations 1) of the schema fairness, tolerance & rational choice (of the Religious Schema Scale, RSS) negative with aggressive conflict behavior and positive with mediative conflict behavior, and also negative with antisemitism and islamophobia, 2) of the schema truth of texts & teachings positive with mediation, 3) of the schema xenosophia / inter-religious dialog negative with islamophobia and antisemitism, 4) of the image of God as judge positive with islamophobia and antisemitism, 5) of the image of God as redeemer with islamophobia, but also with mediation, and 6) of mystical experiences and nonviolent mediation. Structure equation modeling details the effects of religious cognition on the adolescents (disagreement with) aggressive behavior and xenophobic attitudes. Results document the effects of specific religious experiences, cognitions and schemata on xenophobia and conflict behavior, thus shed light on a deficit and fill a gap in extant research on adolescent violence and xenophobia in Germany and the U.S.

2) Fuelling religious conflict - Studies on the interaction between ideological beliefs and religious identification

Anne-Kathrin Henseler, Héctor Carvacho, Andreas Zick

Many scholars find in multiple of studies evidence on the relation between identification and outgroup derogation. When it comes to religion self-identification with religious groups has been proved to be a predictor of prejudice towards religious, ethnic and cultural outgroups (Hunsberger, 1995). However, Brewer (1999) suggests that ingroup identification leads to prejudice only when interacting with moderators such as the content of the identity or ideological beliefs. This paper aims to identify such specific moderators for the relation between religious identity and prejudice. Three experimental and correlational studies were conducted. In the first experiment we manipulated the level of religious identification in a sample of Christian students. We expected to find an interactive relationship between ingroup identification and different beliefs (such as religious belief styles like literal vs. symbolic believing, and ideological attitudes like social dominance orientation) to predict prejudice towards Muslims, Jews and non-believers. In the second experiment levels of self-uncertainty were manipulated in an equivalent sample. Using prejudice toward the same target groups as dependent variables, we expected an interaction between levels of self-uncertainty and the same religious and ideological variables as in the first experiment. In the third study, the Group Focused Enmity survey (GFE, Zick et al., 2008) was reanalyzed

looking for the same patterns, this time using the interaction between superiority beliefs and strength of religiosity to predict prejudice toward all elements of the GFE syndrome. The paper will sketch basic results and propose a new approach to understand why many religious people get prejudiced.

3) Your Religion Is Not Bad - But Mine Is Better: What Indirect Measures Can Tell Us About Inter-Religious Attitudes

Constantin Klein, Heinz Streib

Within the social sciences, it is a well-known problem that many self-report measures are affected by social desirability, and in particular research on such intimate topics like religiosity has often to struggle with this problem (Sedikides & Gebauer, 2010). To deal with the limitations of self-report measures, Cattell had proposed alternative indirect measurement procedures, the so-called 'objective personality tests', already in the 1960s (Cattell & Warburton, 1967; Hundleby, Pawlik & Cattell, 1965). The rise of computer technology during the last 20 years has provided numerous new possibilities for indirect measurement procedures like priming techniques (Fazio et al., 1995), emotional stroop tasks (Williams et al., 1996), or implicit association tests (IAT; Greenwald, McGhee & Schwartz, 1998). In recent years, such procedures have also been successfully used within the psychology of religion (e. g. Gibson, 2005; Weisbuch-Remington et al., 2005; Wenger & Yarbrough, 2005). In particular IATs, the most reliable indirect measures, have proven their value for the study of religious cognition and especially for studying inter-religious attitudes (Henry & Hardin, 2006; Park et al., 2007; Rowatt et al., 2005; Rudman et al., 1999).

In our own study, a combination of direct (questionnaire) and indirect measures (IATs, single-category IATs) has been used to detect the association between one's own religiosity (Christianity) and xenophobic attitudes towards other religious traditions (Judaism, Islam) among a sample of 63 theology students. Results show that 1) almost all direct measures were correlated to some degree with social desirability while no indirect measure was, 2) on the implicit level, the students expressed greater esteem for their own religious tradition, but no denial of the other traditions, 3) explicit and implicit inter-religious attitudes were not correlated, but 4) implicit interreligious xenophobia was correlated with ethnical/racial stereotypes.

Paper session: Developmental psychology (16.20-17.40)

"The variety of religiosity": the power of psycho-discursive practices in childhood and adolescence

Caterina Colonna, Giuseppe Mininni

Religiosity is a particular domain of human experience (Belzen, 2005), since it acts as a system of communication that facilitates the process of meaning making (Pace, 2008) and activate a specific sociolect: the "religionese" (Mininni, Scardigno, 2010). In addition, religious experience reflects needs, tasks and values of a particular stage of life: believers find in religious belonging an important source to manage their everyday experiences.

This study investigates the discursive construction of God's image and of the religious positioning in Catholic children and adolescents. We carried out 12 focus group discussions in a scholar context with 15 children in pre-school age, 15 in school age, 24 pre-adolescents and 24 adolescents. The texts have been analyzed by Content Analysis and Discourse Analysis. Content Analysis was accomplished by the means of T-Lab (Lancia, 2004), a software that works on the statistical significance of occurrences and co-occurrences of words. Discourse Analysis was conducted through the psychosemiotic markers of Subjectivity, Argumentativity and Modality (Mininni, 2007). Content Analysis showed that adolescents develop a more personalized relationship with God than children. As for God's image, it reveals that religiosity in adolescence is anthropomorphic, egocentric and animistic, in the same way that during childhood. Discourse Analysis illustrated the evolution of human religious positioning: adolescents present more pronounced agentivity and begin to understand some religious practices in more abstract and metaphorical terms. Individuals cultural context and stage of life affect the variety of religious positioning and psycho-discursive practices have an important function in the construction of religious experience.

Emotions and Reflexivity in Fieldwork on Childhood and Youth Religiosity

Habibe Erdis, Peter Nynäs

Drawing on findings from a systematic review of how previous work on childhood and youth religiosity has been conducted, the effort of this proposed article is to formulate a comprehensive understanding of emotions in qualitative methodology for the study of childhood and youth religiosity. The systematic review of literature revealed that qualitative methods are mainly the ones used and reported in research on childhood and youth religiosity. Nevertheless, sufficient methodological attention has not been paid to emotional aspects. Emotion is, like the concept of religion, a multifaceted concept and it is obvious that the meaning given to the concept of emotion has

evolved over the centuries. Further, emotions are often seen as individual judgments, appraisals or states (see for example de Sousa, 1989).

However, a leading thought based on the relevance of reflexivity is that emotions are relational in character, something constituted in meaningful relations between individuals (see for example Ahmed, 2004; Riis & Woodhead, 2010). This approach leads us to an understanding of emotions as vehicles to be used consciously in research. Emotions in field situation may be seen as starting points of research and part of the research process rather than problems to be overcome or even ignored. It allows us to engage our own emotions as part of our research ambition to achieve a deeper and more sophisticated understanding of the interviewee's reality. To develop this perspective in the case of childhood and youth religiosity meets many challenges but it is still a methodological necessity.

Is religiousness inherited? A twin study

Dorte Hvidtjørn, Jacob Hjelmborg

Introduction: Genetics are known to play an important role in human behaviour, but only few studies explore the genetic and environmental influence on religious behaviour. Some studies use single item measures, which may be inadequate as religiousness appears to be multidimensional.

Danish research in religious behaviour is important as there is only limited knowledge about religiousness in secular societies. We aimed to assess the genetic and environmental influence on existential values and religiousness applying three different domains of existential meaning making: secular, spiritual and religious.

Methods: A survey was sent to 6707 twins between 20 and 40 years of age, identified in the Danish Twin Registry. Questions regarded e.g. health, educational level, marital status and religion. The 12 questions about religious beliefs and existential values comprised frequency of church attendance and prayer, religious denomination, beliefs, importance of God and religiousness, both currently and in childhood.

Biometric models were used to assess genetic and environmental influence on above outcomes.

Results: The response rate was 55%, and the study sample comprised 2,237 same sex twins predominantly members of the Danish National Evangelical Lutheran Church (82.6 %). Preliminary analyses show a small but statistically significantly higher concordance rate for monozygotic than for dizygotic twins for nearly all internal religious practices and beliefs. For external practices as church attendance there were no differences between monozygotic and dizygotic twins. (More results are to follow).

Poster Session 1

1) The "Dessinsdieu" online database of children's representations of God

Michael Aeschbach

More than thousand drawings of children's representations of God have been collected for the project "Dessinsdieu" since 2003. Children from 6 to 16 years from Japan, Russia and Switzerland participated in this project, each one with his or her unique drawing. The data collection is designed to be made in a controlled setting, where each child, after drawing his or her representation of God, describes the task he or she had to fulfill as well as the steps necessary in order to achieve a similar result. The collected drawings as well as the collected questionnaires have been digitized and put on a public storage space of the University of Lausanne for further study. Parts of the collection have already been used in qualitative as well as in quantitative research. The drawings of 142 Japanese children, from Buddhist as well as public schools have been analyzed and contrasted with drawings gathered in Western countries. A system of 42 variables has been set up in order to describe the drawings of each country and the meta-analysis of the whole collection is currently in progress. We would like to share information regarding the technological aspects of this project as well as about the drawings themselves with all researchers interested in the topic.

2) Are religious people benevolent people? A study on the case of Turkish Muslims

Ali Ayten

The present paper aims to display the role of religiosity on empathy and helping behaviours. It also purposes to examine the links between the motivations to helping and religiosity and empathy. The sample of the study consists of 461 males and 450 females from 32 cities of Turkey. In this research, "Brief Islamic Religiosity Measure" and "Empathic Inclination Measure", and "Helping Behaviours Measure" are used. The findings of the study indicate that there is an important relationship between religiosity-helping behaviour and religiosity-empathic inclination. According to the multiple regression analyses, "religious effect and faith" factor has a considerable effect on empathic inclination, and helping behaviour. Namely, when level of religiosity increases, the level of empathic and helping inclinations increases as well. Furthermore, religiosity and empathy have provided helping behaviours with altruistic motivations.

3) How do traumatic experiences transform human faith and religious coping patterns during and after a traumatic experience? A study of holocaust survivors now living in Sweden

Madeleine Nathalie Guillo

In this retrospective explorative study the faith- and religious coping patterns of seven Jews, three men and four women who were held as prisoners in concentration camps were investigated. The time period studied ranged from childhood to current time in order to analyze how faith and meaning-making systems had been affected or transformed especially through time in the Nazi camps. The data from the primarily qualitative investigation (semi-structured interviews) were analyzed in a mixed-methods design. Rizuttos theory of God representation and Pargaments religious coping theory were used. The main results showed that the image of God in current time is based on faith and religious traditions from childhood. The image of God and faith during the time in the concentration camp was either strengthened or weakened in relation to the traumatic experiences in the camps. Only one of seven survivors experienced that her faith increased and six survivors either lost their faith or experienced a weakening of faith during the trauma in the camps. Two survivors had mystical experiences. Some survivors who were raised as believers used their faith as a positive tool in order to cope as prisoners and others who didnt have a personal childhood faith used other meaning-making tools in order to seek inner stability. Others gave up on their existence and became passive. Implications of the research include information on different patterns of religious response and adjustment to traumatic experiences of this magnitude.

4) Religiosity, personality and well-being in Slovak and Hungarian student samples

Peter Halama, Tamás Martos, Lucia Adamovova

The study deals with the relationship between religiosity and different aspects of well-being in the samples of Slovak and Hungarian university students and raises the question, if this relationship is moderated by personality traits. For measuring religiosity, Francis Scale of Attitude towards Christianity was used. Different aspects of well-being were measured by Dieners Satisfaction with Life Scale, Oxford Happiness Questionnaire, Purpose in Life test, Stegers Meaning in Life Questionnaire, Rosenberg Self-Esteem Scale and personality traits wee measured by Bipolar Big Five Markers. All set of questionnaires were administered to 274 Slovak and 249 Hungarian university students. The results of bivariate comparisons showed that religiosity correlated positively with meaning in life in both samples, however, higher religiosity was associated with satisfaction and happiness only in the Hungarian sample. A series of moderated regression analysis testing three-way interaction models (religiosity x personality trait x nation) showed no support for an overall moderation effect of personality

traits. Only weak interactions were found for agreeableness and openness in the Slovak sample when predicting meaning in life. The results suggest that cultural context of the religiosity/well-being relationship should be taken into account. The authors also suggest that religiosity could be considered as a universal source of meaning in different cultures, although further research concerning this question is needed.

5) Exploring religious conversion with RCPQ on a Hungarian sample

Fruzsina Kocsis

Conversion involves the dramatic change of the self. However, this change can take place through various processes. This research aims to detect the categories of conversion processes with the help of the Religious Conversion Process Questionnaire (RCPQ, Halama, 2007). The sample consisted of 733 Hungarian adults (453 women, 280 men, mean age 36). The majority of the sample were members of the traditional churches in Hungary (Catholic, Calvinist and Lutheran, N=609), while a smaller number of participants were converts of smaller Christian congregations (N=124). Cluster analysis of the items revealed five conversion patterns, slightly different from the patterns in Halamas research. The five different patterns can be characterized as follows: (1) inner struggle and negative emotions during conversion (2) the strong influence of personal relationships and social environment (3) emotions and experiences possibly compensating for earlier losses (4) a cognitive search for meaning in life and healing problems (5) a long-term process internalizing childhood religious education. Mental health implications of the conversion patterns are also discussed.

6) Personality structures in a religiously heterogeneous context

Lana Krezic

Starting from a lack of scientific research in the field of personality psychology and religion in Bosnia and Herzegovina - a country which is known for its religious pluralism - and a lack of interreligious studies in the psychology of religion in general, the purpose of the present study is to examine personality structures in terms of the Big Five from people with different religious affiliations. A religiously heterogeneous sample with 187 adolescents, consisting of Catholics, Muslims and atheists from Bosnia and Herzegovina describe themselves on the IPIP-Big Five Inventory measuring Extraversion, Agreeableness, Consciousness, Emotional Stability and Intellect. Additionally a sociodemographic sheet is employed to provide their religious affiliation, sex and age. Two-way analyses of variance are calculated for religious affiliation and gender on each personality factor. The comparisons between Catholics, Muslims and atheists indicate no significant mean differences in none of the five personality factors. However gender differences in two personality dimensions can be reported: girls report themselves to be higher in Agreeableness whereas boys report themselves to be higher in Emotional Stability. These two results are consistent with previous findings. Both effects are of medium size.

7) Are religious people less prejudiced toward obese people?

Alejandro Magallares

Introduction: Weight bias refers to the prejudicial assumption of personality characteristics based on an evaluation of an obese person. In nearly all areas of life obese people are discriminated. Levels of weight bias vary considerably between individuals and an association between greater weight bias and greater endorsement of ideological beliefs has been found. No research has examined if, besides the ideological variables, religiosity play a major role in the explanation of the individual differences in weight bias.

Objetive: To determine whether people who do not possess a negative bias toward obese people, also evidence a high score in religiosity.

Method: A study with 103 participants (70% women and 30% men) recruited from undergraduate psychology classes who received research credit for their participation was conducted.

Instruments: Participants read a story about a fictional obese character. After this task, participants had to answer a scale of 13 emotions (positive $r = .78$; negative $r = .84$; pity $r = .86$) and 13 traits (positive $r = .79$; negative $r = .82$). Also, there were 2 items related to the responsibility given to the character in the acquisition of his obesity ($r = .66$). Finally, we measured the religiosity of the participants. All questions were answered with a Likert scale (from 1, completely disagree, to 6, completely agree).

Results: The results showed that people high in religiosity perceived obese people less responsible of their weight ($F(1, 102) = 6.09$, $p < .05$) and felt more positive ($F(1, 102) = 5.74$, $p < .05$) and pity emotions ($F(1, 102) = 3.15$, $p = .079$) toward obese people. No differences were found in positive ($F(1, 102) = .727$, $p = .396$) and negative traits ($F(1, 102) = 1.31$, $p = .255$).

Discussion: Religious people feel more positive and pity emotions toward obese people, but there were no differences in the rest of the variables (negative and positive traits).

8) Religiosity and positive identity among Brazilian youth

Luciana Fernandes Marques, Débora Dalbosco Dell'Aglio

Some authors consider that there is a growing amount of research showing that religious involvement plays a key role in the healthy development of youth, such as issues of identity development. Studies about religion / spirituality in adolescence have shown that the young religious people can find new ways of coping and new meanings for life, supportive relationships and a new way of seeing yourself when developing spirituality. Whereas the formation of identity is the primary task of development at this age and religiosity has been identified as a protective factor during adolescence, this research aimed to observe the relationship between religiosity and positive iden-

tity in the Brazilian youth. The data analyzed comes from a database of Brazilian Youth Survey, from the questionnaire developed by Koller, Cerqueira-Santos, Moraes and Ribeiro (2005). We analyzed questionnaires completed by 7572 young people aged 14 to 24 years (average 16.15 years and standard deviation of 1.82), 45.4% male and 54.4% female, from low socio-economic status. Among youth interviewed, 91.3% were single and 2% married (0.4% separated, 0.1% widowed, 4.0% other and 2.2% did not respond). The total sample consisted of people from various regions of Brazil, including the cities of Recife (14.5%), So Paulo (13.2%), Porto Alegre (12.6%), Campo Grande (12, 3%), Distrito Federal (11%), Belo Horizonte (8.9%), Presidente Prudente (12.6%), Arcos (5.7%), Maus (1.6%) and Manaus (2.2 %). The data show a significant positive association between the variable. Other studies also showed that religious youths had a significantly higher self-esteem and more positive attitudes towards life in general than their non religious and confirm the data from this sample investigated.

9) Cultural Religious Participation and Minority Religious Sustainability

Noah Jeffrey Millman

Members of any institutionalized religion participating at only a cultural level, differ from those who follow their faith to the letter. Ysseldyk, Matheson & Anisman (2010) suggest that, "social identities do not exist in isolation, and religious identification might interact with other identities in unique ways to influence psychosocial functioning". Group theories, such as social identity theory, point to self-esteem and social benefits among reasons for membership within any group and when considering cultural religious participation it is no different. This project will look at how culturally inclined or 'secular' Jews, maintain membership and view themselves as members of an institutionalized religion and as a sometimes disadvantaged minority group. This will be a discussion of two studies conducted through Leiden University's Institute for Religious Studies under Prof. Dr. M.B. ter Borg and Dr. E.M. de Boer. In Study 1, participants are Jews (N=203) living in Vancouver who were given a survey asking about; Life satisfaction, personal/group self-esteem and religious participation. Self-esteem is chosen as a dependant variable as it is hypothesized in this study that group membership should increase self-esteem as self-esteem gives reason for continued group membership. Study 2, still in process, asks Jews living in Vancouver about; Life satisfaction, personal/group self-esteem, religious participation, intrinsic/extrinsic motivations and geographic location. Evidence can be found for the prevalence of social motivations over religious motivations for membership. It is also found that participating as cultural members influences self-esteem as opposed to active religious participation.

10) "Dessinsdieu": an international research on children's representations of God

Julie Montandon, Michael Aeschbach

The international collection of children's drawings representing God from the project "Dessinsdieu" is coordinated by Prof. Pierre-Yves Brandt from the University of Lausanne. In 2003-2004, Mrs. Yuko Kagata collected for her DEA thesis the first drawings for this collection in Japan.

A similar work with children attending a Buddhist school was directed by Prof. Zhenia Dandarova of the University of Saint Petersburg in Siberia during 2008 and the beginning of 2009 as well as in Saint Petersburg with children from public and Christian-Orthodox schools in summer 2009 and autumn 2009.

In Switzerland, Isabelle Rieben and Claude Alexandre Fournier of the University of Lausanne have collected more than 450 drawings in public school as well as in Christian congregations between 2005 and 2010. In conjunction with the digitizing of these drawings into an online database, researchers of the University of Lausanne undertook a qualitative and quantitative analysis of these data.

Following the tradition of Harms (1944), Hanisch (1996) and Klein (2000), we measured the influence of the childrens age, their religious education and their gender on the representation of the divine. The international aspect of this research gives us access to data raising questions about the importance of cultural influences on childrens representations of God.

In this presentation, we present an analysis of some of the drawings from Switzerland and discuss various related issues.

11) Spanish adaptation of the reduced version of Expressions of Spirituality Inventory

Antonio Muñoz-García

This study presents an adaptation of the Expression of Spirituality Inventory-Revised (ESI-R) in order to study its psychometric properties in a Spanish sample. It pretends also to analyse whether the spirituality dimensions of ESI-R 'works well' in a traditional religious context such as Spain. This means to observe whether the five dimensions of ESI-R are related to other relevant religion measures and psychosocial variables (values, meaning of life, satisfaction with life, lived problems, self-esteem) in the same way that results of previous literature are reported.

