

**International Association for the Psychology of Religion**

in co-operation with

*Institute for Social Sciences of Contemporary Religions –  
University of Lausanne*

*Institute of Psychology – University of Lausanne  
Swiss Association for the Psychology of Religion*

**2013 CONGRESS**

27-30 August  
Lausanne - Switzerland

**Programme & Book of Abstracts**

## **Board of IAPR and International Scientific Committee:**

Vassilis Saroglou

(Université Catholique de Louvain, Belgium)

Hans A. Alma

(University of Humanistic Studies, the Netherlands)

Herman Westerink

(University of Vienna, Austria)

Mario Aletti

(Catholic University of Milan, Italy )

Pierre-Yves Brandt

(University of Lausanne, Switzerland)

Kevin L. Ladd

(Indiana University South Bend, USA)

Christopher Alan Lewis

(Glyndŵr University, UK)

## **Organising Committee & Congress Assistance:**

Pierre-Yves Brandt (UNIL)

Jörg Stolz (UNIL)

Pascal Roman (UNIL)

Jérôme Rossier (UNIL)

Isabelle Noth (University of Bern)

Liudmila Gamaiunova

Zhargalma Dandarova Robert

Emmanuelle Buchard

Gregory Zecca

Carole Edoa

Edited by: Liudmila Gamaiunova, Zhargalma Dandarova Robert,

Karine Koch, Pierre-Yves Brandt, Kevin L. Ladd, and

Christopher Alan Lewis

Cover: Vitaly Drozd

Printed by: Easy Document SA – Lausanne - 2013

## Table of contents

The International Association for the Psychology of Religion.....	9
Preface and welcome .....	11
General information .....	15
Timetable .....	16
Tuesday, August 27 .....	25
Pre-conference (10.00-15.00) .....	25
Keynote lecture (17.00-18.00).....	27
Wednesday, August 28 .....	29
Keynote lecture (8.30-9.25) .....	29
Panel A - Sacred versus sexual: New theorisation and findings on religion, sexuality, and related prejudice (9.30-11.00) .....	32
Panel B - Psychology of spirituality (9.30-11.00) .....	36
Paper session - Religion and development: Adolescence / Images of God (children) (9.30-11.00) .....	40
Paper session - Religiosity and mental health I (9.30-11.00) .....	46
Paper session - Religiosity and social well-being (9.30-11.00) .....	50
Paper session - Social prejudices and discrimination: Their identification and decreasing (11.30-13.00).....	54
Paper session - Conceptualising spirituality (11.30-13.00).....	58
Paper session - Images of God (adults) (11.30-13.00).....	62
Paper session - Religiosity and mental health II (11.30-13.00).....	66
Panel C - Human flourishing and religion (11.30-13.00).....	70
Panel D - Understanding out-group attitudes toward Muslims: The role of religion and conservative ideologies (14.30-16.00).....	75
Panel E - "Spirituality" in Germany and the United States: New results on the semantic, psychological and biographical perspectives (14.30-16.00) .....	80
Panel F - Understanding the concept of attachment in different cultural contexts and processes (14.30-16.00).....	85
Panel G - "The brighter the light - the darker the night?" Spirituality & personality disorders (14.30-16.00).....	89

Paper session - Social representations and religious imagery (14.30-16.00).....	93
Godin Prize Winner, Keynote lecture (16.30-17.30).....	98
Thursday, 29 August .....	99
Keynote lecture (8.30-9.25) .....	99
Panel H - Cognitive science of religion and psychology of religion - Twinning two scientific approaches (9.30-11.00) .....	100
Panel I - Spirituality and awe: Interplay, processes, and implications (9.30-11.00).....	104
Paper session - Religion and development: Morality, gratefulness (9.30-11.00).....	108
Paper session - Religion in therapeutic context (9.30-11.00) .....	113
Paper session - Theoretical issues (9.30-11.00) .....	118
Panel J - Sources of meaning: Vertical and horizontal (11.30-13.00).....	124
Panel K - Psychology of prayer - A matter of the mind, a matter of the heart (11.30-13.00) .....	131
Discussion forum - Religious, faith, and spiritual development: Future prospects (11.30-13.00) .....	136
Paper session - Therapeutic context: Culture and religion sensitive psychotherapy (11.30-13.00).....	139
Paper session - Narrative studies and religious texts (11.30-13.00).....	143
Paper session - Construction of scales (11.30-13.00)....	149
Poster session 1 Students (13.45-14.30).....	153
Paper session - Religion and cognition (14.30-16.00)....	175
Paper session - Religious coping: Prayer (14.30-16.00).....	178
Paper session - Culture and morality (14.30-16.00).....	183
Paper session - Therapeutic context: Meditation and out-of-body experience (14.30-16.00) .....	186
Paper session - Psychology and practical theology (15.20-16.00).....	189
Paper session - Psychoanalytical perspectives (14.30-16.00) .....	192
Friday, 30 August.....	199
Keynote lecture (8.30-9.25) .....	199
Panel L - Stretching the horizons: The psychology of religion in postmodernity (9.30-11.00) .....	200
Panel M - Religion in contemporary social context in Poland (9.30-11.00) .....	206

Paper session - Emotion regulation (9.30-11.00).....	211
Paper session - Spirituality and health:	
Cancer patients (9.30-11.00) .....	214
Paper session - Religious coping: Mourning (9.30-11.00) .....	216
Paper session - Religion on Internet (11.30-13.00).....	220
Panel N - Morininaru as a Re-ligio (11.30-13.00) .....	225
Panel O - Listen to the reed: Testing religiosity, mysticism and spirituality at a Mawlawi Sema Ritual (11.30-13.00).....	231
Paper session - Spirituality and health:	
CHD patients (11.30-13.00) .....	235
Paper session - Religious coping:	
Survivors (11.30-13.00).....	239
Poster session 2 (13.45-14.30) .....	241
Paper session - Psychology of religion in different countries (14.30-16.00) .....	262
Paper session - Religious experience (14.30-16.00) .....	265
Paper session - Religious involvement and social outcomes (14.30-16.00) .....	270
Paper session - Minority religious membership (14.30-16.00).....	275
Contact list of participants.....	280
Index of authors.....	301



## **The International Association for the Psychology of Religion (IAPR)**

The International Association for the Psychology of Religion (IAPR) has European roots. The Association was founded in 1914 in Nuremberg, Germany, as "Internationale Gesellschaft für Religionspsychologie" and published in that same year the first volume of the "Archiv für Religionspsychologie" (now Archive for the Psychology of Religion). 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, while the key figure of the enterprise was Wilhelm Stählin (1883-1975), a German protestant minister. 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.

Stählin, in 1927 handed over both the Association and the Archiv to Werner Gruehn (1887-1961), a Lutheran pastor from the Baltic countries, who in later years became a professor of theology at Berlin. Before the war, Gruehn managed to publish two more volumes of the Archiv (no. 5 and no. 6). But then things definitively went wrong: In 1945, Gruehn had to flee from Berlin, lost his professorial position, and needed to live on a moderate pension in a small town in Germany. In fact, the Association and the Archiv were extinct. In the fifties, Gruehn tried to organize an international congress to revive the Association, but failed.

At the beginning of the 1960s, Wilhelm Keilbach (1908-1982), a professor of Roman Catholic systematic theology who had a strong interest in history of religions, expressed the wish to reactivate the Association. He organised some "Tagungen", small conferences, to which only a limited number of people were invited, essentially pre-war students and friends of Gruehn, and Keilbach's own priest-students. The papers read at the conferences were printed in the irregularly published Archiv, which now functioned in this way, more as proceedings than as a journal.

Although people like André Godin, Antoine Vergote and especially Hjalmar Sundén published some articles in the Archiv,

the Association after some years ended in a cul-de-sac again. There were only a few professional psychologists involved, most attendees of the conferences had limited training in psychology during their pre-war education as theologians. No efforts were made to broaden out, to professionalise or to modernise the Association's perspective or style.

When the Board even opposed all forms of modernisation, this unfortunate development eventually lead to the formation of a new, more progressive and active group, the European Psychologists of Religion. Nils Holm, an historian and psychologist of religion from Finland, who was chosen as its new President in 1995, managed to persuade the "old" majority within the Board to take in some new people at a conference he organised in Denmark, 1998. Together with the small number of psychologists of religion already on the Board, these new members were committed to a reorganisation 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.

The Association is not a professional association, but an organisation revolving around a discipline. All academics, whatever their discipline, who subscribe to the goals of the Association, can join. The Association intends to bring together different approaches in the psychology of religion and to promote scientific exchange. It is the Association's goal to provide a platform for the entire spectrum of the scientific-psychological study of religion.

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

## Preface and welcome

The 2013 Congress of the International Association for the Psychology of Religion (IAPR) is co-organised by two institutes of the University of Lausanne, the Institute for Social Sciences of Contemporary Religions (Faculty of Theology and Sciences of Religions) and the Institute of Psychology (Faculty of Social and Political Sciences), and the Swiss Association for the Psychology of Religion. On behalf of the organisers of the Conference, I am pleased to welcome you in Lausanne.

The Academy, the forerunner of the University of Lausanne, was founded in 1537. Its vocation at that time was to train ministers for the church. The university enjoyed a certain renown due to the fact that it was the only French-language Protestant school of theology.

As the centuries passed, the number of faculties increased and diversified until, in 1890, the Academy received the name and status of a university.

In 1970, the university moved progressively from the old city of Lausanne, around the Cathedral and the Château, to its present site at Dorigny. The end of the 20th century witnessed the beginnings of an ambitious project aiming at greater co-operation and development among the French-speaking universities of Lausanne, Geneva and Neuchâtel, together with the Federal Polytechnic School of Lausanne (EPFL). The Universities of Geneva and Lausanne and the EPFL signed the Science, Life and Society Convention (SVS), which defines the distribution of research activities among the three institutions. The aim is to create a dynamic scientific interaction through the exploration of new fields of research and teaching, particularly those at the interface of two or more disciplines. As a result of this Convention, the Faculty of Science of the University of Lausanne was dissolved and most of its departments were transferred to the EPFL (2001: transfer of the Department of Chemistry; 2003: transfer of the Institute of Mathematics and the Physics Department). In 2003, two new faculties were founded concentrating on life and human sciences: the Faculty of Biology and Medicine; and the Faculty of Geosciences and Environment.

Today, the University of Lausanne is composed of seven faculties where approximately 12,400 students and 2,300 researchers work and study. Emphasis is placed on an interdisciplinary approach, with close co-operation between students, professors and teaching staff.

French-speaking part of Switzerland has a long tradition in the psychology of religion. It began in 1891 with the appointment of Théodore Flournoy (1854-1920) as professor of a newly created position for experimental psychology (at that time called "physiological psychology") at the University of Geneva. Flournoy was a friend of William James. He met him for the first time in Paris, at the first International Congress of Physiological Psychology in 1889. From then on, they exchanged a regular correspondence.

Flournoy included topics related to the psychology of religion in his teaching. More significantly, he dedicated the complete winter semester of 1901-1902 to lecturing on the psychology of religion. At the same time, William James gave the Gifford Lectures in Edinburgh. In 1910, Georges Berguer (1873-1945), a student of Flournoy, received a position of privat-docent at the Faculty of Theology of the University of Geneva to teach psychology of religion. In 1928, his teaching field was extended to the history of religions and a new chair called "Religious Psychology and History of Religion" was created in the Faculty of Theology. Berguer was appointed full professor to this position in 1930. When he retired in 1944, his successor was Edmond Rochedieu (1895-1987). In 1965, at Rochedieu retirement, the teaching of the history of religion returned to the Faculty of Arts, and the psychology of religion remained in the Faculty of Theology as a lectureship. The successor to Rochedieu in the Faculty of Theology, Thierry de Saussure (born in 1934), until his retirement in 1999, gave also lectures in the psychology of religion at the universities of Lausanne and Neuchâtel. Today, psychology of religion is a full professorship in Lausanne, with the responsibility to give lectures both in Geneva and Lausanne.

The local organising committee has done its utmost to provide the best conditions for the dissemination of works presented. The number of participants is increasing in each edition of the congress. With this edition, we should far exceed 200 presentations. All of them will take place in Building Anthropole.

Our aim is to promote contact between participants. This is also why the posters will be displayed in the space outside the main lecture hall, where are also scheduled breaks and lunch. If mornings and afternoons will be devoted to scientific work on campus, evenings will be an opportunity for a change of pace for discovering Lausanne and its surroundings. Switzerland is not a country where you can predict the weather. Therefore, we recommend that you keep your fingers crossed if you want to eat every night on a terrace.

We hope that you will enjoy the conference and find many opportunities to measure the vitality of the psychology of religion in the world, to be enriched by new experiences and develop new collaborations. We wish you all a pleasant stay in Lausanne!

Pierre-Yves Brandt



## General information

**Lecture halls:** Halls 2013, 2106, 2064, 2024, 2055 are situated on the second floor of Anthropole building. Hall 1031- on the first floor. Interactive plan of the building: <http://planete.unil.ch/plan>

**Paper sessions:** Every paper session is scheduled for 1.5 hours, Each presenter will have 20 minute presentation and some minutes for discussion.

**Panel sessions:** Every panel session is scheduled for 1.5 hours regardless the number of panel participants.

**Poster sessions:** Posters should be mounted on Tuesday from 14.00 till 16.00 and removed on Friday from 14.30 till 16.30. Authors are required to be by their posters the whole session one of the assigned days (Thursday for students or Friday for none students). Students' posters participating in Best Student Poster Award are numbered 1-17. Make sure you vote for the best poster till 14.30 on Thursday.

## Timetable

### Tuesday, 27 August ♦ Pre-conference

---

#### Anthropole building

*Pre-conference, Room 2064. Chair: Vassilis Saroglou*

---

**10.00-10.45** Vassilis Saroglou

(University of Louvain, Belgium): Measuring religious and spiritual dimensions in secularised societies

**10.45-11.30** Christopher Alan Lewis

(Glyndŵr University, United Kingdom): Measures of religiosity: Review, evaluation, and construction

**11.30-11.45**

*Coffee break*

11.45-12.30 Pierre-Yves Brandt

(University of Lausanne, Switzerland): Implicit and projective measures of God representations among children and adults

**12.30-13.30**

*Lunch*

**13.30-14.15** Jordan LaBouff (University of Maine, USA): Implicit

measures in psychological research on religion and prejudice

**14.15-15.00** Kevin Ladd

(Indiana University South Bend, USA): Methodological issues in research on the psychology of prayer

---

**Tuesday, 27 August ♦ Conference**

---

**Anthropole building**

**14.30-17.00      *Registration, in front of 1031***

**16.30-17.00      Opening of the Conference, Room 1031**

**Moderation**

Pierre-Yves Brandt, President of the Local Organising Committee

**Welcome Addresses**

Dominique Arlettaz, Rector of University of Lausanne

Jérôme Rossier, Head of Institute of Psychology,  
(Faculty of Social and Political Sciences/SSP)

Monika Salzbrunn, Head of Institute for Social Sciences of Contemporary  
Religions (Faculty of Theology and Religious Studies/FTSR)

Vassilis Saroglou, President of International Association for the  
Psychology of Religion (IAPR)

**17.00-18.00      Keynote lecture, Room 1031 *Chair: Raymond F. Paloutzian***

Dr. Jessie Dezutter, winner of the early career award 2011, University of  
Leuven (Belgium): Where art Thou? Exploring the role of meaning systems  
in the face of adversity.

**18.00                *Reception, in front of 1031***

---

**Wednesday, 28 August ♦ Conference**

<b>Anthropole building</b>		
<b>8.30-9.25</b>	<i>Keynote lecture, 1031</i>	
Dr. Uffe Schjødt (Aarhus University, Denmark) "Depletion & deprivation in religious interactions" <i>Chair: Hans Alma</i>		
<b>9.30-11-00</b>	<b>Sessions</b>	
<b>Room 1031</b>	<b>Room 2024</b>	<b>Room 2064</b>
<i>Panel A:</i> Sacred versus sexual: New theorisation and findings on religion, sexuality, and related prejudice <i>Chair: Vassilis Saroglou,</i> <i>Caroline Rigo</i>	<i>Panel B:</i> Psychology of spirituality <i>Chair: Adam</i> <i>Anczyk</i>	<i>Paper session:</i> Religion and development: Adolescence / Images of God (children). <i>Chair: Nicholas</i> <i>Gibson</i>
<b>11.00</b>	<i>Coffee break</i>	
<b>11.30-13.00</b>	<b>Sessions</b>	
<i>Paper session:</i> Social prejudices and discrimination: Their identification and decreasing <i>Chair: Jordan LaBouff</i>	<i>Paper session:</i> Conceptualising spirituality <i>Chair: Peter La</i> <i>Cour</i>	<i>Paper session:</i> Images of God (adults) <i>Chair: Nicholas</i> <i>Gibson</i>
<b>13.00</b>	<i>Lunch</i>	
<b>14.30-16.00</b>	<b>Sessions</b>	
<i>Panel D:</i> Understanding out- group attitudes toward Muslims: The role of religion and conservative ideologies <i>Chair: Magali Clobert</i> <i>Adam B. Cohen</i>	<i>Panel E:</i> "Spirituality" in Germany and the United States: New results on the Semantic, Psychological and Biographical Perspectives <i>Chair: Barbara Keller,</i> <i>Ralph W. Hood Jr.</i>	<i>Panel F:</i> Understanding the concept of attachment in different cultural contexts and processes <i>Chair: Halina</i> <i>Grzymała-</i> <i>Moszczyńska</i>
<b>16.00</b>	<i>Coffee break</i>	
<b>16.30</b>	<i>Godin Prize, 1031. Chair: Vassilis Saroglou</i>	
Linked to the keynote lecture of Godin Prize winner Dr. Adam Cohen: Conceiving of religion as a kind of culture		

<b>18.00</b>	<i>Social event</i>
<b>Wednesday, 28 August ♦ Conference</b>	
<b>Anthropole building</b>	

<b>9.30-11.00</b>	<i>Sessions</i>	
<b>Room 2106</b>	<b>Room 2055</b>	<b>Room 2013</b>
<i>Paper session:</i> Religiosity and mental health I <i>Chair: Christopher A.</i> <i>Lewis</i>	<i>Paper session:</i> Religiosity and social well-being <i>Chair: Halina</i> <i>Grzymała-</i> <i>Moszczyńska</i>	

<b>11.00</b>	<i>Coffee break</i>
<b>11.30-13.00</b>	<i>Sessions</i>
<i>Paper session:</i> Religiosity and mental health II <i>Chair: Christopher A.</i> <i>Lewis</i>	<i>Panel C:</i> Human flourishing and religion <i>Chair: Patty Van</i> <i>Cappellen</i>

<b>13.00</b>	<i>Lunch</i>
<b>13.30-14.25</b> Meeting of the Editorial Board of the Archive for the Psychology of Religion, 2055	

<b>14.30-16.00</b>	<i>Sessions</i>
<i>Panel G:</i> "The brighter the light - the darker the night?" Spirituality & personality disorders <i>Chair: Human-</i> <i>Friedrich Unterrainer</i>	<i>Paper session:</i> Social representations and religious imagery <i>Chair: Josef Corveleyn</i>

<b>16.00</b>	<i>Coffee break</i>

**18.00***Social event***Thursday, 29 August ♦ Conference****Anthropole building****8.30-9.25***Keynote lecture, 1031*

Dr. Hanneke Schaap-Jonker, University of Groningen (the Netherlands):  
 God representations 2.0: Theoretical distinctions and neurological  
 correlates. *Chair: Herman Westerink*

**9.30-11.00***Sessions***Room 1031***Panel H:*

Cognitive science of religion and psychology of religion - Twinning two scientific approaches

*Chair: Anna-Konstanze Schröder, Uffe Schjødt*

**Room 2024***Panel I:*

Spirituality and awe: Interplay, processes, and implications

*Chair: Hanyi Xu, Vassilis Saroglou*

**Room 2064***Paper session:*

Religion and development: Morality,

gratefulness

*Chair: James M. Day*

**11.00***Coffee break***11.30-13.00***Sessions**Panel J:*

Sources of meaning: vertical and horizontal

*Chair:*

*Tatjana Schnell, Peter la Cour*

*Panel K:*

Psychology of prayer - A matter of the mind, a matter of the heart

*Chair: Aryeh Lazar**Discussion forum:*

Religious, faith, and spiritual development: Future prospects

*Chair: James M. Day***13.00***Lunch***13.45-14.30***Poster session 1 Students, in front of 1031***14.30-16.00***Session**Paper session:*

Religion and cognition

*Chair: Armin Geertz**Paper session:*

Religious coping: Prayer

*Chair: Kevin Ladd**Paper session:*

Culture and morality

*Chair: Adam Cohen***16.00***Social event*

Thursday, 29 August ♦ Conference

---

**Anthropole building**

---

<b>9.30-11.00</b>	<i>Sessions</i>
<b>Room 2106</b> <i>Paper session:</i> Religion in therapeutic context <i>Chair: Pierre-Yves Brandt</i>	<b>Room 2055</b>
	<b>Room 2013</b> <i>Paper session:</i> Theoretical issues <i>Chair: Joanna Collicut</i>

<b>11.00</b>	<i>Coffee break</i>	
<b>11.30-13.00</b>	<i>Sessions</i>	
<i>Paper session:</i> Therapeutic context: Culture and religion sensitive psychotherapy <i>Chair: Miguel Farias</i>	<i>Paper session:</i> Narrative studies and religious texts <i>Chair: Valerie DeMarinis</i>	<i>Paper session:</i> Construction of scales <i>Chair: Christopher Lewis</i>

<b>13.00</b>	<i>Lunch</i>
<b>13.45-14.30</b>	<i>Poster session 1 Students, in front of 1031</i>
<b>14.30-16.00</b>	<i>Session</i>
<i>Paper session:</i> Therapeutic context: Meditation and out- of-body experience <i>Paper session:</i> Psychology and practical theology <i>Chair: Heinz Streib</i>	<i>Paper session:</i> Psychoanalytical perspectives <i>Chair: Mario Aletti</i>

<b>16.00</b>	<i>Social event</i>
--------------	---------------------

## Friday, 30 August ♦ Conference

### Anthropole building

<b>8.30-9.25</b>	<i>Keynote lecture, 1031</i>
	Prof. Peter Nynäs, Åbo Akademi University (Finland): Research on post-secularity and on contemporary religious change - a space for the psychology of religion? <i>Chair: Christopher Alan Lewis</i>

<b>9.30-11.00</b>	<i>Sessions</i>
<b>Room 1031</b>	<b>Room 2024</b>
<i>Panel L:</i> Stretching the horizons: The psychology of religion in postmodernity	<i>Panel M:</i> Religion in contemporary social context in Poland
<i>Chair: George Worgul</i>	<i>Chair: Katarzyna Skrzypińska</i>

<b>11.00</b>	<i>Coffee break</i>
<b>11.30-13.00</b>	<i>Sessions</i>
<i>Paper session:</i> Religion on Internet <i>Chair: Christopher F. Silver</i>	<i>Panel: N</i> Morininaru as a religio <i>Chair: Manami Ozaki</i>

*Panel O:*  
Listen to the reed: Testing religiosity, mysticism and spirituality at a Mawlawi Sema Ritual  
*Chair: Zuhâl Ağılkaya Şahin*

<b>13.00</b>	<i>Lunch</i>
<b>13.45-14.30</b>	<i>Poster session 2, in front of 1031</i>
<b>14.30-16.00</b>	<i>Sessions</i>

*Paper session:*  
Psychology of religion in different countries  
*Chair: Gerard Saucier*

*Paper session:*  
Religious experience  
*Chair: Jacob Belzen*

<b>16.00</b>	<i>Coffee break</i>
<b>16.30</b>	<i>General Assembly, 1031</i>
<b>18.00</b>	<i>Reception</i>

---

**Anthropole building**

---

**9.30-11.00**

*Sessions*

**Room 2106**

*Paper session:*

Spirituality and health:

Cancer patients

*Chair: Hetty Zock*

**Room 2055**

*Paper session:*

Religious coping:

Mourning

*Paper session:*

Religious coping:

Survivors

*Chair: Ruard*

*Ganzevoort*

**Room 2013**

**11.00**

*Coffee break*

**11.30-13.00**

*Sessions*

*Paper session:*

Spirituality and health:

CHD patients

*Chair: Hetty Zock*

**13.00**

*Lunch*

**13.45-14.30**

*Poster session 2, in front of 1031*

**14.30-16.00**

*Sessions*

*Paper session:*

*Paper session:*

Religious involvement  
and social outcomes

*Minority religious  
membership*

*Chair: Hans Alma*

*Chair: Kevin Ladd*

**16.00**

*Coffee break*

**16.30**

*General Assembly, 1031*

**18.00**

*Reception, in front of Unithèque Building*



**Tuesday, August 27**

***Pre-conference (10.00-15.00)***

**Measuring religious and spiritual dimensions in secularised societies (10.00-10.45)**

*Vassilis Saroglou*

How many religious and spiritual (R/S) dimensions exist? What are the costs and benefits of the proliferation of (new) R/S measures? Do the latter measure something different or do they substantially overlap? Is it possible to measure religion and spirituality in heavily secularised countries? How to compare findings between secular and traditionally religious countries?

**Measures of religiosity: Review, evaluation, and construction (10.45-11.30)**

*Christopher Alan Lewis*

Within the psychology of religion, the psychometric approach is a dominant perspective. Despite the abundance of self-report questionnaires designed to measure religiosity, there is a perceived need to develop more self-report questionnaires. We will provide a) an overview of the available religiosity measures; b) a review of the general criteria on which these measures should be evaluated; c) an example of the evaluation of an "established" measure; d) an example of the construction of a "new" measure of religiosity. The workshop should be of interest to researchers interested in developing a "new" measure of religiosity or alternatively those wishing to select an "established" measure.

**Implicit and projective measures of God representations among children and adults (11.45-12.30)**

*Pierre-Yves Brandt*

Children's representations of God are determined by four factors: age, sex, culture and education. Combination of these factors can be seen in texts and drawings produced by children. Which are the strategies to study these representations? How to

classify them? About 1,000 drawings were coded using more than 100 descriptors. What to expect from methods like cluster analysis will be discussed.

### **Implicit measures in psychological research on religion and prejudice (13.30-14.15)**

*Jordan LaBouff*

At the individual level, religiousness accounts for variability in important psychological and behavioural processes such as prejudice, prosociality, and health. Most of what we know about varieties of religious experience (James, 1902) and associations between religiousness and social behaviour, however, comes from participant self-report (Hill & Hood, 1999). With few exceptions, the scientific study of religion has been the scientific study of self-reported religiousness and spirituality. In this presentation, LaBouff will describe the development and validation of an internally consistent implicit measure of religiousness-spirituality. They will also discuss recent developments of priming methods to examine the effect of religious salience on various outcomes.

### **Methodological issues in research on the psychology of prayer (14.15-15.00)**

*Kevin Ladd*

Prayer is a central component of many faith traditions yet research on this practice has lagged behind other topics. Questions of methodology are part of the dilemma because prayer is regarded as a "slippery" concept. Can true experimental methods be employed? Are qualitative approaches the best way to investigate? Is there a role for physiological measures that is non-reductionist? Are there any "best practices" that can inform this line of work? Strategies to address these and other issues will be suggested, including consideration for how these principles may or may not work in relation to the study of related topics such as meditation and mindfulness.

**Tuesday, 27 August**

***Keynote lecture (17.00-18.00)***

**Where art Thou? Exploring the role of meaning systems in the face of adversity**

*Jessie Dezutter*

In the past, religion often seemed to be an obvious resource to turn to in times of sorrow, worries, and pain. Saying a prayer, burning a candle, or making a pilgrimage were part of the range of coping resources one could appeal on when confronted with life stressors. With the rise of the medical science and the start of the secularisation in most Western-European countries, religion as a coping tool seemed to have disappeared from the public domain. However, recent research (Büssing, et al., 2009; Gall, 2000; Park & Ai, 2006) shows that aspects of religion and spirituality are still important in coping with severe life stressors such as trauma, loss, and chronic illness. These enduring and chronic stressors often shatter the sense of meaning of individuals that can create feelings of intense stress (Park, 2008). Coping with severe life stressors such as trauma, bereavement or medical stressors will thus involve trying to re-establish meaning in one's life as well as trying to find meaning in the stressful life event.

The aim of this presentation is to describe how meaning is important in the coping process when confronted with life stressors and to clarify how religion and spirituality can play a role in this process. Given the waning impact of institutionalised religion in most European countries, the traditional inquiry of denominational affiliation or church involvement seems no longer adequate in the investigation of religion nowadays. Moreover, religious and spiritual beliefs have become increasingly personal, detached, and heterogeneous, and those beliefs are not necessarily rooted in one specific religious tradition or denomination (Jagodzinski & Dobbelaere, 1995). A new approach is highly necessary. A promising approach in this vein is the meaning systems perspective, which is a perspective that is especially suitable for postmodern and secularised countries (e.g., Park, 2005; Silberman, 2005). In this presentation, I will explain the usefulness of the meaning system

perspective within the psychology of religion (religion as a meaning system), but also within the clinical and developmental psychology (meaning making coping and adaptation). I will start with a theoretical overview and will continue with some empirical findings.

**Wednesday, August 28**

*Keynote lecture (8.30-9.25) instead of the lecture of Benjamin Beit-Hallahmi*

**Depletion & deprivation in religious interactions**

*Uffe Schjødt*





***Panel A - Sacred versus sexual: New theorisation and findings on religion, sexuality, and related prejudice (9.30-11.00)***

*Vassilis Saroglou, Caroline Rigo*

The relations between religion and sexuality have been rather problematic and conflicting, at least historically, across most religions, cultures, and historical periods. Massive correlational psychological evidence attests such conflicting relations between religion and sexuality, although some recent studies contest this when it comes to (reported) sexual behaviour instead of explicit sexual attitudes. But does this hold still today in European secularised contexts among young adults and adults? What if we use more behavioural measures of either religiosity or sexual interest? Is there any evidence for a causal direction and, if so, is it religion that inhibits sexuality or sexuality that inhibits religion?

Moreover, there is evidence that religiosity, or at least the most central forms of it, predict prejudice related to gender (sexism) and to gender orientation (sexual prejudice). The former is weakly established through some correlational studies; whereas the latter is heavily established, also through behavioural measures of homophobia. New questions however arise. Is religious prejudice against women still a contemporary reality that can be attested even in the lab? If religious sexism still exists, is it only benevolent or also hostile? Which psychological mechanisms may explain religion's impact on sexism? Similarly, how to psychologically understand religious disapproval of gay marriage? Is it for altruistic and care-oriented motives (e.g., children need an optimal environment for their well-being) or are the above motives just a neo-conservative religious rhetoric? In the latter case, is opposition to gay marriage motivated by non-interpersonal, collectivistic, principlistic moral values, not to say egoistic motives?

This symposium will try to address these questions by providing evidence coming from four new studies that each adopted innovative methodology and original research questions. Caroline Rigo, in a laboratory experiment among Belgian students, tested whether religious priming, compared to a control condition impacts sexual interest and appreciation of semi-nude photos. She also examined whether believers and non-believers behave differently after such religious priming.

Užarević, in an internet social experiment among Croatian and other European young adults and adults, investigated whether sexual arousal (recall of a sexual experience) influences religious/spiritual behavioural intentions. He also investigated whether the above effects work equally for those high and low on conservatism as well as spirituality. Rob Kaelen examined, in a laboratory social experiment, whether religious priming may increase sexism, both benevolent and hostile. He also investigated whether the above effect was due to a vertical social cognition and whether it was similar among male and female, and among religious and non-religious participants. Finally, Csilla Deak in a large survey of Belgian adults investigated whether endorsement of or opposition to gay adoption of children is justified by interpersonal prosocial (care-oriented) or principistic (non-interpersonal, moralistic, deontological) arguments. More importantly, she examined whether (religious) opposition to gay marriage (and justifications of the former) corresponds to a personality that is characterised by altruism, egotism or moral principlism.

### **1) Religious priming decreases appreciation and watching time of erotic pictures**

*Caroline Rigo, Vassilis Saroglou*

The correlational links between religiousness and restricted sexuality (attitudes and reported behaviour) have already been well-established. However, little is known about the causal direction of this link. In the present study, we hypothesised that implicit induction of religious ideas would result into less interest in and appreciation of erotic pictures. We also included religiosity as a potential moderator of the above hypothesised effects.

Questions were addressed in an experimental study completed by 81 subjects. Participants were randomly assigned to either a religious priming condition ( $n=39$ ) or a control one ( $n=42$ ). Afterwards, we measured the time participants spent watching on the lab computer pictures of people wearing (1) only underwear (erotic) or (2) clothes (dressed) as an implicit measure of erotic interest and asked participants to evaluate both kinds of pictures in order for us to have an explicit measure of erotic interest.

At the explicit level, religiously primed participants (vs. neutral) judged erotic pictures more negatively; this was true for both believers and non-believers. At the implicit level, non-believing participants in the religious priming condition watched less erotic pictures than dressed pictures, but this effect is not observed for believers. These results suggest that religious priming has an influence on sexuality, and that it can operate differently at the implicit and the explicit levels for believers and non-believers.

## **2) Religion versus sexuality or sexuality versus religion? Inducing sexual thoughts and affects decreases religious/spiritual outcomes**

*Filip Užarević, Caroline Rigo, Vassilis Saroglou*

The correlational links between religiousness and restricted sexuality (attitudes and behaviour) have already been well established. The intuitive causal direction of this link, going from religion to restricted sexuality, has already been confirmed, at least longitudinally (Hardy & Raffaelli, 2003). However, it has recently been hypothesised (Rigo & Saroglou, 2013) that the reverse relationship also exists: for several theoretical reasons, sexuality may inhibit religion and even spirituality. In the present study we tried to confirm this idea by replicating and extending a previous experiment. We hypothesised that inducing sexual thoughts and feelings results in less interest in religion-spirituality, even on an international sample. Additionally, we included measures of conservative sexual attitudes and spirituality as possible moderators.

