

International Association for the Psychology of Religion

In co-operation with

Marmara University Faculty of Theology

Izmir Katip Celebi University, Department of Psychology

2015 CONGRESS

17-20 August

Istanbul, Turkey

Programme & Book of Abstracts

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**İZMİR KÂTİP ÇELEBİ
ÜNİVERSİTESİ**

İzmir Katip Çelebi University, Department of Psychology

<http://sbbf.ikc.edu.tr/akademik-kadro/psikoloji>



Turkish Association for Psychology of Religion

Welcome from the Congress Organizers

Dear participants and colleagues,



On behalf of the local organizers of the congress, Marmara University and İzmir Katip Çelebi University, we would like to welcome you to Istanbul and wish you a happy time in the congress.

To give you brief information about two organizing institutions, the Faculty of Theology of Marmara University, one of the leading faculties in Turkey was established in 1959. It has 3750 undergraduate and 1500 postgraduate students with 155 academic staff. The undergraduate students have facilities to take theological education via three languages: Turkish, Arabic and English. As is the case in almost all of the theology faculties in Turkey, there are three main departments: Basic Islamic Studies (*Hadith, Kalam, Fiqh, Arabic* etc.), Islamic Arts and History (History of Islam, Sufi Music, Literature etc.), and Philosophy and Scientific Studies of Religion (psychology of religion, sociology of religion, history of religions, philosophy of religion etc.). There are five staff in the department of psychology of religion in particular who teaches four subjects including psychology of religion, social psychology, the problems of psychology of religion and religious/spiritual counselling. The Psychology of Religion department accepts ten students for the masters program and five students for the PhD program each year.

The Department of Psychology of İzmir Katip Çelebi University was established in 2013 and is starting its program this year. The department was designed to teach mainstream psychology program with a particular emphasis on contextual culture, and a special focus on local and historical thoughts and findings regarding the behaviours of individuals. It will aim to subject the findings of psychology discovered in settings other than Turkey to criticism before integrating them into local applications. Aiming to be international in both teaching and publication, it prioritizes contemporary social and individual problems. Unlike most of Turkish psychology departments, psychology of religion will be one of the elected modules in the program.

Traditionally, psychology of religion has been taught and studied in departments of theology in Turkey since around the mid of the 20th century. This has strength and limitations. The strength is that much energy spent in its study was derived from religious motivation and enthusiasm. The limitation is that was scientific nature is at some points secondary to theological concerns. Psychology of religion was hardly given a space in mainstream psychology departments. One reason for this could be that religion has been a sensitive and political topic in Turkish society for decades. The second reason could be the motive to protect secular psychology from the effect of religion in such a context.

It should be noted that Turkish Association for Psychology of Religion was just established in 2014. Studies on the psychology of religion are published in a wide variety of social science or humanities

journals in Turkey. One of the aims of the association in the future is to publish on a regular base a journal dedicated to the topics related to empirical studies of religious and psychological variables.

For the present congress participants are coming from Middle East (20%), Far East (11%), South America (18%), North America (4%), Europe (32%), Scandinavia (14%) and Africa (1%). The approaches to the psychology of religion range across such topics of religion as spirituality, faith, transformation, pluralism, life after death, religious experiences, and religious disbelief to themes of psychology as personality, social psychology, counselling, coping strategies, intergroup relations, measurement, developmental and health and clinical psychology among others.

We hope you enjoy yourself during the congress in Istanbul. We trust that you will spend many cheerful hours enjoying the city during your stay. Please note that you will be seeing volunteer students in the building during the congress with white t-shirts with a sign on the back "Istanbul IAPR 2015". They are here to support you in times of need.

We wish you a fruitful congress where you can meet new people, approaches, and themes which hopefully enlarge your understanding of the psychology of religion and that the congress may establish a ground for you to contact people for further cooperation in the future.

Prof. Dr. Ali Köse
Dean of Theology Faculty

Prof. Dr. Üzeyir Ok
Head of Local Organizing Committee

Welcome from the President of the IAPR



Dear participants, colleagues, and friends,

It is a great pleasure to welcome you all, on behalf of the IAPR (International Association for the Psychology of Religion), at this very special IAPR conference in Istanbul, Turkey. For the first time in the history of our Association we move slightly and have our conference hosted a bit further than the traditional (Western) European countries. This is a strong sign that our Association is becoming truly international, welcoming in our field, and be welcomed by, scholars of various psychological disciplines, diverse theoretical and methodological approaches, and, last but not least, different religious-spiritual (affiliations, denominations, traditions), cultural, and convictional (believers, agnostics, and non-believers) backgrounds.

On behalf of the IAPR I would like to express my warmest thanks to the scientific and local organizing committees, and in particular to those people who invested really a lot in very successfully preparing this conference. These are profs. Uzeyir Ok (Izmir Katip Celebi University), Hasan Kaplan (Canakkale Onsekiz Mart University), Ali Köse (Marmara University, hosting the conference), and all their collaborators (professors and assistants), as well as profs. Hans Alma (Utrecht), Kevin Ladd (Indiana), and Herman Westerink (Nijmegen), on behalf of the board.

Istanbul has been for centuries one of the most cosmopolitan cities in the world, a crossroad of religions, civilizations, and human creativity's products, material and symbolic ones. The scientific program of the conference tries to reflect a bit this richness, in terms of paper and poster sessions, symposia, invited symposia, and preconference and keynote speakers. I wish you a fruitful, exciting, and memorable IAPR conference 2016!

Prof. Vassilis Saroglou
President of the IAPR

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 branch of psychology 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 Nurembergh, 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.

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Congress Organization

Organizing Committee

Üzeyir Ok (Head), *Izmir Katip Celebi University, Turkey*
Ali Köse (Dean-host institute), *Marmara University, Turkey*
Hasan Kaplan, *Canakkale Onsekiz Mart University, Turkey*
Ali Ayten, *Marmara University, Turkey*
Gülüşan Göcen, *Istanbul University, Turkey*
Sevde Düzgüner, *Marmara University, Turkey*
Zuhal Ağilkaya-Şahin, *Izmir Katip Celebi University, Turkey*
Ayşe Şentepe, *Sakarya University, Turkey*
Kenan Sevinç, *Canakkale Onsekiz Mart University, Turkey*
Eyüp Ensar Öztürk, *Istanbul University, Turkey*
Seda Tokgünaydın, *Izmir Katip Celebi University, Turkey*

Organizing Staff

Emine Sevinç Tok, *Izmir Katip Celebi University, Turkey*
Atik Ercan, *Izmir Katip Celebi University, Turkey*
Cem Katırcı, *Izmir Katip Celebi University, Turkey*
Hasan Ünal, *Marmara University, Turkey*
Abdurrahman Akbolat (student)
Ayşe Betül Ağilkaya (student)
Muhammet Enes Vural (student)
Furkan Cirit (student)
Fatma Zehra Akgemik (student)
Maviş Bayram (student)
Safanur Kartal (student)
Saliha Tik (student)
Büşra Ünal (student)
Nebiye Deniz Demirkol (student)
Hasan Emre Aydın (student)
Yunus Çağırıcı (student)
Mustafa Bekiroğlu (student)
Esra Keçeci (student)

Scientific Committee

Mario Aletti, *Catholic University of Milan, Italy*
Hans Alma, *University of Humanistic Studies, Utrecht, Netherlands*
Pierre-Yves Brandt, *University of Lausanne, Switzerland*
Kevin L. Ladd, *Indiana University South Bend, Indiana, USA*
Chris Lewis, *Glyndwr University, Wales, UK*
Üzeyir Ok, *Izmir Katip Çelebi University, İzmir, Turkey*
Vassilis Saroglou, *Catholic University of Louvain, Belgium*
Tatjana Schnell, *Innsbruck University, Innsbruck, Austria*
Herman Westerink, *Radboud University Nijmegen, Netherlands*
Hasan Kaplan, *Çanakkale Onsekiz Mart University, Çanakkale, Turkey*

Congress Address

Monday, 17 August

**İslami Arařtırmalar Merkezi
(Centre for Islamic Studies)**

İcadiye Baęlarbaşı Caddesi, No: 40
34662 – Üsküdar / İSTANBUL

Website: www.isam.org.tr

e-mail: iapr2015@ikc.edu.tr

From Tuesday, 18 August

**Marmara Üniversitesi İlahiyat Fakültesi
(Marmara University, Theology Faculty)**

Mahir İz Cad. No. 2 Altunizade
Üsküdar / İSTANBUL

Telephone: (+90 507) 210 3409

Fax: (+90 216) 651 41 89

Website: ilahiyat.marmara.edu.tr

e-mail: iapr2015@ikc.edu.tr

Official Website

All information on the IAPR is available at <http://iapr2015.ikc.edu.tr/>

General Information

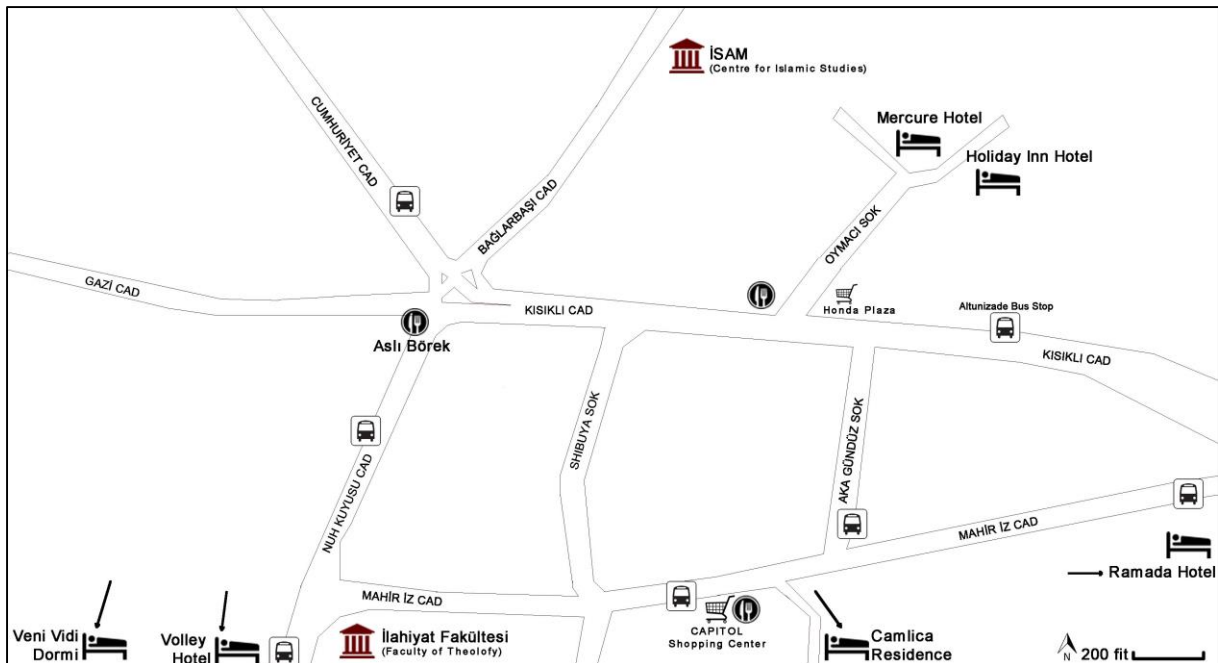
Congress Schedule

The congress will begin with a Pre-conference, Opening Ceremony and Welcome Cocktail at 10:00 am on Monday morning (August 17, 2015), followed by three full days of congress programs, ending on Thursday evening (August 20, 2015) with the General Assembly of the International Association for the Psychology of Religion (IAPR) and with the Farewell Cocktail. The congress timetable and a detailed scientific program can be downloaded from the congress website at: <http://iapr2015.ikc.edu.tr/>

Congress Venue

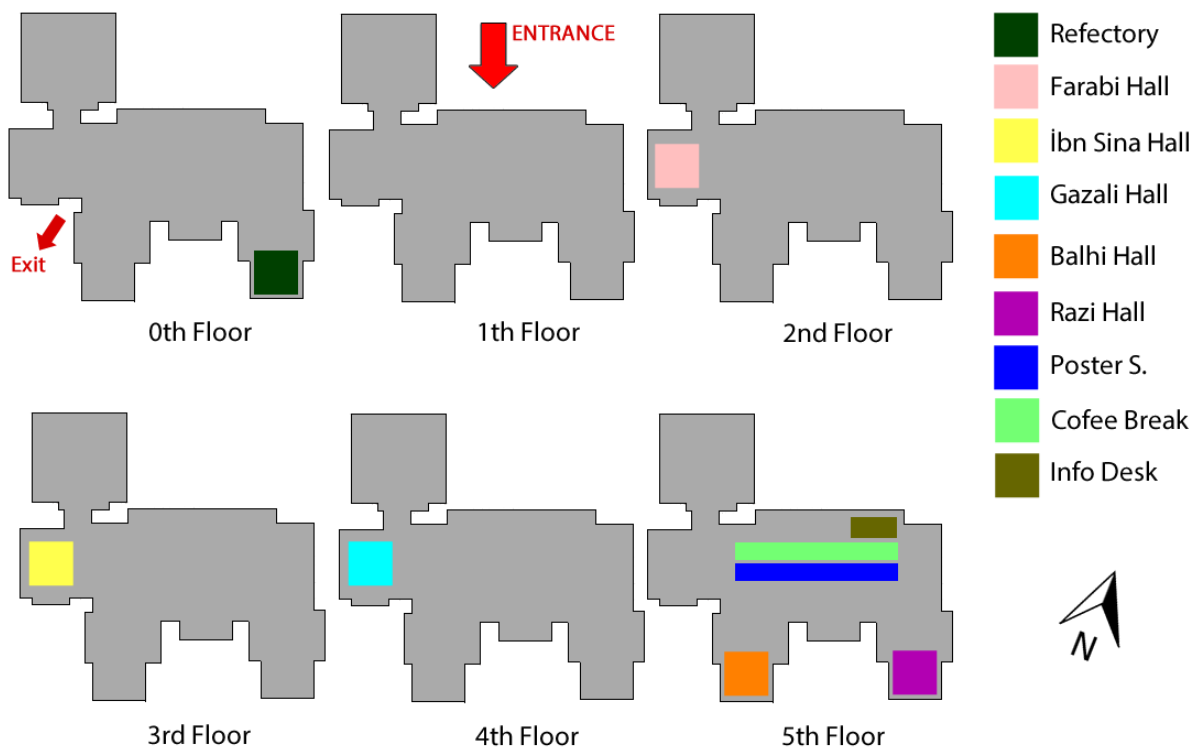
The congress venue is the campus of the Marmara University Faculty of Theology, located Anatolian part of Istanbul approximately 5 km from the Üsküdar Vapur İskelesi. The opening ceremony will take place in ISAM (Centre for the Islamic Studies) building which is approximately 900 meters to the main congress hall where presentations will take place. The congress lecture halls, equipped with modern presentation technology, are situated within the same building in five floors with a short walking distance of each other, thereby making it easy to move between parallel sessions (see the map below):

1. In ISAM (Centre for the Islamic Studies) the following activities will take place: the opening of the congress, opening lecture, pre-conferences, general assembly, farewell cocktail and lunch (cafeteria) of Monday.
2. In Faculty of Theology the following activities will take place: registrations, keynote lectures, invited symposia, symposia, paper and poster sessions, coffee breaks and lunches.





Faculty of Theology.



Halls in Faculty of Theology.

Getting to the Congress Venue from Other Parts of Istanbul

1. Transportation from Istanbul Ataturk Airport to Congress Venue (28km)

- Via taxi:
 - Available outside the airport terminal
 - Costs about 60 TL / € 20 / \$ 30
 - 45-50 minutes (please note that traffic jam is common in Istanbul)
- Via Shuttle (Havataş): (Shuttle busses depart at 04.00 until 01.00, on every half an hour from the Airport: <http://www.havatas.com/en/>)
 - Take shuttle services going to "Taksim"
 - On the way get off at "Yenikapı (Aksaray) Metro Station" (11 TL/€ 4/\$ 5) (do not go to Taksim!)
 - Take Marmaray Metro (Üsküdar-Ayrılıkçeşme direction)
 - Get off at "Üsküdar Station"
 - Take a taxi to the Faculty of Theology (10 TL/€ 4/\$ 5) or bus or yellow mini bus (taxi recommended)
 - 1-1.5 hours in total (depending on traffic)
- Via Metrobus:
 - Take the "Metro" from the Airport.
 - Get off at "Şirinevler Station"
 - Take "Metrobus (No: 34AS or 34G)"
 - Get off at "Altunizade Station"
 - 10 minutes walk to the Faculty of Theology
 - 1 hour 15 minutes in total (no traffic problem)
- Via Metro and Marmaray:
 - Take the "Metro" from the Airport
 - Get off at "Yenikapı Station" (final destination)
 - Take Marmaray Metro (Üsküdar-Ayrılıkçeşme direction)
 - Get off at "Üsküdar Station"
 - Take a taxi to the Faculty (10 TL/ € 4 / \$ 5) or bus or yellow mini bus (taxi recommended)
 - 1 hour 10 minutes in total (no traffic problem)

Please note that from all these options we recommend you to prefer the Metro and Marmaray option, since it is the easiest and fastest one.

2. Transport from Istanbul Sabiha Gokcen Airport to Congress venue (33km)

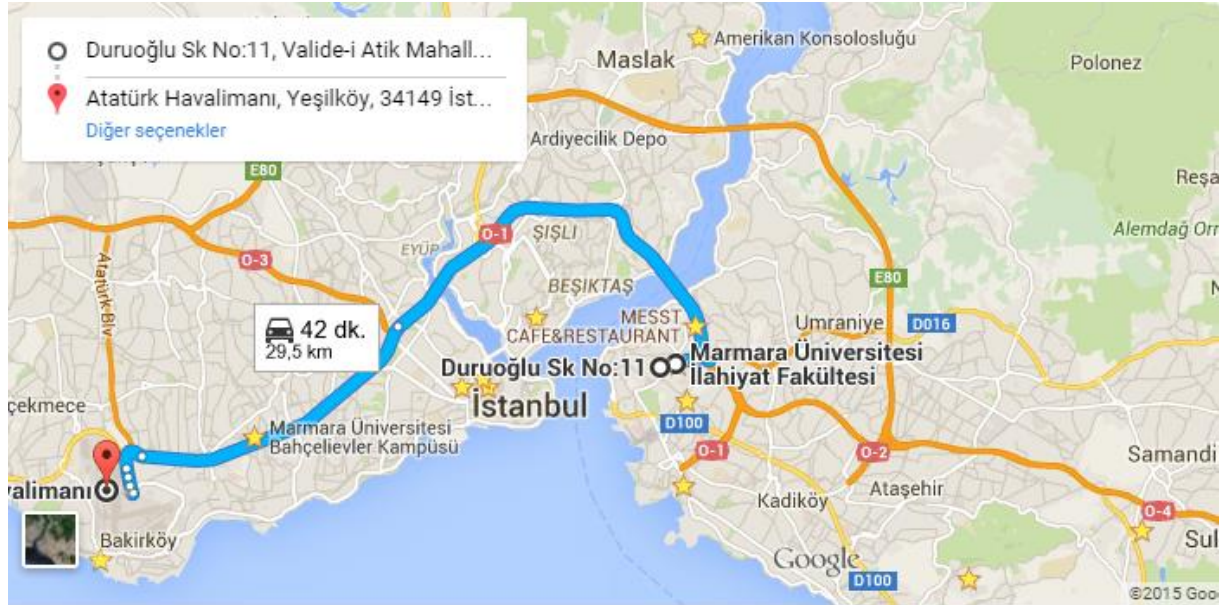
- Via taxi:
 - Available outside the Airport terminal
 - Costs are about 60 TL / € 20 / \$ 33
 - 45 minutes (depending on traffic)
- Via Shuttle (Havataş): (Shuttle busses depart at 04.00 until 01.00, on every half an hour from the Airport: <http://www.havatas.com/en/>)
 - Shuttle Services to "Kadıköy" (15 TL / € 6 / \$ 8)
 - Take a taxi from "Kadıköy" to the Faculty of Theology (15 TL) or bus or yellow mini bus (taxi recommended)
 - 1 hour in total (depending on traffic)

➤ Via Bus:

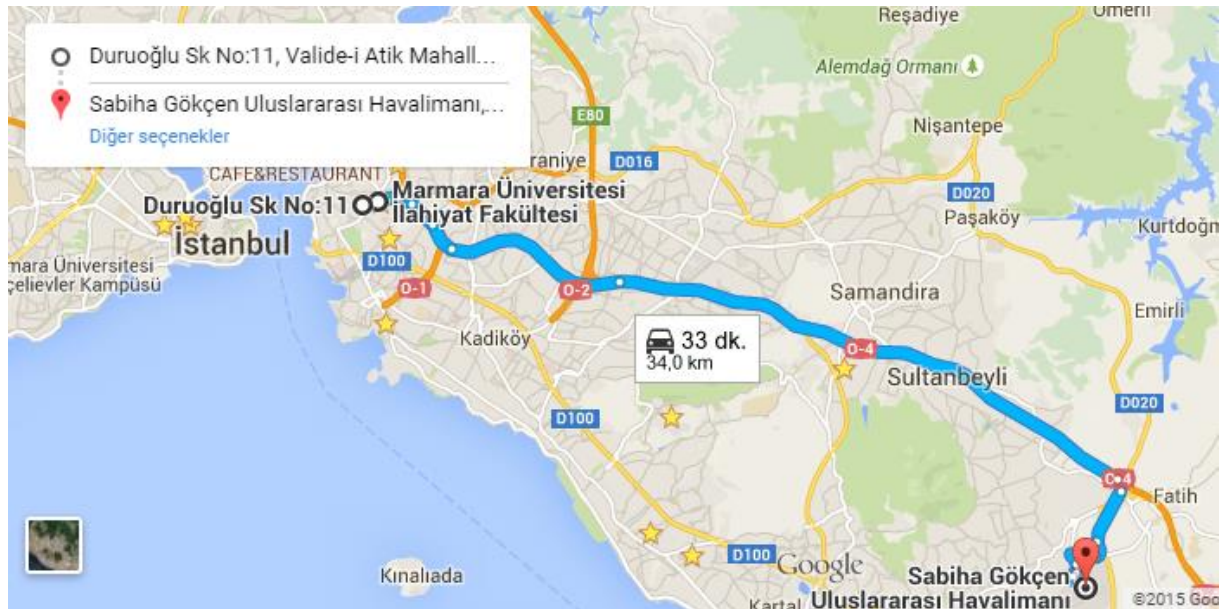
E-11 Sabiha Gökçen Havalimanı - Kadıköy

- Available outside the Airport terminal, departure times mentioned at the bus stop
- Public transportation bus "E-11" to "Kadıköy" (final destination) and a taxi to the Faculty of Theology (15 TL) or bus or yellow mini bus (taxi recommended)
- 1.5 hour in total (depending on traffic)

Please note that from all these options we recommend for attendees who have booked their hotel in the area of the congress venue or who want to come directly to the venue to prefer the E-18 bus line (as long as the departure times are appropriate).

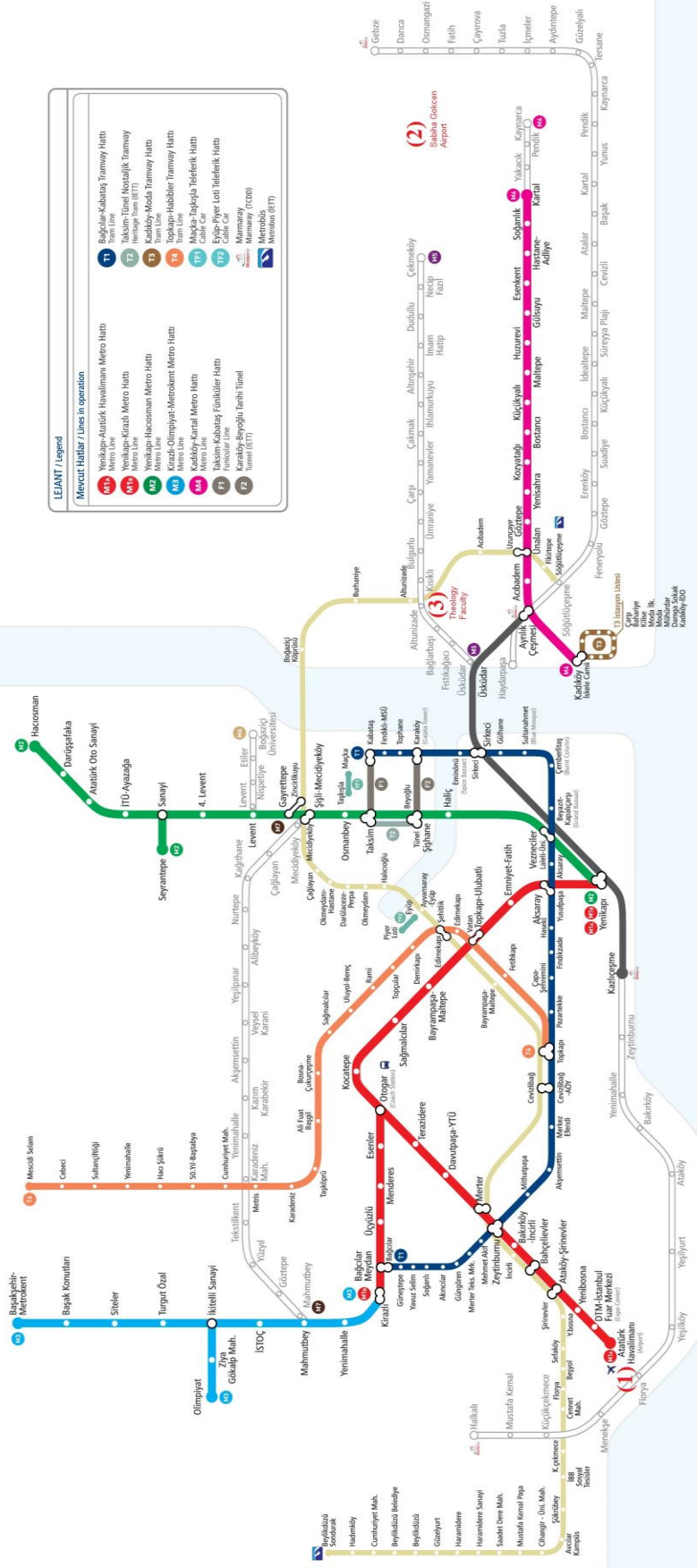


From Ataturk Airport to the Faculty of Theology



From Sabiha Gokcen Airport to the Faculty of Theology

İstanbul Ulaşım İstanbul Raylı Sistemler Ağ Haritası / Istanbul Railway Network Map



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Yapımı Devam Eden Hatlar / Lines under construction

- 44 Karatoprağı - Kuyumcucağı Metro Uzatması / Metro line extension
- 45 Üsküdar - Çekirgeci Metro Hattı / Metro line
- 46 Levent - Rumeli Hisarlı Metro Hattı / Metro line
- 47 Mecidiyeköy - Mahmutbey Metro Hattı / Metro line
- 48 Marmaray Kuzeyden-Halkalı ve Ayılık Çarşısı - Gebze Uzatmaları / Marmaray line extensions

İşaretler / Signs

- İstasyon/Durak / Station/Stop
- Hat Baş/Sonu / Terminus
- Aktarma İşaretleri / Transfer signs
- Havayolu / Airport
- Otogar / Coach station

Bilgi/Endtime / Information

Seller saatlerini İstanbul Ulaşım A.Ş. cep haritalarından ya da istasyonlar yer alan pano panolarından öğrenebilirsiniz. You can get information about timetables through the pocket maps of İstanbul Ulaşım or the information boards located in the stations.

T2 Taksim-Tünel ve T3 Kadıköy-Moda tramvay hatları ile T4 tramvay hattı Cümhuriyet Mahallesi İstasyonu haricindeki tüm raylı sistem istasyonları engelli erişimine uygundur. All rail lines except for T2 Taksim-Tünel and T3 Kadıköy-Moda line, and all stations except for Cümhuriyet Mahallesi station of T4 topkapı-Habibler tram line are accessible for disabled passengers.

İletişim / Contact

ALO 153
SMS 1530

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Help Desk

Sosyal Medya / Social Media

www.istanbululasim.com.tr
facebook.com/istanbululasim
twitter.com/istanbul_ulasim
instagram.com/istanbululasim
youtube.com/istanbulmetro

Ağ haritası dijital versiyonunu QR kod aracılığıyla mobil cihazınızda indirebilirsiniz. You can download the map in your mobile device via the QR code.

Pre-conference

The IAPR 2015 Congress is honored to present the following pre-conference:

Title: Cross-Cultural and Cross-Religious Psychological Research on Religion: Theoretical and Methodological Issues

Chair: **Vassilis Saroglou** (Université catholique de Louvain)



David Wulff (Wheaton College), **Mika Lassander & Peter Nynäs** (Åbo Akademi)
Exploring Subjective Worldviews with the Faith Q-Sort



Adam Cohen (Arizona State University)
Theorizing and Measuring Religiosity across Cultures: Intrinsic Religiosity, Extrinsic Religiosity, and the Cohen's-R Scale



Magali Clobert (Stanford University and Université catholique de Louvain)
Homoreligious and Heteroreligious Priming Within and Across Cultures



Michael Harris Bond (Hong Kong Polytechnic University)
Unraveling the Nexus between Religion and Culture with Research: Prising loose the Gordian Knot



Jochen E. Gebauer (Universität Mannheim)
Constantine Sedikides (University of Southampton, UK)
Religiosity and Self-Esteem: A Cross-Cultural Perspective

Keynote Lectures

The IAPR 2015 Congress is honored to present the following keynotes:



Constantine Sedikides (University of Southampton, UK)
Religiosity and Psychological Well-Being: Macro- and Micro-Level Perspectives



Michael Harris Bond (Hong Kong Polytechnic University)
Taking a Social Psychological Approach to Religion as a Force for Good and Ill: Into the Labyrinth



Hisham Abu-Raiya (Tel Aviv University, Israel)
Religious Coping among Muslims: A Review of an Emerging Line of Research



Paul Harris (Harvard University)
Trusting Disciples or Born Believers: How Do Children Acquire their Religious Beliefs?



Kristin Laurin (Stanford University)
IAPR Early Career Award
Dimensions of Gods

Keynotes will take place at Ghazali Hall in Faculty of Theology. First keynote (Constantine Sedikides) will take place at Muhasibi Hall in Centre for Islamic Studies.

Invited Symposia

The IAPR 2015 Congress is honored to present the following invited symposia:



Chair: Heinz Streib (University of Bielefeld, Germany)
Magic, Mysticism, Spirituality: Religion's Fellow Species



Chair: Julie Exline (Case Western Reserve University, OH, USA)
Religious and Spiritual Struggles: New Research Frontiers within the International Community



Chair: Will Gervais (University of Kentucky)
Religious Disbelief: Development, Culture, Motivation, and Consequences



Chair: Uzeyir Ok (Izmir Katip Çelebi University, Turkey)
Psychology of Religion and Islamic Theology: Stories of Collaboration



Chair: Herman Westerink (Radboud University Nijmegen, Netherlands)
Psychology of Religion and Christian Theology: Current Developments and Future Perspectives



Chair: Jacob A. Belzen (University of Amsterdam, Netherlands)
The International Association for the Psychology of Religion: The first century

Symposia and Paper Sessions

All symposia and paper sessions will take place in Marmara University, Faculty of Theology (Room names: Ghazali Hall, Ibn Sina (Avicenna) Hall, Farabi Hall, Balhi Hall and Razi Hall). A total of 20 symposia and 27 paper sessions have been scheduled in the program, with approximately 158 presentations altogether. As sessions run in parallel, it is important to strictly adhere to the published schedule. Session chairs are asked to pay careful attention to the duration of presentations. All 20-minute lecture slots will include 5 minutes for questions and discussion.

Each conference room is equipped with a computer-projector system (PC with Windows, MS Office, LibreOffice, PowerPoint, Impress, PDF Acrobat Reader). Speakers scheduled for morning and afternoon programs should arrive at their session room 15 to 20 minutes prior their session to upload their talk. In each conference room there will be a conference assistant who can help with any technical difficulties. Since the schedule for symposia and paper sessions is quite tight, speakers won't be allowed to connect their own laptops to the projector.

There is a small meeting room at the 5th floor in Faculty of Theology. Participants can use this room for nonscheduled meetings.

Session Chair Instructions

Symposium conveners and paper session chairs are responsible for:

- ✓ introducing each presentation;
- ✓ moderating the question period;
- ✓ enforcing time limitations.

Presenters will have a maximum of 20 minutes for their presentation. They are expected to present for 15 minutes and then devote the remaining time to a Questions & Answers session. Presenters must not go over the maximum time limit. Session chairs will give speakers 5-minute and 1-minute notices. Please do not change the order of presentations as the audience may shift among parallel sessions.

Poster Sessions

Poster sessions will be held on the 5th floor at Theology Faculty. There will be three poster sessions: one on Tuesday, August 18 (all day), one on Wednesday, August 19 (all day) and the other one on Thursday, August 20 (all day). Presenters should check the program to find out when their posters are scheduled. Poster boards with a "portrait" orientation (100 cm height x 80 cm width) will be available for all accepted posters. Posters should be preferably put up in the morning (the building will be open from 8:30 am). Presenters are expected to take their posters down at the end of the day. Materials for putting up the posters will be available at the conference venue. As poster sessions are excellent occasions for discussion, we would like the presenters to be present at their posters. Complementary drinks will be available during poster sessions. As usual there will be a best poster competition! The award ceremony is scheduled on Thursday, 20 August at 19:15 am in Centre for Islamic Studies.

Congress Secretariat

For Monday, August 17, the Conference Secretariat will be located under the ground floor (-1) at the Centre for the Islamic Studies. However, during the conference, it will be located on the fifth floor in the Faculty of Theology and will be open from 8:45 am until 6:00 pm. In addition, you will be seeing volunteer students in the building during the congress with white t-shirts with a sign on the back "Istanbul IAPR 2015". They will be there for support.

Phone number: +90 530 346 1245, +90 507 210 3409

Email: iapr2015@ikc.edu.tr

Meals

Lunches and coffee/tea/refreshments will be available in both ISAM (Centre for Islamic Studies) and Faculty of Theology. Coffee/tea, water, and light snacks will also be available during coffee breaks. Lunches are served in the Faculty of Theology at the ground floor whilst coffee breaks will be on the 5th floor.

Internet Access and Printer

The congress venues provide free WIFI zones. Passwords will be available in the congress pack. There will be also a printing facility in the Faculty of Theology. Copying machine and printer will be available at the room D-14 (2nd floor).

Message Board and Lost Properties

A message board will be available in the Faculty of Theology next to the Congress Secretariat. Messages for other delegates can be placed on this board. Please check the board regularly throughout the congress to follow the necessary changes in the program. Any lost property should be taken/collected from the Congress Secretariat in the Faculty of Theology.

Language

The official language of the IAPR-2015 is English. No simultaneous translations will be provided.

Badges

All IAPR-2015 participants will be issued name badges that must be worn during the congress. These name badges are not transferable under any circumstances and grant access to meals, cocktails and coffee breaks.

Smoking

Smoking is prohibited in all campus and other public buildings (including restaurants and bars).

Prayer/Meditation Rooms

Male Muslim prayer room is located under the ground floor (-1) and women Muslim prayer room will be in the ground floor. A third room was allocated for the members of other faiths or meditation on the 5th floor.

Disclaimer/Liability

The organizing committee and Congress Secretariat of the IAPR-2015 accept no liability for any injuries/losses incurred by participants and/or accompanying persons, nor loss of, or damage to, any luggage and/or personal belongings. Registration fees do not include any form of insurance. Participants are advised to arrange adequate travel and health insurance before departing from their home country.

Local Information

Istanbul



Istanbul, the largest city of Turkey, is the economic, cultural and historical centre of the country. It is a bridge between Asia and Europe. With a population of 15 million, the city is one of the biggest cities of the Europe and the fifth-largest city proper in the World. It has very important place in the history. The town saw the presence of Phoenicia, Ancient Greece, Ancient Persia, Ancient Rome, Byzantium, and Ottoman Empire. Therefore, it is a multicultural and cosmopolitan city with a great historical and cultural heritage. Approximately 11.6 million foreign visitors arrived in Istanbul in 2012, two years after it was named a European Capital of Culture, making the city the world's fifth-most-popular tourist destination.

How to get to Istanbul

There are two airports (havalimanı) in Istanbul: Atatürk Airport and Sabiha Gökçen Airport. Distance to the congress venue from both airports are in a similar distance. However, transportation from Sabiha Gökçen to congress venue is easier. Please see above for detailed description of how to get from the airports to the Congress venue.