With this aim, a translation of the Expression of Spirituality Inventory-Revised (McDonald, 2000) to Spanish was done. Validation of the Spanish scale was performed by means of the factorial analysis of principal components with the rotation varimax test in a sample of 1000 undergraduate students of Education in the University of Granada in Spain.

The results indicate that the reduced version of the Expression Spirituality Inventory is a valid and reliable instrument for measure dimensions of spirituality different from traditional measures. The results show great compatibility with the structure of five factors with small exceptions of items that could have a different meaning in a culture of traditional religiosity.

The analysis of content validity demonstrated that the Spanish version of the ESI-Revised is conceptually equivalent to the original scale. The factorial analysis shows a five-factor structure that explains 59.44% of the variance. This structure was the same as in the original version of the test. The Cronbach's alpha for the full scale was 0.91 (.60-.88). Expressions of Spirituality were not associated with meaning of life but they were positively related with searching for meaning, satisfaction with life, traditional religiosity, emotional religiosity, spiritual practices cognitively orientated, and religious relativism.

12) The Role of New Religious Movements in Forming Identity in Young Adulthood

Márta Szenes, Tamás Sebö

The period following the change of regime in Hungary meant a choice of special coping strategies both by individuals and social groups. One of the responses of young adults searching for identity to the striking changes was looking for new religious communities. In our study, we performed life story narrative interviews with twenty students attending higher level educational institutions. These interviews focused on students life stages before and after conversion to a new religious community (NRC). We evaluated the narrative life story interviews by using the content analysing software called The Negation and Self-reference Module of LAS VERTICUM.

The poster presents the most remarkable results of our investigation, for example, the decrease of self-focus in comparison to the life stage before the conversion. Other striking results are also demonstrated such as the crystallisation of social identity after conversion and the significant decrease of depressive contents. Further characteristic changes were also detected and are shown here including the birth of a new universe of linguistic meaning, perceptive distortions of religious contents, emotionally focused regressive rituals, transformed relationship towards time and splitting as a self-defensive mechanism.

We aim to answer whether conversion to the new religious community can help the youths seeking ways and means and their formation of identity in the new societal and economic situation. We address the issue that how joining to such NRCs can lead to the hollowing of the personality and over conformism. We also wish to illustrate whether the social supportive strength of these communities and their role in shaping life philosophy would open the youths perspectives to the world or would rather separate from or oppose them to it.

13) The Relationship between values, Identity Styles and Religiosity in college Students

Mansoure Talebian, Shiva Khalili

Post-modernism belief says that the people structure their belief system critically and beyond these efforts are the differences in identity processing styles which are related with the type of religiosity. Values governing people's lives as the Guiding Principles influence on all facets of life including the person's religiosity.

Objectives: The aim of the present study is the investigation of the relationships between values, identity styles and religiosity. Method: 359 students (282 females and 59 males) will be selected using cluster sampling method from undergraduate students of an open faculty in Tehran, and they will answer Value Questionnaire (Schwarts, 1992) Identity Styles Inventory (Berzonsky, 1989) and the Post Critical Belief Scale (Hutsebaut, 1997). Data will be analyzed using correlation coefficient and multivariate analysis of variance.

Finding and results: The research is being carried out.

14) Comparing religious orientation and coping styles in healthy, cancer patients and undergone surgery patients in Tehran

Nasim Tavassoli

The aim of this paper is to compare religious orientation and different coping styles (emotional-focused coping style and Problem-focused coping style) in cancer and hospitalized patients after surgery in Sina Hospital in Tehran with that of healthy people. The sample in this research consists of 60 healthy persons, 60 cancer patients and 60 already undergone surgery patients. The measuring tools used in this study include religious orientation questionnaire (Bahrami Ehsan, 2005), and Folkman Lazaros coping style measure. Religious orientation scale has been normalized in Tehran by Bahrami Ehsan (2005) and includes 64 items. The results show a significant difference in religious orientation level within the three groups. The average religious orientation in healthy people is higher than cancer patients and the lowest religious orientation belongs to patients who've already undergone surgery. Also the emotional-focused coping style is significantly different within the three groups which is lower in healthy people than cancer and undergone surgery patients. Problem-focused coping style in significantly correlated with religious orientation.

15) On meditation: A cross-cultural comparison of the motives behind the practice of meditation between an individualized-secularized and a collectivistic-religious society

Miriam Thye

Currently, research on meditation focuses mainly on its neuropsychological long-term effects. The present study further contributes to this understanding through a

cross-cultural assessment of the motivational elements that lead people to practice meditation. Participants were recruited from a western, individualized and secularized society (The Netherlands, N=22, aged 20-40), and from an eastern, collectivistic and highly religious society (Bali, Indonesia, N=22, aged 18-40). We followed a qualitative research paradigm through the use of semi-structured interviews and content analysis. Preliminary results indicate the presence of processes that are similar in both cultures; meditation seems to be a tool for achieving certain individual goals. Surprisingly the data seem to suggest that meditation is looked upon as a mental technique rather than a spiritual activity even in the religious context. At this stage of analysis, our assessment is that the motives behind peoples practice of meditation are independent from cultural heritage and religious orientation. Both cultures perceived mediation as a relaxation method to enter deeper states of consciousness and as a result of that they reported an increased level of empathy. This could be seen as evidence for an inherent need for exploring the mind without religious boundaries and a need for getting significant relationships with the social surrounding.

16) Dimensions of Religious/Spiritual Well-Being: The Italian Version of the Multidimensional Inventory for Religious/Spiritual Well-Being (IM-BRS)

Human-Friedrich Unterrainer, Maryam Laura Moazedi

The Multidimensional Inventory for Religious/Spiritual Well-Being (MI-RSWB) was originally developed in German language at the University of Graz (Austria). It deals with the different facets of religiosity and spirituality and their link to psychological well-being. The scale makes a differentiation between the immanent and transcendent field and consists of three subscales relating to the immanent area ("Hope Immanent", "Forgiveness", and "Experiences of Sense and Meaning") and three relating to the transcendent one ("General Religiosity", "Hope Transcendent", and "Connectedness"). A series of empirical studies carried out in Austria in both clinical and non-clinical settings confirm these factors; correlations to personality traits could also be found. Recently, the MI-RSWB 48 was translated into English, Italian and Russian. Due to various religious and cultural structures, the Italian sample might be of particular interest. So far, samples of students and non-students in the north, middle and south of Italy were asked to participate in the research project. This paper addresses the process of translation and validation of the Italian version, the Inventario Multidimensionale sul Benessere Religioso/Spirituale (IM-BRS 48). The preliminary results of this work-in-progress contribution already reveal interesting first findings.

17) Adult Attachment Style and the Two Dimensions of Religiosity

Szabolcs Urbán, Tamás Martos, Aniko Kezdy

The attachment theory may be one of the most salutary models in the field of psychology of religion because it can provide facilities to understand the psychological nature of such subjective experience as relationship with God. Within the confines of this approach this study examined how the individual's religiousness is linked to her/his attachment style.

We carried out our research in Hungary on a sample of students of Pázmány Péter Catholic University (N=890).

We used the Hungarian shortened version of Post Critical Belief Scale to assess the religiousness, and the attachment styles were measured by the Attachment Style Questionnaire. The items of this widely used instrument have a five-factor structure. We found that the five factors (Relationships as secondary, Need for approval, Discomfort with closeness, Preoccupation with relationships, Confidence in relating to others) associate with the two factors of PCBS in different ways. By right of the analysis of these associations we also supposed that using PCBS could be a contribution to discussion of the correspondence vs. compensation hypotheses of attachment theory.

Tuesday, August 23

Symposium (8.30-9.30)

Nova et vetera: **What can psychology really contribute to a better understanding of religion?**

Jozef Corveleyn

Antoine Vergote (b. 1921) has been one of the leading scholars and personalities in the world of the (European) psychology of religion, as well as in the domain of psychoanalysis or psychodynamic psychology. He started his career in these domains at the end of the fifties of the twentieth century and has been publishing major contributions to both of these fields until today. In this symposium his standpoint on the essence of psychology of religion will be discussed. The strengths and the opportunities, as well as the limits of the psychological understanding of religion. For him, as a psychologist, religion is a cultural given that, so to speak, interacts with the inner world of the individual-living-in-community. Psychology is the multi-facet study of this interaction, it comprises many perspectives, because a multitude of psychological 'faculties' are involved: perception, cognition, motivation, unconscious dynamics, social behavior, language, etc. This is the richness of the psychological approach. At the same time: religion is not only psychological, it is also cultural, historically and sociologically embedded, a tradition, politically involved, a major achievement of civilization... The study of religion is thus a multi-disciplinary enterprise and psychology of religion may not be practiced in scientific isolation. The panelists are: Dirk Hutsebaut and Jakob Belzen, two senior researchers who know Antoine Vergote's work from their close collaboration with him since decades; Ralph W. Hood is an internationally well known authority in the empirical psychological research on religion who can appreciate Vergote's contribution in a broad international perspective; and Herman Westerink and Jessie Dezutter are 'junior' European researchers, who, although not trained by Vergote's generation, are sufficiently familiar with his opinion to tell us about how Vergote's approach still can inspire them in their actual research

Panel 5 - Current Advances of Theory and Measurement in the Psychology of Prayer (9.30-11.10)

Kevin L. Ladd

In the psychology of religion, the topic of prayer is often evaluated using a single item of frequency (How often do you pray?) that does not lend itself to the development of theory or causal inferences. This panel presents recent work theorizing about

prayer as a complex multi-dimensional phenomenon and offers examples of experimental and cross-sectional investigations of the topic. The first paper uses the framework of ritual theory to look at prayer as a social phenomenon and outlines how people enact different forms of relationships between the human and the divine during the course of praying. The second presentation explores what petitionary prayers reveal about people's representations of God's non-natural properties (e.g., beliefs about what God could/would do) as well as God's character. A third contribution presents data concerning how prayer can be measured effectively as a multi-dimensional construct across several different countries and faith traditions.

1) Toward a Theory of Prayer as an Interaction Ritual

Christopher Stawski

It is fair to say that, historically, despite the ideas presented by William James in the Varieties of Religious Experience, psychological research has not understood the phenomenon of prayer as entailing an interaction between human persons and the divine. From a naturalistic perspective, this makes sense, since science is not able to verify the existence of a divine being or realm of consciousness with which the human person might contact. But, it remains an open question as to whether the conception of the divine held by the believer has consequences for understanding the effects of prayerful behavior on the person praying. Further, it is also an open question as to whether different types of prayers enact different forms of relationship between the divine and the person praying. In this paper, I briefly review previous research on the typologies of prayer from different disciplinary perspectives (Poloma & Pendleton, 1989; Ladd & Spilka, 2002; Zaleski & Zaleski, 2005; Geertz, 2008). I then offer the beginnings of a theory of prayer from an interaction ritual approach, as exemplified in Interaction Ritual Chains (2004) by Randall Collins, that builds on these different typologies of prayer. While the usual context for employing interaction ritual theory is to understand human, face-to-face relations that entail bodily co-presence, I argue that interaction ritual theory can be fruitfully adapted to understand the relation between the divine and the person praying and can provide a greater understanding of the emotional forces at play in different prayerful situations. More importantly, interaction ritual theory provides a powerful set of explanatory resources for elucidating the social psychological dynamics of prayer by pointing to testable empirical hypotheses that may help researchers understand why people engage in prayer.

2) Exploring the relationship between petitionary prayer and mental representations of God

Bonnie Poon Zahl, Nicholas Gibson

Following previous research on prayer (e.g., Ladd & Spilka, 2001; Barrett, 2001), this paper explores cognitive and affective dimensions underlying specific petitionary

prayer requests and their relationship to mental representations of God. In an online questionnaire, 140 self-identified Christians were asked to answer questions to the first specific prayer request that came to mind: they indicated the degree of positive and negative affect felt just before they prayed, the extent to which they wanted and needed God to answer their prayer, expectations concerning whether God could, would, and should answer their prayers, whether they categorized the prayer as a request for God to intervene psychologically, biologically, or mechanistically, whether the desired outcome would have occurred if the prayer had not been said, the actual outcome of the prayer, and their feelings toward God concerning the experience. Respondents also completed measures of God representations, attachment to God, and beliefs about God's non-natural properties. Consistent with Barrett's (2001) findings, preliminary analyses suggest that respondents were more likely to categorize their prayer as appeals for God to influence thoughts and behaviours rather than physical bodies or material objects. The desire (want) for God to answer a prayer was stronger than the need for God to answer a prayer. Feeling that God should answer a prayer was negatively correlated with the extent to which God was perceived to have answered the prayer, and positively correlated with negative emotions toward God. Respondents perceived that their prayers had more influence over the desired outcome if the request was for something important and more urgent. Perception of answered prayer correlated positively with positive emotions toward God and negatively with negative emotions toward God. Implications for the social cognitive study of prayer and mental representations of God are discussed.

3) Types of Prayer among Religious, Traditional and Secular Israeli Jewish Men and Women - A Discriminant Function Analysis Study

Aryeh Lazar

Most studies of prayer focus on North-American Christians who self-identify as being religious. In addition, even studies using multidimensional measures of prayer usually examine each dimension individually. This study adopted a multivariate approach and examined the types of prayer among 201 Israeli Jews (83 males and 119 females) who identified as religious (28%), traditional (39%) and secular or non-religious (33%).

All participants filled-out the Multidimensional Prayer Inventory (Laird et al., 2004). This measure produces scores for five types of prayers: Supplication, Thanksgiving, Adoration, Confession, and Reception. In addition, items referring to a habitual type of prayer were added. A series of discriminant function analyses were performed. Men were found to be more prone to a Habitual-Confessional type of prayer than women whereas women were prone to a Thanksgiving-Receptive type of prayer. The prayer of religious individuals was typified by a combination of Adoration, Habit and Thanksgiving in contrast to the prayer of secular individuals that was typified by Supplication. Finally, when both sex and religious identity were combined, religious

men and women tended toward all five types of prayers excepting Supplication, secular men and women and traditional women tended toward Supplicative prayer, and traditional men were in between these two groups.

These results seem to indicate that for different groups - sex, religious identity - the meaning of prayer is very different and prayer has different functions for these groups. The results of this study also demonstrate the importance of adopting a multivariate approach in the study of prayer.

4) A Six Nation Exploration of Prayer Content

Kevin L. Ladd, Niels Christian Hvidt, Dorte Toudal Viftrup, Alex E. Asakitikpi, Preeti Kapur, Mary Rute Gomes Esperandio, Aryeh Lazar, Meleah L. Ladd

When looking for points of comparison among religious practices across the world, prayer emerges as a common feature. But while prayer is widely encountered, the simple fact that it occurs with more or less frequency tells us little about the psychological features of prayer. In previous work (for an introduction to this programmatic research see: Ladd & Spilka, 2002; 2006), we established and validated a set of 8 scales to evaluate the positive and negative cognitive content of prayer using a variety of US samples. What remains to be seen is the extent to which these scales demonstrate stability outside the US context and the extent to which the content of prayers differs across cultures. To address these questions, we utilized an online survey to obtain participants in Brazil, Denmark, India, Nigeria and the US. Additional participants in Israel resonded to paper and pencil versions of the items as part of a different study. Reliabilities for the 8 prayer scales were consistently above .70 across samples.

Significant differences emerged in relation to the age of first prayer, typical prayer length and frequency, years of practicing prayer, basic level of religiosity, and attendance at religious services. As a sample hypothesis concerning prayer content, we anticipated highest levels of praying in Nigeria and lowest levels in Denmark, due to differences in secularization of those countries; this was supported.

From this preliminary study, we draw the following tentative conclusions: 1) the 8 prayer scales appear to have stability across cultural contexts (cf. Breslin, Lewis, & Shevlin, 2010, who demonstrated the stability of the 8 scales in Ireland); 2) the 8 prayer scales show promise of stability across some faith traditions; and 3) the 8 prayer scales demonstrate utility in their ability to reveal discrete patterns of praying within different cultures.

Paper session: Counseling and religion (9.30-11.10)

Hasidic Teachings and Mental Health

Naftali Loewenthal

A number of studies have been written concerning culturally specific approaches to therapy with ultra-orthodox Jews, which seek to enter the conceptual world of the ultra-orthodox client and his/her family (Bilu and Witztum 1993, Greenberg and Witztum 2001).

This paper presents a contrasting approach, indicating how hasidic teachings might be applied to general psychotherapeutic practice. It is based on work with therapists, both Jewish and non-Jewish, in the form of regular discussion meetings over many years exploring hasidic teachings in relation to the therapy process. Some of these therapists were working with ultra-orthodox Jewish clients, but others were not.

In this paper we will examine a number of themes and models, including, for example, the hasidic view of the Exodus, delivery from Biblical Egypt, as a model for the delivery of the individual from their own exile in a personal Egypt. The hasidic material focuses on the fact that the Biblical Hebrew name for Egypt has the same root and consonants as the word for straits, limitations. The therapy process can be understood as enabling freedom from personal exile.

Ideas such as these can aid the communication of a therapist and an ultra-orthodox Jewish client, or perhaps any client, and may also add to the therapists own perception of the nature of the traditional Western therapeutic process.

Spiritual care and coming to terms with loss in schizophrenia - the search for meaning

Hanneke Muthert

Based on my empirical and theoretical research (Muthert, 2007, 2009, 2010) concerning the diverse losses in schizophrenia and related coping processes (relearning the world: Thomas Attig, 1996), I will elaborate in this contribution on the relationship between the spiritual caregiver and the schizophrenic patient.

Attention for the spiritual or religious dimension in clinical health care in case of chronic diseases is more and more supposed to support the quality of health care and thereby provides in a contribution to the wellbeing of patients. Schizophrenia is widely recognized as a seriously disabling illness. Psychological and existential suffering is experienced by the patients themselves, their relatives and friends, and by many employed in psychiatry. However, there is a striking lack of instruments and interventions that focus specifically on the existential suffering processes of people affected by schizophrenia in the (Dutch) clinical context. As a result, nurses, medical practitioners and affiliated health professionals feel powerless when faced with the existential suffering of their patients. Spiritual caregivers can contribute to those themes.

Also because it turned out that patients often felt more at ease discussing their losses and suffering in the spiritual caregivers rooms than elsewhere. But how exactly does the spiritual counselor contribute to these coping processes from a psychological and or psychoanalytical point of view? What can be said about this specific relationship in this clinical context? This paper will elaborate on these questions.

Spirituality, health and psychotherapy

Stefano Golasmici

   The definition of spirituality is polysemic, often conceived in a functionalistic point of view: sometimes its considered as source of traditional religions and of ethical/philosophical orientations; other times, spirituality is described as general motivation of the individual, named "search of meaning".

   Functionalistic approach in spirituality pose ancient problems again in psychology of religion, presenting epistemological and methodological confusions. In fact, controversial empirical researches would underline the link between spirituality and health or well-being. These researches use different definitions of spirituality, but all of them have same characteristic: they intend spirituality as a generic motivational "search of meaning" frame and so they risk to reduced it to a psychic category, functional to individual development. This statement of the problem presents a fallout on clinical approaches too, where many authors define spirituality as a specific therapeutic strategy.

   Instead, a scientific psychology of religion studies spirituality in substantive term, as a cultural answer to an existential search. In this perspective, there is no need to integrate spirituality in clinical practice: the psychologist encounters the talk of a person on own religious/spiritual attitude, rooted in cultural structure, and he connects this attitude with other personality traits. Clinical psychologists are trained to work with the principle of neutrality, respecting every beliefs of a patient, without influencing his decision but just promoting the analysis of affects rooted in his religious/spiritual attitude. Psychotherapy can help a person to solve her neurotic conflict, traking down pathways and junctions (sometimes drenched of conflict) responsible of the actual attitude. Its aim is the transformation of affective quality, not a spiritual growing per sé. If anything, it can help a person to live better her own spirituality/religiousity.

Religiousness and health behaviours and among medical and clerical students

Marek Jarosz, Jakub Pawlikowski

   A persons health is one of major factors influencing on satisfaction and quality of life. It occupies one of the most important places in the hierarchy of values. Health may be treated as a psychophysical characteristic which ensures optimal functioning in various contexts. Pro-health behaviours involve actions which prevent diseases and

improve health. Basic pro-health behaviours include balanced diet, physical activity, no smoking, no substances abuse and a regular lifestyle. Pro-health attitudes depend on many factors, such as sex, age, education, income or education. Numerous researches show that an important source of pro-health behaviours is religiousness as a major factor motivating to take different actions. This research tries to answer the question: what is the role of religiousness and medical knowledge in forming pro-health behaviours? To achieve this goal 100 students of medicine and 100 clerical students (theology students preparing to priesthood) have been examined. All of them were 3rd year students. The average age was 24,3. To measure religiousness the scale of Huber C15 was used while to measure different aspects of health behaviours were used the scale MHLC, the scale of Framingham, Fagerstrom and standardized scales to measure the diet habits and other health behaviours. The results show that a higher centrality of religiousness significantly correlates with pro-health behaviours such as non smoking, non alcohol abuse and so on. Moreover, the theology students have higher levels of health behaviours than the medicine students, which implies that religiousness may be more influential for pro-health behaviours than medical knowledge.