In an experimental internet study, participants (176 adults originating from different European countries) were randomly assigned to two conditions. In the experimental condition, we asked participants to recall a personal sexual experience and to write a few sentences about it. In the neutral condition, participants were asked to recall the way they travelled last time they went to the movie theatre and to write a few sentences about it. Afterwards, we investigated all of the participants' willingness to (1) take a trip to three world regions, one of which represented a religious-spiritual destination, and (2) read three articles, one of which was about spirituality. Induction of sexual thoughts and affects made participants rate the spiritual

destination (but not the others) as less desirable comparatively to the neutral condition. The effect was clearer among participants with low conservative attitudes on sexuality, and pro-religious decisions decreased after induction of sexuality only among less spiritual individuals.

In conclusion, not only does religion discourages sexuality, but also sexuality moves away religion, clearly among liberals and materialists.

### **3) Religious priming increases benevolent and hostile sexist attitudes: Moderators and mediators of a causal relationship**

*Rob Kaelen, Vassilis Saroglou*

A large number of studies have shown correlational links between religion and sexism, but a causal link has never been demonstrated. The aim of this study was to shed light onto these links by investigating (1) whether religious priming increases sexist attitudes, (2) what moderators influence this relationship (i.e., right-wing authoritarianism and religiosity) and (3) whether this effect is mediated by a vertical social cognition, based on a moral chain of being (Brandt & Reyna, 2011). In a laboratory experiment ( $N=110$ ), half of the participants were exposed to religious priming by completing a Lexical Decision Task that included religious words (see Pichon et al., 2007), whereas the other half received neutral priming. Sexist attitudes were measured using the Ambivalent Sexism Inventory (Glick & Fiske, 1996), which assesses both hostile and benevolent forms of sexism. Post-experimental measures included religiosity (Saroglou & Muñuz-Garcia, 2008) and authoritarianism (Funke, 2005, a 12-item French adaptation, Blogowska & Saroglou, 2011).

First, religious priming indeed increased hostile sexism, and this was among both male and female participants. Second, there was no main effect of religious priming on benevolent sexist attitudes, but interactions with the two moderators turned out to be significant. Among religious women, religious priming decreased the "protective" role of religiosity in showing low benevolent sexism in the control condition. Moreover, religious priming increased benevolent sexism in participants with low levels of authoritarianism. Finally, the mediation of vertical

social cognition on the effect of religious priming on increased sexism was not confirmed.

#### **4) Religious opposition against gay adoption: Protection of the weak or egoistic impersonal deontology?**

*Csilla Deak, Vassilis Saroglou*

Religious people are known to have negative attitudes towards gay couples adopting children. They usually use today empathy-based arguments (e.g., it is detrimental to the child's psychological well-being) to justify these attitudes. However, we hypothesise that this argumentation hides, in fact, principlism-based reasons. In this study, 254 mostly Belgian participants (52% females; mean age = 30) responded to a series of measures. First, after measuring global endorsement or opposition to gay adoption, six positive and negative arguments regarding gay adoption were measured reflecting three moral concerns: care, social order, and personal principlism (e.g., purity). Second, we measured altruism through empathy (Davis, 1980), care and fairness as moral foundations (Haidt & Graham, 2007), spontaneous sharing of hypothetical gains, and reported donations to charity. Finally, egoistic facets of personality were measured through humility (Rowatt et al., 2002); and principlism was measured through loyalty, authority, and purity as moral foundations. In support of our hypotheses, principlistic arguments against gay adoption were unrelated to empathy but related to loyalty, authority, and purity as well as lack of humility. Somewhat contrary to what we expected, reported donation to charity was linked to principlism-based arguments against gay adoption. However, the link between religiosity and endorsement of attitudes against gay adoption was not mediated by self-reported prosociality but by loyalty, authority, purity, and lack of existential quest (Van Pachterbeke et al., 2012).

#### ***Panel B - Psychology of spirituality (9.30-11.00)***

*Adam Anczyk*

The panel focuses on studies in the psychology of spirituality, which can be seen as a sub-discipline within psychology of religion. The presented papers are based on Authors' empirical

research in the area of contemporary spirituality, for example, spirituality of contemporary druidry followers, centers of spiritual development, and art schools. In that context, the Authors discuss theoretical perspectives in the psychology of spirituality, like cognitive aspects of spirituality, ways of introducing anthropological studies on myth to the psychology of religion, and relations between spirituality, creativity, and personal development.

## **1) The threefold nature of spirituality in the inclusive cognitive framework**

*Katarzyna Skrzypińska, Paweł Socha*

The aim of the research carried out is the elaboration and the validation of a new theoretical model concerning the notion, the structure, and the core of spirituality as relative to the phenomenon of religiousness. The theoretical premises allow for the prediction that psychological core of spirituality can be considered functionally in the threefold perspective: 1/ as the cognitive scheme (the most constricted understanding), 2/ as the dimension of personality (the broader understanding), 3/ as the attitude towards life (the widest perspective). The key process and motivation power merging these three functional domains is, appearing in every existential situation, the process of coping and transformation phenomenon, without which the human species survival in the world is impossible. The cognitive and personality adaptations are the resources enabling the opportunity of a success in confrontation with the boundary situations: the sometimes radical transformation of the worldview and/or the self-image is the outcome. Then follows the active subject's performing of life purpose, who within the domain of spirituality puts to life her or his at least accepted sense of life in order to establish her or his attitude towards life.

## **2) Spiritual coping on the example of the Art of Living Foundation in Poland**

*Anna Górką*

Today there is a rich offer, pluralism of schools and concepts, various methods of "integrating body, mind and soul", special programs that eliminate stress, enabling increase energy levels

and achieving inner balance. The market attracts customers through the developmental workshops. It provides the knowledge and practice allowing "a deep experience of self with body, mind and spirit", promises to "improve the quality of human life in all its aspects".

Developmental courses are inspired by various sources, including the tradition of the East. We can find discourses and practices connected with Oriental philosophical and religious systems that have a strong effect on the human body and mind (meditation, yoga, breathing exercises, relaxation techniques, affirmations, visualisation, Chinese medicine, ayurveda).

On the contemporary spiritual seeking map, there are a lot of centers for personal and spiritual development, which offer various paths of spirituality and self-realisation (New Age context).

The paper concentrates on contemporary forms of personal spirituality and coping and it is based on qualitative research in the Art of Living Center in Poland, which offers the opportunity for personal and spiritual development by means of anti-stress workshops. My respondents are the participants of the developmental workshops, held at the Art of Living Centre Taraska.

AoL Foundation offers various ways of enhancing personal well-being and promotes an alternative approach to mental health care that emphasises the interrelationship between mind, body, and spirit (e.g., Ayurveda).

A participation in personal development workshops is recognised as a way of coping with the difficulties of life and stressful environment. It has a healthy dimension (remedial activity, reducing stress), but also spiritual dimension. In this context the various methods of relaxation (sudarshan krija, yoga, meditation, pranayama) are the way to deepen the one's spirituality development.

### **3) Spirituality and myth: The case of contemporary druidry**

*Adam Anczyk*

Personal understanding of myths is an interesting subject of inquiry within the field of psychology of religion, as processes of cultural influences on spirituality and religious attitudes can be

observed in the individual reception of meaningful narratives. The presented paper is based on a long-term Author's research project on druidry, with an emphasis on cultural and psychological functions of the myth of druidry, both for its followers and in the context of contemporary European culture. It is worth mentioning that druidry is not only a denomination within the Neo-Pagan movement, but also an old, cultural and mythical, tradition. Therefore, druidry followers are an excellent case to study mutual relations between myth and human spirituality. From the analysis of the myth of druidry, and the influence it has on Neo-Paganism followers, some general observations on the contemporary trends within new religious phenomena emerge. The study's methodological background is a fusion of narrative psychology with anthropological studies on myth, as these two approaches are focused on studying narratives, personal in the first case, and cultural in the other, so bringing them together can lead to some interesting conclusions.

#### **4) Religious attitudes and creativity - study among art students, art teachers and professional artists**

*Agnieszka Swiderska*

The study was carried out in the famous Kenar Art School, Zakopane, Poland among current students and teachers and also among artists somehow related to it - attendants of summer residency programs, owners of local art-galleries, ex-teachers and ex-students. 115 subjects were examined, aged from 12 to 60, all brought up as a Roman Catholic. The sample were divided into 3 groups: students, teachers and other professional artists. General frame of the project was based on Professor Benjamin Beit-Hallahmi theory about functional similarities between religion and art (Beit-Hallahmi, 1983), Paul W. Pruyser concept of illusionistic world (Pruyser, 1991) and transitional objects theory of Donald W. Winnicott (Winnicott, 1953). Creativity and the personal views on the perfect student in case of creativity were examined with two versions (me and an ideal student image) of the use of Creative Behaviour Questionnaire (Popek, 1990), which shows particular person profile in four separate scales, important for the creative attitude: K-conformity, N-non-conformity, A-algorithm behaviour and H-heuristic behaviour. Religious attitudes were verified with the use of Intrinsic and Extrinsic Religious Orientation Scale (Allport, Ross,

1967), Quest Religious Orientation Scale (Batson, 1976), Scale of Individual Religiosity (Latala, Socha, 1981) and Scale of Christian Religiosity (Socha, 1988). Many various correlations also with age, sex, but first of all the social role (student, teacher and the artist) were demonstrated and some mutual influences are postulated. In the group of students correlation between non-conformity, heuristic behaviour (creative attitude), image of perfect art school student and Quest Religious Orientation was strongly present and growing with age. On the other hand among art teachers and professional artists with the age and due to social role the relation of creative attitude, the image of perfect art student, religious orientation starts to be much more complicated. For example, however not statistically significant because of small number of subjects, some outcomes in teachers subgroup are surprising: Intrinsic Religious Orientation correlates with high imitative behaviour in terms of conformity and algorithm behaviour, Quest Religious Orientation correlates negatively with non-conformity and Extrinsic Religious Orientation correlates with Heuristic behaviour, which is seen as a part of creative attitude. The research was designed as pilot study for bigger project, but it could be also seen as a case study of a famous school, where mutual influences of highlanders' folk culture and religiosity and mainstream art were present since the Kenar Art School was established.

***Paper session - Religion and development: Adolescence/  
Images of God (children) (9.30-11.00)***

**The Mentorship Model: Guiding adolescents in their journey of spiritual development**

*Glory Emmanuel, Harold Delaney*

Regnerus and Uecker (2007) report that "waxing or waning, adolescence and early adulthood are certainly the most religiously unstable phases of the life course". Despite its instability, religiosity and spirituality (RS) they have been found to be protective factors for adolescents against alcohol abuse, depression, and risky behaviours (Cotton et al., 2005; Desrosiers & Miller, 2011; Holder et al., 2000). Community involvement and direct mentorship are able to provide guidance for growing in one's spiritual identity and maturity. By receiving mentorship,

adolescents are able to have spiritual beliefs and behaviours modeled for them. By providing mentorship, they are able to benefit in helping others and are motivated to be a model of beliefs and behaviours.

The current study investigated how religious social support through family, friends, church, and direct mentorship was related to spiritual identity and maturity in a sample of 85 adolescents attending a weekly Protestant youth group. Three hypotheses were tested:

- 1) Adolescents who demonstrated interest and/or served both as mentors and mentored others would report higher levels of spiritual identity and maturity than adolescents who played just one role or neither. A mentor serves to anchor the developing identity of youth and, as found by Karcher (2009), adolescents who mentor those younger than themselves experience benefits such as improvements in the mentor's academic self-esteem and connectedness.
- 2) Through engagement in four communities, family, friends, church, and direct mentorship, it was predicted that those more engaged in these communities would demonstrate a stronger spiritual identity and maturity.
- 3) To better understand how to tailor mentorship through these communities, it was hypothesised that personality factors would relate to engagement in religious social support.

These hypotheses were supported. On average, those who desired to both mentor and be mentored or just be a mentor reported higher scores than those who desired just to be mentored for spiritual identity, ( $M_{both}=4.260$ ,  $SD=.582$ ;  $M_{mentor}=4.470$ ,  $SD=.585$ ;  $M_{be-mentored}=3.888$ ;  $SD=.682$ ), and for spiritual maturity, ( $M_{both}=3.598$ ,  $SD=.339$ ;  $M_{mentor}=3.833$ ,  $SD=.806$ ;  $M_{be-mentored}=3.265$ ,  $SD=.373$ ). Tukeys HSD post hoc analyses revealed that just wanting to be mentored had a significantly lower score for spiritual maturity when compared with those wanting to mentor ( $p=.023$ ) and those wanting to do both ( $p=.005$ ). There was no significant difference between mentorship groups for spiritual identity. Higher levels of mentorship, church community, religious friendship support, family religious activity and beliefs, and total religious social support were all significantly associated with higher levels of spiritual identity. Higher levels of mentorship, church community, and total religious support were significantly

associated with higher levels of spiritual maturity. Regarding personality, engagement in mentorship was positively correlated with openness to experience ( $r=.267$ ,  $p<.05$ ) and agreeableness ( $r=.332$ ,  $p<.01$ ). These findings provide insight for how mentorship may be leveraged and may enable mental health professionals, religious leaders, and parents to better understand how to support adolescents in their journey of spiritual development.

### **Structural analysis of deconversion processes during adolescence religious crisis. Development of the Deconversion Scale.**

*Mirosław Nowosielski, Rafał P. Bartczuk*

Research on religious crisis during adolescence has a long tradition in psychology of religion, initiated by Starbuck (1899). There is strong evidence supporting the existence of changes in religiosity in this developmental stage. Important features of adolescence religious crisis are: gradual or sudden, noticeable change in the personal religiosity, unpleasant state of emotional tension and intellectual doubts in the religious field. In the present paper we propose application of the deconversion approach to study the adolescent religious crisis. Streib (2004) developed the conception of deconversion in the context of growing attention given to atheists and apostates. His conception embraces the broad range of changes in personal religiosity, including not only abandoning religion, but also change from one religious organisation to another and the privatisation of religion. In our conceptualisation, deconversion processes are all of the changes that contain the withdrawal from current ways of experiencing and/or manifesting religiosity.

In the paper we present a new method - Deconversion Scale - developed in the course of the explorative study on deconversion. Items of the scale were generated on the basis of five deconversion dimensions, identified by Streib (2004): (1) loss of proper religious experience, (2) intellectual doubt, (3) moral criticism, (4) emotional suffering, (5) disaffiliation from the community. These aspects were enriched by the dimension identified by Nowosielski (2008) in his studies of religious crisis: (6) disturbance in personal relationship with God.

Research was conducted on the sample of Polish adolescents ( $n=323$ ). Sub-sample of adolescents experiencing the religious crisis were selected from all subjects on the basis of Retrospective Analysis of Religiosity Method. In order to explore the structure of deconversion processes, the principal component analysis with oblimin rotation was provided. The analysis supported four-component resolution. Components were interpreted as: (1) lowering of religious attitude; (2) moral criticism; (3) experience of transcendental emptiness; (4) disaffiliation from the community. Reliability of subscales and total scores were satisfactory.

We also discuss selected correlates of deconversion processes in adolescence religious crisis.

### **Children's image of God: Age, gender, parent's education, SES**

*Mualla Yildiz*

The goal of this study was to understand how children image of God. I used "Scale for Children's Image of God". This questionnaire was given to a group of 600 people selected for this study. 500 of these questionnaires were then analysed. Scale for Children's Image of God's sub-dimensions was: a trust-inspiring God, a fear and worry-inspiring God, a helping God, and a God that leaves people free to do as they will. A five-point Likert item was used in allocating point values to responses. The second sub-dimension of a fear or worry-inspiring God, in contrast to the other dimensions, was reverse-coded

An examination of the results obtained from the "Scale for Children's Image of God" shows that there was no significant difference between the average scores obtained from male and female children. In comparison with children in other grade levels, however, it was found that fourth grade students were more likely than other children to have a imagination of God as fear and worry-inspiring and less likely to have a imagination of Him as a trust-inspiring or helping God.

A significant correlation was also found between children's responses and their parents' level of education. The average scores of children with illiterate mothers on the sub-dimension of a fear and worry-inspiring God were found to be significantly

higher than those of children with literate mothers who had only completed primary school or who had completed secondary school/university. The average scores obtained under the sub-dimension of a God that leaves people free to do as they will were found to be significantly higher in children whose fathers were literate and had only completed primary school than in children whose fathers had completed secondary school or university. No significant findings were obtained in the other sub-dimensions. The educational level of children's mothers was also found to be more strongly correlated to children's imaginations of God than the educational level of children's fathers.

A positive correlation was found between children's level of academic success and their average scores on the sub-dimensions of a trust-inspiring God and a helping God, while a negative correlation was found between children's level of academic success and their average scores on the sub-dimensions of a fear and worry-inspiring God and a God that leaves people free to do as they will. Children from middle-income families were found to be less likely than children from either lower- or higher-income families to have an image of God as fear and worry-inspiring.

### **«God is a human being to whom they pray»: Children's representations of God**

*Zhargalma Dandarova Robert*

There are a growing number of studies using drawings to explore children's ideas about various abstract and scientific concepts and to determine misconceptions in their acquisition. Notwithstanding this, few empirical studies have been conducted to investigate the god concept/image through drawings. To our knowledge, no more than 15 articles (in English, French, German languages) were published after the first study made by Harms in 1944. At the same time, empirical evidence for corporeal God or formed according to some shape in people imagination is diverse and accumulating. Notwithstanding this fact, most scholars ignore this important aspect in their conceptualisations and studies of people's god images. We think this aspect of God's concept should be taken more seriously if our intention is to investigate an "everyday

automatic or affect-laden representations of god" and not "theologically correct" one.

The study of God's representation by drawing technique could be quite useful to reveal some contradictions and difficulties in the acquisition and the development of the idea of God within the individual. For instance, the issue of culture and interfaith variations in concept of God remains largely unexplored. In this regard, pictorial method could diminish constraints that quantitative methods, like questionnaires or lists of adjectives, impose on cross-cultural study of supernatural agents. In fact, most of existing studies have been conducted on population from Western Christian cultures. To our knowledge, only one study has explored children's God representations in another cultural and religious context. Brandt, Kagata Spitteler & Gilliéron Paléoloque (2009) studied the influence of age, gender and type of school (Buddhist/public) on representation of god among Japanese children.

The present study extends this line of inquiry by examining developmental and cultural influences, especially religious background, on children's representations of God. The sample is composed of Buryat children who live in Buryatia, Russian Federation. The majority of these children come from Tibetan Buddhist backgrounds but they have a wide exposure to Orthodoxy, the main confession of the ethnic Russian population. Given the fact that the idea of god or deity in Buddhism is quite different from the concept of God in three monotheisms, we are interested in how these children, for the most part bilingual, represent God.

Two versions of the same task were used in this study. First, 30 children of 7-8 years old were asked to draw "burchan". Originally this term referred to Buddha but lately, it has been applied to God of monotheistic traditions. Today this term is general to refer a deity or a god. In the second case, three age groups (7 to 8, 10 to 11, and 13 to 14 years old) were asked to imagine and draw "bog". This Russian word refers to a deity or a god in general and, with the capitalized first letter, to God of monotheistic religions. The children were also asked to provide a brief description of their drawings. Drawings were described with some 40 variables and investigated in accordance with age and gender of participants. The results of this study confirmed earlier reports about the age related changes of children's representations of God. Besides, interesting findings about the

impact of multicultural and multireligious context on these representations were identified.

***Paper session - Religiosity and mental health I (9.30-11.00)***

**Does death of a family member moderate the relationship between religious attendance and depressive symptoms?  
The HUNT Study, Norway**

*Torgeir Sørensen, Lars J. Danbolt, Jostein Holmen, Harold G. Koenig, Lars Lien*

Background: The death of a family member is a stressful life event and can result in an increased level of depressive symptoms. Previous American research has shown inverse relationships between religious involvement and depression. European investigations are few and findings are inconsistent; different contexts may have an important influence on findings.

We therefore investigated the relationship between attendance at church/prayer house and depressive symptoms in Norway. We also investigated whether this relationship was moderated by the death of a close family member.

Methods: A population-based sample from the Nord-Trøndelag Health Study, Norway

(HUNT 3,  $N=37,981$ ), was examined. In a cross-sectional design multiple regression analyses adjusted for relevant variables were utilised to investigate the association between attendance at church/prayer house and depressive symptoms. Interaction-tests were employed examining whether the death of a family member influenced this association.

Results: Those who had experienced death of a family member the last 12 months had higher scores on depressive symptoms compared to those without such an experience. Religious attendees had lower scores on depressive symptoms than non-attendees. The death of a close family member moderated this relationship. The inverse relationships between attendance at church/prayer house and depressive symptoms were greater among those who had experienced the death of an immediate family member during the last twelve months compared to those without such an experience. Stratified on gender it turned out

that the inverse relationship were considerably stronger among men compared to women, displayed with gradients.

Conclusion: In a population-based study in Norway, attendance at church/prayer house was associated with lower depressive symptoms. The death of a close relative and gender moderated this relationship.

### **How young women with mental ill-health concerns handle and create meaning around existential life questions through emotional regulation and in interaction with significant relations in a Swedish context**

*Christina Lloyd, Valerie DeMarinis, Britt af Klinteberg*

Aims: The survey presented here is part of an ongoing research project. The overall objective is to investigate how young women on a waiting list for or in psychotherapy handle and create meaning around existential life questions through emotional regulation and in interaction with significant relations.

Method: A mixed methods design (Creswell, 2009) was used. The first quantitative part, a survey format, consisted of a questionnaire with established scales and a section with specifically designed questions pertaining to meaning and existential life questions. The established scales give a background picture of the psychological profile when it comes to personality features, self concept, sense of coherence, emotional regulation; and the specifically designed questions provide a profile for meaning and existential life questions, ( $n=50$ , 18-25 y, Mean 22 y).

In the second part, a qualitative deep interview was conducted where more in-depth answers were given around the topics,  $n=10$  women from the waiting list participants from the first part.

The population: All women on the waiting list for or in psychotherapy at a large, metropolitan outpatient psychotherapy clinic for young adults in Sweden were invited to participate in the survey,  $N=$  ca 100 women. The clinic has a psychodynamic orientation and the clients can attend therapy for as long as they so need, Mean=50 sessions.

Theory: The thesis is grounded in the relational tradition, as defined by the International Association for Relational

**Psychoanalysis and Psychotherapy (IARPP):** "Individual personality and intrapsychic structures are constructed and derive substantially from personal transformations that come into being in the context of human relationships". In line with the relational perspective, the relational processes are in focus, interpersonally as well as intrapersonally, including relations to symbolic/religious/spiritual objects and other aspects of the surrounding culture. DeMarinis' (2011) model for existential analysis of meaning add culturally-informed aspects to the relational perspective. Existential life questions are operationalised in accordance with the results from two Swedish studies, Adamson (1999) and Jacobsson (2005).

**Departure points:** Young women's deteriorating psychological health in Sweden, as found in many recent studies; the existential concerns actualised in the so called "quarter life crisis" (Wilner, 1997); and my own clinical experience as a psychotherapist with young female clients.

**Working hypothesis:** Young Swedish women with mental ill-health lack self-regulating strategies and salutogenic, long-lasting relations with adults necessary to handle and create meaning around existential life questions in the process of becoming adults.

**Preliminary results:** The population is fairly homogeneous regarding demographic factors and psychological profile. The majority consists of ethnic Swedes. They and their parents have a university education, come primarily from families with many conflicts, have no active religion, and have a moderate interest in societal concerns. The majority has a more negative self-concept and a much lower sense of coherence than norm populations and nonclinical groups. The majority wants to do well, be fair and nice to others, and withdraws when they feel angry or down. The majority has a belief in god or something transcendent.

The majority will not turn to adults when feeling anxious, depressed, or confused about life. Though the majority feels that life has a meaning, both anxiety and depression are experienced in relation to their existential life questions pertaining to their future and choices in life. More than half have a desire for an adult to help them understand what life is about. However, there is little interest expressed for discussing questions of faith in the psychotherapeutic context.

## **Gratitude and religiosity as protective factors for suicide**

*Karolina Krysinska, David Lester, Jozef Corveleyn*

Gratitude can be conceptualised as a moral virtue, a personality trait, a momentary emotion, a motivator of moral behaviours, and as a life orientation. According to the latter conceptualisation, gratitude as a trait can be defined as a part of a wider life orientation towards noticing and appreciating the positive in the world, and as such might be one of the essential ingredients of psychological well-being and a protective factor against suicidality. Fredrickson's broaden-and-build theory indicates that positive emotions, such as gratitude, support and enhance people's psychological well-being. The process of "broadening" relates to the widening of attention, cognition and behavioural reactions, which allow people to discover creative and novel ways of perceiving the world and solving problems. These valuable resources can accumulate, and over time an individual can "build" a repository of effective coping skills, social support, and other skills which enhance life satisfaction. In this study we have looked whether trait gratitude leads to enhanced intrapersonal and interpersonal resources, such as effective coping skills, good social support and reasons for living, which can protect an individual under stress against hopelessness and suicidal ideation.

The study was conducted on a sample of 165 US college students (42 men and 123 women; mean age 20.0, SD=2.3). We administered measures of gratitude (Gratitude Questionnaire-Six Item Form), religiosity (Attitude toward Christianity Scale), reasons for living (Brief Reasons for Living Inventory for Adolescents), social support (Multidimensional Scale of Perceived Social Support), coping (brief form of the Conner-Davidson Resilience Scale), depression (Beck Depression Inventory), and stressful life events (College Student's Stressful Event Checklist). The students were asked whether they had ever thought about suicide or attempted suicide in the past, while current suicidal ideation was assessed with an item from the Beck Depression Inventory.

The study results showed that both gratitude and religiosity, along with social support, coping skills, and reasons for living, correlated negatively with prior suicidal ideation, but not with prior attempted suicide. Gratitude, social support, coping skills

and reasons for living were found to be a protective factor for current suicidal ideation, while the impact of religiosity failed to reach statistical significance.

In conclusion, identification of protective factors, including good coping skills, social support, reasons for living, religiousness/spirituality and gratitude, could help to prevent the onset of the suicidal process, increase the quality of life of vulnerable individuals, and save lives. There are a number of effective interventions aimed at developing and strengthening gratitude as a life orientation, including gratitude lists, grateful contemplation, and behavioural expressions of gratitude. It is possible that these techniques could also be applied in suicide prevention.

### **Spiritual values and practices in the workplace: Implications for employee stress and mental well-being from a public mental health perspective**

*Valerie DeMarinis, Bengt Arnetz*

Background: Within the expanding research focus of Public Mental Health, attention to well-being and quality of life are important variables in both private and work contexts (Kickbush, 2003). An area of concern for the public mental health agenda is occupational stress. We lack fundamental understanding as to its causes, and effective means to counteract stress. To date, most occupational stress studies have focused on non-existential issues.

The role of spirituality and existential values in the workplace is an emerging topic of interest. Characteristics often associated with spiritual values in the workplace, including sense of meaning and purpose in one's work - often linked to one's purpose in life, have been linked to increased employee satisfaction, job performance, and well-being (Harris, Kacmar, & Zivnuska, 2007; Harrison, Newman, & Roth, 2006; Watt & Hargis, 2009). In addition, prior research has reported that the incorporation of spirituality in the workplace is associated with ethical values and individual and organisational performance (Jurkiewicz & Giacalone, 2004; Kolodinsky, Giacalone, & Jurkiewicz, 2008; Milliman, Czaplewski & Ferguson, 2003).

Furthermore, there is a dearth of literature that examines how the procedural incorporation and physical practice of spirituality in the workplace affects employee health and well-being. Thus, the aim of the current study was to investigate the hypothesised association between employees' spiritual values in the workplace and spiritual practices at work, on the one hand, and occupational stress, work-related exhaustion, and mental well-being, on the other.

**Objective:** To determine whether employees' spiritual values and practices in the workplace attenuate occupational stress and work-related exhaustion and promote mental well-being.

**Methods:** Employees ( $N=649$ ) representing different industries within the North American context, responded to a validated organisational stress survey (QWC), as well as two newly developed scales assessing: 1. Spiritual values; and, 2. Spiritual practices in the workplace.

**Results:** Factor analysis confirmed spiritual items formed two different factors/scales: 1. Spiritual values in the workplace and 2. Spiritual practices in the workplace. Logistic regression modeling revealed that spiritual values in the workplace were associated with positive mental health and lower occupational stress.

**Conclusion:** Employees spiritual values, and workplace acceptance, promote well-being and attenuate stress. Cultural context analysis around spiritual practices at work was positively associated with low work-related exhaustion. The cultural context analysis framework also included a larger societal analysis related to how existential information is understood and recognised.

### ***Paper session - Religiosity and social well-being (9.30-11.00)***

#### **Religion-based and material life goals: Their effects on well-being six months later**

*Harry Hui, Esther Y Y Lau, Sing-Hang Cheung, Jasmine Lam, Shu-Fai Cheung, Doris Shu-Ying Mok*

Life goals are what we want out of life. There is empirical evidence that the pursuit of life goals with religious overtones is

related to well-being (Emmons, 2005; Leak, DeNeve, & Greiteman, 2007; Tix & Frazier, 2005), while the pursuit of self-oriented and achievement goals is not. We suspect that this link between life goals and well-being can be an explanation of the robust effect of religiosity on well-being and health.

There are debates as to whether these effects are inherent to the goals, as proposed by the self-determination theory (SDT; Deci & Ryan, 2000). According to SDT, the contents of intrinsic goals, in contrast with extrinsic ones, would predict psychological well-being because they align with the basic human psychological needs such as autonomy, competence, and relatedness (e.g., Emmons, 2005; Kasser & Ryan, 1996). Contrary to this position, Sagiv and Schwartz (2000) proposed that it is the incongruity between the values and the environment that leads to poor subjective well-being. LaBarbera and Gurhan (1997) also found that the negative correlation of materialism and well-being only existed in born-again Christians and not in non-believers, suggesting that the harmful effects of material goals may be moderated by other values or beliefs. To date, evidence supporting the goal-environment conflict explanation of the negative effects of extrinsic (e.g., material) goals and the goal-environment/culture consistency explanation of the positive effects of intrinsic (e.g., spiritual) goals is still sparse and limited.

Our contention is that based on the SDT, life goals predict well-being and the effects are mostly inherent to the nature of the goals themselves and are not moderated by conflicts with the environment. We examined this position by testing three hypotheses.

H1: Material goals would negatively predict well-being in both the non-religious and the Christians at a later time; the effects of material goals would not be moderated by religious affiliation.

H2: The effects of religious affiliation on well-being at a later time would be mediated by material goals. That is, one of the reasons non-religious individuals are lower than Christians in well-being is that the former holds more strongly on material goals.

H3: Christian goals would positively predict well-being among Christians at a later time.

Our sample comprised of 700 individuals (of whom 477 were Christian believers). At Wave 1, we measured their life goals. At Wave 2, about six months later, we measured their quality of life,

sleep quality, depressive mood, anxiety, and stress. Findings show that material goals are detrimental to well-being in both the non-religious sub-sample and the Christian sub-sample at a later time. Evidence also suggests that the effects of religious affiliation on well-being are mediated by material goals. Furthermore, Christian goals positively predict well-being in the Christian sub-sample. Not only can some life goals explain why people with religious faiths have better subjective well-being, they can also explain why not every religious person feels good and is contented about their lives.

### **Religiosity and happiness among Muslims**

*Üzeyir Ok*

The results of studies done in mainly Christian context on religiosity and happiness showed that religious people tend to be happier than non-religious or less religious people (Argyle, 2000). Similarly, in Turkish Islamic contexts, the results of current studies show that religious people show higher levels of life-satisfaction (Cirhinlioglu, Ok & Cirhinlioglu, 2012 and Ok & Cirhinlioglu, 2010) than secular people. Furthermore, in another study utilising the scale of well-being (Ryff, 1988), religious people tended to be less well on the dimension of personal growth but revealed higher levels of well-being in terms of environmental mastery and positive relations than secular people (Ok, 2008). In order to search for further confirmation and explain the cultural dynamics behind, this study investigated the connections between religiosity, measured with Ok-Religious Attitude Scale, and happiness, tapped with Oxford Happiness Inventory. Ok-Religious Attitude Scale has four components including cognitive, affective, behavioural and relational (with God) aspects. The sample included 350 participants (34% (n=122) male and 65% (n=226) female) studying for their first degrees at a state university in Turkey. The results confirmed previous findings that religious people tend to be happier than secular people. In addition, in terms of subscales it was found that particularly the behavioural and relational dimensions played role in these positive connections. However, when the effects of sex and age are controlled the connection between behavioural dimension and happiness evaporates. The discussion of the paper focused on possible reasons underlying

the relations between religiosity and happiness whether positive or negative.

### **An experimental test of Marx's hypothesis that religion helps people cope with economic uncertainty**

*Ngalula Fleurant, Curtis D. Hardin*

The aim of the present study is to put Marx's classic hypothesis that "religion is the opiate of the people" to experimental test. To do so, we manipulated the cognitive salience of economic stress and afterward measured religious commitment among devout and non-devout participants. The implication that economic stress should elicit greater religiosity is not unique to Marx, but can also be deduced from the terror management theory (Becker, 1973). Terror management theory posits that if cultural worldviews such as religious belief function to provide protection against death-related concerns, then increasing the salience of mortality should heighten commitment to this psychological structure. Salience of mortality is not limited to the thought of death, but also to mechanisms that threaten the sense of one's immortality such as stress or traumatic events. Empirical studies show that many groups use religious coping in times of stress (Koenig et al., 1992; Ferraro & Koch, 1994). However, no study to our knowledge tests the role of religious coping experimentally. The current study adapts an experimental manipulation of economic stress used by Zhou et al., (2009).