Please also consider that Istanbul is a huge metropolis, therefore the traffic has to be taken into account when travelling. The rush hours of Istanbul City are between 8-10am and 5-9pm. The mentioned transportation times are regular times that can double in case of traffic jams, which is not unusual for Istanbul. Therefore, we recommend also that you choose your accommodation near to the venue so that you can enjoy the congress fully. For the closest accommodation opportunities, see our accommodation suggestions.

For those who prefer public transportation it is recommended to get an "Istanbul Kart" that allows cheaper transportation. This is a rechargeable ticket card, available at public transportation stations and airports usable for all public transportations (bus, Metro, Metrobus, tramway, ferry, etc.). After

paying the basic fee of the card (less than 10 TL) you can load the amount that you want; each trip is about 2 TL.

In addition to public transportations there are yellow or blue mini buses that can be paid cash to the driver (a few Turkish Liras) and do not have specific stations to stop. This means you can get off the bus wherever you want. The directions of the mini busses are mentioned on their roofs or front windows.

For places to visit and things to do in Istanbul, visit the website.

Weather

Istanbul has a borderline Mediterranean climate (Csa), humid subtropical climate (Cfa) and oceanic climate (Cfb), due to its location in a transitional climatic zone. During the August, high temperatures average around 26.7 °C (80 °F) and rainfall is uncommon.

Currency

The national currency used in Turkey is the Turkish Lira (Türk Lirası), denoted by the letters TRY (it is TL in Turkish). Foreign currency can be easily exchanged at the airport and exchange offices outside. The current exchange rate (20 July 2015) is 2.69 TRY to 1 US dolar and 2.92 TRY to 1 euro. Credit cards are widely used in Turkey and accepted at almost every hotels, restaurants, car rentals, and retail stores. All major credit cards are accepted, including VISA, MasterCard, and American Express.

Banking Facilities

Most banks are open from Monday to Friday between 8:30 am and 5:00 pm. All banks are closed on Saturdays and Sundays. A large number of ATM (cash) machines can be found throughout the city.

Electricity

Electrical voltage in Turkey is 230 V / 50 Hz. Most power sockets are designed for three pin round plugs. The standard continental type plug with two round pins, applied for many electrical travel products, may be used without any problem. Participants are advised to bring proper electrical adapters with them.

Important Telephone Numbers

The international dialing code for Turkey is +90. For international calls from Turkey, please dial 00 before the country code.

- + 90 530 346 1245** Congress Secretariat
- + 90 507 210 3409** Congress Secretariat
- 110** Fire
- 112** Medical Emergency / Ambulance
- 155** Police
- 158** Coastguard
- 170** Tourism Info
- 177** Forest fires
- 183** Missing child / Women's helpline
- 527 4503** Tourism Police (Istanbul only)
- 11818** Yellow pages
- +90 (212) 6636400** Ataturk Airport
- +90 (216) 5855000** Sabiha Gokcen Airport

Let's Speak Turkish!

Hello / Merhaba. (*mehr hah bah*)

Hello (informal) / Selam. (*sell um*)

How are you? (polite/plural) / Nasılsınız? (*na suhl suhn uhz*)

How are you? (informal singular) / Nasılsın? (*na suhl suhn*)

What's up / How're you doing? (very informal, contraction of "Ne haber?", literally meaning "What is new?") / N'aber? (*na berr*)

Fine, thank you / İyiyim, teşekkürler. (literally I'm fine, thank you) (*ee yee yeem teh shek ür lerr*)

What is your name? (polite) / Adınız nedir? (*ad uhn uhz ne deer*)

What is your name? (informal singular) / Adın ne? (*ad uhn ne*)

My name is ____ / Adım _____. (*Ad uhm _____*). Benim adım _____. (*Benn im ad uhm _____*)

Nice to meet you / Memnun oldum. (*mem noon oll doom*)

Please / Lütfen. (*Luet fen*)

Thank you / Teşekkür ederim. (*teh shek uer eh der eem*)

You're welcome / Bir şey değil. (*bir shey de yeel*)

Is/are there (any/some) ____? / ____ var mı? (*var muh?*)

There isn't any / Yok (*yock*) usually said with a upward movement of chin and eyebrows

Yes / Evet. (*eh vet*)

No / Hayır. (*Hah yuhr*)

Excuse me. (**getting attention**) (polite) / Bakar mısınız? (*bah kar muh suh nuhz*)

Excuse me. (**begging pardon**) / Afedersiniz. (*af fair dair sin niz*)

I'm sorry / Özür dilerim. (*Ö zuer di lay reem*)

I'm sorry / Pardon. (*Par don*)

Goodbye (polite/plural, used by the person leaving) / Hoşçakalın. (*Hosh cha kaluhn*)

Goodbye (informal/singular, used by the person leaving) / Hoşçakal. (*Hosh cha kal*)

Goodbye (used by the person staying) / Güle güle. (*guele guele*)

I can't speak Turkish [well] / [İyi] Türkçe konuşamıyorum. (*[E yee] Tuerck-che conusha-me-yoor-uhm*)

Do you speak English? (polite/plural) / İngilizce biliyor musunuz? (literally, "Do you know English?")

Is there someone here who speaks English? / Burada İngilizce konuşan birisi var mı? (*boor-a-duh Eengleez jay kow noo shun bee ree seh wurrm?*)

Look out! / Dikkat! (*Dick kaht!*)

Good morning. / Günaydın. (*Guen eye duhn*)

Good afternoon. (**very seldom used, if ever**) / Tünaydın. (*Tuen eye duhn*)

Good day. (**common greeting throughout the day**) / İyi günler. (*e yee guen ler*)

Good evening. / İyi akşamlar. (*e yee ak sham lar*)

Good night. / İyi geceler. (*e yee ge jay ler*)

Good night (to sleep) / İyi uykular (*e yee yoo ku lar*)

Welcome (polite/plural) / Hoşgeldiniz (*Hosh gel din iz*)

Welcome (informal singular) / Hoşgeldin (*Hosh gel din*)

I don't understand. / Anlamıyorum (*An-la-muh-yoor-uhm*), Anlamadım (*An la ma duhm*)

Where is the toilet? / Tuvalet nerede? (*Too va let ner eh de?*)

Is there any ...? / ... var mı? (*var Muh*)

Problems

Help! / İmdat! (*Im Daht !*)

Help! / Yardım Edin! (*Yard um ed in*)

Accident / kaza (*ka za*)

Doctor / doktor (*dok tor*)

Leave me alone. / Beni yalnız bırak. (*beh nee yahl nuz bu rahk*)

Don't touch me! / Bana dokunma! (*bah nah doh koon mah*)

I'll call the police. / Polisi arayacağım. (*poh lee see ah rah yah jaa uhm*)

Police! / Polis! (*poh lees*)

Stop! Thief! / Dur! Hırsız! (*door huhr suhz*)

I need your help. / Yardıma ihtiyacım var. (*yahr duh muh nuh zah eeh tee yah juhm vahr*)

It's an emergency. / Acil durum. (*ah jeel doo room*)

I'm lost. / Kayboldum. (*kahy bohl doom*)

I lost my bag. / Çantamı kaybettim. (*chahn tah muh kahy beht teem*)

I lost my wallet. / Cüzdanımı kaybettim. (*jooz dah nuh muh kahy beht teem*)

I'm sick. / Hastayım. (*hahs tah yuhm*)

I've been injured. / Yaralandım. (*yah rah lahn duhm*)

I need a doctor. / Bir doktora ihtiyacım var. (*beer dohk toh rah eeh tee yah jum vahr*)

Can I use your phone? / Telefonunuzu kullanabilir miyim? (*teh leh foh noo noo zoo kool lah nah bee leer mee yeem*)

Common signs /

AÇIK / Open

KAPALI / Closed

GİRİŞ / Entrance

ÇIKIŞ / Exit

İTİNİZ / Push

ÇEKİNİZ / Pull

TUVALET / WC / Toilet

BAY / Men

BAYAN / Women

YASAKTIR / Forbidden

Detailed Scientific Program

Timetable

MONDAY, AUGUST 17	
Islam Araştırmaları Merkezi (Centre for Islamic Studies)	
Pre-conference, Room: Muhasibi Hall, Chair: Vassilis Saroglou	
Cross-Cultural and Cross-Religious Psychological Research on Religion: Theoretical and Methodological Issues	
10.00 –10.45	<i>David Wulff, Mika Lassander, Peter Nynäs</i> Exploring Subjective Worldviews with the Faith Q-Sort
10.45-11.30	<i>Adam Cohen</i> Theorizing and Measuring Religiosity across Cultures: Intrinsic Religiosity, Extrinsic Religiosity and the Cohen's-R Scale
11.30-11.45	Coffee break
11.45-12.30	<i>Magali Clobert</i> Homoreligious and Heteroreligious Priming Within and Across Cultures
12.30-14.00	Lunch
14.00-14.45	<i>Michael Harris Bond</i> Unraveling the Nexus between Religion and Culture with Research: Prising Loose the Gordian Knot
14.45-15.30	<i>Jochen E. Gebauer, Constantine Sedikides</i> Religiosity and Self-Esteem: A Cross-Cultural Perspective
14.30-17.30	Registration/Information Desk, Room: Muhasibi Hall
17.30-18.00	Opening of the Congress, Room: Muhasibi Hall Moderation: Üzeyir OK, Head of the Psychology Department, Izmir Katip Celebi University Welcome Addresses: Rector/vice rector (to be confirmed) Ali KÖSE, Dean of the Faculty of Theology, Marmara University Vassilis Saroglou (President of IAPR)
18.00-19.00	Opening (Keynote) Lecture, Room: Muhasibi Hall <i>Constantine Sedikides</i> Religiosity and Psychological Well-Being: Macro- and Micro-Level Perspectives
19.00	Welcome Cocktail

TUESDAY, 18 AUGUST Marmara University, Faculty of Theology				
09.00-10.30	Sessions			
Room: Ghazali Hall - 4* Invited Symposium 1: Magic, Mysticism, Spirituality: Religion's Fellow Species <i>Chair: Heinz Streib</i> 1) Jesper Sørensen 2) Ralph Hood 3) Dominika Motak 4) Heinz Streib	Room: Ibn Sina (Avicenna) Hall - 3 Symposium 1: Faces of Spirituality in Contemporary Poland: Inventing, Creating, Dreaming <i>Chair: Adam Anczyk</i> 1) Agnieszka Świdarska 2) Anna Górka 3) Adam Anczyk 4) Anna M. Maćkowiak	Room: Farabi Hall - 2 Paper Session: <i>Chair: Tor Torbjørnsen</i> Religious Coping I 1) A. Burcu Gören, Hasan Kaplan 2) Da-Wei Hsu 3) Ketevan Mosashvili 4) Tor Torbjørnsen	Room: Balhi Hall - 5 Paper Session <i>Chair: Srdjan Dusanic</i> Spiritual Transformation - Conflict and Conversion 1) Arndt Büssing, Eckhard Frick SJ 2) Shin Ahn 3) Aleksandra Maria Rataj 4) Srdjan Dusanic	Room: Razi Hall - 5 Paper Session <i>Chair: Rosa Scardigno</i> Health Psychology and Religion 1) E. A. Hvidt, J. Søndergaard, D. G. Hansen, F. Olesen, L. Bjerrum, J. Ammentorp, H. Timm, T. Palshof, S. S. Pedersen, N. C. Hvidt 2) Levent Kiylioğlu 3) Anahita Paula Rassoulain 4) Rosa Scardigno, Giuseppe Mininni, Altomare Enza Zagaria, Caterina Colonna
10.30-11.00	Coffee Break			
11.00-12.00	Keynote Lecture, Room: Ghazali Hall - 4 <i>Michael Harris Bond</i> Taking a Social Psychological Approach to Religion as a Force for Good and Ill: Into the Labyrinth			
12.00-13.15	Sessions			
Room: Ghazali Hall - 4 Symposium 2: Drawings of Gods: A Multicultural Approach of Children's Representations of Supernatural Agents (Part I) <i>Chair: Pierre-Yves Brandt</i> 1) A. D. Nery, E. Araujo, N. P. Bojco, A. Ferreira, K. Gomes, L. M. Milhomens, D. Nascimento, D. Robertis, T. Souza 2) M. Iorga, C. Soponar, C. M. Dirtu 3) Zhargalma Dandarova, Pierre-Yves Brandt	Room: Ibn Sina (Avicenna) Hall - 3 Symposium 3: Empirical Approaches to Cognitive Styles in Religious Belief <i>Chair: Connor P. Wood</i> 1) Connor Wood 2) Jonathan Morgan 3) Maşuk Şimşek	Room: Farabi Hall - 2 Paper Session: <i>Chair: Armin Jasarevic</i> Concepts and Measurement in Psychology of Religion I 1) Mohammad Khodayarifard 2) Peter C. Hill, Elizabeth K. Laney, Keith J. Edwards 3) Armin Jasarevic, Muamer Neimarlija	Room: Balhi Hall - 5 Paper Session: <i>Chair: Shiva Khalili</i> Developmental Psychology and Religion I 1) Alvin Clarence Dueck, Hong Xu 2) James Meredith Day 3) Shiva Khalili, Masoud Lavasani	Room: Razi Hall - 5 Paper Session: <i>Chair: Anna Ewa Górka</i> Pastoral Care and Counselling I 1) Ali Reza Rajaei, Azam Daei 2) Öznur Özdoğan 3) Anna Ewa Górka

* The numbers next to room names (say Ghazali Hall – 4) refers to the floor the room takes place in the congress building.

13.15-14.30	Lunch			
14.30-16.00	Sessions			
Room: Ghazali Hall - 4 Invited Symposium 2: Psychology of Religion and Islamic Theology: Stories of Collaboration <i>Chair: Üzeyir Ok</i> 1) Üzeyir Ok 2) Hasan Kaplan 3) Hanan Dover	Room: Ibn Sina (Avicenna) Hall - 3 Symposium 4: Experiences with Religion, Spirituality and Existential Meaning - Making in Clinical Practice in Norway <i>Chair: Kirsten Anne Tornøe</i> 1) Kirsten Anne Tornøe 2) Liv Skomakerstuen Ødbehr, Kari Kvigne 3) Torgeir Sørensen 4) Sigrid Helene Kjørven Haug	Room: Farabi Hall - 2 Paper Session: <i>Chair: Jennifer Sue Lindsay</i> Pluralism and Religion I 1) Hans Alma 2) Tomas Lindgren, Mattias Dahlkvist 3) Jennifer Sue Lindsay	Room: Balhi Hall - 5 Paper Session: <i>Chair: Christina Prinds</i> Religious Experiences and Mysticism I 1) Paulo Henrique Curi Dias, Gilberto Safrá 2) David Laurens Roald Maij, Michiel Van Elk 3) Christina Prinds, Niels Christian Hvidt	Room: Razi Hall - 5 Paper Session: <i>Chair: W. Paul Williamson</i> Pastoral Care and Counselling II 1) Seyed Mohammad Kalantarkousheh, Marzieh Rouholamini, Enayat Sharifi 2) Dorte Toudal Viftrup 3) W. Paul Williamson, Ralph W. Hood
16.00-16.30	Coffee Break			
16.30-17.45	Sessions			
Room: Ghazali Hall - 4 Symposium 5: Drawings of Gods: A Multicultural Approach of Children's Representations of Supernatural Agents (Part II) <i>Chair: Pierre-Yves Brandt</i> 1) Mohammad Khodayarifard, Saeed Akbari Zardkhaneh, Saeid Zandi, Zahra Astaneh 2) Heinz Streib	Room: Ibn Sina (Avicenna) Hall - 3 Paper Session: <i>Chair: Mirosław R. Nowosielski</i> Concepts and Measurement in Psychology of Religion II 1) Katarzyna Skrzypińska, Kevin Ladd, Pawel Atroszko 2) Paul Mark Mallery, Suzanne Toombs Mallery 3) Mirosław R. Nowosielski, Rafał P. Bartczuk	Room: Farabi Hall - 2 Paper Session: <i>Chair: Job Chen</i> Developmental Psychology and Religion II 1) Nikolaos Makris, Dimitris Pnevmatikos 2) Sema Yılmaz 3) Job Chen	Room: Balhi Hall - 5 Paper Session: <i>Chair: Michael Joseph Doane</i> Intergroup Relations and Religion I 1) Ejaz Ahmed Khan, Muhammad Akram Riaz 2) Vassilis Saroglou 3) Michael Joseph Doane	Room: Razi Hall - 5 Paper Session: <i>Chair: Noah Jeffrey Millman</i> Self and Religion 1) Büşra Kılıç Ahmadi 2) Denis Kozhevnikov 3) Noah Jeffrey Millman
17.45	Social Event (Guided Tour in Historical Peninsula)			
All Day	Poster Session I (5th floor)			

WEDNESDAY, 19 AUGUST Marmara University, Faculty of Theology				
09.00-10.30	Sessions			
Room: Ghazali Hall - 4 Invited Symposium 3: Religious and Spiritual Struggles: New Research Frontiers <i>Chair: Julie Exline</i> 1) Julie Exline 2) Hisham Abu Raiya 3) Nick Stauner 4) Alex Uzdavines	Room: Ibn Sina (Avicenna) Hall - 3 Symposium 6: Including Existential/Spiritual Information in Public Mental Health Agendas in Highly Secularized Contexts: Challenges and Opportunities <i>Chair: Valerie DeMarinis</i> 1) Hetty Zock, Joep van de Geer 2) Hans Stifoss-Hanssen, Lars Johan Danbolt 3) Yukako Kawanaka, Valerie DeMarinis, Öner Cetrez 4) Christina Lloyd, Valerie DeMarinis, Britt af Klinteberg	Room: Farabi Hall - 2 Paper Session: <i>Chair: Jobi Thomas Thurackal</i> Personality and Religion 1) Henndy Ginting 2) Aryeh Lazar 3) Jobi Thomas Thurackal	Room: Balhi Hall - 5 Paper Session: <i>Chair: Alexey Mikhailovich Dvoinin</i> Connections between Psychology and Religion I 1) Rachel Sing-Kiat Ting 2) Mario Aletti, Alessandro Antonietti 3) Suzanne Toombs Mallery 4) Alexey Mikhailovich Dvoinin	Room: Razi Hall - 5 Paper Session: <i>Chair: Nurten Kimter</i> Intergroup Relations and Religion II 1) Ping Hu 2) Zehra Işık 3) Anna-Konstanze Schroeder, Stefan Huber 4) Nurten Kimter, Mustafa Ulu
10.30-11.00	Coffee Break			
11.00-12.00	Keynote Lecture, Room: Ghazali Hall - 4 <i>Hisham Abu-Raiya</i> Religious Coping among Muslims: A Review of an Emerging Line of Research			
12.00-13.15	Sessions			
Room: Ghazali Hall - 4 Invited Symposium 4: Religious Disbelief: Development, Culture, Motivation, and Consequences <i>Chair: Will Gervais</i> 1) Paul Harris 2) Jonathan A. Lanman, Michael Buhrmester 3) Will Gervais	Room: Ibn Sina (Avicenna) Hall - 3 Symposium 7: Science and Religion, Exploring the Spectrum <i>Chair: Carola Leicht</i> 1) Elisa Järnefelt 2) Carissa A. Sharp 3) Matthew Humphreys, Jordan P. LaBouff	Room: Farabi Hall - 2 Paper Session: <i>Chair: Carl J.A. Sterkens</i> Pluralism and Religion II 1) Joanna Wojtkowiak 2) Kareena McAloney-Kocaman 3) Carl J.A. Sterkens	Room: Balhi Hall - 5 Paper Session: <i>Chair: Filip Uzarevic</i> Religious Experiences and Mysticism 1) Tatiana Malevich, Denis Kozhevnikov 2) Michiel van Elk 3) Filip Uzarevic, Claire Prade, Vassilis Saroglou	Room: Razi Hall - 5 Paper Session: <i>Chair: Evrim Gülbetekin</i> Miscellaneous Topics in Psychology of Religion I 1) Geraldo José de Paiva 2) Csilla Deak 3) Evrim Gülbetekin

13.15-14.30	Lunch			
14.30-16.00	Sessions			
Room: Ghazali Hall - 4 Invited Symposium 5: Historical studies on the Psychology of Religion <i>Chair: Jacob A. Belzen</i> 1) Jacob A. Belzen 2) Nils Gustav Holm 3) Troels Norager 4) Herman Westerink	Room: Ibn Sina (Avicenna) Hall - 3 Symposium 8: Attachment Theory Meets Dialogical Self Theory: New Perspectives on the Self in Its Relations to God and Religion <i>Chair: Hetty Zock</i> 1) Anne Austad, Kari Halstensen 2) Einar Eidsaa Edland 3) Annhild Tofte Haga 4) Pehr Granqvist, Erik Hesse, Mary Main	Room: Farabi Hall - 2 Paper Session: <i>Chair: Bakhtawar Aftab</i> Spirituality in Psychology of Religion 1) Sevde Düzgüner 2) Gerard Saucier, Zhuo Chen 3) Yin Yang, Marcus Rodriguez 4) Bakhtawar Aftab	Room: Balhi Hall - 5 Paper Session: <i>Chair: Dagfinn Ulland</i> Positive Psychology and Religion I 1) Åsa Eleonora Schumann, Valerie DeMarinis 2) Patty Van Cappellen 3) Michael Galea 4) Hege Kristin Ringnes, Dagfinn Ulland	Room: Razi Hall - 5 Paper Session: <i>Chair: Stefano Golasmici</i> Life After Death 1) Melanie Ann Nyhof 2) Dimitris Pnevmatikos, Stella Frasiola 3) Stefano Golasmici
16.00-16.30	Coffee Break			
16.30	Social Event (Bosphorus Tour and Dinner)			
All Day	Poster Session II (5th floor)			

THURSDAY, 20 AUGUST Marmara University, Faculty of Theology				
09.00-10.30	Sessions			
Room: Ghazali Hall - 4 Invited Symposium 6: Psychology of Religion and Christian Theology: Current Developments and Future Perspectives <i>Chair: Herman Westerink</i> 1) Herman Westerink 2) Lars Danbolt 3) Niels-Christian Hvidt 4) Lucy Bregman	Room: Ibn Sina (Avicenna) Hall - 3 Symposium 9: Atheism: Psychological Perspectives - Secularism & Nonreligion Journal Symposium <i>Chair: Thomas Joseph Coleman III</i> 1) Hugh Turpin 2) Alex Uzdavines 3) Nick Stauner 4) Sarah Demmrich	Room: Farabi Hall - 2 Symposium 10: Mind – Body Pathways of Existential Orientations <i>Chair: Tatjana Schnell</i> 1) Peter la Cour, Marian Petersen 2) Songül Sahin, René Hefti, Dietmar Fuchs, Tatjana Schnell 3) Tatjana Schnell, Songül Sahin, René Hefti, Dietmar Fuchs 4) Hans-Ferdinand Angel	Room: Balhi Hall - 5 Paper Session: Chair: Caroline Rigo Intergroup Relations and Religion III 1) Amina Hanif, Syeda Salma Hassan 2) Arthur Thomas Hatton, Michael E. Nielsen 3) Caroline Rigo, Vassilis Saroglou	Room: Razi Hall - 5 Paper Session: Chair: Romara Delmonte Miscellaneous Topics in Psychology of Religion II 1) Judd D. King 2) Insook Lee 3) Kevin L. Ladd 4) Romara Delmonte
10.30-11.00	Coffee Break			
11.00-12.00	Keynote Lecture, Room: Ghazali Hall - 4 <i>Paul Harris</i> Trusting Disciples or Born Believers: How Do Children Acquire their Religious Beliefs?			
12.00-13.15	Sessions			
Room: Ghazali Hall - 4 Symposium 11: Atheists in the Mind: Multi- Method Perspectives on Attitudes Towards Atheists and Their Mystical Experiences <i>Chair: Jordan P. LaBouff</i> 1) Hillary L. Lenfesty, Thomas G. Fikes, Carmel Saad 2) Jordan P. LaBouff, Carissa Sharp 3) Alice Herron, Adrian Coyle	Room: Ibn Sina (Avicenna) Hall - 3 Symposium 12: The Neuro-Cognitive Foundations of Supernatural Belief: New Experimental Approaches <i>Chair: Miguel Farias</i> 1) Miguel Farias, Ute Krepler, Anna Ashworth, Riikka Mottonen, Guy Kahane, Julian Savulescu	Room: Farabi Hall - 2 Paper Session: Chair: Germano Rossi Positive Psychology and Religion II 1) Dariusz Krok 2) Marianne Nilsen Kvande 3) Germano Rossi, Chiara Castelli	Room: Balhi Hall - 5 Paper Session: Chair: Daniela Fagnani Image of God 1) Zuhâl Ağılkaya Şahin, Eyüp Ensar Öztürk, Ayşe Betül Ağılkaya 2) Daniela Fagnani, Mario Aletti	Room: Razi Hall - 5 Paper Session: Chair: Igor Pietkiewicz Pastoral Care and Counselling III 1) Caifang Zhu 2) Taylor Zilbiger 3) Igor Pietkiewicz
13.15-14.30	Lunch			

14.30-16.00	Sessions			
Room: Ghazali Hall - 4 Symposium 13: The Psychology of Religion in Brazil: Opportunities, Challenges and Perspectives <i>Chair: Marta Helena de Freitas</i> 1) Geraldo José de Paiva 2) Luciana Fernandes Marques 3) Ronilda Iyakemi Ribeiro 4) Marta Helena de Freitas	Room: Ibn Sina (Avicenna) Hall - 3 Symposium 14: Faith as Support or Burden: A Study among Syrian Refugees in Istanbul <i>Chair: Önver Andreas Cetrez</i> 1) Önver Cetrez 2) Valerie DeMarinis 3) Halina Grzymała-Moszczyńska 4) Nazli Balkir 5) Maria Janas, Halina Grzymała-Moszczyńska			
16.00-16.30	Coffee Break			
16.30-17.30	Early Career Award, Room: Ghazali Hall - 4 <i>Kristin Laurin</i> Dimensions of Gods			
All Day	Poster Session III (5 th floor)			
Islam Araştırmaları Merkezi (Centre for Islamic Studies)				
17.45-19.00	General Assembly			
19.15	Farewell Cocktail			

Abstracts

Preconference

Monday, August 17

Preconference: Cross-Cultural and Cross-Religious Psychological Research on Religion: Theoretical and Methodological Issues

Chair: Vassilis Saroglou

Preconference (10.00-10.45)

Exploring Subjective Worldviews with the Faith Q-Sort

David Wulff, Mika Lassander, Peter Nynäs

David Wulff's Faith Q-Sort was designed to solve the problem of how to assess individual worldviews in a way that is cross-culturally applicable and avoids the sectarian biases of earlier such instruments. It employs a methodology that uniquely combines qualitative features with quantitative ones: While respecting the idiosyncrasies of the individual's subjective outlook, statistical analysis makes it possible to discern shared patterns, known as prototypes, as well as their correlates. The data collected with this methodology allow for different levels of analysis: from individual subjective narratives to group-level comparisons and analysis of heterogeneity. Cross-cultural meta-analysis is also possible, using, for example, multi-dimensional scaling procedures.

Preconference (10.45-11.30)

Theorizing and Measuring Religiosity across Cultures: Intrinsic Religiosity, Extrinsic Religiosity and the Cohen's-R Scale

Adam Cohen

For decades, psychologists have been using Allport's theories about intrinsic and extrinsic religiosity to guide measurement, even across cultural and religious groups. But these scales reflect particular values about what it means to be religious, and what are good and bad motivations to be religious. Using confirmatory factor analysis, we showed that Gorsuch and McPherson's intrinsic and extrinsic religiosity measures do not reflect their theorized latent structures in Irish Catholics, American Christians, and Turkish Muslims. A new scale, Cohen's-R scale, does much better across groups. We recommend (1) an improved, shorter version of the IR scale, (2) re-conceptualization of the ER scale, and (3) use of the Cohen's-R scale for cross-cultural research. We conclude with a discussion of theory and the measurement of religiosity as a reiterative process.

Preconference (11.45-12.30)

Homoreligious and Heteroreligious Priming Within and Across Cultures

Magali Clobert

For years, research has been interested in the effect of priming concepts or specific mindsets on attitudes and behavior. In this context, the impact of religious priming on pro- and anti-social attitudes and behavior has been investigated. Might the effects of concepts from a given religious or cultural context be transposable to another one? We will present emerging evidence on the effects of homo-religious and hetero-religious priming on social attitudes in different cultural contexts (Buddhist vs. Christian primes, in the East and the West). Concepts from one cultural context seem to be transposable, under some conditions, to another one and influence prejudice and prosociality, measured either at the explicit or the implicit level.

Preconference (14.00-14.45)

Unraveling the Nexus between Religion and Culture with Research: Prising Loose the Gordian Knot *Michael Harris Bond*

With this contribution I will attempt to address the four questions with which I was tasked: (a) What are the conceptual relations between religion and culture? In which ways do cultural factors impact on psychological characteristics of religion? (b) What is universal and what is culturally specific in religion? (c) What are the methodological challenges (problems, possible solutions, and advice) when studying different religions or religion(s) in different cultural contexts? (d) How can examples of current research be helpful in answering the above questions? My halting answers to these crucial questions will be tentative, based on my own research exercises in this area, and open for negotiation.

Preconference (14.45-15.30)

Religiosity and Self-Esteem: A Cross-Cultural Perspective

Jochen E. Gebauer, Constantine Sedikides

Our Sociocultural Motives Perspective (SMP) predicts that personality effects on life outcomes hinge on the sociocultural normativeness of those outcomes. Specifically, Communion, Agreeableness, and Conscientiousness should elicit the motivation to assimilate to sociocultural norms, whereas Agency and Openness should elicit the motivation to contrast from them. Here, the SMP proved useful to predict personality relations with religiosity. People high on Communion, Agreeableness, and Conscientiousness were more religious in religious sociocultural contexts and less religious in secular contexts. Conversely, people high on Agency and Openness were more religious in secular sociocultural contexts and less religious in religious socio-cultural contexts.

Opening (Keynote) Lecture (18.00-19.00)

Religiosity and Psychological Well-Being: Macro- and Micro-Level Perspectives

Constantine Sedikides

This talk revolves around the interplay of religiosity, culture, and personal interest (i.e., motivation). Religiosity is purported to be a potent predictor of well-being, including self-esteem. But why so? What are the psychological processes underlying this relation? The Religiosity As Self-Enhancement (RASE) model provides an answer. At the macro level, the RASE model highlights the role of culture. The model posits that religiosity predicts self-esteem, insofar as religiosity is culturally valued. As such, religiosity will be positively associated with self-esteem in cultures that value religiosity, but will be unassociated with self-esteem in cultures that devalue religiosity (i.e., secular cultures). At the micro level, the RASE model highlights the role of personal relevance. Religiosity will serve the role of elevating self-esteem, or self-enhancement strivings, more so among high-religiosity individuals than low-religiosity individuals.

Papers, Symposia and Posters

Tuesday, August 18

Invited Symposium 1: Magic, Mysticism, Spirituality: Religion's Fellow Species (09.00-10.30)

Chair: Heinz Streib

Research in psychology of religion as in every empirical field should be based on a precise enough conceptualization of the object of study. Thus, differences in understanding need to be discussed and the more scientific conceptualizations change over time, the greater the need for clarification of concepts. An effective way of clarifying concepts consists in identifying their boundaries to neighboring concepts and discussing their commonalities and differences. We need to be aware, however, of an interaction: defining one concept in relation to another concept may alter both definitions. Thus, when we place mysticism, magic and spirituality in a field together with religion, we may expect a lively interaction. This is what this symposium should reflect, which therefore shall bring together experts in the discussions about spirituality, mysticism, magic, and its counterpart: disenchantment.

The necessity for a new discussion about the concept of religion is reinforced by the relatively recent preference for using 'spirituality' as scientific concept. Some have already replaced 'religion' with 'spirituality,' some use both terms interchangeably, but there are also attempts to define the difference and suggestions for the distinct use both terms.

What kind of difference does it make, when we enter the concept of mysticism into this semantic field? Mysticism, of course, has considerable overlap with religion in past and present; but also, it has clear relations to spirituality. Relatively strong correlations of spirituality with mysticism in empirical results suggest a new discussion of their commonalities and differences. What is the surplus of the term spirituality in regard to new developments and increasing variety in the religious field?

And finally: magic. There is a long history of understanding magic and religion as antagonistic and incompatible like fire and water. Evolutionary models of sequential replacement of magic by religion and models of the disenchantment of the world are discussed since late 19th and early 20th century – and eventually still influence our understanding of religion. Perhaps religion, as theology and religious studies in the 20th century used to define it, has been profiled – even if rather implicitly – in opposition to or absence of magic. It is the assumption guiding the assembly of perspectives for this symposium, that the scientific study of religion needs an up-to-date concept of magic in order to profile commonalities and difference to religion, spirituality and mysticism. There may be phenomena within or related to religion, with which we cannot come to terms without a concept of magic.

The contributions in this symposium, which, as outlined, has its main focus on conceptualization and discussing a conceptual map, might relate the conceptual level also to the empirical level and indicate consequences for research designs and instrumentation in empirical investigation. How should research designs and the assembly of instruments change, when neighboring constructs need to be considered?

Presentation 1: Jesper Sørensen (Magic)

Presentation 2: Ralph Hood (Mysticism)

Presentation 3: Dominika Motak (Disenchantment)

Presentation 4: Heinz Streib (Spirituality)

Symposium 1: Faces of Spirituality in Contemporary Poland: Inventing, Creating, Dreaming (09.00-10.30)

Chair: Adam Anczyk

Poland, according to the national censuses, is a very coherent country in terms of declared religious affiliation (approx. 85% of the population are Roman Catholics). However, if we transpose our optics from collective to the individual perspective, from demographic studies to the psychology of religion, the occurring image will not be monolithic. The symposium forms a contribution to the study of chosen aspects of the (unconventional) spiritual life of contemporary Poles. Our focus will be the notions of creativity and invention, in personal aspect (like in case of art students and students of religion) and in more collective or public sphere (career counselling, establishing new forms of religion). The papers that form the symposium are based on results of individual authors' research on contemporary spiritual life in Poland.

Key Words: spirituality, Poland, creativity, sociodynamic counselling, dream studies, invented religions

1) Ideology, Beliefs, Values and Creativity Styles – Study among Art Students, Art Teachers and Professional Artists

Agnieszka Świdorska

The study was performed in famous Kenar Art School, Zakopane, Poland. The sample was divided into 3 groups: students, teachers and related to the school professional artists. 117 participants were examined, aged from 15 to 61, all brought up as a Roman Catholic. The aim was to examine if and how beliefs and general ideological postures influence creativity styles. The character of beliefs was measured with the use of Tomkins Polarity Scale (1964) and the way of engaging in creative behaviour was examined by Creativity Styles Questionnaire (1997). In the group of students eight statistically significant correlations were found, among others ideological posture of normativism is correlated positively with final product orientation and environmental control and humanism was negatively correlated with superstitious behaviours. In the groups of teachers and professional artists results were statistically insignificant and highly inconclusive, to understand how ideology influence creative behaviours individual in-depth interviews were used.

2) Spirituality in the Context of Career Counselling in Poland

Anna Górka

The presentation concentrates on one of the contemporary forms of career counselling in Poland, namely the sociodynamic counselling. This approach applies constructivist theory and practice, and includes spirituality in the process of counselling. This proposition of counselling (its philosophy, practice, goals, tools etc.) will be presented and illustrated with several examples of maps (so called "life space maps", with a sector for worldview, values, personal philosophy of life and spirituality), which are graphic outcomes of the sociodynamic sessions. The materials form a part of sessions conducted by the author in the project "New perspective in career counselling" in Poland.

In sociodynamic counselling the main question is "How should I live my life?" The counsellor's role is to become a partner-in-dialogue. There is a place for discussion of spiritual issues and spiritual choices of the client (called here a "help-seeker"), which issues are often considered "outside" the domain of career counselling.

3) Dreaming Religious Studies: A Preliminary Study

Adam Anczyk

The main purpose of this study is to explore religious themes and motifs that occur in dreams of students and graduates of religious studies. Religious studies, as a discipline, require from its adept many hours spent on analyzing religious content, such as religious scriptures, results of

empirical research on religion and religiosity or theories of religion. Therefore, studying religious studies provides a significant amount of cognitive content, that may be capable of influencing one's dreams, in the means of frequency and quality. The methodological background of the study was based on dream content analysis conducted in the spirit of grounded theory. Dream reports, collected by the researcher and students enrolled on a course "Dreams and religion" (edition 2014 and 2015), were a subject of qualitative analysis. The goal of this preliminary study is to delineate categories, that could be specific to dreams of religious studies students and graduates in the Polish sample. During the presentation results of the analysis (including the vivid examples of dreams with religiously "weird" content) will be discussed along with outlining interesting themes, that occurred most frequently in dreams of the sample in question.