Paper session: Religion and personality (9.30-11.10)

The Religion-Spirituality Debate: Do Personality Traits Matter?

Paul Galea

Should religion be considered as antagonistic to spirituality? Despite the fact that the terms religion and spirituality are used interchangeably, the debate on their similarities and differences is still an open one. While spirituality, a new comer in the field of psychology of religion, is ever more associated with the personal quest of the sacred, religion appears to have a wider scope embracing the collective, the institutional and the proscribed dimensions of the sacred.

This consideration could be helpful in interpreting certain phenomena taking place in our contemporary society. The first is the disenchantment of the younger generation with the major religions and their quest for an independent spirituality, and the other is that of a sizeable portion of the younger generation of clergy seemingly attracted by the lure of an institutional religion.

This study intends to show that while the two ways of relating to the sacred share many common features, one decisive factor could lie in the prevailing individual personality structure and traits. Building on previous research with the use of NEO PI-R personality inventory, this study investigates whether specific personality features could be a predictor in an individuals particular preference. Analyzing data from 62 male seminarians and 49 male and 51 female psychology students, significant differences were found on all personality factors except on Neuroticism. Seminarians scored

notably higher on Agreeableness and Conscientiousness and lower on Openness to Experience. Results show that discrimination on the basis of personality traits is a promising one.

The relationship between attitude toward religion, values system and personality traits

Antonietta Curci, Valeria de Palo, Lucia Monacis, Maria Sinatra

Recent investigations have been focusing on the understanding of the relationships between attitudes toward religion and the value system based on the Schwartzs Values Model. The emerging findings showed positive correlations between religiosity and conservative values, such as Tradition, Conformism, and Security, and negative correlations between religiosity and values promoting openness to change and autonomy, i.e. Stimulation and Self-Direction (Saroglou, Delpierre, & Dernelle, 2004; Fiz Pérez & Laudadio, 2010; Laudadio & DAlessio, 2010). However, the general psychological context lacks of specific studies analysing in depth the relationships between religiosity and the value system, also taking into account different personality characteristics.

Objectives: the present study aims to: 1. Provide a further contribution to both the reliability and the construct validity of the Portrait Values Questionnaire (PVQ; Capanna, Vecchione, & Schwartz, 2005) and the Religious Attitude Scale (RAS, Laudadio & DAlessio, 2010); 2. Assess the relationships between value preferences and attitude toward religion by also taking into account individual characteristics, such as the personality traits.

Methodology: a broad sample of adolescents and young people living in Apulia filled in a questionnaire composed by four sections: socio-demographic data, PVQ, RAS, and the Big Five Questionnaire. Causal analyses were applied to data to assess the structure of the relationships between the variables of interest.

Five factors of personality and religiosity: a Turkish sample

Üzeyir Ok

In this paper relations between personality and religiosity will be examined in the light of the findings obtained in three empirical studies done in Turkish Muslim context. As it was observed in related literature there is no clear cut findings regarding religiosity and personality. The findings in Turkis context will be compared with international results. The relation between personality and religiosity was measured in this study with Big Five (Neo-FFI), Big Five Inventory and Eysencs Personality Scale with various samples ranging from 1030 to 350. The religiosity variables included religious saliency, religious schema scale, religious attitude scale, intrinsic-extrinsic religiosity, religious stress scale, Quest and religious openness scale. Just to give an overall view depending on the results of one study, religious saliency revealed no relation to Neuroticism and extraversion. Whilst it revealed negative correlation with

openness, its relations to aggreeableness and consciousness were positive. In contrast, it was found that religious stress (uncertainty, contradiction, questioning) was positively correlated with openness, and negatively correlated with aggreeableness and conscientiousness (instrument is NEO-FFI). In a second study currently conducted (employed Big Five Inventory), religious attitude (also Francis Religious Attitude scale and Intrinsic Religiosity scale) revealed no relation with neuroticism, openness and conscientiousness. It revealed negative correlation with extraversion and positive correlation with aggreeableness. In the same study religious stress correlated positively with neuroticism and nagatively with aggreeableness and conscientiousness. Because of such inconsistencies in the results a fourth study is planned within two months on the same topic. The paper will disscuss the varieties in the findings and will offer possible explanations.

Dimensions of Religious/Spiritual Well-being in Relation to Personality structure and Mental Health

Human-Friedrich Unterrainer

There is substantial evidence for dimensions of Religious/Spiritual Well-being (RSWB) being positively related with varying indicators of mental health, including subjective well-being and particular facets of personality structure. It has also been suggested that dimensions of RSWB might play an important role in the development, course and recovery of mental illness. Despite such claims, there have been numerous recordings of delusions and hallucinations adopting a religious nature. Moreover, certain god images turned out to be associated with anxious/depressive symptoms in psychiatric patients. However, contrary to these results religion and spirituality were found to have a protective function against addictive behaviours and suicide attempts. Patients with a severe mental disorder might use a variety of religiously/spiritually based strategies to cope with their disease effectively. However, relevant empirical evidence is still sparse and more research is needed in order to delineate the role of religious/spiritual issues, as religion and spirituality may be part of the disease as well as part of the cure. Based on our own results concerning dimensions of RSWB in relation to personality factors and mental health, which were obtained from different samples of psychiatric inpatients as well as non clinical groups, possibilities and boundaries of a spiritually oriented psychotherapeutic approach will be discussed. This regards to the question, how to adequately address (specific?) religious/spiritual needs among general psychiatric and addiction patients in treatment.

Panel 6 - The Positive Psychology of Religion and Spirituality: Empirical Studies on Turkish-Muslim Samples (11.30-12.50)

Zuhal Agilkaya

Around the beginning of the 21st century, psychology made new attempts to embrace religion and spirituality. Though at times contradictory, findings on the relation between religion and mental health, in general, give supportive evidence for the beneficial effects of religion and spirituality on mental health and well-being. These positive effects are generally explained by the power of positive emotions. With the advent of positive psychology, a new possibility emerged to explore positive emotions (like gratitude, forgiveness, altruism). With the scientific acceptance of positive emotions, which have been traditionally associated with religious life and seen in the core of spiritual experience, this new movement has given a new chance for the integration of psychology and religion what could be called The Positive Psychology of Religion and Spirituality. Yet this field is still in need of empirical research. We hope that our studies will contribute to fill this scientific gap and provide a better understanding of how positive emotions are related to religiosity/spirituality, and if and how they may lead to well-being. In this panel we will illustrate this with reference to empirical work on forgiveness, gratitude and altruism within the Turkish-Muslim context.

Ayten investigates quantitatively how religiosity promotes forgiveness and shows correlations with pride and humility. Düzgüner qualitative research shows how altruism is associated with spirituality, claiming that spirituality is not only related to self-connectedness and personal emotional experiences, but also to social connection and responsibility and altruistic behaviour. Göcen quantitative results reveal conceptions of gratitude of Turkish Muslims and their relation to psychological well-being and religious orientation.

1) Conception of Gratitude and Its Relation On Psychological Well-Being and Religious Orientation

Gülüsan Göcen

In recent years, research has focused increasingly on exploring the psychology of positive emotions. A large part of that attention has been devoted to the emotion of gratitude.

The purpose of this study was to find out whether gratitude is linked to psychological well-being and religious orientation. How important is gratitude for our psychological well-being and religious orientation? Further is intrinsic religiosity an effective factor between gratitude and psychological well-being in adults? To find answers to these questions a questionnaire was applied to a sample of 611 adults aged from 17 to 60 years within Turkısh-Muslim people. The questionnaire consisted of the Gratitude Questionnaire, the Appreciation Scale, the Religious Orientation Scale, and

Ryffs Psychological Well-Being Scale. Collected data were analyzed to determine the relationship between gratitude, religious orientation and psychological well-being.

Results indicated that women show higher levels of gratitude than men, and older aged adults report higher levels of intrinsic religiosity than younger aged adults. Grateful people demonstrated higher levels of positive emotions and life satisfaction. Increasing gratitude improved personal growth, positive relationships with others, purpose in life and self- acceptance. Finally, gratitude was related significantly to higher religiosity.

Results revealed that Turkish-Muslim people firstly appreciate gratitude ritually secondly as gratitude towards friends and family and third as life satisfaction. The study found that intrinsic religiosity was positively correlated with gratitude and appreciation.

2) Investigating the Role of Spirituality on Altruistic Behavior

Sevde Düzgüner

Altruism has been the subject of investigation for many scholars from different backgrounds and perspectives. I conducted a study to investigate the role of spirituality in altruistic behavior. For this purpose, 30 Turkish subjects who work for a charitable association without payment for their time and services, were interviewed. This paper presents the preliminary results of this study.

Besides the demographic questions, the interview protocol consists of questions about altruism, volunteerism and spirituality which were derived from the Self-Report Altruism Scale, the Volunteer Motivation Inventory and the Spiritual Well-Being Scale. In addition, the interviewees were asked for defining altruism and spirituality by their own words and experiences. The demographic variables were analyzed through SPSS programme, the open-ended questions were examined by content analysis method.

The literature asserts that spirituality is about individual beliefs and practices related to the sacred or a higher power placing emphasis on the growth of the self, self-reliance and personal freedom. Therefore, it includes individuals search for himself and meaning. However, my hypothesis is that spirituality is not only related to self-connectedness with the sacred and personal emotional experiences, but also related to social connection and responsibility and altruistic behaviour.

My findings indicate that altruistic behavior in general and volunteer behavior in particular have a spiritual background. Among the motives of altruism are religious beliefs and moral values as well as positve emotions.

3) How religion promotes forgiveness: the case of Turkish Muslims

Ali Ayten

In the last decade, the studies about forgiveness have increased in psychology. The recent developments in positive psychology have contributed to this increasing. One

of positive psychologys favorite topics is forgiveness, which is accepted as an element of religiosity by some psychologist and thus was studied in terms of its relation with religiosity. This paper examining forgiveness is carried out to determine the relationship between forgiveness propensity and socio-demographic variables (gender, age, social environment, marital status etc.) and religiosity. Furthermore, present study aims to describe the relation of forgiveness with humility and pride.

In order to find out mentioned relations The Forgiveness Scale and The Religiosity Scale are developed and applied to the sample of 321 people from different parts of Istanbul. The age range of the sample varies from 17 to 70 years. The data is analyzed by SPSS statistical program.

The findings indicate that there is no significant correlation between forgiveness propensity and socio-demographic variables. The findings also show that religiosity positively effects forgiveness propensity and negatively effects revenge feelings. Further, there is seen a negative correlation between pride and forgiveness: when pride increases forgiveness decreases. However, when humility increases forgiveness increases as well.

Panel 7 - Recent advancements in religion-as-attachment research (11.30-12.50)

Pehr Granqvist

With this panel we hope to illustrate advancements in attachment-religion research. First, the studies address important hitherto overlooked questions. For example, characteristics of attachment "travel" across generations via aspects of caregiving, and aspects of caregiving received by children are in turn reflected in their perception of God. Cassibba and co-workers present an intergenerational study that addresses whether mothers attachment organization is related to their childrens perception of God. Also, activation of the attachment system increases peoples mental accessibility to human attachment figures, and mental representations of such attachment figures in turn infuse positive affect. Drawing on the idea of God as a symbolic attachment figure, Mikulincer and colleagues present two experiments addressing whether similar effects are observed among religious believers in relation to God. Moreover, attachment security has distinct correlates in relation to aspects of traditional, organized religion on the one hand and to more privatized forms of spirituality on the other. Based on the observation that such aspects of religion and spirituality are typically orthogonal, Granqvist explores whether groups of people who endorse both, neither, or one of the two forms of religious-spiritual orientations differ with regard to attachment.

Secondly, the panel has been set up to pave the way for methodological advancement. One presentation is based on studies using experimental designs. Also, two

presentations are based on studies utilizing an attachment assessment, the semi-structured Adult Attachment Interview, which has been thoroughly developmentally validated. Moreover, two presentations are based on studies using implicit measures also of the religion-related constructs . Finally, one presentation represents the first study to uncover intergenerational links in attachment-religion research

1) Mothers' Attachment Security Predicts their Children's Perception of God's Closeness

Rosalinda Cassibba, Pehr Granqvist, Alessandro Costantini

We report that mothers' security of attachment predicts their children's perception of God's closeness. 71 mother-child dyads participated (children's M age = 7.5). Mothers' attachment organization was studied with the Adult Attachment Interview. Their children were told stories about visually represented children in attachment-activating and -neutral situations, and placed a God symbol on a felt board to represent God's closeness to the fictional children. Secure mothers' children placed God closer than insecure mothers' children across both types of situations (p<.01; d =.78), suggesting that children's experiences with secure-insecure mothers generalize to their perception of God. God was placed closer in attachment-activating than in -neutral situations (p<.01; d=.43), supporting a normative God-as-safe-haven model. The normative effect was notable specifically for females.

2) Attachment security and the use of God as a safe haven: New experimental findings

Mario Mikulincer, Phillip Shaver, Pehr Granqvist

Attachment theorists (e.g., Granqvist & Kirkpatrick, 2008; Kirkpatrick, 2005) have noted that the relationship between a believer and his or her "God" can be viewed as an attachment relationship and that "God" and other religious figures and symbols can serve as a safe haven in times of distress. In this lecture, we present new findings from two laboratory studies examining attachment-style differences in the extent to which God and religious beliefs provide a safe haven. In these studies, Israeli Jewish University students completed the Experiences in Close Relationships scale, tapping attachment anxiety and avoidance, and completed either a lexical decision task (Study 1) or an affective priming task (Study 2). In study 1, more secure participants (those with lower scores on the attachment anxiety and avoidance scales) reacted to subliminal exposure to threat-related words, such as "failure" or "death" (as compared with neutral words), with higher mental activation of God-related concepts (indicated by shorter reaction times in a lexical decision task). In study 2, more secure participants reacted to subliminal exposure to religion-related pictures (as compared with neutral pictures) with more positive affect (projected onto previously neutral stimuli). Together, these findings indicate that (a) relatively secure religious people activate reli-

gious mental representations under threatening conditions than do relatively insecure people, and (b) this activation has beneficial affective consequences. The findings suggest that attachment security facilitates effective use of religion-related mental representations to establish a psychological "safe haven".

3) Indiscriminate spirituality as an exemplar of compensation: A study based on the Adult Attachment Interview (AAI)

Pehr Granqvist

Although organized religion and privatized forms of spirituality are typically orthogonal, attachment-and-religion studies have exclusively considered attachment in relation to either one of the two. The purpose of this presentation is to take a comprehensive approach to both. I describe findings from our Swedish AAI study (N=84) showing that "indiscriminately spiritual" people are especially likely to harbor insecure attachment states of mind. Indiscriminate spirituality was defined as the endorsement of high levels of both organized, traditional aspects of religiousness and a more privatized form of "New Age" spirituality. This group was contrasted with groups of participants who only endorsed "traditional" religiousness or New Age spirituality, or neither of the two (indiscriminately antispiritual). I also describe findings showing that indiscriminate (like New Age) spirituality is linked to low parental religiousness, to aspects of "religion-as-compensation", and to somewhat elevated distress. In contrast, participants endorsing only traditional religiousness were more likely to possess secure attachment, to come from religious homes, to pursue "religion-as-correspondence", and to experience low levels of distress. The indiscriminately antispiritual group experienced elevated distress but displayed no consistent pattern on the remaining variables. I conclude by suggesting that indiscriminate spirituality may represent an exemplar of religion-as-compensation.

Paper session: Coping and religion (11.30-12.50)

Existential issues in elderly people with cancer - a phenomenological approach

Sigrid Helene Kjorven Haug, Lars Danbolt, Valerie DeMarinis

Existential and spiritual issues among elderly people with cancer are scarcely investigated with respect to the content and importance of these aspects to this patient group in terms of living with their disease and benefit from specialist health treatment and care. The present study is an independant doctoral study that also has an initial function for an intended multidisciplinary research study with the working title "Aged people with cancer".

The purpose is to describe and provide a detailed understanding of what it means to be elderly people with cancer who receive treatment in specialized health care. Focus is especially put on the content and expression of existential issues, and the subjective importance of spirituality for coping with the disease and profiting from the cancer treatment and care.

The following three subquestions are formulated:

How do elderly people experience to suffer from cancer and undergo treatment in specialized health care? What kinds of existential issues are present in their narratives, and how are these issues expressed and handled? What is the significance of spirituality regarding meaning and mastery in their lives situation as cancer patients in need of treatment?

The study has a phenomenological approach.In deepth interviews with 15 elderly patients with cancer diagnosis wil be conducted. The data wil be analyzed by the means of qualitative content analysis.

The study will deepen the understanding of a topic that is little studied. The results will be relevant for treatment and care of elderly cancer patients, and for further research in the project "Aged people with cancer", which will build on the issues and findings generated from this first study.

Religion, spirituality and subjective experiences in cancer patients. A population-based study among patients with colorectal, breast and prostate cancer. The HUNT Study, Norway

Torgeir Sørensen, Lars Lien, Sophie D. Foss, Jostein Holmen and Lars J. Danbolt

Knowledge concerning cancer survivors relationship with existential questions, including religion/spirituality, is limited, especially when it comes to differences between cancer-types and time since diagnosis (Thun-Boyle 2006). Shortage regarding this topic is even further pronounced in a European and Scandinavian context (la Cour 2008). Context specific studies are needed (DeMarinis 2004).

A population-based study in a cross-sectional design with multivariate analyses utilising data from the Nord-Trndelag Health Study Norway (the HUNT-study) was conducted, which aimed at investigating religion/spirituality in individuals who had experienced cancer.

In Step 1 a case-control study was employed examining survivors from all kinds of cancer (n=2.600) compared with a control group (n=9.500) regarding the importance of the search for God's help when the cancer patients were in the need for strength and solace. The importance of cancer survivors life experiences with reference to self-reported health variables and psycho-social indicators when seeking God's help were emphasised. Time since diagnosis was also included in the analysis.

In Step 2 colorectal, breast and prostate cancer survivors (total n=950) were examined regarding how they related to the religious coping variable I seek God's help when I need strength and solace (SG). The association between SG and health indica-

tors and life experiences were also investigated. The different cancer groups were compared and time since diagnosis was included in the regression analyses.

General and more specific characteristics of the subjective experience of having or having had cancer from a particular Scandinavian context, including the time since diagnosis-factor and a comparison between specific cancer-types, will be central in this presentation.

Does transition into motherhood actualize existential and religious issues in secular society?

Christina Prinds Rasmussen

Background: Psychological and sociological research indicates that pregnancy and childbirth can impact life orientations. This may be even more the case for women giving birth preterm, since research suggests that mothers of premature babies undergo an experience of loss, crisis and unpredictability.

Aim: The aim is to explore to what extent and in which way becoming a mother in a secular society, to a baby either born at term or preterm, may actualize existential or religious issues, and to explore if these issues might impact their coping patterns.

Methods: The study is designed as a nationwide questionnaire which will be conducted in spring 2011, among two groups of Danish first time mothers from 2010, who have been giving birth either preterm or at term. The questionnaire comprises 155 items based on items from the European Value Survey, the ISSP and several new items related to pregnancy, childbirth and the initial maternity period. The structure and content in the questionnaire is based also on findings of a qualitative pilotstudy conducted in 2008, consisting on interviews with mothers who had given birth preterm. The questionnaire is designed to give information about the three primary dimensions of religious faith, known from the sociology of religion to be significant elements: Knowing, being, and doing.

Results: Data collection from the study will be completed at the time of the conference, and there will be results and analysis to present at the conference. The questionnaire will provide information about women who have an integrated religiosity as well as women who do not, and as such it is possible to investigate to what extent existential and religious considerations are present in both groups. Furthermore, the group of mothers who have carried their children to term are compared to the mothers who have given birth prematurely.

Funding: University College South Denmark, Region of Southern Denmark, University of Southern Denmark.

Panel 8 - Horizontal Transcendence and "Spirituality" in cross-cultural research (14.20-16.00)

Barbara Keller, Ralph W. Hood, Jr.

In the religious field of the contemporary U.S.A. and Germany, we note changes in how people implicitly and explicitly identify themselves as religious persons, whether they prefer to affiliate with a religious tradition, with "spirituality", or something else. The extraordinary popularity increase of the self-description being "more spiritual than religious" and "spiritual, but not religious", can be taken as indication for a major change in the religious landscapes. It may advance our understanding (though raising more questions), when we take into account and compare the different dynamics of religious landscapes in the US and Germany in respect to "spirituality", but also in respect to non-theist and non-religious identities. Cross-cultural comparative research is a challenge and requires ongoing methodological self-reflection.