Method: The final study population consisted of 184 participants recruited from various social networks such as facebook ( $n=45$ ), linkedin ( $n=102$ ), email ( $n=8$ ), and other ( $n=29$ ). The sample included Seventh-day Adventists (20%), Non-Denominational Christians (19%), Atheists (17%) and Catholics (12%). The mean age of the participants was 42 years old ( $SD=15.48$ ), ranging from 21 to 83 years.

To manipulate economic stress, participants were randomly assigned into two conditions. In one condition, participants were instructed to write about all monetary expenditures within the last 30 days. All other participants were instructed to write about the weather within the last 30 days.

To assess participants religiousness, we used three single-item measures: "To what religious faith do you belong", "To what

extent do you agree with the views/practices/doctrine of your religious affiliation", and "How important would you say religion is in your life". In order to measure self-religiosity level after the manipulation, the 20-item Self-Religiosity Scale was used (Magee & Hardin, 2011).

Results: Self-religiosity scale, in z-scores, was submitted to a two-way ANOVA with two levels of participant religion (religious, non-religious) and two levels of economic stress level (high, low). The main effect of religion level was significant,  $F(1,179) = 200.43$ ,  $p < .001$ , suggesting that religiosity was higher for religious participants ( $M=.43$ ,  $SD=.39$ ) than the non-religious participants ( $M=-.70$ ,  $SD=.66$ ). The main effect of condition was not significant,  $F(1,179) = .44$ ,  $p=.50$ . Although, self-religiosity was higher for the religious participants in the monetary expenditures ( $M=.49$ ,  $SD=.37$ ) than the weather ( $M=.40$ ,  $SD=.40$ ), the interaction effect was not significant  $F(1,179) = 210$ ,  $p=.65$ .

Conclusion: Results did not support the Marxian hypothesis that economic stress is met with increased religious commitment. There was no significant difference in self-religiosity among devout participants in the monetary expenditure and weather condition. Although Marx may well have been wrong, there are in fact large literatures that do support the hypothesis, though they depend exclusively on observational and other non-experimental methods.

### ***Paper session - Social prejudices and discrimination: Their identification and decreasing (11.30-13.00)***

#### **Fear of Islam and Muslims in Europe: Actual or imagined?**

*Hasan Kaplan, Fatma Zehra Güldas*

There has been an enduring social anxiety about Islam and Muslim in Europe. It appears that after the 9/11 attacks in the USA and subsequent terror incidents in Europe, presence of Muslim minorities have become one of the vital social, cultural and security problems in European cultural and political life. In relation to these unfortunate political developments, negative attitudes toward Islam and Muslims, especially Muslim communities who live in the Western countries seem to be increased to a considerable level. Consequently, Muslim communities in the Western countries, especially in Europe, feel

that they are being discriminated against by being excluded from the economic, social, and public life of the nations they live with. Commonly referred as Islamophobia (a controversial term usually defined as prejudice against and hatred towards Islamic faith and its adherents) this negative attitude towards Islam and Muslims has become the focal point of policy makers and concerned agents in Europe. As a result, like xenophobia and anti-Semitism, Islamophobia was recognised as a form of intolerance by the United Nations, European Union and Council of Europe at "Stockholm International Forum on Combating Intolerance". Despite such effort, it appears that fear of Islam and dislike of Muslims is likely to remain in European collective psych for a long time. Is this fear and associated social stigma towards Islam and Muslims actual or imagined?

Probing this question, this paper examines both historical development of antagonism between Islam and the West and current Islamophobic sentiments in the case of Vienna. This paper is based on three month research in Vienna. To understand the perception of Islam and Muslims in Vienna, several research methods such as participant observer, survey and in depth interviews were employed. In the frame of this research, national and local media was followed. About 170 surveys were conducted and several in-depth interviews were conducted with students, teachers, professors, community workers, community leaders, church leaders and attendees. Research result shows that European fear of Islam and Muslims is actual and in fact underestimated. However, study findings indicate that there are significant ethnic, age and gender variations regarding the European perception of Islam and Muslims. For instance, our study points to increasing Islamophobic sentiments among middle aged Viennese. It seems European public are very conscious and carefully selective about their fear, for instance, not all Muslims are subject to the negative attitudes; European public appears to be apprehensive of particular type of Muslims in Europe.

## **Towards an improved Muslim-Christian relations among adolescents: A longitudinal fieldwork experiment**

*Hisham Abu-Rayya, Fiona White*

Effective strategies to promote the development of harmonious intergroup relations during adolescence are both timely, and much needed. This is especially true when one considers that escalating tensions between Muslims and Christians are a growing national and international concern. Additionally, because adolescence is a period of identity change and formation, it provides developmental psychologists with an ideal platform for initiating attitude and behaviour change intervention programs. Taking these matters into account, the current fieldwork experiment developed and evaluated a new intergroup harmony program that integrated the psychological constructs of co-operative contact and dual identity. In 2009, 116 Muslim and 104 Catholic year-seven high-school students attending religiously segregated schools completed pre-test measures of ingroup/outgroup bias, knowledge and anxiety. Eight months later in 2010, when these students were in year-eight, for one hour a week across ten weeks, they participated in classroom-based intervention. Half the students were allocated to the experimental condition that involved Muslim and Catholic students interacting in four-person groups via a synchronous internet chat tool. These students were required to share their religious knowledge in order to develop a common environmental solution for creating a sustainable Australia. Each inter-religious group was required to present their solution in a poster format at the end of the program. The other half of students were allocated to the control condition where they completed the same program within their religious groups, with no intergroup contact or developing an interfaith environmental solution. Following the classroom program and poster presentation, all participants completed the measures administered at the pre-test phase. As predicted, the results revealed that for both Muslim and Catholic students in the experimental contact condition, implicit outgroup bias and anxiety decreased significantly, and outgroup knowledge increased significantly. There was no attitude change in the Catholic control condition, however the Muslim control sample reported a slight decrease in implicit outgroup prejudice. These effects were present at one year examination later on. Overall,

these promising results show that if designed carefully, school-based intergroup contact programs can develop intergroup harmony successfully amongst high-school adolescents.

## **Perceptions of prejudice and discrimination among atheists: Consequences for atheist identification and psychological well-being**

*Michael Doane, Marta Elliott*

Atheists are a highly stigmatised group of people in the United States. Many Americans harbor negative stereotypes of atheists, believing these people to be especially judgmental, hedonistic, and immoral. Such negative stereotypes likely give rise to prejudice and discrimination targeting atheists. Indeed, many people distrust atheists, and privately and even publically reject such individuals. With research documenting the ill effects of belonging to stigmatised groups, an interesting yet unanswered question arises: What are the psychological implications of perceiving prejudice and discrimination among atheists?

To address this question, we sought to test the Rejection-Identification Model (i.e., RIM; Branscombe, Schmitt, & Harvey, 1999) among atheists living in the United States. The RIM suggests that perceiving prejudice and discrimination has opposite effects on psychological well-being. First, perceiving prejudice and discrimination has a direct negative effect on well-being (e.g., decreased life satisfaction). Second, perceiving prejudice and discrimination has an indirect positive effect on well-being via group identification. That is, perceiving prejudice and discrimination encourages people's identification with their stigmatised group, which, in turn, conveys benefits for well-being (e.g., increased self-esteem). In this manner, group identification reduces the effect of perceived prejudice and discrimination on well-being. In this study, we ask if these relationships forwarded by the RIM replicate among a sample of atheists.

Atheists ( $N=724$ ) living in the United States completed survey items online. Participants were members of an international atheist organisation, and were recruited by e-mail invitation. All participants were atheist by self-identification and belief (i.e., without a belief in the existence of god). This study employed structural equation modeling (SEM) to test the RIM, including

the following latent variables: (1) perceived prejudice and discrimination (i.e., personal experiences of prejudice and discrimination as well as perceptions of in-group derogation), (2) atheist identification (i.e., importance and centrality of being an atheist), and (3) psychological well-being (i.e., life satisfaction, negative affect, and self-esteem).

The hypothesised relationships of the RIM adequately fit the data, with results supporting each of the RIM's predictions. Substantively, results reveal that perceiving prejudice and discrimination is associated with poor psychological well-being among atheists, yet this effect is somewhat attenuated by an opposing indirect effect via atheist identification. Results are adjusted for significant effects of co-variates, including sex, age, marital status, employment status, social class, education, and length of time having identified as atheist.

To our knowledge, this is the first study to test the rejection-identification process among atheists, as well as one of the first studies to assess the psychological correlates of perceiving prejudice and discrimination among atheists more generally. Beyond these findings, we are currently collecting data from atheists residing in several additional countries including Australia, the United Kingdom, and the Republic of Ireland. These data may be incorporated into the results presented herein by the time of the conference in August of 2013.

### ***Paper session - Conceptualising spirituality (11.30-13.00)***

#### **Conceptions of spirituality among the Dutch public**

*Joseph Pieper, Joantine Berghuijs*

Researchers continue to argue and disagree about an adequate and universal definition of spirituality. Some propose essential elements like "the sacred". Meanwhile, the term "spirituality" is an increasingly popular - and commercialised - term. Do the efforts of scholars to define the concept keep pace with its current use, and do they have to? Very few studies have explored the conceptions of spirituality among lay people; most of these were in the United States, where a majority of people are Christian believers, who strongly associate spirituality with their religion. I will present an analysis of the use and meaning of the

word "spirituality" in a large sample ( $N=1970$ ) of the general public in a much more secularised country, the Netherlands. The term "sacred" or any other preconceived "central" term was not suitable to cover the large variety of conceptions that we received. Even if references to believing in or experiencing transcendence, religion, and God are seen as instances of the sacred, there was a large portion of more neutral and "everyday" descriptions, containing references to e.g., the non-material, reflection, the human mind, and striving for pleasant feelings. We developed a coding system based on what emerged from the descriptions of the participants themselves. We clustered respondent's expressions in 26 content codes, and we assigned the codes to four dimensions of spirituality: the cognitive, experiential, ritual and consequential dimensions. In our sample, 21% distance themselves from spirituality; specifically those with a secular outlook on life (36%). They think it is "nonsense", "vague" or "beside reality", or they associate spirituality with what they dislike: religion, the paranormal, or the non-perceptible. Spirituality was described mostly in cognitive terms (55%), especially in the form of general references to a transcendent reality (e.g., "more between heaven and earth"). Experiential expressions were used in more than a quarter of the descriptions. Important trends in the descriptions were: spirituality as a Christian life orientation, spirituality as taking responsibility for others and the environment, spirituality as inwardness, spirituality as self-indulgence, and spirituality as the paranormal. [We paid special attention to followers of unaffiliated spirituality. They give descriptions of spirituality that are experiential, and self-centered relatively more often than others. We discuss the implications of our results for a scholarly definition of spirituality].

### **Is being spiritual the same as experiencing well-being?**

*Anja Visser, Bert Garssen, Ad Vingerhoets*

In the past decades several studies have been conducted in which the longitudinal effect of spirituality on distress, emotional well-being and quality of life was investigated. Such research requires that the operationalisations of spirituality, distress, emotional well-being and quality of life do not overlap. However, this is not a simple feat, because emotional states such

as inner peace and joy are considered to be components of spirituality. For our study into the role of spirituality in the emotional well-being of cancer patients, we chose operationalisations of spirituality and of emotional well-being that at face value seemed not to be overlapping. However, during the course of the study we learned that some of the aspects of spirituality might in fact resemble emotional states. Therefore, we decided to investigate whether the experiences of spirituality and emotional well-being, as measured in our study, could in fact be distinguished from each other.

Spirituality was assessed with the Spiritual Attitude and Involvement List (SAIL; de Jager Meezenbroek et al., 2012), in which spirituality is defined as attitudes, behaviours and experiences that involve connectedness with one's inner essence, connectedness with others and nature, and connectedness with the transcendent. The questionnaire contains seven aspects of spirituality: meaningfulness, trust, acceptance, caring for others, connectedness with nature, transcendent experiences, and spiritual activities. Emotional well-being was measured with the Joy-in-Life scale of the Health and Disease Inventories (HDI; de Bruin & van Dijk, 1996). Both questionnaires had been completed by the participants at three time points; at the start of anti-cancer treatment (T1), 6 months later (T2) and 12 months later (T3).

We approached the problem from three different angles: First, the divergent validity of the questionnaires was investigated at all three measurement points. Second, the rate of change from T1 to T2 and from T2 to T3 in spirituality and well-being were compared. In addition, it was investigated whether the persons who showed a considerable change in their level of spirituality between T1 and T2 and between T2 and T3 also showed a considerable change in emotional well-being during the same periods. Third, the relationship of change in spirituality to physical symptoms (fatigue, pain) and the experience of negative life events was compared to the relationship of change in emotional well-being to these factors.

We found that the divergent validity of all SAIL subscales except trust was good. The change in spirituality from T1 to T2 and from T2 to T3 was smaller than the change in emotional well-being during the same timeframes for all aspects of spirituality except transcendent experiences. The levels of spirituality and well-being seemed to change independently from each other, as

only a quarter of those who showed a change in spirituality also experienced changes in well-being during both timeframes. Finally, emotional well-being seemed to be more strongly related to physical symptoms than spirituality, but equally weakly related to the experience of negative life events.

To conclude, spiritual involvement does not seem to equal emotional well-being. The exception to this is the experience of trust, which seems to belong more to the realm of emotional well-being than to that of spirituality. These results justify longitudinal investigations into the effect of spirituality on emotional well-being.

Acknowledgement: We thank Nicoline Uwland for her assistance in patient recruitment and data acquisition.

### **Mystical experience as predictor of domains of religious and spiritual self identification**

*Sara Hall-McKane, Ralph W. Hood Jr.*

The concept of spirituality has emerged as a major focal point in both the theoretical and empirical study of religion. Whether the emergence of spirituality is a dimension of religion or a separate and distinct construct has been the substance of much debate among scholars. The philosophical arguments proposed on either side have underscored the need for further research into just what spirituality is and is not. It is evident, at least in the United States, a transition from a more religious to a more spiritual self identification is ongoing (Roof, 1993, 2000; Pargament, 1999). For some scholars this self identification is viewed as a turning away from the divine and carries with it implications of the decaying and fragmented state of the post modern world (Havel, 1994). For others, the shift is conceptualised as a turning away from more institutionalised forms of religious experience toward more privatised forms (Streib & Hood, 2011). Within this framework religion and spirituality can be understood as both a search for and response to the transcendent that allows for a methodologically agnostic approach which avoids the limitations found in those perspectives claiming to have an ontological imperative (Streib & Hood, 2010). It is then possible to use the empirical study of mysticism to investigate why people identify with religion and spirituality differently.

Using the data collected from The Bielefeld International Study of Spirituality in both Germany and the United States, discriminate functional analysis of the three sub-scale factors of Hood's Mysticism scale are used as predictors of the self identifications "more spiritual than religious", "more religious than spiritual", and "neither spiritual or religious". Differences between groups based on the attributes of the introvertive, extrovertive, and interpretive sub-scale factors of the Mysticism scale will be examined in order to distinguish what separates the groups. Previous research has indicated that mysticism scores are particularly relevant in distinguishing the more spiritual than religious group from all others (Hood, 2003; Zinnbauer et al., 1999, p. 553) The potential to use Hood's measure as a discriminate between groups lends empirical support to both the validation of the M-Scale as a measure of both spiritual and religious experience as well as to the development of new theories, such as vertical and horizontal transcendence which states that religious experience and meaning making can be directed toward the divine (vertical) but the transcendent function that is sought and responded to for the construction and meaning of the experience is not contingent upon such a qualification (horizontal) (Hood, Hill, & Spilka, 2009).

### ***Images of God (adults) (11.30-13.00)***

#### **Recollection of God image in childhood**

*Fatma Nur Bedir*

This study examines the factors which may affect an individual's image of God, and provides a cultural interpretation of these images in Turkish society.

This study consisted of a convenience sample of 7 Turkish adults. 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. Apart from this question, participants were required to indicate their gender, age, education levels and religious background. 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 concepts.
- Except one participant (Efsun), 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.
- Besides those factors, television was found as another effective variable in relation to God image.

The study includes three chapters. In the first chapter, the subject, primary aims and the significance of the study are introduced together.

In the second chapter, previous studies and researches are reviewed under the title of "literature review". Moreover, representation of Allah in Islam is reviewed as a preparation to the next chapter.

In the third chapter, the method of the study which contains more details about the survey, participants and assessment is introduced. In addition, the findings and their interpretations are discussed and compared/contrasted with existing research on images of God.

In the final chapter, the conclusion is summarised, followed by methodological limitations encountered during the study and potential directions for future research. Two samples of the surveys in both English and Turkish are attached as appendices.

## **Self-image and the image of God**

### **Analysis of profiles obtained through a personality test**

*Roland Capel, André Kummer, Gabriela Birsan*

This work has intended to examine the differences between self-image and the image of God when they are expressed through the L.A.B.E.L. personality test (Bipolar Adjective Check List in Likert scale, inspired by Gough's A.C.L.). The authors have

particularly concentrated on the differences between the average images of descriptors of different creeds, which we differentiated and categorised as follows: Reformed, Evangelical and Orthodox, men and women. Our results (Multiple Discriminant Analysis) suggest that the perception of God is three-dimensional; one dimension concerns the stereotyped genre: Masculinity (Activity and Rationality) versus Femeninity (Passivity and Emotionalism). A second dimension concerns the role: Fatherhood (Authority and Requirement) versus Motherhood (Openness and Benevolence). The third dimension concerns the localisation: Proximity versus Remoteness.

The denominational groups have different positions on each of these dimensions: as far as self-image is concerned (very little difference) and as far as the image of God is concerned (clearer difference). The women and men groups, however, differ on the first two dimensions: the genre (Male versus Female) and the role (Father versus Mother). It is tempting to arrive to the conclusion that if God made man in his image, man tends to make god in his image: male for men and female for women, rational for rational people (reformed), emotional for emotional people (evangelical), near for those whose church has little structure (reformed and evangelist) and far for those whose church is very structured and hierarchical (orthodox).

It goes without saying that these results need yet to be confirmed on a larger scale (this analysis was carried out on 162 people). Nonetheless, it suggests that the tendencies observed could be even stronger between more distant religions and that their mutual understanding will depend on a dialogue about what they each call "God".

## **The Multiple God-Aspects Framework**

*Carissa Sharp*

Humans are complex and dynamic beings, and psychological theories of how we mentally represent ourselves and others reflect that complexity; in comparison, research into people's representations of supernatural others has generally assumed a less complex view of such representations. However, a growing argument in the psychology of religion and related fields maintains that people's representations of supernatural others can be complex and dynamic, much like their cognitive

representations of other people. This paper applies a model of self-complexity, the Multiple Self-Aspects Framework (MSF; McConnell, 2011), to people's representations of God in order to support this argument. The MSF uses a trait-sort task to model representations of the self, in that participants organise the list of traits into "self-aspects". This "map" of the self-representation gives us a great deal of information about an individual. It allows us to make predictions about how an individual will experience himself or herself in particular situations (e.g., when a particular self-aspect is "activated"). Additionally, it allows us to assess the complexity of self-representations - more complex representations are comprised of a larger number of self-aspects, which are relatively independent of each other (Linville, 1987). A person with a more complex self-structure is protected against negative life events, in that "not all of his or her eggs are in one basket", indicating that the structure of self-representations has important implications for potential outcomes. This paper applies the Multiple Self-Aspects Framework to people's representations of God, and assesses the extent to which the "Multiple God-Aspects Framework" (MGF) allows us to understand people's God-representations and make predictions about potential outcomes. Specifically, it addresses the extent to which the MGF allow us to a) assess the structure of people's cognitive representations of God in a participant-specific manner, b) make predictions about the results of "activating" a particular aspect of an individual's God-representation, c) measure the extent to which the structure of God-representations are connected to the structure of self-representations, and d) make predictions about outcome variables such as well-being. Given the fact that God-representations have wide-reaching cognitive, emotional, and behavioural implications, the MGF provides us with key insight into religious individuals' lives.

## ***Paper session - Religiosity and mental health II (11.30-13.00)***

### **Atheists increase their belief in science when faced with stress and anxiety**

*Miguel Farias*

Growing evidence indicates that religious belief helps individuals to cope with stress and anxiety. But is this effect specific to supernatural beliefs, or is it a more general function of belief? Some have suggested that, in the absence of religious belief, secular beliefs such as humanism, political ideologies, and even conspiracy theories can replace religion as a source of comfort and meaning (Gray, 2004; Popper, 1945/2003; Sartre, 1946). In line with this notion, recent studies have shown that belief in human progress can serve the same compensatory functions previously implicated in religious belief (Rutjens, van Harrevald, & van der Pligt, 2010; Rutjens, van der Pligt, & van Harrevald, 2009).

In this paper, we experimentally explore if science itself can act as a belief system for atheists and whether it plays a compensatory role similar to religious beliefs. Religion and science share motivational similarities: Scientific ideas can be a source of meaning (Preston, 2012) and generate feelings commonly associated with religion, such as awe (Rogers, 2004; Sagan & Druyan, 2006). It is thus of particular interest whether belief in science can serve, in the secular context, the same comforting role that has been associated with religious belief.

We developed a measure of belief in science and conducted two experiments in which we manipulated stress and anxiety. In Experiment 1, we assessed rowers about to compete (high-stress condition) and rowers at a training session (low-stress condition). As predicted, rowers in the high-stress group reported greater belief in science. In Experiment 2, participants primed with mortality (vs. participants in a control condition) reported greater belief in science. In both experiments, belief in science was negatively correlated with religiosity. Thus, some secular individuals may use science as a form of "faith", especially in times of stress and anxiety. We conclude with thoughts about the psychological commonalities between science and religion and a brief report on further ongoing experiments.

## **Identifying relations and discovering challenges in the studies between religious/spiritual coping, quality of life, and group psychotherapy from 1993 to 2013.**

*Fatima Fontes, Geraldo Paiva*

This paper presents the research entitled "Group psychotherapy, religious coping, and quality of life: Investigating correlations?" in progress in Post Graduate Studies Program in Social Psychology at the Institute of Psychology of the University of São Paulo, Brazil. The objective of the research is to identify the relations between the scientific productions performed at the interface of the fields of group psychotherapy, between the religious/spiritual coping and quality of life, and the main challenges indicated in these productions. The literature review involved direct consultation to thesis, dissertations, monographs and scientific papers presented in Portuguese, English and French languages, from 1993 to 2013.

At the intersection between studies of quality of life, religious/spiritual coping and group psychotherapy, little research has been found, but they were evident in all of them the benefits from changes in affective and relational pattern, provided by participation in group psychotherapies resulting from both quality of life as well as with regard to the development of a more positive religious/spiritual coping of the participants, which meant the development of positive subjective styles of religious/spiritual coping: self-directing, and collaborative, which were closely related to suppression of psychosomatic symptoms, improvement in various emotional disorders such as phobias, depression, higher degree of interpersonal conflict resolution and religious conflicts, and in opposition to negative styles of religious/spiritual coping used prior to the psychotherapeutic process that appeared as coping deny.

Research on the intersection between religious/spiritual coping and quality of life found a larger number of studies. As relevant relations in the research it was evidenced that the spiritual/religious welfare is a dimension of the patient's health state, along with the social, psychological and physical ones; in addition, several studies have shown that religious involvement and spirituality are associated with improvements in health

rates in which included: greater longevity, higher management skills and quality of life, as well as lower degree of anxiety, depression and suicide.

The major challenges posed by the assessed studies highlighted that, as the spiritual/religious experiences become measurable and quantifiable, several studies will be able to be developed with reasonable methodological rigor and with valid and reliable instruments enabling understanding of this important dimension of human living.

It has been confirmed the relevance of this study for both the ongoing research and the scientific production in the field of Psychology of Religion, once such mapping will be able to serve as a compass to generate new questions and investigations.

### **Religious, social and mental health correlates of religious thinking styles. Ten years of PCBS research in Poland.**

*Beata Zarzycka, Jacek Śliwak, Rafał Bartczuk, Michał Wiecheteck*

After 10 years of research and experience with the PCBS, we present results of studies conducted on Polish adolescents and adults. The PCBS is an attitude scale inspired by the scheme in the epilogue of the book of David Wulff (1999) and tries to operationalise that scheme. According to Wulff (1999), we may place potential religious thinking styles in a two-dimensional space in which the vertical dimension means Inclusion vs. Exclusion of Transcendence and the horizontal one - the way an individual interprets religious content: Literal vs. Symbolic. The combination of the two axes gives four quadrants, each reflecting a potential attitude toward religion, described as: Literal Affirmation, Literal Disaffirmation, Symbolic Disaffirmation and Symbolic Affirmation. The Polish version of PCBS was prepared in 2003. Since then a lot of studies have been systematically undertaken to prove psychometric quality of the questionnaire as well as interplays of PCBS and other psychological variables.

Present paper summarises the discovered relationships between post-critical beliefs and a number of religious, social-cognitive and mental health variables. We analysed centrality of religiosity, religious crisis, attachment to God, emotions toward God, religious attitudes and deconversion in the group of religious variables. To the set of social-cognitive variables we

included: national identity, readiness to migration, political attitudes (support for political party, rightism vs. leftism, dehumanisation of political opponents), individualism-collectivism, social desirability, social competence, entitlement, beliefs about origins of human nature (nature, nurture, interaction), self-awareness, types of the mind, and values. Stress, anxiety, existential anxiety, sense of coherence, meaning of life, and well-being were analysed in the set of mental health variables. On the basis of twelve studies carried out on 2910 adolescents and adults in total, aged between 17 and 80 years, we have identified the characteristics of Wulff's religious thinking styles.

### **Gilgamesh: Mental health, meaning-seeking, and adaptation in the acculturation process among Iraqi immigrants in Sweden**

*Önver Cetrez, Valerie DeMarinis*

**Aims:** To determine the daily life use of religio-cultural resources; explore perceptions and explanations of mental illness related to religio-cultural resources; map the type and degree of trauma the refugees have experienced prior to immigration and the current level of depression and PTSD; map the type and degree of problems and resources following the asylum period in Sweden.

**Method:** The study has used a mixed method, multi-stage research design, incorporating qualitative and quantitative instruments, thus increasing the validity and generalisability of the results. Semi-structured interviews, including biographical network maps, as well as questionnaires to explore the health situation of research persons has been used, in two cities in Sweden ( $n=23$ ). The instruments used are the 3-R (Relation, Religion, Ritual, with a network map); Acculturation; Care Consumption; Trauma; Centre for Epidemiological Studies Depression Scale, (CES-D - focusing on psychological distress); Patient Health Questionnaire (PHQ - focusing on somatic symptoms); Connor-Davidsson Resilience Scale (CD-RISC); MINI (Mini International Neuropsychiatric Interview). Additional semi-structured interviews with integration and policy planners, active within the sphere of health care, welfare, and labour

market, as well as cultural brokers (social and religious associations, key persons) have also been conducted.

Theory: The theoretical framework in this study is situated in the relation between religion, existential worldview and refugee mental health. The survival and adaptational model by Silove (2005) provides a conceptual framework for understanding the existential meaning-system in mental health initiatives among refugees in post-conflict societies. Attention to ethnicity, gender and immigration status variables is made for understanding the effect of religious practices on mental health in the new cultural context.

Preliminary results: The results from this study show that while cultural identification with ethnic origin is very strong, the cultural identification with Swedish culture is weak, mainly due to language barriers and limited contact with Swedish people. Prior to migration religion has been a functional system of meaning for most of the participants, while today in a post migration context work, family situation and future concerns are more important for a functional system of meaning. Concerns for work, together with the situation of friends and relatives in Iraq or scattered all around the world is a strong risk for psychological distress. This is more so for women than for men, as for the former the traditional systems of meaning are less functional in Sweden. This is reflected in the high scores of somatic symptoms among the participants.

### ***Panel C - Human flourishing and religion (11.30-13.00)***

#### *Patty Van Cappellen*

The science of human flourishing, or positive psychology, has in recent years given us new tools and renewed emphasis on important concepts such as positive emotions, humility, and well-being. In the present symposium, we offer to discuss the relations between these concepts and religion/spirituality (belief, coping, and people).

In the first presentation, Ines Schindler will discuss the positive emotions of admiration and adoration. Even if not restricted to the religious setting, these emotions are there prevalent. She will explain how these emotions differ from each other, their

functions, and their implications for well-being, depending on whether they are targeting a religious figure or not. Peter Hill and Nina Tilka will discuss the role of humility in well-being when coping with stress. They will present research on humility (and its opposite, narcissism) and how it relates to different religious coping styles. Finally, Patty Van Cappellen will address the question of causality. Positivity as defined by positive emotions, well-being, and prosociality, is usually conceptualised as a consequence of religion/spirituality but, as multiple studies suggest, is also one of religion/spirituality's antecedents.

### **1) Admiration and adoration/worship: Characteristics, differences, and functions in and outside the religious context**

*Ines Schindler*

Admiration and adoration/worship are other-praising emotions that can be elicited by a broad range of persons and beings, including God, Jesus, and religious authorities. I will first summarise our theoretical and empirical work on the general characteristics, differences, and functions of the two emotions. Importantly, while admiration and adoration may be conceptualised as basically the same emotion (e.g., adoration is admiration for a religious figure), we have argued that they have distinct characteristics and functions (Schindler, Zink, Windrich, & Menninghaus, 2013). Second, I will present data from a German longitudinal study ( $N$  at T1 = 343, age range 18-73 years, 62% women) investigating differences between admiration and adoration/worship (in German, both terms are translated as "Verehrung") for religious figures and authorities as compared with other persons (including family members and friends, teachers and mentors, and famous politicians, artists, musicians, novelists, scientists, etc.). I will discuss how this distinction is relevant when studying relations of admiration and adoration with a person's identity and well-being.

While both admiration and adoration/worship ready people to accommodate new experiences and meanings and, thereby, serve to either reinforce or modify their ideals, goals, and identities, they accomplish this through different pathways. An admired other serves as outstanding role model for the person who aspires to learn and change. Empirically, admiration shows

unique linkages with personal growth, the desire to emulate the admired other, and personal goals and values with a focus on growth, competence, and achievement. In contrast, an adored other is perceived as a meaning-maker and benefactor for the person and the entire community ready to adhere to his or her meanings and to unite under his or her guidance. Adoration/worship thus does not primarily foster personal growth but rather provides people with a framework of meaning and binds communities together. Empirically, adoration/worship shows unique linkages to purpose in life, the desire to become part of the adored other's adherents, and personal goals and values with a focus on benevolence, personal meaning, and religion/spirituality.

However, admiration and adoration/worship, unlike other positive emotions such as gratitude, are unrelated to indicators of subjective well-being. That is, people who often feel admiration and/or adoration/worship are not happier and more satisfied with their lives. One reason for this lack of association is that the two emotions are linked to other emotions with both positive (gratitude, inspiration) but also negative (envy, fascination) effects on well-being. In this presentation, I will explore whether admiration and adoration/worship need to be directed to the "right" targets to benefit well-being and whether these "right" targets, especially in the case of adoration/worship, can be found in the religious context. Initial evidence indeed shows that adoration/worship is associated with greater life satisfaction when it is targeted to religious or political figures and authorities. I will discuss whether individual benefits of adoration depend on whether it is in service of an explicit framework of meaning and clear rules for conduct, such as the Ten Commandments. In contrast, adoration that is based on personal attraction may do little to improve well-being. Moreover, I will highlight that the primary function of adoration/worship is not to increase personal well-being but rather to make people sacrifice their self-interest for the benefit of others.

## 2) Humility and religious coping style: Do humble people turn to God differently?

*Peter Hill, Nina Tilka*

Virtues, such as humility, are psychological processes that lead people to behave in ways that will benefit not only society, but also the self (McCullough & Snyder, 2000). Dimensions of humility include an accurate view of the self, an accurate view of one's place in the world, the ability to acknowledge one's mistakes, openness, low self-focus, and an appreciation of the value of all things (Tangney, 2000). However, few studies have investigated the implications that this virtue may have for an individual's well-being, such as coping with stress.

One psychological process that humility may impact is religious coping. For the purposes of this study, religious coping is defined as the level in which individuals use their religious beliefs and God (or higher power) to help them to adapt to difficult life situations and stressful life events (Harrison, Koenig, Hays, Eme-Akware, & Pargament, 2001). Types of religious coping (i.e., deferent, collaborative, and self-directing) have been associated with well-being and health outcomes (Kohn-Wood, Hammond, Haynes, Ferguson, & Jackson, 2012; Pargament et al., 1988). However, results examining the relationship between perceived stress and religious coping have been mixed (Corbett, 1999; Pargament et al., 1988), perhaps because other mechanisms (i.e., humility, narcissism, or level of religiousness) may influence the degree to which individuals turn to God for help. No studies to date have examined whether the virtue of humility moderates the relationship between stress and type of religious coping (i.e., deferent, collaborative, self-directing, or surrender). This study has three specific aims. The first goal is to see whether humility is associated with type of religious coping. It is hypothesised that higher levels of humility will be significantly associated with higher levels of the collaborative religious coping style. Narcissism, which will also be measured, is expected to be significantly associated with higher levels of the self-directing style. The second objective is to see whether level of religiousness is associated with type of religious coping. It is hypothesised that higher levels of religiousness (i.e., intrinsic religious motivation and religious commitment) will be significantly associated with higher levels of the collaborative or deferent style. The third objective is to determine if humility and

narcissism are moderators of the relationship between stress and religious coping.

Our sample currently consists 330 adult participants accessed through an online survey; a portion of the sample was undergraduates at a religious (Protestant) university ( $n=180$ ) and a portion were recruited through Mechanical Turk ( $n=150$ ). Measures of perceived stress (Perceived Stress Scale), humility (The Humility Scale; Bollinger, 2011), narcissism (Narcissistic Personality Inventory; Raskin & Hall, 1981), level of religiousness (Religious Orientation Scale – Revised; Gorsuch & McPherson, 1989; Religious Commitment Scale; Worthington et al., 2003) and religious coping (Religious Problem Solving Scale; Pargament et al., 1988) were administered. Preliminary analyses for the entire sample provided general support for all three hypotheses. Humility was found to be positively associated with collaborative coping ( $r=.203$ ), while narcissism was found to be positively associated with self-directed coping ( $r=.457$ ). Various regression analyses revealed differential patterns of religious coping styles that provide further support for these hypotheses. Independent analyses specific to the undergraduate sample and the Mechanical Turk sample will be reported. These results indicate partial support for the original hypotheses, but also distinctive patterns between them in predicting religious coping.