4) The Polish Church of the Flying Spaghetti Monster

Anna M. Maćkowiak

The Polish Church of the Flying Spaghetti Monster (FSM) has recently become a conspicuous element of national religious landscape. This new phenomenon can be conceptualized after Carol M. Cusacks as an invited religion, or after Scott Simpson and Mateusz Nowicki as a joke religion. The Church of the FSM is the only well-known representation of these categories in Poland. I have been wondering, why this alternative spirituality is gaining interest and media attention in my country. Since 2012 adherents of the Polish Church of FSM have been tenaciously struggling for enrolment into the Registry of Churches and Other Religious Associations. They want to have status of a state-recognized religion alongside the Catholic Church and other 180 organizations. In order to get this labelling, they are proving their distinctness from the US Church of the Flying Spaghetti Monster established by Bobby Henderson and emphasizing their specific, Polish character.

Paper Session: Religious Coping I (09.00-10.30)

Belief in Divine Justice: How Mothers Cope with and Make Sense of Having Disabled Children?

A. Burcu Gören, Hasan Kaplan

Having a disabled baby can dramatically change life course of parents. They struggle with internal pain of not having the ideal baby they expected. At the same time, they try to cope with hundreds of questions related 'the stranger' in their lap. They try to make sense of the new situation. In this study, as a part of a larger research project, 16 Muslim mothers of children with Down Syndrome were interviewed. Analysis of data collected through these interviews indicate that at the beginning, almost all mothers try to make sense of the trauma of having a disabled baby. They tend to characterize their experience as the manifestation of divine justice, usually a payoff for their sins or moral and/or religious shortcomings. Although this theological attribution may sound a helpful coping strategy, further analysis of the data obscures coping value of such belief. It appears that these parents have been victimized by the social aspect of belief in Divine Justice.

Key Words: down syndrome, belief in divine justice, religious coping

Meaning-Making of Suffering: "Big Three" Discourses in Response to the 2008 Sichuan Earthquake

Da-Wei Hsu

Richard Shweder (2008) summarizes the "big three" explanations of illness prevailing in South Asia. This paper follows his approach to analyze the various ways Chinese society made account for the 2008 Sichuan earthquake.

I summarize three groups of meaning-making. Each group includes contrasting views about the disaster. (1) Political conflict: the public questioned the responsibility of the government for causing unnecessarily high death toll; while the latter invested huge resources in the reconstruction work to maintain its legitimacy. (2) Religious theodicy: "punitive theodicy" rendered the disaster as God's punishment for human sins; "non-punitive theodicy" saw the disaster as a sign, a blessing, or a lesson

through which humans can learn truths or wisdom. (3) Psychological intervention: survivors of trauma might feel guilty when they attribute the traumatic event to their fault, while psychotherapists would guide them to release emotion, to get through sorrow, and find new meanings in life.

Contrasting views exist in all three groups of meaning-making. The discourses focusing on causality and responsibility tend to raise emotional tension and sometimes even social conflict, while those focusing on benefit and lesson guide people toward positive mentality. This finding demonstrates the complexity and uncertainty of meaning-making of suffering.

Key Words: suffering, disaster, theodicy, meaning, trauma

Meaning - Making, Religiosity and Posttraumatic Growth in Case of Internal Displacement

Ketevan Mosashvili

Most of the empirical research in trauma psychology focuses on posttraumatic reactions, rather than on positive outcomes. Although the concept of posttraumatic growth has gained increased attention recently, there is still little evidence about the factors contributing to these phenomena. Traumatic encounters, especially war experiences, affect individual's assumptive world, which they need to 'rebuild' somehow. Religious beliefs are considered to provide people with broad frameworks of meaning that might help them explain certain situations in a reasonable way. Does religion have a direct effect, or are there any mediating factors? The study presented in this paper investigates Internally Displaced Persons (IDP) living in small settlements as a result of Russian-Georgian armed conflict in 2008. Based on data from (N = 190) Georgian IDP including scales on World Assumptions Scale (WAS), The Religious Commitment Inventory-10 (RCI-10), Religious Coping (COPE Inventory) and Post Traumatic Growth Inventory (PTGI), Structural Equation Modeling (SEM) was used to understand the posttraumatic growth and contributing factors.

Key Words: posttraumatic growth, meaning making, religiosity

Petter Moen's Spiritual Struggles

Tor Torbjørnsen

A Norwegian World War II resistance fighter's spiritual struggles.

It is important for the psychology of religion also to account for religion's "darker sides" and look at negative religious coping and religious struggles (Pargament 2007).

In this paper, this will be done analyzing a Norwegian WWII resistance fighter's prison diary.

Petter Moen (1901 - 1944) was taken by the Germans, was tortured, and betrayed his resistance comrades. From his prison cell, he wrote a secret diary on toilet paper. After the war it was published.

In the diary, Petter Moen tried to get over the torture trauma, and the guilt and shame for having betrayed his comrades by trying to find back to his mother's God for forgiveness and peace of mind.

He was an atheist, but he tried to find God.

He almost made it.

By using religious coping theory as an analytical tool, it will be shown that Petter Moen's spiritual struggles could have been converted from negative religious coping to positive religious coping.

Key Words: spiritual struggles, "God help me!" WWII, prison diary

Paper Session: Spiritual Transformation - Conflict and Conversion (09.00-10.30)

Spiritual Dryness as a form of Spiritual Crisis in Catholic Priests can be Predicted Best by Their Perception of the Transcendent in Daily Life and Their Sense of Coherence

Arndt Büssing, Eckhard Frick sj

During their professional life with increasing job demands and strong commitment for spiritual aspirations and values, priests may experience phases of psychological and spiritual crises. With

respect to a resource-demand-model, we intended to differentiate contributing factors of such spiritual crises ("Spiritual Dryness") and protective factors. Cross-sectional study among 3,824 Catholic priests from 22/27 German dioceses with standardized instruments (i.e., SDS-6, MBI, BSI-18, PSS, SOC-13, GSE, DSES-6, BFI-S, FSozU, Loneliness). Regression analyses indicated that the best predictors of priests' Spiritual Dryness were (lack) of perception of the transcendent in life, (low) sense of coherence, depressive symptoms, and emotional exhaustion ($R^2=.46$). Inability to be alone, anxiety and personal accomplishment would add only little additional variance explanation ($R^2=.47$). The living situation, social support, lack of social network, self-efficacy expectation, stress perception, neuroticism and depersonalization were not among the significant predictors. Our findings are in line with our hypothetical model that Spiritual Dryness is influenced by intrinsic demands and buffered by internal resources, while neither external demands nor external resources were of strong relevance in this model. These can be summarized to a more general concept of connectedness with the own resources (either the transcendent or the immanent).

Key Words: spritual crisis, priests, sense of coherence, depression, burnout, stress perception, survey

An Interpretation of Conversion to Islam in South Korea: Rational Choice or Brainwashing

Shin Ahn

According to the 2005 Census, the religiosity of Korea is mainly dominated by Christianity (Protestant 18.3% and Catholic 10.9%) and Buddhism (22.8%). The 53.1 percent of the total population is religious and the other 46.5 percent is non-religious. Less than one percent is Muslim, but the recent process of globalization makes Koreans convert to Islam. Korean Muslims are estimated to be around 45,000 and Foreign Muslims around 100,000. Why did they become Muslims? What drives Koreans convert to Islam? There are various reasons of conversion. Analyzing the stories of conversion from the perspective of psychology of religion, the author will argue that rational choice is more important than brainwashing in choosing Islam. In 2012, Jang Hussein, a Turkish writer who studied Korean language and married to Korean woman, published <Stories of People who Have Chosen Islam>. He collected fifty conversion stories from all over the world, including ten stories of Korean converts. The author will examine patterns of rational choice in Korean conversion to Islam.

Key Words: conversion, Islam, South Korea, meaning

Comparative Analysis of Contemporary Polish Female Catholic Online Narratives of Conversion to Islam

Aleksandra Maria Rataj

There is no official statistics of how many Muslims live nowadays in Catholic dominant Poland, but the number is estimated to be around 30 000 people, which makes less than 0,07 % of the whole population. The number of Polish converts to Islam is even harder to determine because the conversion process to Islam is neither formal nor institutionalized and can be completely private. Nevertheless, the Internet abounds with conversion narratives of Polish Catholics (of whom majority are women) as well as provides a method of data acquisition that would be much harder to obtain in different ways. The main purpose of this paper is a presentation of (1) an analysis of online narratives of Polish female Catholic converts to Islam (content and structure of the testimony, key points and common elements in the stories) as well as (2) a comparison between new Polish Muslimas' qualitative narratives and online conversion narratives of British Catholic women, highlighting the similarities and differences in narrations with regard to social context.

Key Words: conversion to Islam, contemporary Poland, Muslim women, online narratives, comparative analysis of conversion narratives, female British converts, Internet study

Religiosity of Young People in Post-Communist Bosnia and Herzegovina: Level, Correlates and Challenges

Srdjan Dusanic

Pre-war researches on religiosity in BiH show that majority of inhabitants (70%-80%) identify themselves as nonreligious. In 1990s many things changed in BaH, fall of the communist system,

expansion of nationalism, ethnic conflicts, war. These circumstances were followed by expansion of religion. In this paper we summarize results, to what extent are young people religious, what are religiosity correlates and which challenges follow this process?

We analysed results from around 40 researches with more than 10000 young participants. Researches were implemented in period 2005-2015. Instruments used in most of the cases were religiosity scales based on Allport's concept of intrinsic and extrinsic religiosity.

The results show that around 80-90% of participants identify themselves as religious. Both types of religiosity correlate with parent's religiosity, family relations, ethnic attachment, optimism, hope, fear of death. Specific correlates of IR are altruism, smaller anti-social behaviours, greater life satisfaction, anomie, alienation. Specific predictors of ER are anxiety, worse family relations, helplessness. Both types can be connected with certain problematic phenomena: pro-war attitudes, ethnic distances, authoritarianism, dogmatism, ethnocentrism.

In the future, it is necessary to work harder on making religion a stability factor on personal and social level, and not a factor of intolerance or divisions.

Key Words: intrinsic and extrinsic religiosity, young people, Bosnia and Herzegovina

Paper Session: Health Psychology and Religion (09.00-10.30)

Existential Communication with Cancer Patients in General Practice – How Can It Be Qualified?

Elisabeth Assing Hvidt, Jens Søndergaard, Dorte Gilså Hansen, Frede Olesen, Lars Bjerrum, Jette Ammentorp, Helle Timm, Torben Palshof, Susanne S. Pedersen, Niels Christian Hvidt

Patients facing a serious cancer illness experience numerous existential and spiritual concerns related to feelings of meaninglessness, hopelessness and fear of death. Research evidence shows that patients report a need to talk to their GP about these concerns and that a good GP-patient communication can lead to increased well-being and improved ability to cope with disease symptoms. Despite this documented communication effect GPs report communication barriers such as lack of formal training and communication guidelines. The overall aim of this project study is to develop an intervention in the form of an effective communication course qualifying GPs to communicate with cancer patients about existential concerns.

Data are generated combining both a qualitative and a quantitative research methodology (encompassing focus group interviews, semi-structured interviews and survey questionnaires) and designed with the facilitation of user involvement in each research phase. Preliminary results from six focusgroups with GPs will be available at the time of the conference.

Key Words: spiritual care, cancer care, general practice, communication training, intervention research.

A Review About Relationship Between Religiosity and Sexual Risk Taking in Western Societies

Levent Kiyloğlu

This review intends to bring to the fore the results of studies conducted mostly in Western societies with a view to ascertaining the influence of religiosity on risky sexual behavior. Sexual behaviors that potentially cause sexually transmitted diseases such as AIDS are considered to be risky in terms of health. Religiosity is an orientation, mode of behavior or a life and considered to be protective against risky sexual behavior. There are two types of religiosity: intrinsic religiosity, which is defined in terms of the significance of the belief in God; and extrinsic religiosity, which focuses on worship attendance. Studies conducted to measure the influence of religiosity on risky sexual activity (i.e. unprotected sexual intercourse) show that its influence differs by age and the type of religiosity. Religiosity has been found more protective against risky sexual activity in adolescents and girls compared with young adults and boys, and also the intrinsic religiosity appears to be more influential compared with the extrinsic religiosity. However, some studies have found that religiosity increases risky sexual behavior.

Key Words: religiosity, sexual risk taking, HIV/AIDS

The role of the "Faith Factor" in Coping with Cancer

Anahita Paula Rassoulain

Religious traditions are known to prescribe religious coping when people face illness and other major life stressors. Cancer as a life threatening disease confronts patients with questions of existential meaning. When does religion/spirituality become important, and what does it really mean to people when facing crises? The aim of the study was to investigate whether the "faith factor" plays a crucial role in the coping mechanisms of cancer patients.

Therefore, we interviewed 689 patients with cancer at the Clinic for Haematology/ Hemostaseology and Oncology of the Medical University of Vienna. Based on a bio-psycho-social-spiritual model, we used standardized questionnaires like the anxiety and depression scale (HADS), spirituality and religiosity benefit (Büssing) as well as social demographic characteristics. Further data on pain, fatigue as well as laboratory findings such as the haemoglobin levels were obtained.

We found that patients with a spirituality / religiosity had lower levels of anxiety and depression levels. About 71,9% of the patients with a religious and or spiritual background confirmed that spirituality/religiosity help them deal with their illness. First and foremost family and friends including all psychosocial affiliations play an important role in coping.

Key Words: coping, cancer, medicine, spiritual / religious resources

Losing and Gaining Certainty: Faith and Trust as Discursive Resources in front of Rare Disease

Rosa Scardigno, Giuseppe Mininni, Altomare Enza Zagaria, Caterina Colonna

Rare disease represents a challenging situation, in which projects about personal and social identity are severely put in crisis. Both affected persons and their caregivers are called to act toward "normalization" (Emiliani et al., 2010), trying to find new certitudes and meanings about the condition of the sick person and the family identity. In managing both ordinary and extraordinary events, religions act as systems of meaning, by offering cognitive, motivational and affective resources (Park, 2005) as well as discursive ones (Scardigno & Mininni, 2013). In accordance with cultural discursive psychology (Mininni, 2013), as well as with narrative medicine (Taruscio, 2009), discourses and stories enable persons to (re)think and (re)construct events, in order to make (new) sense.

This work aims to investigate how religion – through its value, discursive and narrative sources – can represent an unique system for meaning, in so uncertain conditions. We conducted narrative interviews with parents of patients facing with this hard situation. Socio-epistemic rhetoric, metaphors, affective markers, certainty-uncertainty index: these interpretative tools from discourse analysis enabled us to catch the role of religiosity and its changing significance across times, in mother and fathers fluctuating from sorrowful and upset to hopeful and combative attitudes.

Key Words: disease, certainty, religiosity, system of beliefs, narrative interview, discourse analysis

Keynote Lecture (11.00-12.00)

Taking a Social Psychological Approach to Religion as a Force for Good and Ill: Into the Labyrinth

Michael Harris Bond

Religion or irreligion is usually studied by psychologists as an internal, personal disposition with associated values and beliefs, depending on the specific religious or non-religious identity embraced by the individual. It may also be studied in a complementary way as an interpersonal and social domain of living, originating in the life of an individual through forces of socialization, serving various goals for the individual and yielding personal outcomes, like a sense of well-being, interpersonal associations that sustain an individual's worldview, and interpersonal actions of good and harm, such as volunteerism and collective savagery. These outcomes will be shaped by the patterns of socialization characterizing the production of human capital in the individual's family, schooling, and

nation of birth. These issues will be addressed, and particular attention paid to distinguishing the differential impacts of religious from political ideologies.

Symposium 2: Drawings of Gods: A Multicultural Approach of Children's Representations of Supernatural Agents (Part I) (12.00-13.15)

Chair: Pierre-Yves Brandt

Although collecting drawings is classic in psychological studies in children, this technique has so far been under-exploited in study of religious ideas and representations. The present symposium intends to outline the usefulness of drawings as a methodological tool to understand how people acquire, conceptualize and develop the idea of god and other supernatural agents.

It will provide the opportunity to discuss some preliminary results available from the work in progress of researchers collecting their data in Brazil, Romania, Japan, Russia and Switzerland. Special attention will be given to the eventual religious and cultural background's impact on the acquisition and the development of children's representation of god. The database containing the large part of the data is available on <http://dddtiresias.unil.ch/dessinsdedieux/>. This symposium is connected to a second part (Drawings of gods: A multicultural approach of children's representations of supernatural agents - Part II) in which there will be a general discussion.

Key Words: representation of gods, drawings, children, multicultural, developmental approach, gender

1) "Brazil: Representations of Gods in a Continental Country"

Alberto Domeniconi Nery, Eduardo Araujo, Natália Pace Bojco, Alef Ferreira, Karen Gomes, Lais de Moura Milhomens, Diego Nascimento, Danielle Robertis, Thaís Souza

The collection of drawings held in Brazil, faced the difficulties of a country as large as a continent. The first part of our research was to bring together a group of researchers, all of them Psychology undergraduate students. After that, the procedure was translated and adapted to the Brazilian Portuguese, and the students/researchers were trained to apply the same. Fortunately, we were able to gather a group of researchers from different parts of the country, and the collection of drawings was held in different locations. Our sample includes drawings ranging from São Paulo, one of the largest urban centers in the world, to native communities in the Amazon. We seek a balanced sample (N=200) regarding age groups and religious traditions. The results reflect Brazil's multicultural environment, strongly influenced by the Christian religious tradition, largely Catholic, but that in recent decades has seen an outstanding growth of Pentecostalism.

2) Representation of God Amongst Romanian Orthodox Children

Magdalena Iorga, Camelia Soponar, Catalin Mircea Dîrîu

Research on God's image in children's drawings considered the cognitive factor, the importance of religious education, the differences between genders, and the importance of cultural factor. This research observes the ICCRS methodology: we analyzed the evolution of God's image in Romanian children (200 children aged between 7 and 14) who study religion in school within the public education system, considering these four factors.

Findings: Concerning the cognitive factor, anthropomorphic images decrease as the subjects get older, and feminine representations fade, according to the patriarchal model characteristic to monotheistic religions (Brandt, 2009). The cultural factor, strongly marked by religious education in schools, determines several representations consistent with traditional iconography, mostly in villages. This is the first research on this topic in Romania will contribute significantly to the understanding of religious phenomenon nationwide, to enhancing the possibility of comparing results internationally, and will stimulate psychology of religions in Romania.

3) Children's Drawings of Gods: From East to West

Zhargalma Dandarova, Pierre-Yves Brandt

The present paper reports some preliminary results of comparative study of children drawings of gods collected in Japan (N=142), Russia (N=592) and Switzerland (N=667). These results confirm earlier reports about age related changes of children's representations of gods, god representation becoming less anthropomorphic with increasing age. Besides, interesting findings about the impact of cultural context on these representations are identified. For instance, gender difference in the way girls and boys from different countries represent gods and other supernatural agents. Contrasting with the drawings gathered in Switzerland, where almost all anthropomorphic figures are male, half of the Japanese girls drew female representation of god. The results from Russia depend on ethnical and religious background of children. A few female representations of god were done by Buryat girls, coming mostly from Buddhist family and not by ethnically Russian children, majority of whom came from Orthodox Christian background.

Symposium 3: Empirical Approaches to Cognitive Styles in Religious Belief (12.00-13.15)

Chair: Connor P. Wood

Analytical thinking has been negatively correlated with religious belief. This symposium investigates, expands on, and challenges prevailing models of this relationship between cognitive style and religiosity. The first paper suggests that holistic cognitive styles predict religious identity, not because of the cognitive content of belief, but rather due to the way holistic and intuitive thought facilitates ritualized communication within high-context social environments. The second paper extends existing research by examining the relationship between analytical cognition and religiousness within a Turkish sample, arguing that the influence of cognitive style on religiosity may be culturally dependent. The symposium's third paper presents research bearing on the experienced rational conflicts between analytical, scientific education and culturally primed religious belief among young adults in Turkey. Collectively, this symposium explores the relationship between cognitive style and religiosity in depth using empirical methods, while also providing a rich investigation of the religious landscape of Turkey.

Key Words: analytical thinking, cognitive style, religious belief, holistic thinking, Turkey, high-context social environments, scientific education, empirical methods

1) Holistic Cognitive Style Facilitates Negotiation of High-Context Religious Social Worlds

Connor Wood

Analytical cognitive styles correlate negatively with religious beliefs. One well-known explanation postulates that certain cognitive biases, including the over-perception of agency and patterns, are the foundations for religious beliefs in supernatural agents. Analytical thought styles tend to inhibit these default biases, and thus suppress religiosity. However, we suggest an orthogonal explanation: intuitive thought styles facilitate tacit, ritualized communication in high-context social environments. Recent research has lent significant support to the Durkheimian hypothesis that religion drives collective culture. Religion is also an important source of nonverbal cues and rituals. Using a multidimensional measure of religious ideology, we found that collectivistic moral attitudes and high levels of ritual participation predict holistic cognitive styles better than beliefs in supernatural concepts. We conclude that holistic cognitive styles, rather than merely indicating a tendency to succumb to cognitive biases, actively help believers navigate dense, high-context religious social environments.

2) Cognitive Style and Religiosity in Turkey: The Influence of Culture and Processing Preferences

Jonathan Morgan

A growing body of research suggests that intuitive cognitive styles are positively related to religiosity. In this paper, we test whether this relationship holds in different culture contexts.

Within a group of Turkish university students, we found that the relationship held; a preference for analytical thinking was associated with lower levels of religiosity. We also examined whether other cultural factors influenced individual religiosity. Those students who received English medium instruction, an index of class and partiality towards westernization, were found to be significantly less religious than their counterparts. Finally, we found a small, but significant, interaction effect whereby the relationship between cognitive style and religiosity was influenced by English medium instruction. Analytical thinking was more strongly associated with lower levels of religiosity among those students who received English medium instruction. This paper explores the possible explanations for these interactions between culture, cognitive style, and religiosity in Turkey.

3) Cultural Context, Analytical Training, and Religious Belief among Young Adults in Turkey

Maşuk Şimşek

Religious questions face many young adults in urban areas in Turkey. While they were raised in a cultural context dominated by more or less literal interpretations of religious texts, they are exposed to a scientific and secular education. How do these young adults navigate the supposedly conflicting worldviews? Specifically, how do they treat the commonsense conflict between the religious doctrines and the theory of evolution? We examined these questions within a group of young adults in Turkey. There was a positive correlation between the denoted level of belief in God's existence and the perceived tension between the religious doctrines and the theory of evolution. Nonbelievers were also more likely to reject the compatibility of those two. When asked about the reasons for belief/nonbelief, a pattern of rating their attitude as more analytical and rationally based was generally observed, although it was more prominent in nonbelievers.

Paper Session: Concepts and Measurement in Psychology of Religion I (12.00-13.15)

Development of Spiritual Intelligence Scale (SIQS): Theoretical Base and Operational Issues

Mohammad Khodayarifard

The present research aimed to explain the theoretical foundations of spiritual intelligence and design a scale for its measurement among Iranian university students. This study was among research and development works in terms of its goal and descriptive-survey in terms of data collection (research design). It was a mixed research in the final classification. The population included students at state universities in city of Tehran. In each research step, a number of these students were selected as the sample so that, in the final step, analyses were performed on 951 completed questionnaires. To analyze the items and develop the questionnaire, different types of analyses were used: descriptive (different types of dispersion indexes), classical test theory (Confirmatory and exploratory factor analyses), and item response theory (IRT).

Spiritual intelligence was defined in three dimensions: a) searching process of existential meaning, b) understanding spiritual issues as well as religious rituals and symbols, and c) optimally using spiritual resources for solving problems and getting consistent with the environment. Results of different analyses indicated that the prepared tool for measuring spiritual intelligence had optimal validity and reliability and can be used in research consulting, and therapeutic activities.

Key Words: scaling, spiritual intelligence, factor analysis, university students

Development and Validation of Self-Report Measures of Humility and Intellectual Humility

Peter C. Hill, Elizabeth K. Laney, Keith J. Edwards

What will be reported here is the development of self-report measures of 1) humility in general and 2) specifically intellectual humility. The general humility scale was developed using first exploratory factor analysis on an MTurk sample and then confirmatory factor analysis on a separate MTurk

sample. The final model yielded three factors. The measure taps into three main components of humility including: (1) an accurate assessment of the self and an openness to others; (2) a low concern for status; and (3) being other-oriented. In order for someone to be humble, then, s/he must have a well-established sense of who he or she is, and also be open to the feedback or opinions of others. The same procedures were used for creating a measure of intellectual humility. The intellectual humility scale yielded three factors: (1) a lack of a stubbornness about one's own ideas; (2) a lack of concern for status or privilege based on their intellect; and (3) appreciation of one's intellectual limits and openness to others' ideas. Both measures demonstrate appropriate convergent and discriminant validity. Studies are currently being conducted to establish criterion-related validity.

Key Words: humility, intellectual humility, measurement

Construction and Measuring Characteristics of Questionnaire of Religiousness

Armin Jasarevic, Muamer Neimarlija

The aim of this study was to examine the measuring characteristics of constructed religiousness questionnaire for people of the Islamic faith, in other words to establish its structural validity and reliability.

The research was conducted on a sample of 230 respondents (70 male students and 160 female students). Factor analysis singled out three latent factors or dimensions of religiousness around which default claims are grouped. The first isolated factor explained 19% of the variance and grouped statements relating to the acceptance of the basic postulates of Islamic belief, with an emphasis on cognitive internalization of the beliefs and perceptions of Allah in accordance with Islamic postulates. The second isolated factor explained 13% of the variance and grouped claims related to religious orthopraxy - the practice of prayer. The third factor explained 10% of the variance and grouped claims related to interpersonal relationships with other people in accordance with Islamic postulates.

The performance of prayer represents the second dimension through which a close relationship with Allah (SWT) is achieved and reinforces the belief, while the third dimension is represented by an interpersonal relationship with other people in accordance with Islamic postulates.

Key Words: belief, religious knowledge, religious feeling, religious practice, interpersonal relationships

Paper Session: Developmental Psychology and Religion I (12.00-13.15)

Attachment Theory and Religion: Indigenous, Ideological, and International Perspectives

Alvin Clarence Dueck, Hong Xu

Research on attachment has exploded in the West and, we submit, reflective of indigenously Western value of independence and a spirituality that is highly personal. From the beginnings in the work of Bowlby and Ainsworth and Bowlby hundreds of studies have been conducted on styles of attachment of the infant to its caregiver. Moreover, a strong connection has been made between secure attachment styles and parenting approaches, adult spirituality (Grandqvist & Kirkpatrick, 2013). Those with secure attachment styles reported more positive relationships with a personal God. However, the attachment research has been severely criticized as ideological given its Western biases (Rothbaum & Morelli, 2005; Rothbaum, Morelli & Rusk, 2010). Might attachment be viewed differently in more collective communities and societies? Consistent with the ideology of Western individualistic cultures, Ainsworth equated a secure attachment with the foundation for independence. However, from an international perspective, there are reports from non-Western caregivers who encourage dependence for the sake of socializing the emerging child into a more interdependent way of relating in a communal culture. We then explore the question whether a more communal style of attachment is related to a more social version of religion.

Key Words: attachment, spirituality, cross-cultural, indigeneity.

Cognitive Complexity, Giftedness, and Moral and Religious Questioning in Adolescence

James Meredith Day

This paper presents theoretical considerations and empirical findings from research on "gifted" and "normal" adolescents and their thinking about moral and religious questions. 200 adolescents from French and Belgian schools were administered standard questionnaires drawing from the empirical literature on moral judgment development, cognitive complexity, and religious cognition. Though much anecdotal "evidence" had previously been generated claiming "gifted" adolescents were more inclined to be sensitive to and be preoccupied with moral, religious, and spiritual, questions, our research provides robust empirical testing of related hypotheses and shows clear differences between "gifted" and "normal" adolescents in levels of moral judgment, and levels of cognitive complexity in thinking about religious questions. In addition to presenting empirical findings, we consider some implications for education, counselling, and parenting of gifted young people. This presentation is drawn from several waves of research conducted in association with Maria Toth-Gauthier, in the framework of her doctoral work at the Universite catholique de Louvain, and the Center for Research in Psychology of Religion at Louvain.

Key Words: gifted, adolescents, moral judgment, religious cognition, cognitive complexity

Relationship between Personal Values, Moral Foundations and Religious Attitudes among Male Adolescents and Their Parents

Shiva Khalili, Masoud Lavasani

The aim of this research was to study the relationship between personal values, moral foundations and religious beliefs among adolescents and their parents. 150 male high school students and their parents were selected and administered with Schwartz Value Survey (SVS), Haidt and Graham's Moral Foundations Questionnaire and Hutsebaut and Duriez's 18-item post-critical beliefs scale. The method of the study was a description of correlation pattern.

The findings suggest that adolescents differ significantly in some of their values and moral foundations from their parents. The religious beliefs of adolescents and their parents seem to be similar with mothers having higher scores in literal thinking of religious contents.

In traditional collectivist and religious context of adolescents and their families, values that support protection of order and harmony in relations seem to have priority to other values. For the parents' generation social moral foundations are most important. The adolescents hold the individual moral foundation of fairness still as second important morality and for both generations the care/harm morality has the least importance. The paper further discusses the findings in regard to the socio-cultural features of adolescents and their families in Iranian society.

Key Words: personal values, moral foundations, kind of religiosity, adolescents

Paper Session: Pastoral Care and Counselling I (12.00-13.15)

Effectiveness of Spiritual Cognitive – Emotional Group Therapy on Reduction of Identity Crisis in Women with Breast Cancer

Ali Reza Rajaei, Azam Daei

The aim of this study was to assess the effectiveness of Spiritual Cognitive- Emotional Group Therapy on reduction of identity crisis in woman patients who were suffering from breast cancer. In this study, 18 woman patients who had been diagnosed with breast cancer in Imam Reza and Omid hospitals in Mashhad were chosen randomly and distributed into two groups of experimental and control. The therapy plan included the participation of the experimental group in 10 sessions of spiritual cognitive emotional group therapy. Each session lasted 90 minutes. Identity Crisis Questionnaire (ICQ) were used for collecting data.

The results demonstrated that the Spiritual Cognitive-Emotional Group Therapy was effective in reducing components of identity crisis includes the absurdity, despair, life dissatisfaction, sadness

and increasing the self-esteem of woman patients suffering from breast cancer. Spiritual Cognitive-Emotional group therapy was influential in reducing the identity crisis of patients suffering from cancer.

Key Words: ethics, training, Turkey, counselor, education

Palliative Medicine and Spiritual Care

Öznur Özdoğan

In this study, we conducted Palliative Care practices with 20 patients and 40 patient relatives using interview (active listening, bibliotherapy) and focus group meeting methods. In focus groups, themes like loving god perception, patience, repentance, positive thinking, negative thought fasting, prayer and hope, gratefulness, devotion and altruism were discussed. At the end of the study, positive emotional changes were observed in the patients and their relatives. A belief in the existence of a Lord who controls everything and has the solution to every problem seemed to save the patients from stress factors, suspicions and unnecessary concerns which are likely to complicate the course of illnesses. We concluded that spiritual care supports physical and psychological health. A healthy relationship with Creator and giving a meaning to life events yield spiritual power. Spiritual care practices also repair communication problems between patients and their relatives and support a healthy communication. Gratitude and patience keep hope. Spiritual Care practices in hospitals require expertise. For that reason, we suggested that the professionals who will provide spiritual care are required to obtain a master's degree in psychology of religion at divinity schools.

Key Words: palliative medicine, spiritual care

Spirituality in the Context of Career Counselling in Poland

Anna Ewa Górka

The presentation concentrates on one of the contemporary forms of career counselling in Poland, namely the sociodynamic counselling. This approach applies constructivist theory and practice, and includes spirituality in the process of counselling. This proposition of counselling (its philosophy, practice, goals, tools etc.) will be presented and illustrated with several examples of maps (so called "life space maps", with a sector for worldview, values, personal philosophy of life and spirituality), which are graphic outcomes of the sociodynamic sessions. The materials form a part of sessions conducted by the author in the project "New perspective in career counselling" in Poland.

In sociodynamic counselling the main question is "How should I live my life?" The counsellor's role is to become a partner-in-dialogue. There is a place for discussion of spiritual issues and spiritual choices of the client (called here a "help-seeker"), which issues are often considered "outside" the domain of career counselling.

Key Words: spirituality, carrer and sociodynamic counselling, life space maps

Invited Symposium 2: Psychology of Religion and Islamic Theology: Stories of Collaboration (14.30-16.00)

Chair: Üzeyir Ok

In this symposium, the contributors who come from an Islamic background will discuss whether an Islamic theological position is needed or not in the study of psychology/of religion. In case of assuming that an Islamic theological orientation is a requirement and that it may contribute to psychology/of religion then the qualities of such an Islamic perspective in connection to its benefits to the discipline will be explained. Accordingly, the possibility of reconciliation of selected theological paradigm with the common empirical or positivist methodology used in psychology/of religion will be shown in depth. Furthermore, the positive contributions of selected theological position to psychology/of religion will be further delineated. The potential conflicts and tensions in becoming a psychologist of religion and at the same time staying a devout Muslim will also be argued. Finally, the implications of the findings of the psychology/of religion for theological orientations and for the

practice of religiosity will also be discussed. In this regard, the scholars will also be able to discuss the implications of a selected theological outlook in the area of pastoral counselling.

Key Words: Islamic theology, psychology of religion

1) The place of a theological perspective in psychology of Religion: An offer of an Islamic Model of Theology

Üzeyir Ok

In this study, the connections between theology and psychology will be discussed. In the light of discussions regarding theology-psychology in the literature of psychology of religion, the need for and the role of a theological perspective in the practice of psychologists will be argued. After these general discussions relating theology and religion a model of theological perspective will be presented for psychologists who are working in an Islamic context. The Islamic theological perspective will be illustrated with examples from Islamic teachings. Within the model, particularly a new methodology will be offered and discussed linking the discussion to, and support by, psychological findings. The traditional perception of religion and psychology will be questioned and by emphasizing the place of reason and the uniqueness of human life a more liberating outlook will be put forward removing the sharp distinction and irreconcilable gap between theology and psychology. The implications of such an approach in the psychological and theological practice (pastoral counselling, clinical practice, clergy work) will be indicated.

2) Reconsidering the Notion of Hanif as a Stage of Religious and Spiritual Growth

Hasan Kaplan

In this paper, by using psycho-historical, psycho-biographical, and linguistic analysis, I argue against the traditional understanding that Hanif is not a name (for pre-Islam monotheist religion), rather, that it is an adjective. It is not a religion, but a religious attitude expressed by individuals who are growing on a personal and spiritual level that involves questioning the existing traditional religious views and ways of life. It is a psychological state of being; the term has more of a psycho-social meaning than a religious one. Considering the etymology of the word and the life of Abraham, which is celebrated as a Hanif by the Qur-an, being Hanif seems to be a stage of spiritual growth, a significant turning point in one's spiritual journey, a developmental character which corresponds to the spirit of adolescence, a state of moratorium, a crisis of identity that extensively highlighted by the modern developmental psychology.

3) The Role of Islamic Theology on Psychological Health

Hanan Dover

It will be argued that Islamic theological model in the discipline of psychology is crucial in providing a framework for an ethical, conceptual, and applied practice for Muslim psychologists especially when treating Muslim clients. In particular, exploring the important role of Islamic theology in the everyday lives of Muslims helps understand the contribution of their faith on their psychological health outcomes and wellbeing. The increasing number of research of Muslim populations in the psychology of religion literature highlights the convergence between religiosity and an individual's psychology amongst Muslims around the world. Thus, it becomes crucial to understand how both the important role of theology, and the different manifestations of 'religiousness,' contribute to psychological health outcomes of Muslims in order to tease out what types of religiousness are most helpful in identifying, treating, or coping with psychological distress, and how to best use them in therapy.

Symposium 4: Experiences with Religion, Spirituality and Existential Meaning - Making in Clinical Practice in Norway (14.30-16.00)

Chair: Kirsten Anne Tornoe

This symposium focuses on health care professionals' and patients' experiences with spirituality, religion and existential meaning-making in clinical practice. Spirituality is used as the main concept in this summary, defined broadly as all attempts to find meaning, purpose and hope in relation to the sacred, or whatever is perceived to be significant. Spirituality may have secular, religious, philosophical, humanist or personal dimensions. Qualitative studies from palliative nursing, dementia care and addiction treatment in Norway will be presented.