For the US we have evidence of a growing number of self-declared nonreligious persons, while in "eurosecular" Germany, due to different contexts of political history, secularity characterizes especially the Eastern part of the country (the most secular spot on the globe). Thus the samples of our cross-cultural research projects include extremely different groups. Careful consideration of "nones", be they atheists, non-theists, agnostics or religious "indifferents" suggests considering, besides vertical transcendence, also forms of horizontal transcendence. We will explain why we find this helpful in exploring and understanding the different meanings, functions, and semantics of "spirituality".

The contributions to this panel, profile new research perspectives on groups of people who are by and large under-researched and easily misunderstood: non-theists, atheists, agnostics, and deconverts - a considerable portion of which nevertheless self-identifies as "spiritual".

1) The Promise of International Collaborative Research - Benefits and Disadvantages in methodology and paradigm

Chris Silver, Ralph W. Hood, Jr.

While international research may appear alluring to many within academia, it has its benefits and challenges. The components of successful collaboration can include theoretical agreement, methodological consistency, and strong collaborative ties to ensure the highest quality research products not only for academia but the world at large. Beyond the goals of the research agenda, these collaborations help bridge gaps in academic literature, theory, paradigm, and methodology. Such gaps may be less accessible due to linguistic challenges, literature availability, or simply ignorance of international colleague work. With globalization, cultural exploration and international relationships become paramount in support of more methodological sophistication of grand academic discussion. Nowhere is such collaboration conducive but in the field

of Psychology of Religion. This paper will use the partnership between Research Center for Biographical Studies in Contemporary Religion at the University of Bielefeld in Germany and Psychology of Religion Research Team at University of Tennessee at Chattanooga in the USA as a template and example. Celebrating their 10 year partnership, this collaboration has spawned three major international studies, a series of academic articles, and a book. This paper will provide a "lessons learned" perspective with both observation and introspection over 10 years, discussing what worked in planning, collecting, analyzing, and reporting multi-methodological data. It will conclude by offering suggestions and perspectives on future collaboration.

2) The Spirituality of Atheists, Agnostics and Deconverts

Heinz Streib, Constantin Klein

In the psychology of religion, atheists and agnostics have received less attention than believers and converts. More recently, however, atheists receive more attention and agnostics - including suggestions to study atheists and agnostics in their own right. This new interest may be due to indications of a considerable increase in religious nonaffiliation. These groups of unaffiliates and disaffiliates eventually include portions of atheists and agnostics - even though the question, who are the "nones"? should be approached with care. While most research used to work with a static and synchronic contrast of belief vs. unbelief or religiosity vs. atheism/agnosticism, it is necessary to include deconverts, because people who leave their faith call attention to the dynamics of migrations in the religious field which eventually lead to exit the religious field altogether. Deconverts also raise the question of biographical change. For a deeper understanding of atheists and agnostics and people who deconvert eventually to atheist and agnostic beliefs, it is imperative to know motivations and psychological predictors, psychological correlates, and also the effects and outcomes. Are turns to atheism, agnosticism and apostasy associated with an increase or a decrease in psychological well-being? How do they effect health? Do they lead to preference of specific coping styles? Surprisingly, we have empirical evidence that a considerable portion of self-declared atheists, agnostics and deconverts nevertheless self-identify as "spiritual". What is the "spirituality" of atheists, agnostics and deconverts? In this paper, we address these questions, discuss results from extant research, and suggest direction in future research.

3) Exploring "spiritual" narrative identities: Implicitly atheist, agnostic, or religious?

Barbara Keller

The label "spiritual" has gained considerable popularity in recent years. Survey results portrait the contours of newly developing secular and religious/spiritual self-identifications, but are short in information about the individual psychological mean-

ings and the biographical correlates of this widely used label. It is not clear what the self-identification "spiritual" today really means to those who use it.

Inspired by James Fowler's work, especially his broad concept of faith, but based on our revision of Faith Development Research strategies, this paper offers an exploration of different individual ways of being "spiritual". The Faith Development Interview, covering life review, relationships, current values and commitments and religion / world view offers detailed information on participant's perspectives on spirituality in the context of narrated experience and autobiographical reasoning regarding their faith development, in other words: their faith biographies. In contrast to the cognitive structural assumptions, we account for the contextuality and multidimensionality of faith development and thus connect evaluation strategies to current concepts and methods in life span developmental psychology and to current psychodynamic models, such as mentalization.

The diachronic perspective together with the social contexts addressed in the interview open new ways to understand individual faith biographies in the context of the changing religious field.

4) Self-rated atheist, highly religious and highly spiritual persons and their semantics regarding Religion and Spirituality

Anne Swhajor, Daniela Ticu, Sven Luhmann

Do persons identifying themselves as highly spiritual, highly religious, or atheistic refer to the same when talking about "spirituality" or "religiosity"? Does it make a difference whether they live in Germany or in the United States? In this presentation self-rated atheists, highly religious and highly spiritual persons are compared regarding semantic attributes they attach to "religion" and "spirituality". On which attributes do they agree and on which do they differ and are there any cross-cultural effects? To test these questions respondents were grouped according to their self-assessments on continuous scales of religiosity and spirituality. Those with low ratings on spirituality and high ratings on religiosity were labeled 'highly religious'. Vice versa, those low on self-assessed religiosity and high on self-assessed spirituality were labeled 'highly spiritual'. The 'atheists' had very low ratings on both scales. Their responses to two identical semantic differential scales measuring religion and spirituality were compared. The results show that there are significant differences between the groups. 'Religion' looks different especially for the highly religious compared to the highly spiritual persons. 'Spirituality' seems to be something the 'atheists' and the highly religious share when comparing their responses to the scale that measures 'spirituality'. However, the picture changes when the comparison between the United States and Germany is included. Therefore, different group differences will be presented and semantic associations will be explored taking into account the different research fields, respectively religious fields. Implications for the understanding of these self-identifications in different cultural and research contexts are discussed.

Paper session: Fundamentalism (14.20-16.00)

Modern Fundamentalism in The Netherlands: myths and reality

Joke W. van Saane

Fundamentalism and religion are interrelated concepts. When people start to focus on the revival of some basic and holy beliefs - the so-called fundamentals - we usually speak about fundamentalism. Religious fundamentalism can be defined as the belief in one set of religious education that contains the fundamental and infallible truth about mankind and about God. Traditional religious fundamentalism can be characterized by the experienced struggle with evil forces, by the experienced suppression of the own values and by the inspiration from holy scriptures, visions and stories. Modern fundamentalism appears sometimes in a less traditional fashion: less inspiration from holy sources, no strict religious base and a focus on the preservation of own cultural values.

This paper is a presentation of a recent study on modern fundamentalism in The Netherlands. The developed scale contained items on religious and non-religious fundamentalism. The cooperation with a national newspaper resulted in a database of 18.200 respondents. This paper is a presentation of the scale on modern fundamentalism itself and of the research results.

Christian Orthodoxy and Right Wing Authoritarianism Predict Group Boundaries

Michael Nielsen, Dan Webster

Religion helps people form group boundaries, but the mechanisms by which these boundaries are established are not well understood. This study examined the perception of religious in-groups and out-groups.

Participants were 153 Christians. In one condition participants received several figures representing various Christian denominations, and a figure representing themselves. They were instructed to place the figures in such a way that the distance between figures represented their degree of similarity. In another condition the task used world religions, rather than Christian denominations. After this, participants completed scales measuring Christian Orthodoxy (CO), Right Wing Authoritarianism (RWA), and other religiosity and demographic items.

Results showed that CO and RWA scores for both groups were negatively correlated with the distance from the "me" figure to the figure representing their own religion, and with the number of moves required to complete the figure placement task. In the world religion condition, participants who placed themselves closer to their own religious group (Christian) placed the world religion figures further away, when compared with participants who saw more distance between themselves and Christianity. Those in the Christian condition showed the opposite pattern; the more closely they

placed themselves to their own denomination, the more closely they also placed those of other Christian religions to themselves.

The present data confirm the view that Christians who score high on CO and RWA tend to view those of other Christian religions as in-group members, while viewing non-Christians as out-group members.

Fundamentalism and authoritarianism: Global constructs, global relations?

Joanna Blogowska, Vassilis Saroglou

Past research has considered fundamentalism as a global construct that constitutes a religious manifestation of right-wing authoritarianism, also taken as a global construct. However, several issues are still unexplored or remain unclear. These are: (a) the presumed uni-dimensionality of fundamentalism, (b) distinct relations of fundamentalism with specific components of authoritarianism, (c) the relation of both constructs with religiosity and spirituality, and the pertinence of fundamentalism measures when applied to samples of both religious and non-religious participants, and (d) the impact of the above issues on the traditionally religious versus secularized context of the country.

In the present study, we investigated these issues by analyzing data from our previous studies in two EU countries (Poland and Belgium; total N > 1500) on fundamentalism (Altemeyer & Hunsbergers, 2004, short scale), authoritarianism (adaptation of Funkes, 2005, scale, valid for European countries, and exempt from religious conservatism items), and general religiosity and spirituality (simple indexes). Results confirmed (a) the uni-dimensionality of religious fundamentalism and the multi-dimensionality of authoritarianism scales, (b) distinct relations between the former and components of authoritarianism, (c) differential relations of these constructs with religiosity and spirituality when distinguishing between religious and non-religious participants, and (d) more similarities than differences when comparing a traditionally religious (Poland) with a secularized (Belgium) country.

The Fundamentalism Index based on ACL scales

Emanuela Brusadelli, Luciano Giromini, Germano Rossi

Introduction: The aim of this work was to evaluate the relationship of psychological needs to fundamentalism. More in details, the Adjective Check List (ACL; Gough, 1979) was used to investigate the association between the fundamentalism and the psychological needs or wants identified as important in Murray's need-press theory of personality.

Methods: A sample of more than 500 Italian subjects was administered the ACL and a self-report about fundamentalism (Lith et al., 2005). First, within a developmental sample (N = 343), correlations between the ACL and fundamentalism were inves-

tigated by mean of Pearson correlation indices, and a multiple regression approach was used to derive an index of fundamentalism only based on psychological needs. Then, within a validation sample (N = 170) the correlation between this new psychological index and the fundamentalism scale was investigated.

Results and discussion: An index of psychological needs for fundamentalism was created and shown to be significantly associated with an actual measure of fundamentalism. Nonetheless, psychological needs only accounted for a small portion of variance of fundamentalism. Therefore, even if psychological needs could partially predict the tendency to be fundamentalists, fundamentalism is a complex construct that is not fully explained only by psychological needs.

Paper session: Religious coping (14.20-16.00)

A Dynamic Approach to Religious Coping in a Secularized Country

Dorte Toudal Viftrup

Aim: The purpose of this study is to evaluate Kenneth I Pargaments model The Search for the Sacred as an analytical tool for understanding the dynamics of religious coping in a secularized society.

Background: The majority of research in spiritual and religious coping resource has mainly been conducted outside of Scandinavia and has been inspired by the quantitative measurement RCOPE. It is difficult to adapt these, primarily American, stud-ies to Scandinavian conditions, since secularization is more widespread in Scandinavia than in North America and stud-ies suggest that RCOPE does not capture the spiritual and religious coping taking place in a secularized country except for some religious minority groups. However, the model Search for the Sacred presented by Kenneth I. Pargaments (2007) might be better suited as a frame for understanding and analyzing spiritual and religious coping in a secularized society.

Method: The method of the study is based upon the qualitative research tradition. It uses semi-structured interviews with 18 Danish Christians who have recently been through a personal crisis and who have undergone spiritually integrated group psychotherapy.

Results: Initial analysis of the collected data seems to suggest that Pargaments concept of spirituality as a search for the sacred and particularly the five pathways for conserving the sacred: Knowing, Acting, Relating to other, Experiencing and Coping, are capable of capturing the dynamics of religious coping in a secularized society. The analysis of data will be complete and ready to be presented by the time of the conference.

Religious Coping among patients with chronic renal failure

Mary Rute Gomes Esperandio

In Brazil and worldwide, there has been a progressive increase in the incidence and prevalence of people with chronic renal failure. Such a disease causes important changes in the everyday life of these patients and deeply affects them. The way individuals deal with the distress that emerges from renal failure is called coping. The aim of this research was to assess the religious coping strategies used by these patients. The Brief-COPE Scale was applied in 126 patients on hemodyalisis at Fundaço Pro-Renal, in Curitiba, Brazil. This instrument assesses the standards of positive and negative religious coping. The first one refers to a sense of spirituality, secure relationship with God, the belief that there is a meaning in life to be found, and the sense of spiritual connection with others. The second one is an expression of a less secure relationship with God, a fragile and menacing world-view, and a religious struggle in the search for meaning. Four questions related to quality of life were added to the instrument. The survey revealed that the positive religious coping was highly utilized in contrast with the negative religious coping. Such results can be correlated with quality of life, health satisfaction and meaning in life, and indicate that religious coping strategies constitute themselves as a spiritual support factor in coping with this disease, highlighting the importance and relevance of addressing religious issues during the hemodialysis treatment by health professionals.

Basic Problems of Old Age Period and Religious Coping

Ayse Sentepe

The purpose of this study is to examine the relationship among religiosity, religious coping and coping in old age period with regard to demographic variables such as gender, marital status, education level, economic status, problems (such as health problems, loss of family, financial stresses, family problems, retirement, loneliness, fear of death) and subjective health. The empirical sample of the study is constituted of 115 (aged 60 to 85 years, mean age 67.7) Turkish subjects who live in Istanbul. In this research, survey method and questionnaire technique are used. Questionnaire is formed of four parts to obtain information from the group of sample. These are the questions which are intended to determine socio-demografic status of subjects, the Religiosity Scale, the Religious Coping Scale and the Coping Scale.

SPSS packet software was used for data analysis. In the evaluation of data, analysis of reliability, t-test, ANOVA and Pearson correlation are used.

According to the results of this study, participants gender, education level and subjective health cause meaningful changes on religiosity levels. Moreover, education level, economic status, subjective health and problems that participants encounter statistically create significant distinction on religious coping styles and coping styles.

Level of religiosity was positively correlated with use of effective coping styles and positive religious coping styles.

At the end of this research, significant relation is found among religiosity levels, religious coping styles and coping styles.

Religious and non-religious coping and personal adjustment among people at risk of social exclusion

Iwona Niewiadomska, Weronika Augustynowicz, Rafał Piotr Bartczuk, Joanna Chwaszcz, Marek Jarosz

A growing body of reserach suggests that people tend to turn towards religion when coping with stressful events. However, literature about religious coping with chronic stress related to the risk of social exclusion is scarce, especially for East Europaean populations. The purpose of this cross-sectional study was to examine the relationships between religious coping and personal adjustment in the groups of people at high risk of social exclusion. Two main questions addressed in the present study were: (1) What are the relationships between positive and negative religious coping and personal adpatation and (2) Is the contribution of religious coping to adaptation significant after taking non-religious coping strategies into consideration. The study sample consisted of 1654 Polish adolescents and adults deriving from 11 groups with social exclusion risk (former convicts, actual prisoners, juvenile delinquents, orphans, euro-orphans, descendants of alcoholic families, descendants of numerous families, teenage mothers, homeless mothers, homeless men, sex workers). Pargament's Brief RCOPE and Hobfoll's at all.

Strategic Approach to Coping Scale were applied in order to measure coping strategies. Adjustment was assessed by means of Rotter Incomplete Sentences Blanks. Linear mixed modeling was used to test the hypotheses. After taking into account sex and age of subjects the results of the study have supported the hypotheses that positive and negative forms of religious coping are related to positive and negative psychological adjustment, respectively.

Function of the negative pattern depends on age. It was also affirmed that religious coping makes some unique contribution to the prediction of adjustment.

Paper session: Contemporary psychoanalysis (14.20-15.10)

God in mind: the importance of the capacity to mentalize for the psychology of religion

Hanneke Schaap-Jonker

Mentalization is the capacity to perceive and interpret behavior in terms of intentional mental states (e.g. desires, needs, goals, beliefs, feelings) or the mental process of 'holding mind in mind'. This form of social cognition is acquired during development and enables the individual to be in relationship and experience intersubjectivity. Empirical studies explicitly address the different neural systems which are involved in the diverse aspects of mentalization.

The construct of mentalization has an importance for the psychology of religion as regards content. For example, the mentalizing capacity has implications for the way in which the relationship with God/ the divine is experienced and represented. It also affects processes of meaning making, (religious) coping, narrativity and identity construction. Mentalization may function as an explaining or interpreting factor within the complex relationships between religious experience and meaning on the one hand and psychological variables on the other, with taking into account the neurobiological processes concerned.

In addition, the construct of mentalization has formal relevance for the field. A psychology of religion which pays attention to mentalization participates in the emerging dialogue between neurobiological research, attachment theory, social and cognitive psychology, and contemporary psychoanalysis. In this way, it contributes to the collaboration and exchange between different disciplines within psychology and to the development of theory and empirical research concerning the whole psychic experience, including religious experience. Furthermore, focusing on mentalization contributes to the explanation of theoretical constructs which are important within the psychology of religion in terms of the working psychological mechanisms, even on a neurobiological level.

Reflective functioning and religiosity an exploration of problems, challenges and possibilities

Peter Nynäs

The concepts mentalization and reflective functioning (rooted in psychoanalytic object relations theory and attachment theory) have gained a growing influence in psychotherapeutic theory. Reflective function (RF) refers to the psychological processes underlying the capacity to mentalize, the capacity to perceive and understand oneself and others in terms of mental states and the capacity to reason about ones own

and others behaviour in terms of mental states. Mentalization is considered a development achievement and not an aspect of maturation.

The method for applying the RF scale is usually based on additional coding and scaling of transcripts of the Adult Attachment Interview in accordance with the Reflective-Functioning Manual (Fonagy, Target, Steele & Steele). However, Meehan et al (2009) have developed the Reflective Function Rating Scale (RFRS) for assessing RF that can be applied to a range of data sources (e.g., interviews, including but not limited to the AAI).

RF is currently used in a number of studies to explore how psychoanalytic psychotherapy influence mentalization. The aim of this paper is to critically evaluate the possibilities for applying the concepts mentalization and reflective functioning in studies on religiosity. This involves (1) a theoretical investigation of a more general character, and (2) an exploration of what this might involve on a methodological level for collecting and analyzing empirical material such as interviews. Both (1) and (2) will be shed light on with examples from an on-going five-year project on contemporary religiosity. From this perspective, an indirect aim of the paper is hence to underscore the relevance of new methodological approaches against the background for secularization, religious change and transformation.

Paper session: Psychology, theology, existential dimension (14.50-16.00)

Berguer, Rochedieu: Flournoy's legacy in the Genevan school of psychology of religion

Pierre-Yves Brandt

In 1891, Théodore Flournoy was appointed as professor to a newly created professorship of experimental psychology (called at that time physiological psychology) at the University of Geneva. His teaching was including lectures in the psychology of religion which had much in common with the Gifford lectures published by James in his Varieties.

In 1904, Flournoy gave the direction of the laboratory of experimental psychology to his nephew Edouard Claparède and concentrated his teaching in the philosophy of religion. In 1910, Georges Berguer, a student of Flournoy, began to teach the psychology of religion in the Faculty of Theology of Geneva with a status of privat-docent. In 1928, he received a full professorship in religious psychology and history of religion. Then, he "was for long the only scholar in the world to occupy a chair in the psychology of religion" (Wulff, 1999, p.43). When he retired in 1944, he was followed by Edmond Rochedieu who occupied the chair till 1965. Contrary to Flournoy, who was

constantly debating with other psychologists, Berguer and Rochedieu were working without giving much interest to the researches conducted in the Institut Rousseau (the ancestor of the Faculty of Psychology and Sciences of Education, University of Geneva) first by Claparède and after by Piaget. Taking in account the political context (in Geneva and inside the University) as well as the personal agendas of these two followers of Flournoy, this paper will try to describe how Berguer and Rochedieu (1) remained indebted to Flournoy but also (2) transformed the orientations given by him. This case study will lead (3) to the discussion of the status of the psychology of religion at the intersection of psychology and the study of religions.

The lost conversations, where do they go? Four young women's voices from a waiting list for psychotherapy

Christina Sophia Lloyd

This explorative prestudy, builds on two Swedish research studies (Adamson, 1999; Jacobsson, 2005), and is focused on young womens existential questions in relation to their lives, future, and life choices. This study's objective was to investigate how young woman applying for psychotherapy experienced and handled those questions interpersonally (parents, other adults), and intrapsychically. The hypothesis was, that young women applying for psychotherapy in many cases have insufficient relationships with adults to handle their life choices in a functional way that would contribute to developing an adult identity in the basic areas of life (work, love, meaning, etc, Marcia et al., 1993). Methods included a qualitative deep interview (Lloyd, 2010) and the SASB-Self concept questionnaire (Benjamin, 1985). The theoretical framework builds on both psychology of religion, the existential dimension (DeMarinis, 2003; Pargament, 2007), and developmental psychology, the social brain, grounded in neuropsychology, inter subjectivity theory, attachment theory and affect theory (Cozolino, 2010; Stern, 2000; Bowlby, 1988; Tomkins, 1995). The hypothesis was confirmed, the four informants generally used parents and other adults very little in general and especially so when it came to the existential questions investigated here. Only two to some degree used inner representations of their parents, however, two regularly used their relation to God intrapsychically. The study's results confirm and add a new dimension to previous findings on the deteriorating condition of young women's psychological health in Sweden.