### **3) Positivity as a path towards religion and spirituality: Reversing the traditional causal direction**

*Patty Van Cappellen*

Numerous studies have found a positive association between religiosity and spirituality measures and positivity (positive emotions, well-being, prosociality). These results are usually interpreted to mean that religion/spirituality promote positivity. This interpretation has been further supported by experimental and longitudinal evidence. However, recent findings provide initial evidence that the other causal direction, positivity promoting religion/spirituality, also exists and that we may need to consider the other half of the picture.

First, I will present a brief overview of past research on the association between religion/spirituality and positivity. Then, for each construct of positivity (positive emotions, well-being, and prosociality), I will present recent studies that we have

conducted showing that positivity also promotes religion/spirituality. Concerning the first construct of well-being (subjective well-being, hope, and self-esteem), we have found that, in a longitudinal study following 34 American adults, participants' subjective well-being and hope at time 1 predicted their increase in spirituality at time 2 (nine weeks later). This was found even when controlling for their initial level of spirituality at time 1. Critically, the opposite direction (spirituality predicting well-being) was not significant. Across two other studies, we found that induction of pride (higher self-esteem) increases religious and spiritual beliefs when the experience of pride is related or in part attributed to God. In the latter two studies the samples were composed of Belgian students. Concerning the second construct of positive emotions, we found across five studies that induction of positive emotions increase religious and spiritual beliefs. These studies were conducted with samples different in age and ethnicity (students and adults from different countries in Europe), and using different types of emotional induction. Finally, concerning the third construct of prosociality, in one of the above mentioned studies, we found that seeing prosocial behaviour in a video-clip increase positive emotions and consequently spirituality. Across multiple studies, using different methodologies and samples different in nationality and age, we found that positivity is an antecedent of religious and spiritual beliefs.

I will discuss how these findings indicate a shift in the conceptualisation of the relation between religion/spirituality and positivity and how this shift is not only a mere test of inverse causal direction. Indeed, these findings have important consequences for our way of understanding religious and spiritual conversion and also provide further insight into how religion/spirituality and well-being influence one another.

***Panel D - Understanding out-group attitudes toward Muslims:  
The role of religion and conservative ideologies (14.30-16.00)***

*Magali Clobert, Adam B. Cohen*

In the current context of widespread Islamophobia, it seems particularly important to understand how beliefs and ideologies may enhance or reduce such attitudes. Since Gordon W. Allport's

conclusions that religion both makes and unmakes prejudice, research in social psychology and psychology of religion has flourished in both directions. Indeed, whereas some studies suggest that religion and conservative ideologies increase prejudice toward other religious groups such as Muslims, other studies have in turn found that religion fosters prosociality. The present symposium will focus on the circumstances in which conservative ideologies and religion may promote either pro- or anti-Muslim attitudes. The four papers brought together in this symposium put various contexts into perspective and examine how, in those particular contexts, beliefs and ideologies relate to attitudes toward Muslims. The originality of this symposium is to present surveys that (1) use sample from different cultures including non-Western ones, (2) measure a multiplicity of attitudes toward Muslims and Islam, (3) deal with minority size and level of analysis and (4) use priming methodologies.

Van der Noll's paper deals with the important issue of resistance toward accommodating Islam in the public sphere in the West. The paper examines how religiosity and multiculturalism influence attitudes toward the provision of Islamic education in German public schools. Fasel's paper goes further and analyses the role of conservative ideologies in promoting anti-veil attitudes in Switzerland, both at the individual and community level. Furthermore, the influence of the proportion of Muslim immigration on such attitudes is also discussed. Cloibert's paper aims to overcome a common limitation found in literature on Islamophobia by focusing on Eastern cultures and religion. The paper examines how Eastern religions (e.g., Buddhism) impact attitudes toward Muslims and Islamophobia among different samples. Finally, Johnson's paper puts the prosociality-promoting role of religion into perspective by replicating Batson's Good Samaritan study. Johnson compares the effect of either a religious or a secular benevolence prime on helping a Muslim confederate.

## **1) Religiosity and the accommodation of Islam: A ten year perspective on public support for Islamic education in German public schools**

*Jolanda van der Noll, Vassilis Saroglou*

Global anti-religious attitudes, rather than specific anti-Islamic attitudes, and a desire for a separation between state and religion are often overlooked in the debate on the accommodation of Islam in Western societies, but are potentially important predictors. Based on the German General Social Survey (ALLBUS) of 1996 ( $N=3.481$ ), 2002 ( $N=2.659$ ) and 2006 ( $N=3.306$ ), the current study investigated the opinion toward the provision of Islamic education in German public schools. By applying multi-nominal logit models, we examined to what extent the endorsement of multiculturalism and religiosity determine whether people (a) support the provision of Islamic education, (b) prefer only Christian education or (c) opt for no religious education at all. Results show that a low level of religiosity has a major influence in the preference for having no religious education at all, while a lack of endorsement of multiculturalism is especially relevant for those who favor only Christian education. Despite some minor changes, support for Islamic education as well its predictors seem relatively stable over the ten year period. Results of the current study provide a better insight in the role of religiosity in the debate on accommodating Islam in the public sphere and give a cross-time perspective on attitudes towards the accommodation of Islam.

## **2) Attitudes towards the Muslim veil - A multilevel study on the interplay between minority proportion and conservative ideologies**

*Nicole Fasel, Eva G. T. Green, Oriana Sarrasin*

Intolerance towards Muslim immigrants is widespread, especially among conservative members of host societies. Yet, the Muslim veil, portrayed as undermining individual autonomy and women's rights may elicit intolerance across the ideological spectrum. The present study tested how the intergroup context (i.e., proportion of the Muslim immigrant minority in a community providing or limiting opportunities for every-day encounters) may lead to intolerance toward the veil among

liberal individuals and in progressive communities. To do so, we examined the interplay between both individual and community-level ideologies and minority proportion in explaining anti-veil attitudes in the Swiss World Value Survey data ( $N=1006$ ; 125 municipalities). Multilevel analyses revealed that individual-level conservative ideologies (conformity, tradition and security values) and conservative ideological climates (tapped with aggregated referenda results) increased anti-veil attitudes. The proportion of immigrants from the largest Muslim minorities shaped the impact of conservative ideologies on both levels: When minority proportion was high rather than low, stronger anti-veil attitudes were found in highly conservative communities. However, for liberal (i.e., non-conformist) individuals and in progressive communities, stronger anti-veil attitudes were found where minority proportion was low rather than high. This research underscores the necessity to simultaneously examine conservative ideologies and the intergroup context to understand the mobilisation of intolerance towards Muslims and their cultural practices.

### **3) Buddha vs. Allah: Eastern religiosity as related to low anti-Muslim prejudice**

*Magali Clobert, Vassilis Saroglou*

Social psychological research on religiosity and prejudice in the last decades has been mostly restricted to Christian Westerners. Religiosity has thus been found to predict prejudice against religious outgroups, such as Muslims. Do these findings also hold for Eastern religions and cultures? As religions such as Buddhism or Taoism are generally perceived as tolerant, compassionate, and concerned with harmony, the generalisability of such findings may be doubtful. We will here review three recent studies carried out among different populations and having used various measures of anti-Muslim prejudice. In Study 1, religiosity of Taiwanese from a Buddhist/Taoist tradition was found to predict low explicit prejudice against Muslims. Study 2, carried out in a similar population, showed that religiosity was negatively related to implicit prejudice against Muslims (IAT). Finally, in Study 3, priming supraliminally Westerners converted to Buddhism with Buddhist words decreased Islamophobia compared to a control condition. These findings challenge earlier research and suggest

that the association between religiosity and religious prejudice may not be universal—at least when one shifts from Western and monotheistic to Eastern (Asian) cultural and/or religious contexts.

#### **4) Who helps the samaritan? The influence of religious vs. secular primes on spontaneous helping of members of religious outgroups**

*Kathryn A. Johnson, Rabia Memon, Armeen Alladin, James Durago, Adam B. Cohen, Morris A. Okun*

There is a debate in psychology on whether religious people are more prosocial than non-religious people. Both correlational studies and priming experiments show mixed results. Recent reviews have theorised that religious people may help ingroups but not outgroups; that there are multiple aspects of religion, some of which promote prosociality and some of which hinder it; and that religion may or may not contain unique elements that promote prosociality; and that religious prosociality may emerge more in self-reports than in behaviour. Conceptually replicating Batson's classic Good Samaritan study, we primed Christian participants with benevolent verses attributed to the Bible or to US Presidents (or a no prime control condition), and exposed them to a confederate who was or was not wearing a hijab. Our dependent variable was whether the participant helped the confederate pick up dropped envelopes. Unprimed Christians were much less likely to help the hijab wearing confederate, compared to the confederate not wearing a hijab. This difference was eradicated by benevolence primes, whether religious or secular. Further, these results may have been qualified by intrinsic religiosity. The results of this experiment suggest that religion is just one kind of force that can help foster prosociality.

***Panel E - "Spirituality" in Germany and the United States: New results on the semantic, psychological and biographical perspectives (14.30-16.00)***

*Barbara Keller, Ralph W. Hood Jr.*

The self-identification as "spiritual", or as "spiritual, not religious" has become popular in the United States and, to a somewhat lesser degree, in European countries. In recent years many scholars documented a replacement of traditional religion by individual forms of spirituality. Survey results corroborate that there is a growing number of people describing themselves as "more spiritual than religious". However, a coherent and in-depth understanding of 1) what "spirituality" means to those who self-identify that way 2) how spiritual and religious identities are related to different affiliations and to different markers of personality, development and religiosity and of 3) how "spirituality" is part of their lives and biographies, are questions for which we still need more results in the scientific study of religion. The cross-cultural research project comparing the US and Germany, which is the basis for the presentations in this panel, focusses on "spirituality" in research participants' everyday understanding and works with a multi-method and multi-level approach. The comprehensive cross-cultural design of our study allows the joint inspection of different semantics of "spirituality" and "religion" from group and person-centered, top-down and bottom-up perspectives using qualitative and quantitative, self-report and experimental methodologies. The research has also attended to a variety of psychological variables which are explored as potential dispositions and outcomes. These dimensional explorations are supplemented by a typologically oriented inquiry into biographical relations. This results in a variety of perspectives on the empirical exploration of 'spirituality' and its meanings. This variety of approaches and perspectives is reflected in the presentations in this panel. Following an outline of the architecture of the study we present a multi-method assessment of the semantics of "spirituality", based on self-identifications of "spiritual" versus "religious" and theist versus non-theist. We explore semantics of 'spirituality' with an indirect experimental approach, we compare "spirituality" and "religion" with semantic differentials, and we demonstrate the potential of bottom-up content analytical aggregation of propositions and of context-related corpus-

analyses of subjective definitions of 'spirituality' and 'religion' as given by subjects in our questionnaire. Then we proceed to the psychological measures of personality, adult development, and religiosity, which are differentially related to different self-identifications, and show predictors and outcomes of these "spiritualities". Finally, we turn to the narrative analysis of individual reconstructions of faith biographies and explore the functions of "spiritualities" in biographical contexts.

### **1) What does "spirituality" mean? Multi-method assessment of the semantics of 'spirituality'**

*Heinz Streib, Constantin Klein, Barbara Keller, Christopher F. Silver, Ralph W. Hood Jr.*

After a brief introduction to the study, this presentation will explain the kind of analyses used and the results obtained from the variety of data for the semantics of "spirituality". The variety of data in our German and U.S. data set that speak to the semantics are: experimental data measuring the implicit attitudes towards "spirituality" and "religion". Because we were interested in the effect of the very label "spirituality" vs. "religion", we used the same stimuli for both concepts and contrasted both with atheism as counterpart. Our adaptations of a semantic differential approach for the exploration of the semantics of "spirituality" and "religion" were structured similarly. We have used Osgood's (1962) semantic differential with 18 pairs of opposite adjectives, and we have, in addition, constructed a contextual semantic differential with 30 items that we have created, drawing on the cross-cultural competencies of our bilingual and binational research team. Subjects were asked to rate the same items with respect to "religiosity" and to "spirituality". These methods work with responses to stimuli which are presented to each participant in the same way. To also include subjective notions beyond our scientifically educated guesses participants were asked to enter their own understanding of "spirituality" and "religion". The resulting "free definitions" were coded: we have assigned categories to units of meaning and have reduced dimensions. This bottom-up process of interpretation can be understood as quantification of qualitative data to gain systematic descriptions of free definitions as used in focus groups. This evaluation method was supplemented by corpus analyses, which are based on frequency

sorted wordlists, generated for the corpus under investigation (research corpus) in comparison with a reference corpus. Each word in the research corpus is compared with its equivalent in the reference corpus and, a log-likelihood procedure, the "keyness" is calculated, the wordlist for the research corpus is then reordered in terms of the keyness of each word. Thus, the frequency of the word as used in the definitions of a focus group, in the respective language and cultural context is compared to its usage in the respective culture at large. Subjective understandings of the terms under study can thus be related to current usage in the respective language and larger cultural context. These methods tease out, in different ways and with different methods aspects of the semantics of "spirituality". The joint discussion of the results will draw on convergences and tensions when comparing focus groups and cultural backgrounds, will render a multi-perspective view of the current semantics of "spirituality" in Germany and the USA.

## **2) Religious and spiritual identity within the domain of "spiritual but not religious", psychometric comparisons and theoretical implications**

*Christopher F. Silver, Thomas J. Coleman, Barbara Keller, Constantin Klein, Ralph W. Hood Jr, Heinz Streib*

Using the Bielefeld Quantitative Dataset, this paper will explore in detail the specific demographic comparatives within the domain of "spiritual but not religious". Interestingly, we asked participants to identify their religious affiliation. While many identified as 'none', others identified with a faith tradition. Many identified as protestant or catholic traditions. Even more interesting, others identified with neo-pagan and eastern traditions. This paper will explore the comparative domains of those who identify as 'spiritual but not religious' and as a particular affiliation.

The questionnaire used in the cross-cultural study of "spirituality" has included a considerable number of scales in order to assess the psychological correlates of "spirituality". As potential correlates for a person's "spirituality", respective of his or her stance toward "spirituality", as it manifests itself in how they define as spiritual versus religious or theist versus

nontheist, which defines focus group membership, we included several scales: Personality traits were assessed with the personality inventory of the Big Five, NEO-FFI-version, we also included markers of adult development. For the assessment of psychological well-being and growth, Ryff's measure was used, which covers six dimensions of psychological well-being: autonomy, environmental mastery, positive relations with others, personal growth, purpose in life and self-acceptance. Another important measure with regard to adult development, religion and spirituality is generativity, therefore the Loyola Generativity Scale has been included, which measures the extent to which someone reports to take care of the next generation. Attachment, which has recently gained attention with regard to religious development in adulthood, was explored with Granqvist's (2002) Attachment Questionnaire.

For the exploration of different facets of religiosity we used the three subscales of the Religious Schema Scale, truth of texts and teachings (ttt), fairness, tolerance & rational choice (ftr) and xenosophia /inter-religious dialog (xenos). These scales assess three schemata which characterise the relation of one's own religiosity toward other, alien ways of being religious or spiritual. We also included the Attitude Towards God Scale, and the Mysticism Scale.

Using the variety of psychometric measures of the larger Bielefeld study of spirituality, this study will explore the significant differences and the correlative relationships between and within demographic characteristics as applied to the "spiritual but not religious" domain. This is to further shed light on the psychometric domains of religious and spiritual identity and the inferences which can be made related to personality, psychological well-being, mysticism, and the like. Additionally, cultural comparisons will also be made between the United States and Germany.

### **3) How does "spirituality" relate to biography? Typological perspective on "spiritualities" with special attention to the 'spiritual atheists'**

*Barbara Keller, Anne Swahor-Biesemann, Constantin Klein, Christopher F. Silver, Heinz Streib, Ralph W. Hood Jr.*

This paper starts with a demonstration of our methods of exploring the biographical backgrounds of the "spirituality" of

the "spiritual, but not religious" in our German-American sample. With the Faith Development Interview we explore life review, relationships, current values and commitments, and religion and world view. The religion and world view section invites participants to reflect on their self-identification in the context of their lives. Interviewees are given space to lay out what "spirituality" or other self-identifications mean to them in the contexts of their lives. For the analysis of the transcribed interviews we have used the 3<sup>rd</sup> edition of the Manual for Faith Development Research (Fowler, Streib, Keller, 2004), but have added new evaluative perspectives, with focus on current psychological methods and concepts such as attachment, mentalisation, and wisdom. This allows for a more in-depth reconstruction of biographical conditions and trajectories which eventually have led to the participant's present preference for, or reservation toward, "spirituality". The analysis of 67 personal interviews with participants in the U.S. and 50 participants in Germany allows identification of typical patterns. This allows the construction of a typology of biographical trajectories, of accounts of how preference or reserve against "spiritual" self-identification develops. A special focus will be on the different uses which self-declared "spiritual atheists" make of self-identifications such as "religious" and 'spiritual' when they tell and reflect about their lives and the development of their religion and world views. The semantics as documented by the quantitative methods will be compared with the semantics developed in biographical context, adding a pragmatic perspective. Typical trajectories will be presented and profiled in relation to the quantitative analyses of the semantics and psychological correlates of "spirituality". Relating the results of dimensional analyses to those of a typological method, we illustrate the triangulation approach put forward by the research programs established by the co-operation between Bielefeld, Germany and Chattanooga in the USA.

***Panel F - Understanding the concept of attachment in different cultural contexts and processes (14.30-16.00)***

*Halina Grzymała-Moszczyńska*

There is growing awareness in academia that many aspects of psychology represent what has been called "W.E.I.R.D. psychology" by Heimrich, Heine and Norenzayan (2010). Research claiming to produce universal results is conducted predominantly in WEIRD (Western, Educated, Industrialised, Rich, and Democratic) societies, by researchers based at universities located in such countries, and using research subjects (mostly students) originating from such societies as well. The modest ambition of this panel is to analyse how far the chief concept of this conference, "attachment", can be considered a universal concept in respect to its content and role.

This panel will consist of three presentations. Two of them (Grzymała-Moszczyńska and Sacha) are devoted to the analysis of patterns of attachment in Indian and Polish contexts, while the third one (Zakrzewska-Wirkus) will focus on the pattern and role of attachment in the process of cultural transition, specifically adaptation to a new, unfamiliar culture and re-adaptation to the culture back home.

Results of Halina Grzymała-Moszczyńska's analysis point to the existence of very important differences between the kind of relations between parents and respondents in Indian and Polish subjects. Indian participants conveyed a stronger attachment to their fathers compared to participants from Poland. This result seems to be connected to the specific Marian devotion typical of Polish religiosity and culture in general. Not only are gender differences in the attachment styles between Polish and Indian subjects very clear: but the level of intimacy between family members is in every respect much higher in India than in Poland.

Specific patterns of attachment in Indian society are further investigated in Małgorzata Sacha's analysis of the conflicting perceptions of women in India: idealised mother and devalued womanhood. In her analysis based on Winnicot's theory, Sacha refers to the role of such concepts in the December's 2012 tragic death of a young student who was a victim of gang rape. The vast number of social protests which started immediately afterwards and highlighted discrimination of women in Indian law

emphasise the complexity, and at times pathology, of the social perception of women in India.

The paper by Kornelia Zakrzewska-Wirkus presents findings from her research among migrants. During cross-cultural transition, the attachment style developed through relationships with parents or other attachment figures strongly determines how relationships in the new cultural context are built. The highly stressful process of cultural adaptation thus brings out the dysfunctional character of attachment styles. Therefore, attachment styles become a burden rather than a resource in the acculturation process.

### **1) What is the status of the concept of "attachment" from the perspective of indigenous psychology: Comparison between Polish and Indian contexts**

*Halina Grzymała-Moszczyńska*

Content analysis (2009-2011) of the leading journal for psychology of religion 'The International Journal for the Psychology of Religion' reveals that of the research studies presented there are 83 per cent conducted among students and adults coming from Western Europe and North America. Only 6 per cent of studies are including respondents coming from non-Western and non-European cultures (India, Indonesia and Lebanon). Therefore it is interesting to check if psychological concepts applied in the psychological research on religion are also predominantly understood according to Western culture. Rothbaum et al., (2000) stress that attachment theory is deeply rooted in Western thought and cannot be readily applied to Eastern cultures. In order to check this claim analysis of attachment patterns have been conducted in contrasting cultural samples (Indian and Polish), which were however matched by the age and gender of respondents. Field research data in India and in Poland were collected in 2011. A total of 30 respondents were interviewed (14 Indians and 16 Poles). Interviews were aimed at finding patterns of relationship between respondents and their parents, partners and friends. Results point to the fact that there is a very important difference between the kind of relations between parents and respondents in both samples. Indian participants conveyed stronger attachment to their fathers compared to participants from Poland. It seems to be

connected to the specific Marian devotion typical for Polish religiosity and culture in general. Not only gender differences in the attachment style between Polish and Indian samples are very clear, but also the level of intimacy between family members is much higher in every respect in India than in Poland. According to cultural differences outlined by cultural psychologists (Hofstede, 1990; Trompenaars 1995) Poland comparing to USA or many West European countries is more collectivistic. However in comparison with Indians, Poles are clearly much more individualistic, with much weaker and selective ties to immediate family, partner, and friend. Detailed analysis of the specific differences between samples will be presented.

The analysis will create a base for postulates for further research on the concept of attachment as applied to research on individual religiousness in different religious contexts. Cultural difference theory will create the framework for conducting further empirical research.

## **2) How culture and religion shape the attachment patterns: On ideal mothers and not good-enough women in India**

*Małgorzata Sacha*

The classical psychoanalytic surveys on Hindu culture and self have struggled with the idea of severe splitting that haunted the cultural and religious representations of femaleness in India. The stereotypically perceived female seems both idealised as a mother and devaluated as an inherently distrustful woman. On the one hand, this riddle of the feminine in India led some researchers to the premature theorising on the Hindu cultural strategies as severely compromising the development of the healthy bounded self and the healthy gender transactions (e.g., Carstairs, 1957; Erikson, 1969; Kakar, 1978). On the other hand, many psychoanalytic critics overemphasised the impact of the group and collectivity on shaping of the self and gender representations in the Hindu population. Some of them did it practically to the exclusion of experiences of self as separate, distinct and conflicted (e.g., Kurtz, 1992). The new promising perspective on self and gender conundrum in India has been opened with the developments in contemporary attachment and psychoanalytic theories. The complexity and fundamental tensions inherent to the culturally-bound and gendered self

might be better understood in the light of Blatt and colleagues' conceptualisation of personality development (Blatt, 1991, 1995; Blatt and Blass, 1990, 1996; Blatt and Levy, 2003 etc.). Within the joint attachment-psychanalytic perspective the concept of representational world has been proposed to nuance internal working models (IWMs). Mental representations are culturally sensitive and as such they subtly tinge the attachment patterns and the dynamics of self of any individual. The classical Hindu feminine representations, both social and symbolic, will be reconsidered and presented as the cultural templates that still heavily shape the mental representations of gender and attachment patterns and behaviours of both Hindu men and women. In contemporary India the traditional identities (cultural, religious, communal, familial and gender) are subjected to some intense deconstructing and reconstructing processes. The threat of losing one's identity often results in dangerous acting out of the uncontained fears and frustrations. The violence acts against women in India has recently escalated into the collective rapes of particular brutality. The phenomenon will be discussed in relation to the problem of mental representations.

### **3) Determinants of the process of cross-cultural transition: Personality, attachment style and religiosity**

*Kornelia Zakrzewska-Wirkus*

The following paper concerns the topic of cross-cultural transition and its determinants: personality, attachment style and religiosity. Cross-cultural transition is understood as a process which embraces both adaptation to foreign culture and readaptation after repatriation.

The results of the conducted research suggest that personality, measured by the Rorschach Inkblock Test, strongly determines emotional, cognitive and behavioural aspects of the process. Factors such as: anxiety and lack of emotional stability seem to be of a great importance.

Moreover, during cross-cultural transition the attachment style, developed in relations with parents or other attachment figures, strongly determines building of relationships abroad. High distress, part and parcel of the process, brings out dysfunctional character of attachment style.

Religion and spirituality might be used as a coping strategy during cross-cultural transition. However, it seems very often not to be perceived as such or neglected by interviewees in the research.

#### **4) Respondent: Valerie DeMarinis**

##### ***Panel G - "The brighter the light - the darker the night?" Spirituality & personality disorders (14.30-16.00)***

###### *Human-Friedrich Unterrainer*

The relationship between spirituality, religion and health outcomes has been addressed in approximately 2500 quantitative, original studies (Bennett et al., 2013). The majority of these studies drew the conclusion that people who are more religiously or spiritually active were also healthier; in addition they also coped more effectively in the case of combating a severe disease. This conclusion also holds true, when it comes to the issue of severe psychiatric illnesses, since religious/spiritual well-being was always found to be highly negatively correlated with all kinds of addictive diseases. Furthermore, religiosity and spirituality bear a strong "buffer"- function against suicidal intentions. However, it has been rightly criticised, that the relationship between religiosity, spirituality and mental disorders is less clear than expected, mainly due to the complex interaction with symptomatology and the definitions of religiosity and spirituality employed in the research. Dimensions of religiosity and spirituality in relation to personality factors (e.g., "Big Five") have been investigated on a grand scale. In contrast to this, the relationship between spirituality and personality disorders is an unexplored and emerging field. However, if we accept the proposal for a "Big Six" of personality by including religiosity/spirituality as a sixth personality factor, then that would necessitate a debate on a "Big Six" of personality disorders. In order to investigate this assumption, our panel is divided into three different parts.

First, we will present data on dimensions of Religious/Spiritual Well-Being (RSWB) in different groups of psychiatric inpatients as being an important resource for more adequate coping. Second, we will move on to results pointing to a positive association between RSWB-dimensions and schizotypal

personality features (schizophrenia proneness) and third we will discuss RSWB-dimensions in the light of the "Dark Triad" of personality (Narcissism, Macchiavellism, and Psychopathology) and by taking into account the structural level of personality development. In line with the very limited amount of research, we found that some RSWB dimensions were substantially related with some facets of personality disorders.

### **1) Religious/spiritual well-being and psychiatric disorders: A comparison of anxious/depressive, addictive patients and healthy controls**

*Human-Friedrich Unterrainer, Phoebe Dahmen-Wassenberg,  
Monika Kämmerle*

The aim of this paper is to investigate different dimensions of religiosity and spirituality among psychiatric in-patients. We examine the differences between addictive and anxious/depressive patients and consider the main implications for treatment.

Study 1: The purpose of this study was to find more information about the religious/spiritual needs amongst anxious/depressive in-patients. A total sample of 200 well-characterised anxious/depressive in-patients was investigated. Results were compared to an adjusted group of healthy individuals ( $n=200$ ). A newly developed Multidimensional Inventory for Religious/Spiritual Well-Being (MI-RSWB) was applied to both groups, together with established psychiatric measures (e.g., Beck Depression Inventory) Hope and Forgiveness turned out to be the strongest negative correlates of anxious/depressive symptoms ( $p<.001$ ). Moreover, a lower amount of Hope ( $p<.001$ ) and Experiences of Sense and Meaning ( $p<.01$ ) was found in the patient group compared to healthy controls. In accordance with the literature, religiosity was confirmed as a substantial suicidal buffer ( $p<.01$ ).

Study 2: Religiosity and spirituality have been found to be negatively associated with a range of addictions. It has been suggested that religious/spiritual well-being might play an important role in the development, course and the recovery from addictive disorders. A sample of in-patients suffering from addiction ( $n=389$ ) was assessed using the Multidimensional Inventory for Religious/Spiritual Well-Being (MI-RSWB) and

compared with a matched group of non-addicted community controls ( $n=389$ ). RSWB was found to be substantially lower in people with substance use disorders compared to the normal sample.

Discriminate functional analysis showed that Experiences of Sense and Meaning, General Religiosity and Forgiveness were the dimensions of RSWB which strongly distinguished the groups. Within the group of people with substance use disorders, RSWB was strongly positively associated with the personality dimensions of Conscientiousness, Agreeableness and Openness as well as Sense of Coherence and positive Coping styles.

Conclusions: Our results account for a more comprehensive psychiatric evaluation, emphasising in particular the role that religiosity/spirituality play in over-all well-being. Furthermore, there may be a strong potential of the RSWB dimensions such as "Hope" or "Forgiveness" as positive therapeutic factors in psychiatric treatment.

## **2) Spirituality & schizotypal personality**

*Phoebe Dahmen-Wassenberg, Monika Kämmerle, Human-Friedrich Unterrainer*

Dimensions of religious/spiritual well being (RSWB; such as hope, forgiveness, or general religiosity) have been examined comprehensively, and thus its positive relation to subjective well-being has been confirmed. However, there may also be facets of RSWB linked to mental illness (e.g., delusional ideas). In this paper we will summarise the results of two different studies on the relationship between spirituality and schizotypy (schizophrenia proneness). For these purposes, two different non-clinical groups (Austrian and British college students) were investigated.

Study 1: The aim of this study was to investigate the association between different dimensions of RSWB, Magical Thinking as an indicator of schizotypy and Eysenck's three personality factors (Psychoticism, Extraversion, Neuroticism), to establish if there are facets of RSWB linked to mental illness (e.g., delusional ideas).

One hundred and two undergraduate students (53 female, 49 male) completed the Multidimensional Inventory of

Religious/Spiritual Well-Being (MI-RSWB), the Eysenck Personality Questionnaire in short version (EPQ-RK) along with the Magical Ideation Scale. Results indicate that facets of RSWB based on Magical Thinking could also be understood as neurotic symptoms.

Study 2: In this study we investigate the complex relationship between schizotypal personality traits, and a multidimensional measure of spirituality and religion. Four hundred British college students were examined by means of the Multidimensional Inventory for Religious/Spiritual Well-being (RSWB) together with the Schizotypal Personality Questionnaire Brief. The best fitting Structural Equation Model revealed a strong negative association between the latent factors of Schizotypy and RSWB. However, cognitive/perceptual deficits within schizotypy showed a substantial positive association with religious/spiritual dimensions such as feelings of Connectedness or General Religiosity.

Conclusion: The results of both studies lend credence the hypothesis that there might be pathogenetic as well as salutogenetic aspects of religiosity/spirituality associated with personality and subjective well-being. In addition, there may also be an important positive dimension to the schizotypal personality that could facilitate enhanced religious/spiritual well-being.

### **3) Dimensions of religious/spiritual well-being and the dark side of personality**

*Monika Kämmerle, Phoebe Dahmen-Wassenberg, Human-Friedrich Unterrainer*

In former research we found substantial evidence that religiosity and spirituality may represent important aspects of human personality. Furthermore, most of our results supported the idea of a salutogenic function of religiosity/spirituality. However, more recently, utilising the notion "the brighter the light, the darker the night" we decided to focus more on the psychopathological aspects of religiosity and spirituality. Based on the assumption of a "Big Six" of personality, we follow the idea that there might also be a "Big Six" of personality disorders. This lead us to the research aim of finding out more about the connection between religiosity/spirituality and severe

personality disorders. For these purposes, dimensions of religious/spiritual well-being were related to two different concepts for the description of personality disorders: There is the "Dark Triad" of personality (Narcissism, Machiavellianism, and Psychopathy; Paulhus et al., 2002) and second there are the "Levels of Personality Organisation" (Kernberg, 1984). A lower level of personality organisation equals deficits in personality structure represented by identity diffusion, primitive defence mechanisms and reality testing. In former research the three Dark Triad variables turned out to be substantially related with the Big 5 personality traits. The Multidimensional Inventory for Religious/Spiritual Well-Being (MI-RSWB) was applied along with the Narcissistic Personality Inventory (NPI-R), the Machiavellianism Scale (Mach IV), the Levenson Self-Report Psychopathy Scale and the Inventory for Personality Organisation (IPO-16) on 312 university college students. Our results indicate that there might be some facets of religiosity and spirituality which are positively related with a higher amount of Narcissism. In contrast, there was a negative connection between RSWB and Machiavellianism and Psychopathy, respectively. We also found a negative correlation between RSWB-dimensions and structural deficits in personality structure (IPO total score). Contrary to our assumptions, RSWB dimensions turned out to be negatively related with most of these indicators of psychopathology, at least in a non-clinical student sample.

Thus further research employing clinical samples is strongly recommended.

***Paper session - Social representations and religious imagery  
(14.30-16.00)***

**Religion and contemporaneity: The exotic Brazilian affair with gods from other planets**

*Leonardo Martins, Wellington Zangari*

Introduction: One characteristic of the contemporaneity that marks religiousness is the intersection of diverse cultural influences. Such arrangements may assume superlative and

exotic proportions, like occurs in the highly syncretic Brazilian context.

Objective: It aims to present aspects of religious experiences, organised groups and belief-meaning systems in Brazilian context founded in alleged contacts with extraterrestrials, and psychological processes that support the strengthening of such experiences/beliefs/groups despite the conflict with hegemonic cultural referentials.

Method: This is an ethnographic research, with data collected between 1997 and 2013 in 10 Brazilian contexts (urban and rural), including approximately 500 semi-structured interviews with adults and children.

Results: It is possible to recognise religious aspects in the belief-meaning systems and related codes of conduct, ritualisation and faith, such as cosmogonies, the dimension of mystery, the deification and demonisation of extraterrestrials, myths of foundation, eschatological prophecies, the transcendent meaning of existence, complex rituals of healing and contact with extraterrestrial guides, proselytism, identification of aliens with traditional and mystical icons like Christ, Orishas, the Ascended Masters of Helena Blavatsky, local folklore entities (e.g., M  e do Ouro, i.e., "Mother of the Gold"), among other aspects.