People's spirituality may have a significant influence on their meaning-making and their ability to cope with stress, illness and death. Spirituality may therefore influence patients' health behaviors and play a vital role in enabling them to reframe and manage their difficulties. Health care professionals' ability to address patients' spiritual needs and encourage them to voice their spiritual concerns in the clinical context is emphasized.

Key Words: spirituality, meaning-making, palliative care, dementia care, addiction treatment, qualitative studies

1) Just be there! Nurses' challenges and experiences related to alleviating dying patients' spiritual and existential suffering - A qualitative study

Kirsten Anne Tornoe

Being with dying people is an integral part of nursing, yet many nurses feel insecure and unprepared to accompany people through the process of dying. The aim of this study is to describe the meaning of nurses' lived experience with spiritual and existential care for dying patients.

Six individual narrative interviews were conducted with nurses in a Norwegian hospital oncology unit. Data were analyzed using phenomenological hermeneutical method.

Key themes: Sensing existential and spiritual distress, Helping patients to accept death and die peacefully, Struggling to Console and reconcile, The challenge of "just being there"

Nurses have a potential to alleviate patients' existential and spiritual suffering by staying present and sharing the pain. This demands personal courage, maturity and endurance. Conveying consolation is a deeply relational practice. By connecting deeply with patients and their families, nurses may affirm patients' strength and facilitate their courage to live a meaningful life and die a dignified death.

2) A qualitative study of nurses' attitudes towards' and accommodations of patients' expressions of religiosity and faith in dementia care

Liv Skomakerstuen Ødbehr, Kari Kvigne

The aim was to investigate nurses' attitudes towards and accommodations of patients' expressions of religiosity and faith in dementia care, due to that nurses report a lack of experience and knowledge regarding religious care in research.

The study has a qualitative research design. We conducted eight focus group interviews with 16 nurses and 15 care workers in four Norwegian nursing homes, from June 2011 – January 2012, analysed using van Manen's hermeneutic-phenomenological approach.

The findings are described out of three main themes; i) Embarrassment vs. comfort; ii) Unknown religious practice vs. known religious practice, and iii) Death vs. life. Nurses and care workers were uncertain and lacked knowledge of the patients' expressions of religiosity and faith in terms of both their substance and their function, and struggled with an unclear understanding of the significance of religiosity. These challenges compromised person-centred and holistic care on several occasions.

3) Meaning-making, religiousness and spirituality in religiously founded substance misuse services – a qualitative study of staff and patients' experiences

Torgeir Sørensen

The study investigates value-based treatment and the patients' experiences of spirituality and religiousness as factors of meaning-making in substance misuse services. Data were collected through focus-group interviews among therapists and in-patients at a religiously founded institution. Content analysis through systematic text-condensation was employed in an explorative qualitative design. The institution and its therapists facilitated for a treatment framework which included a spiritual dimension and religious activity. The patients made meaning in life in various collective and individual settings supported by their free choice regarding treatment approaches. Rituals and sacred spaces gave peace of mind and confidence in contrast to their former lives. Sermons and wording in rituals contributed to themes of reflection and helped patients to revise attitudes towards other people. Private confessions could function as turning point experiences influencing patients' relation to themselves and their surroundings. Spirituality and religious activity contributed to meaning-making and had significance in rehabilitation.

4) Older people with incurable cancer: Existential meaning-making from a life span perspective

Sigrid Helene Kjørven Haug

An increasing number of older people are living with incurable cancer as a chronic disease, receiving palliative care from specialized healthcare contexts. In this qualitative study the aim was to understand how they experience the existential meaning-making function in daily living from a life span perspective. Twenty-one participants aged 70-88 and living in southeastern Norway, were interviewed with a semi-structured guide. The model "selective optimization with compensation" (SOC) from life span psychology was applied deductively together with an existential meaning-making framework for the interpretation of the data. The results showed that the existential meaning-making function was an important component for reaching the most important goals in daily living. The modified SOC model was seen as applicable for palliative care in specialized healthcare contexts, providing clarity in the operationalization of how older people can have an active voice in how meaning is made and shared throughout the adaption process as incurably sick.

Paper Session: Pluralism and Religion I (14.30-16.00)

Religious Pluralism and Dialogue

Hans Alma

This paper will focus on religious 'superdiversity' (Vertovec, 2007): how can we understand the religious dynamics of our times in their complexity, hybridity and animosity? Can a psychological understanding of these dynamics contribute to worldview pluralism, involving an active, dialogical search for understanding across the boundaries of differences? Can we formulate psychological conditions for the 'opening' and 'closing' movements people make when confronted with 'strange' religious ideas and practices? To study this, I use the relational psychological perspectives of authors like Kenneth Gergen (relational being) and Hubert Hermans (dialogical self). With the help of these perspectives, I will discuss a strategy for interreligious dialogue that enables people to cope with conflict in adequate ways. To do justice to the inner complexity and dynamics of (religious) worldviews, I'll relate this strategy to the seven dimensions of religion as they are distinguished by Ninian Smart: ritual, doctrinal, narrative, experiential, ethical, organizational, material.

Key Words: religious pluralism, transformative dialogue, dialogical self

Wahiduddin Khan: A psychobiographical Study of a Muslim Pacifist

Tomas Lindgren, Mattias Dahlkvist

"I am a born pacifist, and leading a peace-loving life has always been a source of great spiritual solace for me," says Maulana Wahiduddin Khan, one of India's best known Islamic scholars. He has developed an "ideology of peace" based on Islamic sources and been actively engaged in peace work and inter-faith dialogue in India, and elsewhere. Khan has received numerous accolades, among them the Demiurgus Peace International Award from the Nuclear Disarmament Forum in Zug, Switzerland. Our knowledge of the psychology of nonviolence (in general) is scanty because the unit of peace institutions, the individual, has not been sufficiently studied in relation to his/her nonviolent behavior. Our knowledge of the psychology of Islamic nonviolence is virtually non-existent. This paper's objective is to contribute to a psychological understanding of Khan's pacifist identity (including his "ideology of peace") with reference to his nonviolent behavior. The study is based on eight life-story interviews and Khan's own writings. The framework of analysis is built from Dan P. McAdams' life-story theory of identity in conjunction with theory from cultural psychology. The analysis is presented as a psychobiography.

Key Words: pacifism, Islam, psychobiography

Crisis, Alterity, and Mutual Recognition in Rome: An Empirically-Grounded Psychoanalytic Exploration of How Interfaith Methodologies Temporarily Alleviate Crisis and Foster Conditions for Interpersonal Transformation

Jennifer Sue Lindsay

How does crisis reinforce anxiety about religious difference—and how does interfaith dialogue alleviate it? Crisis compromises alterity, the capacity for openness to diverse others. Thus crisis also increases the necessity for interventions that foster alterity. Interfaith methodologies aim to create conditions to foster "mutual recognition," proposing that through repeated involvement participants enhance alterity. This paper explicates this sequence in an empirically-grounded psychoanalytic framework, drawing on qualitative anthropological data conducted in Rome as part of a research study on the forms and networks of Roman interreligious engagement. It corrals theoretical and empirical resources to establish how social diversity may result in patterns of "hunkering down" (Putnam), then establishes interfaith work as a "third space" between conflict and isolation—an intentional, consensually constructed realm of therapeutic crisis intervention that increases conditions of stability through repetitive nonviolent contexts of personal encounter. The paper explores the dialectic of crisis and alterity, and how the specific, temporary conditions of religious pluralism provide adequate security to achieve connectedness with the religious other. This study draws on Jessica Benjamin's concepts of thirdness, intersubjectivity and mutual recognition, on Levinasian views of alterity, and on Skowron and Sandage's work on differentiation of self and interculturality.

Key Words: interfaith, interreligious, qualitative, ethnographic, dialogue, transformation, alterity, mutuality, resilience, Italy, religious diversity, religious pluralism

Paper Session: Religious Experiences and Mysticism I (14.30-16.00)

Mysticism and Spirituality: A Clinical Concern

Paulo Henrique Curi Dias, Gilberto Safrá

Within clinical epistemology, phenomenon such as spirituality and mysticism are frequently understood through an approach that tries to convey them within a pre-existent psychological framework of understanding. In this presentation, we will approach the subject in its reverse perspective: analyzing which aspects of spirituality and mysticism broaden our psychological understanding of the human condition. By bringing examples from Freud's apprehension of his "disturbance of memory" in the Acropolis and his analysis of mystical phenomena, we intend to establish a critique of the excessively rationalist views regarding spirituality, when understood as a

by-product of psychical dynamics. Within this framework, we will be accompanied by the work of Brazilian psychologist Gilberto Safra, among other critics of such perspective. Then, a brief analysis of some of the ways mystical experience has been interpreted in psychoanalysis will be presented, from which we intend to question why some aspects of spirituality cannot be understood in a “psychological-only” context. Thus, we conclude our presentation by affirming the need of an ontological review on such subjects and a deeper investigation of mysticism, in a way to better approach the adequate criteria of its therapeutic handling, a discussion that may enlarge the ethical conceptions that sustain clinical practice.

Key Words: mysticism, religious experience, psychoanalysis and religion, clinical psychology, spirituality

The Boundary Conditions of the Hyperactive Agency Detection Device

David Laurens Roald Maij, Michiel Van Elk

The hyperactive agency detection device (HADD) has been hypothesized to be at the basis of belief in supernatural agency. A fundamental assumption of the HADD: that ambiguous situations in which people experience anxiety or a loss of control (e.g. a dark forest) may lead people to over-attribute agency, has to date not been tested. In 6 studies ($N = 258$) we have showed the boundary conditions of the HADD. Weak manipulations of control (thought experiment) and anxiety (IAPS pictures) did not lead to increases in agency detection on a Biological Detection Task. Stronger anxiety manipulations (horror music and virtual reality) led to over-attribution of agency on a Biological Detection Task, Geometrical Figures Task and an Auditory Agency Detection Task. However, we could not show that agency over-attribution is related to supernatural beliefs, indicating that the HADD does not seem to be at the basis of belief in supernatural agency.

Key Words: agency detection, hyperactive agency detection device, error-management theory, predictive coding, cognitive science of religion

Prayer and Meditation Among First-Time Mothers in Secular Society

Christina Prinds, Niels Christian Hvidt

Background: In transition to motherhood, women might experience disruption and new perspectives in bodily, psychological, social and existential ways. This may be even more relevant for women giving birth preterm, since research suggest that mothers giving birth preterm experience loss, crisis and unpredictability.

Aim: The aim of this study was two-fold: Firstly, to explore if and how first-time mothers, living in a very secular society, had religious and/or spiritual practices exemplified by prayer and meditation. Secondly, to describe the relationship between time of birth and the prayer/meditation practices.

Methods: The study was based on data from a nationwide questionnaire, conducted among Danish first time mothers in 2011, who had given birth either preterm or full-term ($n=517$). The questionnaire consisted of 46 overall items categorized in seven sections.

Results: Moments of praying or meditation 6-18 months post partum were reported by 65%, and mothers who responded affirmatively, practiced prayer more than meditation. We did not observe differences in affirmative responses to prayer or meditation between mothers of full term or preterm born children, not even after controlling for perinatal or post partum loss, mode of birth, age, status of cohabiting or education.

Key Words: motherhood, childbirth, beginning of life, prayer, meditation, meaning-making

Paper Session: Pastoral Care and Counselling II (14.30-16.00)

Effectiveness of Spiritual Issues Training on Life Satisfaction of Persian Orphan Adolescents

Seyed Mohammad Kalantarkousheh, Marzieh Rouholamini, Enayat Sharifi

This study was performed with the purpose of determining the effectiveness of spiritual issues training on life satisfaction of Persian orphan adolescents. The study population was from female

adolescents of two orphanages located in Kerman, Iran. They were randomly divided into two experimental and two control groups (each group including 10 members). The experimental groups were received the spiritual training in ten sessions (spiritual training included issues such as image of God, relationship with God, Tawwakul, searching for meaning during difficulties and pain), whereas the control groups were in the waiting list. Life satisfaction questionnaire was completed by one experimental and one control group before the training; and also after it, all four groups filled out the mentioned questionnaire. The Analysis of Covariance on the results revealed that spiritual issues training had a significant positive effect on life satisfaction of the experimental groups in comparison with the control groups. Lastly, discussion, conclusion, some suggestions and directions were indicated.

Key Words: spiritual issues, image of God, relationship with God, tawwakul, life satisfaction, orphan adolescence

Danish Pentecostals Benefitting from Religiously Integrated Group Psychotherapy

Dorte Toudal Viftrup

The purpose of this study is to investigate the content, practice and outcome of two religiously integrated group psycho-therapies for Pentecostals Danes dealing with a personal crisis. The focus is on the therapeutic process and the study aims to elucidate the religious and psychological factors of the group therapy, and how these effect and are experienced by the clients.

Studies have shown that a crisis often elicits religious beliefs and practices, and that people therefore often benefit from religiously integrated psychotherapy. However, Denmark is one of the most secularized countries in the world, and Danes in general have few religious resources and religious conceptualization, and studies have suggested that Danes benefit less from religious beliefs and religiously integrated psychotherapy than people from more religious societies.

The method of the study is based on qualitative research. The study includes participant-observation in the group sessions and semi-structured interviews with eighteen Pentecostals Danes who participated in the group therapy. The study applies the method of interpretative phenomenological analysis (IPA). Initial analysis of the collected data suggests that the religiously integrated group therapy facilitated more integrated religious beliefs and more resourceful religious meaning systems among the Danish Pentecostal clients.

Key Words: religiosity, crisis, psychotherapy, secularism, pentecostalism

Resurrection at the Lazarus Project?": The Outcome of a Five-Year Longitudinal Study on Spiritual Transformation During Substance Addiction Recovery

Paul Williamson, Ralph W. Hood

This submission will present results from a longitudinal study at the Lazarus Project (LP), a 12-month resident recovery program in the US, based upon a Pentecostal approach to substance addiction. From 2006 to 2011, we collected data from residents using objective psychological and religious measures at four intervals: (1) induction into the program; (2) six months; (3) graduation; and (4) one year post-graduation. The analyses will compare group scores from the Carpenter's House (the sponsoring church), LP dropouts, and LP graduates, as well as LP graduate scores across test intervals. To add depth to the quantitative results, we interviewed participants about their spiritual experiences at the LP, using phenomenological and hermeneutic methods. Discussion of overall results will center on how that Pentecostal-based programs may assist in spiritual transformation and why such change might contribute to better treatment outcomes.

Key Words: pentecostalism, spiritual transformation, conversion, substance addiction treatment

Symposium 5: Drawings of Gods: A Multicultural Approach of Children's Representations of Supernatural Agents (Part II) (16.30-17.45)

Chair: Pierre-Yves Brandt

Following Part I It will provide the opportunity to discuss some preliminary results available from the work in progress of researchers collecting their data in Iran and The Netherlands. In addition to the eventual religious and cultural background's impact on the acquisition and the development of children's representation of god, special attention will be given to the contribution of attachment theory to the interpretation of the drawings. This part leads to a moment of debate introduced by a discussant.

Key Words: representation of gods, drawings, children, multicultural, developmental approach, gender

1) Image of God in Children's Mind

Mohammad Khodayarifard, Saeed Akbari Zardkhaneh, Saeid Zandi, Zahra Astaneh

Recently, children's drawings which indicate God representation by them have been utilized as methodological instruments in religion psychology. In this regard, no comprehensive and systematic studies seem to be conducted in Iran. Thus, the present research intended to examine Iranian children's drawings so as to assess their imagination of God, develop an integrated database, and discover how environmental culture affects this image. The research sample included 3000 (1500 boys and 1500 girls) children, ranging from 7 to 14 years old, who were selected from 6 provinces in Iran with different ethnicities (500 each province). Drawing paper and Attachment Styles Questionnaire (ASQ) were employed for data gathering. To accomplish the mentioned goals, this national project was designed in four phases. Thus far, the data have been collected, coded, and scanned. And currently, they are being analyzed. The subsequent stages will progress respectively.

2) General Discussion on the Two Parts of the Symposium

Heinz Streib

Heinz Streib will introduce the general discussion on the two parts of the symposium "Drawings of gods: A multicultural approach of children's representations of supernatural agents"

Paper Session: Concepts and Measurement in Psychology of Religion II (16.30-17.45)

Religion As a Quest – Inborn Tendency or Cultural Acquisition? Comparison Between Americans and Poles

Katarzyna Skrzypińska, Kevin Ladd, Pawel Atroszko

Existential questions play key role in human life. Sometimes religion is not able to answer them completely. Bateson's (1976) Religion as a Quest theory fills important gap in Allport's concept about human intrinsic and extrinsic religiousness, and explains the nature of "borderline religiousness" quite accurately. We would like to exam how to describe religion as a quest in an intercultural aspect, and how we can compare it between American and Polish sample in a context of personality. Additionally well-being, as cultural relevant variable, should be controlled in this situation too. According to Piedmont's (1999), MacDonald's (2000), McCrae and Costa (2003) and Skrzypińska's (2014) theory we assumed that spirituality, as a background of religiousness, is a dimension of personality. From this point of view a quest in human religiousness should be similar between different nations, as a kind of inborn, immanent phenomenon. To verify this hypothesis we investigated 684 persons (American 515, Polish 169) to achieve data using Quest Scale, The Big Five Personality Factors survey, SWLS and PANAS. The results will be discussed and compared with the other.

Key Words: religion as a quest, spirituality, personality, well-being, intercultural comparison

Initial Development and Factor Structure for a Scale to Assess the Aspects of Fowler's Model of Faith Development

Paul Mark Mallery, Suzanne Toombs Mallery

Fowler's model of faith development (Fowler, 1981) has been used extensively in the fields of phenomenology of religion and, to a lesser extent, psychology. The standard tool used to assess faith development is the Faith Development Interview (Fowler, Streib, & Keller, 2004), but has had limited use within psychology. Paper-and-pencil scales have been developed, but they are fairly short (the most popular scale, Leak, Loucks, & Bowlin, 1999, uses nine yes-or-no questions) and do not assess the breadth of faith present in the seven aspects of development incorporated in the Faith Development Interview. An initial scale and factor structure of a more detailed paper-and-pencil (or online) measure of all of the aspects of Fowler's model for stages 2 or 3 through 5 is described (each aspect was assessed in one of two samples, N = 394 and N = 344), along with initial validation results for subscales assessing two of the aspects of the model (Social Perspective Taking and Bounds of Social Awareness) as they relate to other psychological constructs such as social desirability, empathy, and identification with all humanity and the psychology of religion constructs of intrinsic and extrinsic religiosity, quest orientation, and religious schemas.

Key Words: faith development, scale development

Confirmatory Analysis of the Adolescent Deconversion Scale

Mirosław R. Nowosielski, Rafał P. Bartczuk

There is strong evidence for the existence of changes in religiosity in adolescence. In this paper, the structure of the Adolescent Deconversion Scale (ADS), the method based on application of deconversion approach (Streib and n. 2004, 2009) to the study of youths, is tested. Streib concept covers a wide range of changes in personal religiosity, including not only the abandonment of religion, but also a change of one religious organization to another, or the privatization of religion. In our conceptualization, deconversion processes are transformations in personal religiosity involving the withdrawal from hitherto prevailing its forms. In the previous study we have empirically distinguished four deconversion processes: (1) the weakening of religious attitudes; (2) moral criticism; (3) the experience of transcendental emptiness; (4) withdrawal from the community. The paper presents the results of longitudinal study carried out on Polish adolescents (n1 = 390, n2 = 265) to investigate and confirm the structure of ADS. The analysis was conducted on a subsample of youth experiencing a religious deconversion selected on the basis of the method of Retrospective Analysis of Religiosity. The validity and reliability of the subscales and the overall result was satisfactory.

Key Words: deconversion, spiritual transformation, adolescents, adolescent deconversion scale

Paper Session: Developmental Psychology and Religion II (16.30-17.45)

I (Don't) Know; You Don't Know; God Knows:

Nikolaos Makris, Dimitris Pnevmatikos

The presentation describes a study conducted on children's understanding of other minds. The aim of the study was to clarify, through a new methodological technique that combined the initial children's judgments about and the underlying reasoning they gave for the mental properties of an ordinary and an extraordinary mind, the pattern that the development of understanding of the two minds follows during childhood. Ninety 3- to 6-year old children were examined using 4 theory of mind tasks that differed in the demands they made. For each task children answered one or two control questions, made a judgment for each agent and they crucially also had to justify and explain their reasoning for the target judgment. The results showed that the understanding of the other (ordinary and extraordinary) mind undergoes three phases during childhood. Specifically, it was found that the child's mind is primarily focused on her own mind, then on the other, similar mind,

and, afterwards, on the supernatural one. This finding supplies evidence that egocentrism is a default case that serves as the starting point in the development of understanding other minds.

Key Words: egocentrism, development, extraordinary mind, ordinary mind, theory of mind

Children' Perception of Death

Sema Yilmaz

The purpose of this study is to examine the nature of the relationship between the cognitive/religious development and death. Therefore, children's understanding of death and their level of death anxiety are studied considering following variables: age, gender, perception of God and experience of death. Field Research was conducted 572 elementary school children from Sivas (Turkey). Data was collected through following instruments: Autobiographic Questionnaire, Concept of Death among Children Scale, Death Anxiety among Children Scale, Perception of God Scale. Collected data was analyzed by using Independent T-Test, One-way ANOVA, Chi-Square and Tukey HSD. Findings indicate that there is a positive relation between cognitive development level and understanding of death. In addition, gender, experience, parental supervision and God perception appear to be the most salient factors determining death anxiety.

Key Words: child, cognitive development, religious development, concept of death, death anxiety

Psychological Study of Sacredness

Job Chen

Empirical literature and theoretical conceptualizations converge on four components that define different perspectives on sacredness: relationship to religion, experience of awe, protection against the profane, and source of meaning. This presentation summarizes psychological research on sacredness from these four perspectives, propose a coherent model, and present empirical data testing related hypotheses. Data are collected from multiple research projects with American college student participants. Regression analyses on correlational data support the theoretical framework. Substantial proportion of variance in one's notion of sacredness is accounted for by a combination of the four components. Experimental research prime individuals the notion of sacredness either from recalling something sacred or trading sacredness for money in hypothetical scenarios. Individuals primed with recalling sacred report higher tolerance for ambivalence. Trading sacredness, thus perceiving the sacred being violated, can have dramatic consequences in moralization. Study of sacredness aids understanding in human nature and in conflict resolution.

Key Words: sacredness, moralization, meaning, tolerance for ambivalence

Paper Session: Intergroup Relations and Religion I (16.30-17.45)

Identifying The Role Of Spirituality Between Conflict Resolution And Mental Health Among University Students

Ejaz Ahmed Khan, Muhammad Akram Riaz

Conflict resolution is a universal phenomenon and an inseparable part of our life. After the tragic incident of September 11, conflict resolution has gained high profile attention through worldwide. The main purpose of this study was to determine the role of spirituality in conflict resolution and mental health among university students. Daily Spiritual Experience Scale, Conflict Resolution Index, Satisfaction with Life Scale, Self Esteem Scale and Well-being Scale were administered to the respondents for data collection. The sample of the study comprised of postgraduate students (N = 260) from International Islamic University Islamabad, Pakistan. Pearson correlation and t- test were used for analyzing the data. The findings revealed that spirituality has significant positive correlation with conflict resolution, life satisfaction, self-esteem and psychological well-being. Moreover, from the gender perspective, female students were high on overall psychological well-being as compare to the male counterparts. These results shared valuable insights regarding the key role of spirituality in conflict resolution and mental health. It was recommended that academicians, faith healers and

educational psychologists should develop and promote the distinctive courses fostering the importance of spirituality and well-being.

Key Words: spirituality, conflict resolution, mental health

Religious vs. Ethnic Identities: Inseparable Twins or Competitive Cousins?

Vassilis Saroglou

The links between religious and ethnic identities are complex and diverse across societies. The two may fully overlap, be inter-related, or be in opposition; and they may be linked by unidirectional or reciprocal influences. Can we make a mapping of all these cases? What are the underlying mechanisms beside the inter-relations between these two kinds of identities? How do they relate to national identities? Additionally, the question arises whether one of these two identities has some priority (chronological, developmental, current psychological) in people's lives, in general or as a function of individual differences. Finally, are ethnoreligious conflicts ethnic or religious? It is too early for a definitive synthesis, but the aim of the present paper is to propose some key features that, on the basis of theory and research accumulated in the very last years, seem to constitute more general trends, beyond too specific historical cases.

Key Words: ethnic identity, religious identity, ethnoreligious conflict, acculturation

Prejudice and Discrimination Against Atheists: An Application of Intergroup Threat Theory

Michael Joseph Doane

Attitudes toward atheists have remained relatively negative and pervasive, even in recent years. The goal of this work was to examine how perceived threats help explain people's attitudes and behavioral intentions toward atheists. More specifically, three studies examined aspects of intergroup threat theory using survey data collected from Christian respondents. Study 1a (MTurk sample) and Study 1b (undergraduate student sample) found that symbolic and realistic group threats predicted prejudice toward atheists. Further, these threats tended to mediate the effects of intergroup contact, stereotype endorsement, and religious social identity on prejudice. Study 2 (MTurk sample) added quality of interactions, perceived conflict, and both political and moral status differences as distal predictors of prejudice. Study 2 also included intergroup anxiety and moral disgust as mediating factors transmitting the effects of distal predictors on prejudice. This second study also examined how these factors related to the intention to discriminate against atheists. Similar to Studies 1a and 1b, threats, intergroup anxiety, and moral disgust each mediated the effects of several distal predictors on prejudice and the intention to discriminate against atheists. Intergroup threat theory is a useful framework for understanding people's attitudes toward atheists.

Key Words: prejudice, intergroup threat, religion, atheism, discrimination, intergroup processes

Paper Session: Self and Religion (16.30-17.45)

Self Deception and Religiosity: Turkey Sample

Büşra Kılıç Ahmadi

Self deception may be seen through the human history. Basically self deception or in general terms deceiving- being deceived arise as a result of humans' necessity of living in a society. Notions like deception, lying and cheating bring a moral associations along, thus a totally negative meaning can be attributed to self deception. But given the social reality, it will appear that deceiving and being deceived have a functional role in situations like handling with hard life situations and gaining advantage to keep social relationships. Because of these functions, self deception which consciously or unconsciously used frequently in daily life is worth researching. This research aimed to find out whether self deception has a relationship with religiosity, and if it has, what kind of relationship is it. In this context, relevant scales were given to a sample group which consisted of 216 adult participants and results of these scales were evaluated by statistical programs. As a conclusion, a

significant positive correlation was found between self deception and intrinsic religiosity. It can be said that various factors like sociopolitical tensions in Turkey affected motives of these results.

Key Words: self deception, real-self, fake-self, psycho-social adjustment, intrinsic- extrinsic religiosity

The Computer Stabilometry Registration Approach to Assessing the Effectiveness of Regulatory Techniques on the Example of the Autogenic Training and Centering Prayer

Denis Kozhevnikov

This paper presents the results of the study designed to identify the effects on human psychophysiological state produced by regulatory techniques such as the autogenic training (AT) and the meditation practice on the example of Thomas Keating's Centering Prayer (CP). In the given study two groups of subjects consisted of AT-practitioners and CP-practitioners respectively were examined. The experiment presupposed the computer stabilometry registration of the changes in psychophysiological states of the subjects before AT/CM-practice, during the practice, and immediately after it. An integral indicator "equilibrium constant" (EC) was chosen as a criterion for assessing the level of effectiveness of these self-regulation techniques concerning the psychophysiological state of the subjects. It was found out that the given techniques had had different effects on the psychophysiological regulation. Thus, the AT-group demonstrated a significant increase in the EC during the AT-practice and as an aftereffect indicating the improvement in the psycho-physiological state of the subjects. In contrast, the CP-group showed no significant changes in the overall psychophysiological state of the subjects during the practice, but there was an EC increase after the practice. The further findings from the study we are willing to discuss.

Key Words: centering prayer, meditation, stabilometry, regulatory techniques, autogenic training, suggestibility

Self-Perceptions of Jewish Identity in a Modern Canadian Society

Noah Jeffrey Millman

For those who practice religion actively through attendance at services and adherence to customs and ritual, religious membership and identity serve as driving forces in their lives. But conversely, for those who connect only secularly or socially through modes distinct from active practice, how is their religious identity incorporated into everyday life? Under which circumstances will secular religious members feel they are well integrated into society and in which will they feel they alienated? The present research will connect Brewer's (1991) optimal distinction theory and Tajfel & Turner's (1986) social identity theory through six studies focusing on a modern Jewish community in Canada. Empirical data and theoretical applications combine here in order to determine the prominence of religious group identity amongst secular or social members. The issues of self-esteem, religious participation, and 'minority vs. majority' constructs complement one another to elucidate the ideal conditions under which secular or social religious groups flourish singularly, independent of active religious practice.

Key Words: identity, religious participation, judaism, self-esteem, social participation

Poster Session I (All Day)

Living With Scrupulosity: A Thematic Analysis Of Forum Postings On A Dedicated Online Support Group Discussion Forum

Dagmar Anna S. Corry, Christopher Alan Lewis

Scrupulosity, a form of Obsessive Compulsive Disorder, is defined by extreme guilt or obsessions relating to moral or religious issues. Often manifesting itself in the form of compulsive moral or religious observance or rituals, it is distressing and maladaptive. With ever increasing access to the Internet, individuals living with scrupulosity have more opportunity to connect with other sufferers via computer-mediated social networking groups. The aim of the present study was to analyse forum postings on a dedicated open access online support group discussion forum. A total of 184 messages

were downloaded, coded, and examined using thematic analysis. Three major themes emerged as “Negative affectivity as cause and consequence”, “Sin and forgiveness”, and “Help-seeking and providing support”. Individuals discuss the concepts of sin and forgiveness and, together, try to make sense of intrusive thoughts which cause them to feel guilt and shame. These findings highlighted that online communities are perceived as being helpful to scrupulosity sufferers, and are sought out to both receive as well as lend social support. However, the disadvantage to such mutually supportive forums is that users may unwittingly contribute to perpetuating their own and others’ suffering through ill-founded advice.

Key Words: obsessive compulsive disorder, online forums, scrupulosity, social networking

Religious Fundamentalism and Early Maladaptive Schemas

Leonardo Carlucci, Aristide Saggino

While large part of research in psychology of religion has investigated relationship between religious fundamentalism and internalizing symptoms, few studies have addressed underlying maladaptive cognitive-affective processes that may play an important role in the religious fundamentalism. The aim of the current study was to explore whether religious fundamentalism scores were predicted by Young’s schema domains in males (N=207) and females (N=246) participants. A battery of questionnaires was collected, including measures of RFS-12 (Religious Fundamentalism Scale), and maladaptive cognitive schemas (Young Schema Questionnaire- L3). Correlations and linear regression analyses were computed within male and female subsamples. The schema domains of Disconnection/Rejection, Overvigilance/Inhibition and Impaired Limits were negatively correlated with religious fundamentalism scores across gender. More precisely, regression analyses showed how Disconnection/Rejection and Impaired Limits domains predicted fundamentalism among males, whereas only Disconnection/Rejection domain predicted fundamentalism among females. Findings showed how the adherence to fundamentalist beliefs fulfills fundamentalist’s needs for security care, without limit impulses and emotions. Moreover, males showed to present more expectations towards themselves and the world, compared to women.

Key Words: fundamentalism, schemas, cognitive domains, YSQ-L3, RFS-12

Cognitive Dimensions of Beliefs

Paweł M. Socha

The core cognitive dimensions of beliefs: (1) degree of certainty [from an absolute sureness to an absolute unsureness], (2) degree of sophistication [from an extreme simplicity to an extreme complexity]. They account for identification of beliefs concerning religion. Application of these dimensions to the main notions of the study in the psychology of religion (and atheism, as its necessary extension) shows that both sides of the coin of religious beliefs—positive and negative—share the same features. On the side of uncertainty both non-directed doubt, meaninglessness and loss of the elementary will to believe in something, and purposeful agnosticism, religious quest, or the “courage to be” attitude can be found. Likewise, on the side of certainty, may be seen both simplified fundamentalism and sophisticated mysticism. What differs those positions is the dimension of the degree of complexity, degree of ability to process the data underlying beliefs we are here interested in.

Key Words: beliefs, dimension, certainty, sophistication

Mindfulness and Stress in Therapist Training Programs

Alissa Engel, Ümüt Arslan, Ashley Marallo

The current study explores the levels of mindfulness and perceived stress of students in master’s social work and counselling programs at the University of Montana. The population for this study was 80 master’s students in social work and counselling programs. A Pearson r Correlation was conducted to explore the relationships between age, Perceived Stress Scale (PSS) scores, Life Stress Inventory (LSI) scores, and Five Facet Mindfulness Questionnaire (FFMQ) scores. There was a medium positive correlation between age and the observed subscale of the FFMQ (.32). There was a large negative

correlation between the PSS and the Non-react subscale of the FFMQ (-.51). There was a large negative correlation between the levels of perceived stress and one facet of mindfulness, non-reacting, $r = -.51$, $n = 58$, $p = .00$, with high levels of non-reacting mindfulness associated with lower levels of perceived stress. University therapist programs might consider adding mindfulness to training programs' curricula.

Key Words: mindfulness, stress, therapist, education

Bibliotherapy and Spiritual Care

Fatima Zeynep Belen

In this study the impact of bibliotherapy structured with spiritual texts over perceived stress scale and religious coping is discussed. While carrying out this research, experimental and control groups, pre-test and post-test experimental patterns were used for measurement within 24 experimental group and 24 control group total of 48 women participation. To the experimental group with twelve-sessions, bibliotherapy was applied using spiritual texts. During this process, no action have been taken in the control group. Before and after the application to experimental and control groups Perceptual Stress, Religious Coping were applied. According to the findings of the perceived stress level of the experimental group, compared to control group significantly decreased whereas Positive religious coping levels of the experimental group than the control group significantly increased. Based on the results of this research Bibliotherapy is a useful technique that can be used on spiritual care studies and applications.

Key Words: bibliotherapy, spiritual care, perceived stress, religious coping

Connections Among Group Psychotherapy Practice, Religious Coping Styles And Quality Of Life

Fatima Cristina Costa Fontes, Geraldo Jose de Paiva

This poster presents the results of the doctorate research entitled "Social-Community Therapy, Spiritual/Religious Coping, and Quality of Life: investigating correlations", developed in the Post Graduate Program in Social Psychology at the Institute of Psychology of the University of São Paulo, Brazil. In the face of questioning over the correlations among the participation in Socio-Community Therapy (psychosocial intervention created by the researcher), the styles of spiritual/religious coping (SRC) and the quality of life (QOL), this study was planned with the objective of investigating such relations. A case study with nine participants of Socio-Community Therapy was performed, using a socio-demographic data form and experience with religion; Brazilian Religiousness Coping Scale (Brief RCOPE Scale); WHOQOL Scale - Module: Spirituality, Religiousness and Personal Beliefs (SRPB) in Brazilian Portuguese; in-depth interview. The results pointed to the existence of positive relationships among participation in Social-Community Therapy and changes in styles of spiritual/religious coping and in quality of life of the participants. Other comparative studies with other sociocultural realities will allow the expansion and enrichment of the data found in this study.

Key Words: social-community therapy, spiritual/religious coping, quality of life

Qualification of Ethics Training: Turkey

Ümüt Arslan, John Sommers-Flanagan

The purpose of this study was to investigate qualifications of ethics training in counselor education programs in Turkey. The survey data were collected from 251 Turkish counselling students to examine differences in ethical judgments between freshmen and seniors. Chi-square analysis was used to analyze the data from an ethical practice and belief survey. This survey was used to assess counselor candidates' ethical judgments regarding Turkish counselling ethical codes and sources of ethics information. Statistically significant differences were found between university seniors and freshmen on items that are related to confidentiality, dual relationships, and professional relationships. Furthermore, patterns based on demographic information showed significant differences as a result of gender, economic status, and parents' educational level. Pa

Key Words: ethics, training, Turkey, counselor, education

Connections Between Religiosity and Multiple Intelligences

Steven M. Graham, Miyuki Oshima

A recent meta-analysis revealed a modest negative correlation between intelligence and religiosity (Zuckerman, Silberman, & Hall, 2013). Most of the studies included in this analysis assessed a limited number of aspects of religiosity and intelligence. In this research, our goal was to examine associations between multiple aspects of intelligence and multiple aspects of religiosity using a diverse sample of adults in the United States recruited online. We assessed seven aspects of intelligence—linguistic, spatial, logical/mathematical, musical, bodily-kinesthetic, interpersonal, and intrapersonal—using a relatively new multiple intelligences measure developed by Tirri, Nokelainen, and Komulainen (2013). We also assessed six aspects of religiosity—daily spiritual experiences, values/beliefs, religious forgiveness, private practices, religious support, and religious coping—. Zero-order correlations revealed that none of the correlations between any aspect of intelligence and any aspect of religiosity was significantly negative. Moreover, religious forgiveness was significantly positively correlated with bodily-kinesthetic, spatial, and interpersonal intelligence. Each of these associations held in regression analyses when controlling for sex, age, years of schooling, and all of the other aspects of religiosity. We offer potential theoretical explanations and suggest implications for future research.