Poster session 2

18) Mission Possible? - The belief in the power of the 'better man': Strategies of religious optimization and standardization

Maik Arnold

This paper deals with the question of what experiences individuals make, who aim for persuading and convincing others of their own, and how these experiences structure their everyday life and their self-image. To clarify this question a general and anthropological aspect of human being arises: the optimization and standardization of the human others under the provision of ones own, which leads directly in the vibrant centre of modern societies in a globalized world. The idea of the better man is best characterized by a variety of components, such as selfless service and charity to other, readiness to make sacrifices for fellow human being, self-flagellation, self-deception, and expediency of self-abandonment, which are necessary to ones own task, especially to enforce a change, optimization and equalization of other. Some of these strategies for alteration derive from previous theoretical considerations and reflexions on empirical research that has recently been accomplished: From the perspective of psychology of religion and culture, the current intercultural practice, the religious self and the meaning-making actions of present Protestant missionaries have been investigated. As will be shown, missionary activity is rooted in both the process of the formation of experiences and the knowledge acquisition, in the course of which individuals ascertain oneself about their self by meanings and interpretations that are culture-specific and at the same time characterized by ones own biography. Eventually, missionary activity is just one mode of a more general target-oriented human action, which aims at the improvement and perfection of other. The objective of the paper is at least twofold: both results of current empirical research and new perspectives of methodological issues on inter- and transdisciplinary research in social, cultural and religious sciences will be shown.

19) Meaning orientations among Danish cancer patients in rehabilitation: A Taylorian perspective

Elisabeth Assing Hvidt, Helle Ploug Hansen

Purpose: The purpose of this paper is being twofold: 1) to analyze empirical data from a project on Danish cancer patients self-reported secular-existential, religious and spiritual orientations by using Charles Taylors main concepts as analytical tools and 2) to contribute to a sociological enterprise: the theorizing about secularization on the basis of the studys analytical findings.

Background: This paper relies mainly on research from two fields: 1) That of religious/spiritual coping and illness, specifically research on the relation between existential, religious and spiritual meaning making and illness adjustment and 2) the past

thirty years reevaluation of the secularization theories in the sociology of religion. Charles Taylors secularization theory and key concepts as presented in A Secular Age (2007) are used as primary analytical framework.

Methods: Data have been generated through ethnographic fieldwork comprising 1) participant observation during 9 residential rehabilitation week courses at RehabiliteringsCenter Dallund, a Danish Rehabilitation Centre 2) semistructured interviews in the homes of 11 rehabilitation patients and 3) 5 focus group interviews conducted at RCDallund with 3-7 participants in each group.

Results: The paper shall demonstrate how concepts that lie at the heart of Taylors secularization analysis, such as "fullness", the "immanent frame", "cross pressures" and "porous and buffered selves" have proven helpful to the analytical work of Danish cancer rehabilitation patients self-reported secular-existential, religious and/or spiritual meaning orientations.

20) Losing faith without losing face

Suzanne Brink, Nicholas Gibson

This research looks at the generalizability of existing theory on deconversion to situations where people do not perceive themselves to be free to leave their religion. Social factors may limit one from freely disaffiliating. An investigation is made into the situation of ex-Muslims. By means of an analysis of new interviews and existing deconversion narratives available on the internet, a case will be made that an intricate process can be at play after somebody stops believing and before this person disaffiliates (if this person disaffiliates) from his or her religious community. Using the analogy of in-the-closet homosexuals, it will be argued that coming out can be a particular and independent struggle in the process of deconversion for certain ex-Muslims and assumedly other ex-believers as well. A (not necessarily rational) cost-and-benefit assessment precedes the step of disaffiliation and determines whether the disaffiliation will be open or kept a secret. While this may be an easy assessment for some deconverts, it can be a complex matter for others. Furthermore, a first step is taken to investigate a cost that may not be considered consciously by all former believers when they are deciding to come out or not: the cost that a lack of self-disclosure can have on mental and physical health.

21) Opportunities for people with intellectual disabilities to express a personal spirituality

Cristina Caterina Gangemi

Research that I have recently completed with the University of Aberdeen, concerning intellectual disability, spirituality and religious practice, has found that people with an intellectual disability have an intuitive sense of their inner being and an urgency to narrate their life story to others. The expression of ones inner spirit, we have discov-

ered, is fundamental to their psychological and spiritual wellbeing. It has also been evident that they experience a poverty of opportunity in finding places and people with whom they can express their spirituality, in a way that is both meaningful and authentic. One of the reasons that this poverty exists could be that, whilst some people may know how to achieve an effective agreement and practice a Shared Medium of Communication (SMC), they may not fully understand why Spirituality and Religious Practice are important for their lives. It may appear to them that religious communities are able to meet special needs within their particular settings and that facilitating attendance fulfils a duty of care. In turn we have found that religious communities may understand why spirituality and religion are important but may not know how to make their services accessible to people with intellectual Disabilities. An outcome of our research has been the development of a practical resource/ programme, which seeks to create opportunities for the development of effective agreement and authentic, hospitable relationships. This practical course provides skills, space for spiritual expression, builds self esteem, tackles loneliness and fosters communities where all people belong, no matter their ability or cognitive skills. Opportunities to engage in the life stories of people with disabilities therefore, leads to a spirituality of being rather than of mind, of presence rather than of ability and provides an opportunity to be attentive to the other, reciprocal in exchange and to engage in a real, authentic encounter,

22) A reflection on the pro and contra arguments to the grand unified theory of psychology - a theistic physicalist perspective

Shiva Khalili

During the last 2 decades the debate for a unified grand theory of psychology versus more specialized subfields and various cultural/contextual psychologies have become more attention from psychologists, as well as from related fields such as neuro- and evolutionary sciences.

The paper reviews Ballantynes naturalistic emergentist hierarchy of sciences (Ballantyne, 1991) and his epistemological approach towards this issue, as well as Henrique's tree of knowledge system (2003), which support a progressive effort to develop a metatheory or grand theory unifying the diversity of concepts and theories in the field of psychology.

At the other hand the critics to this view, such as post-modernism, contextualism and constructive realism are discussed.

The author suggests physicalism as a proper common ground that can be consistent to theistic presumptions and be applied to begin dialogue with both views.

After clarifying the ontological and epistemological presumptions, theistic physicalism can be a framework to develop a progressive grand unified theory of psychology, unifying the existing psychological theories with the lower levels of biology, neuro- and evolutionary sciences and the higher levels of humanities, social phenomena, culture and theology at the other side. The paper stresses on the continous critical

reflection and dialogue with the diversity perspectives as the efforts to explain the subject of psychology in each level of complexity and their relationships in the network of theories is carried on progressively.

23) "I was holding on to my ancestral merit": Religious coping and the Holocaust in the light of Hasidic tales of survival

Karolina Krysinska, Jozef Corveleyn

The Hasidic movement, a branch of Orthodox Judaism, based upon prayer, sanctification of the everyday life, ecstasy and Talmudic studies, was founded in the 18th century in Eastern Europe. During the Holocaust, the Hassidic Jews like other Jews in Europe were exposed to ruthless extermination and abuse by the Nazis in ghettos, concentration and extermination camps and in other places of extermination. In the situation of extreme trauma and deprivation of other methods of self-defense, the deep internalized religiosity based upon allegiance to a leader (zaddik), strict adherence to everyday religious practice and very tight religious group, kinship and family allegiances became a powerful method of coping and survival. This presentation is a qualitative analysis in the context of Pargaments (1997) theory of religious coping of the Hasidic tales of the Holocaust collected by Jaffa Eliach (1982). The tales are part of the long Hasidic religious tradition of conveying values and teachings through stories and convey experiences of the deeply religious Jews during the Holocaust trauma. They show initial reactions to becoming a target of extermination and imprisonment, followed by reactions and coping mechanisms employed to survive the everyday life and death in the ghettos and concentration camps, and finally the experiences during and after the liberation, and return to freedom.

24) The psychology of religion in Wales

Christopher Alan Lewis, Leslie J. Francis, Emyr Williams, Mandy Robbins, William K. Kay, Tania ap Siôn

The contribution of particular nations to the psychology of religion has been somewhat varied. A number of national pictures have been previously documented that attest to the significant work undertaken in some countries (e.g., Australia, Canada, China, Italy, Poland, Scandinavia, The Netherlands, and USA). The aim of the present paper is to provide a review of the contribution of Wales to the psychology of religion. Central to this review is the recent establishment of a research and teaching team in the psychology of religion based at Glyndŵr University, Wrexham, Wales. The historical antecedents of the formation of the group are provided, as well as a review of their selected research projects and publications. Particular note is made of their ongoing research projects, doctoral research supervision (PhD, DMin, DProf), journal editorial work, Visiting Fellows and Visiting Professors programme, as well as the development of an MSc Psychology of Religion by e-learning. It is concluded that

the contribution of colleagues in Wales to the psychology of religion has already been significant. Moreover, the developments at Glyndŵr University provide a strategic focal point for further developments in the psychology of religion at both national and international levels.

25) Existential needs among the dying

Lene Moestrup

Background: International research suggests that life-threatening diseases lead to intensification of existential considerations and that such intensification increases with the threat level of dying. Furthermore the research suggests that support of the existential considerations can help cancer patients and their relatives to improve the quality of life in the palliative phase.

However, several studies emphasize that dying cancer patients, their relatives and the health professionals experience that the patients and the relatives existential needs not are being met adequately in the healthcare system.

Aim: The aim of this project is to provide research-based knowledge about the complexity of existential needs among dying can-cer patients and their relatives in a secularized society as Denmark.

Method: The key research questions are formulated as:

1. What kind of existential needs are central to dying cancer patients and their relatives during the terminal period in a Danish hospice?

2. How are the existential needs being fulfilled at the hospice?

3. Can the handling of the existential needs be optimized at the hospice according to the dying patients and their rela-tives?

Existential needs are seen as a multidimensional concept and encompasses religious, spiritual and atheistic existen-tial meaning making.

To explore this very sensitive and complex research area qualitative research is chosen as most appropriate and the empiri-cal data are generated through two qualitative investigations: Participant observation in tree hospices and semi structured interviews with terminal cancer patients and corresponding relatives.

At the time of the conference there will be results to present.

Funding: University of Southern Denmark, University College Lillebaelt, The Danish Cancer Society and The Novo Nordisk Foundation.

26) Literature review on the concepts of spirituality and spiritual care, and how spiritual care is integrated in dementia care

Liv Skomakerstuen Ødbehr, Lars Danbolt

Background: Spiritual care in dementia nursing is scarcely investigated and given little attention in nursing education. For many health care professionals there is a lack of competence in this field making spiritual care a difficult subject to deal with. Previ-

ous research reveals that there are insufficient knowledge about how spiritual needs are expressed in people with dementia, and how they are met in nursing.

Purpose: This study aims to explore the concepts of spirituality and spiritual care in nursing research in general, and examine how the concepts are understood and integrated in dementia care in particular. The study is focused at the practice of spiritual care for persons with dementia in nursing homes.

Method: Literature review on the concepts of spirituality and spiritual care. Recent databases: Johanna Briggs, Cochrane library, Medline, Embase, British Nursing Index, PsychINFO and CINAHL. 26 articles were selected on the basis of pre-specified quality criteria for further studies.

Result: The understanding of spirituality as a concept is changing, and still unresolved in the research literature. Spiritual care for people with dementia differs little from spiritual care to patients without cognitive impairment. The description of spiritual care is influenced by abstract concepts with reduced value of transference to practice.

Conclusion: There is a need for more research in this field with focus on developing the concept of spiritual care intending to strengthen the competence of spiritual care for persons with dementia in nursing practice.

27) Reducing American Christians' Negative Stereotypes of Muslims: The Use of a Psychoeducational Film

Paul Edward Priester

This research study attempted to reduce these negative stereotypes held by Christians through the use of a brief psychoeducational video. A video was developed that used a multidimensional approach to educate Christians about Islam. Components of this video included: demonstrating shared beliefs of Christians and Muslims; presenting a counter-example of a Christian terrorist to create cognitive dissonance regarding the stereotyping of Muslims; the religious concept of jihad was explained; and a Christian, American psychologist shared his subjective positive experience of Muslims.

Participants were recruited from Christian colleges in the U.S. The researcher asked for volunteers from undergraduate classrooms. These students were then randomly assigned to either an attention control condition or the experimental condition (in which participants watched the instructions and psychoeducational film).

In this study, Islamophobia was operationally defined as: the belief that Islam endorses the use of terrorism coupled with higher levels of social distance. Social distance is the concept that there is a discrete level of comfort that an individual maintains in reference to other groups. The Bogardus Social Distance Scale was used to measure this construct. Finally, a new subscale measuring xenosophia developed by Streib and Hood was also used to measure positive views of Islam. A modified version

of this subscale was used that presented the content of the original items in simpler, easier to understand terminology.

Results from statistical analyses found an effect for the item assessing whether Islam endorses terrorism, but no such effect for social distance or levels of xenosophia.

28) Emotions in Jehovahs Witnesses: Theocratic Order and Rationality

Hege Kristin Ringnes, Lars Danbolt, Harald Hegstad

Emotions are fundamental to human life, and also to religiousity. Religious groups and persons differ in their emotional climate or style. JW forefronts an emotionality characterized by theocratic order and rationality. They are the opposite of groups termed charismatic or ecstatic. This study focuses on the emotional style in JW and how individual members experience this emotional environment which they are an active part of.

JW meet in Kingdom Halls that are tidy and nice but stripped of religious symbols, exept from bible texts on placards upon the scene. The word, the text, the Bible is the key emotional symbol in this group. Each witness brings to the meetings his personal Bible, and literature. They do so in suitable bags or briefcases, and there it is good order. The literature shall be handled with respect. At the meetings the witnesses are studying, there is no "hallelujah-atmosphere". The bible students are well dressed, and are acting friendly and calm. The individual shall be emotionally controlled and at no times outburst feelings, either positive or negative.

The data are based on analysis of theology, textual material, participant observation, and individual interviews with active members of JW in Norway. The strenght of this study is the method triangulation, wich makes us able to grasp different aspects and dimensions of emotional life in JW.

We present proponents of this groups emotional style, like pictures and vocabulare examples. We further share preliminary analyses of interview data focusing on the elaborated coordinance between individual emotionality and the groups emotional style.

29) Identity and Meaning-making in early adolescence: A study of the relationship between identity development and the ability to experience meaning in life in a secularized cultural context

Åsa Schumann

This explorative study investigated the connection between identity and 'Sense of Coherence'(SOC-13) in early adolescence in a Swedish secularized context. Those participating in the study were 23 teenagers: 12 boys and 11 girls, with the majority aged 15 years, in the 8th grade at a public school in Stockholm. The data from the quantitative (different instruments) and the qualitative (semi-structured interview) investigations were analyzed in a 'Mixed Methods Design', using a 'Concurrent Triangu-

lation Strategy'. The main results showed a connection between a higher SOC score and a stronger sense of well-being and meaning. The students with lower scores indicated a diffuse identity, dissatisfaction with their self-concept, dissatisfaction with the school situation and a lower degree of trust in adults and friends. The students with higher scores felt a stronger solidarity with adults and friends, an unproblematic attitude to the questions in the investigation and the influences from the mass media. The results show that everyday-life is the focus of meaning-making as well as a central theme during early adolescence. Traditional religiosity was not a significant meaning-making component among the youth, but despite this a majority believed in eternal life. The study emphasizes the importance of contact with adults and friends for well-being in this type of cultural context. The interaction between adolescents and adults outside their families is also important. The school can provide arenas for discussing existential questions and what students think is important in life. Existential questions are important for identity formation and well-being in adolescence.

30) The triple nature of spirituality

Katarzyna Skrzypińska

Spirituality is very difficult phenomenon for empirical exploration. The roots of this problem goes deeply down to looking for definition and many aspects of it. Spirituality is often precised as looking for sacred (ex. Zinnbauer, Pargament, & Scott, 1999), but in this form it is not simple task to frame it into the empirical research. Gathered data let present the three points of view which explain the nature of spirituality in three alternative options. The first one describes spirituality as an attitude to life, where the cognitive, emotional and behavioral component is distinguished. The second - as the dimension of personality, what reveals spiritualitys independent nature. And the third - as the cognitive schema, which indicates how important is process of gathering, processing and employing data related to spirituality. What the advantages and weak points of above opinion are, is discussed at the end of presentation.

31) The ways of experiencing atheism - changes in both personality organization and God Image in the course of the psychodynamically oriented individual psychotherapy

Agnieszka Świderska, Krzysztof Tokarz

The topic of presentation is the process of changes in both personality organization and God Image in the course of the long term psychodynamically oriented psychotherapy. We could notice that changes did not included the general views of the patient, it changed only his way of experiencing of his own and others faith - he still declares an atheism. The patient's personality organization as well as his God Image were examined twice: in the beginning of the psychotherapy and after two years of contact with the use Personality Organization Diagnostic Form and Ana-Maria

Rizzuto's God/Family Questionnaire. The process is considered from the point of view of modern psychoanalytic approach, especially object relations theories and ego psychology. The question of maturity of different religious declarations and its relation to a mental health is discussed from a previous, freudian and modern psychoanalytical point of view.

32) Spirituality and Psychotherapeutic Praxis. Qualitative Analysis of Hungarian Psychotherapists' Experience

Teodóra Tomcsányi, Viola Sallay, Tamás Martos, Tunde Szabo, Zsuzsanna Jaki

In our earlier questionnaire-based research on helping professionals (Tomcsányi et al., 2011), we found that psychotherapists level of spiritual transcendence is significantly higher than that of other helping professionals and in some dimensions (e.g., Piedmonts Universality) it is comparable even to that of religious professionals. Following up those surprising findings, we have used qualitative methods in a subsequent phase of research to examine how the psychotherapist population and psychotherapeutic praxis relate to spirituality. We conducted semi-structured in-depth interviews, averaging between 90 minutes to 2 hours in length, with thirty Hungarian therapists representing different schools of psychotherapy. Our analyses were based on the principles of Grounded Theory, and the results we present here include (1) what psychotherapists consider spiritual phenomena; (2) what happens to perceived spiritual contents in the psychotherapeutic space; (3) to what extent spirituality is present in the training and professional contacts of psychotherapists, and how therapists relate to it.

While it has been long thought about in the Western world how psychotherapeutic praxis might relate to issues and phenomena of spirituality, reflection on such questions and their contextualization in the regions own traditions are still largely overdue in East Central Europe. Our research wants to contribute to scholarly questions of spirituality finding their way to the national and international professional public, a task that can not be delayed in the wake of the major social changes that have taken place over the last twenty years.

33) Religious coping in 15 Norwegian Cancer Survivors

Tor Torbjørnsen

I have studied religious coping, interviewing 15 Norwegian Hodgkins disease survivors. I will here present a summary of the results. I have used Pargaments theory on religious coping, and a qualitative method in analyzing the interviews.

Summary of the results.

The religiousness functions as coping towards the cancer in fourteen of the fifteen informants, and the psychological processes as it has been described in the psychology of religion literature was found in all the interviews.

The religious coping was a dynamic process of conservational character for half of the informants. They used coping methods both of religious, mundane and eventually non-religious character that they already have had accessible before they got cancer. To be sick did not change their significance or the way they hold on to it.

For the other half of the informants, being sick was a challenge for the belief and values they had, so that they changed what they meant was significant for them and/or the ways they could reach it. The religious coping was a dynamic, transforming process.

The religious coping was collaborative for most of the informants.

The analysis shows that Pargaments theory is adaptable also on a Norwegian sample regarding the main dynamics in the religious coping processes. The analysis detects few different religious coping methods than those identified in Pargaments samples.

Wednesday, August 24

Plenary lecture (8.30-9.30)

Whither methodology? Between empeiria and teoria

Jacob A. Belzen

Inquiring into the possibilities for progress and growth in the psychology of religion, this paper turns to a reflection on the methodological status quo in this field. It arrives at a modest stand, in favor of the priority of so-called empirical phenomena. The heterogeneity of the object in the psychology of religion calls for a plurality of approaches, which are in need, however, of evaluation and amelioration. (This paper does not defend the position that anything goes!)

Avoiding too many theoretical ruminations, the paper turns quickly to the analysis of a concrete empirical phenomenon. While discussing fundamental prolegomena, it expresses concern with contemporary grand theories and argues that progress in the psychology of religion at present may be reached by modest realization of the strengths, limits and possibilities psychological approaches may have in the exploration of any phenomenon considered religious.