The identity of the experiencers/believers is also transformed, as they begin to recognise themselves as spiritual masters, prophets, reincarnations of aliens, in opposition to other "normal" and alienated people representing the desacralised earth typical of Western religions.

The groups have dozens, hundreds (verified) or thousands (alleged) of members each one. The leaders of one of the investigated groups argued, for example, that more than 350 thousand people had participated in activities at its headquarter since its founding in the 1990s.

Discussion: The intercross of cultural references makes the belief systems characteristically contemporary and exotic, full of peculiarities of the Brazilian context and also suggestive aspects of a possible "cross-cultural core" of religious aspects of UFO experiences and beliefs.

The plausibility and adherence to such belief systems and groups occurs because of the psychological dispositions of believers (e.g., the need to attribute meaning to emotionally significant

anomalous experiences), the ineffectiveness of hegemonic cultural references to embrace such experiences (e.g., stigmatisation of the experiencers in macroculture as crazy, liar or possessed persons) and characteristics of the "new" groups and systems in favor of membership (e.g., charismatic leadership, affective communities, UFO/paranormal belief-meaning systems).

If the macroculture that provides each of these referentials tend strongly to astonish with such experiences and beliefs, their peculiar combination creates "cores of meaning" that make plausible the whole new systems. In these systems, the aliens fulfill functions that are traditionally divine, such as the creation of the human race, the salvation of the soul, among others. Moreover, it promotes mechanisms of religious coping and the rescue of the supernatural in an age of technology and some disillusionment with traditional religions. The systems and groups are strengthened with their own stigmatisation, because it reinforces the identity of the experiencers/believers as people persecuted for being special, sometimes reaching the condition of prophets and martyrs.

Conclusion: The UFO experiences, beliefs and experiencers are a "gold mine" to scholars of religion for the study of contemporary religious phenomena, including the emergence and renewal of groups, rituals and belief systems, in addition to establishing connections and antagonisms with traditional/hegemonic religiosity. In the Brazilian context, this potential is still underutilised because of the very few studies about the matter.

Acknowledgments: The first author thanks the Brazilian agencies that contributed to this research in different moments: the National Council for Scientific and Technological Development (CNPq) and the São Paulo Research Foundation (FAPESP).

### **Popular religiosity as a woman phenomenon: A case study on Turkish women**

*Zeynep Sağır*

The objective of this study is to investigate the present condition of the general belief and practices of women in daily life, depending on certain variables such as age, educational status, and marital status, without mentioning their position (status) in the system of the religion. Moreover, it is aimed to understand

the historical, sociological and psychological backgrounds of these beliefs and practices.

So far, many studies show that popular religiosity is a phenomenon more related to women. Thus, popular religiosity attitudes of 350 women living in Istanbul has been studied in this study. Another important subject here is the extent of the difference of popular religiosity level between women who had university education and those who didn't. Therefore, the study includes 175 women who received university education and 175 who did not.

In this study, by taking into consideration the relationship between religious belief, tradition, visiting cult (shrine visiting), Khidr (Green Man)-Elijah cult, witchcraft, mysticism and popular religiosity, subjects such as Hidrellez belief (old Turkish celebration of spring), Mevlut ceremonies, the sacredness of Kandil (holy) nights, ceremonies regarding death, healing water belief, the evil-eye belief, belief in barakat, and possession (jinns) belief have been questioned.

According to the results, popular religiosity level among the women who had university education is high similar to those who didn't. Also it has been observed that traditional attitudes of woman who did not receive a university education are higher than their counterparts. In addition, popular religiosity has been observed to be higher in married women. Finally, the beliefs that possession (jinns) would harm and the evil-eye would disappear through casting lead are widely accepted by women.

### **Religious paranormal belief vs. classical paranormal belief: A transcultural study**

*Wellington Zangari, Fatima Regina Machado, Fatima Cristina Fontes*

The ambiguous relation between religious beliefs and the so-called paranormal beliefs has been the focus of discussion and research in different perspectives. The aim of this study is to contribute to discussing and clarifying such ambiguous relation by checking empirically the plausibility of the conceptual and empirical separation between such types of beliefs. For that, it was done the replication and extension, in Brazil, of a study conducted by E. Williams, L. Francis and C. A. Lewis in Northern Ireland and Wales, published in 2009. In their study, they found

no significant relation between religious paranormal beliefs and classical paranormal beliefs. To collect our data, a team of researchers of the Laboratory for Social Psychology of Religion (University of Sao Paulo), that includes us, have used the same instruments used by Williams, Francis and Lewis: the Francis Scale of Attitude Towards Christianity and the Tobacyk Revised Paranormal Beliefs Scale, both translated into Portuguese and adapted to Brazilian culture. Our hypothesis was that results for classical Christians in Brazil would be different from the original study, since Brazil is a mestizo country where different types of beliefs are mixed and well-accepted in general. In order to extend the results, our study included not only Christian participants, as the original research, but also adepts of Brazilian syncretic mediumistic religions. Our expectation was that, considering the Brazilian cultural context, results of both groups would not differ significantly. The study had 88 participants, 38 women and 50 men, aged between 17 and 82 years old ( $x=40.19$ ); 27 participants (13 men and 14 women) declared themselves as adepts of classical Christian religions (Catholicism, Historical Protestantism or Evangelical Protestantism) and 61 (37 men and 24 women) declared they were adepts of syncretic mediumistic Brazilian religions. All the participants were adepts and were practicing their religion regularly for, at least, the last three years. Results contradicted our expectations: adepts of Brazilian syncretic mediumistic religions and of classical Christian religions presented divergent patterns of paranormal beliefs ( $t=8.000$ ,  $df=86$ ,  $p=>.000$ ). It points to a clear attitudinal difference between groups that traditionally have religious paranormal beliefs and groups that have classical paranormal beliefs. Considering these results it can be assumed that there are possible distinct psychological processes underlying each type of the investigated beliefs. The influence of Spiritist beliefs in adepts of Brazilian syncretic mediumistic religions was significantly higher than in classical Christian participants. It was probably a determining factor for the significant difference between scores found for classical paranormal beliefs between adepts of syncretic mediumistic Brazilian religions and adepts of classical Christian religions. Our results corroborate and reinforced the transcultural characteristic of the study conducted by Williams, Francis and Lewis.

## **Keynote lecture - Godin Prize Winner (16.30-17.30)**

### **Conceiving of religion as a kind of culture**

*Adam B. Cohen*

Little work in psychology of religion has considered cultural similarities or variations among different religious groups. I will review how one may conceptualise the relations of culture and religion in many ways. I will then discuss my empirical work which has examined how some religious groups are similar and different in views of the moral status of positive and negative thoughts, what it means to be religious, and in how they make attributions for people's behaviors. For morality, I will discuss theological differences and similarities between Judaism and Christianity in whether thoughts are as morally important as actions. Christianity considers thoughts about immoral actions to be as bad as the actions themselves, and Judaism does not. Both sets of religions consider thoughts about moral actions to be praiseworthy. I will then present empirical evidence that these theological differences affect how Jews and Christians actually do make moral judgments, for both positive and negative thoughts. With regard to religiosity, many Christian religions consider personal faith and intrinsic religiosity to be most important; Jewish doctrine focuses on practice and community as much as on personal belief and intrinsic religiosity. Again, these theological differences affect how Jews and Christians consider what it means to be religious, and in expressions of intrinsic and extrinsic religiosity. Finally, for attribution, Protestant Christianity's theological emphasis on the fate of one's personal soul (i.e. as saved or damned) would be expected to lead to a tendency to make internal attributions, as a key to the condition of a person's soul. Comparing Catholics to Protestants reveals a greater tendency toward internal attributions among Protestants, and this is shown through correlational (meditational) evidence, and experimental manipulations, to be because of Protestants' greater belief in a personal soul. In all, these studies, on a wide array of topics, show the influence of distinct theology on the development of distinct religious cultures.

**Thursday, 29 August**

***Keynote lecture (8.30-9.25)***

**God representations 2.0: Theoretical distinctions and neurological correlates**

*Hanneke Schaap-Jonker*

Within psychology of religion, the study of God representations has had a long tradition. As a core element of religious and spiritual life, representations of God or the divine have been investigated from different theoretical perspectives. Both object relations theories (e.g., Rizzuto) and attachment theories (e.g., Granqvist) have made important contributions in this regard. These relational theories focus on the self in relationship with others and, in the religious domain, on God/the divine as the ultimate Other.

At the moment, mentalising is an important notion both in psychodynamic and attachment theories and in clinical practice. It refers to the mental process by which an individual implicitly and explicitly interprets the actions of himself and others as meaningful on the basis of intentional mental states such as personal reasons, beliefs, feelings, needs, and desires (Fonagy & Bateman). Thus, mentalising is closely related to theory of mind and the capacity of holding mind in mind. The neurobiological underpinnings of mentalising have been investigated in multiple studies. Identifying [the underlying] neural structures [of mentalising] is particularly valuable, as these structures, being the working mechanisms of psychological processes, give more insight into and form an explaining factor with regard to the formation and functioning of mental representations. Until now, the concept of mentalising has been related to religion and religious experience only to a very limited extent.

In this lecture, a relational theoretical framework of God representations will be related to the body of literature and research about mentalising, with a special focus on relevant neurological studies. Neurological research and other recent empirical studies concerning God representations will be discussed in the light of both relational theories and the research on mentalising. This means a refinement on a theoretical level and an explanation in terms of the working psychological

mechanisms, which leads to more insight into the processes of the formation, modification and functioning of God representations. At the same time, these specific mechanisms and structures will show future directions for investigations in this interesting field.

***Panel H - Cognitive science of religion and psychology of religion - Twinning two scientific approaches (9.30-11.00)***

*Anna-Konstanze Schröder, Uffe Schjødt*

The psychology of religion and the cognitive science of religion represent two supposedly related approaches which have had surprisingly little to do with each other. With this panel we want to 1) identify differences and commonalities, 2) show how the two can be integrated, and 3) to motivate and promote cross-disciplinary collaboration.

Historically, the psychology of religion has participated in theological debates and as an applied field for more general psychological approaches. Research has focused on topics such as mental health, development of religiosity, social psychological constructs like prejudices and group influence as well as measuring spirituality and/or religiosity.

The cognitive science of religion was introduced in the 1990's by scholars of religion and anthropologists who were mainly interested in mental representations. Research here has focused on topics such as rituals, religious concepts, religious experiences, social functional accounts of religion, and the evolutionary origin of religion.

Although, there is considerable overlap in terms of methods and theory they also show significant differences. Psychologists, for example, who are well-trained in experimental methods (e.g., measuring implicit attitudes by reaction time experiments), have hardly used the experimental approaches in the study of religion. Anthropologists and scholars of religion, on the other hand, are typically not trained in these methods, but have begun using experimental approaches to study the effects of religious thought and behaviour. Furthermore, psychologists of religion often focus on aspects that can be measured with questionnaires being implicitly dependent on a sociological perspective, whereas

cognitive science of religion connects to neuroscientific and cultural levels of research including insights from the humanities. Both approaches, however, tend to overgeneralise their results and undervalue the cultural and contextual dimension when conceptualising cognition.

In the panel we will discuss some of these subjects: How can both approaches benefit from experimental methods? How do theories of religion in both approaches complement each other? How can an experimental approach to conversion include theories and methods of both approaches?

### **1) The cognitive science of religion and the psychology of religion: Can they meet, should they meet, where can they meet**

*Armin W. Geertz*

The cognitive science of religion (CSR) gained impetus with the seminal publications of E. Thomas Lawson & Robert N. McCauley (1990) and Pascal Boyer (1994). Others had of course paved the way, such as Stewart Guthrie (1980) and Dan Sperber (1975). In fact, the whole field of cultural psychology, the ethnoscience and psychological anthropology had been active for a long while. But with the 1990's, the CSR began to formulate its own profile. The abiding idea behind the CSR was to move the focus of explanation away from what needed to be explained, in other words, culture and religion could not be explained in their own terms, which was the basis of many cultural approaches. The focus of explanation was moved to the mind and, specifically, to mental representations. Since then, the understanding of cognition has expanded considerably beyond the restraints of individual minds so that social and cultural contexts have once again begun to play a pivotal role in cognitive approaches.

The CSR was a theoretical program that since then has been subjected to hypotheses and experiments in the lab and in the field. An astounding array of disciplines has been brought into such studies and this development is giving rise to what is being called "experimental science of religion". This science is based, among other things, on experimental or empirical psychology. The question is how an interaction between CSR and the psychology of religion can be of benefit to both parties. Such a discussion would depend on how one understands the

psychology of religion and its role in the interdisciplinary, comparative study of religion.

The approach argued here is based on an understanding of cognition as embodied, situated, extended, distributed, materialised and deeply enculturated. I promote a biocultural approach to cognition and religion and thus see many collaborative possibilities between the medical sciences, the human sciences and psychology.

In this paper, I will introduce some of the basic ideas and hypotheses behind the CSR and what is currently happening in that field and then reflect on where the CSR and the psychology of religion might fruitfully meet.

## **2) Talking about religion: Do cognitive science of religion and psychology of religion research the same "thing"?**

*Anna-Konstanze Schröder*

Psychology can be perceived as a part of cognitive science among other perspectives; cognition provides one paradigm within psychology among others. The commonalities of both research traditions should be found by considering the additional specification "... of religion". But the differences of both research fields concerning religion are tremendous. While psychology of religion researches the experiences and behaviour of religious individuals, cognitive science of religion has a more general view. This presentation discusses how both approaches can complement each other in terms of defining the common research subject religion.

Psychology of religion is rooted one the one hand in the deistic tradition of William James, the liberal theology which ascribes a specific emotionality to religion like Rudolph Otto, and also psychoanalytical self-reflexion of one's own religiosity. On the other hand, social scientific approaches to religion among psychologists relate themselves to Wilhelm Wundt's culturalistic approach or Gordon Allport's measurement of religiousness, or an application of social psychological theories to religious contexts. But even for more recent approaches relating to cognitive psychology, a definition of religion functions here as a frame of the research field as well as a specification of its contents but it is hardly reflected as relevant for the research results which appear to be universalistic. On the other hand, the

debate about measuring religiosity, religiousness, and spirituality is gaining such ontological emphasis that it is hardly useful for further research which intends to produce generalisable results.

Cognitive science of religion tries to integrate cultural, social, psychological and biological perspectives - also with a diachronic evolutionary approach. It is inspired by atheistic or naturalistic perspectives on religion. There are a lot of ideas about different functions of religious thoughts and practices but a debate about a framing concept for religion has not even begun.

There are already approaches which relate to both fields of research like Lee A. Kirkpatrick's attachment and evolution theory, Raymond Paloutzian's meaning making approach. My research on conversion applies Stefan Huber's centrality of religiosity scale to a cognitive theory of personality change as well as the debate on conversion within the study of religion. There are a lot of interesting problems to be raised and new questions to be answered: How can the theological and the atheistic tradition be perceived as an enhancement for each other's field? Can only a general scientific study of religion as a third party provide a reflecting theoretical framework for both fields or can both produce something like this in co-operation? How can research results of one field of research become relevant for the other one if they are based on different ideas about religion?

### **3) The experimental study of religion: Why psychology of religion and cognitive science of religion may be the next peanut butter and chocolate.**

*Uffe Schjødt*

The experimental approach has the potential to combine the best from the psychology of religion (PR) with the best from cognitive science of religion (CSR). Individually, both CSR and PR appear constrained by research traditions.

Building on evolutionary psychology, CSR tend to study everything but religion. Moreover, focusing on basic cognitive mechanisms to explain religion, CSR often reaches either banal or highly speculative conclusions. I suggest that instead of asking how cognition explains or affects religion (standard CSR

approach) it may be more fruitful to ask how religion affects cognition. This is what psychologists of religion have done for many decades. But instead of measuring effects on scales that tap into specific theoretical constructs within the psychology of religion itself (e.g., "mystical experience"), I suggest that psychologists should study how religious thought and behaviour affect people in terms of basic cognition, perception, emotion and behaviour. To study how religion affects basic cognition (if it does) is a heavily understudied field with a fascinating potential.

Furthermore, if PR wishes to take part in cross-disciplinary debates on human psychology, adopting a general neurocognitive framework is an important (if not necessary) step. Insights on brain, mind, and behaviour today dominate much of the psychological sciences. Moreover, adopting a neurocognitive framework also provides PR with robust experimental paradigms and technologies to identify, isolate, and analyse central variables in religious thoughts and practices. This is where the experimental study of religion really shines. The advantage of controlled environments and the possibility of using modern technologies like eye-tracking, electrocardiography, and neuroimaging, enable researchers to investigate how context affects religious thoughts and practices, and how religious thoughts and practices affect cognitive and physiological processes. Importantly, the potential for including PR scales as predictors or dependent variables in experimental studies adds to the strength of this approach and may allow for a richer understanding of traditional theoretical constructs in PR.

I shall review some studies from our lab which demonstrate how phenomena like prayer, mystical experiences, charismatic healing practices, and even large scale collective rituals can be studied experimentally. The experimental approach holds great promise, but it also has its limitations. Strengths and weaknesses will be discussed.

### ***Panel I - Spirituality and awe: Interplay, processes, and implications (9.30-11.00)***

*Hanyi Xu, Vassilis Saroglou*

Spirituality and awe are two constructs sharing many similarities. Spiritual people construe the world as an amazing

place full of meaning and beauty. Similarly, when the vastness and the aesthetics of the world are presented to an individual, he/she is fascinated and experiences awe. There is a burgeoning interest in how spirituality stimulates positive emotions and enhances well-being, whereas little research has clarified the relationships between spirituality and awe. This symposium aims to study the interplay between spirituality and awe from several perspectives, by focusing on the following ideas namely, (1) spirituality leads people to experience more awe; (2) awe increases spirituality and consequently, well-being; (3) religious motivations predict propensity to experience awe; and (4) spirituality strengthens the connection between the self and the world when awe is salient.

Four papers dealing with intriguing research questions provide insights into the interaction between spirituality and awe in predicting positive emotions, well-being and self-esteem.

Claire Prade's paper presents an exploratory online study dealing with the elicitors and affective components of awe and the impact of spirituality on awe experiences in a secularised European context. This study combines both qualitative and quantitative methodologies.

Marianne Bourdon's paper presents an online social experiment and deals with the question whether awe increases well-being in a similar way to other self-enhancing emotions such as pride, i.e., whether awe is self-transcending or self-enhancing. The role of spirituality in this process is further clarified.

Daniel Strassburger's paper, using an American adult sample, focuses on the distinct contributions of personality and religiosity to dispositional awe and examines in particular the role of specific religious orientations.

Finally, Hanyi Xu's paper takes a step further to examine experimentally the effect of awe on improving self-concept and strengthening spirituality, i.e., the connection between the self and the world measured by an implicit method.

## **1) The positive effect of spirituality on awe experiences**

*Claire Prade, Hanyi Xu, Vassilis Saroglou*

Awe is usually defined as a rare emotion elicited by aesthetic experiences, and is generally classified as a positive emotion

although some researchers consider it to have also some negative components. The purposes of this study were to (1) identify elicitors of awe with a European and secular context, and (2) show how spirituality influences the valence and the occurrence of awe experiences. In an online experimental study, 269 European French speaking adults, randomly assigned to four conditions, were asked to recall an emotional experience (of either awe, joy, or amusement), or to recall a neutral event. They then completed questionnaires about the emotions and the physiological phenomena felt during the described experience, as well as the frequency of this experience. Religiosity and spirituality were measured at the end as possible moderators. Compared to joy and amusement, awe was experienced less often, was mainly elicited by nature and aesthetic experiences, and induced more curiosity and fascination, but also sadness. Interestingly, spiritual people felt awe more often and also felt less sadness during their awe experiences.

## **2) Awe and pride make us happier, but awe does it better through spirituality**

*Marianne Bourdon, Vassilis Saroglou*

The aim of this study is to show that recall of experiences of awe or pride improve subjective well-being, but that awe, through its effect on spirituality, has an additional impact on well-being.

Two-hundred-sixty-four French-speaking adults (mean age=30 years old, SD=13.16) had to recall a recent event in which they felt either awe ( $n=84$ ), or pride ( $n=87$ ); or they had to describe the path that they took to go to the movie theater (neutral condition,  $n=93$ ). Afterwards, participants were evaluated on their levels of spirituality, positive and negative affectivity (hypothesised mediators), and subjective well-being (outcome).

Our results highlighted that the more participants experienced pride (compared to the neutral condition), the more their life satisfaction increased. There was no indirect effect through any of the two mediators. In contrast, awe (compared to the neutral condition), not directly, but indirectly predicted life satisfaction through positive affectivity. Moreover, this effect became even more relevant when spirituality was integrated into the model as a first mediator.

The study suggests that feeling a self-transcendence emotion like awe contributes to subjective well-being through a more complex pathway than typical positive emotions, especially when awe enhances spirituality.

### **3) Big Five, religiosity and dispositional awe**

*Daniel Strassburger, Jo-Ann Tsang*

Awe is an emotion (Ekman, 1992) that is felt in a wide variety of experiences throughout one's life. For example, viewing a majestic landscape, a thought provoking painting, or orchestral masterpiece all have the ability to invoke the feeling of awe (Keltner & Haidt, 2003). Keltner and Haidt (2003) suggest that in order for one to experience awe, one must witness an event which requires accommodation and perceived vastness. Although the term "vast" often refers to the magnitude of an encountered event, in this context it "describes any stimulus that challenges one's accustomed frame of reference" (Shiota, Keltner, & Mossman, 2007).

The present study investigates the relationship between dispositional awe, personality factors, and religiosity measures. Conclusions from this study and brief plans for a future behavioural study are discussed.

Participants ( $N=83$ , mean age=18.59,  $SD=2.21$ ) completed questionnaires related to dispositional awe, the Big-Five personality facets, extrinsic, intrinsic, quest religiosity, and Christian Orthodoxy. Preliminary multiple regression analysis indicates a significant, predictive relationship between dispositional awe and two factors of the Big-Five personality. Agreeableness and Openness to Experience contributed significantly to dispositional awe whereas Extraversion, Conscientiousness, and Neuroticism did not. Furthermore, religious motivations may contribute to participants' dispositional awe ratings. Intrinsic, quest, and Christian Orthodoxy religious motivations contributed significantly to dispositional awe while extrinsic motivation did not contribute significantly.

These preliminary analyses suggest meaningful relationships between dispositional awe and personality and religiosity.

#### **4) Me and the world: Is awe a self-diminishing or a self-transcending emotion?**

*Hanyi Xu, Claire Prade, Vassilis Saroglou*

Awe is mostly experienced vis-à-vis vastness and grandness, such as nature. When awe is salient, does the self diminish, or rather, the world expands? It's also plausible that people feel more immersed in the world. If so, do these effects pertain only to awe or also to other positive emotions such as joy?

In our study with participants randomly assigned to three conditions, a video was used to induce either awe or joy; or not to induce a specific emotion (neutral condition). Afterwards, the perceived size of (1) the self and (2) the world and (3) the closeness between them were measured. Participants' personality, spirituality and religiosity were also measured post-experimentally. Preliminary analysis with 80 participants showed that awe did not influence the perceived size of the self, the world and the closeness between the self and the world. However, awe increased the size of neurotics' otherwise limited self. It also enhanced the impact of spirituality on connecting the self to the world. Our findings expand the horizon of past knowledge of the emotion of awe in relation to self-concept and its functioning among spiritual people.

***Paper session - Religion and development: Morality, gratefulness (9.30-11.00)***

**Moral development, existential questions and sense of meaning among Swedish youth.**

*Åsa Schumann, Valerie DeMarinis, James Day, Önver Cetrez*

The study's aim was to explore the relation between moral development, sense of meaning and the participant's perspective on existential questions. The current presentation is part of a larger research study.

**Background and Methods:** The mixed - methods study was conducted in the spring of 2012. Those who participated in Stage 1, the quantitative study were 90 students, aged 14: 51 girls and 39 boys a response rate of 74%. Five 8<sup>th</sup> grade classes in two public schools in the same geographic area of Stockholm were

included, and girls were in the majority. Those who participated in Stage 2, the qualitative study were 24 adolescents, drawn from the sample in Stage 1: 10 boys and 14 girls. In the quantitative part the following instruments were used: SRM-SF; Sociomoral Reflection Measure-Short Form (Gibbs, et.al. 1992), SCC; Self-Concept Clarity (Campbell, et.al, 1996), U-MICS; The Utrecht-Management of Identity Commitment Scale (Crocetti, et.al, 2010), and SOC-13; Sense of Coherence (Antonovsky, 2005). In the qualitative semi-structured interviews issues concerning identity formation were discussed as well as the adolescent's own perspective on existential questions and moral issues. Selection for the interviews was based on the highest and the lowest SOC scores. The aim was to examine the relationship between identity development (with focus on the self-concept, peer relations, and school situation), moral development, existential questions, and sense of coherence among girls and boys in a Swedish context. The purpose was also to test the instruments SRM-SF, SCC and SRM-SF in a Swedish youth population.

Theoretical framework: Moral development and identity development are parts of the same construction. According to L. Kohlberg and J. Gibbs moral and identity development are influenced by both cognitive and social maturation. Perspective-taking ability (the empathic capacity) is fundamental for Gibbs' sociomoral development theory. The social ability affects moral orientation and the identity development according to E. H. Erikson and J. Marcia: the individual's egocentric perspective develops to a perspective directed more to the surrounding situation, to society and to humanity. The internal orientation to norms reflects the individual's view of the relation to the environment, an important part of the self-concept and for identity formation. Marcia's identity status and the identity process are affected by the degree of openness to the surrounding situation. Erikson claims that adolescents need ideological guidelines (moral values) to bring a sense of meaning and order into their lives, an important role also in the identity-formation process. Identity development results in an ability to "look beyond" family values and provides young people with the experience of connection to a cultural context, a broader social perspective. A. Antonovsky has also stressed the important relation between the individual's perspective on him/herself in relation to society for the sense of coherence and meaning.

Existential questions are important for the experience of meaning. In this study existential questions are defined as both religious questions and also in a broader functional way as being the most interesting theme for the individual at the moment.

Results: Preliminary analysis support Gibbs's theory that moral judgment in early/middle adolescence undergoes a transition from immature-level, Stage 2 pragmatic exchanges, to mature-level, Stage 3 mutualities. The reasoning among the boys and girls in this study was predominantly Stage 2/3 and Stage 3 with a slightly larger spread among the girls. The results emphasise the importance of contact and of opportunities for moral discussions with adults and friends for general well-being.

### **What are children grateful for? Gratefulness and life satisfaction of Turkish Children**

*Gülüşan Göcen*

Gratitude, in the form of counting one's blessings, has been related to well-being. However, contemporary psychological work on gratitude has been limited to adult populations so that the development and manifestations of gratitude in childhood remained unclear. Gratitude research with children is a critical need to understand and promote the full spectrum of child development. The primary aim of this paper is to shed light on what is known about gratitude in childhood.

In this study the presence and comprehension of gratitude among children was investigated and assessed in two parts. One of the purposes of this study was to examine gratitude of children using gratitude diaries, which were evaluated qualitatively and shaped the findings of study I. These diaries were written by Turkish-Muslim children from two randomly assigned classes who recorded their experiences of life and being grateful for a period of twenty days. The analysed children who described what they are thankful for consisted of 33 males and 37 females ( $n=70$ ) from a middle-class school in Istanbul.

On the other hand this study aimed to find whether gratitude is linked to life satisfaction or not. Therefore another study (study II) was conducted with the hypothesis that gratitude is related to greater life satisfaction, physical, emotional, social and school functioning. In regard to this purpose the effects of a grateful outlook on life with respect to socio-demographic variables were

examined. To test the hypothesis a questionnaire was applied to a sample of 134 children (59 males, 75 females, mean age 11.08) and data was gathered by using the "Gratitude Scale (GQ-6)" of McCullough et al. (2002) and "The Pediatric Quality of Life Inventory" of Varni et al. (1999).

The results of study I provided evidence about the content of children's gratitude. The most common themes of children's gratitude were family, basic needs, friends, and teachers/school. Basic needs (e.g., food, clothes, shelter), family members, being alive (e.g., happiness, peace, wake up to a good day), being healthy (e.g., having hands, eyes, feet, shortly not to be a handicapped or to be far-away from any disorder and illness) and being Muslim (e.g., being present at religious rituals and days, go to mosque, to know the prophet, to read the holy book) emerged as the most common themes in the children's accounts. The second most frequently mentioned themes were to be in possession of materials used in daily life (e.g., computer, bicycle, mobile phone), friends, school successes, teachers/school, and holidays. Among the least mentioned themes were taking part in social activities (e.g., theatre, sports), love of nature and animals, love of country, and other people next to family members (e.g., neighbors, plumber), and interestingly their journals of gratitude.

According to the results of study II gratitude was positively correlated with physical, emotional, social and school functioning and total life satisfaction. Further, the findings indicated that girls reported higher levels of gratitude than boys; that life satisfaction was positively associated with higher level of social-status and gratitude associated with lower level of social status. Concluding, gratitude was associated with higher level of life satisfaction. The results obtained in the research illustrate that there were quite strong premises about the origins of gratitude during this stage of human development.

## **Are gifted students more moral? Moral judgment, perspective-taking and religious development amongst intellectually gifted adolescents.**

*Maria Toth, James Day*

Cognitive-developmental approaches hold that moral judgment constitutes an important factor in moral decision-making, values, and a person's vision of what is right and fair.

Piaget (1932), Kohlberg (1969), and Gibbs (1992; 1998) have made significant contributions to understanding how moral judgment develops. They have also shown that intellectual development is an important component of moral judgment development.

Most studies in moral judgment and religious judgment development show important relationships between intellectual ability, capacity for perspective-taking, and levels of moral and religious judgment. They also show significant relationships between moral judgment levels and moral behaviour, including consistency between moral judgment and moral action, and between low moral judgment levels and delinquency (e.g., Van Vugt, E. S., et al., 2011; Stams et all. 2006). Using the Model of Hierarchical Complexity, Day (2011; 2010) has shown that some people capable of relatively higher levels of moral reasoning and perspective taking in non-religiously loaded scenarios, have lower scores of cognitive complexity when religious factors are introduced into decision-making scenarios.

In the studies presented here, we have examined whether particularly high levels of intellectual capacity amongst gifted young people are associated with higher levels of moral judgment, and how perspective-taking functions in their moral judgment, compared with their peers. In another study, we also examined if intellectually gifted adolescents have a higher level of religious judgment compared with their peers.

During our research, we studied, by comparison with a population of ordinary students, the capacity of moral judgment as well as the relation between the perspective taking and the moral judgment, and then, religious judgment for the intellectually gifted teenagers.

By using the test "Sociomoral Reflection Measure-Short Form (SRM-SF)" of Gibbs, J.C. (1992), we showed that moral judgment

levels were significantly higher for the intellectually gifted French teenagers from 10 to 15 years than for their ordinary peers of the same age range.

We also found, that for this population, there is a "crisis" of "perspective taking". We can observe this crisis for the ordinary students at an age of 14.5 years, for the intellectually gifted teenagers, this already occurs at an age of 12 years. This measurement was carried out by means of the test "Interpersonal Reactivity Index" of Davis, M.H (1983).

Analyses of religious judgment levels, using Day's (1994) Religious Judgment Questionnaire show religious judgment scores significantly higher for the intellectually gifted French teenagers compared with their peers. These analyses also show that religious judgment scores are lower than moral judgment scores both for gifted and non-gifted samples.

Our research provides empirical grounding for observations made by other researchers, including Derryberry, W.P., & Barger, B. 2008, who argued that gifted young people demonstrated particular, and advanced, sensitivity to moral questions, and to Day's explorations of the ways in which religious judgment emerges in some samples as distinct from moral judgment where cognitive complexity and decision-making are concerned (Brandt, P-Y., & Day, J. 2013; Day, J.2006). We think our research also contains valuable insights into the development of perspective-taking amongst gifted youth when compared with non-gifted peers.

### ***Paper session - Religion in therapeutic context (9.30-11.00)***

#### **Angels and pills in mental health**

*Dagfinn Ulland*

The purpose of this paper is to present a patient's story about what happened when he talked about his religious experiences during his stay at a mental health clinic. His story is a challenge for a clinical-ethical reflection on how therapists communicate information about religious experiences and expressions of these. I will illuminate aspects of the theme of power and powerlessness by the following question: How can a patient

experience power and powerlessness communicating religiosity in mental health care?

First I will present the story, and then point out some issues and questions that are relevant in it. After a brief overview of relevant studies, I will answer the question in a perspective of the psychology of religion.

I will discuss four areas I think are important to be aware of in order to prevent power abuse, feelings of powerlessness and violation of the patient: 1) interest in the patients' interpretation of religious experience 2) dialogue about the perception of reality between patients and health care workers 3) what happens in the diagnostic process and 4) reflection on knowledge regimes.

A professional practice in mental health care should deal with a diversity of frameworks of knowledge. In this discursive field ongoing conversations about culture and religion should take place. I think this may contribute to increase respect for different traditions - including experiential knowledge - provided that the parts go into the discursive field on purpose to change both positions of power and knowledge. An important point here is to take the patients' experiences into this knowledge pool. It is related to the previous points in the discussion: The patients' voice must not only be heard, it must be understood. The patients' perception of reality must not only be understood, it must be used as a coping resource. In this way we can reduce and prevent abuse of power, powerlessness and injustice in mental health care regarding communication of religiosity.