Key Words: religiosity, intelligence, thinking styles, religious forgiveness

A Semiotic Perspective on the Image of “Heaven” in Turkish Children in Germany between the Ages of Seven and 15

Kubra Aslan Turkmen

Painting is an important means for children to express themselves. Children’s paintings are also a valuable source for understanding their inner words and to learn more about their relationships with their broader environment. In this study, children were asked questions about heaven, and then asked to paint a picture of “How I imagine heaven.” The children involved in this study were from Turkish Muslim families living in Berlin, Germany, and were between the ages of seven and 15. They were questioned in mosques, community centers, or in their homes. The paintings they produced were qualitatively analyzed from a semiotic perspective using MAXQDA 11.0 in order to understand the children’s conceptions of heaven. A majority of the children were found to have an image of heaven as a beautiful garden, with trees, flowers, sun, and clouds. The findings were examined with an eye to the impact of age, gender, and socio-cultural family structure on the shaping of children’s image of heaven.

Key Words: semiotics, Muslim Turkish children in Germany, heaven

Islamic Religiosity and Parenting Self-Efficacy among Mothers of Toddler

Farraas Afiefah Muhdiar

This study examined the relationship between Islamic religiosity and parenting self-efficacy among mothers of toddler. Islamic religiosity was measured by The Revised – Muslim Religiosity-Personality Inventory (Krauss, 2011), whereas the parenting self-efficacy was measured by Self-Efficacy Parenting for Task Index – Toddler Scale (Coleman, 1997). 69 Indonesian muslim mothers of toddler were participated in this study. The study shows that there is a relationship between Islamic religiosity and parenting self-efficacy ($r=0,475$; $p<0,001$). It indicates that the higher mothers’ Islamic religiosity, the higher their parenting self-efficacy, and vice versa. Based on this study, both of the dimensions of Islamic religiosity is found to have a positive relationship with parenting self-efficacy, but the religious personality dimensions is found to have a stronger relationship with parenting self-efficacy, because religious personality measured participant’s application of Islam in their daily life. In this study, Islamic religiosity is found to have a positive relationship with every domain of parenting self-efficacy. Based on this result, mothers need to increase their Islamic religiosity, because it is found to have and association with their parenting self-efficacy, or their belief about their ability in parenting their children.

Key Words: islamic religiosity, parenting self-efficacy, toddler

Death Anxiety and Religious Belief in 5 Countries

Jonathan Jong

Philosophers, psychologists, and anthropologists have long speculated about the role of existential anxieties--and death anxiety in particular--in the evolutionary and psychological origins of religion. Furthermore, over a hundred correlational studies have been run on the question, measuring religiosity and death anxiety in various ways. This poster presents a review of the existing literature, as well as its limitations. It then presents findings from five countries--the United States, Brazil, South Korea, the Philippines, and Russia--that shed light on the relationships among death anxiety, familiarity with death, attitudes toward post-mortem treatment of bodies, and supernatural belief.

Key Words: death anxiety, religiosity

Spiritual Transcendence as a Buffer Against Death Anxiety

Jarosław Paweł Piotrowski, Tomasz Baran, Magdalena Anna Zemojtel-Piotrowska

Spiritual transcendence (ST) is a „capacity of individuals to stand outside of their immediate sense of time and place to view life from a larger, more objective perspective”. The aim of the experiments was to evaluate the effect of spiritual transcendence as a buffer against death anxiety. It was assumed that the effects of death anxiety occurring in the absence of spiritual transcendence will not be present in a situation of ST activation. Three experiments were conducted. In the first one, activating thoughts about death lead to more negative assessment of abstract paintings. This result disappeared in group with ST activation. In the second experiment, subjects under influence of death anxiety declared much greater desire to help member of their own group; this effect disappeared in the situation of ST activation. Third study was conducted in groups of believers and unbelievers. Regardless of group membership, death anxiety led to derogation of the author of anti-Polish essay. This effect disappeared in groups with ST activation. In summary, in a series of studies we were able to demonstrate that the activation of spiritual transcendence (in both forms) serves as a buffer against the death anxiety.

Key Words: death anxiety, spiritual transcendence

The relationship between Post-traumatic Growth, Religious Attitudes and Perceived Social Support Among Breast Cancer Patients

Sumeyye Balci

Diagnosis of breast cancer causes patients to experience some negative changes such as; uncertainty, losing control, chronicity and lifestyle changes due to the lack of body functions and energy. These changes cause traumatic effects however; trauma can bring positive changes which are defined as post traumatic growth. A stressor, like cancer diagnosis, affects religious attitudes of patients as well: it may cause positive or negative changes of the religious beliefs and attitudes of patients before and after diagnosis. Social support provides beneficial effects for breast cancer patients throughout the disease. This study was conducted to test the relationship between Religious Attitudes, Post-traumatic Growth and Social Support among female breast cancer patients. Thirty-seven female breast cancer patients and thirty-seven healthy individuals completed an online battery of scales. The majority of the sample was middle aged (36-45 years old), married women with a college degree. According to the results, there wasn't a statistically significant correlation among the variables of the study: religious attitudes didn't correlate significantly with the post-traumatic growth and the perceived social support. There wasn't statistically significant correlations between the perceived social support and religious attitudes scales' mean scores of the control and experiment group.

Key Words: health psychology, cancer, post-traumatic growth religious attitudes

Perception of Miraculous Healing among Medical Students

Hasan Kaplan, Hilal OZEL, Melike Nazli Kaplan

Do doctors believe in God and miracles? What is their attitude toward religious patient? Do they believe in miraculous healing? This research is about the religious characteristics of medical students

and their perception of miraculous healing. Study was conducted in Çanakkale-Turkey. 229 medical students were surveyed. Respondents answered a five items self-rate religiosity questionnaire and questions related to belief in miracles and miraculous healings. Results indicate that significant number of medical students believe in God and consider themselves moderately religious. We found significant differences between first-second year medical students and those of advanced students in their studies (third, fourth, fifth and the sixth year) in terms of their religious characteristics and attitudes. It seems, as expected, the more they advanced in their studies the less they are religious.

Key Words: medicine, religion, miracle, miraculous healing

Religiosity / Spirituality in a Hospital: Perceptions and Experiences of Psychologists

Tiago D Oliveira Silva, Luciana Fernandes Marques

This study aims to investigate the demands of Psychologists in religious issues / spirituality (R / S) through their perceptions of their influence on the health of patients in hospital units, about how these issues can be addressed. The data analyzed comes from 5 semi-structured interviews with psychologists working at health care in hospitals in Porto Alegre, RS, Brazil. A major challenge in public service is about services and the integration of the religious experience of the patient to health care that requires a systematic practice and a recognized institutional place. Requires out of the situation of being disconnected practices and still not recognized or institutionally authorized to form a consistent, diverse mosaic, but integrated actions and possibilities with patients and their families.

Key Words: religiosity/spirituality, hospital, psychologists, host, listening practices

University Students' Personal Religiousness and Their Suicidal Inclinations

Mikhail Chumakov

A study has been made to compare two student groups who have varied personal religiousness. Students of group 1 (n=627) would turn down suicide due to principal religious (moral) motives. The other group (n=296) said 'No' answering the question whether they would choose not to commit suicide because of religious reasoning. Is there any difference between the groups according to the parameter of suicidal inclinations and actions? Is there any difference between the groups according to on the parameter of depression and stress? Scale representing suicidal inclinations and actions, depression scale, stress scale (M. Perrez, B Plancherel, S. Seitz, A. Babounakis, A. Teuscher, N. Michlig). Distinctions have been identified between the groups featuring suicidal inclinations ($p<0.001$), actions ($p<0.01$), and depression ($p<0.05$). The group, who showed a higher degree of personal religiousness, had lower indications of depression, suicidal inclinations, and suicidal actions. No differentiation between the two groups was discovered in terms of stress. Therefore, empirical data makes it evident that religious beliefs tend to reduce the frequency of suicidal inclinations and actions. This fact can be justified by either the explicit religious ban on suicide or by indirect factors such as low depression indication.

Key Words: religiosity, personality, suicidal inclinations

Religion and Mental Health in Adults

Fatma Baynal

The purpose of the present study is to investigate the relationship between religiosity and mental health in adults with regard to demographic variables such as gender, marital status, education level, socio-economic status and age. The empirical sampling of the study is constituted by 300 Turkish Muslim adults who live in Istanbul. The Questionnaire which is developed in order to gather information from the sample group consists five parts. These are: Demographic variables for the determination of socio-economic status of the subjects, Religiosity Scale to measure religiosity levels and Trait Anxiety Inventory, Self Esteem Scale and Beck Hopelessness Scale to measure participants' mental health. SPSS packet software used for data analysis. For the results of the study, participants' marital status, age and educational background properties causes meaningful changes, but there is no differences about socio-economic status, religiosity levels. At the end of the study, we can say

that demographic variables causes changes on mental health. Also, it's established that mental health is meaningfully changed to demographic variables. Other result of this research is no meaningful relation found between religiosity levels with hopelessness and anxiety; but there is negative relation between religiosity and self esteem ($r = -0.165$, $p < .01$).

Key Words: religion, psychology, adults, mental health

The Buddhist Religious Coping Styles and Its Relationship with Subjective Well-Being Research - In Wutai Temples Mountain in China Are for Example

Xiaoli Wu

This study selected wutai mountain region in China, the Buddhism monastery of followers as the research object. We are mainly through the method of combining the case interviews and questionnaire method, to research of the buddhist religious coping styles and subjective well-being conditions. We will find whether there is relationship between the two variables. Combined with field investigation and statistical analysis results of the questionnaire, the author thinks that: the wutai mountain region, the buddhist religious coping styles of the overall situation in the average level; in Wutai mountain region, buddhists of subjective well-being level is relatively high; in Wutai mountain region, the buddhist religious coping styles and subjective well-being obvious correlation between them.

Key Words: Buddhist, religious coping styles, subjective well-being, the relationship between research

Wednesday, August 19

Invited Symposium 3: Religious and Spiritual Struggles: New Research Frontiers (09.00-10.30)

Chair: Julie J. Exline

Although religion and spirituality (r/s) often serve as a source of comfort, many individuals experience struggles in the r/s domain of life. This symposium will introduce new research on r/s struggles. Julie Exline will provide an overview of r/s struggles, including domains, measurement, and predictors. Hisham Abu-Raiya will review research on r/s struggles, predictors, and mental health correlates within Muslim and Jewish samples. Nick Stauner will present structural equation models predicting r/s struggles from neuroticism and traumatic life events. Alex Uzdavines will focus on r/s struggle among the nonreligious, addressing the question of whether weaker forms of nonbelief could increase susceptibility to struggle.

1) Religious and Spiritual Struggles: A Brief Overview

Julie Exline

Although many people view religion and spirituality as a source of comfort and strength, it is nonetheless common for people to experience struggles around religious and spiritual issues. This presentation will provide a brief overview of the topic of religious and spiritual struggle. The talk will describe several common domains of religious/spiritual struggle (divine, demonic, interpersonal, moral, ultimate meaning, and doubt) along with recent attempts that have been made to measure these struggles. This presentation will also highlight major predictors of religious/spiritual struggle, along with the possibility that such struggles might provide the potential for personal growth.

2) Predictors and Implications of Religious/Spiritual Struggles among Muslims and Jews in Israel

Hisham Abu Raiya

This presentation summarizes the findings of two studies on the predictors and psychological implications of religious and spiritual (r/s) struggles among Israeli-Palestinian Muslim and Jewish samples. In both studies, r/s struggle was assessed by the Religious and Spiritual Struggles (RSS) Scale (Exline et al., 2014). Among Muslims, factor analysis of the scale revealed 5 factors of struggle: Divine and Doubt, Punitive Entities, Interpersonal, Moral, and Ultimate-Meaning. Positive God image and fundamentalism predicted lower levels of struggle, whereas negative God image and universality predicted higher levels of struggle. Punitive Entities, Ultimate-Meaning struggles, and Interpersonal struggle were the most salient predictors of outcomes. Among Jews, Confirmatory Factor Analysis (CFA) confirmed the six-factor structure of the RSS. Beliefs in a cruel God and distant God, religious participation, and fundamentalism predicted higher levels of different types of struggle. All six forms of struggle were correlated with greater psychological distress. Moral, Divine, and Doubt struggle were the most salient predictors of outcomes.

3) Neuroticism and Traumatic Life Events Predict Religious and Spiritual Struggles

Nick Stauner

To what extent might religious and spiritual struggle (RSS) arise from personality and environmental trauma? We hypothesized that neuroticism and traumatic life events predict RSS independently. Regression analyses of factor scores from 2,719 undergraduates in the USA revealed independent effects of neuroticism and traumatic past experiences on six kinds of RSS. Thus, personality and experience may both affect RSS additively. Neuroticism better predicted most struggles, especially ultimate meaning struggles, but traumatic events predicted demonic

and interpersonal struggles slightly more. Mediation analyses also explored indirect effects. Some trait theorists claim that essential traits precede environmental factors causally, suggesting that neuroticism may lead to trauma; conversely, trauma could increase state neuroticism. Hence we considered both as possible mediators of each other's effects. All indirect pathways achieved significance, but most had very weak effect sizes. Given weaker direct effects of trauma in general, any indirect effects mediated by neuroticism would appear more substantial.

4) Struggle and the Nonreligious: Do Weaker Forms of Nonbelief Increase Susceptibility to Spiritual Struggle?

Alex Uzdavines

While firmly religious believers seem to have higher levels of wellbeing than less firm believers, those who are strongly nonreligious seem to have many of the benefits of strong belief. Intellectual closure on the issue of the existence of a god or gods might buffer against spiritual struggle even in the nonreligious. We examined nonreligious participants with varying degrees of closure to determine if a pattern of struggle similar to that seen in believers exists. We collected data through Amazon's Mechanical Turk. Participants (N = 521) who identified as agnostic or atheist in regards to god belief and either open or closed to the possibility of a god or gods existing were accepted into the study and completed a measure of struggle. Regression analyses supported the idea that less closed individuals experience more struggle and that endorsed intellectual closure was a better predictor of struggle than self-reported certainty of belief.

Symposium 6: Including Existential/Spiritual Information in Public Mental Health Agendas in Highly Secularized Contexts: Challenges and Opportunities (09.00-10.30)

Chair: Valerie DeMarinis

This symposium explores how frameworks for including a spiritual/existential dimension and person-centered, cultural information into public mental health agendas, need to interact with national policy guidelines, local context praxis-, and healthcare system formats to be effective. Four country/case examples are included: Holland, Japan, Norway, and Sweden. Spiritual/existential- and cultural information are important in designing and implementing public mental health responses to: programs addressing areas of increasing mental ill-health; holistic care treatment protocols; and, post-disaster responses. A not infrequent situation in highly secularized contexts is the presence of these information areas in national policy guidelines, but the absence of or confusions related to implementing such in actual practice. The country/case examples present and analyze the challenges and opportunities involved. These projects are part of the international research network on Public Mental Health Promotion and Existential Information under development at Innlandet Hospital Trust, Centre for Psychology of Religion in Norway.

Key Words: Holland, spirituality, palliative care, multidisciplinary team, spiritual care competencies, action research, Norway, disaster, public grief, ritualizing, resilience, mental health, earthquake, tsunami, Tohoku, Japan, religion, roles of religion, existential meaning, meaning-making, well-being, psychosocial health, resilience, Sweden, emotion regulation, existential meaning-making, moments of meaning, young women, mental ill-health

1) Addressing the Spiritual Dimension of Palliative Care in a Secular Context: Chaplains Training Nurses and Doctors in Dutch Hospitals

Hetty Zock, Joep van de Geer

Until recently, addressing the spiritual dimension was not standard practice in palliative care in the Netherlands; due to the prevalent three-dimensional care model (somatic, psychic and social). However, this changed in 2006, when palliative care's development began using the WHO (2002) definition, which also includes the spiritual dimension. In the secular Dutch context, it was (and is) unclear to healthcare professionals what 'spirituality' may consist of and how to be

addressed.. A national, consensus-based multidisciplinary guideline (2010; www.oncoline.nl) on spiritual care was developed, focusing on spiritual care for all healthcare professionals in palliative settings, supported by healthcare chaplains as the specialists in this field. This paper reports on mixed method action research in 10 Dutch teaching hospitals, where chaplains are providing training spiritual care competencies training to clinical teams. Initial results are presented, and how the language of spirituality functions in this medical and secular cultural context is discussed.

2) Rituals and Resilience – Spontaneous and Semi-Organized Ritualizing in Response to Catastrophic Events in Norway

Hans Stifoss-Hanssen, Lars Johan Danbolt

Despite development towards secularization in northern Europe, researchers have documented both ritual behavior and performance in response to powerful and public loss and grief. Many such practices have a more or less religious character. The authors' research focuses on rituals following certain accidents in Norway, and lately on ritualistic mass behavior in Oslo following the terror attack on July 22nd, 2011. These behaviors are typically a mixture of practices occurring without an organizing initiative ("spontaneous"), and practices initiated and guided by faith communities. Our analyses of post-disaster ritualizing have used different frameworks regarding the possible outcomes of the ritualizing; recently, we have explored the interpretative framework of resilience theory. We focus here on the phenomenon of 1.2 mill persons parading slowly through the Oslo Cathedral lighting candles in silence during the first few days after the terror attack, as a possible source of resilience, and thereby supporting mental health.

3) Existential Meaning-Making, Well-Being, and Resilience After the Loss Experience Regarding the 2011 Great East Japan Earthquake and Tsunami: Roles of Religion and Religiosity in Japan

Yukako Kawanaka, Valerie DeMarinis, Önver Cetrez

The study's purpose is twofold: to identify the past/current existential- and psychosocial resources in the damaged area, and to explore the role of religion/religious actors in relation to meaning-making, well-being, and resilience activities. This study incorporates an existential meaning-making framework and the ADAPT post-disaster model (Silove, Steel & Psychol, 2006), and the Japanese sociocultural- and religious context, often discussed in relation to secularism. After a presentation of a literature review on religion/religiosity in Japan and an overview of the works by religious actors and organizations in the damaged area, we analyze data gathered through semi-structured interviews with religious actors and voluntary workers from religious organizations, and explore their meaning-making components (as helpers but also as survivors), and some aspects of religion in Japan with regard to the disasters. Discussion focuses on culturally-sensitive aspects for the understanding and assessment of existential meaning-making for public mental health responses following natural disasters.

4) Emotion Regulation and Existential Meaning-Making in Young Women With a Depression-Related Personality Profile in a Swedish, Secular Context

Christina Lloyd, Valerie DeMarinis, Britt af Klinteberg

In Sweden the increasing rates of anxiety, worry, and anguish among youth—especially among females aged 20-24—is considered a serious and growing public mental health concern. Multiple studies confirm that psychological and existential vulnerability manifest in different ways for youths in secularized cultures. This group's requests and needs for addressing specific issues in psychotherapy are not fulfilled. Specifically, existential meaning-making concerns are not explicitly addressed or assessed when youths use the mental health care system. To explore more fully psychological and existential vulnerability and needs among female youths with mental ill-health concerns, frameworks from Emotion regulation, and Existential meaning-making were used to assess Swedish clinical outpatient young women with a depression-related personality profile. These frameworks are growing research fields: Emotion regulation, as a

transdiagnostic approach, and Existential meaning-making, as a way to include both everyday existential meaning-making and ultimate concerns in a secularized and multicultural context. Psychotherapeutic implications are discussed.

Paper Session: Personality and Religion (09.00-10.30)

Religiosity and Meaning in Life: Does Personality Matter?

Henndy Ginting

Not all religious believers can experience a better sense of meaning in life (meaningfulness). Personality traits might explain the mechanism between religiosity and meaning in life. A religiosity questionnaire (measuring Experiential, Ideological, Ritualistic, Intellectual, and Consequential dimensions), the Indonesian version of the Source of meaning and Meaning in life questionnaire (SoMe) and the Indonesian version of the Big Five Personality Inventory were administered to 853 individuals from Indonesian general population and 164 volunteers from some Indonesian churches. The results support previous findings on associations between religiosity and personality in both groups. Most of the dimensions of religiosity are significantly correlated with personality traits. Correlations between dimensions of religiosity with some sources of meaning (e.g., spirituality) and meaningfulness are higher in the volunteers group than general population. Hierarchical regression analyses in both groups showed that after controlling for personality traits, dimensions of religiosity are associated with meaningfulness. This model also shows that spiritual dimensions of religiosity (Experiential, Ideological, and Consequential) contribute more than religious dimensions of religiosity (Ritualistic and Intellectual). These findings suggest the role of personality in the associations between dimensions of religiosity and meaning in life, and the diverse contributions between spiritual and religious dimensions on meaning in life.

Key Words: source of meaning, meaning in life, religiosity, personality, spirituality

Spirituality as a Mediator of the Relation between Personality with Prayer Experience and Ritual Observance

Aryeh Lazar

This study focused on the relations between the Big Five personality factors and two aspects of religiousness: prayer experience and religious ritual observance. The mediating function of spirituality on these relations was also examined. 122 young Jewish Israeli women, all identifying as being religious, participated in the study. Research participants filled out a Big Five personality measure, the Expressions of Spirituality Inventory (ESI: MacDonald, 2000), a measure of prayer experience based on Hood's M-Scale, and an inventory of Jewish religious ritual developed for this study. Correlational and Hierarchical Regression Analysis indicated that the cognitive aspect of spirituality partially mediated the relations between agreeableness and neuroticism with the extroverted and interpretive aspects of prayer experience and with religious ritual. In addition, the relations between openness and all three aspects of prayer experience - introverted, extroverted and interpretive - were fully mediated by both the cognitive and the experiential aspects of spirituality.

Key Words: personality, prayer experience, spirituality, religiousness

Personality and Self-Compassion: Exploring the Relationships in Catholic Seminarians and Catholic Nonseminarians in India in the context of Seminary Formation

Jobi Thomas Thurackal

Seminary formation aims at training the candidates of priesthood not only in the cognitive content of philosophy and theology, but also to enhance positive personal skills and traits like compassion and thereby stimulating psychological health and maturity (*Pastores dabo vobis*, 1992, 43; a Catholic church document by Pope John Paul II on priestly formation). We investigated in the present study the role of personality and self-compassion in Indian Catholic seminarians ((N= 494) and Catholic

nonseminarians ((N= 504) in the context of intensive Christian formation given to the former in seminaries. Participants completed the Big Five, the honesty-humility subscale of HEXACO and the Self-compassion scale. Firstly, we examined the mean-level differences of Big Five factors, honesty-humility and self-compassion between the samples and found that mean-levels of personality factors and self-compassion were significantly higher for seminarians than for non-seminarians, except in the negative factor of neuroticism. Secondly, we examined the associations between the personality factors of Big Five, honesty-humility and self-compassion to test for differences in the relationships of personality factors and self-compassion between the seminarians and nonseminarians. Results showed that consciousness, agreeableness and extraversion were significantly and positively associated with self-compassion and neuroticism had a large negative correlation with self-compassion in both samples. Openness to experience had a medium positive relationship with self-compassion in seminarians and a small positive relationship in nonseminarians. A medium positive association was found between honesty-humility and self-compassion in seminarians and a close to medium association in nonseminarians. Thirdly, we examined the impact of personality factors on self-compassion in both samples. Self-compassion was significantly and positively predicted by agreeableness, conscientiousness, openness to experience and honesty-humility for seminarians, and extraversion, agreeableness and conscientiousness for nonseminarians. Neuroticism was a significant negative predictor of self-compassion for both seminarians and nonseminarians. In conclusion, we found that seminary formation could enhance self-compassion and develop healthy personality in Catholic seminarians in comparison with the nonseminarians.

Key Words: personality, big five, honesty-humility, HEXACO, self-compassion, emerging adults, Indian

Paper Session: Connections between Psychology and Religion I (09.00-10.30)

Psychology of Religion Among Ethnic Minority in China--A Study on Suffering Emotion, Perception and Help-Seeking of Yi Communities

Rachel Sing-Kiat Ting

As China has 56 ethnic minority groups, each of them embodied different set of indigenous traditions and spiritual beliefs, before the modern religions, such as Buddhism and Christianity were transmitted to them. Yi people made up of 0.6 percent of Chinese populations and most of them reside in south-western part of China. Yi group has an indigenous religion which is called "Bimo" religion, a culture created and inherited by Bimo (the priest), transmitted by scripture and rituals, revolving around the worshipping of ancestors and witchcraft practices. It also contains Yi group's unique philosophical beliefs and healing methods. In this paper, we will present our findings among Yi's Bimo religion and its impact on their appraisal of suffering, their emotional expression and coping methods in times of suffering. We also have a comparison group-Yi Christians community as references, to tease apart the influence of ethnicity from religion. We would examine the classical theory of emotion, cognitive appraisal and help-seeking through the methods of semantic analysis, as we have found that Yi-Bimo group tend to use more external reference for suffering emotion, attribute it to superpower, and prefer to seek help from strong-ties relationships comparing to their Christian counterparts.

Key Words: ethnic minority, China, folk religion, suffering

Defending Psychology, Respecting Religion: The Distinctiveness of the Psychology of Religion

Mario Aletti, Alessandro Antonietti

Some remarks about psychology of religion meant as a specific and autonomous domain are reported. The need of defining the object of investigation (religion) in a proper way and of defending the peculiarity of the approach (psychology) against the neurobiological and sociological reductionisms is stressed. The psychologist is interested not in religion itself, but in what occurs in human mind when religion is encountered within a culture (that is, religiosity). It is argued that religion is different from spirituality, search for meaning, mindfulness and so on since it is

characterised by the subjective conviction to be in relation with the Transcendent. Such a conviction is expressed in beliefs, feelings, interpersonal relationships, rituals, normative behaviours. On one hand these aspects concern individual experience and, on the other hand, they are instantiated in a specific culture, with its own institutions, symbols and language, which develop in a given spatial-temporal context. This implies that a clinical and psychodynamic perspective, beside the sociocultural one, has to be taken into account. The current success of the social psychology of religion is critically examined by considering its potentialities and limits.

Key Words: methodology, distinctiveness, religion vs spirituality, cultural psychology

Insights on Fowler's Stage 6 Faith Development from Psychology, Sociology, Biology, and Political Science

Suzanne Toombs Mallery

This paper focuses on stage 6 (Universalizing faith) of Fowler's model of faith development (J. W. Fowler, Streib, & Keller, 2004), as it relates to other constructs from psychology, sociology, biology, and political science. Fowler describes stage 6 individuals as both radically identified with and self-sacrificial for the other, parallel to the extensivity or "identification with all humanity" (Einolf, 2010; Oliner & Oliner, 1988) and altruism or "altruistic personality" described in Holocaust rescuers (Monroe, 1996; Oliner & Oliner, 1988). These features also characterize "courageous resistance" (Thalhammer et al., 2007), as does a "value orientation" (Kelman & Hamilton, 1989) to authority that parallels Fowler's Aspect E (Locus of Authority) in Stage 6 (internalized authority that "often will challenge conventional authority;" J. W. Fowler et al., 2004, p 51). Monroe's (1996) description of Holocaust rescuers also includes resistance to dichotomizing logic that parallels Fowler's stage 6 and is most clearly expressed in Aspect A, form of logic. Batson's model of altruism (Batson, 2011), Staub's discussion of moral courage (Staub, 2011), and Monin's idea of "moral rebels" (Monin, Sawyer, & Marquez, 2008) also shed light on stage 6 as does the concept of "fictive kinship" (Ibsen & Klobus, 1972).

Key Words: faith development, universalizing faith, altruism, extensivity, courageous resistance, moral courage, moral rebels, fictive kinship

Faith as a Mental Phenomenon: In Quest for Conceptual Scheme

Alexey Mikhailovich Dvoinin

The investigation of problem of faith in contemporary psychology allows concluding that there is no unity between researchers concerning mental nature of faith phenomenon (B.S. Bratus, L. Festinger, J.W. Fowler, K.K. Platonov, T.P. Skripkina, W.C. Smith, P. Tillich, D.M. Ugrinovich, D.M. Wulff etc.) Faith is understood as either cognitive or emotive phenomenon. Some scholars refer faith to elements of consciousness or to personal orientations.

Finding out the similarity of phenomenology of faith and consciousness, we conclude that there are two types of phenomena both identified by a term "faith" but different by their psychological nature: one type of phenomena is connected with cognitive operations of establishing the truth of some information (the mechanism of verification as a function of consciousness); another type of phenomena is phenomena of deep personal conviction in something (an internal relation of personality). The conceptual scheme of faith as a person's internal relation to an object includes: 1 – need in the object of faith, 2 – personal meaning of the object of faith, 3 – individual readiness to believe (personal knowledge, theoretical knowledge, attitudes, and ways of rationalization).

Results of an empirical research of Orthodox believers in Russia by the method "Faith: Q-Sort" (D.M. Wulff) are attached.

Key Words: faith, consciousness, internal relation, conceptual scheme, faith: Q-Sort

Paper Session: Intergroup Relations and Religion II (09.00-10.30)

Seeing “us vs. them”: Religion’s Influence on the Other-Race Effect

Ping Hu

Other-race effect shows that the group has internal different discriminability in early face processing, but the extent to which social group information effects remains unknown. To address this issue, we examined behavioral and eye movement activity associated with different religions and races faces using picture-priming paradigm. The study 1 explored the participants’ other-race effect in the different social cultural picture-priming, the study 2 explored the effect of religion, and the study 3 explored the eye movement in the different religion picture-priming. The religion information elicited different eye movement, suggesting that the religion information affects the early stage of face perception. These findings showed that social categories, especially religion influence how we “see” faces, and providing insight into the social categorizations process.

Key Words: religion, other-race effect, eye-movement

The Forms of Women Religiosity in the Process of Modernisation: The Cases of Ismailaga and Cerrahi Groups in Istanbul

Zehra Işık

A big majority of Turkish society have a religious sense far away from official religiosity. This consideration can be termed as Folk Religiosity and Sects take an important place in this purview. In addition recently in Turkey and other countries Sects are in the centre of interest. Nevertheless, the issue of sect is a highly controversial topic.

In this research the women religiosity forms in two popular sects (Cerrahi Sect and Ismailaga Congregation) is comparatively investigated. The aim of the study is; to define the women sect members’ world view, religious sense and attitude about relationship between men and women. On the other hand one aim of the research is to present the influence of the leader on members and the members’ thoughts about other sects and religious groups. In the study the interview and observation methods were used. Besides, the sermon tapes of sect leaders, newspapers, journals and publications were searched.

Although existing in the same town, even in same neighbourhood; it has been clearly understood that there are substantial differences between these two Sects. Their attitude about man-woman relationship, women’s place in business life or public sphere and hijab style choices are quite different from each other.

Key Words: women religiosity, religious groups, sects

Xenosophia and Prejudices as Different Outcomes of (Religious) Out-Group Perceptions

Anna-Konstanze Schroeder, Stefan Huber

Prejudice by religious people or towards religious out-groups is a classic field of research in psychology of religion. In order to explain negative prejudices towards outgroups (xenophobia), various non-religious psychological and sociological factors as well as sophisticated constructs of religiosity have been discussed. However, little research can be found that considers positive outcomes either in terms of interreligious attitudes or referring to an interreligious encounter. Therefore, this presentation will discuss the new construct of Xenosophia (Nakamura, 2000; Streib, Hood, & Klein, 2010) either as being a precondition for such positive encounter or as being the outcome variable itself while emphasizing that Xenosophia is more than the opposite of negative prejudices. This new construct will be embedded in an explanative model that includes religious and non-religious as well as sociological and psychological factors.

Key Words: prejudice, xenosophia, xenophobia, interreligious encounter

Fasting And Anger From A Psychosocial Perspective

Nurten Kimter, Mustafa Ulu

The objective of the study carried out with the participation of 456 participants aged twelve and above was to examine the relationship between fasting and anger from the perspective of religion psychology. Another objective of the study was to examine the moderating effect of various demographic variables on this relationship. In accordance with these objectives, "Personal Information Form" and "Trait Anger and Anger Expression Style Scale" were used in the study as data acquisition tools. Whereas no statistically significant relationship was observed at the end of the study between Ramadan fasting and trait anger, anger management, expressed and unexpressed anger; a positive and statistically significant relationship was determined between futile fasting carried out during months other than Ramadan and trait anger, anger management as well as a negative and statistically significant relationship between expressed and unexpressed anger. In addition, it has been determined that certain variables such as age, gender, income and education levels have moderating effects on the relationship between fasting and trait anger, anger management as well as between expressed and unexpressed anger.

Key Words: ramadan fasting, futile fasting, trait anger, anger management, expressed and unexpressed anger, demographic factors

Keynote Lecture (11.00-12.00)

Religious Coping among Muslims: A Review of an Emerging Line of Research

Hisham Abu-Raiya

In this presentation, I review and evaluate the steadily growing body of empirical research on religious coping among Muslim samples. I also compare between findings generated from Muslim samples and those generated from other religious groups. Several conclusions are drawn based on this review. First, many Muslims rely on their religious and spiritual teachings, beliefs and practices to cope with life's difficulties, challenges and stressors. Second, though religious coping is common in all religious traditions, many methods of religious coping are unique to Muslims, reflecting the nuances and particulars of the Islamic faith. Third, some forms of Muslim religious coping are associated with desirable outcomes (e.g., satisfaction in life), while others are linked to undesirable outcomes (e.g., depressed mood). Finally, Muslims report using positive religious coping methods far more frequently than their negative counterparts. Possible explanations of the findings are offered, and their practical implications are discussed.

Invited Symposium 4: Religious Disbelief: Development, Culture, Motivation, and Consequences (12.00-13.15)

Chair: Will Gervais

A comprehensive account of religion requires an understanding of both religious belief and religious disbelief. This symposium considers the cultural, developmental, and motivational antecedents of religious disbelief, as well its social psychological consequences. Drs. Harris and Lanman consider the vital question of the degree to which children (and cultural learners in general) need to learn to believe in supernatural agents. Dr. Inzlicht explores the various meaning-making functions that religions serve, and considers how different motivational factors might promote religious disbelief. Finally, Dr. Gervais addresses the question of how religious disbelief impacts individuals, focusing specifically on moral perceptions of nonbelievers worldwide. Combined, these talks will use research on religious disbelief to help illuminate religion as a psychological phenomenon.

Key Words: religious disbelief, meaning-making

1) Is Atheism an Option for Young Children?

Paul Harris

Some authors have argued that children are naturally disposed to religious belief (Barrett, 2012; Bering, 2011). A plausible implication of this claim is that even children who have received no systematic religious education will be prone to accept the idea of divine agency. We asked 5- and 6-year-old children who either had or had not received religious instruction to make judgments about the status of narratives that did or did not imply such divine agency. All children regarded the secular narratives (with no divine agency) as accounts of actual events. Children who had received religious instruction also accepted narratives implying divine agency as descriptions of real events. By contrast, children who had received no religious instruction regarded such narratives as merely fictional. By implication, skepticism toward divine agency is an option even for young children.

2) Religious Actions Speak Louder than Words: Low Exposure to Credibility Enhancing Displays Predicts Non-Theism

Jonathan A. Lanman, Michael Buhrmester

Socialization is a well-supported explanation for why some individuals are theists and others are not. Socialization, however, involves distinct processes of modelling and observation. While previous research stresses the potency of behavioural over verbal modelling, the empirical literature on the role of behavioral modelling in the transmission of theism is inconclusive. Utilizing Joseph Henrich's concept of Credibility Enhancing Displays (or "CREDs"), we test the power of observing religious actions in predicting theism and non-theism. We present evidence from two studies of Americans suggesting that exposure to CREDs, as measured by a scale we developed and validated, predicts current theism vs. non-theism, certainty of God's existence/non-existence, and religiosity while controlling for overall religious socialization. These results are among the first to empirically support the theorized significance of CREDs for the acquisition and non-acquisition of supernatural agent beliefs and provide additional evidence of the importance of behavioral modelling in cultural transmission.