Panel 9 - Religious Coping: Receptivity, Ritual and Magic in (Mental) Health (9.30-11.10)

Marinus Van Uden

In this panel receptive and religious coping are studied among different groups, both in the Netherlands and in Indonesia.

1) Receptivity as a basic dimension of religion

Hans Alma

In the panel this paper is part of, receptive and religious coping are studied among different groups, both in the Netherlands and in Indonesia. In my paper, I will discuss the results of these studies from a theoretical perspective in which receptivity is a key concept. What does it mean, from this perspective, that in one of these studies religion is seen as a non-cognitive, non-systematic, pragmatic, everyday behavior or ritual? The study finds that respondents are using devotional rituals, meditation practices, and natural life styles as religious and magical coping strategies, in order to be connected with a deeper reality. How can the resilience of these rituals and practices in secular Dutch society be explained? How is the longing to be connected with a deeper reality

related to trust as an important characteristic of receptivity? An important question is, of course, whether receptivity means the same in the Netherlands and in a thoroughly religious country like Indonesia. The suitability of the Indonesian adaptation of the Receptive Coping Scale suggests that it does. This might mean that receptivity and the related longing to be connected with a deeper reality refer to a dimension of religiosity that can be found in both secular and religious countries, and that can be used as a basis for interreligious dialogue. The implications of the research findings for this line of thought will be discussed.

2) "I want some magic to keep me alive": Magical and Religious Rituals in Coping with Lung Cancer

Jack Körver, Marinus Van Uden, Joseph Pieper

The diagnosis of lung cancer means the confrontation with the end of life. This activates religious coping. In search of connectedness with deeper reality, new balance, or revaluation of life, magic and religion can play a role, especially as ritual. Few studies have been done in the area of religious coping and (lung) cancer in the Netherlands. Van Uden, Pieper et al. (2007, 2009) paid attention to religious coping explicitly, showing amongst other results the importance of religious practices/rituals as a coping mechanism. In the Netherlands people are using different religious coping strategies by comparison with the results of many Anglo-American studies. Non-cognitive and magical dimensions of religious coping haven't been taken enough into account in previous studies (Kwilecki, 2004; Stringer, 2008). The objective of the project is an exploration of religious strategies in coping with lung cancer. The project stresses the non-cognitive, magical, and ritual dimensions of these strategies.

This project is a study in the psychology of religion. It has three stages: the conceptualization of religious coping in connection to lung cancer; quantitative cross-sectional multicenter study by means of a questionnaire; qualitative study by means of a semi-structured interview. The respondents (n=237) of the quantitative study are on average 66 year old, have a catholic background, and are mostly low educated; 67,5% is man. According to the results of the Brief RCOPE, they use few religious coping strategies. The Magical/Spiritual Coping List shows a different picture. Respondents are using devotional rituals, meditation practices, and natural life styles as religious and magical coping strategies, to be connected with a deeper reality.

3) Validity and reliability of the receptive coping scale in Indonesia

Henndy Ginting

The Receptive Coping Scale (RCS) has been translated to Bahasa (Indonesian Language) and administered to 920 subjects in Indonesia --included 720 subjects from general population, 50 Hindu subjects from a traditional village in Bali, and 150 Coronary Heart Disease Patients. All participants were also asked to complete the

Brief RCOPE and SAIL (Spiritual Attitude and Involvement List). Findings on RCS related to internal consistency were high and it was supported by significant correlation in test-retest reliability. Pearsons correlations with other self-report measures related to RCS were high. It was also found that the mean comparison of RCS score between population in the village of Bali, CHD patients, and the general population was slightly the same. It has been concluded that the Indonesian adaptation of the RCS is a valid and reliable measure which can be recommended as a suitable instrument for the population with religious oriented country like Indonesia.

4) The influence of religion and religious coping on mental health. Comparison of religious people with and without treatment

Joseph Pieper, Margreet De Vries-Schot, Marinus Van Uden

This paper presents the results of a study among two groups of religious people in the Netherlands, one consisting of Christian outpatients and one consisting of parishioners. 165 outpatients responded and 171 parishioners.

In this study we focused on three main questions:

1. To what degree did persons without and with treatment practise religious coping activities? Religion was (very) salient for the investigated samples, so we expected high levels of religious coping.

2. To what degree were religious coping activities beneficial to the patients wellbeing (less anxiety and more existential wellbeing)? Pargament et al. (2001, 510) studied religious coping of clergy, elders and members of the Presbyterian Church. They concluded that religion has more significant effects for those whose roles and identities are more closely tied to religion. Most studies signal positive effect of religious coping on psychological and existential well-being. But recently many studies point at the profound negative consequences of negative religious coping.

3. To what degree was well-being influenced by the general religiosity of the outpatients and to what degree by their specific religious coping activities? By comparing these two groups we try to find answers with regard to the main effect and the stress buffering effects of religion and religious coping on wellbeing.

Paper session: Motivation and religion (9.30-11.10)

The place of positive emotions in the possible pathways from religion to well-being

Patty Van Cappellen, Vassilis Saroglou, Maria Toth

Few years ago, Fredrickson (2002) asked a question: "How does religion benefit health and well-being? Are positive emotions active ingredients?". This question is not

only legitimate but also intriguing because positive emotions have been totally neglected from the possible pathways so far.

In the present study, we investigate three mechanisms through which religion may benefit health: cognitive, social and emotional components of the Mass.

Participants (532 practicing Catholics) completed the questionnaire after Sunday Mass. We administered measures of 1) religiosity, 2) well-being (life satisfaction, meaning in life, and optimism), 3) cognitive impact, social support, and positive emotions felt during the Mass. We performed separate bootstrap analysis (Preacher & Hayes, 2008) of religiosity on each well-being indicator, with the three components of the Mass as mediators, controlling for age and gender. Results indicated that the positive relation between religiosity and the three well-being indicators was mediated by positive emotions and to a lesser extent by the cognitive impact. A closer look at the specific positive emotions indicate that the true mediators were self-transcendent positive emotions (STPEs) such as awe and love and not self-transcendent positive emotions such as amusement and pride -.

Specific positive emotions (STPEs) are thus one of the mechanisms by which religion benefits well-being. This shakes up the traditional view that the religion-well-being relation passes through emotional regulation of negative emotions.

Creditions: The Process of Believing - The Credition-Research-Project

Hans-Ferdinand Angel

Credition (as psychologically conceived neologism) denotes the process of (religious and secular) believing. Since the earlier controversy concentrated on the relation between religion and science, an explicit or implicit focus on the concept of religion frequently prevailed. This had a negative side-effect: The process character of belief did not come into view. Contrary to a considerable part of current research the concept of credition focuses on the process character. Initiated by neuroscientific research creditions are conceived as mental processes. Its trigger was the neuroscientific controversy about the question whether religious experience is rather of a cognitive than of an emotional nature (limbic marker theory). As a result of this controversy the term credition was introduced into the academic debate. It coincided with the basic notion that creditions are connected with emotions and cognitions and also touch the human system of interior balance. The concept of creditions is located at the intersection of attitude and action. Processes of belief are the result of attitudes and on the other hand influence them. They influence our actions.

Creditions have a twofold primary function: the enclosure-function and the converter-function. The enclosure-function occurs when irritating moments are handled cognitively. It constitutes or modifies "bab-configurations" (Babs are defined as propositions which e. g. may consist of values, vague ideas and confirmed knowledge). In the enclosure-process processes of cognition and evaluation play a prominent role. Accordingly bab-configurations are unstable and vibrant, yet they can harden into

stable attitudes. The converter-function serves as a means to reduce the number of choices. It occurs in order to sketch out a "space of action". Space of action is taken to mean a restricted "range of options" caused by the activated bab-configurations.

Religious motivations for everyday goals: contexts and consequences

Tamás Martos, Aniko Kezdy

People strive for everyday goals for many reasons and purposes, and some of these reasons and purposes might be religious in nature. We proposed that religious reasons can include transcendental religious motivation (TRM, e.g. striving for spiritual communion with the transcendent) and normative religious motivation (NRM, e.g. following church norms). In four studies the associations of TRM and NRM for personal projects were explored in samples of Hungarian adults (Total N=1304). TRM and NRM were found to be interrelated, however differently associated with constructs of religiosity (sanctification of projects, types of religious self-regulation, intrinsic-extrinsic religiosity, and basic religious attitudes). Furthermore, TRM was connected to positive emotions while NRM to the negative emotions associated with the projects. When considering the broader motivational context of these religious reasons, TRM was associated with autonomous regulation of personal projects while NRM was associated with controlled regulation of projects. Moreover, path analysis showed that NRM predicted negatively and TRM predicted positively indices of well-being (life satisfaction, self-actualization and meaning in life) and that these links were partially mediated by regulation types. Results indicated that the description of religiosity on the level of everyday goals is a viable concept, although it cannot be treated as a uniform phenomenon. Further theoretical and practical implications of the results are discussed in terms of the link between forms of religiosity, everyday functioning, emotions and autonomy support.

The Benefits and Costs of Being a Humble Person (for What Its Worth)

Peter Hill

This presentation will provide a conceptual overview of humility, a psychological construct common in many forms of religion. Popular conceptions of humility as low status, a negative self-view, timidity, or weakness will be countered by an understanding of humility as a self-understanding that involves the ability to see one's self not as a sole referential point, but as part of a larger community or creation, leading to a sense of connection rather than isolated, individualistic striving. It is proposed that humility stems from a fundamental sense of security and personal worth that allows individuals to look at themselves honestly, considering both their strengths and limitations in balanced and non defensive ways. Self-esteem, for the truly humble, is therefore not easily threatened, in that a proper sense of humility enables people to "forget themselves" by focusing on the needs of other people and issues. Developing humility does not come easily nor without potential costs in that humility can easily slip into

the abyss of self-deprecation and weakness. Hurdles in the study of humility will also be identified and discussed. Perhaps most challenging in developing a research program on humility is the issue of measurement. By its very nature, developing a self-report measure of humility is difficult given that it requires humble people to indicate their humility. They may feel uncomfortable in rating themselves as humble, even if they truly are. Thus, one of the great paradoxes in the study of humility is that once it is identified, it quickly disappears. Nevertheless, our ability to scientifically study humility depends on the extent to which we can assess it. This presentation will include efforts at measurement through self-report both at dispositional and state levels.

Paper session: Violence and trauma (9.30-11.10)

Contact with the Dead, Religion, and Death Anxiety Among Older Mexican Americans

Neal Krause

The purpose of this study is to see if having contact with loved ones who have died is associated with lower death anxiety among older Mexican Americans. The data come for a nationwide survey of older Mexican Americans (N = 1,005). The conceptual model that was developed for this study proposes that key aspects of religion (i.e., sense of connectedness among all people, gratitude toward God) explain the relationship between contact with the dead and death anxiety. More specifically, this model specifies that: (1) older Mexican Americans who have experienced contact with the dead are more likely to see the connectedness that exists among all people; (2) older Mexican Americans who see that all people are one are likely to feel grateful to God; (3) older Mexican Americans who feel grateful to God are less likely to feel anxious about death. The findings provide support for each of these relationships.

Mobilization for religious conflict

Tomas Lindgren

The literature on religious conflicts has primarily focused on the underlying factors that make some places more predisposed to religious violence than others, such as psychological, structural, political, socio-economical and cultural factors. Socio-economic deprivation and psychological alienation have been singled out as particularly important factors. However, previous research pays insufficient attention to the proximate causes of religious conflicts and the role played by various actors in transforming potential violent situations into deadly conflicts.

It is not sufficient to demonstrate that individuals or groups engaged in armed conflicts are religious (or fundamentalists), aggrieved or alienated, because most religious

people (and fundamentalists) are never engaged in armed conflicts, and grievances and psychological alienations are almost universal. Deprived religious people must believe that armed struggle is the only option for them. To be able to engage in armed conflicts, individuals will have to create conflict solidarity and a conflict ideology that supports conflict behavior, mobilize conflict resources, recruit committed activists, and establish viable conflict organizations (or reorganize existing organizations) that enable them to fight against the opponent.

A serious conflict between Christians and Moslems erupted on the 19th of January 1999 in the Moluccas, Indonesia. The conflict, which lasted for three years, claimed at least 5000 victims and resulted in approximately 750 000 refugees. This paper presents an analysis of how Christians and Moslems were mobilized to participate in the conflict. The analysis, primarily based on interviews with former participants in the conflict, focuses on the creation of conflict solidarity, mobilization of conflict resources, recruitment of committed activists, and the creation of conflict organizations.

The "shadow" of the Shoah on the Second Generation viewed through a theoretical and experimental attachments viewpoint

Giorgio Caviglia, Sara Bisogno

Introduction: The existence of long-term psychological effects of the Holocaust on the survivors and their offspring still keeps the scientific and clinical literature divided. Clinically oriented researchers report many psychological disturbances, systematic empirical researches report that they do not seem to be seriously hampered by psychological problems. The purpose of this study is to understand in which way the process of the traumas transmission of the Shoah can be investigated from an attachment perspective. The hypothesis is the existence of a pattern through which unresolved bereavement and grief experienced by the survived parents can build up interactions with the second generation.

Method: The subjects were 26 Jewish Italian offspring of concentration camps survivors and 26 Jewish Italian offspring of Jewish parents who did not experience the concentration camps. All participants were interviewed with Adult Attachment Interview (Main, Goldwyn 1984-1998) in order to detect thought processes indicative of unresolved traumatic experiences.

Results: We didnt find a significant difference of attachment style between the second-generation Holocaust survivors and their comparisons, in accordance with other works. Moreover our experimental group is not strongly "traumatized", in an other hand it doesnt appear as a "normal" group (Insecure = 54%); but, at same time, also not really as a "clinical" group (Secure 46%; Unresolved 15,4%). This data suggests the presence of mediating factors that may mitigate the transgenerational impact of trauma and that trauma transmission is caused by a complex of multiple related factors (the "relational diathesis viewpoint"), including biological predisposition, individual developmental history, family influences and social situation.

Religious Trauma Syndrome

Marlene Winell

Authoritarian, fundamentalist religion can produce serious mental health problems, both for believers and apostates. In Bible-believing evangelical Christianity, for example, two toxic teachings are 1) the doctrine of original sin, which can result in a life time of self-loathing, and 2) the threat of eternal damnation, which can continue as a phobia long after a cognitive rejection of "hell". Double binds, circular reasoning and other devices keep believers trapped and damaged, along with abusive practices by churches and families.

Leaving a religious worldview can be traumatic because it involves a complete upheaval of a persons construction of reality, including the self, other people, life, the future, everything. People unfamiliar with it, including therapists, have trouble appreciating the sheer terror it can create and the recovery needed.

Based on this authors 20-year clinical practice and in-depth interviews about "recovery from religion" for her book on the subject, Religious Trauma Syndrome is described, with key symptoms, etiology, and directions for treatment.

RTS displays a pattern that includes dysfunctions that are:

Cognitive: Confusion, disorientation, difficulty with decision-making, critical thinking & moral development, ill-formed identity.

Emotional: Panic attacks, anxiety, depression, suicidal ideation, anger, grief, loneliness, lack of meaning.

Functional: Sleep and eating disorders, nightmares, sexual difficulty, work problems, drug and alcohol abuse, somatic complaints.

Social/cultural: Rupture of family and social network, problems integrating into secular society, relationship difficulties.

People are now leaving traditional religion in greater numbers, with many experiencing a nameless kind of suffering. Calling it Religious Trauma Syndrome can help reduce self-blame and advance treatment strategies.

Panel 10 - Studies in Personal Spirituality (11.30-13.10)

Adam Anczyk, Halina Grzymala-Moszczynska

The panel concentrates on contemporary forms of personal spirituality. The papers based on empirical studies and some theoretical insights discuss the topic of modern spirituality changes. The main thought of the panel focuses on dynamic metamorphoses of religiosity in the 21st century, observed from a perspective of psychology of religion (or psychology of spirituality) concentrated on the individual experience. Therefore, researchers who attend this panel explore various forms of spirituality in the context of individuality, and the data were collected with qualitative methods.

Topics concentrate on personal spirituality and its faces (the examples are: spirituality of the druids, center of spiritual development and spirituality in psychoanalysis). In the empirical studies in psychology of religion, one must stress the importance of individual factors, including cultural background and personal history, that are hard to track in the large-scale research projects.

1) Tradition and Plurality: Exploring Personal Spirituality of Contemporary Followers of Druidry

Adam Anczyk

There is a common belief that all (or most of) neopagan movements are polytheistic (including duotheistic), magic-oriented, and with higher or lower emphasis on reconstructing - what can be called - the Old Faith or religions of ancient Europe. However practice shows that among followers of various Pagan movements there is a room for plurality of belief. This statement is true especially when we look at modern druidism. It is a quite an astonishing phenomena, that among followers of druidry one can find Buddhist-oriented druids, atheist-druids, Christian druids, not to mention the famous Hassidic Druids, who embrace both Celtic and Jewish culture. This kinds of beliefs situate modern druidry in the broader context of modern spirituality focused on plurality, freedom of thought and a new kind of faith which is emerging in the multicultural societies of contemporary Europe.

2) Radical Privatization in Contemporary Spirituality. Case Study: "Here and Now" Personal and Spiritual Development Center in Poland

Anna Ewa Górka

The paper is focused on the contemporary forms of personal spirituality as alternatives for traditional religion. It is based on qualitative research in the "Here and Now" Center, which offers the opportunity for personal and spiritual development by means of workshops, lectures and festivals. It is a place that does not propose "The Only Right Path", but promotes different methods and paths of development that show different paths of spirituality and help to deal with stress. It offers various ways of enhancing personal well-being and promotes an alternative approach to mental health care that emphasizes the interrelationship between mind, body, and spirit.

"Here and Now" Center is a manifestation of spiritual nomadism, a liberal milieu of open-to-all workshops, seminars, courses, therapy sessions and books. It represents an innovative phenomenon of a secular spiritualities (New Age spiritualities) based upon an eclectic private symbolism. The key to this phenomenon is a religious individualism and eclecticism, which are so fundamental to contemporary culture as a whole.

The New Age appeals to the reflexive search for identity and well-being of people living in a "post-traditional" social milieu. Individuals are encouraged to recover re-

sponsibility for their own lives by realizing their inner potential. The New Age context is expressed in the strong belief in the individual's liberty to choose from a range of belief options rather than commit to a central doctrine.

3) Preoedipal and oedipal roots of histrionic personality disorders and its influence on the development of God Image - theoretical deliberations based on the case story

Agnieszka Świderska

The topic of dissertation is the influence of preoedipal and oedipal elements in histrionic personality disorders on the particular God Image in the context of psychoanalytic theory. Histrionic personality disorders are viewed from the perspective of Christopher Bollas theory (Bollas, 2000). This conception comprehend broad spectrum of this type of disorders and explain it as a "conglomerate" of disruptions from the preoedipal stages as well as oedipal period of emotional development. God Image is understood from the Ana‑Maria Rizzuto's God Image theory, which also see the roots of this special kind of the mental representation in different developmental stages (Rizzuto, 1979). Influence on the God Image of both kind of components of the disorder will be discussed. This theoretical discussion will be exemplified with 23 years old, female patient, her functioning in both group and individual therapy and her experiencing of the God. Initial interview, observations from the course of the psychotherapy, her drawing of God and data from God/Family Questionnaire will be taken into consideration.

Workshop - Finding funding for research in the psychology of religion

Kate Miriam Loewenthal, Christopher Alan Lewis, Pehr Granqvist, Vassilis Saroglou

Finding funding for research in the psychology of religion is difficult, with competition from cognition and neuroscience within psychology, in a climate that still sees research involving religion as too "soft". There is also competition from outside psychology, particularly from the social sciences, religious studies and sometimes medicine and related fields.

This panel will explore the following issues:
- Identifying sources of funding
- Identifying themes for research
- Collaboration
- Importance of track record: publications, conference papers, previous funding.
- Importance of piloting
- Writing proposals
- How much persistence?

- How much money to apply for? Are small grants worthwhile?
- Importance of completing funded work satisfactorily

Contributors will be experienced both in seeking and gaining funding, and in assessing proposals in the field. The issues will be illustrated with examples from their experience.

Paper session: Well-being and religion (11.30-12.50)

Hindu religiosity, religious coping and well being in UK Hindu adults

Ramesh Pattni

Religiosity and religious coping as a means of dealing with a number of critical life situations, have been correlated with health outcomes, both mental and physical, in studies over the last 3 decades These studies show that religion becomes a compelling resource for dealing with stressful situations for example death, and cancer. There is a distinct variance associated with religious coping which is over and above methods of non-religious coping

The UK has over 700,000 Hindus representing the third largest religious group. Hindus through their framework of belief and attitudes, express their religiosity to deal with life experience and in particular what could be called distressing events. There is a potentially a positive aspect to Hindu religious practice which gives rise to an increased capacity to deal with challenges and experience inner peace.