### **Compassion: From religious virtue to psychological concept. A critical discussion of psychological research in healthcare contexts with the help of the concept of Compassionate Love**

*Hetty Zock*

Compassion - charity, caring for those who suffer - is a central value in all great religious and spiritual traditions. Yet, at the moment there is a booming interest in compassion outside the boundaries of established religious domains, such as politics, management, and healthcare. Many argue that being compassionate (loving in an unselfish way, "centered on the

good of the other" [Oman 2011: 945]) is "good" not only for the recipients, but also for those who give love.

In the last decade a new research field has emerged, centered on the concept "compassionate love" (Fehr, Sprecher & Underwood 2008; Oman 2011). It elaborates on older social-scientific research of aspects of other-centered love, such as empathy, altruism, and forgiveness; on positive psychology; and on new neuroscientific insights (concerning, e.g., empathy and mentalisation). Empirical research on compassion has been done, for instance, at the Center for Compassion and Altruism Research and Education (CCARE) at Stanford University, and by the Fetzer Institute (<http://www.fetzer.org/research>).

The particular concept Compassionate Love was constructed in a World Health Organisation project intended to develop instruments by which to measure Quality of Life, to be used in diverse cultural contexts and countries. The term emerged as a compromise term from multifaith conversations. All participants agreed that Compassionate Love encompassed two aspects: "addressing human suffering and encouraging human flourishing" (Underwood 2008, 9). The research with the help of the concept focuses on the relation between being compassionate on the one hand and the quality of care, the motivation and work satisfaction (including stress and burn-out risks) of care professionals, and the well-being of patients on the other.

Paper will consist of a critical discussion of the emerging research on Compassionate Love. What is the ideological and cultural background of the concept? Which psychological theories do the researchers draw on? How are psychological constructs and theories intermingled with value-loaden ideas and goals? By looking into the case of this currently fashionable research topic, we can shed light on the complex interface of religion, culture, and psychology.

### **When the need is greatest help may be closest: A holistic approach in treatment and (re)habilitation**

*Berit Borgen*

Studies related to The Lewi Petrus Philanthropic Foundation (The LP-Foundation) in Sweden afforded unique possibilities for a thorough study of the phenomenon of a functioning drug

treatment organisation from different perspectives as if through a magnifying glass (Borgen, 1994, 2005). The culture discovered in this context turned out to be a creative demonstration of life- confirming activities. The organisation managed to include the religious dimension in an interdisciplinary treatment design. Generally, a human being's transcending ability, which I elaborated on in my paper presentation on the IAPR's conference in Bari in 2011, may open up opportunities for new and extended life perspectives which may elicit transformational turning points (Borgen, 2012). Because this may be central in recovering processes, this ability should be of concern in various therapeutic contexts. The interviewees in the study (Borgen, 1994) had experienced a transformation related to a religious conversion which had changed a destructive life situation and opened up for re-creation and new perspectives on life. A transformational turning point may also be experienced in other non religious contexts. Many professionals do not pay attention to it or to the possibility of including the religious dimension in clinical treatment approaches. The objective in this continued elaboration is to further penetrate the research material and extract from it central factors and qualities which contributed to the realisation of this functioning treatment model.

"The heart has its own reason which the reason does not understand", Blaise Pascal emphasised, concerning the significance of love, respect and intuition generally. The LP- Foundation managed in an interdisciplinary treatment team to listen also to the reason of the heart. They included the religious dimension in a sound mediation of Christianity actualised in its professional treatment design for drug addiction. Together with a creative, healing environment and other significant factors, this contributed to an effective treatment model with convincing results.

The further objective has been to focus on significant therapeutic potentialities and phenomena which may generally function across different therapeutic designs. Religion may be understood in a broader sense than usually defined in religious creeds. A basic mechanism of creativity is hypothesised by Martindale (1991) to be defocused attention. The greater the spread of attention capacity, the more likely the combinational leap may occur. An open minded religious approach may extend the therapeutic potentialities opening for creative combinations. The central object of concern in this research is the interviewees'

recovery process and how the leaders and therapists in The LP-Foundation could contribute to spiritual development and mental growth. The intention is that it should be possible to generalise the findings to other treatment models both related to psychiatry generally and drug addiction treatment specially.

## **Impact of psychosomatic treatment on different aspects of religiosity**

*René Hefti, Franz Fischer*

Background: There is little research on whether or how religiosity changes during psychosomatic treatment understood as a bio-psycho-social approach to mental disorders. Our study aims to fill this gap. Data of inpatients from our clinic are analyzed focusing on different aspects of religiosity. To better understand the interaction between religiousness and psychosomatic treatment we divided patients into religious subgroups using the centrality scale of the Structure of Religiosity Test (RST). Finally we hypothesized that religiosity at admission might predict the outcome of the treatment.

Method: Pre- and post-treatment assessment of inpatients over a 7-year period was statistically evaluated. Different religious measures were used: Structure of Religiosity Test (RST) – centrality and feelings towards god subscale, Gratefulness and Forgiveness Scale (GFS), Systems of Belief Inventory (SBI-15R), Religious Problem-Solving Scale (RPS) and brief RCOPE – positive and negative religious coping. For further calculations patients are split into three subgroups: low, moderate and high religious as described earlier. Finally we correlated different aspects of religiosity at admission with the outcome of treatment using Symptom Checklist (SCL-90R), Beck Depression Inventory (BDI), Giessen Subjective Complaints List (GBB-24) and the Existential Scale (ESC).

Results: For all religious scales pre- and post-measures differed significantly (see table 1). The biggest changes are found in spirituality (WHOQOL), gratefulness (GFS), negative religious coping (RCOPE) and feelings towards god (RST). When dividing patients into high-, moderate- and low-religious the impact of psychosomatic treatment on religiosity was most prominent in the low-religious subgroup (see diagram 1). Correlations with

psychometric outcome measures revealed significant interactions with negative feelings toward god, gratefulness, forgiveness, religious problemsolving, negative religious coping and spirituality (see table 2) offering possible predictors of course of therapy.

**Discussion:** Psychosomatic treatment understood as a bio-psycho-social or whole person approach impacts religiosity of the patients significantly. That's true for all aspects of religiosity assessed in the present study. Surprisingly the most prominent changes are found in the low-religious subgroup, indicating that this group is most susceptible to a psychosomatic treatment approach. Furthermore religiosity at admission is predicting treatment outcome. Limitations of the study are the retrospective and cross-sectional design as well as the single-center approach focusing on one patient population.

### ***Paper session - Theoretical issues (9.30-11.00)***

#### **Defining psychology of religion: The relationship between Th. Flournoy and W. James**

*Paulo Jesus, Maria Formosinho*

The proved historical existence of a continued friendship between William James (1842-1910) and Théodore Flournoy (1854-1920), settled by some meetings in Geneva and exchange of correspondence, besides other personal documents and research materials (James, 1902: 67, 514), justifies and invites us to expose a confrontation between their intellectual positions regarding the psychological investigation of religious experience.

In the winter semester of the academic year 1901-1902, Flournoy presented a series of 14 lessons on Psychology of Religion, in the context of his Experimental Psychology course at Faculty of Sciences of the University of Geneva, published in December 1902 in the Archives de Psychologie. Concurrently, during 1902, William James was invited to give at the University of Edinburgh two courses of ten lectures each, as a Gifford lecturer, on "Natural Religion". Since the invitation had been made in 1896, the courses were entirely written in advance, probably, during the year 1901, and were published in book

form in August 1902 under the title "The Varieties of Religious Experience". Although he had originally intended to divide the two courses into a first descriptive account on "Man's Religious Appetites" and a second metaphysical one on "Their Satisfaction through Philosophy", his reflection was confined to the description of man's religious constitution. In this respect, it must be emphasised that James' envisaged "belief" as rooted in human biological and psychological adaptation to the "strenuousness of life". Thus, not only was "belief" legitimate but it also belonged to the deepest dynamics of self emergence and development. It is why The Varieties of Religious Experience constitute a significant elaboration of the "spiritual self" theory, already expounded in The Principles of Psychology (chap. X, The consciousness of self). Just as belief can be expanded to an "over-belief", so too the empirical self can be widened and felt as united to a "power beyond us" to which an "over-believer" ascribes absolute external control over himself. "God", then, is strictly speaking the name for this experience of locating an empirically unmanifested part of Self in an ontological and phenomenological higher region. Therefore, James concludes, "the 'more' with which in religious experience we feel ourselves connected is on its hither side the subconscious continuation of our conscious life" (James, 1902: 512.). The explanatory role of subconscious processes and multiple selves in religious experience is one of the most striking conceptual commonalities, that conveys at once a naturalistic vein and non-metaphysical or a-theological tone to James? (1902) and Flournoy's (1900) psychological approach to religion.

Invoking the position of Ribot that criticizes the lack of scientific interest for the theme of Religious Psychology, the Professor from Geneva circumscribes the research objectives of psychological inquiry, in contrast with the historical or philosophical investigation on religion, and adopts an epistemological frame shaped by the positivistic beliefs that the pragmatism of William James strongly supports (Flournoy, 1902, 1911). On highlighting the importance of the genetic and comparative approach within the study of religious phenomena, Flournoy insists, in line with the founder of American psychology, on the necessity of an evolutionary interpretation of religious phenomena, which should be taken as a "vital process", in order to determine its forms and conditions of development.

## **Faith and aesthetic conflict in the early development of the mind**

*Georgina Falco*

This work assumes that Faith is a function of the mind developed during its structuring process which happens in the first months of life through the mother-child relationship. It also assumes that is possible to find traces of this process in adult life.

My theory is based on the recent psychoanalytic discoveries on mind formation from Wilfred Bion and Donald Meltzer: the ability to think of the child is formed through a dense play of projections of the raw feelings in the mind of the mother, who returns them to her child processed as significant symbols, along with the functions with which the child himself will be able to give sense and meaning to the world around him.

The birth of thought is not a painless process, and the mother-child relationship is crossed by sharp conflicts which Donald Meltzer and Martha Harris named as "aesthetic conflict": the child is fascinated and amazed by the beauty, wealth, kindness of the mother but also terrified by what he imagines to be her inside, by its mysterious mind, where he has poured a lot of scary, confusing feelings. The aesthetic conflict involves the proto-mental phase of the individual who hardly can keep conscious memory of it. Nevertheless, according to Meltzer and Harris the aesthetic conflict is the basis of all artistic creations and, according to my theory, of any faith experience.

The mother perceives the ambivalence of her child, which is not easy to deal with. If the mother is guided by her faith, the same faith as a mental function facilitates the processing and transformations of these raw feelings in elements and functions of spiritual meaning.

Even if we consider the greatest mystics, faith is usually related with a religious mother. But almost never a hint of the wonder and the anxiety which pervades the aesthetic conflict and its resolution through Faith appears in biographies or memories.

I could find an example in a book about World War II: 'The Red Horse' by Eugenio Corti. This is not only a fascinating account of the events of the retreat from Russia and North Africa, but also a

story of initiation of some boys in their twenties, from a small village of Brianza, a very Catholic district near Milano.

In this book, the author masterfully weaves historical narrative and poetic tale. I consider this material in the same way a dream and its associations, trying to highlight the close connection between emotional and religious feelings. The passage we are interested in describes an episode happened to a returned soldier attending a Mass.

The young man, overwhelmed by fatigue and emotion, was struck by the beauty of a stranger girl some pews away. Trying to master his emotions, he is overcome by the memory of the fascination felt in the early years for the mother. He also remembers how the mother responded by sweetly inviting him to address these feelings to the Presence on the altar.

## **Religious imaginaries in the context of globalisation**

*Hans Alma*

In cultural studies, the concept 'imaginaries' has become popular. It is used in several contexts: social imaginaries, violent imaginaries, technoscientific imaginaries, spatial imaginaries, environmental imaginaries etc. These uses may be traced back to the work of Benedict Anderson (1983), Cornelius Castoriadis (1987), Arjun Appadurai (1996) or Charles Taylor (2004). Taylor defines a social imaginary as the way we imagine the society we inhabit and sustain. It is carried in images, stories, and legends. It is shared by large groups of people or even the whole society. This common understanding makes possible common practices and a widely shared sense of legitimacy. It is both factual and normative: our sense of how things usually go is interwoven with an idea of how they ought to go. A sense of moral order is part of social imaginaries.

In my paper, I explore the way these views on the impact of imagination and imaginaries on life in a globalised context, help us to understand modern "religious imaginaries": the way people depend on religious images, stories, rituals etc., to come to a largely unstructured and inarticulate understanding of their whole situation. Cultural studies have their limits when it comes to explaining the way the imagination works and is influenced by for example mass media in modern society. We need a

psychological perspective to really understand how religious imaginaries come into being and are effective in the cultural dynamics of today's world. I will argue that religious imaginaries are rooted in the cognitive unconscious and in conscious imaginative structures. They depend on the imagination not only in the sense of the capacity to create mental images, but also as the capacity to mentally experiment with the different possibilities a situation offers. They are a form of embodied knowledge. From this perspective, psychology of religion usually relies on an overly linguistic model to understand religion. Religious imaginaries are strongly influenced by our sensuous and bodily connection to the phenomenal and material world.

For this reason, empirical research into religious imaginaries has to make use of other methods than verbal questionnaires or interviews that presuppose a conscious reflection on explicit beliefs. The possibility of using images in Q-sort methodology will be explored. The criteria for selecting images and the relationship between images and the work of the imagination will be discussed. Psychology of religion may be enriched by methods developed in the discipline of visual sociology, especially in two fields of investigation: visualisation processes and every day life practices regarding the question what people do with images. Building a theoretical framework and developing research methods with regard to modern religious imaginaries, will significantly contribute to the psychological understanding of contemporary religiosity. We need sound methodology for studying religion as a dynamic process instead of religion as a cultural form with strong boundaries. In the context of globalisation, this latter way of understanding religion runs the risk of losing credibility. Religious imaginaries help us to gain insight into the appeal of the religious in so called secular societies.

### **What is secular existential meaning-making? A critical comment to La Cour & Hvit's grid of existential orientations**

*Maria Liljas Stålhandske*

Traditional scales on religiosity and spirituality are presently being debated within the psychology of religion. From a Scandinavian perspective, they seem to be ill suited to analyse existential experiences in a secularised context. New and

sometimes contradictory concepts and modes of research are thus growing. This paper focuses a conceptual gap yet to be filled within this discourse.

In their article from 2010 (Social Science & Religion) La Cour and Hvit make an important contribution to this field, summarising the different discussions within a heuristic map of the conceptual terrain. One of their central contributions is their claim that meaning-making must be understood as multi-layered. People, La Cour and Hvit argues, often think about existence in secular, spiritual and religious ways simultaneously. Their article highlights current theoretical challenges of great importance, and their contribution to the discussion is most welcome, since the need of a more inclusive and yet comprehensive language within the field is acute. This also makes it important to scrutinise the results of the analysis of La Cour and Hvit - how do the authors succeed in their attempt at creating conceptual clarity?

This paper argues that La Cour and Hvit not sufficiently make clear what the concepts "existential" and "secular" refer to. Does "existential" refer to a number of theoretical traditions, or to a certain general aspect of human existence? Does "secular" mean worldly and concrete or is it connected to meaning and purpose, as distinguished from individual striving and theistic faith? Although their paper is presented as a meta-analysis, this lack of clarity affects the construction of the grid, and makes it difficult to understand how their categories are supposed to be used.

To take the conceptual discussion about existential meaning-making further, this paper focuses the concept existential question, and a suggestion for a circular model for existential meaning-making. The suggestion is that an existential question should be understood in terms of the nature of the questions asked, the sphere in which the individual engages. An existential question cannot be understood as a category separate from religious or spiritual orientations. Instead, existential are the questions that make any kind of worldview perspective necessary in order to find an answer - be it religious, spiritual or secular to its nature. Existential questions are meta-questions related to the "fundamental" aspects of life, as existentialistic philosophies and psychologies would formulate it. Religious, spiritual and secular are the modes in which an individual can deal with these questions, and often s/he will do this in more ways than one. Religious or spiritual modes are those in which

the individual relates to a religious or spiritual context, secular modes are those in which s/he relates to a personal context. This makes the perspective of multi-layered meaning-making more central to the reasoning. By describing the process in circular terms the concepts can also be related to each other in a more comprehensible way. Existential needs and questions demand religious, spiritual and/or secular attempts of meaning-making activities; and religious, spiritual and/or secular forms of meaning-making activities will inform the way existential needs are experienced and existential questions are formulated.

### ***Panel J - Sources of meaning: Vertical and horizontal (11.30-13.00)***

*Tatjana Schnell, Peter la Cour*

New existential psychology, inter-cultural analysis of sources of meaning and clinical perspectives

Modern existential psychology acknowledges that pathways towards personal meaning are manifold. Religiosity and spirituality represent a "vertical" approach towards meaning. In addition, several "horizontal" approaches can be identified, such as self-actualisation, well-being and relatedness, order, and horizontal selftranscendence. In many European countries, horizontal (secular) approaches seem to overshadow religiosity and spirituality as sources of meaning, yet it is unknown how prevalent these sources of meaning are. Furthermore, research is just beginning to explore how different sources of meaning relate to measures of well-being.

In this panel, the variety of contemporary sources of meaning are described and illustrated, and the concept of existential indifference (an absence of meaningfulness not accompanied by a longing for meaning) is introduced. The meaning-making properties of vertical and horizontal sources of meaning are analysed. Data from a Danish sample are presented, offering a thorough exploration of ways of meaning-making in a highly secular context. Dimensions of meaning in life are further analysed in relation to psychological and mental health. In an inter-cultural examination, data from Catholic Austria, laicist/Catholic France and secular/Protestant Denmark are presented and compared. Prevailing sources of meaning can thus

be interpreted with reference to their religio-cultural context: Is existential indifference related to a more secular outlook on life? Do people socialised in Catholic culture tend to draw on other sources of meaning than those socialised in Protestant culture? Is horizontal self-transcendence associated with the presence of religiosity, and thus less prevalent in highly secularised cultures? Last but not least, clinical perspectives of existential psychology are summarised in the light of current existential psychology developments. Special emphasis will be given to health psychology and psychotherapeutic situations of high existential significance for the client.

## **1) Meaning in the making: Contemporary sources and types of meaning**

*Tatjana Schnell*

People draw on a multitude of sources of meaning: some of them related to a transcendent reality or power, others immanent and anchored in this world. This presentation will give an account of the identification, assessment and distribution of sources of meaning. The Sources of Meaning and Meaning in Life Questionnaire (SoMe) will be introduced as a comprehensive inventory to measure the degree of experienced meaningfulness, crisis of meaning, and commitment to 26 sources of meaning. The latter can be summarised by five dimensions, i.e., vertical self-transcendence, horizontal self-transcendence, self-actualisation, order, and well-being and communality. Because the SoMe is not linked to a specific religion, it can be used fruitfully to assess and compare ways of meaning-making in different contexts and countries. (It is currently translated into eleven languages.)

Empirical results demonstrate that some sources of meaning are more likely to generate experiences of meaning than others. Self-transcendent commitments appear as particularly strong predictors of a sense of meaning. When committed to horizontal self-transcendence, self-declared atheists report levels of meaningfulness comparable to those of religionists. Additionally to the specific contents of commitment, density and diversity of sources of meaning contribute to experiences of meaning.

When meaningfulness is absent, a crisis of meaning can occur. It is characterised by a sense of emptiness and longing for

meaning, and typically accompanied by strong psychological distress. But crises of meaning are surprisingly rare in the general population. Much more frequently, a state of "existential indifference" is encountered. It is defined by an absence of meaningfulness that is NOT accompanied by a longing for meaning. This alienated, superficial mode of being is characterised by especially low self-knowledge and a disinterest in religiosity, spirituality and generativity.

Associations between these types of meaning and demographics, personality, world-view and well-being will be described and discussed.

## **2) Meaning making and associations to well-being in a highly secular society**

*Heidi Frølund Pedersen, Marit H. Birkeland, Peter la Cour, Tatjana Schnell*

Background: Meaning-making has been elucidated in existential psychology as well as psychology of religion, acknowledging that sources of meaning are manyfold. Yet, very few measures have been developed to encompass both secular and religious/spiritual dimensions of meaning-making. The development of the Sources of Meaning and Meaning in Life Questionnaire (Schnell, 2004, 2006, 2009) builds on existential theory and covers both horizontal and vertical meaning-making dimensions. It has until now among others been tested in Germany, Canada, France, Brazil, Bulgaria, and Austria with promising results. The Scandinavian countries, and especially Denmark, have been named the most secularised societies in the world. Measures for secular existential meaning making are needed, since it is assumed that secular sources for meaning-making are dominating among Danes, although religion and spirituality may still be considered relevant. The SoMe instrument seems to be ideal to apply in a secular society because it covers secular meaning making such as selfactualisation, well-being and relatedness, order, and horizontal selftranscendence as well as religious/spiritual meaning making, vertical transcendence. It is unknown which of these meaning-making strategies are present and dominating in a secular society like Denmark, and how these different sources of meaning are related to mental health and life satisfaction.

Aim: The aim of this present study was to test the validity of the Sources of Meaning and Meaning in Life Questionnaire in a Danish context and explore how different sources of meaning are related to life-satisfaction and mental health.

Method: The SoMe questionnaire was translated from English by three of the researchers and from German by one of the researchers into Danish, and translations were discussed until agreement was obtained by all of the four independent researchers. A back translation into German was checked by the developer of the SoMe, and resulted in a few corrections. The Danish version of the SoMe was discussed in two independent focus groups ( $N=8$ ) before testing the final Danish translation in a larger sample. Participants for the survey study were primarily recruited through the social media Facebook. The authors of this presentation invited their contacts on Facebook to participate in the study and furthermore encouraged their contacts to share the invitation in their own network, whereby a snowballing effect was created.

Results: At the time of abstract submission, data collection is still running and will close in the middle of March 2013. We expect to be able to present the first results on the conference in August discussing the validity of the SoMe in a Danish context.

### **3) Three cultural comparisons and inferences using the Sources of Meaning and Meaning in Life Questionnaire**

*Christopher F. Silver, Jean-Luc Bernaud, Heidi Frølund Pedersen, Marit H. Birkeland, Peter la Cour, Tatjana Schnell*

Over a hundred years ago William James gave a series of lectures at the University of Edinburgh which were organised into a compilation called the Varieties of Religious Experience: A Study in Human Nature. While the discussion of religious experience may seem limited to the theological ontological juxtaposition within human experience, this paper and panel would assert a much more profound sense of otherness that could extend to the spiritual and even secular manifestations of human experience. In much the same way James argues that religions need not be identical constructs of meaning, so too would other forms of human and social meaning require cognitive order and description in exploration.

As noted by Hood, Hill, & Spilka (2010), most experiential structures of meaning have been classified and studies within what Hood and colleagues term vertical transcendence. Hood et al. (2010) also proposed an alternative axis of profound meaning. They term this axis horizontal transcendence. Hood perceived other forms of interconnectedness and meaning such as ecological movements which surpass the mundane to include a grand sense of meaningfulness. As noted by Schnell (2010), meaning of life or its antithesis, existential indifference, are identified as low meaningfulness outside of the bounds of crisis of meaning, a typical focus of most psychological well-being research. Existential indifference is a much more normative effect within some individual's life identified as a modus operandi of emotional outlook. Congruently they appear to have lower commitment to sources of meaning than those with higher levels of meaningfulness. They are simply not interested in higher sources of meaning or lifetime development. Schnell (2010) is useful as it detects a dualistic comparative between those with meaningfulness in life and those who describe as having existential indifference.

Method: As empirical research begins to explore alternative forms of meaning within human experience, a variety of psychometric measures are beginning to detect trends in meaning not only within the religious/spiritual dimension but also profound and exceptional experiences within secular nonreligious dimensions as well. Schnell's (2010) The Sources of Meaning and Meaning in Life Questionnaire or SoMe has been used in exploration of participant meaningfulness. It provides an excellent measure of exploration in exploring horizontal transcendence as its foci are primarily concerned with the ideal concept of the individual as well as the model social manifestation and those who commit to either or both. Since both horizontal and vertical transcendence relate to the concept of meaningfulness and profound experience, the SoMe scale makes an excellent psychometric compliment to measure the product of such experiences, profound meaningfulness. The utility of the SoMe scale is that participants put values into action seeking an interpretive frame for life experience without requiring an extrinsic motivator. This study compares data from three geographic sources, Austria, Denmark and France and will report the comparisons as related to SoMe in support of cross cultural validity.

Results: This is currently an on-going collaborative project among colleagues in Europe and the United States. Data should be tabulated, prepared, and analysed by the beginning of summer 2013. We expect to present the first results at the conference in August.

#### **4) Clinical perspectives and methods following the Sources of Meaning Framework**

*Peter la Cour*

In highly secular societies as in Scandinavia, clinical work in psychology of religion is not possible without informed knowledge of the broader frame of human existential issues. The theoretical parts of existential psychology are rich in scope and diversity, somewhat overlapping the fields of religiosity and spirituality in the secular regions. However, this theoretical richness may not have been an advantage for the clinical and practical tasks of making professional existential talks with clients.

The clinical existential psychology has to a large degree been dependent on the methods by which the existential dimensions have been brought into concept and verbal content. The first existential philosophers (eg Kirkegaard, Heidegger) relied on introspection and phenomenology as main methods, as currently practiced by, e.g., Emmy van Deurzen and Ernesto Spinelli. Phenomenology requires an open attitude and questioning, and in practice also a very skilled and broad orientated psychotherapist. It calls for very little structure and is often time consuming. The later psychoanalytically inspired existential psychology (e.g., Viktor Frankl and Irvin Yalom) still operate with an unstructured therapeutic style. The phenomenological approaches are highly individualistic in scope, in respect of the uniqueness of the individual. On the other hand they have been criticised by calling them "arm chair psychology", suggesting lack of contact with the real world.

Later developments in the psychology of existential issues have encapsulated the area in terms of meaning making: either formulated as meaning coping (e.g., Susan Folkman) or meaning systems (e.g., Crystal Park). These approaches are somewhat derived from cognitive psychology. As a clinical method the cognitive approaches are mostly highly structured, often based in quantitative empirical findings including structured

questionnaires and group statistics. The therapeutic virtue is to follow the manual as planned. The approach can be criticised for being too structured and for narrowing topics and issues to the prescribed, which is frequently considered unethical for conversations on existential matters.

A third development is represented by the many fields of positive psychology, incorporating parts of humanistic psychology, cognitive psychology, existential psychology, and a rather undefined amount of therapeutic approaches based on the new age-like ideology of positive thinking. These clinical approaches might best be defined by their lack of definitions and uniformity, borders are unclear. This "grey zone" requires little certified clinical skills from the therapist, and as for the questions of meaning and purpose in life, the attitude seems extremely unstructured, although hard core positive psychologists may want attitudes tested empirically in quantitative studies. Guidelines of quality in psychotherapy seem to be missing.

In this confusing or nearly chaotic landscape of existential clinical possibilities, the Tatjana Schnell framework of Sources of Meaning makes a mapping of the terrain available. The framework derives from empirical work of both kinds: Respecting the uniqueness of the individual (qualitative methods) and taking advantage of the simplicity and comparison possibilities of the group oriented statistic procedures (quantitative methods). It strives to be as culture specific as possible. It offers a number of unique opportunities in otherwise difficult psychotherapeutic situations (e.g., clients with severe illness, chronic pain, palliative care). Among the possible clinical advantages of the framework are the formulation of the unique sources of meaning and purpose, where the therapist is suggested to stop questioning.

A possible and new development of the sources of meaning approach may be an existential statement-initiated psychotherapeutic questioning. Such a method may offer specific benefits in secular societies where existential issues (as well as spiritual and religious issues) are not easily made verbal.

The presentation will explore these possibilities further.

***Panel K - Psychology of prayer - A matter of the mind, a matter of the heart (11.30-13.00)***

*Aryeh Lazar*

Past research on the psychology of prayer has largely focused on measurement issues of prayer content and various models of prayer content have been developed. Some studies have also examined the relationship between prayer and well-being. This session will focus on a variety of current aspects of the psychology of prayer.

Olga Louchakova-Schwartz from Sofia University, USA, will present her research focusing on the theophanic Hesychastic Prayer of the Heart. The relationship between this type of prayer on brain activity (alpha oscillations and large scale gamma-coherences) will be demonstrated in addition to exploring various clinical applications such as positive characterological transformation.

Klearchos Stamatoulakis from University of Sheffield, Greece, will present his research findings on religious coping and perceived stress using the Lord's Prayer vs. a breathing exercise vs. a control group among Greece university students using a 2X3 ANOVA mixed design.

Kevin Ladd from Indiana University South Bend, USA, will present a Mimetic Theory of Prayer in an attempt to provide a theoretical base to a largely atheoretical field of research. Based on the writings of cultural theorist René Girard and religious studies scholar Johan Modeé, Ladd proposes to establish a set of parameters within which we can effectively pursue both experimental hypotheses and qualitative investigations at individual and group levels of analysis using a set of interdisciplinary tools.

Aryeh Lazar from Ariel University, Israel, will present preliminary findings from a series of studies focusing on an under-researched aspect of prayer - prayer experience. Prayer experience can be conceptualised as the affective aspect of prayer; augmenting the cognitive (prayer content) and behavioural (prayer frequency and duration) aspects. A newly developed multidimensional of prayer experience will be presented and the relationships between this measure and measures of prayer content, G-d attachment, coping style and life satisfaction will be explored.

## 1) The Hesychastic Prayer of the Heart: Experience of praying and the dense array encephalography

*Olga Louchakova-Schwartz*

A central method of prayer in Eastern Christian mysticism, the Prayer of the Heart (PH), was used to attain the "sure knowledge of incomprehensible God" (Hesychius the Priest, 1979). Instead of praying for something or somebody, PH has as its goal the living presence of God. Specifics of this method consist in somatic focusing in the chest which is synchronised with the multiple repetition of the words "Lord Jesus Christ have mercy on me, the sinner", or the shortened version, e.g., "Jesus, Jesus...", followed by the internal prayerful stillness. Perhaps the earliest description of the experience of the PH belongs to 5th century Theophanis the Monks:

*"[T]he first step is that of purest prayer,  
From this there comes warmth of heart,  
And then a strange, a holy energy,  
Then tears wrung from the heart, God-given.  
Then peace from thoughts of every kind.  
From this arises purging of the intellect,  
And next the vision of heavenly mysteries.  
Unheard-of light is born from this ineffably,  
And thence, beyond all telling, the heart's illumination.  
Last comes – a step that has no limit  
Though compassed in a single line –  
Perfection that is endless." (Theophanis, in Ware, 1984).*

Following the emotional, perceptual, and cognitive transformations which bridge the corporeal world of the senses and the invisible world of the spirit, Theophanis delivers his existential message:

*"He who has no footstep on this ladder,  
Who does not ponder always on those things,  
When he comes to die will know  
Terrible fear, terrible dread...  
Those who are hard of heart – myself the first—  
Are led to repentance, led to holy life, ..."*

In fact, the poem itself is an emulation of the process of dying, to prepare for the actual death as a transition from corporeal into spiritual world.

The Hesychast tradition emphasises that "...experience teaches one, not words" (Theophanis, in Ware, 1984, 67; Ware, 1982). To understand the stages of the Prayer, I interviewed more than 300 practitioners. In the actual practice of the PH, the devotional repetition of the Name of God is combined with the attentional strategy of introspective focusing in the chest. Unless the attentional strategy is established in a correct act of focusing (see Ware, 1986), the experience of the stages described by Theophanis does not take place. On the contrary, the three -way link between attention, words of the PH, and the somatic sense of the self brings out the stratified structure of experience. Once this focus is established, the ascetic goes through the layers of the distinctly organised experience, with the characteristic features of perception and meaning in each cluster. The transformations include the gradual inward "thinning out" of the sense of the self, and the dissolution of words and thoughts into a prayerful silence, and then into pre-predicative, pre-reflective meanings of union with the deity within (for details, see Louchakova, 2005). Thus, the tactility (or hyletics, Husserl's term for sensory data) in the sense of the self serves as an organising matrix for the transition from the visible to the invisible. To use a metaphor, the layers of experience are strung together by the flow of the sense of the self, like beads in a necklace are strung together by a thread.

Phenomenological analysis shows a gradual inward vector of refinement in the perception of body-density which corresponds to the stages of the prayer. The usual processing of thought stops and is replaced by visual images of heavenly mysteries, and by synesthesia of light and touch ("unheard-of light", line 8). At this stage, the boundaries between the visible and the invisible melt, resulting in the experience of "heart's illumination" (for "spiritual heart", see Spidlick 1986). The last line reflects the internal absorption with the dissolution of the sensory input, however, the inward vector of attention is sustained. The changes of attitudes toward death, reported in the second half of the poem, are the result of this experience. As Ware says: "It is an existential work, and only those who read it existentially will appreciate its true value" (Ware, 1982, 8). The increase of intuition and self-awareness, accompanied by the rise of direct self-knowledge, ego-transcendence and mystical union. Several case studies, done by the present author, show that PH can be used in clinical practice to stimulate adult ego-development and

positive characterological transformation, and in educational practice to enhance the learning of complex, personally meaningful topics (Louchakova 2006, 2007 a, b). The pilot dense array encephalography (64 channels) shows a dramatic increase of alpha oscillations and large-scale gamma-coherences in the temporal synchrony with the subjectively experienced stages of the prayer.

## **2) Praying as a coping strategy in university students**

*Klearchos Stamatoulakis*

The aim of the present study was to explore the effects of religious coping in comparison to behavioural coping, and a control group on a sample of Greek Orthodox University students on perceived daily stress. Seventy-three students, 24 males (32.9%) and 49 females (67.1%), participated in the study by filling out the Perceived Stress Scale (PSS, Cohen, Kamarck, & Mermelstein, 1983) and the Religious Problem Solving Scales (RPSS, Pargament et al., 1988). Only 24 participants successfully completed the intervention sessions that lasted 3 weeks.