3) Everything is Permitted? Lay Intuitions of an Immorality-Atheism Link

Will Gervais

To many, religion is seen as a necessary precondition for morality. The present studies explored whether this view leads people to intuitively assume that the perpetrators of immoral acts are atheists. Indeed, a variety of immoral acts (e.g., cannibalism, serial murder, incest, pretending to be Canadian) were seen as representative of atheists, but not 11 other groups. Further, across 13 countries, people viewed serial murder as representative of atheists. Even atheists showed the same effects. People's intuitions seem to echo Dostoevsky: without belief in God, everything is permitted.

Symposium 7: Science and Religion, Exploring the Spectrum (12.00-13.15)

Chair: Carola Leicht

Whether Science and Religion stand in conflict has been a debate of scientific and public interest over many centuries. This symposium will explore whether there is a necessary conflict between science and religion taking a psychological perspective. The first presentation (Dr Elisa Järnefelt) will explore the pitfalls of existing large polls assessing public perceptions between evolutionary science and religion. Taking into account the latest research on human reasoning it will include an overview of the development of a more sophisticated polling methodology and present first results. The second presentation (Dr Carissa Sharp) will focus on psychological processes that help us to understand how and when individuals manage to hold both or only one of these beliefs systems. The final presentation (Matthew Humphreys) examines how a theatre performance affects attitudes

towards the conflict between science and religion, testing the conflict hypothesis in a real world setting.

Key Words: religion, science, conflict hypothesis

1) The Wider Spectrum of Everyday Reasoning about Evolutionary Science and Religion

Elisa Järnefelt

Recent research suggests that previous quantitative studies assessing people's views about evolutionary science and religion have offered a limited view concerning the everyday conceptions that people possess about the origin of natural phenomena, as well as of evolutionary science and religion. For example, in many previous surveys, people have been forced to choose between two highly polarized options: "creationist" and "atheist". In contrast to this, findings from multiple distinct lines of research, in both people's cognitive processing and public understanding of science, suggest that this is an over-simplification of human reasoning from both cognitive and cultural viewpoints. Subsequently, this elicits a need to develop novel methodology that allows for capturing and measuring different aspects of people's everyday reasoning more reliably. In addition to discussing this research need in more depth, this talk will present preliminary data assessing the wider range of views that people possess about evolutionary science and religion.

2) Harmony or Clash? Investigating the Psychological Factors Behind Evaluations of the Relationship between Evolutionary Science and Religion

Carissa A. Sharp

Both religion (Norenzayan & Hansen, 2006) and science (Farias, Newheiser, Kahane, & de Toledo, 2013) function as belief systems, which can provide people with security in times of anxiety. However, throughout modern history, science and religion have often been seen as necessarily in conflict. Recent research suggests that these two belief systems compete for "explanatory space," such that when evaluations of one increase, evaluations of the other decrease (Preston & Epley, 2009); however, many people are still able to reconcile belief in both science and religion. This paper will investigate people's evaluations of the relationship between these two meaning systems, presenting preliminary findings from a series of correlational and experimental studies investigating the psychological factors that contribute to people's beliefs in either a "clash narrative" or "harmony narrative" between evolutionary science and religion.

3) The Play's the Thing: The Effect of Theatre on the Perceived Clash of Science and Religion

Matthew Humphreys, Jordan P. LaBouff

How do the humanities influence perceived conflict between science and religion? This study investigates the effect of a theatre performance on the perception of conflict between scientific and religious worldviews. Laufer's *End Days* investigates how characters use different explanatory worldviews (i.e., Conservative Judaism; Evangelical Christianity; scientific/atheistic) in their emotional and spiritual responses to the attack on New York in 2001. Approximately 300 participants will be recruited from the play's public audience. They will complete self-report measures before the play begins, and then an online post-test. Participants will indicate the extent to which they see science and religion in direct conflict or as potentially cooperative across specific domains (e.g., end-of-life concerns, moral decision-making) and the extent to which science and religion can inform and influence one another. We expect that participants will have more positive attitudes towards both scientific and religious worldviews, and find those worldviews more compatible, after their experience.

Paper Session: Pluralism and Religion II (12.00-13.15)

Ritual Dialogue in Plural Society

Joanna Wojtkowiak

In the context of globalization and pluralization, ritual serves as cultural tool for comfort and relief, such as after collective trauma, as well as being a source of tension when different worldviews are clashing within the same space. Moreover, rituals are being re-invented and actively cultivated within contemporary society, searching for a balance between traditionally religious and secular elements. In order to analyze the cultural effects of ritualizing in plural society, an analytical model for the study of ritualizing diversity is presented by combining the psychological theory of the multivoiced/dialogical self (Hermans & Hermans-Konopka, 2010) with perspectives from ritual studies (Grimes, 2014). By bringing together these two disciplines, this paper aims at unraveling the complexities of ritual dialogue in plural society.

Key Words: ritual, ritualizing, pluralism, dialogical/multi-voiced self

Mixed Religion Relationships in Post-Conflict Northern Ireland

Kareena McAloney-Kocaman

Religion is a central component of life in Northern Ireland, a country with a historical legacy of violence and conflict between the two major Christian religious groups (Catholic and Protestant) inhabiting the region. Traditionally most of aspects of life in Northern Ireland are religiously segregated, including interpersonal relationships with the majority of individuals marrying within their own religious group. However a small proportion of 'mixed' marriages do occur, presenting an interesting, but under-researched facet to intergroup relations in Northern Ireland. Both religion and marriage/committed relationships have recognised benefits for well-being, however little is known about the impact of discordant religious beliefs within a relationship. This study is a secondary analysis of the first wave of the UK Household Longitudinal Study, based on the responses of 708 married or cohabitating individuals resident in Northern Ireland. Fewer than 10% of relationships were among individuals of different religions. Membership of a 'mixed' religion relationship was associated with poorer psychological well-being, but not with differences in physical. A minority of individuals in Northern Ireland enter into committed relationships which transgress the religious segregation prevalent in Northern Ireland. The implications of these findings on well-being and intergroup relations will be discussed.

Key Words: mixed religion, relationships, well-being

The Contribution of Religion to Generalized Trust

Carl J.A. Sterkens

Trust is an important condition for mutual respect, and often associated with the idea of social capital in which the benefits of human networks are described. Social capital refers to three key features of social organization, namely: trust, norms of reciprocity and networks of civic engagement. All three features contribute to tolerance and cooperation, but trust plays a central role. What different types of trust can be distinguished, what is religiously inspired trust and how to construct cross-religious equivalent measures? Do Christian and Muslim students think differently about types of trust? And what are the religious characteristics that explain people's trust, or lack of trust, in others? Some are skeptic to relate religion with trust because they assume that religion promotes exclusive distinctions and leads to in-group favoritism and out-group derogation. But others argue that religion induces trust because of the appealing messages for solidarity in religious traditions. Are religious convictions empirically relevant for generalized trust at all? These are the main questions discussed in this contribution. For empirical answers, we make use of data collected among 1,500 Muslim and Christian respondents in Indonesia, in alternate local majority/minority contexts, and cross-religious equivalent measures of relevant dependent and independent variables.

Key Words: generalized (social) trust among Muslims and Christians, cross-religious equivalence

Paper Session: Religious Experiences and Mysticism II (12.00-13.15)

Mystical Experience as an Object of Psychology of Religion: Some Empirical Findings from the Russian Context

Tatiana Malevich, Denis Kozhevnikov

The induction of mystical-type experiences in artificial conditions and their context dependency have been among the key issues of psychology of religion since its emergence as an independent disciplinary field. The most recent breakthrough in this area has been due to the quasi-experimental research methods designed to facilitate mystical-like experiences in the laboratory by means of controlled environments and suggestion techniques. The proposed paper presents experimental findings concerning the eliciting of such experiences within two groups of participants consisting of the eastern orthodox subjects and the ones oriented towards New Age religiosity respectively. The study is conducted on the base of the mixed methods research design, which combines the aforementioned methods with the real-time EEG and GSR measurements and the subjective ratings and evaluations of mystical-like experiences provided by the participants themselves straight after the experiment as well as two months later. The study results confirm that mystical-type experiences could be facilitated in a controlled environment and tend to be context-dependent ones. The role of expectancy in both groups of subjects and the further implications of our study we are eager to discuss.

Key Words: mystical-type experience, expectancy, context dependency, experimental research, mixed methods research design

A Porous Theory of Mind (PToM) Underlies Religious and Paranormal Beliefs

Michiel van Elk

Several studies have suggested that religious and paranormal believers are characterized by an over-active theory of mind (ToM), thereby ascribing intentions and agency to non-natural phenomena. These studies typically build on the Western notion of a bounded ToM according to which the mind is a container, filled with private thoughts and feelings. In the present project we argue instead that believers endorse a different conception of the mind altogether. We introduce an empirical assessment of the so-called Porous ToM (PToM), which refers to a 'porous' conception of the mind, into which supernatural entities and external thoughts can enter. We developed a PToM scale and confirmed its strong predictive validity for religious and paranormal beliefs in different studies. The finding that believers are characterized by a PToM fits well with recent work in the field of the anthropology of religion and the psychology of paranormal beliefs.

Key Words: theory of mind, religious beliefs, paranormal beliefs, agency, supernatural beliefs

Awe's Effect on Self-Decentration and Spirituality

Filip Uzarevic, Claire Prade, Vassilis Saroglou

Past research suggests that awe enhances spirituality. However, the mechanisms underlying this effect, and possible gender differences, are unknown. We hypothesized that self-decentration after awe, but not other, non-self-transcendent positive emotions, is responsible for the awe-spirituality effect. In an online experiment, 342 participants (Eastern-Europeans; 45% female) were induced (through recalling) awe or amusement, or no specific emotion. Afterwards, we measured the subjective importance of (a) self and (b) the world (projective measure adapted from Aron et al., 1992) and, finally, spirituality (behavioral intentions and the Spiritual Transcendence Scale; Piedmont, 1999). Results only partially supported the hypotheses and not consistently across genders. Among women, awe decreased the perceived importance of the self, but did not impact spirituality. Among men, awe increased spirituality but not self-decentration. The discussion will focus on comparing the present results to previous studies on awe and self-perception. We will propose possible explanations for (in)consistencies across studies.

Key Words: awe, self, self-centeredness, spirituality

Paper Session: Miscellaneous Topics in Psychology of Religion I (12.00-13.15)

Religion, Literature and Culture: A Psychological Inquiry on the Work of the Japanese Writer Endo Shusaku

Geraldo José de Paiva

This is a cross-cultural study, from a psychological perspective, of the relationships crossing and binding religion, literature and culture, with emphasis, but not exclusively, on their conflictual relationships, in the works of the Japanese writer Endo Shusaku. This study deals with Endo's available translated novels and short stories, and adds both a horizontal enlargement and a vertical deepening of their content to previous research. This content is examined through the literary figures, with emphasis on the metaphors, relating them especially to the author's psychological processes of coping with conflict between Christian religion and Japanese culture, both at the conscious and the unconscious level. The Japanese Endo Shusaku is one of the outstanding writers of the modern Japanese literature, with the peculiarity of being a Catholic writer in a country with a small representation of Christianity.

Key Words: psychology of religion, religion and literature, metaphor, religion and culture, conflict, Japanese writers, Endo Shusaku

Opposition Against Euthanasia for Children: Religious, Cognitive, and Emotional Factors as Predictors

Csilla Deak

Euthanasia for children was legally accepted in Belgium in 2014. In addition to intrinsic religious motivations, opponents typically claim that this may lead to trivialization of assisted suicide ("slippery slope" argument). Moreover, whereas euthanasia for the elderly could be seen as more natural, euthanasia for children appears as more cruel and unjust. Therefore, empathy should play a crucial role in this opposition. However, open-minded people may not see euthanasia as necessarily immoral. We investigated these hypotheses in a survey of 171 Belgian adults. Results confirmed that opponents of euthanasia for children tend to be religious, close-minded (endorsing the "slippery slope" rhetoric and low in existential quest), but also high in empathetic concerns and perspective taking. In a multiple regression analysis, all these variables remained unique predictors of opposition to euthanasia for children. The religiosity-opposition link was only partially mediated by the endorsement of the slippery slope rhetoric.

Key Words: euthanasia for children, religiosity, slippery slope argument, empathy

Is There Any Hemispheric Specialization for Religious Belief?

Evrin Gülbetekin

Although the right and left hemispheres are roughly symmetrical in appearance, they are not equivalent in information-processing abilities and propensities. Left hemisphere is dominant in language, numeric operations and right hemisphere is dominant in emotions, face-processing and spatial orientation. Although, neuroscientific research indicated that some brain areas such as temporal, parietal, prefrontal and medial frontal areas are correlated to the experience of God, it is not clear if any of the hemispheres is specialized for processing belief-related stimuli. It is aimed to find out if there is any hemispheric specialization in processing belief-related stimuli in individuals who have high and low points in religious attitudes scale. In the first stage of the study religious attitudes (for Islam) of 60 undergraduate students (30female, 30male) were measured. In the experimental phase, belief-related and neutral stimuli were presented either in the left or the right visual half field on the computer screen for 180msec. Subjects were asked to evaluate the stimuli between 1 (not positive) to 7 points (very positive). We hypothesized that there might be

hemispheric specialization in evaluating belief-related stimuli in participants who have high points in the scale, but not in participants who have low points. Data collection is proceeded.

Key Words: hemispheric asymmetry, belief, brain

Invited Symposium 5: Historical Studies on the Psychology of Religion (14.30-16.00)

Chair: Jacob A. Belzen

In summer 2015, IAPR's first century is completed. To commemorate the event, this symposium will deal with some aspects of IAPR's history. Occasioned by the centennial, Belzen conducted extensive empirical research on IAPR's past, which he reported on in a recent monograph (*Religionspsychologie. Eine historische Analyse im Lichte der Internationalen Gesellschaft* (transl.: Psychology of Religion. A historical analyses in the light of its International Association. Berlin/Heidelberg: Springer). After its brief presentation, colleagues well acquainted with past developments will join. (Holm served as IAPR's president, both Nørager and Westerink conducted research on the history of psychology of religion.)

1) The International Association for the Psychology of Religion: The First Cent

Jacob A. Belzen

Offering a very brief account of the history of the International Association for the Psychology of Religion, this paper presents the structure and the purpose of the recently published *Religionspsychologie: Eine historische Analyse im Licht der Internationalen Gesellschaft*.

2) Psychology of Religion: Semper Militans

Nils Gustav Holm

Drawing on the author's personal experience within both the field of the psychology of religion and the International Association for the Psychology of Religion, this paper comments on Belzen's study, adding information and providing a critical perspective.

3) Searching for the Holy Grail? The Elusive Identity of the Psychology of Religion

Troels Nørager

After outlining the merits of Belzen's historical analysis, Troels Nørager will primarily address the following two issues: 1) What are the major lessons we should learn from the history of IAPR? 2) To what extent does psychology of religion need an identity?

4) The Discontinuous History of the Psychology of Religion and Its Moving Target

Herman Westerink

Complementary to Belzen's historical analysis of the IAPR, Herman Westerink will highlight some of the most substantial shifts in the history of the psychology of religion regarding its subject and aims – from the study of the soul to the analysis of correlations, from religious experience and faith to spirituality.

Symposium 8: Attachment Theory Meets Dialogical Self Theory: New Perspectives on the Self in Its Relations to God and Religion (14.30-16.00)

Chair: Hetty Zock

This symposium highlights contributions from Attachment theory (AT) and Dialogical Self Theory (DST) to the study of Self in its relations to God and religion, through theoretical and empirical perspectives. Whereas AT sheds light on the intricate inter- and interpersonal dynamics of Self and God relations, DST brings in the role of multiple cultural religious voices. The papers explore benefits and challenges in combining the two theoretical approaches (Austad & Halstensen), and illustrate how the two approaches can be used in empirical research with a qualitative approach (Edland and Haga). Further, the symposium includes a presentation of a new attachment-based instrument for

the exploration of how God is represented in relation to the Self (Granqvist, Hesse & Main). By these different approaches, the symposium aims to contribute to developments within psychology of religion that are paving the way for new perspectives on how the Self relates to God and religion.

Key Words: attachment theory, dialogical self theory, self - God relations, religious cultural voices

1) Theoretical Dialogue on the Self in Its Relations to God and Religion: Voices from Attachment Theory and Dialogical Self Theory

Anne Austad, Kari Halstensen

Attachment theory explains how the individual develops mental representations from relational experiences in early childhood. These mental representations continue developing over the life span and influence the individual's perception of relations. Empirical studies have established the God relation as a possible attachment relation (Granqvist, 2002). Accordingly it is hypothesized that the God relation can be researched by tools developed in the attachment research tradition. Dialogical Self Theory (DST) is a theory attempting to explore the Self, which also provides a theoretical framework for studying "religious voices" in self narratives. DST focuses on the interconnection and interplay between inner-psychic and socio-cultural processes (Zock, 2013). As such DST is broadening the scope of the Self-God relation to include voices from religious traditions and milieus. In this paper the Self-God relation will be discussed through a dialogue between the theoretical contributions from DST and attachment theory.

2) Religious Voices and Their Role in Shaping the Self's Experience of Itself: An Empirical View on the Self in Its Relations to God and Religion

Einar Eidsaa Edland

Contemporary studies in the field of religion and self call attention to the intrinsically socio-cultural nature of all religious phenomena (Buitelaar & Zock, 2013, Belzen 2010). The purpose of this paper is to examine the rich variety of meanings and functions religion may have within self-narratives of patients at the Vita-treatment – a treatment that was designed to focus on the relational aspects of religious and existential issues (Stålsett, 2010). Proposing a conceptual framework composed by Dialogical Self Theory (DST) and Attachment Theory (AT), the origins and characteristics of religious voices and their dynamic interplay with other voices in the self is explored. It is argued that religious voices not only contribute to a religious understanding of the world, but also to shape the self's experience of itself. Accordingly, religious voices may both restrict and open up dialogue within the self.

3) Dialogues between Constructions of Jesus and Experiences of Being Oneself in Life Story Narratives: An Example of Dialogical Self Theory as Analytical Tool in Empirical Research on Images of God

Annhild Tofte Haga

This paper explores how Dialogical Self Theory (DST) may contribute to a psychological understanding of what Jesus means to Christians today, by analysing the possible interplay between images of Jesus and experiences of being oneself, as it is expressed in the life story narratives of five Christians living in Norway. As an analytical tool in research on images of God/Jesus, DST offers a dynamic and complex understanding of the self, where both relational and culturally rooted experiences and imaginations, have a place. DST portrays how differing and even conflicting voices, spoken from various positions within the self, exist alongside each other (Hermans & Gieser 2012). I will argue that a DST-analysis contributes to understanding the dynamics of relations between images of Jesus and various experiences of being oneself. In the interview-material themes like being an immigrant, conversion-processes, trauma, self-esteem, dignity and belonging are actualized when exploring what Jesus means to the participants.

4) Advancing Religion-as-Attachment Research: The Representation of God in Relation to Self Interview (RGSi)

Pehr Granqvist, Erik Hesse, Mary Main

Religion/spirituality is increasingly studied from an attachment viewpoint (i.e., God is represented/used as a symbolic attachment figure). Research with diverse methodologies has found consistent support for such an attachment-religion connection and for two divergent attachment-related pathways to religion. However, most prior research is limited by reliance on participants' explicit self-reports on religion variables. Research using implicit methods has yielded some conflicting findings. To resolve these, we argue that measures capturing the coherency of believers' representations of God and Self are needed. This presentation describes an ongoing project (N=50) devoted to that aim, using a Representation of God in relation to Self Interview system (RGSi, Granqvist & Main, 2014). The RGSi was modeled after the Adult Attachment Interview (AAI) and is studied in relation to the AAI and other indices of religion and distress. We present an overview, early study findings, and illustrative RGSi fragments from participants with different AAI classifications.

Paper Session: Spirituality in Psychology of Religion (14.30-16.00)

Spirituality is Universal. How about the Meaning? The Challenges of Studying Spirituality in Different Languages and Cultures

Sevde Düzgüner

Today spirituality has gained recognition by social scientists as a concept apart from religion/religiosity. It even has taken part in the name of the field, psychology of religion and spirituality. Studies about spirituality have dramatically increased all over the world in the last two decades. However studying spirituality in different languages and cultures has brought about some challenges. The meaning attributed to spirituality, scales of spirituality and the terms related to spirituality like spiritual care are at the center of these challenges.

This paper aims to determine the similarities and differences between the perceptions of spirituality both in Turkish and American culture. The data has been collected via five separate studies including qualitative and quantitative researches. This paper presents the vital points that should be regarded in spirituality studies.

Key Words: spirituality, perception, culture, language

Belief in Spirits or Belief in Institutions? Toward Placing Varieties of Religiousness in a Cross-Culturally Applicable Model

Gerard Saucier, Zhuo Chen

Religious beliefs and values intertwine partially with political, economic, and cultural views, so it is useful to situate them within a dimensional classification including all of these. Previous work identified five broad, orthogonal 'isms' dimensions, two bearing directly on religiousness: Tradition-oriented (institutional) Religiousness and Subjective Spirituality. Here evidence is presented -- from confirmatory factor-analytic model-fitting in a diverse set of 27 countries (N > 8,000) -- that the most cross-culturally invariant form of the latter dimension is 'belief in spirits'. There, in the context of a broader dimensional model, thus controlling for other sources of variation, a 'belief in spirits' conception lends itself to a higher degree of factorial invariance than the previous, more culture-specific one. It is proposed that belief in spirits is a long-conserved human propensity stimulated by the universal human encounter with the mysteries of death, dreams, altered states, and encounters with the multitudinous powers of nature.

Key Words: spiritual, beliefs, fundamentalism, mysticism, factor analysis, cross-cultural

Is Intrinsic Spirituality Always Better? A Cross-Cultural Study of Intrinsic and Extrinsic Spirituality

Yin Yang, Marcus Rodriguez

Spirituality is gaining more and more attention from researchers as it has been found to play a significant role in health and well-being. Hill and Butler (1995) distinguished intrinsic from extrinsic spirituality, positing that the former, based on one's positive experience of connectedness with God, is a reliable reflection of one's internal spiritual orientation, while the latter, often known as explicit religious behaviors, may or may not reflect such an orientation, and is thus less valid. However, we argue that although intrinsic spirituality may be viewed as a more mature and healthier way to be connected with God among Western Christians (i.e., those from a more independent culture, where the affirmation of positive experience is believed to be essential to interpersonal relationships and one's relationship with God), for those who are more interdependent (e.g., Chinese Christians), intimacy and closeness with God would be more likely to be expressed as mutual concern and explicit caring behaviors, rather than as affirmation of a positive experience with God. Evidence from interview and empirical data will be provided to support the hypothesis. Implications for a culturally diverse view of mature spirituality will be discussed.

Key Words: spirituality, intrinsic, extrinsic, culture, independent, interdependent

Spirituality Increases Resilience in People Which In Turn Aids Them Against Depression

Bakhtawar Aftab

The relationship between resilience and depression has been studied in many researches for years, but no research so far has thrown light on the unignorable role of spirituality in further shaping and directing the above relationship. The current study aimed to see the moderating role of spirituality between resilience and depression. The study was made on sample taken from the population of Rawalpindi, Pakistan by using random sampling technique. The study suggests that a negative correlation exists between resilience and depression whereas a positive correlation exists between spirituality and resilience. The study shows that people with high level of spirituality have high resilience and therefore low levels of depression. It can thus be concluded that spirituality increases resilience in people which is one of the greatest shield that can be used against depression. Moreover, continuous spiritual growth/development helps a person to be strong enough to withstand difficulties and recover faster from the damage caused by stressful or unfavourable situations; this attitude in-turn protects/saves them from feeling low, wrecked or hopeless in future.

Key Words: spirituality, resilience, depression

Paper Session: Positive Psychology and Religion I (14.30-16.00)

The Relation between Sense of Coherence and Three Identity Domains among Swedish Girls and Boys in Adolescence

Åsa Eleonora Schumann, Valerie DeMarinis

The purpose of this Mixed-Method study was to explore how adolescents with higher and lower Sense of Coherence (SOC) levels explain their situation from the following identity domains (Marcia, 1966; Crocetti, 2010): peer- and adult relationships, school situation, and the existential domain. Those who participated in the study were 90 Swedish students, 14 years old: 50 girls and 40 boys. According to the quantitative results a positive and significant relationship between school grades and SOC were found in the girl group. The interview material showed that the quality of relations was most important in life and those who were more satisfied with peer and adult relationships and the school situation had higher SOC-values. Those adolescents with higher SOC were not religious to a greater extent, and religion didn't give more strength in life, but they tended to experience religion more as a potential power source if needed in the future.

Key Words: adolescence, existential questions, SOC, religion, school situation, identity

Transcending the Self: The Relation Between Spirituality/Religion, Social Affiliation, and Oxytocin

Patty Van Cappellen

Religion and spirituality's definitions often include aspects of self-transcendence and sense of connectedness with others. We investigated whether religiosity and spirituality are related to a basic motive for social affiliation. In two studies, we found that the closer participants sat to an occupied chair (behavioral measure of social affiliation motive) the higher in spirituality and religiosity they were. In a third study, participants' religiosity was related to another implicit measure of social affiliation. In a fourth, experimental study, we compared the effect of oxytocin to a placebo and found that oxytocin administered through a nasal spray increased participants' self-report of spirituality. Spirituality and religion are related to social bonding. They do not only create a sense of connection with others as established by previous research but are also bolstered by a deeply social hormone, oxytocin. Future perspectives will be discussed such as the potential risks of social affiliation.

Key Words: positive psychology, transcendence, social affiliation, oxytocin

The Relationship of Personality, Spirituality and Post-traumatic Growth to Subjective Wellbeing

Michael Galea

Posttraumatic growth is the positive psychological change experienced from one's struggle with challenging life events. Studies on the subject have found that for many, life ultimately becomes more meaningful. In this cross-sectional correlational study among university students (N=194), we investigated their perceived stress, past traumas, wellbeing, faith maturity, positive and negative affect, and personality. Past traumas included loss of a loved one, chronic illness, injury, divorce, violent crime, and job loss, amongst others. In examining the patterns of correlations, a hierarchical multiple regression analysis was employed. Posttraumatic growth was found to have unique variance even after partialling out key variables. Although situational factors and personality did play important roles, this study clearly points at the relevance of faith maturity for the promotion of holistic well-being of those affected by trauma. Religious beliefs may counter hopelessness and form an important buffer in this equation. The psycho-social implications were discussed.

Key Words: post-traumatic growth, spirituality, holistic well-being

Emotion Regulation Perspective on Religious Meeting Participation in the Cases of Toronto Airport Christian Fellowship (TACF) and Jehovah's Witnesses (JW)

Hege Kristin Ringnes, Dagfinn Ulland

Emotion regulation perspective is a newer approach within psychology of religion. This approach is relevant in the present comparative study analyzing functions of religious meeting practices. In this paper we report from studies on religious meetings in TACF and JW. Using Watts typology (1996) we propose that when it comes to religions and emotions there are two different emotional cultures. One (TAC), has burning and up-regulation of strong emotions as a goal. The other (JW), promotes moderation and calming of emotions.

This is a qualitative study analyzing meetings in JW and TACF using participant observation, as well as individual interviews on psychological functions of meeting participation. The strategies of regulation differed, due to culture specific variations. Then, the end goal implicit in religious meeting participation were similar in both cultures. The psychological goal was upregulation of positive emotions and downregulation of negative emotions, even if what counts as positive-negative could differ. Salvation was the end goal, through different feeling states.

Key Words: religion, emotions, religious meetings, Toronto airport christian fellowship, Jehovah's witnesses

Paper Session: Life After Death (14.30-16.00)

Life After Death?: The Role of Cultural Context in Afterlife Beliefs in Chinese Populations

Melanie Ann Nyhof

Belief in life after death is an important component of many religions. Afterlife beliefs are contingent on how we construe persons. In recent Chinese history, afterlife beliefs have been discouraged, despite a tradition of ancestor worship. However, some cultural ideas, such as filial piety and qi or vital energy, from Traditional Chinese Medicine, have persisted and may influence views of the afterlife. Are afterlife beliefs evident among Chinese adults? To address this question, two studies were conducted. One study involved a replication of Bering's "haunted lab study" with Chinese populations in Mainland China and the US. A second study examined the role of filial piety and ideas of qi in afterlife beliefs in Chinese children and adults in Mainland China and the US. The results examine the influence of immediate cultural context on afterlife beliefs and will be discussed in light of previous research by Bering and others.

Key Words: afterlife beliefs, China

The Effect of Religious Background on Beliefs for the Life After Death

Dimitris Pnevmatikos, Stella Frasiola

Previous studies provide evidence that although children grasp the essential characteristics of the death concept, after the age of ten they start to attribute biological and mental capacities to dead agents. In this paper, we investigated the effect of the immediate religious context to the emergence of these beliefs. Three groups (7, 9 and 11-years old) of 40 children and one group of 40 young adults (M=21 years) participated in the study (N=160). Half of the participants were recruited from Greek orthodox Sunday schools. Participants were informed of a young adult who died in an accident and they were asked about the perceptual (i.e. see, hear, smell), psychobiological (i.e. tired, hungry, thirsty), emotional (i.e. love, anger, sadness, loneliness, fear of separation), communication (with living and dead) abilities of the dead agent as well as his desires (i.e. wishes, wants). Results showed the attribution to the dead agent a number but not all of abilities after the age of ten. Mixed design with repeated measures ANOVA showed that there are some commonalities and some differences between the two groups of participants. Results are discussed in the framework of the needs that facilitate the re-appearance of these attributions to the dead agent.

Key Words: after death beliefs, religious context, childhood, adolescence

Death Anxiety, Suicidal Ideas and Religion: Consideration from Analytic Psychotherapy

Stefano Golasmici

Death is a central theme of religious systems. The thought of death, with the inevitable emotional constellations, occupies a prominent place in the existential experience and in religiosity.

In light of these general considerations, there are some questions often treated in empirical research: Religion seems to be a resource to deal with the fear of death. In this sense, religion may be seen as a coping strategy. In particular, in some studies, it is underlined that suicidal ideation is less frequent in religious people: people who have a religious faith would be less prone to self-destructive gestures.

Following the communication of some patients in analytic psychotherapy and through a general reflection on the meaning of death, I try to provide a critical reference that contextualizes the psychological (and psychopathological) meaning of death anxiety, both for clinical practice and for the socio-cultural context.

Key Words: death anxiety, suicide, religious attitude, psychotherapy

Poster Session II (All Day)

Individual-Social Responsibility, Religious Attitude and Religious Orientation: A Research on Faculty of Theology Students

Metin Guven, Eyup Ensar Ozturk

All religions and spiritual movements have many principles which are related with individual and social life directly and indirectly. They present many examples to their believers and want them to live according to these standards. In this way, all of them target to regulate both individual relationships and community life. Not only these standards are associated with human relationships, but also they are connected to many environmental concerns. Consequently, all believers have certain individual and social responsibilities to carry out them in their life. This research studies relation between individual-social responsibilities, religious attitude and religiosity. It also aims to address the influence of religion on individual and social responsibilities. Sample of the study consists of theology faculty students of Kilis 7 Aralik University and Istanbul University. In gathering of the data, Individual-Social Responsibility Scale (2011), Religious Attitude Scale (2011), and Religious Orientation Scale (2003) were used. According to the results of the study, the basic hypothesis suggesting that there is a positive significant correlation between individual-social responsibility, religious attitude, and religious orientation has been supported. Also, the results show that there is not any difference between theology faculty students' demographic variables and individual-social responsibility, religious attitude, and religious orientation.

Key Words: individual-social responsibility, religious attitude, religious orientation

The Role of Violations to Folk Sciences in Explaining Memory for Religious-Like Information

Michaela Porubanova, John Shaver

The universality of religious ideas across religions and cultures has been attributed to their minimal counter-intuitiveness (MCI). MCIs have been defined as slight violations of our ontological explanations about the world, including folk physics, folk psychology, and folk biology. In this study, we compared the memory advantages for information that is intuitive with minimally counterintuitive violations to folk psychology, folk physics, or folk biology. We conducted two experiments assessing immediate recall as well as memory recognition 2 weeks after the initial experiment. Surprisingly, intuitive information was remembered to a greater extent than minimally counterintuitive information at both time points. This was true for both folk psychology and folk biology, not folk physics category where intuitive and MCI information was remembered equally. The findings are discussed and interpreted from a developmental perspective, specifically the acquisition of expertise in folk sciences and their potential role in explaining the attractiveness of religious ideas.

Key Words: religious information, memory, minimal counterintuitiveness

Awe Implies De-Centration from Both the Individual and The Collective Self

Claire Prade, Vassilis Saroglou

Awe, a self-transcendent positive emotion, implies perception of the self as small, less important comparatively to others, and as part of the world as a whole (Campos et al., 2013; Shiota et al., 2007). However, it is unclear whether awe denotes diminishment or increase of groupness, i.e. self-perception as member of ingroups--small or large. Data from four studies totalizing 1,000 European participants were re-analyzed. Participants, randomly assigned to one of four conditions, were asked to describe a past experience eliciting awe, joy, amusement, or no specific emotion. We coded the occurrences of "I" (individual self) and "We" (collective self) in these descriptions. Results revealed that, in describing an awe experience, participants used less often not only "I" but also "We". The present and past findings together suggest that awe implies a de-centration of the self not in favor of larger ingroups but only of the world as a whole.

Key Words: awe, self-transcendent emotions, self

Religiosity, Spirituality and Environmentalism between Italian Catholics, Neopagans and Atheists

Angela Tagini, Nadia Calvano

The purpose of the research is to study the relationship between religiosity and attitude toward environmentalism in a group of Catholics, neo-pagans and Atheist. It is expected that the neopagans have higher scores in ecological behavior and an ecocentric vision, while Catholics should lean towards an anthropocentric vision. Instruments used are the I/E-R (Gorsush and McPherson, 1989) for the religious orientation, the Spiritual Experience Index Revised (Genia, 1997) to measure the spiritual maturity independently by a specific religion, the Multi-Dimensional Inventory Fundamentalism (MDFI, Liht et al., 2011). For the environmental area have been used the Thompson and Barton Scale (1994), which measures Ecocentrism and Anthropocentrism, the New Ecological Paradigm Scale (Dunlap et al., 2000) for the ecological vision of the world and a scale of ecological behavior (Casey and Scott, 2006). The sample consists of 183 people (mainly women) of mean age 32 years, 75 Catholics, 41 neopagans from different Italian pagan groups and 57 atheists/agnostics/indifferent. Catholics are more anthropocentric and apathetic towards the environment, while the neopagans are more ecocentric although they not implement ecological behavior greater then Catholics or atheists

Key Words: religiosity, environmentalism, catholicism, neopaganism

Differences in the Process of Acculturation of Christian Diaspora in Muslim Country Depending on Generation of Migrants Based on the Example of Poles Living in Istanbul and Polish-Origin Inhabitants of Polonezköy

Monika Natalia Lisiewicz

Research conducted in 2013 concerns the issue of psychological acculturation on the example of the Polish community in Turkey, according to the generations of migrants. A qualitative study was conducted to describe the differences in the choice of strategies and the extent of acculturation with regard to many aspects of everyday life. Adopted acculturation strategies were considered in terms of RAEM model. The first group of surveyed were the descendants of Poles living in Polonezköy village. Therefore analysis of interviews with residents shows additionally a rare portrait of the culture frozen in history. Uncommon for existing intercultural studies is to analyses the attitudes of migrants in such a distant generation. The second part of the subjects are today's Polish migrants who had settled in Istanbul over the past 15 years.

Key Words: Polonezköy, acculturation, ethnorelativism, Polonia in Turkey, migration

Religiosity and Social Factors in Women Prisoners

Fatma Kenevir

The Department of Sociology of Religion at the Ankara University Faculty of Divinity carried out a year-long project entitled "Religiosity in Women Involved with Crime." 493 women prisoners were attended. The study searched about that reason of women prisoners has weak religious behaviors; although they have high levels of religious belief. It is appeared that determined transmission effect and family pressure are very important in criminal behaviors and family structure prevents the emergence of religious behavior.