What are the ways in which Hindu adults in the UK deal with distressing life events? An empirical study carried out on Hindu adults in the UK using Likert like measurement scales for measuring key dimensions of religiosity, mental health, well being and satisfaction with life, show significant correlations between these dimensions, in particular religiosity, religious coping and well-being.

The paper will give an analysis of the results obtained in this study to elucidate the relationships between these dimensions and offer explanations in terms of the underlying mechanisms in an overall theoretical framework.

The association between religion and existential well-being: testing basic assumptions of the religion-health connection

Marianne Nilsen Kvande

The core aims of the present study was to analyze the mean difference in existential well-being between religious and non-religious individuals, and to investigate the association between six dimensions of religiosity and EWB among religious respondents. Religiosity has been associated with greater meaning and satisfaction in life, represented by EWB.

The results were based on a self-completion questionnaire with 478 randomly selected respondents from the Norwegian population aged 18-76, 221 religious and 257 non-religious individuals.

The results show no significant difference between religious ($M = 4.9$, $SD = 0.73$) and non-religious ($M = 5.0$, $SD = 0.79$) respondents; $t (442) = -1.10$, $p = 0.27$. For religious individuals it was shown that religious well-being ($\beta = 0.33$, $p < 0.05$) and congregational involvement ($\beta = 0.43$, $p < 0.01$) had a significant positive association with existential well-being even when controlled for demographics and long-term medical illness ($R^2 = 0.21$).

The close link between religion and meaning has been widely asserted, and the relationship between religion and health is in some part based on this association. Putting this association to test in a highly secularized country raises questions about the scope of the association between religion and meaning.

Spirituality and the "other": religious and spiritual well-being from a transcultural psychological perspective

Maryam Laura Moazedi, Human-Friedrich Unterrainer

The impact of current demographic changes on clinicians work is manifold. The effects of migration range from the need to deal with transcultural issues to religion and spirituality experiencing somewhat of a revival. According to various studies, new cultural settings make certain ethnic minorities more susceptible to mental disorders and psychiatric conditions. Since they are faced with cross-cultural power relations, postcolonial structures and a hegemonic health model, often, they do not receive appropriate psychological or psychotherapeutical treatment. Culture plays a crucial role in the way a disease or disorder is perceived, categorized, symptomized, accepted, described, or expressed. In addition, the new environment may enhance religious and spiritual awareness leading to migrants being more attached to spirituality. Some groups are reported to be more religious due to their cultural background, others start living their religious and spiritual beliefs and values more intensely abroad in order to reinforce their cultural identity in the alien surrounding. In general, mainstream psychology and mainstream psychotherapy seem to be rather reluctant to tackle spiritual, plurireligious and transcultural issues. This paper examines the pitfalls originating from the western ethnocentric perception of the two culture-bound concepts health and religion and discusses the chances offered by integrating spirituality in transcultural health settings. It focuses on the critical aspects of mainstream approaches and aims at raising awareness for the possible contribution of spirituality to the psychological well-being of the "other".

Is it Feasible to use a Single Instrument to Measure Islamic Religiosity across Different Cultures?

Paul Edward Priester

There have been numerous attempts to develop an adequate measure of Islamic religiosity, these attempts have fallen short. The instruments have a combination of the following weaknesses: extending a Christian instrument or Western concepts to study Muslims; failing to report acceptable psychometric properties; include items that are more political in nature, rather than being based on the Quran; or failing to have psychometrically derived items designed to present optimal variability in the responses.

Jana-Masri and Priester developed the Religiosity of Islam Scale (RoIS) in an attempt to develop an instrument that could be used universally across Muslim cultural contexts. The scale was developed from within the conceptual framework of the Holy Quran; having two subscales: Islamic belief and Islamic behavioral practices. It was initially validated on a sample of Muslim immigrants to the United States. In the first analysis, robust psychometric support was established for the RoIS.

This paper reviews attempts to use this instrument in other cultural contexts. Data was gathered in the following cultural contexts to assess the generalizability of the RoIS: Egypt, Jordan, and Canada. Psychometric analyses suggest that the use of this instrument in varied Muslim cultural contexts is not warranted. Estimates of internal consistency (as measured by Cronbachs alpha) were all unacceptable, ranging from .24 to .50. Thus, it appears that, at least for the RoIS, that it is untenable to use a single universal instrument to measure Islamic religiosity across divergent cultural contexts. Suggestions for researchers developing Islamic religiosity scales will be presented.

Panel 11 - Clinical psychology of religion - psychoses and existential questions (14.20-15.40)

Lars Danbolt

1) Personal mythology making in psychoses

Lars Danbolt, Knut Hestad

Objective: Six patients with schizophrenia were qualitatively interviewed about their stories of spirituality. The recorded and transcribed interviews were analyzed by qualitative content analyzes.

Findings: The patients who reported a supportive spirituality, had all in very different ways developed personal mythologies. These mythologies could be based on a traditional religious myth, developed from a profound personal life experience, or connected with holy spaces and significant persons in the patient's life story. The mythologies were differently coloured by the individuals' situations, still they had a set of

common features: A reason in a significant past (genesis), a positive future expectation in which the person played a role (eschatology), and positive significance in present situations. Those who did not experience their spirituality as supportive, did not have such personal kinds of coherent mythologies, but more fragmented spiritual notions, and they were more occupied by existential ruminations.

Discussion: All the personal mythologies can be understood as delusive from a psychological perspective. On the other hand, all these mythologies contributed to the patients' experiences of meaning, self esteem, and control in difficult situations. This means that the mythologies' functions were rather normal, but the contents delusional.

The presentation will give examples of different mythologies and their contexts.

2) Existential questions and religiosity in schizophrenia

Hans Stifoss-Hanssen

Objective: To identify prominent existential issues in 31 patients with schizophrenia, and possible associations between these issues and psychopathological phenomena. We presented seven existential issues and asked respondents if these were themes that they "think much about".

Findings: The three most prominent existential issues were "being good enough", "death", and "meaning of life". Frequent reflections on the "meaning of life" had different associations; there were significant negative correlations with belief in God, prayer, and other related variables on religiousness. Furthermore, religious patients ruminated less on existential questions, especially on the meaning of life.

The relatively common ruminations on identity and self-acceptance ("who I am" and "being good enough") were negatively associated with such severe and usually later-appearing symptoms as affective flattening or disorganized behavior.

The existential issue that was most reflected upon by respondents in this study was "being good enough". This item was associated with thinking about "guilt", "shame", "death", and "being saved or condemned", and can be understood as an expression of the struggle for self-acceptance and self-respect.

Discussion: Existential questions, especially on "the meaning of life" were frequent topics of rumination, especially among the nonreligious patients. This may indicate that the nonreligious patients were more likely to spend energy searching for it existential answers - or that religiousness contributes to solve meaning-of-life issues in patients with schizophrenia.

3) Exploration of spiritual and existential issues through arts

Hilde Hustoft

Objective: Five patients with psychotic illnesses participated in art therapy group through 8 months where they explored their experience of psychosis and expressed emotions and spiritual issues. Art material and semi-structured individual interviews

with the participants eight months after completing therapy have been qualitatively analyzed.

Findings: The participants described their psychotic experiences as extremely scaring and they were very preoccupied with rumination upon whether their experiences really were symptoms of a disease or expressions of some divine influence. Several spiritual and existential subjects were explored in the group about supernatural abilities, loneliness, trust and the significance of living. In the interviews the patients described how the artistic work helped them to feel more alive and to better understand their psychotic phenomena. The patients described how they managed to engage in jobs and family activities and to control their psychoses after completing the group.

Discussion: The findings from the art therapy group together with the findings from a qualitative research of the individual stories of spirituality indicate that patients with schizophrenia tend to interpret their experience of alienation and changed perception as divine influence. The participation in an art therapy group where the patients explore their psychotic phenomena is by the patients reported to be a help in analysing existential and spiritual questions.

The presentation will give examples of art expressions produced in the therapy group.

4) Paradoxical representations of religious belief in Schizophrenia

Knut Hestad, Lars Danbolt

The few studies which is done on how religiousness/spirituality influence patients with schizophrenia has concluded that it is a support in coping with their psychosis, even though some patients also find it to be a burden. On the surface such data indicate a supportive image of God, basically a normal religious belief. However, there are some paradoxical expressions of how belief is interwoven with manifest psychosis. For instant one patient tells that he never would have survived his first experienced manifest psychotic episode and hospitalization if it had not been for his belief in God. Nonetheless, his spiritual experience in this first psychotic brake through was quite unusual. When he was hospitalized he had an experience of being Jesus, he was very confused acting out and harmful to himself. As a result he was strapped in belts. However, the patient accepted this treatment because he experienced the same as Jesus. He suffered, was in the position as Jesus on the cross with his feet and arms, "he was Jesus". After the first psychotic incident, this part of his psychosis has become part of his self perception. He is Jesus, waiting for God to ask for his mission. After the first experience with belts he accepts and waits for such treatment from the hospital staff, he becomes calm when seeing the belts and the belief that he is Jesus is consolidated. Such paradoxical representations of belief will be discussed in this presentation.

Paper session: Cultural context (14.20-15.40)

The Self-Importance of Christian Social Identity and its Link to Host Community Acculturation Orientations

Mona Abbondanza, Julie Charest

Migrations towards North America and Europe have resulted in a growing interface between the majority Christian population and people of other faiths. This Christian majority is still, according to recent national surveys, attached to its faith, although not regularly participating in organized religion. How does identification as a Christian influence the interface between individuals of the majority Christian population and the people of other cultures and of other faiths? We used Sedikides & Brewers (2001) Tripartite Model of the Self to conceptualize the notion of Christian Social Identity. We examined the link between the self-importance of Christian Social Identity (Abbondanza, 2008) and six Host Community Acculturation Orientations toward immigrants (individualism; integrationism; integrationism-transformation; assimilationism; segretationism; exclusionism) from Bourhis, Moise, Perrault & Sénécal's 1997 Interactive Acculturation Model, adapting this model to include the religious/spiritual culture of the immigrant community.

Participants were 288 university students. Of these 157 reported being Christian; 96 reported being atheist or agnostic; 20 reported being from other faith traditions.

The results indicate that host majority acculturation orientations of our respondents differed significantly in response to immigrant's culture of origin on the one hand and their religious/spiritual culture of origin on the other hand. The self-importance of a Christian Social Identity (CSI) (Abbondanza, 2008) of Christian participants predicted their endorsement of an Integrationism of Transformation, Acculturation Orientation; a very favourable orientation toward people of other cultures and of other faiths.

Religion, magical thinking and trust in science: Comparing East versus West

Magali Clobert, Vassilis Saroglou

Previous studies in Western contexts suggest that individual religiosity may be in conflict with rationality: it often relates to high magical thinking and low trust in science. Does this hold for Eastern religions and cultures? Using the religion module III (2008) of the International Social Survey Program, we analyzed data from Buddhists, Protestants, and Catholics in South Korea (Ns = 358, 391, 135), as well as Catholics and Protestants in predominantly Catholic and Protestant countries (Austria and Denmark; Ns = 715, 1545). Results confirmed a positive association between religious measures and magical thinking across all groups, except for Korean Protestants and Catholics, among which the association was negative, possibly because of a contrast effect between "rational" Christianity and ancestors' religion. Moreover, whereas

among Westerners religiosity predicted low trust in science, the opposite hold for all religious Korean groups, an effect suggesting that the reason may be culture and not religion.

Religion and Generosity among Irish Catholics and Turkish Muslims

Adam B Cohen

Major world religions promote generosity, and religious people are more generous than nonreligious people. But, what are the specific aspects of religion that promote generosity, and are these the same or different across religions? We report an experiment conducted with Turkish Muslims and Irish Catholics (students and community members, N = 600) in which we primed one of 6 aspects of religion and gave them an opportunity to make an actual charitable donation. Primes were inspired by religious and cultural considerations, as well as literatures on generosity. Priming was accomplished via an essay writing task, and we primed (a) Duty to God, (b) a general religion prime, (c) God's grace, (d) how people deserve help, (e) similarity to others, (f) religious community, or (g) a neutral control.

General religion primes made Catholics less generous than a neutral control, but a prime of God's grace made them more generous than the general religion prime. Duty to God primes made Muslims more generous. Moreover, for Catholics and Muslims, intrinsic religiosity (but not extrinsic religiosity) correlated with greater generosity. These results suggest some aspects of religion that may make people more generous in various cultural and religious contexts, as well as some specific notions that work for Muslims differently from Catholics.

Same language, same border, same beliefs? A comparison between Swiss and German adolescents on religiosity and value orientations

Taylor Christl, Christoph Kaeppler, Christoph Morgenthaler

Adolescence represents a period in life in which young people begin to discover who they are and what they believe. These processes of development are unquestionably embedded in the contexts in which the adolescents live, including family and peer relations (i.e. microsystem), the city, state, and country (i.e. macrosystem), as well as also socio-historical events and circumstances (i.e. chronosystem). This paper is based on data from the VROID-MHAP Study and focuses on how contextual factors including religious affiliation, national and cultural background, national context, and contemporary religious debates (i.e. the initiative to ban minarets in Switzerland and child abuse scandals in religious institutions in Germany) influence young peoples religiosity and values. The VROID-MHAP study includes 750 adolescents in German-speaking Switzerland and 900 adolescents in Southern Germany from different religious groups including Catholic, Protestant, Christian Orthodox, Muslim, Hindu, Jewish young people as well as those without a religious affiliation. The results of this

study suggest that adolescents in Germany are more religious than adolescents in Switzerland, showing significant differences on all dimensions of the Structure of Religiosity Test (S-R-T, Huber, 2008) centrality scale. A significant interaction (p< 0,000) shows that there are differences between some religious groups in Switzerland and Germany but not between all groups (e. g. Protestants in Switzerland show significantly lower scores than in Germany, while no differences were found between Catholics). These and other results are used to discuss the implications of contextual factors for religious development and the development of values during adolescence.

Paper session: Attachment to God (14.20-15.40)

The Attachment to God Inventory (*AGI;* Beck & MacDonald, 2004): An Italian adaptation

Germano Rossi, Angela Tagini

Introduction: The first author to postulate a relation between attachment theory and religiousness was Kirkpatrick (1997, 1998, 1999; Kirkpatrick & Shaver, 1990, 1992). Kirkpatrick associates the characteristics of the child-caregiver relationship with the relation between believers and God, who thus transfer attachment from early relationships to the figure of God. In particular, according to Kirkpatrick, just as in traditional attachment relationships, believers seek protection and refuge and to maintain contact with their God. The divinity is considered to be a secure base if the believer perceives to be separated from their god.

The first self-report measure of Attachment to God was developed by Kirkpatrick and Shaver (1992) which was based on types of attachment to caregivers. Subsequently, on the basis of this first questionnaire, Beck and MacDonald (2004) created the Attachment to God Inventory (*AGI;*). These latter authors first created a 70-item questionnaire which was subsequently reduced to 28. Of these items, 14 measure an avoidance of intimacy scale and the remaining items an anxiety of being abandoned scale.

Aim: To create an Italian adaptation of the AGI questionnaire.

Method: The questionnaire was translated by the authors according to standard procedure (back-translation etc.). The questionnaire was then administered to over 600 participants, including Catholics, atheists and those who declare to believe in 'other religions'. Kirkpatrick and Shaver's (1992) questionnaire and scales on religiousness and adult attachment were also administered.

Results: Data analysis included factor analysis (confirmatory and explorative), and an analysis of internal coherence. The Anxiety scale is similar to the original one with the exception of one item and reached an alpha value of 0.86; the Avoidance scale,

does not include 4 items of which two could also be omitted in the original scale, and two were incoherent in our sample. The final 10-item version of the Avoidance scale reached an alpha value of 0.88. The Italian adaptation thus seems to have a good validity. Further data analysis will examine the relationship between attachment to God, religiousness and adult attachment.

Attachment to God and partner as protective factors for chronic patients

Elisabetta Costantino, Maria Teresa Calabrese, Rosalinda Cassibba, Antonello Paterno, Francesco Petrarulo

Patients with chronic renal impairment are under continuous care. This vulnerable condition can activate the attachment system, which makes people look for proximity of the significant others.

Babies seek parental care when they are in need; during adulthood, the attachment figures change. Literature based on attachment theory shows that adults can found a "secure base" in their partner or in God.

According to these assumptions, the coping strategies and the stress level that patients with chronic renal impairment live, can be associated to the quality of their attachment to the partner or to God. This studys aim is not only about attachment, but also to evaluate the different impact of the intensity of religious belief on the coping strategies and the stress level.

75 patients have been recruited (mean age=61.81; d.s.=10.98) to answer to a series of self-report questionnaires that evaluate coping strategies, stress level, religious belief, attachment to God and to the partner.

Results show that both attachment to the partner and to God can affect coping strategies and the level of stress: security of attachment to a figure during adulthood can be considered a protective factor for the adaptation to a chronic illness; our data show that religious belief has not the same role. To conclude, the quality of the attachment relationship with the partner and with God is an important factor for the quality of life of chronic patients.

Working with God Images in Psychotherapy: Research, Theory and Practice

Glen Moriarty, Ward Davis

This paper explores the process of addressing God images, or the emotional experience of God, in psychotherapy. It begins by defining God concepts and God images. In brief, God concepts are the intellectual, abstract ideas of God, whereas God images are the personal, emotional experiences of God. Next, empirical work with God images will be reviewed. The focus will be on attachment models, self-esteem, and clinical studies. Next, therapeutic implications of the research will be discussed. We will then transition to exploring two therapeutic tools. The first is the Draw God

measure. This is a projective measure that is used to help clients differentiate between God images and God concepts and to explore attachment to God image and caregivers. The second is an updated version of the God image automatic thought record. This is a cognitive tool that is used to experientially help clients learn to experience their God images differently. Finally, two case studies - an adult and an adolescent - will be discussed to illustrate the process of working with God images in psychotherapy.

God image and attachment to God in work addiction

Aniko Kezdy, Tamás Martos

Work addiction, or workaholism is a growing problem in many societies that affects not only the individuals physical and mental health but also his/her relationships. This study aimed to investigate whether it is possible to detect negative or dysfunctional God images in relation to work addiction. The sample consisted of 215 Hungarian adults (82 men, 133 women; mean age 37.9). Work addiction was positively related to the controlling dimension of the Loving and Controlling God Scales (Benson and Spilka, 1973). From the God Image Scales (Lawrence, 1997) the Acceptance and Influence scales were negatively correlated to work addiction. Regarding attachment to God, anxiety about abandonment proved to be in a strong positive connection with work addiction. Mental health implications, as well as possible interpretations of the results are discussed.

Poster session 3

34) Contact with the dead - meaning for the bereaved

Anne Austad

Previous research have shown that a significant percentage of the bereaved population report post death contact (PDC) i.e. seeing, hearing, smelling or feeling the presence of the dead (Klugman, 2006; Rees, 1997, 2001; Schucher&Zisook, 1993). In Norway contact with a dead relative or friend is both encouraged (by alternative or spiritualistic movements and folk traditions) and discouraged (by protestant theology and secularism), and it has been object to large debates in the media recently.

This study will explore the phenomenon and the process of meaning making in its religious and cultural context from a qualitativeperspective. The focus is on a phenomenological description of the experience and on the more interpretative process of meaning making. The meaning making is conceptualized as sense-making and as benefit finding (Davies, Nolen - Hoeksema& Larson, 1998) and relates to the web of bonds and meanings that takes place in and around the breaved (Klass, 2001)

12 - 14 Norwegians who report sensory experiences with a dead relative or friend are selected for a semi structured interview. An interpretative phenomenological analysis (IPA) will be done, and theories of continuing bonds (Klass, Walter) andcultural psychological theories (possibly Hermans&Kempen) will inform the analysis.

35) Personal Values and Religiosity

Leonardo Carlucci, Beber Serena, Laura Picconi

Values are desirable goals that serve as guiding principles in people's lives. They determine peoples actions and behaviours. They can influence decisions about family, job, opinions, thoughts, attitudes and the way to show oneself to others. Similarly, religion can be considered as a guide that serves to determine people's goals and behaviours, to value the right choice, to understand things and find the answers to existential doubts concerning death, diseases and pain. As a result, religion can be a value in itself, a way of living to pursue in order to achieve an individual well-being. In this work we investigate the relationships between individual values and religiosity within the integrative framework of Schwartzs theory and content on a sample of 200 adults. The analysis was performed by using Pearson's r. The results showed a high correlation between Confomity and Openess to Change values and religiosity. Tradition, as respect and acceptance of the customs and ideas that religion provide, showed a high positive correlation with religiosity while Hedonism, which is based on pleasure and sensuous gratification for oneself through the pursuing of material goals, showed a high negative correlation with religiosity. Therefore the results show very useful information concerning the relations between values and religiosity, supporting the previous studies.