The first hypothesis, stating that there would be differences between the three types of intervention in stress measured before and after, was not supported by the results, since the high attrition rate (67.1%) did not yield statistically significant differences. The second hypothesis, according to which there would be differences among the three religious coping styles in the reduction of stress, with those scoring higher on the Self-Directing scale, having lower scores on PSS, was supported. Although the findings cannot be generalised to a wider population, due to the high attrition rate and the specificity of the sample, can be the first step of the research on religious coping in University students of the Greek Orthodox denomination.

## **3) Toward a Mimetic Theory of Prayer**

*Kevin Ladd*

Work in the psychology of prayer remains largely atheoretical (Spilka & Ladd, 2013). The present paper seeks to address this situation by proposing a Mimetic Theory of Prayer. We begin

with the work of contemporary psychology and neuroimaging specialists noting the basic nature of mirror neurons that allow individuals to vicariously experience the world of others under certain conditions. On that foundation of basic human “wiring” we build the next portion of our argument by expanding on the extensive writings of the French historian, literary critic, and cultural theorist René Girard (1965). Girard argues that the human propensity for imitation ultimately begets group violence and a tenuous harmony borne of the desire to be more and more like others and posses whatever they have, be it physical or metaphysical. We contend that prayer arises in this naturally evolving mimetic milieu as a way of being like others with regard to posture, vocalisation, and belief in an effort to gain inclusion into a group. Following the ideas from religious studies scholar Johan Modeé (2005), we further believe that prayer serves as the quintessential entry point to discerning how these groups coalesce, disband, and re-form replete with patterns of profound love and violence. In so doing, we establish a set of parameters within which we can effectively pursue both experimental hypotheses and qualitative investigations at individual and group levels of analysis using a set of interdisciplinary tools.

#### **4) Prayer experience – some recent developments in an old/new field of research**

*Aryeh Lazar*

Prayer can be conceptualised according to the classic ABC of psychology - affect, behaviour, cognition. The behavioural aspect of prayer - e.g., frequency and duration of prayer - has been studied in the past. In more recent years, the cognitive aspect of prayer has been focused on and a number of models of prayer content have been presented in the literature - e.g., Paloma & Pendleton (1989), Hood, Morris, and Harvey (1993), Ladd & Spilka (2002) and Laird, Snyder, Rapoff & Green (2004). Recent prayer research has explored the relationship between prayer content and outcome variables such as physical and psychological functioning. However, the affective or experiential aspect of prayer has been the focus of few empirical investigations and the development of prayer experience measures is lacking. Two existing measures developed by Richards (1991) and by Poloma and Pendleton (1991) are both

short one-dimensional measures of prayer experience. Other studies have used more general experience measures (e.g., Hood's (1975) measure of mystical experience, Underwood and Teresi's (2002) Daily Spiritual Experience Scale), to measure prayer experience. In the present study a multidimensional measure was developed - the Multidimensional Prayer Experience Inventory (MPEI). In a series of studies on Israeli Jews and Christians, the relationships between the MPEI scales, in addition to the above-mentioned measures, with measures of prayer content, life satisfaction, death anxiety, coping style, attachment and G-d attachment were examined. Preliminary findings of these studies focusing on prayer experience as well as a prayer experience research agenda will be presented.

***Discussion forum - Religious, faith, and spiritual development: Future prospects (11.30-13.00)***

*James Day*

This forum will bring together leading scholars representing important perspectives in the psychology of religious, faith, and spiritual development, with special considerations for the future of the field, and its place in psychological science, and the psychology of religion. Each scholar will make a brief presentation outlining her/his perspective, and prospects it offers for the future of the psychology of religious, faith, and spiritual development. A discussion will follow.

**1) Psychoanalysis meets neuroscience**

*James W. Jones*

This paper will describe the expanding scope of psychoanalytic developmental theory by focusing on three models: (a) attachment theory; (b) Alan Shore and his group's affect regulation theory which brings together attachment theory and studies of neuroplasticity and brain development; (c) theories of embodied cognitive processes which return psychoanalysis to a concern with the body and not just the brain. All three are "relational" theories in one sense or another. In different ways, all three have implications for understanding religion psychologically.

## **2) Religious development in terms of styles and schemata**

*Heinz Streib*

My brief statement addresses future perspectives in the line of research which originates in Fowler's faith development model. Most important would be an engagement in longitudinal research with the faith development interview (in combination with quantitative instruments), in order to put to the test and investigate whether there is in fact development and under which condition and in what direction (gain or loss). Further, the modification and advancement in terms of religious styles and schemata imply further attention to theory and conceptualisation, but also ongoing engagement in research, e.g., on inter-religious prejudice.

## **3) Identity development as narrative negotiation**

*Ruard Ganzevoort*

The development of (personal, social, spiritual) identity is a complex matter, determined by epigenetic and situational factors. My brief statement will claim that future research needs to take into account the interactive dimension in which the person constructs and reconstructs his/her narrative identity by negotiating the demands of the environment and the desires of the self. This will be highlighted by a model of hybrid identity.

## **4) Meaning-creation and authenticity: The believer as spiritual poet. In the future of the psychology of religious, faith and spiritual development**

*Paulo Jesus*

The robust contemporary trend to departure from institutional faith systems and develop rather personal strategies of spiritual meaning-making is related, in the Western societies at least, with a growing multicultural and religious syncretism. It hence follows that the seeming 'secular age' (Taylor, 2007) stimulates a profoundly creative and dialogical workshop of meaning, in which the value of 'Truth' yields to 'Authenticity', and orthodoxy is replaced by tolerance to ambiguity. This invites the psychology of religion to improve its cultural sensitivity and to focus on the dynamics of meaning-making in the realm of self-identity,

entailing a renewed hermeneutic, performative and relational approach to the continuous formation and transformation of spiritual selfhood throughout the life-span. Formal theoretical, theological, contradictions erode in the face of meaningful experience where "limit situations" (Jaspers), either "peak" or "nadir" or "metamorphic" episodes, as well as experiences of "flow", impose themselves as invitations to symbolically-mediated reappropriation of one's carrier of meaning. The spiritual/religious layer of meaning widens dramatically and thus appears interwoven with the mystic, the aesthetic, the erotic, and the tragic lines of human development. The future psychology of religion should be able to inhabit such varieties of meaning in order to grasp both their radical diversity and their communal spiritual/religious questioning that present selfhood, our dialogical selves, as a poetic process of meaning-composition and meaning-recomposition, namely through self-metaphorisation and self-narrative.

## **5) Diversity is growing at each stage of religious development**

*Pierre-Yves Brandt*

The hypothesis of general development stages was rejected by Jean Piaget in the fifties. Models of general stages for describing moral (Kohlberg) or religious (Fowler, Oser) development have shown their limits. However, stages in cognitive development, from concrete to formal, and then to postformal reasoning are well documented. When applied to religious contents, these reasoning types correspond to distinctive cognitive levels. Nevertheless, ways to solve religious issues cannot be ordered unidimensionnaly. My brief statement proposes to consider diversity in religious development as increasing at each stage. The reasons lie in the complexity of religious constructs and in growing competences to deal with their various aspects. My point will be illustrated by examples briefly discussed.

## **6) Cultural pathways of religious development**

*Zhargalma Dandarova Robert*

Despite an increasing understanding of the impact of culture on religious and spiritual development, relatively little work has been done in this area. Obviously, to make progress in this

domain requires more than mere adjustments of existing theories of religious development to different cultures and religious traditions. We need a detailed study of various cultural dimensions that could influence on the process of religious development.

For instance, little is known about the influence of multicultural and multiconfessional contexts. Another point of interest should be the impact of particular religious framework (beliefs, ideals, objectives and practice) on religious and spiritual development.

***Paper session - Therapeutic context: Culture and religion sensitive psychotherapy (11.30-13.00)***

**St Maximus the Confessor's Questions to Thalassius from a cognitive behavioural therapy perspective: A self-devised questionnaire for psychology of religion**

*George Varvatsoulas*

St Maximus the Confessor's work of "Quaestiones ad Thalassium" is a text of questions and answers on issues of human cognition associated to thoughts, emotions and actions, and how these can be transformed into faulty attitudes. According to cognitive behavioural therapy, thoughts, feelings and behaviours refer to the edifice of a faulty maintenance cycle, which perpetuates psychological imbalance in man. In psychology of religion, aspects of patristic anthropology and modern psychology have always been the focus of current research. The aim of the present study is to identify aspects of convergence between St Maximus the Confessor's literature and CBT methodology. To this aim, there has been constructed a self-devised questionnaire based on St Maximus the Confessor's work of "Questions to Thalassius" and titled "The Thinking and Acting Response Inventory (TARI): Statements on the psychology of human mind". The second questionnaire been used was by Weissman and Beck (1978) titled 'Dysfunctional Attitude Scale'. 50 participants took part in the pilot study as to the reliability of the items devised and 70 participants in the main study. Rationale was that attitudinal elements of behaviour depend on faulty cognitive thinking, therefore it can be

hypothesised that the more beliefs and feelings influence actions, the more actions can be maintained in a cycle of dysfunctional decision-making towards problem-solving. The design was within-participant correlation: DV was the scores participants have rated on both TARI and DAS inventories. Findings have shown that participants rated both inventories according to the hypothesis of the study. Implications for future research refer to the use of patristic literature in an interdisciplinary scholarship to modern psychology and/or psychological therapy. Implications for psychology of religion are also very important with regards to studying patristic works not only on a theoretical basis but on practical grounds as well. The perspective the present research touches upon is the study of psychological disturbance and/or disorder in overlap to therapeutic elements suggested by patristic scholarship with the use of the modern vocabulary of psychology.

### **Bottom-up vs. top-down religious faith in relation to mental health - In comparison of Taoism and Judaism**

*Buxin Han*

Mental health was defined and measured in regards of cognition, self efficacy, emotional experiences, interpersonal relationship, and social adaptation. Mental health status is a dynamic outcome of mind body interaction within a certain context, including personal religious faith and social schema on a certain religion. Given the comparable history of Taoism and Judaism but the contradict human - God relationship, i.e., bottom-up in Taoism (from common human to a status of godly spirituality) through personal practicing in many ways vs. top-down in Judaism (sharp differentiation between the only God and created human being), this presentation will review and discuss the contribution of religious faith to personal mental health from perspectives of concepts, theological theory, daily practice of worship, and empirical studies.

In the long history over three thousands years, Taoism leading the religious faith and practice in and limited to Oriental nations together with Confucius and Buddhism; while Judaism evolves into Christianity and Islam and have been popularised over both the Oriental and Western world. The successful preaching and globalisation of monotheism in Asian countries have been

challenging the traditional indigenous religions including Taoism, but ideological conflicts make it limited to a minor group even at present time. However, modern psychology has been accepted and educated almost without any hesitation in more and more Chinese colleges and universities, given its roots in anthropology and philosophy as partly reflecting religious faith. For example, both Freud's psychoanalysis and Vygotsky's social cultural theory of development developed from theology of Judaism, never mention the great dedication of Jewish psychologists to modern psychology as a discipline and a profession in the past century.

It is rarely noted, studied, and discussed about the possible mismatch between the dynamic of mental health system in Asian people and society and the techniques developed from Western psychology. There are apparently incompatibility between the professional helps needed from those Chinese clients with mental health problems and the western psychology based clinical approaches and techniques, similar to the situation of traditional Chinese medicine and western medicine in China. At least one issue was raised and is worthy further exploration. The concepts and theories of clinical approach and technique based on oriental philosophy need to be rethought and reorganised in applying to cultural and social reality in current China. Meanwhile, further evidence based clinical trials and lab based empirical studies needed to be applied for a scientifically communicable knowledge and branch of modern psychology.

### **Schema therapy: A lens for understanding the cognitive utility of Hindu devotional practices for the transformation of self-perception**

*Travis Chilcott*

Schema therapy, which Jeffrey Young and colleagues developed in response to the difficulty of treating patients with lifelong, self-defeating characterological disorders, can serve as a useful lens for understanding the cognitive utility of Hindu devotional practices for transforming behaviour and perceptions of the self. While schema therapy is informed by a variety of psychological theories, it shares the closest conceptual affinity with Aaron T. Beck's reformulated model of cognitive therapy for treating personality disorders, in which personality refers to "specific

patterns of social, motivational and cognitive-affective processes". Correspondingly, the focus of schema therapy is to help clients recognise and change deeply ingrained dysfunctional thought patterns regarding oneself and one's relationships with others, which Young et al. refer to as "early maladaptive schemas". They theorise that these schemas, which are responsible for processing particular kinds of information in recognisably patterned ways, are composed of memories, emotions, cognitions, and bodily sensations that primarily develop during childhood or adolescence as a means of adaptively coping with particular sets of emotional circumstances to which an individual is exposed that do not meet his or her core emotional needs. The means schema therapy employs for transforming these schemas include a range of cognitive, behavioural, experiential, and relational practices.

These transformative practices and the purposes for which they are employed are similar in key ways to the transformative devotional path of bhakti that the Gaudiya Vaishnava tradition advocates. The Gaudiya Vaishnava tradition, an influential Hindu devotional tradition originating in northeastern India during the 15th and 16th centuries, focuses on the practice of bhakti, or "devotion", to Krishna, who is considered the supreme personal Godhead, the source of all that exists, and exclusive object of devotion. Within the theologically constructed worldview of the Gaudiya tradition, one of the fundamental goals of Gaudiya practices is to transform a practitioner's sense of self (ahamta) from a sense that identifies with and defines itself in relation to the physical body and becomes attached to the objects of the mundane world (bahiranga-shakti) to a sense of self that identifies with and defines itself in relation to the transcendent realm (antaranga-shakti) and becomes exclusively attached to Krishna. Within the normative framework of Gaudiya theology, it is this former sense of self, which is rooted in a false sense of understanding the world, that is the source of dysfunctional behaviour and leads to undesirable emotional distress. In pursuit of this transformation, Gaudiya practices focus in part on training practitioners to recognise and change deeply ingrained thought patterns (schemas) and behaviour pertaining to one's sense of self in relation to the objects of the mundane world through the internalisation of the Gaudiya tradition's theologically constructed worldview. These practices include a range of cognitive, behavioural, experiential, and relational

practices and are similar in important ways to those employed in Schema Therapy. Focusing on the ways these two transformative paths are similar while being careful not to minimise their differences, I will discuss how these kinds of comparisons can open up avenues of investigation that can shed light on the effectiveness of Gaudiya sadhana practices - and by extension other comparable contemplative and religious practices - for achieving particular cognitive and religious goals.

***Paper session - Narrative studies and religious texts  
(11.30-13.00)***

**Basic hope as a basis for individual theodicy. Narrative studies among Christians and Muslims**

*Emilia Wroclawska-Warchala, Halina Grzymała-Moszczyńska,  
Anna Ochmańska, Joanna Grzymała-Moszczyńska*

The paper presents results of two studies focused on the relation between basic hope understood as personality trait and the construction of personal theodicy. It is of special importance that in both studies personal theodicies were not measured by questionnaires, but distinguished in the narratives on personal experiences. This allowed to analyse theodicy models rarely described in the empirical literature.

The main purpose of this paper, however, is to show how certain personality conditions engender ability to construct theodicy. The authors focus on one important personality disposition - hope, defined in Erik Erikson's terms as a specific, stable conviction of the individual concerning two general and interconnected features of the world: that the world is meaningful and friendly towards people. The authors hypothesise that hope as understood by Erikson may engender general capacity to create theodicy and locate the experienced evil within some positive frame of meaning. Consequently, an individual with a high level of hope may have richer repertoire of theodicies. The authors also ask if some models of theodicy may have a stronger relation to the level of hope than others.

In the first study, conducted among religiously active Christians (Catholics from capital city of Warsaw  $n=30$ , Catholics from the multi-confessional region of Poland - Cieszyńian Silesia  $n=30$ ,

and Lutherans from the same region  $n=30$ ), respondents were asked to talk about their negative biographical experiences and religious meaning these experiences may have for them. They also fulfilled 12-item questionnaire measure of basic hope (Basic Hope Inventory (BHI-12) by Jerzy Trzebiński and Mariusz Zięba, 2003). Analysis of the narratives allowed to distinguish 11 theodicy models, used by Christian believers. Frequency of particular theodicy models among respondents with higher and lower level of hope was checked. Significant results were found, although they were different for each group.

The second study was based on the interviews with Muslim migrants from Chechnya ( $N=14$ ) living in Poland. The interviewees were asked to narrate their war and migration experiences as well as to explicate the meaning they give to them. They also answered questions modeled on Basic Hope Inventory items, which enabled to evaluate the level of basic hope and divide respondents into two groups: those with a relatively higher level of hope and those with a relatively lower level of hope. In this study several of the previously defined theodicy models were found and new models were distinguished, some of them inspired by Muslim tradition. Certain of the newly distinguished models apparently did not have religious character, although resembled religious models (e.g., world order model resembled God's plan model, good fortune model resembled Gods care model, etc.). The construction of secular theodicy models could be related to the fact that interviewers did not have the same religious background as Muslim respondents, so secular variant of theodicy could be considered more suitable and understandable for the listener. This may also show that the system of meaning has already undergone secularisation due to migration and contacts with people who do not understand Muslim tradition. The results suggest that the use of certain theodicy models may be connected with the higher level of hope, and the use of other models (less numerous, though) with the lower level of hope.

Both studies were fruitful in that they allowed to discover the diversity of theodicy repertoire and gave first hand data concerning the role of hope in the construction of personal theodicy. Relatively small number of participants, especially in the second study, as well as specific cultural condition of migrants are obvious reasons for the frequency of theodicy models and their connection with basic hope to be verified later

in the larger group of respondents with diverse religious backgrounds, both migrants and those living in their countries of origin.

### **Enriched readings or reductive colonisation - The present status and possible futures of the psychological study of the Bible in light of questions of interpretative legitimacy and persuasiveness**

*Joanna Collicutt, Adrian Coyle*

The present paper reflects critically upon the psychological study of the Bible as it currently stands as a domain in itself, and also in relation to its parent disciplines of biblical studies and psychology of religion. A brief historical overview of the development of "the psychology of the Bible" identifies both a suspicion of psychology within the academic discipline of biblical studies, and within the discipline of psychology of religion a suspicion of the psychological approaches (largely depth psychologies) that have historically been employed in reading the Bible. Thus psychology of the Bible is in danger of falling between these disciplines rather than providing a mutually enriching bridge. The subject of psychological approaches to sacred texts is conspicuous by its absence from journal articles and textbooks on psychology of religion.

Work in the psychology of the Bible can, however, be regarded as a form of qualitative psychological research. Across the globe psychology is increasingly accommodating qualitative methods and epistemologies largely due to the development of rigorous standards in research and practice. As psychology of religion in its turn is beginning to relinquish its previous suspicion of these approaches (and to pay renewed attention to the hermeneutic tradition in its heritage) the time may be right belatedly to opening up the psychology of religion to the field of study of sacred texts.

The present paper poses the question of what would constitute a "good" psychological reading of a given text, and gives particular attention to issues of interpretative legitimacy and persuasiveness on the grounds that, if the psychological study of the Bible fails to meet these criteria, possibilities for its future development are likely to be seriously limited. A set of principles of methodological rigour informed by the literature on

qualitative research (Elliott et al., 1999) is then explored as a possible way forward. The principles include owning the reader's perspective; situating the text historically and culturally; grounding themes in specific textual examples; providing credibility checks; coherence; clarity on the generalisability of conclusions; and assessing the response to the reading in a wider sample.

### **Narrative construction of healing in the charismatic Christian tradition**

*Tuija Hovi*

Well-being and healing are vital themes that intersect and overlap in many ways with religion and spirituality. Well-being practices, such as yoga and meditation, life-coaching and mindfulness are typical examples of the emerging "therapy culture" that is an important theme among the questions concerning changes in contemporary religiosity in Western societies. The increasing interest towards self-awareness and personal growth are obvious not just among alternative spiritual practices, but also within traditional Christianity. Traditionally, healing has been a fundamental feature in Pentecostal-Charismatic Churches throughout the world. A modernised version of this traditional faith healing practice is represented by the Healing Rooms intercessory prayer service. The underlying purpose of Healing Rooms activity is evangelising but it is implemented exclusively by praying for clients according to their personal requests at "prayer clinics".

"Healing" in the context of the Healing Rooms prayer clinics is linked to the tendency towards profound changes in individual's way of life, beliefs, attitudes, and orientations. The proposed paper focuses on the concepts of health, sickness and healing as the interviewed prayer team members give meanings to them. The theme is approached by ethnographic means and narrative analysis. Anthropological field-work and qualitative methods are used in the context of formerly strictly quantitative and sociological questions, such as discussion on relationship between religiosity, spirituality and secularity. Correspondingly, narrative analysis is used for shedding light to questions of religiosity giving voice to experiential and life historical aspects of religiosity in a way that, for instance, correlation studies

cannot reach. The meanings given to "healing" are presented through the analysis of interview material compiled among the members of prayer teams as experienced outcomes of ritual acts of prayer.

This study is a part of the project Post-Secular Culture and Changing Religious Landscape in Finland that takes place at Åbo Akademi University in Turku  
[<http://web.abo.fi/fak/hf/relvet/pccr/index.html>].

## **Towards an integral psychology of Islam**

*Jalaledin Ibrahim*

Emerging in the 7<sup>th</sup> century, Islam inspired the dominant global empire and ascendant world civilisation for over 800 years. It is now at the epicenter of world turbulence and turmoil. It has been the source of political terrorism and extremism, gender discrimination, attitudes of religious and cultural supremacy as well as movements for social justice and personal spiritual transformation. It has served as a model for an ideal society and state based on Prophet Muhammad's governance of the nascent Muslim community. Today, as a worldview or *Weltanschauung*, Islam inspires profound levels of devotion and mysticism, as well as Islamophobia, sectarian strife and religious bigotry. Islam is clearly a faith in crisis.

This hermeneutic study explores the shadow of Islam's trajectory from its conception to the Arab Spring, within the context of its complex history and cultural diversity. It critically examines the opening chapter of the Qur'an, considered by Muslims to be a direct revelation of the Divine Will. Comprised of seven verses known as al-Fatiha, The Opening, it is thought to contain the quintessence of the entire Qur'an. Muslims recite al-Fatiha multiple times in daily canonical prayers, guiding and inspiring the psyche of 1.65 billion adherents of Islam.

Using the eco-archetypal image of the Gardens of Paradise, the soul's ultimate destination, the hermeneutic methodology engages alchemical, imaginal and ecological dialogues to approach the sacred text from various perspectives of the depth and transpersonal psychological tradition. It explores the psychological contents of al-Fatiha in order to formulate an Integral Psychology of Islam, inspired by Ken Wilber's four

quadrant model of psychology. The Qur'anic Gardens of Paradise, al-Janna, are fed by the four rivers of water, milk, honey and wine. At its center is a fountain named Salsabil.

This study uncovers the psychological implications of al-Fatiha within the context of the four rivers of self psychology, social and political psychology, cultural psychology, transpersonal psychology and the fountain of feminine psychology, in pursuit of a future of peace and equilibrium through an enlightened Islam.

### *The Gardens of Paradise*

Wine has always been a symbol of the mystics in Islam in their quest for gnosis or *ma'rifa*. Hence, the spiritual or transpersonal quadrant was clearly fed by the river of wine. The river of water represents the essential nature of the self, hence the domain of self-psychology. The river of milk clearly had to do with nurturance and nutrition. It symbolises the need to create a collective environment of nurturance so that the essential self can thrive. It is the quadrant of the umma, representing the intentional global community and its social and political psychology. The root of the word for umma is *umm*, meaning Mother. The umma needs a system of organisation based on the sacred laws of Islam, the *shari'a*.

In the Qur'an, honey is described as having healing properties. The quality and color of honey varies with the habitat in which the bees have hived. This quadrant pertains to a line of development in the diverse cultures of the umma. The word in Arabic for refinement and etiquette is *adab*. This then is the quadrant of the cultural psychology of the Dar al-Islam.

Hence, applying the image of the Gardens of Paradise, one can begin to formulate an Integral Psychology similar to Wilber's model. However, the essential symbol that connects all of the quadrants is the central fountain of Salsabil, representing Divine Wisdom, or Sophia, Shekina in Hebrew and Sakina in Arabic.

This is the feminine principle of connectivity, which feeds the four rivers of Paradise and which - from a psychological perspective - is both the source and agent of equilibrium. In order to attain the peace of Islam, then, all four quadrants must co-exist inter-dependently, promoting the evolution of each line of development. This is what Wilber calls "an all lines all quadrant evolution".

An integral psychology of Islam: Islam needs a theoretical model of psychology reflecting its own weltanschauung in order for an effective psychotherapy to evolve. An integral psychology of Islam can and does provide the theoretical framework for its rich cultural diversity by drawing on the Qur'an to advance appropriate clinical models of treatment and to foster the physical, mental, emotional and spiritual well-being of the umma. The cause of Islam can only begin to thrive again by modeling the highest expressions of civilisation.

***Paper session - Construction of scales (11.30-13.00)***

**"The wheat beneath the chaff": Discriminating religiousness by means of the Post-Critical Belief Scale**

*Paul Galea*

This study forms part of a project meant to assess the religious beliefs and attitudes of Maltese university students in the course of which the Post-Critical Belief Scale (Hutsebaut, 1996) was administered to 421 participants, 163 males (39%) and 258 females (61%), mean age 21, mostly Roman Catholics, who responded from a randomised pool of 600 subjects.

A factor analysis applied to the survey section revealed a high internal consistency (Cronbach's alpha > 0.9) on a particular item which suggested the presence of a homogenous group. The discriminating variable responsible was Church Attendance. This group in fact correlated strongly with important variables such as, Belief in the Church ( $r=0.51$ ) and Belief in the Sacraments ( $r=0.49$ ).

The second stage consisted in the administration of the PCBS. According to this instrument, four possible positions are envisaged. Second Naïveté or Restorative Interpretation, represents a more sophisticated approach to belief by which one moves beyond a literal interpretation of the religious text in search of the symbolic message. This factor is also inclusive of transcendence. This is in contrast with Literal Affirmation, or Orthodoxy, which although inclusive of transcendence, is less informed. On the other end, while both positions of External Critique and Relativism exclude transcendence the latter does so on a symbolic interpretation, similar to Second Naïveté. The last

position, Literal Affirmation, or Orthodoxy, though inclusive of transcendence, represents a blind kind of faith.

The first step was to attempt a confirmatory factor analysis with this sample. Rotations substantially reproduced all the four factors of the PCBS. The second step was a discriminant analysis by using the same variables as in the previous section, that is, the Church-Goers and the Non Church-Goers. T-test results indicated that the Church-Goers group had scored significantly higher on the Second Naïveté factor ( $t=5.29$ ). The Non Church-Goers, on the other hand, scored significantly higher on External Critique ( $t=-9.39$ ) and Relativism factors ( $t=-4.18$ ). No significant difference was noted between the two groups on the Orthodoxy factor.

These results indicate a consistency among those who practice their faith in that this score reveals a type of group that, besides being inclusive of transcendence, showed a more sophisticated form of belief. This distinguished them well from those who reject religion either on a literal understanding of the text or those, who though equally sophisticated in their understanding of religion, still do not believe. Finally, a blind rejection of faith seems to be a prerogative related more to the Non-Church goers group.

This study has helped not only to isolate a nucleus of consistent believers, whose faith is integrated with their religious practice, but also confirmed the validity of the PCBS in discriminating between different forms of religiosity.

### **Development of an International Scale of Religiosity: A cross cultural approach**

*Mohammad Khodayarifard, Ralph W. Hood Jr., Gholamali Afroz, Saeed Akbari-e-Zardkhane, Thom Brinthaup, Mohsen Paknejad, Paul E. Priester, Sayyed Mohsen Fatemi, Nancey Murphy, Bagher Ghobari Bonab, James McClenon, Mohsen Shokohi-Yekta, Loyola McLean, Shiva Khalili, Anthony Korner, Alfred Pritz*

It is generally acknowledged that the ultimate goal of all Abrahamic religions is to inviting people to God; this can be identifying their all essence as a unique one. The aim of this research was conducted to prepare a scale of religiosity based on commonalities of Abrahamic religions (Judaism, Christianity and

Islam) in order to provide a tool for intercultural studies to this end. This study runs on malty stage as following:

At first stage, commonalities of religions were extracted. For implementation of this stage, their sacred texts were separately studied by six experts in three religions of Judaism, Christianity and Islam (two people for each religion). According to content analysis of holy book of Abrahamic religions (Holy Quran, Old Testament, and New Testament) revealed that 47 factors were similar between three religions. In the next stage, item pools of 225 items were prepared and then the preliminary scale was development. Revision of the first version of preliminary scale reduced the items of this version to 65 items. This was the second version of the scale.

The third stage was to implement the first version of preliminary scale in a group consisting of 97 university students - followers of three religions. Statistical population of this study included students of universities in Tehran, which were selected by means of convenience sampling. The results of analysing the data led to development of the first version of preliminary scale with 60 items. Psychometric properties of the first version of preliminary scale were studied in the population of Jews, Christians and Muslim students. This sample group consisted of 830 university students following three religions (300 Muslims, 300 Jews and 230 Christians). Result of this process let to the second version of religiosity scale with 88 items, in which characteristics of items and its exploratory factor structure had to be studied. Another sample group, from which the data in this stage were collected, included 1200 university students - followers of three religions (400 Muslims, 400 Jews and 400 Christians) in Iran. Results of the analysis showed that, out of 70 items entered for principle components analysis, 45 and 12 items had proper loading in first and second components (57 items in total), respectively. At the end of this stage, 57-item international scale of religiosity was produced.

The final study was performed at the international level and the existence or absence of three-dimensional structure was studied in the data of this research. The sample group of final study was 1212 undergraduate students from Iran; Turkey; Malaysia; Gaza; United States; Canada; Australia; England; and Germany; In this period, the students completed the 57-item scale at international level. Therefore, our research findings showed that the final tool with 30 items had proper and equal psychometric characteristics

and factor structure in both Iranian and international samples and could be used as a valid tool in the related studies.

### **The varieties of religious *nones*: Factor structure and validity of the Non-Religiosity Scales**

*Nicholas Gibson, Kirsten Barnes*

Introduction: The religiously unaffiliated are a growing proportion of the population in Western countries. The Pew Forum reported in 2012 that 20% of U.S. adults have no particular religious affiliation. Similarly, the U.K. Census revealed an increase in those stating no religion from 15% in 2001 to 25% in 2011. Despite these major shifts in religious demography, religious "nones" remain insufficiently investigated within the behavioural sciences. In the last decade non-religiosity has emerged as a distinct topic for empirical study, but much of this work has been carried out by sociologists of religion and cognitive scientists of religion. Psychologists of religion have much to offer, but have been hampered by the lack of appropriate measures designed for use in non-religious populations. In reviewing the literature we found no scales specifically intended to measure atheism, agnosticism, or other non-religious identities. Even existing scales designed to tap variables that would be of interest in a non-religious population, such as attitudes toward God or religious doubts, often contain items with wording that assumes religious identification on the part of the respondent. This paper presents a solution to this state of affairs: a multifactorial set of scales designed to profile different aspects of non-religiosity.

Method: Five samples (total  $N > 2,000$ ) of adult-aged respondents completed the Non-Religiosity Scales as part of a battery of online surveys. All respondents described themselves as atheists, agnostics, spiritual-but-not-religious, or "nothing in particular". Items were designed such that they did not assume specific beliefs, attitudes, or identities on the part of the respondent, and could therefore be meaningfully answered by all respondents. All items were answered on a 7-point Likert scale.

Results: Iterative exploratory factor analysis (samples 1-3) revealed four factors with good reliability (all  $\alpha > .80$ ): (1) positive vs. negative attitude toward religion; (2) rigidity vs. flexibility of beliefs about religion; (3) indifference vs. interest in

religion; (4) avoidance vs. enjoyment of discussion of religion. Confirmatory factor analysis (sample 4) confirmed this 4-factor model (RMSEA<.06; CFI=.950). Sample 5 validated these factors against other relevant scales. Two additional factors were tested in several of the samples but only acceptable reliability (both  $\alpha>.70$ ) indicates that further investigation is required: (5) belief vs. non-belief in spiritual realities; (6) proselytising vs. keeping private beliefs about religion.

Discussion: Final subscales of the Non-Religiosity Scales were 3 – 5 items long, making them easy to use for other research. We make recommendations for future work to develop a more robust psychology of atheism and non-religion.

#### ***Poster session 1 - STUDENTS (13.45-14.30)***

#### **1) Analysis of the MA and PhD thesis of the psychology of religion in Turkey**

*Kenan Sevinç*

In this study, it is included an analysis of master's and doctoral thesis, which made in the field of psychology of religion between 1963 and 2012 in Turkey. In addition, this study includes a brief history of the psychology of religion in the academy in Turkey. The purpose of this study is to show the way for new studies, by the analysis of the thesis. Methodologically, the related literature is scanned in catalogues of different institutions, and academics in the field of psychology of religion were interviewed. Based on the information obtained, thesis classified as master's and doctoral thesis, and arranged in alphabetical order with reference to names of authors. Topics, which contained in the titles of thesis, are detected and this data is analysed. With these data, it is determined that the first thesis in the field of psychology of religion in Turkey, made in 1963, and by this time totally 65 doctoral thesis and 299 master's thesis were completed. Currently there are 33 doctoral thesis and 94 master's thesis which are ongoing. 70 percent of the thesis were completed in 1990 and after. It is begun to increase the number of thesis in the 1990s. But the number has fallen dramatically in the early 2000s. Because, between the 1997 and 2002, it is created barriers to religious education with political reasons,

and the number of students had decreased in faculties of theology. Despite this, after 2003, due to the increased number of students, there was an increase in the number of thesis.