Key Words: family pressure, religiosity, criminal behavior, transmission, women in prison

Religion, Values, and Crime

Mualla Yildiz

Existing theories about the religious and spiritual worlds of those who commit crimes, however, encounter difficulties when confronted with the Turkish context. In order to better understand the spiritual worlds of adolescents involved with crime, the Department of Psychology of Religion at the Ankara University Faculty of Divinity has carried out a year-long project entitled "A Value-Based Approach to Children Involved with Crime." As part of this project, 66 volunteers from among the children and adolescents at the Sincan Prison and Juvenile Detention Center were asked what they regarded as sacred. Their responses were subjected to a content analysis. Although the most

frequent single response was “family,” the total number of responses relating to religion and spirituality—including “my religion,” “the Qur’an,” and “Allah”—was higher still. This indicates that the inmates involved in the study have a high religious sensitivity, which in turn raises the question of why they would engage in criminal conduct forbidden by religion. In this study, the problem arising from the disconnect between religious values and actual behavior is discussed in connection with other studies in the field.

Key Words: religion, adolescent, juvenile delinquency, values

Relationship Between Religiosity and Personality Traits

Daria Chumakova

Authors show the importance of religious personality structure determination (A. Vergote) and the contradiction of correlation research data (R.W. Hood Jr). Our research supplements the data of relationships between religiosity and personality traits on Russian-speaking sampling of orthodox examinees. The research has brought to light a framework of correlations between religiosity and personality traits. A number of students were selected for the survey ($n = 157$). The paper covers a large variety of personal features among university students and asserts the relevance of religiosity within this framework. The current presentation is part of a larger research study. CPI (H.G. Gough), Locus of Control Scale (E. Bazhin, E. Golinkina, L. Etkind), Reflexivity Scale (A. Karpov), Self-reference Scale (S. Panteleyev), Spiritual well-being scale (Paloutzian, Ellison), Cross-Cultural Dimension of Religiosity (Dejong, Faulkner, Warland). The research determined positive correlations between religiosity and reflexivity ($r=0.25$, $p<0.01$), religiosity and positive self-reference ($r=0.20$, $p<0.05$), religiosity and socialization (Sy) ($r=0.28$, $p<0.01$), religiosity and sociability (So) ($r=0.22$, $p<0.05$), religiosity and self-control (Sc) ($r=0.24$, $p<0.01$), religiosity femininity (Fe) ($r=0.21$, $p<0.05$). Religiosity shows negative correlations in reference to psychological mindedness (Py) ($r=-0.26$, $p<0.01$), and internal locus of control ($r=-0.22$, $p<0.05$). Correlations between religiosity, personality traits and subjective well-being consistent the results of other studies (Ok Üzeyir, A. Şentepe, M. Güven). Correlations of religiosity with other personality traits are more numerous and stronger than correlations of personality traits between themselves. It demonstrates that the position of religiosity in the considered structure of personality is the most significant.

Key Words: religiosity, personality traits, framework of correlations

Relations Between Big-Five Personality and Subjective Well-Being: Mediating Effect of the Confucian's Psychological Capital (Commitment, Empathy and Serving the People)

Hui Lu, Tsingan Li

This study adopted the new designed Confucian's psychological capital scale to explore its relationship with big five personality and subjective well-being (positive affect, negative affect, satisfaction with life and purpose in life) on a sample of 386 adults. The results indicated that the dimensions between big five personality, Confucian's psychological capital and subjective well-being are all significantly related with each other, further the SEM results showed that empathy and serving the People had mediational effect (both direct and indirect effects) in the associations between agreeableness and well-being, and between conscientiousness and well-being. These results implied that through more involving in social relationship, caring others and helping others, individuals with high trait of agreeableness and conscientiousness would achieve more happiness. The uniqueness of this study is firstly used quantified methods to measure Chinese traditional culture, and found its relationship with western psychological variables.

Key Words: confucian's psychological capital, big five personality, subjective well-being

The Psychology of Religion in The United Kingdom

Christopher Alan Lewis, Joanna Collicutt

Contributions to the psychology of religion have been somewhat varied across different countries. A number of national reviews have been published that attest to the work undertaken in specific countries (e.g., Australia, Canada, China, Italy, Poland, Scandinavia, The Netherlands, and USA). The

aim of the present paper was to review the contribution of psychologists in the United Kingdom to the psychology of religion. The review identifies key authors, books, journals, conferences, courses, and research programmes, and provides a strategic focal point for further developments, at both national and international levels, for the psychology of religion in the United Kingdom.

Key Words: psychology of religion, United Kingdom, review

Spirituality and its Conformity with Chinese Context

Henghao Liang

Recent several decades, spirituality is again a hot topic in the field of religious studies. There's no common definition until now, even in the west. However, there're already lots of researches on it with different working definitions. According to western studies, believing without belonging reflects the main character of spirituality, which has at least several characters of inner, personal, transcendent, non-institutional. Chinese belief system, like most eastern tradition, is more self-exploring, multi-theistic, secularizational and less-institutionalized. Seen from this comparison, spirituality is in conformity with Chinese context and can be used to make us understand better about the word religion. It can be helpful to explain the misunderstanding about "Chinese have no belief". Most importantly, it will arouse our attention to fully recognize and do our utmost to meet the spiritual needs or psychological needs of general Chinese people. Although spirituality has no proper according Chinese translation, we Chinese psychologists need to pay much attention to it.

Key Words: spirituality, conformity, Chinese context, psychology of religion

Are Nonbelievers Spiritual?

Kenan Sevinç

Religiosity and spirituality (R&S) can be considered different, yet related, phenomena. While some individuals self-identify as only one or the other, many identify as equally R&S, and others as neither religious nor spiritual. Some studies show that nonbelievers are "not religious" (93%) and "not spiritual" (78%). Nonbelievers are more close to spirituality than religiosity. They are usually describe themselves as "spiritual but not religious" in addition to "neither religious nor spiritual". However, those nonbelievers who may identify as "spiritual" typically do so in a sense that is *not vertically transcendent*, but is *horizontally transcendent*. Therefore, non-belief is used to refer to individuals who do not profess having any religious or vertical spiritual belief, in the sense of not asserting the existence on any supernatural or transcendental reality. The present research was conducted in 2014, and concerns American nonbelievers in God or gods ($N = 2548$). In this study, it has been seen that 11.6% of nonbelievers are spiritual and almost 23.4% of spiritual nonbelievers, who describe themselves as nonbeliever and "spiritual but not religious", are spiritual in the sense of vertical transcendence.

Key Words: non-belief, non-believer, religious, spiritual, USA

Psychology of Religious Extremism and the Construct "Religious Intellect"

Vladimir Fedorov

Investigations into psychological mechanisms of religious extremism suggest that we should operate with the concept of religious intelligence. There are some other reasons not to allow the notion of religious intellect escape our attention. Howard Gardner's theory of multiple intelligence is generally used, and our acceptance of the original constructs of existential intelligence or spiritual intelligence suggests that we can as well resort to the concept of religious intelligence. It can be understood as spiritual one, but related to a specific religious tradition. This category can be studied in the context of different religious cultures. With special reference to Christianity, it seems reasonable to take into account the idea of "fides quaerens intellectum" (faith seeking understanding). The phrase that originated with Anselm was used to show the relationship of religious faith to human reason. Defining spiritual intelligence as "the ability to act with wisdom and compassion, while maintaining inner and outer peace, regardless of the circumstances" (Cindy Wigglesworth), it is important for the Christian context to highlight such values as love, wisdom and humbleness of mind. Religious

extremism is caused by deficiency of religious intelligence and first of all, absence of the above values.

Key Words: religious extremism, religious intellect, spiritual intelligence

The Religious Mentality of the Buddhists and Its Positive Influences on the Social and Economic Development in Huzhou City of China

Shengmin Liu

The present study investigated the religious mentality of the 89 Buddhists in Huzhou city of China based on the questionnaire surveys and depth interviews. The results showed that the religious level of the Buddhists in Huzhou city is generally high. There is a significant difference of the religious level between the two genders. No other differences were found among different ages, conversion years and education levels. The growth environment, the significant others, the beliefs and the life stressors instead of the emotional crisis played important role in the conversion of the Buddhists; The factors which make the Buddhists persist in their religious beliefs include their mothers support for Buddhism, the enlightenment of temple master, the social support of the monks, their own practice of Buddhism and the preaching exchange in the temples. Furthermore, the spirit of adhering to and carrying forward Buddhism from the perspectives of cognition, emotion, will and action have a positive impact on the social and economic development in Huzhou city.

Key Words: Buddhism, buddhist, religious psychology

The Future is in Our Hands: How Smartphones Can Enhance Our Assessment Efforts

Marcus Rodriguez, Yin Yang

Smartphones will play a key role in transforming psychological research in this century. Already they are used to collect large amounts of rich and novel data (e.g., GPS location, sounds/images, and physiological data) from global samples relatively easily and quickly. Moreover, using ecological momentary assessment methods, researchers can collect interactive and longitudinal data (which is useful in exploring cause and effect relationships) with multiple data points each day, which allows investigators to ask questions such as: Do religious and cultural constructs (e.g., beliefs, values, and practices) vary reliably across time and context? If so, how does this within-person variability in these dynamic and contextually-specific constructs predict differences in other correlates (e.g., mental health outcomes)? This presentation includes a brief review of research using mobile electronic devices, a discussion of its relevance to the study of the psychology of religion, and an explanation of the types of questions that can only be explored using mobile technology, including an introduction to our own research. The authors conclude with a discussion of the limitations (i.e., comparisons to other research methods) and new challenges (e.g., software development, data analysis, and ethical issues) of using smartphones to conduct research in this field.

Key Words: technology, assessment, religion, mental health

Thursday, August 20

Invited Symposium 6: Psychology of Religion and Christian Theology: Current Developments and Future Perspectives (09.00-10.30)

Chair: Herman Westerink

In the past the relation between psychology and theology has often been fertile and beneficent for both the establishment of psychology of religion as scientific discipline as well as for progressive developments in theology. However, we currently witness major developments and shifts in both psychology of religion and theology. The rise of spirituality as the new subject of psychological study and the decline of interest in traditional forms of institutionalized religion change the relation between the disciplines. But can psychologists do without theological insights into religious cultures or belief systems when trying to understand the results of their studies on religiosity and spirituality? And in what way can theology still benefit from psychological studies? What are the main issues and questions for future collaborations?

Key Words: theology, spirituality, narrative, religious experience

1) Psychology of Religion, Theology and the Study of Lived Religion

Herman Westerink

The close relation between psychology of religion and theology seems self-evident if we would consider the psychology of religion as the study of the psychic dynamics and factors manifesting themselves through structures provided by (types of) religion as lived religion, and if we would define theology as the scientific reflection on the sources, tradition and practices of lived (Christian) religion. Nevertheless, history shows that the relation between the two has been largely coincidental and ambivalent. This introductory paper to the symposium gives a short outline of the complicated history of the relation between the two disciplines, and further deals with one of the most important contemporary developments that - again - complicates the relation between theology and psychology of religion: the emergence of spirituality in a post-secular world. The subject of spirituality is again of mutual interest, but also a subject in the service of the re-positioning of both psychology of religion and theology in the scientific arena.

2) Psychology and Religion in the United States

Lucy Bregman

This paper will focus on 2 realities which have influenced the USA situation vis a vis psychology. First is the downfall of Freud, psychoanalysis, and personality theories derived from these. Exclusion from insurance coverage has been a public recognition of this. Whether "brain studies" will replace insight and behavioral therapies. The other reality is American religion's transition into a situation where "mainline Protestants" (the older more established church denominations) are now a clear minority. These were the people who, back in the 1950s and 60s embraced the "pastoral counselling" movement. Now they are one segment out of several- and this picture includes American Buddhist converts, tiny numerically but very involved with psychologies. The rise of "spirituality" understood as de-institutionalized religion accentuates this situation. While religion has become far more publically-discussed (and contentious!) than it was several decades ago, the discussions have not centered around psychology directly, but about the roles or exclusion of religion from public life and policies.

3) Psychology of Religion and Interpretation of Biblical Narratives

Lars Johan Danbolt

Through the recent decades there has been an empirical turn in theology from primarily studying texts towards an increased interest in "living human documents". As a parallel the readings of

Biblical texts have been influenced by modern narrative literary criticism, theories of dialogue and drama, as well as insights from social-anthropology and sociology. Psychology of religion has proved to be of great relevance to practical theology, but in what ways can psychology of religion also be helpful for interpretations of Biblical texts? This paper will discuss how insights from psychology of religion, especially based on Pargament's definitions, can contribute to deepen the theological studies of Biblical narratives. The Gospel of John will be used as an example, elaborating on how searching for significance by sacred means can be seen as a central motif.

4) Religion and Experience in the Tradition of Christian Prophecy

Niels Christian Hvidt

Prophecy played an important part in the Old and even the New Testament. Old Testament prophets were mostly men, New Testament Prophets both men and women. The question of what became of post-biblical prophecy remains a theologically tricky question (Hvidt 2007), despite the fact that especially female mystics featuring prophetic traits played an important part in a church history mainly dominated by male priests. The Catholic church in particular knows this tradition and has raised many such prophets to sainthood after first rejecting them while they were alive due to the risk of false prophecy and the conflict between institution and charisma.

But what do we make of the experience of such prophets? Many theologians saw their experience as god-given, word for word. Secular psychologists, conversely, saw their experience as just one form of hallucination. Psychology of religion has over the years helped bridge the abyss between these apparently irreconcilable positions. This paper will present such approach and end with some broader reflections on how theology and psychology of religion can continue to benefit from a shared perspective on religious experience.

Symposium 9: Atheism: Psychological Perspectives – Secularism & Nonreligion Journal Symposium (09.00-10.30)

Chair: Thomas Joseph Coleman III

While there has been substantive growth in the amount of research on atheism and nonreligion over the past decade, research on these topics has been dominated by sociologists. In order to encourage the exploration of these topics from a psychological view, the journal *Secularism & Nonreligion* presents a symposium of four papers with different psychological perspectives broadly exploring atheism and nonreligion.

Turpin's presentation takes a cognitive and evolutionary psychological perspective to religious hypocrisy and atheism in Ireland. Uzdavines' presentation explores the psychometric aspects of applying the Religious and Spiritual Struggles scale (RSS) to nonbelievers. Stauner's presentation takes an in-depth look at the six factors of the RSS in comparison to group identification in believers and nonbelievers. Demmrich's presentation empirically examines the impact of ritual practice in nonreligious German adolescences as they relate to their emotional development and identity formation.

Key Words: atheism, ritual, cognitive science of religion, spiritual struggles, validity testing, adolescence, nonbelief, belief

1) Failing God: Paragon Hypocrisy as a Cognitive Foundation of Catholic Irish Apostasy

Hugh Turpin

Recent work in the Cognitive Science of Religion endorses the view that religious transmission is strengthened when religious models 'practice what they preach' (Henrich 2009; Norenzayan & Gervais 2013; Lanman 2012; 2013). Conversely, my research investigates whether displays by religious paragons which contradict expressed statements of belief are uniquely corrosive to the religious certainty of believers. Drawing on work from social and evolutionary psychology, I outline a cognitive theory of 'Credibility Undermining Displays' and discuss the general effects

'CRUDs' may have on theism and religious affiliation. After this, I describe my finalised research design (including any initial results) which, through a combination of behavioural and ethnographic methods, aims to illuminate the role of CRUDs in the context of the Republic of Ireland, a country which has witnessed a marked increase in both religious disaffiliation and atheism and, concomitantly, a sustained litany of high-media-profile clerical abuse scandals.

2) Building Comparative Measures: Validating the Religious and Spiritual Struggles Scale for Use with Nonbelievers

Alex Uzdavines

As the field of nonbeliever research grows, it is increasingly important to identify research tools that allow valid comparisons of religious believers and nonbelievers on aspects of belief which impact human well-being. We reanalyzed the Religious and Spiritual Struggles (RSS) Scale to determine if it could be extended to a nonbeliever population through measurement invariance testing using two samples: believers (N = 530) and nonbelievers (N = 518). Both were drawn from large web-based surveys. While we dropped the Demonic subscale due to extreme skewness in the nonbeliever sample, we analyzed the remaining subscales together and found that the RSS was fully invariant. This finding suggests that the RSS is appropriate for measuring and comparing belief-based struggles in believer and nonbeliever populations. This methodology for testing measurement invariance can be used as a model for validating other measures used to compare believers and nonbelievers.

3) The Religious and Spiritual Struggles of the Nonreligious and Nonspiritual

Nick Stauner

What do religious or spiritual struggles mean for people who do not consider themselves religious nor spiritual? The Religious and Spiritual Struggles scale assesses six types of struggle: Divine, Demonic, Interpersonal, Moral, Ultimate Meaning, and Doubt. We measured these and meaning in life in a large American undergraduate sample. Each participant self-identified as "religious but not spiritual", "spiritual but not religious", both, or neither. Group means for all factors differed in unexpected ways. Spiritual but not religious participants reported the least struggles. Means rarely differed significantly for participants who were both religious and spiritual and those identifying as neither religious nor spiritual, despite these groups' opposite stances on religion and spirituality. However, these groups contrasted in terms of how religious and spiritual struggles related to meaning in life, which related more weakly within the nonreligious, nonspiritual group. Religiousness and spirituality independently moderated relationships between meaning in life and these struggles.

4) New religious rituals among East German adolescents: Religious experience during mourning and music rituals in a highly secular context

Sarah Demmrich

East Germany is one of the most non-religious areas in the world. Nevertheless, previous studies indicate that some Eastern German adolescents pray and make religious experience during their prayers. This paper aims to answer two questions: a) In which other rituals besides prayer make East German youths religious experience and b) what are the functions of these rituals? Two studies with school students from the 9th grade were conducted. The first qualitative study (N = 23) shows that mourning rituals that are connected to deceased relatives are a part of family life during crisis situations. The central result of the second quantitative study (N = 410) is that adolescents perform music rituals during personal crisis situations that are connected to different superhuman powers, too. Both rituals contribute to individual emotion regulation and identity formation as two central developmental tasks of adolescence that are discussed in this presentation.

Symposium 10: Mind – Body Pathways of Existential Orientations (09.00-10.30)

Chair: Tatjana Schnell

Linkage between religion and health has been empirically established in a number of ways, and mediators like meaning and social relatedness are being discussed. In modern secular societies, there is a large variety of existential orientations apart from religion. Are associations found between religion and health exclusive to religion? In this symposium, we investigate possible pathways and causation sequences between existential orientations and the body. Particular existential orientations may involve practices that alter psychological states and correlate with specific psychosomatic reactions such as relaxation or stress responses. In time, the altered body states may influence health. Symposium contributors present experimental and correlational studies focusing on a) the impact of mindfulness on pain, and b) links between existential orientations and endocrine and cardiovascular responses to induced stress. Finally, a theoretical model is proposed that describes, by means of neurological processes, how specific beliefs may be linked to specific ranges of behavior.

Key Words: religion, existential orientation, mindfulness, body, stress response, cortisol, blood pressure, creditions, secular, pain

1) Mindfulness Meditation and Pain: Short Term versus Long Term Effects

Peter la Cour, Marian Petersen

The different meditation techniques all have roots in religion, but a few have become very popular in secular versions; especially the MBSR mindfulness program. In research, the different meditation techniques are often blended and just labelled “meditation.” This term might be too broad comprising lifelong meditation practices for hours a day as well as a sample of students making a relaxing exercise at home for two weeks.

In a randomized controlled trail on the effects of MBSR on chronic pain (N= 109), several pathways of mind-body connections can be suggested. The effects vary over time, and in retrospect, not many of the results seem to be related to the meditation practice itself. A number of changes in basic existential orientations will be suggested as mediators of effects.

2) Coping with Induced Stress – Comparisons between Religious, Spiritual, Atheists and Agnostics Individuals

Songül Sahin, René Hefti, Dietmar Fuchs, Tatjana Schnell

This study examines reactions to induced stress among religious, spiritual, atheist, and agnostic individuals. The experimental sample included 50 men and women, aged 19-35. Before taking part in the experiment, all had completed an online questionnaire that measured personality traits, religiosity, spirituality, dimensions of secularity, and several health and well-being parameters. During the experiment, the Trier Social Stress Test (TSST), blood pressure and heart rate were measured and salivary cortisol was taken at several time points before, while, and after stress inducement. The following hypotheses were tested: based on measures of heart rate, blood pressure, and salivary cortisol, a) religious participants show lower stress increase than spiritual, atheist, and agnostic participants; b) religious participants show better stress recovery than spiritual, atheist, and agnostic participants, and c) religious participants show lower amounts of total cortisol release. Results largely support the hypotheses, but also offer new insights into stress reactions of secular people.

3) Existential Orientations as Predictors of Coping with Induced Stress

Tatjana Schnell, Songül Sahin, René Hefti, Dietmar Fuchs

Several dimensions of religion/religiosity have been shown to be positively associated with health related physical parameters. How can this association between a specific world-view and the body be explained? Is it exclusive to religion? In a questionnaire-plus-experimental study,

different existential orientations have been linked to neuroendocrine and cardiovascular parameters and processes. N=50 persons participated in the Trier Social Stress Test; they additionally completed a questionnaire including the Dimensions of Secularity (DoS) inventory, the Multidimensional Spirituality Inventory (MDSI), and the Structure-of-Religiosity-Test (S-R-T). Some results: Two third of variance in systolic blood pressure stress response can be explained by *religiosity*(-), crisis of meaning(-), and existential search(+). The relationship is moderated by mindfulness, social relatedness and meaningfulness. Half of variance in systolic blood pressure stress response is predicted by *atheism*(+), existential search(+), mindfulness(+), and meaningfulness(-), with social relatedness serving as moderator. Cortisol release is negatively related to existential search. Cortisol non-responsiveness is particularly high among spiritual-but-not-religious individuals.

4) Believing: An Unknown and Misinterpreted Ability of Human Beings

Hans-Ferdinand Angel

The history of understanding the human ability of believing follows strange pathways. Since antiquity there was a growing tendency to associate the ability of believing – more or less exclusively – with the world of religions. Modern psychology and psychiatry stressed the pathological aspects of believing and located this ability within a large frame of problematic developments (neuroticism, delusion). Modern sociology makes effort to understand “religion” as “belief-system”, what insinuates that religion and other belief systems are quite stable parts of any environment.

But believing does not only exist within the world of religions nor can it be understood by focussing only its pathological or deviant appearance. Meanwhile there can be observed an increasing interest from different disciplines to understanding the “normal” process of believing which are called credition. I will present some aspects of this discussion.

Paper Session: Intergroup Relations and Religion III (09.00-10.30)

Fundamentalism versus Spirituality: Implications for the Principle of Intra-Textuality

Amina Hanif, Syeda Salma Hassan

Fundamentalism has received considerable attention among researchers in the past two decades. Islamic fundamentalism in particular, is highlighted across the globe whether it is Taliban phenomenon, war on terror, the radical Islamist revivals amongst immigrants in Europe, or the current attacks on schools in Pakistan. The present study, investigating the contents of Muslim faith using Faith Development Interviews, analyzed two case studies which represent fundamentalist/extremist versus the tolerant faith orientation amongst Pakistani Muslims. The analysis reflects on the current models of fundamentalism as inter-textual understanding of a text (Hood et al, 2005), discussing their capacity of distinguishing extremist and tolerant faith orientations, compares Islamic fundamentalism with others, and considers the possibility of an alternative conceptualization of fundamentalism as an attitude with particular cognitive, affective and behavioural components. Secondly, the analysis considers the relationship between spirituality and religion as experienced in this indigenous context. It also carries implications for addressing more spiritual versions of religion, which, by virtue of being pushed to fringes by the uncompromising religious uniformity of fundamentalist ideals, has ample opportunity to interact with other religious traditions and explore common grounds of meaning making, values and world views.

Key Words: islamic fundamentalism, spirituality, intratextuality

Religiousness and Right-Wing Authoritarianism as Predictors of Reactions to Violent Propaganda

Arthur Thomas Hatton, Michael E. Nielsen

We examined the reach and effect of violent ISIS/ISIL propaganda on a U.S. student sample and how this and other variables influenced support for U.S. security policies that unfairly target Muslims. In

our sample of 135 undergraduates, 37.5% had seen part or all of an ISIS/ISIL video. Those who had seen the video were significantly more likely to be male ($p = .002$), younger ($p = .030$), and express support for anti-Muslim security policies ($p = .033$). Among people who watched a violent video, those who were most distressed were relatively more religious ($p = .050$), conservative ($p = .045$), and female ($p = .013$). Finally, we examined how this and other variables predicted whether students supported security policies that unfairly target Muslims, with high Right-Wing Authoritarianism being the strongest predictor ($p = .001$).

Key Words: ISIS/ISIL, violent media, propaganda, right-wing authoritarianism, centrality of religion

Tense Links between Religion and Sexual Behavior: The Role of Explanatory Cognitive and Emotional Tendencies

Caroline Rigo, Vassilis Saroglou

The correlational links between religiousness and restrictive sexuality have been well established. However, little is known about the cognitive and emotional factors that could explain this relation and whether gender moderates it. In the present study we investigated among 295 sexually active adults (57% women) the role of sexual guilt, disinhibition, and sensitivity to disgust on the occurrence of sexual fantasy and search for pleasure, two factors that typically facilitate sexual behavior. The results confirm a sequential mediation model in which religiousness predicts low sexual behavior through increased sexual guilt (for both genders) and decreased disinhibition (among women), which in turn reduce the proneness of sexual fantasy and the search for pleasure. On the basis of these results, the links between religion and sexuality appear as not simple and direct, but as resulting from underlying cognitive and emotional factors that are known to reflect important individual differences and personality dispositions.

Key Words: sexual behaviors, emotions, motivation

Paper Session: Miscellaneous Topics in Psychology of Religion II (09.00-10.30)

Lay Hermeneutics As Affectively-Driven Motivated Cognition: Islamism, Rationalism, and Cannibalism

Judd D. King

Combining Jonathan Haidt's intuitionist theory of moral psychology with ethnographic fieldwork among conservative Muslim voters in Turkey, I argue against the traditional view that religious norms causally result from a rational, hermeneutical process aimed at ascertaining a text's "true" meaning. Drawing on Haidt's theory that reason serves primarily to *justify* moral judgments ultimately based on affect, I designed a question to induce powerful emotive incentives to make a judgment difficult to support through scripture: namely, whether Muslims may consume human meat – a notion all of my subjects rejected. As predicted, when I challenged their answers, my subjects consistently acknowledged the inadequacy of their reasoning, yet refused to alter their assessments, instead "mining" the Qur'an for new supporting evidence – which they subsequently acknowledged was equally spurious. I argue that the indisputable influence of extratextual, albeit unconscious, affective concerns suggests that reading scripture, even when fully sincere, may amount to motivated cognition – serving less to teach the devout what they "should" believe than to justify what they already do. I conclude by examining some key implications that a nonrational model for religious moral ideation raises for studying politically mobilized religious groups like my "Islamist" subjects.

Key Words: moral cognition, hermeneutics, Islam, Turkey, affect, intuitive primacy, rationality, motivated cognition, religion and politics, Qur'an, anthropology

The Role of the Unconscious in Healing: A Conversation between Buddhism and Modern Psychodynamic Theories on the Subliminal Mind

Insook Lee

The prominent place of the unconscious in modern Western psychology and its powerful influence on mental health has been widely recognized and studied in both the academic and the clinical fields. At the same time, in the East Buddhism has shown overwhelming concern for the mind and developed theories on the storehouse consciousness, known as alayavijnana. This paper focuses on how these two traditions can shed light on each other's formulation of the subliminal mind and, particularly, its role for healing. I choose Yogacara Buddhism, the most systematic version of the Buddhist theory of mind, as a dialogue partner for the modern psychology of Freudian and Jungian notions of the unconscious. Using intercultural and interdisciplinary methods, the purpose of this paper is to deepen the knowledge of the healing process in the contemporary world of violence and suffering. Hopefully, this paper will offer a better guide to understanding and healing human violence by comparing the Buddhist alayavijnana and the Western understanding of the unconscious. A leading question will be "Does the Buddhist alayavijnana raise questions that the Western view has not thought of or could not answer?" and vice versa.

Key Words: mental health, healing, Buddhism, psychodynamic theories, Freud, Jung, the unconscious

Food and Prayer: Qualitative and Quantitative Evidence of Embodied Spirituality

Kevin L. Ladd

Writings on the role of food in faith traditions typically center on topics of preparation and consumption. All of these rules help to define how people relate to food in various faith traditions. Less frequent in the literature are attempts to articulate the stories of these often invisible people who execute the culinary preparations. Drawing from a diverse sample of interviews of people for whom food is important to their spirituality and prayer lives, this pilot project reports on how people experience food as an integral part of their experiences. The qualitative themes identified suggest that for a substantial number, the food is not simply "a part of" but rather "is" or "becomes" the essence of the spiritual moment. In addition, quantitative analyses demonstrate how these themes are associated with discrete ways of engaging in the practice of prayer. We argue that these data show that for some people, their relation with food can serve as a form of prayer that is embodied in material elements.

Key Words: prayer, embodiment, food

Religious Possession and Dissociative Identity Disorder: Can DSM-5 Differentiate between Healthy and Pathological Religious Possession?

Romara Delmonte

The aim of this paper is to examine if the diagnostic criteria of DSM-5 can differentiate between non-pathological religious possession and dissociative identity disorder (DID). We use the case study of an individual who leads an Afro-Brazilian religious group (Umbanda), focusing on her possession experiences from early childhood to the present, spanning a period of over 40 years, and examine these data following DSM-5 criteria of DID. Her experiences of possession can be broken into two distinct stages. In the first she displayed a lack of control over possession states, which were associated with a heightened state of anxiety, loneliness and family conflict (meeting four of five criteria for DID). In the second stage, she experienced possession state, but felt in control of their onset and was integrated in a religious group. In this second stage, she only fulfilled two criteria for DID. We question the accuracy of diagnosing this individual with DID in her earlier life, and suggest that the DSM-5 criteria fail to address the ambiguity of affect surrounding possession experiences (positive at the individual level, negative at the interpersonal), and lack an acknowledgement of the prevalence of possession and other unusual experiences in general populations.

Key Words: religious possession, spiritual experiences, dissociative identity disorder, DSM-5

Keynote Lecture (11.00-12.00)

Trusting Disciples or Born Believers: How Do Children Acquire their Religious Beliefs?

Paul Harris

Some theorists have suggested that children are born believers. According to this position, children have a natural disposition to entertain and adopt various religious beliefs even in the absence of teaching, whether explicit or implicit. By contrast, other theorists have characterized children as trusting disciples who are prone to believe what they are told about a whole range of matters, religious as well as scientific. They are especially likely to trust what they are told concerning phenomena – such as the soul or germs – that cannot be easily observed. I will discuss the extent to which these different theoretical positions are genuinely in competition with one another. I will also review recent evidence concerning the beliefs of young children raised with and without a religious education.

Symposium 11: Atheists in the Mind: Multi-Method Perspectives on Attitudes Towards Atheists and Their Mystical Experiences (12.00-13.15)

Chair: Jordan P LaBouff

Atheists and non-believers represent a growing and under-studied group in the landscape of religious belief. This symposium represents a multi-method approach to understanding both implicit and explicit attitudes towards atheists and the individual mystical experiences of atheists themselves. First, Lenfesty and Fikes present an investigation of the relationship between the implicit perception of atheists as “cold” social partners and distrust of atheists in an economic game. Next, LaBouff and Sharp discuss empirically- and theoretically-grounded imagined-interaction interventions that may reduce anti-atheist prejudice. Finally, Herron describes an in-depth, qualitative approach to understanding the reported transformative or mystical experiences of atheists. Together, these talks present novel methodological approaches and highlight the complexity of the experiences of and prejudice towards atheists and non-believers.

Key Words: atheism, nonbelief, prejudice, mystical experiences, implicit attitudes, intergroup contact

1) Stereotypes or Surveillance? Implicit Attitudes, Supernatural Punishment, and Atheist Distrust

Hillary L. Lenfesty, Thomas G. Fikes, Carmel Saad

Atheists are widely distrusted, and recent work has proposed that this is because their unbelief in supernatural punishment casts them as potential defectors in cooperative exchanges. An alternative hypothesis is that atheists are perceived as “cold” social partners. We propose that atheists’ lack of belief in a supernatural mind may serve as an indicator of their (presumed deficient) mentalizing abilities. Individuals who lack fundamental social-cognitive capacities might carry low social utility or impose a threat to group members, thus atheist distrust.

The present study attempts to discern between these two hypotheses by using an IAT to measure implicit biases of Christian, Muslim and atheist participants towards atheists as “cold” social partners. Mediation analyses will test hypothesized relationships between belief in supernatural agency and punishment, IAT scores, and behaviors in the Trust Game played with atheist or religious “partners” (computer dummies) with pre-programmed selfish or generous behaviors.

2) Imagining Atheists: Reducing Fundamental Distrust in Anti-Atheist Attitudes

Jordan P. LaBouff, Carissa Sharp

Atheists represent one of the largest groups in the landscape of belief and one of the most universally derogated groups. Three studies (N = 711) investigate factors underlying intergroup attitudes towards atheists, and examine imagining contact with Atheists as a way to reduce prejudice and increase effective intergroup communication. Both ideology (religious fundamentalism) and distrust uniquely predict more negative and less positive (allophilia)

attitudes towards atheists. Participants who imagine an interpersonal interaction with an atheist (relative to those who think about atheists) report less distrust towards atheists, and more willingness to engage and cooperate with atheists. Further, these imagined interactions promote more integrative complexity (i.e., recognition of multiple perspectives) in discussions of Atheists. These effects persist even among those relatively high in religious fundamentalism. Taken together, these data indicate that imagined intergroup contact with Atheists reduces distrust and promotes increasingly valuable intergroup interactions even among those most ideologically opposed.

3) An Exploration of the Spontaneous, Transformative, Enlightening and/or Mystical Experiences of Atheists: Towards a Grounded Theory

Alice Herron, Adrian Coyle

Reports of spiritual and mystical experiences have been studied extensively in the Psychology of Religion. Most of this research has focused on religious believers. Where non-believers were included in these studies, they tended comprise only a small percentage of the research participants. The aim of this study is therefore to explore the spontaneous mystical-type experiences that a number of individuals claim they had while they were atheists, and without a religious or spiritual framework to guide their interpretation.

Through written accounts and in-depth interviews (N = 29), the study explores what atheists understand to be the meaning of their experience both at the time of the experience and their current understanding of it; what effect, if any, it had on their lives and whether their atheist identity was affected by the experience.

Symposium 12: The Neuro-Cognitive Foundations of Supernatural Belief: New Experimental Approaches (12.00-13.15)

Chair: Miguel Farias

Although there is yet no full or cohesive account of the neuro-cognitive underpinnings of beliefs, new brain techniques and measures have the potential to bring about a revolution in our understanding. Social-cognition studies have highlighted the role of intuitive information processing in shaping supernatural beliefs (Gervais & Norenzayan, 2012; Shenhav et al., 2011; Pennycook et al., 2012); in parallel, evidence from brain imaging (Lindeman et al., 2013), lesion studies (Urgesi et al., 2010) and brain stimulation (Crescentini et al., 2014) suggest the specialized role of areas within the pre-frontal cortex or the parietal lobes in the modulation of supernatural beliefs. This symposium will further advance our knowledge by bringing together a range of speakers that are using new paradigms to modify supernatural beliefs and assess its neuro-cognitive foundations. Presentations will be limited to 15 minutes each to allow for a more extensive discussion of methodology, theory and ethical implications of this research.

Key Words: neuro-cognitive foundation, supernatural beliefs, social-cognition studies, brain studies

1) Changing Beliefs: Using tDCS to Examine the Role of Cognitive Inhibition in the Endorsement of Supernatural Beliefs

Miguel Farias, Ute Krepler, Anna Ashworth, Riikka Mottonen, Guy Kahane, Julian Savulescu

Transcranial direct current stimulation (tDCS) has been shown to alter cognitive performance in a variety of tasks (Chi & Snyder 2012; Clark et al. 2012). To date, tDCS has not been used in tests investigating the role of executive function on the evaluation of supernatural beliefs, but its impact on cognition offers a unique methodological tool to examine this relationship. Decreased activation of the inferior frontal gyrus, a brain area implicated in cognitive inhibition, has been associated with an increased ability to see signs and messages in a supernatural beliefs task (Lindeman et al. 2010). In this talk, we will present and discuss the results of a study where we attempted to modify cognitive inhibition and strength of supernatural beliefs by applying neural stimulation to the inferior frontal gyrus in both religious and non-religious participants.