36) The Religious Body: A look at religiosity and religious affiliation in relation to adolescents' body image and body-concept

Taylor Christl

This contribution proposes that religion exerts its influence on the body on two different levels: a cultural level and a personal level. On the one hand, religion can play a significant role in making a culture what it is, with particular norms, values and ideals. On the other hand, religion can offer individuals a way of life, a view of the world and a source of meaning and guidance, influencing much of what they do and how they do it. In a study with 900 adolescents (12-16 years) with a variety of different religious backgrounds (e.g. Protestant, Catholic, Muslim, Hindu, Jewish etc.) living in southern Germany, both questionnaire and interview data were used to identify how religious affiliation and personal religiosity are related to and influence young people's appreciation of their bodies, their body orientation and their body-concept. The Structure of Religiosity Test (Huber, 2008) was used to measure the centrality of religion in individuals' lives. The Body Appreciation Scale (Swami et al., 2008) was used to examine

how the adolescents feel about their bodies and other items were created and evaluated in order to assess further areas of the body experience, including views on the body-mind division and the sanctity of the body. The results of this research suggest that, despite living in one common society, the values, norms and ideals surrounding the body differ between religions, thus affecting the way adolescents view and experience their bodies.

37) The transformative power of creativity and spirituality in coping

Dagmar Anna Susanne Corry, Christopher Alan Lewis

Whilst the beneficial effects of mental health and spirituality as separate entities have been well documented, little theoretical attention appears to have been given to the interactive effect of the two constructs in coping, nor are there any empirical studies. This study aimed to critically examine the Theory of Transformative Coping (Corry, 2010), that is, a combination of creativity and spirituality used in coping throughout the lifespan. In order to test the Transformative Coping Model from a qualitative perspective, ten interviews were conducted with Northern Irish and Irish artists, prayer group members and mental health service users. The data were analysed using Interpretative Phenomenological Analysis. The results showed that the majority of participants had experienced stress and trauma at some point in their lives and many have suffered mental ill-health as a consequence. Most defined themselves as both creative and spiritual and resorted to a spiritual attitude along with creative expression in order to cope with traumatic events and ongoing stressful situations. Most participants believed that their creativity was rooted in their spirituality and that the application of both helped them to transform negative emotional states into positive ones. This, in turn, gave them increased resilience to and a different perspective of stressful events, which aided and improved their coping skills throughout the lifespan.

39) Toward a Psychology of Atheism I: Measuring Dimensions of Non-Religiosity

Nicholas Gibson, Kirsten Barnes

Although a multiplicity of scales exists to measure different aspects of religiosity, we are unaware of any extant instrument able to measure different aspects of non-religiosity. Further, existing scales designed to tap variables that would be of interest in a non-religious population, such as attitudes toward God or religious doubts, often contain wording that assumes religious identification on the part of the respondent. This paper presents data from a new scale designed to meet this need. Two studies of respondents self-describing as atheists, agnostics, or spiritual-but-not-religious revealed several dimensions of non-religiosity, including indifference toward religion, attitude toward religion, scientist worldview, and rigidity of beliefs. We describe the determination of the dimensions through exploratory and confirmatory factor analyses,

present reliability and construct validity data for each dimension, and make recommendations for future research on non-religiosity.

38) Life satisfaction, centrality of religion and religious active membership: A pilot study on the application of Person/Environment Fit

Maria Luisa Giancaspro, Amelia Manuti, Rosa Scardigno

Given the publics enduring concerns about individuals involvement in religious membership and the lack of sound research on it, especially in the European context, a theoretically based investigation of psychological adjustment in relation to membership seemed to be needed. Struck by the similarity of the assumptions regarding the role of fit in discussion about membership in religious group to the assumptions of P-E fit theory, the present contribution aims at applying this theory to the field of psychology of religion.

More specifically, person-environment fit theory has been applied to investigate whether the fit between persons needs for autonomy and relatedness, on the one hand, and the commensurate supplies of the groups, on the other, are related to general life satisfaction, to centrality of religion and to the engagement manifested within active religious groups. Actually, as Pargament and colleagues (1985) illustrated, the relevance of P-E fit theory is not restricted to work-related questions.

Participants were individuals who declare themselves as active catholic believers. For a better definition of the research design participants were divided into two subgroups: active members of religious associations and believers who though their participation to community life are not members of such groups. The main hypothesis was that active involvement could be an antecedent of both P/E fit, life satisfaction and centrality of religion. The measures adopted encompassed the needs and supplies scale (Edwards, 1994), life satisfaction scale (Wohlfahrtssurvey, 1998); centrality of religion scale (Huber, 2003, 2007). The contribution will discuss the main results and future perspectives.

40) A couple in a sect

Ignazio Grattagliano

Some people turn to sects, esoteric belief systems, magism, and irrationality in order to face existential crises. Coser describes sects as 'avid institutions', and implies that there are external dangers that push the sect into requiring total commitment on the part of its members. Glasenapp places sects in an area between religion and witchcraft. According to O'Dea these two points of view are always intertwined and overlap.

It is well known from the testimony of witnesses and judicial police reports that some sectarian movements resort to methods that are designed to lower people's defenses, and aimed at persuading them into undiscriminating behavior and absolute

obedience when they proselytize to indoctrinate followers. In fact, they are highly structured, well planned, and multiphasic. Even though the world of sects is varied and complex, and have many characteristics that distinguish one from another, they also have many features in common, particularly in the recruitment and affiliation of its followers.

In general, indoctrination involves a series of closely connected, partially overlapping phases, all according to what any given situation requires. These instruments of control are well tested. There is even control over the most intimate aspects of the follower's life (e.g. sexuality; conception of children; etc.). Another feature is 'cross-checking' in which members check up on one another, each being referred to as a 'therapist'. For example, this case, which was brought to our attention for expert testimony, involved a woman who belonged to a psycho sect. After having become engaged, she was instructed by the therapist to have her partner join the society. Later, she received instructions on how to 'regulate' their sexual relationship, wedding plans, their honeymoon (six other members accompanied them in order to monitor their activities), and even in the planning of conceiving children.

41) Religiosity and victim blaming: Impact of just-world beliefs

Hasan Kaplan

Relationship between religiosity and devaluation of the victim seems to be one of the overlooked issues in religion and pro-social behavior literature. In the present study, two hundred thirty-five Turkish subjects from diverse occupational status were presented to a fake story about a female college student who was sexually harassed at her friend's birthday party. After reading the story, subjects were asked to indicate the level of agreement with two statements about the story; one blaming the victim, the other blaming the harasser. They also completed Belief in a Just World Scales for Self and Others developed by Isaac Lipkus & V. L. Bissonnette (1996)and Belief in Immanent and Ultimate Justice Scales developed by Jurgen Maes (1998). Religiosity was also measured. As hypothesized, results indicate that there is a strong positive correlation between religiosity and just-world beliefs. Religiously oriented people tended to consider the victim responsible for the harassment, an association mediated by the belief in immanent justice. Study result indicates some aspects (the belief in immanent justice and the belief in a just world for other) of just world beliefs mediate the link between religiosity and victim blaming.

42) What means do students consider as the most suitable for growing spiritually?

Antonio Muñoz-García

Previous studies have shown that as a consequence of the secularization process, religiosity of traditional catholic countries has gone through a lot of changes. This

process is characterized by some sociologists as a change in traditional religion. It is associated with new ways of approaching trascendence rather than a disappearance of religion (Bloch, 1998; Crockett and Voas, 2006). Specialized literature (see Zinnbauer & Pargament, 2005) makes distinction between religion and spirituality, and sociological studies suggest the presence of new alternative practices and beliefs parallel a loss of confidence and returns to traditional ways of being connected with transcendence. However, in a previous study (Muoz, 2009) was not possible for young people to identify a spirituality separated from religiousness with its own characteristics, although religiousness was defined by them as having institutional characteristics. It was observed an attitude of reaction towards it. Young people of the study related spirituality to intangible elements (emotions, feelings, nature), a limited transcendence in themselves is observed: an experience related with general concepts but without references to formal elements of modern spirituality.

This study, part of a more extensive research funded by the Spanish Department of Science, National Program of R+D (Ref. No. PSI2008-05498), asked a group of undergraduate students what means they consider significant for nurturing their spirituality. Participants filled in an inventory of 77 items describing practices related with traditional and institutional religiosity (e.g. "going to the church"), leisure activities (e.g. "sports"), new forms of spirituality (e.g. "yoga"), acting according to different virtues (e.g. "being humble"), or practices related with new age spirituality (contemplating a sunset), etc.

43) Religiosity, optimism and pessimism: religious belonging and mediation through life circumstances

Lisete dos Santos Mendes Mónico

The purpose of this study is to analyse the social outlines and the individual consequences of secularization and the emergence of new religious movements in today's western societies through a comparison with Catholicism. An empirical study, based on participant observation of religious minorities in Portugal and a questionnaire to 329 members of these minorities and 408 Catholics, analysed the effect of religious belonging and mediation through life situations in the promotion of optimism through religiousness. The results have shown a positive connection between religiousness and optimism in both majority and minority religious groups. However, the mediation of the correlation between religiousness-optimism and life fulfilment is seen to be of greater importance among the Portuguese religious majority, where we found strong religion related optimism. Although minority religious status groups showed similar religion related optimism, mediation is of little importance. The establishment of a self-regulating system is discussed as are beliefs and religious practices as perpetuators. Confrontation with personal frailty, powerlessness and fear were discussed as predetermining factors to disembedding, as described by Giddens (1991, 1997), while

reembedding occurs with the individual regaining self-control, as a result of divine factors prone to optimism.

44) The Role of Marital and God Attachment on Adjustment to Cancer

Sonia Papagna, Rosalinda Cassibba, Alessandro Costantini

The diagnosis of cancer troubles people and their identity; it is a threat for their survival. Several factors could affect adjustment to cancer: individual, social or cultural ones as well as disease peculiarities. To cope with cancer, people have to collect all their psychological and relational resources.

The behavioral system of attachment is activated when people are in danger and it makes them looking for significant others who can be a "secure base" (Bowlby, 1968; 1973). Research on attachment theory has found evidences that, even in adulthood, relations with significant others and the quality of attachment bonds are associated to specific reactions to stressful or traumatic events.

This study investigates the role of specific adult attachment relationships, such as the bond with God and with partner, on coping with cancer, hypothesizing that patients with a secure attachment with God or with partner cope better and have lower level of perceived stress, respect to patients with insecure attachment. The results show that intensity of religious beliefs and security of marital and God attachment are associated to some specific coping strategies to cancer. In particular, insecurity of attachment to God and a specific aspect of insecurity of attachment to the partner (fear of loss) are connected to a higher level of anxiety and a lower level of fighting spirit in coping with cancer. Only attachment to God is associated to a lower level of perceived stress.

Implications of results will be discussed considering the role of some features of marital and God attachment on coping styles activated and on patient psychological well-being.

45) Spirituality at workplace - exploratory study

Jarosław Polak

The author brings into question whether spirituality can be considered by managers in European cultural circle to meet the requirements of their managerial work. According to R. A. GIacalone, C. L. Jurkiewicz, D. Gibson and R. D. Duffy findings the author points the thesis that spirituality is important for optimal human functioning including activity at a workplace. He also agree that spiritual practices can be of benefit to organizations. The question about acceptance by managers for such practices was acknowledged as crucial.

To explore the area the research was conducted among 45 managers of financial institution. Data collection in-depth interview was used as a method.

In result most of managers raised the question about the technical and moral aspects of organizational practices in human resources management involving spiritual-

ity. Besides the possibility of manipulation, they assessed that this situation pushes organizations to break the rule of public and private spheres distinction. At the same time, they presented a high level of acceptance for religious employees expression at work. They regarded as a valuable spiritual and religious motivation to ethical and citizenship behavior of employees. The most indicated areas of religious and spiritual influence were cooperation in teams, relations with a customers, ethical behavior and work-life balance. The view of spirituality impact on work of managers were also consulted.

From the perspective of psychology the author sets out the basic conditions for the management of spirituality in the workplace. He underlines that spirituality should not be treated instrumentally and organizations can enable the individuals nurturing their own spirituality.

46) Does the Holy Spirit get Angry?: Assessing the Cognitive Complexity of Christians' God Concepts

Carissa A. Sharp

People have cognitively complex understandings of the people with whom they are in close relationships. Individuals are represented as encompassing different roles and traits at different times. The emotions felt towards these different roles may also vary. Because people generally conceptualize supernatural others as people - that is, as agents who can be interacted with and understood in similar ways to humans, we can apply human social cognition to study religious cognition. The complexity of people's God concepts has not been addressed within the psychology of religion, but Patricia Linvilles (1987) method of studying self-complexity can be adapted to study the complexity of these concepts. This method involves participants generating self-aspects and then describing those aspects using a set list of adjectives. In this study, Christian participants completed a simplified version of the self-complexity task, making use of the differentiations that are already available within the Christian concept of the Trinity: God the Father, the Holy Spirit, and Jesus. Participants marked which adjectives (positive human, negative human, and supernatural words) were descriptive of the members of the Trinity, how they felt towards them, and how much self/other overlap there was between them. The findings show that people conceptualize the members of the Trinity in different ways; in particular, representations of the Holy Spirit were less likely to be characterized in human terms and were less relational in nature. This supports our contention that God concepts are more complex than they have generally been understood within the psychology of religion field.

47) The relationships between Post-Critical Beliefs and value priorities in the Polish sample

Jacek Śliwak, Beata Zarzycka

The relationships between values and religion have been a central part in numerous theories of theologians, philosophers and psychologists. Based on Schwartz`s (1992) value theory and Wulff`s (1977) model of religious attitudes, Fontaine, Luyten and Corveleyn (2000) constructed a theoretical framework and empirically tested relations between types of religiosity and personal value orientations. These authors identified two theoretical value patterns associated with religiosity: a theological one, focused on transcendence and mutual care (TC), and a sociopsychological one, focused on acceptance of social order and avoidance of uncertainty (SU). Hutsebaut`s (1997) types of religious attitudes, which are based on Wulff`s model, were in the Dutch-speaking Belgian sample empirically related to a different value pattern in a theoretically predicted way (Fontaine et al., 2000; Duriez, Fontaine, Luyten, 2001).

In this study we examined whether it is possible to replicate these findings into the Polish sample. A hundred and sixty Polish Catholics aged between 19 and 60 years constituted the general sample. We applied the Portrait Value Questionnaire (PVQ) by S. Schwartz (adapt. by Zalewski, Żywiec) and Post-critical Belief scale by D. Hutsebaut (adapt. by Bartczuk, Wiechetek, Zarzycka) in the research. The present study only partially confirmed results obtained by Fontaine et al. (2000). Bivariate correlations between Post-critical Beliefs and four approaches toward religion nearly completely followed a sinusoid pattern. Multiple regression analyses of the sinusoid TC and SU value patterns on the Post-critical Beliefs showed that Orthodoxy and Second Naivetè correlated positively only with TC value pattern, and External Critique and Relativism correlated only insignificantly with reversed TC as well as reversed SU value pattern.

48) The English Version of the Multidimensional Inventory for Religious/Spiritual Well-Being (MI-RSWB-E): First Results from British College Students

Human-Friedrich Unterrainer, Oliver Nelson, Joanna Collicutt-McGrath, Andreas Fink

Introduction: There has been a steadily growing interest in religious/spiritual issues in several areas of psychology in recent years. However, progress in this field is being hampered by the lack of reliable and valid measures of assessment for different facets of religiosity/spirituality. Motivated by our positive experience with the German-speaking version of the so-called Multidimensional Inventory for Religious/Spiritual Well-Being, we developed an English-speaking version of this scale (MI-RSWB-E) in order to make it accessible for a broader scientific audience.

Materials and Methods: The MI-RSWB-E was tested and validated in a sample of British college-students (n=400). First, the factor structure and psychometric properties of the MI-RSWB-E were analysed. Dimensions of RSWB-E were also related to various validation measures such as personality factors and indicators of subjective well-being and mental illness.

Results and Discussion: An in-detailed analysis provided evidence in support of the psychometric quality of the MI-RSWB-E, and the robustness of its proposed six-factor structure. The RSWB-E dimensions were found to be related with personality factors as well as with indicators of subjective well-being and mental illness. In light of these findings the MI-RSWB-E might be considered as a valuable tool in the assessment of different facets of religiosity/spirituality.

49) Can Neurotheology Explain Religion?

Dave Vliegenthart

Neurotheology is a fast growing field of research. Combining philosophy of mind, neuroscience and religious studies, it takes a new approach to old questions on religion. What is religion and why do we have it? Neurotheologists focus on the search for the neural correlate of religious experiences. If we can trace religious experiences to specific parts of the brain, chances are we can reduce religion as such to that grey soggy matter as well. This paper predicts neurotheology will not be able to locate the neural correlate of religious experiences. As long as we cannot decide phenomenally what makes an experience religious, neurologically we cannot find its correlate either. Assuming there are fixed neural correlates at all, because it is still a matter of debate whether or not phenomenal events can be located to a single unchanging spot in the brain. In addition, religious experiences seem to be a kind of experience, like emotional or relational experiences. We do not experience an emotion, we experience something emotionally, we do not experience a relation, we experience things relationally, in the same way, we do not experience something religious, we experience something religiously. This would make religious experiences indistinguishable from similar non-religious experiences. In addition, neurological explanations cannot sufficiently account for (the rise of) religion. They will always need to include sociological, psychological and epistemological considerations too substantial to count as mere background conditions to explain fully what religions is and why we have it. In the end, we do not know enough about consciousness and the way it relates to the brain to make conclusive claims about religious states of consciousness. However, it seems we have every reason to believe that even though neurotheology could provide fascinating insights into the workings of the religious brain, on its own, it will prove unable to explain religion.

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Giromini, Luciano; 84
Göcen, Gülüsan; 73
Golasmici, Stefano; 68
Górka, Anna Ewa; 109
Granqvist, Pehr; 74; 75; 76; 111
Grattagliano, Ignazio; 27; 124
Grzymala-Moszczynska, Halina; 109
Guillo, Madeleine Nathalie; 54
Guven, Metin; 23

Halama, Peter; 54
Haug, Sigrid Helene Kjorven; 77
Hegstad, Harald; 96
Henseler, Anne-Kathrin; 49
Hestad, Knut; 114; 115
Hill, Peter; 105
Hjelmborg, Jacob; 52
Hood, Jr., Ralph W.; 29; 79; 80
Hovi, Tuija; 45
Huber, Stefan; 19
Hustoft, Hilde; 115
Hutsebaut, Dirk; 23
Hvidt, Niels Christian; 18; 66
Hvidtjørn, Dorte; 52

Jaki, Zsuzsanna; 98
Jarosz, Marek; 69; 86
Jones, James W.; 36; 37

Kaeppler, Christoph; 118
Kaplan, Hasan; 26; 125
Kapur, Preeti; 66
Kay, William K.; 94
Keller, Barbara; 79; 81
Kezdy, Aniko; 62; 105; 120
Khalili, Shiva; 27; 60; 93
Kirpatrick, Lee A.; 15
Klein, Constantin; 19; 48; 50; 80
Kocsis, Fruzsina; 55
Körver, Jack; 102
Krause, Neal; 106

Krezic, Lana; 55
Krok, Dariusz; 41
Krysinska, Karolina; 23; 93
Kvande, Marianne Nilsen; 112

la Cour, Peter; 18; 48
Ladd, Kevin L.; 63; 66
Ladd, Meleah L.; 66
Lazar, Aryeh; 65; 66
Lecuit, Jean-Baptiste; 36; 37
Lewis, Christopher Alan; 94; 111; 122
Lindgren, Tomas; 107
Lloyd, Christina Sophia; 89
Loewenthal, Kate Miriam; 111
Loewenthal, Naftali; 67
Luhmann, Sven; 82

Magallares, Alejandro; 56
Manuti, Amelia; 123
Marques, Luciana Fernandes; 57
Martos, Tamás; 54; 62; 98; 105; 120
Mikulincer, Mario; 76
Millman, Noah Jeffrey; 57
Mininni, Giuseppe; 40; 51
Moazedi , Maryam Laura; 61; 112
Moestrup, Lene; 94
Monacis, Lucia; 70
Mónico, Lisete dos Santos Mendes; 34; 126
Montandon, Julie; 58
Morgenthaler, Christoph; 118
Moriarty, Glen; 120
Muñoz-García, Antonio; 42; 58; 125
Muthert, Hanneke; 67

Nelson, Oliver; 129
Nielsen, Michael; 83
Niewiadomska, Iwona; 86
Nowosielski, Mirosław Romuald; 44
Nynäs, Peter; 52; 88

Authors

Williams, Emyr; 94
Williamson, W. Paul; 29
Winell, Marlene; 108
Wondracek, Karin; 36
Wulff, David M.; 46

Zachariae, Robert; 43
Zangari, Wellington; 21
Zarzycka, Beata; 128
Zick, Andreas; 49
Zock, Hetty; 25