Paper Session: Positive Psychology and Religion II (12.00-13.15)

The Role of Meaning Structures in the Relations of Religiousness, Coping and Well-Being

Dariusz Krok

The relations between religiousness, coping and well-being have been one of the most frequently researched topics in psychology of religion in recent two decades (Pargament, 1997; Pargament, Falb, Ano & Wachholtz, 2013). The main reason lies in the often observed fact that religious resources play an important role in the process of coping with challenging and stressful situations. The links between religiousness, coping and well-being appear to be well established, but less is known about how religiousness influences coping styles and what psychosocial resources are responsible for their mediating effects. The paper aims at examining the role of meaning in life in relationships between religiousness, coping styles and well-being. Two studies were conducted. In Study 1, presence of meaning and search for meaning were mediators between religiousness and two coping styles: emotion-oriented and avoidance-oriented. There were no significant effects between religiousness and task-oriented style. In Study 2, presence of meaning in life was a mediator between negative coping and psychological well-being in the scope of a total score and all its dimensions. In contrast, search for meaning in life did not mediate the above relations. The results are discussed within the framework of a meaning system.

Key Words: meaning in life, coping, psychological well-being, purpose and significance

Secular- and Church-Based Social Support in Norway – Do Associations to Existential Well-Being Differ by Gender?

Marianne Nilsen Kvande

One study in a Norwegian context have shown that non-religious people report significantly higher levels of secular social support compared to religious people. Based on the same dataset (N=653) of a randomly selected population-based sample of Norwegians aged 18-75, the core aim of the present study is to further examine the role of secular versus church-based social support. Among questions asked are: Is church-based social support a stronger predictor for existential well-being compared to secular social support; and following this, does the role of church-based social support differ for men and women?

To examine these questions we used the MOS Social Support Scale (MOS-SSS) (Sherbourne & Stewart, 1991) to measure secular social support, two items from the Religious Coping Activities Scale (RCOPE) were used (Pargament et al., 1990) as predictors. Existential Well-Being (Ellison, 1983; Paloutzian & Ellison, 1982) was used as the outcome.

Preliminary results from the multiple group structural equation model performed in MPlus, controlling for the influence of age, education, and long-standing health problems showed that support from other members in the church significantly influenced existential well-being for women, but not for men. Secular emotional support, however, significantly influenced existential well-being for men.

Key Words: secular social support, church-based social support, existential well-being, gender, Scandinavian context

Religiosity and Body Image: A Comparison between Catholics, Muslims and Atheists in Italy

Germano Rossi, Chiara Castelli

The goal of this research is to study the relationship between religiosity, self-esteem, body image (appearance, fitness, health, satisfaction) and look modesty in 3 Italian religious groups. The instruments used are the Santa Clara Strength of Religious Questionnaire, the Rosenberg Self-Esteem Scale, the Multidimensional Body-Self Relations Questionnaire and the Modesty of Clothing Scale. All instruments were previously used with samples Catholics (or Christians) and Islamic. The sample consists of 300 people (mainly women) of mean age 30 years, 135 Catholics, 61 Muslims (the

Islamists thanks to the association GMI, Young Muslims of Italy), 81 atheists / agnostics and 23 belonging to different religious groups. The only variables statistically significant are: religiosity (higher for Muslims), modesty of clothing (lower for Muslims), assessment of their health (higher for Muslims) and behavioral health (physical activity, drinking and smoking; higher for Muslims).

There are no correlations between religiosity and self-esteem or perception of the body, while there are positive correlation with modesty ($r=.432$) and healthy behaviors ($r=.289$). Considering the groups, among Catholics religiosity correlates negatively with Appearance Orientation ($r=-.211$) and preoccupation with Overweight ($r=-.247$); between Muslims instead correlates positively with Appearance Orientation ($r=.307$), Health Orientation ($r=.445$).

Keywords: religiosity, body image, Catholics, Muslims, Atheists

Paper Session: Image of God (12.00-13.15)

Do Cultural Differences Affect the Image of God? The Case of Turkish Muslims in Turkey and Germany

Zuhâl Ağılkaya Şahin, Eyüp Ensar Öztürk, Ayşe Betül Ağılkaya

Previous research show that the God image in Turkey is closer to a loving, supporting, protecting, life facilitating father image rather than a repressive, punishing, judging and authoritarian father figure. But can this finding be generalized to all Turkish people? Do factors like cultural differences, religious socialization, life satisfaction, spiritual well-being affect the God image of people within the same religion? With these questions in mind our study aims to find out how the God images of Turkish people living in totally different socio-cultural and religious environments, namely Germany and Turkey, differ from each other. Our survey conducted in Germany (N=250) and Turkey (N=279) comprises a life satisfaction scale, spiritual well-being scale and a God image scale that help us to test our hypotheses that (a) cultural differences affect God images of people adhering to the same religion, (b) Turkish Muslims living in Germany show higher life satisfaction scores and thus a more positive God image, (c) Turkish Muslims living in Turkey show higher spiritual well-being and thus a more positive God image.

Key Words: God image, Turkey, Germany, Muslims, life satisfaction, spiritual well-being, culture

The God-Representation in the Light of Clinical Practice: Methodological Suggestions After 35 Years of the Legacy of Ana-María Rizzuto

Daniela Fagnani, Mario Aletti

Ana-María Rizzuto's "The Birth of the Living God. A Psychoanalytic Study" (1979) has been a very influential work in the field of psychology of religion. both for it's contents and it's methodology. Rizzuto studies the formation, the transformation and use of the God-representation in the lifespan, as they come to light during psychoanalysis. As far as methodology is concerned, this paper will highlight some points of her legacy that should still be practiced today. Rizzuto's research constitutes an excellent example of epistemological correctness towards the psychological religious experience; combines in a masterly way theory and clinical practice; and clarifies the differences between quantitative group research and qualitative individual case study. In conclusion, Rizzuto's work draws our attention to the importance of clinical perspective as well as the psychosocial one. According to us, the emphasis on the idiosyncrasy of the God-representation could suggest that, actually, the topic covered in The Birth of the Living God mainly concerns the birth of the (non)believing person. Finally, we suggest questioning further the idea of "unconscious representation of God".

Key Words: God-representation, methodology, psychoanalysis

Paper Session: Pastoral Care and Counselling III (12.00-13.15)

“Psychotherapists or the Clergy”: Dialoguing with Jung from a Contemporary Chinese Perspective

Caifang Zhu

In “Psychotherapists or the Clergy” published in 1933, Jung attributed the psychological illnesses of the vast number of his diverse patients to the loss of their living religions. “None of them has really been healed who did not regain his religious outlook”(para. 509). Then, by both speculation and survey, Jung found that the majority of educated people in spiritual distress would rather seek assistance or treatment from psychotherapists than from the clergy. So, psychological doctors are forced to “play priests”. Jung concluded his general attitude is that the clergyman and the psychotherapist can work together in this endeavour of healing the modern people in search of meaning and a living spirit. I find Jung’s attitude relevant to the reality in the transitional and transforming China today. While Jung cited Protestants and Catholics mostly, I will mainly refer to the Buddhists in China today, presenting cases of how Buddhist clergy and psychotherapists interact and how Buddhism and psychotherapy are perceived by the clients.

Key Words: psychotherapist, Christian clergy, Jung, China, Buddhism

The Experiences of Orthodox Jewish Women in Counselling

Taylor Zilbiger

Despite a surge of interest in cross-cultural therapy, there has been little attention to Orthodox women and counselling. The typical structure of Orthodox communities in Israel often clash with the values of mainstream psychological therapy, creating barriers to help-seeking. The present research utilised Interpretative Phenomenological Analysis to explore the experiences of 11 Orthodox women. Four major themes were identified.

Findings corroborated those of existing research, including fear of stigma, particularly as related to marital matches; tendency to involve clergy in life decisions; the importance of religion to identity; the significance of the role of women; the desire to be included in the community and a tendency to want to portray it as "good." New findings included the desire to be seen as unique within a collectivist culture and the attribution of conflict between therapy and religion to social rather than religious sources. Provided they felt understood and were able to discuss issues related to faith, participants benefitted from secular therapy. They were able to integrate religion and therapy--both the experience of seeking help and issues that arose within therapy. The research includes suggestions for future enquiry and discusses limitations of the present design.

Key Words: Judaism, therapy, Orthodox, stigma

Religious Community Culture, Coping and Vocational Change: Qualitative Studies on Roman Catholic Priest in Poland

Igor Pietkiewicz

Being a priest is considered a vocation for a lifetime, which involves endorsement and internalization of specific values, principles, language, and conduct. There are also unique challenges associated with that high-commitment role which affect life satisfaction. Studies show that Roman Catholic clergy report significantly higher levels of burn-out and depression than the general population. This presentation will show how culture of the religious community affects their coping strategies and help-seeking attitudes. I will also discuss priests’ concerns and dilemmas associated with a vocation burn-out and reaching a decision to leave the priesthood. I will offer a few guidelines for psychologists counselling clergy.

Key Words: Roman Catholic priests, coping, help-seeking attitudes, leaving the priesthood

Symposium 13: The Psychology of Religion in Brazil: Opportunities, Challenges and Perspectives (14.30-16.00)

Chair: Marta Helena de Freitas

The varieties of religiosity in Brazil are huge and have been increased even more in last decades according official datas. In addition, the field of “Psychology of Religion” has been expanded and, little by little, it consolidates, attracting the attention of major number of national and foreign researchers. Assuming the opportunity to learn about one another can be useful for national groups of researchers, the proposal of this symposium is to offer a mapping of this area in Brazil, pointing its means opportunities, challenges and perspectives. Composed by professors from four different universities in Brazil and members of the ‘Psychology and Religion’ Working Group, National Association for Research and Teaching in Psychology (ANPEPP), this proposal includes four presentations: Psychology of Religion in Brazil: history, accomplishments and future prospects, Academic production’s mapping in Psychology of Religion in Brazil, African-Brazilian Religions in Brazil; and Psychology, Religion and mental health practices in Brazil.

Key Words: Brazil, psychology of religion, history, accomplishments, perspectives

1) Psychology of Religion in Brazil: History, Accomplishments and Future Prospects

Geraldo José de Paiva

The academic Psychology of Religion (PR) in Brazil is dealt with according its history, accomplishments and perspectives. Its history is presented as an early Association around the Catholic University of São Paulo, as a post-graduate discipline and a laboratory of PR in the University of São Paulo, and as a Working Group, belonging to the ANPEPP. Its accomplishments are ordered along its history, with emphasis on the empirical and theoretical research, theses and dissertations in post-graduate programs, national Seminars on PR, participation of the WG in national and international events, and its spreading in public and private universities. Its perspectives cover the following topics: having the Psychology programs offering PR, developing a network among national the researchers in PR, enlarging the scope of PR’s subject matters, having interdisciplinary approach, increasing international contact, especially through IAPR, translating fundamental texts into Portuguese, helping clinical, social and school psychologists in psycho-religious matters.

2) Mapping of Scientific Literature in Psychology of Religion and Spirituality in Brazil between 2008 and 2014

Luciana Fernandes Marques

Increased number of publications was found in other surveys on the academic production in the area. In order to establish a mapping of the current production in Psychology of Religion and Spirituality (PRS) in Brazil, this paper presents a bibliographical study that aimed to map the profile and the characteristics of the field of research on PRS between 2009 and 2014. The PRS studies were found in several areas such as nursing, medicine, sociology, philosophy, theology, etc., as well as in interdisciplinary areas such as science of religion and public health. Difficulties were faced to differentiate Psychology field of Religion and Spirituality from their interfaces. 158 references were selected, 48 of these, theses and dissertations. References were categorized into themes that will be presented in the paper.

3) Psychological Aspects of Oracular Advice on Brazilian African-Diaspora

Ronilda Iyakemi Ribeiro

In Brazil, first country in black population outside the African continent, is expressive the number of religions of African source. About 100 ethnic groups were brought from Africa to Brazil during the slavery, which lasted for centuries. Despite some theological and liturgical differences, in all these religions religious counselling, which for various reasons sometimes overrides the psychological counselling, is conducted based on Oracle consultations, based on African

conceptions of time, universe and person. Psychological Studies seek to draw diagnostic and therapeutic possibilities in such practices and this topic has been debated within the Psychology Advice System, particularly in the Group Non-Hegemonic Epistemological Diversity in Psychology, Secularism and the dialogue with Traditional Knowledge (Conselho Regional de Psicologia de São Paulo). In this study the focus lies on the function reserved for the welcome and the donation in the dialogue established between priests and consultants during the religious counselling.

4) Psychology, Religion and Mental Health Practices in Brazil

Marta Helena de Freitas

In a context where the vast majority of people are religious and where there is great diversity of religions, like in Brazil, the relationships between Psychology and Religion should be considered by psychologists during their professional practices in the field of physical and mental health. However, by consecutive decades, this theme was silenced along the training curriculum of Psychology Graduation. Because of this significant gap, the most part of the students and young psychologists feel insecure when faced with a series of concrete situations in their daily working context. Brazilian researches conducted with students and psychologists working in clinical, health and mental health contexts have shown some symptoms of these uncertainties and difficulties. But, they also suggest mechanisms employed by these professionals or by the organizations themselves to its overshooting. In this presentation, we intend to describe and discuss this scenario and its practical, ethical and academic-educational implications.

Symposium 14: Faith as Support or Burden: A Study among Syrian Refugees in Istanbul (14.30-16.00)

Chair: Önver Andreas Cetrez

To date over 3,8 million individuals have left Syria. At the end of 2015 this is expected to raise to 4,3 million. Another 7,6 million people are internally displaced within the country. Turkey has officially received 1,6 million Syrian refugees, and unofficially almost 2 million.

Forced migration puts people in terrible situations, often with severe consequences for several generations. At the same time human beings have an unexpected resilience capacity and much refugee help and community work is taking place.

Some questions we want to raise are: How does resilience take place in different situations of forced migration and trauma? What are the challenges for transit- and the receiving countries? How can we understand and build community work during war? What implications does these societal events pose to the psychology of religion, both empirically and disciplinary? Empirical studies will be presented.

Key Words: Syrian refugees, resilience, Istanbul, community work, religion, health

1) “Qnushyo” - A Refugee Centre for Syrians in Istanbul

Önver Cetrez

A Christian Syrian refugee population (n=150, 34% females, mean age 28, 42% university education), residing in Istanbul (from 1 week - two years), took part in a mixed method study, completing the questionnaires R-COPE, PC-PTSD, PHQ-15, GSE, and CD-RISC 2, before and two month during the activities organised at a newly opened activity center. Among factors helping most strongly to cope with the refugee situation is hope for the future (63% answer Yes). Though religion is involved in a great deal in understanding and dealing with stressful situations (48%) only 12% answer that religious activities help. Half of the population has experienced a very difficult situation due to the war in Syria. Additional 20 semi-structured interviews were conducted. The results presented here will be compared with previous research among refugee populations and give a background to the other presentations in this symposium.

2) The Use of the ADAPT Model for the Syrian Christian Refugee Project in Istanbul

Valerie DeMarinis

The theoretical and empirically-tested framework for this project is the public health ADAPT mental health model, including an existential dimension in a crisis/post-conflict context. An important dimension is the existential dimension as a coordinating function for the other dimensions and for understanding complex resilience processes, especially when approached as a meaning-making capacity function for daily living. This capacity is of primary importance in situations of extreme uncertainty, such as that of the Christian Syrian refugees in Istanbul, where life is 'suspended' between what was before the war in Syria and what might be if/when one can be smuggled to European countries where asylum is granted. Data from the project are used to illustrate high and low level functioning of the existential dimension and the respective consequences for the other mental health dimensions. Results in relation to strengthening resilience and meaning-making processes are examined.

3) Acculturation Strategies of Syrian Christian Refugees in Istanbul

Halina Grzymała-Moszczyńska

The purpose of this work was to study acculturation of Syrian Christian refugees and host population in Turkey. Theoretical background of the analysis will be constituted by the new acculturation model RAEM (Relative Acculturation Extended Model) (By Navas and al., International Journal of Intercultural Relations, 2007, 31,1 67-86). The model differentiates between the real and ideal planes of acculturation, that is between strategies adopted by refugees and strategies which are desired by refugees, as well as strategies offered by host societies. It will be compared and analyzed on which spheres of acculturation there is a synergy and where there is a conflict between host and guest populations. Emphasis will be placed on gender differences in adopting different strategies, as well as consequences of strategies for well-being and resilience. Analysis will be based on 20 interviews conducted in August 2014 in refugees settlements in Istanbul.

4) Happily Ever After? Mental Health Status, Illness Models and Psychological Coping among Two Immigrant/Refugee Groups

Nazli Balkir

Due to their pre-migration history and process of adaptation, immigrants/refugees exhibit higher prevalence rates of mental disorders, but lower rates of mental health service utilization compared to natives. Such treatment gap, particularly among people from Middle East constitutes a serious challenge for receiving countries and a substantial burden for immigrants. Such reluctance might be partially due to miscommunication between patients from the Middle East and clinicians from Western cultures, deriving from cultural differences in notions of mental health/illness. Current presentation explores the cultural correlates of psychological processes (i.e. self-concepts, sources of motivation, emotional expression, psychological coping and attribution styles) and their relation to the experience and management of psychological distress. Empirical studies conducted with Turkish immigrant/refugees in Germany and Syrian refugees in Istanbul will be presented and the results will be compared. The relevance of the findings for clinical practice will be discussed.

5) Exploring Coping Strategies Employed by 3 Syrian families in Iskenderun, Turkey. A Narrative Account

Maria Janas, Halina Grzymała-Moszczyńska

Findings of three in-depth interviews with Syrian refugees coming from very different social and economic backgrounds will be presented. The interviews were preceded by three months of participating observations which was part of our field-work in Iskenderun.

The theoretical and methodological approach is based on grounded theory. Categories which were extracted from preceding observations and discussed in the interviews include: the role of

family support and its religious background, the Islamic category of patience (sabr), the role of prayer, the role of religious expressions in everyday language, and the relation between the refugees and the hosting community (with a significant Alawi community living in the region) among others. Initial analysis of narrative accounts points towards both positive and negative role of religion in coping with the refugee situation.

Early Career Award (16.30-17.30)

Dimensions of Gods

Kristin Laurin

Recent theories of the origins of religion have highlighted three characteristics of the Gods of modern religions. These Gods are omnipotent, or all-powerful, they are omniscient, or all-knowing, and they are concerned with human morality. In this talk, I describe some of the consequences of people believing in Gods with these three features. In particular, I focus on costly prosocial behavior, demonstrating how different religious beliefs can make people more or less likely to spend their own resources to help promote a cooperative society. I then turn to self-regulation more broadly, and show how different kinds of God beliefs can both help and hinder people's ability to pursue important goals. Finally, I consider how and when God beliefs make people feel safe and secure, and explore how that relates to the dynamics of interpersonal relationships, and to risk-taking.

Poster Session III (All Day)

Religious Coping and Humor

Gülşen Özgen

The aim of the research is to examine the relationships between humor styles (self-enhancing humor, affiliative humor, self defeating humor and aggressive humor) and religious coping styles (positive and negative) among teachers in Üsküdar, Istanbul. In this research, "Humor Styles Questionnaire" and "Religious Coping Styles Scale" were used to gain information related to the humor styles and religious coping styles of participants, respectively. Furthermore, "Personal Information Sheet" which is arranged by the researcher is also used. The results indicated that there is a statistical relationship between humor styles and religious coping styles of teachers. Positive religious Coping style is correlated negatively with Aggressive Humor style whereas negative religious Coping style is correlated positively with aggressive humor and self-defeating humor. The study concluded with the discussion of data under the light of current literature and the suggestions.

Key Words: coping, religious coping, humor

Coping and Prayer: The Relationship Between Coping Styles and Varieties of Prayer

Yunus Emre Temiz, Erkan Yaman

This study focuses on different varieties of prayer in relation to different coping styles in young adults with regard to some demographic variables such as gender, marital status, education level, social environment, economic status, and the problems exposed in the last year. The questionnaire developed in order to measure and gather information from the sample group consists of three parts. These are the Prayer Scala (Yaman ve Temiz 2014), Coping Styles Inventory (Şahin ve Durak 1995) and Demographic variables. This study was conducted on a sample of 500 young adults who live in Sakarya. 415 of these questionnaires were analysed with SPSS. The results of study showed that participants' perception of income causes meaningful changes on prayer and coping styles but there is partial statistical difference participants' gender, marital status, social environments, and educational levels. A significant correlation was found between the Prayer Scala and Coping Styles Inventory ($r=.313$ $p<.01$). A positive correlation was also found between problem-oriented coping styles and the sub-dimensions of prayer scale. Furthermore, there is a negative relation between spiritual discontent and emotion-focused coping styles. We are finally led to the conclusion that certain varieties of prayer are connected to certain styles of coping.

Key Words: prayer, coping styles, young adult

Endurance Coping Mediates the Relationship Between the Big Five and Job Burnout

Xinhui Wei

Although the value of a relationship between the big five and job burnout has been recognized over the years, there is a need for better understanding of the relationship with endurance coping from Buddhism. The present study investigates whether the endurance coping (enduring hardship, patience with others and acceptance of truth) plays a role in mediating the effects of a job burnout with the big five. The present study recruited a sample of 345 workers as participants, adopting the Endurance Coping Questionnaire (ECQ), the Big Five Inventory (BFI) and the Oldenburg Burnout Inventory (OLBI) as instruments, to investigate the mediation role of the endurance coping, which originated from paramita of endurance in Yogacara Buddhism, between the Big Five and job burnout. As a result, enduring hardship has a role of partial mediation with exhaustion and disengagement; both patience with others and acceptance of truth have a role of complete mediation between extraversion, agreeableness in Big Five and exhaustion and disengagement in job burnout.

Key Words: endurance coping, big five, job burnout, mediation role

Drawings of Gods in Switzerland: Does Religious Affiliation (Really) Matter?

Gregory Dessart, Claude-Alexandre Fournier, Zhargalma Dandarova Robert, Pierre-Yves Brandt

The present study comes along with a need for a thorough understanding of the developmental characteristics that may play a part in the individual construction of the concept of God (e.g. tendency for early anthropomorphic features to evolve into later abstract representations). Therefore, we met participants (N=707) aged from 6 to 18 years old and living in different parts of Switzerland. The measures that were used rely on the particular relevance of drawings and narratives in this context, allowing a much broader take on various aspects of children's representations of supernatural agents. We wished to investigate how religious affiliation (as self-reported) could affect the outcome. The possible influence of the area where the data were collected and the type of establishment (public school or church) was also examined besides other variables such as gender and age.

Key Words: children drawings, God concept, religious affiliation

God Representation Change in Young Adults Over a 2.5 Year Period

Bonnie Poon ZAHL

Despite the popularity of God representations as a variable of interest to psychologists of religion, surprisingly little attempt has been made to systematically examine changes in God representations over time. This study provides new longitudinal God representation data from a sample of 347 participants (aged 18-30, mean age = 22.02, SD = 1.48), collected over a two and a half year period during the participants' "emerging adulthood" period. The effects of insecure attachment to parents, experiences of anger toward God, depressive symptoms, and social support on experiential God representation change were explored. Multi-level modelling of the data revealed that avoidant attachment to parents had a near-significant negative association with initial levels of experiential God representation, but no relation to rate of change in God representations. Higher levels of anger toward God was significantly associated initially with less positive God representation, and anger at God as a time-variant predictor was associated with less rapid decline in positive God representation ratings. Implications on longitudinal God representation research are discussed.

Key Words: God representations, God image, longitudinal data, attachment

Recollection of God Image in Childhood

Fatma Nur Bedir

This study aims to examine the factors which affect the image of God, and to interpret the reasons for those images, in Turkish society. The sample group of the study consists of 7 Turkish adults from volunteer acquaintances. An open ended survey was conducted and only one question which is

"What did come to your mind when you thought of God in your childhood?" was asked to the participants. The data which is acquired from the survey were analysed according to thematic analyses. As a consequence, the following conclusions were obtained; the primary result is that anthropomorphism is found in the images of God even if they were told not to think of Allah in that way. It could be said that this is because they were not able to understand abstract religious notions. Except one participant, all participants had those anthropomorphic images in the concrete operational thinking stage. Awareness of the power of God was found in all answers. All participants sought for the image of God. Early educators, both family and teachers, were found to be the most effective factors in forming the image of God. Television has found another effective factor in relation to God image.

Key Words: God image, childhood, psychology, religion

Image of Prophet German-Turk Children

Sevil Kahraman

This research was done to investigate the religious imagination of muslim children who are spending long time with Christian people in Germany. The research was done at a mosque in Alzenau Germany, Bavaria. It was executed on students visiting the summer courses at this mosque. To collect information the children were asked following question: "Make a picture of what you know about the Prophet Muhammed". Not too much information was given to the children to find out how much knowledge the children in Germany have/have not. After this question the children were asked to make a picture. Students who made a picture also made statements on their own picture. One result of the research was that some of the childrens imagination of the Prophet Muhammed are symbols of human or worship. Children who are living together with their grandparents, mostly get religious knowledge from them. The influence of their mother is very high, too. Some 9-12 years old children didn't paint the Prophet due to different concerns. In the study no significant difference in the imagination of the Prophet could be observed between the different sexes of the participated children.

Key Words: image of Prophet, Germany, Muslim children, heaven

The Religious Identity Index (RII): Across Cultural Psychometric Analysis

Matthew J. Zagumny

Religious identity "is the tendency to form one's perception of self, at least in part, around the religious tradition to which the person currently, historically, and culturally subscribes" (Zagumny, 2013). Religious Identity Index (RII) measures the centrality and internalization of religious tradition in identity formation. A sample of 162 Turkish and 162 US university students responded to the RII, Religious Commitment, Perceived Stress Scale, and Satisfaction with Life (SWL) scales. Preliminary analyses (hereafter, listed Turkish and American respectively) resulted in a final 4-item scale with alphas equal to .80 and .91. Exploratory, principle components analysis resulted in a single factor solution explaining 62.15% and 80.67% of the component's variance. Structural equation modeling found item loadings between .56 and .82 ($R^2=.83$) and .69 and .96 ($R^2 = .96$). Divergent validity was supported by moderate correlation with religious commitment of .35 and .5. RII was correlated with Current data demonstrate religious identity as a unique, measurable construct in the scientific study of religion. Cross-cultural differences in measurement qualities will be discussed.

Key Words: religious identity, cross-cultural, psychometrics

Development and Validation of Brief Measures of Precepts-Obeying: Precepts-Obeying Coping Questionnaire

Yan Xu, Li Tsingan

In classical Buddhism literatures, precepts-obeying is an important concept, but few questionnaire has been created to measure it briefly and effectively. On the basis of paramita of precepts-obeying in Yogacara Buddhism, this study constructed the theoretical dimension of precepts-obeying coping, and then developed the questionnaire of precepts-obeying coping, which consists of 18 items. The

present study selected a sample of 268 adults as participants. Confirmatory factor analysis was applied to examine the goodness of fit between the observed data and the hypothesized models, and internal consistency reliabilities (Cronbach's coefficient α) and test-retest reliability were investigated. The results are as follows: (1) Both the Cronbach α coefficients and the test-retest reliability coefficient at biweekly intervals of Precepts-obeying Questionnaire were good; (2) Precepts-obeying coping includes three factors, and they are samvara-sila, kusala-dharma-samgrahaka-sila and sattvartha-kriya-sila. The indexes of CFA were good, which implied the questionnaire had a good construct validity.

Key Words: Yogacara Buddhism, precepts-obeying coping, precepts-obeying coping questionnaire, factor analysis

Development and Validation of Brief Measures of Endurance Coping: Endurance Coping Questionnaire

Tsingan Li, Jianjun Deng

In Buddhism, endurance is a very important matter, but few questionnaire has been created to measure it, and few empirical study on it has been conducted. Based on endurance paramita in Yogacara Buddhism, this study determined the theoretical dimension of endurance coping, and then developed the questionnaire of endurance coping, which includes 18 items with every dimension 6 items. The current study employed 158 workers as subjects. Confirmatory factor analysis was applied to examine the goodness of fit between the observed data and the hypothesized models, and internal consistency reliabilities and test-retest reliability were investigated. The results are as follows: (1) The Cronbach α coefficients of Endurance Coping Questionnaire were between 0.718 and 0.882, the test-retest reliability coefficient at biweekly intervals were 0.724, 0.716 and 0.683. (2) Endurance coping consists of three factors, and they are enduring hardship, patience with others and acceptance of truth. The indexes of Confirmatory Factor Analysis were good, which implied the questionnaire had a good construct validity.

Key Words: Yogacara Buddhism, endurance coping, endurance coping questionnaire, factor analysis

Christian Scripture Reading as Moderator of the Relationship between Attachment to God and Religious Crisis

Tracy Freeze, Caitlin Lake

Recent research has examined how religious behaviours operate as coping mechanisms during stressful situations (Dyer & Hagedorn, 2013; Park, 2005). The effectiveness of these behaviors seems to depend on the type of behaviour engaged in (Hsu, 2014; Pan et al., 2012; Richards & Bergin, 2005) and, further, the type of behavior engaged in seems to be related to the individual's style of attachment to God (Cooper et al., 2009; Pargament et al., 1998). Current literature is primarily non-experimental in nature and does not adequately consider Christian scripture reading as a religious behaviour (Hamilton et al., 2013). Two studies were conducted to investigate whether the association between attachment to God and religious crisis depended on reading specific verses of scripture. Results indicated that, at higher levels of insecure attachment to God, participants who read Jeremiah 29:11-12 reported higher levels of religious crisis compared to participants who read alternate scripture verses (Jeremiah 11:1-2, John 14:27). Though more research needs to be conducted, these results suggest that, for individuals with higher levels of insecure attachment to God experiencing a negative life event, some scripture may be more helpful than others in reducing religious crisis.

Key Words: attachment, religious experience, scripture reading

Meditative Insight: Further Exploration of Construct

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Buddhist meditative practices and their secular applications have been vastly studied in its relation to stress (Carlson, Speca, Faris, & Patel, 2007). It is suggested, that elements of Buddhist doctrine have direct impact on coping with stress and well-being (Phillips et al., 2009; Teasdale and Chaskalson,

2011). Ireland (2012) supports this idea, by introducing meditative insight, conceptualized as a cognitive change characterized by understanding of nature of suffering, things as being impermanent, and without independent self-existence, and proposes a new measurement to capture the construct. In this study, we further explored the construct of insight, and tested psychometric properties of the measurement. Meditation practitioners (N=200) took part in an online survey. Proposed model with one latent factor and four indicators was confirmed: $\chi^2(2, N=200) = 3.99, p = 0.14$. Internal consistency for the four items was high ($\alpha = .88$). Assessment of criterion validity demonstrated similar results with the original scale: scores of insight predicted several indicators of psychological health. Relationship between insight and perceived stress through irrational beliefs and cognitive appraisals was further investigated through mediation analysis. There was a significant indirect effect of insight on perceived stress through irrational beliefs: $B = -0.75, BCa (-1.36, -0.24)$.

Key Words: meditation, insight, stress, coping, cognitive appraisals, assessment

Forgiveness, Gratitude, and Subjective Well-Being in Juvenile Delinquent Boys

Gülüşan Göcen

Currently, there are limited empirical data related with prosocial values, emotions and well-being of incarcerated juvenile delinquent boys in the literature. Research indicates that punitive practices just alone have limited success in promoting development of strong moral character, social responsibility and spiritual consciousness. This study examined the relation of gratitude, forgiveness and subjective well-being of juvenile delinquent boys. The data used in this research was gathered in 2013-2014 via surveys given to 124 aged from 14 to 21 juvenile delinquent boys in Ankara Juvenile Detention House. The Gratitude Questionnaire (GQ-6), Forgiveness Inclination Scale (FIS-18) and Subjective Well-Being Scale (SWB-37) were conducted for this research. According to the results of study, there is a positive correlation between gratitude and subjective well-being. Forgiveness of the children in the reformatory increases gratitude is increasing; forgiveness decreases, gratitude is reduced also. However, the findings research has not demonstrated a relation between forgiveness and subjective well-being.

Key Words: Forgiveness, Gratitude, Subjective Well-Being, Juvenile Delinquent

Church Family and Well-Being: Attachment Process or Social Support?

David Freeze, Tracy Freeze, Katie Hamilton

In recent years, attachment theory has been expanded to include a person of faith's relationship God (e.g., Granqvist, Mikulincer & Shaver, 2010). Recent research suggests that attachment theory may be further expanded to include a person of faith's relationship to their church family (i.e., their fellow church/congregational members). For example, Freeze and DiTommaso (2015) found evidence to suggest that church family could be conceptualized as an attachment process and that it could be differentiated from attachment to God. However, while this may have been the first empirical study to conceptualize relationship with church family as an attachment process, the possibility remained that attachment to church family was essentially the same construct as social support. Thus, the purpose of the current research was to investigate attachment to church family, religious social support and family social support and their relative contribution to well-being. One hundred and forty participants of Christian faith completed an online survey measuring well-being, attachment to church family, and social support. Preliminary results indicated that, even after controlling for both religious social support and family social support, higher levels of avoidant attachment to church family predicted higher levels of negative affect and lower levels of daily spiritual experiences.

Key Words: attachment, social support, religious experience

Numinous Constructs, Subjective Well-Being and Entitlement

Magdalena Anna Zemojtel-Piotrowska, Jarosław Piotrowski, John Maltby

Basing on data collected on student samples in Poland and UK we examined the relationship between numinous constructs (spiritual transcendence and religion) and entitlement attitudes (active, passive and revenge entitlement). Additionally, mediating role of three types of well-being

(hedonic well-being, life satisfaction and eudaimonia) was assessed. Spiritual transcendence – ‘the capacity of individuals to stand outside of their immediate sense of time and place to view life from a larger, more objective perspective’ (Piedmont, 1999) – was measured using Piedmont’s ASPIRES scale. Religiosity was measured using ASPIRES and Lavric and Flere’s (2008) cross-cultural scale for assessing extrinsic, intrinsic and quest religiosity. Well-being was measured with the Satisfaction With Life Scale (Diener, Emmons & Larsen, 1985), Scale of Positive and Negative Experiences, and Flourishing Scale (Diener, et al., 2009). Three dimensions of entitlement were validated cross-culturally in the former research (Žemojtel-Piotrowska, Piotrowski et al., 2014, 2015) and they manifested similar relationship to subjective well-being across different cultural contexts. Results obtained by SEM analysis are interpreted in the light of different forms of entitlement, well-being, and numinous constructs in two cultures.

Key Words: entitlement, spiritual transcendence, religiosity, subjective well-being

A Qualitative Study of Religious Diversity on Sexuality: Sample of Different Types of Believers and Non-Believers

Mustafa Koç

In human life, religious believe systems play an important role on the thoughts and attitudes of men and women as the different believers and/or non-believers about sexuality. The aim of this research is to assess current situation thoughts and attitudes of different types of believers and non-believers in different religions and faith groups about sexuality. The data have been analyzed by using interpretative phenomenological analysis as a qualitative research method. Participants' views, 13 (72%) male and 5 (28%) female, (n=18) about sexuality were collected by both face-to-face and web-based survey using an open-ended questionnaire. According to the results of the research, however, it has become obvious that (a) the most important personal reason of the participants for getting married is to having a family and baby/child; (b) the most of their personal viewpoint about dating and sexual experience before the marriage is as follows: ‘it may be dating, but not sexual experience’, etc. Finally, the results of the research indicate that (i)personal religious beliefs have a greater effect on thoughts and attitudes about sexuality in different believe systems, (ii) Muslim participants have more conservative orientations than others in considering a number of religious identities.

Key Words: religious diversity, sexuality, guiltiness, sex before marriage, forbidden sexual practices

Homosexuality and Priesthood: Conflict and Coping

Klearchos Konstantinos Stamatoulakis, Finiki Nearchou

The conflict between sexual orientation and religiosity in the Christian religion has been studied from different perspectives. However, there is no research on homosexuals who are interested in becoming priests. The aim of this paper is to examine the possible differences in coping strategies between a Norwegian lesbian in her 20’s who is an applicant for priesthood and a Greek orthodox priest in his 30’s. This research is a first attempt to examine the conflict between faith and sexual identity in non-catholic priests; a population that has been neglected until today. The data for the present study was collected through semi-structured interviews after signed informed consent was obtained from the participants. The interviews, lasted from 40 minutes to one hour, were conducted following the same procedure for each participant. The Interpretative Phenomenological Approach (IPA) was used to analyze the data. The results are further discussed in relation to cultural and gender differences and similarities regarding the decision of homosexual individuals to embrace priesthood. The limitation of this study is that the data come from only two participants, one male and one female. Mental health professionals working with these individuals may benefit from the research evidence on this field.

Key Words: priesthood, priests, homosexuality, lgbt, religion, christianity, Greek, Norwegian, IPA, Interpretative Phenomenological Approach, qualitative

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