Nearly half of this thesis studied as related to a topic such as religiosity, dimensions of religiosity, religious life, religious attitude and religious behaviour. While mostly, religious life and religious faith studied between 1990 and 2000, religiosity has been frequently studied since 2000. With the increasing number of studies since 2000, it has increased the diversity of topics. The most studied topics are religiosity and dimensions of religiosity. These topics are studied approximately 120 thesis. Another issue that has most extensively studied is Islam. There are approximately 100 thesis which are included Islamic concepts. Other topics which are mainly studied are that social structures and institutions, religious coping, mental health, biographical studies, negative emotions and situations, religious development, personality and folk beliefs. Recently, especially after 2005, it began to be studied new issues such as spirituality, positive psychology, values, Islamic psychology, marriage-divorce, image of God, sexuality, religious groups, Sufism, religious services, religious narrative, measurement, self-esteem. It is determined that there are very few studies about some issues. These are conversion, deconversion, religious doubt and unbelief. Two of seven of the studies about conversion are about conversion from Islam to another religion. Five studies are about conversion to Islam. Religious doubt is studied only two thesis and unbelief is studied only three thesis.

## **2) The relationship between optimism, religiosity and religious orientation: The sample of Turkish university students**

*Eyüp Ensar Öztürk, Irfan Baskurt*

This study aims to investigate the relation between basic concepts in positive psychology and psychology of religion, namely optimism and religiosity and religious orientation. Optimism has been raising interest for the last three decades among researches in the world as well as Turkey. Previous studies have shown that optimism has a positive effect on both, psychological and physical well-being. There are two kinds of optimism in literature. The first one is dispositional optimism the latter one is attributional optimism. However there are close

ties between both of them. It has been indicated that optimist people show lower depression and disease symptoms, cope better with stress, are happier in life and have more life satisfaction. Many studies show that religious beliefs/religiosity has similar effects as optimism and influences human health and well-being positively. Although there are many studies in Christian context, studies on Turkish samples have not been conducted yet. This study aims to find out comparatively the relation between optimism and religiosity with respect to demographic variables on a sample of students from various faculties from Istanbul University. The sample size will be about 800 students from ten different faculties. The measurement means of the research will be the Optimism Scale (Life Orientation Test), Glock's Religious Dimension Scale and Religious Orientation Scale by Allport.

Note: this study is prepared as a master thesis.

### **3) 'And then I simply tried it' - Rituals and developmental tasks in the context of adolescent beliefs in East Germany**

*Sarah Demmrich*

East Germany is one of the most non-religious areas in the world. Surprisingly some studies indicate that adolescents from an East German social background without familial religious parenting pray nevertheless. Prayers are, as rituals in general, characterised by their emotion-regulating and identity-forming capability. On the other hand emotion regulation and identity formation are the essential developmental tasks in adolescence. The central questions are: How do youths learn to pray? Are prayers tools to cope with emotion regulation and identity formation? If youths do not pray, what other kinds of religious and non-religious rituals do they create to handle these developmental tasks? Are emotions and their regulation strategies during rituals influenced by the image of God or other superhuman powers? Two studies are conducted: (1) an exploratory interview and (2) a follow-up questionnaire study. The interview study was completed in summer 2012. The goals of this were (a) to clarify the adoption, meaning, functions of rituals; (b) to formulate profound hypotheses for the follow-up study; (c) to develop a new scale for religious and non-religious rituals for the same purpose.  $N=23$  adolescents (16 female) from the 9th grade ( $M_{age}=15.12$ ,  $SD_{age}=.69$ ) in Eastern Germany

(Halle/Saale) were interviewed. A semi-structured guideline was used for analysing the character, learning and emotion regulation strategies during rituals (according to the process model by James Gross). The image of God or a superhuman power in the ritual context was drawn by the youths. A German version of the Berzonskys Identity Style Inventory was applied at the beginning of the interview. A modified SORKC model was employed for content analysis.

NR=34 rituals were reported, 23 out of these are religious rituals (prayers, mourning rituals, lucky charm rituals). 11 out of these are non-religious rituals like ritualised use of media and others (e. g. diary writing, sports). Concerning religious rituals, there is the trend that religiously non-affiliated youths search for different agents (e.g., media) and ways of socialisation (e.g., trial and error). Often they are intrinsically motivated to pray which is an expression of the need for affiliation.

Regarding emotion regulation, most religious rituals trigger cognitive change and non-religious rituals elicit attention deployment. Diffuse-avoidant identity style was only reported for the latter. I hypothesise that religious, as opposed to non-religious, rituals are tools for more sustained and more adaptive emotion regulation and cognitive strategies. There is also an influence of the image of superhuman powers to the emotion regulative consequence of the ritual: the more positive the image, the more positive the emotional consequences of the ritual are. Moderator functions of these images will be investigated in the follow-up study.

A more extensive sample is necessary to verify these trends. For the follow-up questionnaire study (started in spring 2013) a new ritual scale measuring frequency and meaning of rituals has already been developed. In general the current results confirm the assumption that religious psychological models and empirical results - based on (high) religious subjects - cannot be applied unquestionably to non-religious milieus.

#### **4) Respect of differences, prejudice and religiosity: A study on the case of Muslim religion teacher candidates**

*Metin Güven, Ayşe Şentepe*

People have different characteristics by nature. They have some certain specialties in terms of sex, socio-economic status,

education level, culture, faith, language, race, ideology, identity, etc. Humans are differentiated from each other with these characteristics. Respect is one of those features. Generally being respectful is an important cultural norm mostly depending on the nation's values and religion. Every religion and culture advice their adherents to be respectful, humble, thoughtful, and honest without prejudice toward other people. So the Islam cares also about being tolerant and not to look down on people no matter which characteristics they have. The basic aim and perspective of Islam is appreciating people, trying to know them, and accept them as they are.

This study deals with the relation between respect for differences, prejudice and religiosity with respect to religion teacher candidates and aims to reveal religion teacher candidates' perspective about respect and prejudice. For this purpose data was collected by Oksuz and Guven's (2012) The Respect of Differences Scale, Hoge's (1972) Intrinsic Religious Motivation Scale, Guvenc's (2006) Prejudice Scale, and Ayten's (2009) Religiosity Scale.

The importance of the study lies in revealing the impact and importance of religion in respect for differences and prejudice. At the same time, this research draws attention to the suggestion, that religion may be a point of reference in behaviour and attitude of human. Also, the study aims to find out whether religiosity is a predictor variable for respect for differences and prejudice, or not.

From the results of this ongoing study, we expect that there is a positive significant relationship between respect for differences and religiosity. Furthermore, we expect there is a significant negative relationship between prejudice and religiosity and especially significant relationships and differences between sub-dimensions of prejudice, respect of differences and religiosity. We assume that levels of respect for differences, prejudice and religiosity differentiate according to demographic variables. Especially, we expect significant relationships and differences between sub-dimensions of prejudice, respect of differences and religiosity.

## 5) The influence of anger at God on implicit measurement of God representations

*Bonnie Poon Zahl, Nicholas Gibson*

It is widely acknowledged that there are two modes of human cognitive processing, one that is reflective, and the other that is automatic. Psychologists of religion have begun to address this important distinction, noting the difference between knowledge about God that is explicit reflective, rational, and based on conceptual and theological beliefs, versus knowledge about God that is implicit, intuitive, automatic, non-verbal, and based on personal experience (e.g., Barrett & Zahl, 2013; Birgegård & Granqvist, 2004; Gibson, 2007; Hall, Fujikawa, Halcrow, & Hill, 2009; Schaap-Jonker, Eurelings-Bontekoe, Zock, & Jonker, 2007). A number of researchers have attempted to develop implicit measures to assess religious belief and knowledge that may not be fully captured by direct paper-and-pencil measures (e.g., Gibson, 2006; Jong, Halberstadt, & Bluemke, 2012; Kim, 2008; Yarborough, Gibson, & Moriarty, August, 2009). This paper examines the validity of using an implicit measure (a judgement speed task) to assess God representation variations associated with self-reported negative emotions toward God. Previous research utilising judgement speed paradigms to assess self- and other-schemas have found a positive relationship between judgement speeds and the ease of access of a particular schema. Following this reasoning, it was hypothesised that individuals who were angry at God, i.e., those who held negative God representations, would be faster to make negative-schematic judgements for God-referent material and slower to make positive-schematic judgements for God-referent material compared to individuals who were not angry at God. It was also hypothesised that anger at God would have no effect on self-referent or parent-referent judgement speeds. The relationship between God-referent trait-word judgement speeds and self-reported anger toward God was investigated in samples of Christians ( $n=55$ ), agnostics ( $n=43$ ), and atheists ( $n=41$ ). Results partially confirmed hypotheses. Controlling for depressive symptoms, frequency of religious practices, past belief in God, orthodoxy of Christian beliefs, and intrinsic religiosity, Christians who reported anger at God were slower to make positive-schematic judgements for God, but not quicker to make negative-schematic judgements for God as target; they were also slower to

make positive-schematic judgements for self and for mother. When self-referent judgement speeds were taken into account, anger at God was not associated with judgement speed differences for God as target. Agnostics who reported anger at God were slower to make positive-schematic judgements for God than agnostics who were not angry at God, but negative-schematic judgement speeds for God did not differ. This was qualified by the finding that God-referent positive schematic judgement speeds did not differ from negative-schematic judgement speeds in either angry or non-angry agnostics. Atheists who reported anger at God showed a significant difference between positive-schematic and negative-schematic judgement speeds for God-referent material, while atheists who were not angry at God showed uniform positive-schematic and negative-schematic judgement speeds for God. Supplemental analyses examining the relationship between parental attachment and parent-referent judgement speeds, as well as the relationship between attachment to God and God-referent judgement speeds, suggest an association between judgement speeds and mental representations of others. Implications for further research on implicit measures of God representations and emotions toward God are discussed.

## **6) Conversion and change of denomination - an ecumenical tension from the perspective of psychology of religion (cancelled)**

*Edina Erzsébet Kiss*

This ongoing pilot study (starting in March 2012, expected completion in July 2013) is part of the Socrates Programme (European Diploma of Advanced Study in Psychology of Religion) in which I am currently enrolled in Vienna. With the submission of this abstract I would like to apply to do a poster presentation at the IAPR congress. My work is a study of psychology of religion which investigates the phenomenon of "conversion" from Roman Catholic to Protestant (Lutheran) faith among theologians in Germany and Austria.

As it is demonstrated in a survey conducted by the German Lutheran Church (EKD) in 2005, the phenomenon of conversion is a social and church policy reality: twenty percent of newcomer Lutherans joining the EKD belonged to another Christian

denomination before. (Hermelink 2008: 119) In this work, my primary goal is to focus on this previously poorly researched field from a perspective of psychology of religion using empirical methods.

I consider conversion being a special form of personality change in the sense that the self is understood as a system of ideas, attitudes, values and beliefs. Although my work takes an interdisciplinary approach, it is primarily rooted in religious studies and is part of the ecumenical research.

My main research question examines the limited extent to which the motivations and psychological experiences of protestant theologians who previously decided to change their denomination from Roman-Catholic to Lutheran can be covered by the psychology of religion's classical theories of conversion. The sub-questions are the following: How can one distinguish between conversion and other forms of religious transformation? Is a change of denomination a self-transformation?

Literature reviews, as well as structured interviews, conducted in Berlin and in Vienna, were applied as main research methods. I might do further interviews with protestant pastors in Vienna who have previous experience in conversion-related talks.

My analyses are based on the research approach of Lewis R. Rambo. In his famous book, *Understanding Religious Conversion* (1996), he makes the assumption that conversions are always very complex processes and they consist of a large number of interacting actors. As a consequence of this, the interviews were compared using the different phases of Rambo's conversion method (context - crisis - search - encounter - interaction - commitment - consequences).

My research finding at this current stage can confirm that changing denominations between different Christian churches contain only elements of "classical conversions" like change in behaviour and perspective; however, change or rupture of identity is not manifested. As the individual changes his/her "place of faith" often depending on his/her momentary religious needs met by different denominations. Conversion does not happen instantaneously, it is rather a life-time long process. In this sense the process of changing denominations can be considered one of the consequences of the privatisation of faith in the 21<sup>st</sup> century.

My study can contribute to find answers to significant questions such as what it means to be Catholic or Lutheran or which "segment of our religiosit" contains our denominational commitment. My research findings can further be applied in the fields of ecumenical and pastoral-psychology.

## **7) iReligion: Technology and the individualisation of religious sentiment**

*Alberto Domeniconi, Esdras Vasconcellos*

Technology development comes along with society's zeitgeist, and the inventions of a particular historical period are a reflex of that. At the same time, technological development affects the prevailing way of thinking, shaping the zeitgeist. The most recent period of history, witnessed a large-scale technological development, that reflected a specific feature of the currently days, which is individualisation. This characteristic also had a great impact on the contemporary religious sentiment.

Related to pluralisation of lifestyles, individualisation recognises in the individual, the liberation from the shackles of the institutions of the past, such as family and religion. (Giddens, 1990). Now he is able to "get his own life", which is one of his strongests desires, at least in the western civilisation. In freedom, people have to decide for themselves. One of the most ordinaries sufferings nowadays tend to arise from an excess of possibilities, rather than a multitude of prohibitions (Bauman, 2007).

While the individualisation of society became popular, technology development undertook the task of materialise this feeling through inventions. The greatest exponent of this process was the founder of Apple Computers, Steve Jobs. Believing that computers should not be restricted only to governments and large corporations, but to become an individual artifact, which would enable the individual to work and interact with society, Jobs promoted the individualisation.

Besides the first personal computers launched since the seventies, in 2001 Jobs launched the iPod, the first of a series of other well known gadgets that would use the same prefix 'i'. The idea was to customise the device, individualising its use. The masterpiece would be the iPhone, launched in 2007. A device that integrated the personal computer and the cell phone like no

other had done before. Therefore the individualisation of society and its way of thinking finds its most complete counterpart in the virtual world.

Religiosity has not remained unharmed to the effects of individualisation. Today, the religious quest seems increasingly distanced from religious institutions. A person who faces life more and more as an individual trajectory, far removed from large meta-narratives, also tends to question the values and traditions of a particular institution, as being his own values (Sennet, 1998). It makes much more sense for the contemporary individual, to construct his own religious experience, even adding up characteristics of a traditional religion, but not limited to them. The religious individual is up to choose what to believe and not accept everything that the institution imposes, experiencing a "à la carte" kind of religion customised to the client's taste, (Lipovetsky, 2006) adopting only beliefs and traditions that make the sense within their own value system and personal narrative of life. The personal truth overcomes the dogmas or church traditions, which are reinterpreted in the light of personal convictions and experiences.

A parallel with the inventions of Steve Jobs mentioned earlier, we might call this individualised religious experience of "iReligion", a kind of religion that fits in the believer's pocket, not dependent on a higher institution, a religious denomination, or a community practice. It is configured according to the needs and preferences of the individual. The preaching can be accessed on YouTube, Sunday school at some website with theological issues, worship is into any mp3 file, and fellowship with other believers happens through virtual social networks. Even the contribution of tithes and offerings can be made through any internet banking service. However, it looks like that as the experience of this individualised and technological religion takes place, traditional forms of religion tend to decrease.

## **8) Agency and anxiety: Increased physiological arousal and the erroneous detection of agency**

*Kirsten Barnes*

Within the cognitive science of religion literature, agency detection has been associated with the formation and maintenance of religious beliefs via a putative "Hypersensitive

Agency Detection Device" (HADD). This hypothesis assumes that the cognitive mechanism responsible for detecting agency is asymmetric in its sensitivity, where even ambiguous events may elicit the perceived detection of agency within the environment. Furthermore, under these ambiguous circumstances where the presence of a physical agent without supernatural properties cannot be unequivocally determined, the HADD hypothesis states that attributions to supernatural beings may arise in order to satisfy the need for an explanatory framework in which to interpret the anomalous event.

Two factors have been hypothesised to moderate the sensitivity of the HADD. First, due to the volatile environment of our ancestors, the threshold for HADD activation may be lowered under conditions of urgency or when survival or physical well-being is in jeopardy. The reasoning here is that individuals living in an environment where they are under threat (e.g., from dangerous animals) would need to be more vigilant in their detection of agency. Conversely, in environments where the chance of encountering such threat is reduced, triggering of the HADD presumably results only from benign agency, and thus it can run function on a decreased sensitivity. Second, conditions in which there is ambiguous sensory input are hypothesised to increase the frequency that illusory agency is detected. It follows, therefore, that committing the Type 1 error of detecting erroneous signs of agency under perceptually ambiguous conditions, particularly when levels of physiological arousal are high, should be optimal for producing supernatural agency attributions. The study presented here provides one of the first empirical tests of this prediction of the HADD hypothesis.

The experiment presented here employs clips of random auditory noise to investigate the frequency that illusionary agency is detected among the following participant groups: 1) high anxiety induced participants (prime manipulation) vs. controls; 2) those reporting previous supernatural agency experiences vs. those reporting no experience; 3) those who self-report holding religious beliefs vs. those who report being non-religious.

Results suggest that, among religious individuals, reporting a previous supernatural experience interacts with the anxiety-inducing prime to influence the detection of agency in random auditory noise. The content of the prime, however, may be integral to the direction of this effect. Specifically, a mortality

salience prime appears to increase the frequency that participants reporting a supernatural experience detect signs of agency in noise, while anxiety inducing film and audio clips appear to reduce the tendency for this group to report signs of agency. Further work is currently being undertaken to explore the nature of this observed interaction.

The data reported here suggest that the tendency to make the Type 1 error of detecting agency in noise is associated with underlying individual differences in cognition rather than general religious beliefs per se. That is, environmental conditions such as anxiety inducing events and ambiguous incoming sensory information may interact with dispositional cognitive biases to influence the interpretation of random events as containing agentic content.

## **9) The relationship between subjective well-being, religiosity and personality traits among Turkish theology faculty students**

*Ayşe Sentepe, Metin Güven*

The psychological meaning of happiness is subjective well-being that is accepted as representing the positive side of mental health. During the past decades, researches on subjective well-being and religion have been increasing. Most of the empirical studies indicate that there is a positive relationship between subjective well-being and religiosity. Furthermore personality differences have an effect on both subjective well-being and religiosity. Some research has focused especially on how religious variables are related to personality traits. Also there are studies about the relation between subjective well-being and personality traits. However there is a lack of studies analysing the relationship between religiosity and well-being, also taking account different individual characteristics (the five personality traits).

The present study aims to examine the structure of the relationships between subjective well-being (happiness, life satisfaction, positive-negative affect) and religiosity by also raising the question, if this relationship is moderated personality traits in the samples of Turkish theology faculty students. Also, the study aims to find out what kind of correlations these variables have.

For this purpose in this study; for measuring Subjective Well-being, The Oxford Happiness Questionnaire short form-OHQ-SF, the Satisfaction with Life Scale, Positive-Negative Affect Scale were used. Religiosity was measured by Religious Motivation Scale and Brief Islamic Religiosity Scale and personality traits were measured by the NEO-Five Factor Inventory (NEO-FFI). 385 Theology Faculty (Theology Department and Religion Teacher Candidates Department) Students of Sakarya University and Kilis 7 Aralik University filled out the questionnaire.

From the results of this ongoing study, we expect that there is a positive significant relationship between subjective well-being and intrinsic-general religiosity. Furthermore, we expect there is a significant negative relationship between subjective well-being and extrinsic religiosity and high neuroticism. We also predict that the results will indicate positive correlations between well-being, high religiosity and agreeableness, conscientiousness and low neuroticism. We assume that levels of subjective well-being, religiosity and personality traits differentiate according to demographic variables (exc. gender, department). Especially, we expect significant relationships and differences between sub-dimensions of Subjective Well-being, Religiosity and Personality Traits.

## **10) Religiousness and spirituality: An empirical study with Turkish sample**

*Merve Altini Macic*

In order to fully understand the faith and beliefs of the whole person, there are two concepts that cannot be ignored: religion and spirituality. In the last few decades, the scientific and popular interest in the concept of spirituality has risen and continues to increase. In fact, spirituality has become a frequently used term in scientific studies of the psychology of religion. Spirituality lacks an agreed definition however and therefore, remains vague. Even though religion and spirituality have a profound relationship, there are overlaps and distinctions between them. Different cultural, religious and intellectual contexts play an important role in the perception of spirituality. To conduct appropriate research on this term from a psychological viewpoint in a specific region, its meaning from the perspective of the participants should be clarified. Hence,

this paper aims to analyse the subjective meanings of spirituality in the Turkish Muslim context and its relationship with religion by exploring how individuals define the concepts of spirituality and religion; whether their definitions are related to several independent variables, such as gender, age, and educational background; and whether there are people describing themselves as spiritual but not religious. Brief Islamic Religiosity Measure (BIRM) and Temperament and Character Inventory (TCI) as well as a background information sheet with two open-ended questions assessing the perceived definitions of religion and spirituality were applied to a sample of 220 university students aged between 18 and 30. Statistical data analysis was conducted by using SPSS version 16.0. The findings indicate that spirituality is perceived as a religious concept by ninety three respondents. Forty five of these define spirituality as piety to Allah, living a life for His sake in the direction of His commands, and practicing Islam sincerely, while fifty two participants did not mention religion or religious affiliation. Furthermore, the minority of the research sample defined spirituality as a larger concept than religion. Correlations between religiosity and spirituality scales are statistically significant. Spirituality total scores and subscales have important positive correlations with the two subscales (religious effect and faith subscale; and religious knowledge and ritual subscale) of religiousness.

## **11) "The Polish Redemption": Religiosity and meaning making in prison**

*Janina Nowak, Marta Boińska*

The issue of meaning making in circumstances of significant life crisis is present in psychology for quite a while. As research show meaningful life is essential for mental health, it is sufficient and necessary factor for happiness (Wnuk, 2006), also it is equated with authentic living (Kenyon, 2000), life satisfaction (e.g., Chamberlain & Zika, 1988b), happiness (Debats et. al., 1993).) and positively related to work enjoyment (Bonebright, Clay, & Ankenmann, 2000). At the same time low level of meaning in life is related to some forms of distress, depression and anxiety (e.g., Debats, van der Lubbe, & Wezem, 1993), suicidal attempts and substance abuse (e.g., Harlow, Newcomb, & Bentler, 1986). In terms of emotional states sense of meaning

is associated with higher levels of emotional like self-confidence, mindfulness, peace, low levels of fear, guilt and sadness (Krok, 2009). Some of these psychological variables are related to rehabilitation in prisoners, and from a practical point of view it would be crucial to empirically test the hypothesis if there is a relationship between religiosity and meaning making in longtime prisoners and their process of change. In our paper we focus on situation of long-term imprisonment and it's relation to meaning making and religiosity. Long-term imprisonment is a very severe and painful punishment and has important psychological consequences including prisonisation and institutionalisation. The question stands how in these challenging circumstances prisoners are able to function and to build their life meaning. We want to verify the hypothesis about the differences between prisoners and non-prisoners in the area of relationship between religiosity, structure of values and meaning making (Michael F. Steger, Patricia Frazier & Shigehiro Oishi, 2006). The sample in our study consists of Polish prisoners sentenced for a long-term imprisonment (more than 15 years), short-term imprisonment and carefully selected comparative group of male with no history of conviction, in the same age and with the same level of education as prisoners. Our preliminary study shows significant differences between the groups in the structure of values (Schwartz Questionnaire) and items on Purpose Meaning Profile. Practical implications of these results will be discussed.

## **12) Intra religious conversion as a religious coping method: On the case of Turkish Muslims**

*Hakan Zafer, Selma Bas, Sabriye Nazli Batan*

Religious conversion is the first and the most studied subject since the beginning of the psychology of religion as a discipline. Religious conversion is usually defined as changing one's religion or denomination into a new one; hence the majority of studies on this topic focuses on such experiences. However, one can also have an experience of conversion within his or her religion; one might have a sudden experience of transformation and changes from being an indifferent member of his or her religion to an observing, religious one. We call this type of experiences as "intra-religious conversion". The same is expressed as "hidayete

erme" in Islamic literature. We will concentrate on this often ignored dimension of religious conversion.

Religious conversion is often characterised as a sudden or a gradual process by which the self is radically transformed for the better. Predisposing psychological factors are often examined as precursors to the religious transformation. Modern paradigm on conversion stresses the convert's gradual, rational process of active search and self-realisation. For our research purposes, we define "intra-religious conversion" as a type of religious conversion which entails a radical change, usually preceded by a period of stress. This change is intrapsychic; and it involves the sacred and one's identification with the sacred; and causes a solid change of attitudes, habits and consciousness. The convert himself or herself is actively involved in this process.

Among the preparatory factors of conversion are feelings of guilt, sin, dejection, confusion, serious distress, hopelessness, doubts on self-worth, fear of rejection, estrangement from others etc. These factors have been assessed by much of the researchers. As for the coping literature, the convert experiences great difficulty in his or her life; in an attempt to deal with the situation, the convert realises that something is wrong; the old self and the way of life are seen as inadequate and the only solution seems to seek a radical change. To solve the existential problems of his/her life, the convert transforms his/her entire life and creates a substantive change in terms of both destinations and life styles.

In our research we are getting data from 30 Turkish-Muslims via interview method who live in Istanbul and had experienced intra-religious conversion in their lives. Although adolescence is accepted as the life period in which religious conversion occurs mostly, in our study we do not define any age limits. In this way we are expecting to see if religious conversion is limited to any age groups. Through our survey, we seek to determine whether the converts had experienced stressful life events, feelings of hopelessness or inadequacy. It is also our objective to determine their relation with the sacred prior to and after their conversions; evaluate the changes in relation to their views of life, coping power with life difficulties and the like. In short, we seek to learn what is the role of intra religious conversion in the process of coping with life adversities, and especially in the process of searching new meaning for life.

### **13) Surrender as a coping style among Sufism practitioners of Nimatullahi order**

*Liudmila Gamaiunova*

To three dispositional styles of coping proposed by Pargament (1988), Wong-McDonald and Gorsuch propose an additional one: surrender style of coping, characterised by an internal motivation to follow God and to act in obedience despite the costs (2000).

The current exploratory study makes an attempt to reveal the mechanisms of surrender being involved in coping process of located in Europe English-speaking Sufism practitioners of the Iranian order Nimatullahi, whose doctrine emphasises on the active practice of surrender. An attempt is made to elaborate on (a) what practitioners mean by being surrendered and (b) by what mechanisms the act of surrender intervenes with coping.

The first stage of the research, being preliminary, presents quantitative information on surrender. 15 dervishes and 15 students of other confessions are asked to fill out 48-item questionnaire, consisting of 36-item RCOPE (1988) and 12-item Surrender Scale (2000). Those results give an insight on (1a) whether surrender is a dominant coping style in the target group; (1b) whether Sufism practitioners tend to score higher on surrender than representatives of other confessions.

The second stage aims to investigate the meaning of surrender in the studied group and its involvement in coping process. This part of the research presupposes semi-structured in-depth interviews with purposefully chosen 3 practitioners with the highest score in surrender. The data is analysed with the help of IPA (Interpretative phenomenological analysis). Latter, being a bottom up method, seems plausible in given circumstances when there exists a necessity to develop rather than confirm a theory of surrender being a part of coping mechanism.

Note: ongoing Masters thesis project

## **14) Parents spiritual well-being and family relations**

*Daria Chumakova*

Objectives: Our research is devoted to the study of the interconnection between family relations, spiritual well-being, religiousness coping activities and religiousness of parents. The study involved parents, having children under the age of 16 years and living in the city of Kurgan. The sample consisted of 201 subjects.

The research method is M. Perrez questionnaire aimed at studying of family relations. In the research there were also used some techniques to measure religiousness of the person, such as Cross-Cultural Dimension of Religiosity (DeJong, Faulkner, Warland), Religious Coping Activities (Pargament, Ensing, Falgout, Olsen, Reilly, Van Haitsma, Warren), Scale, Spiritual Well-Being Scale (Paloutzian, Ellison).

Results and conclusions: Parents with high indicators on a scale of religiousness less often resort to punishment of their children, including physical punishments. The evidence to it are the 12 correlations between the index of religiousness (Cross-Cultural Dimension of Religiosity) and indicators of frequency of different types of punishments (M. Perrez questionnaire). Parents with higher religiousness have a higher religiousness coping activity ( $r=0.51$  at level 0.01). Spiritual well-being of parents shows negative correlation with the frequency of punishment of children (the higher SWB the less often parents punish their children). The use of religion as a coping stress positively correlates with the indexes of both subscales of the SWB test ( $r=0.60$  with the subscale of religious well-being dimension and  $r=0.20$  with the subscale of social psychological well-being dimension at level 0.01). The index of the SWB scale negatively correlates with the index of emotional stress of parents (M. Perrez questionnaire  $r=-0.20$  at level 0.01). Emotional stress is a facilitator for punishment of children in the family (M. Perrez, D. Schoebi, B. Plancherel, M. Tchumakov). We assume that the parents who have got a high point on a scale of religiousness punish the children more rarely. We suppose that the use of religious as a coping stress and the increase of SWB are one of explanations of the fact of lower frequency of punishments of children in families where parents have higher indexes of religiousness of personality.

## **15) Personal meaning in a secular world: Linking dimensions of secularity to meaningfulness**

*Jessica Faerber, Edith Pollet, Sebastian Roth, Sandra Schmid, Tatjana Schnell*

Stereotypes portray atheists as lacking meaning. Atheists publicly challenge these prejudices, but empirical inquiries are rare. What is more, unbelief in God - or higher beings - is often referred to as if it were a homogeneous world-view. This is clearly not the case. The study introduced here presents first results of a scientific research programme, aiming to identify dimensions of secularity. It is guided by the questions: What do people believe in, if they "don't believe in anything"? How do secular individuals construe their world-view? It is further hypothesised that facets of world-view contribute differentially to a sense of meaning in life.

Our sample ( $N=428$ ) consists of college students and graduates from all disciplines and levels, BA/BSc to PhD. 68% are female. Age ranges from 18 to 71 ( $M=27$ ,  $SD=9$ ). A newly developed inventory distinguishes several Dimensions of Secularity (DoS, pilot version). The DoS inventory measures various facets of a secular world-view. These pertain to the negation of belief in a supernatural power (atheism, agnosticism), the philosophical-epistemological foundation of world-view, and the mode of world-view communication. Additionally to the DoS, the Meaningfulness scale of the Sources of Meaning and Meaning in Life Questionnaire (SoMe) has been employed.

Most of these facets appear to be negatively related to meaningfulness, apart from "humanity", which is positively related, and "scientism", "economic materialism", and "personal responsibility" (unrelated). As regards the mode of world-view communication, results show that institutionalised beliefs, as well as people who "spread the word" and propagate their ideology, score higher on meaningfulness than those who practice their convictions privately.

Results show that meaningfulness can be predicted by the Dimensions of Secularity. A multiple regression analysis, using the world-view dimensions of secularity as predictors of meaningfulness, is significant. Altogether, 33% of variance in meaningfulness can be explained by the different dimensions of

secularity ( $R=.57$ ). To compare World-Views an Ancova (age and gender controlled) is used and significant with  $F$  (26,495),  $p<.001$ ,  $\eta^2=.20$ . Post-hoc tests establish much higher degrees of meaningfulness among religious and spiritual participants than among agnostic, atheist and indifferent individuals.

In line with previous research, our results suggest that non-believers (atheists, agnostics or indifferent people) experience their lives as less meaningful than believers (religious or spiritual people). A secular world-view thus seems to be a taxing starting-point when it comes to the experience of life as meaningful. May it be that the concept of meaning is alien to a secular world-view, *per se* - as, e.g., illustrated by Camus' Sisyphos? Further studies should investigate the role of meaning for secular individuals, and alternative concepts of living a fulfilled - or otherwise happy - life.

## **16) From Carl Jung to Zen Buddhism: Mindfulness and psychoanalysis in psychiatry training programs in the US and Switzerland**

*Marissa Miyazaki, Andres Schneeberger, Andrea Weiss, Peter Buckley*

Introduction: Psychiatry training has its roots in psychoanalytic traditions, and within this tradition spirituality has historically held mixed reception. In his 1930 text *Civilisation and its Discontents*, Sigmund Freud argued that the "oceanic feeling" in meditation was an essentially regressive form of experience, arguing on a broader level that religion represented a form of infantile neurosis. Carl Jung, founder of analytical psychology, embraced a more sympathetic stance towards spirituality and Eastern psychology. Jung and fellow students at the University of Basel participated in séances with Jung's cousin, and Jung focused his medical dissertation on the psychogenesis of spiritualistic phenomena. Interestingly, parallels have been noted between mindfulness, the process of being present with experience in a curious and open way, and Jung's exploration through his own mind in the Red Book and Freud's technique of free association and "evenly suspended attention". Such areas of theoretical overlap raise an important question - what is the place of spirituality and mindfulness within modern psychiatry curricula? This investigation will explore the theoretical

intersection of psychoanalytic principles and mindfulness from a historical perspective and offer a preliminary look at contemporary trends and directions in teaching mindfulness within psychiatry training programs cross-culturally.

**Methods:** Web-based searches and investigations of curricula of accredited psychiatry residency programs within the US and Switzerland were utilised in conjunction with qualitative and quantitative survey data collected from a sample of Psychiatry departments within the US and Switzerland.

**Results:** There is a growing trend in the US and Switzerland to include exposure to mindfulness concepts as part of the curriculum and elective offerings for physicians. Based on review of data some emerging trends include the use of mindfulness groups, direct supervision of cases by faculty experienced in Mindfulness-Based Stress Reduction and Mindfulness-Based Cognitive Therapy techniques, experiential exercises in mindfulness, and finally the use of technology and simulated cases to teach broader constructs of spirituality.

**Discussion:** In an era of short-term treatment models and widespread use of medications, an increasing demand for novel approaches to the treatment of mental illness exists. Mindfulness has its roots in Eastern Buddhist principles while also sharing some similarities with psychoanalytic traditions. The growing recognition of the limitations of currently available treatments for many psychiatric conditions suggests a greater need for theoretical integration and techniques that transcend both Eastern and Western spiritual psychology. Mindfulness has found an easy place within existing therapeutic practices like Dialectical Behaviour Therapy (DBT), Acceptance and Commitment Therapy (ACT) and Cognitive Behavioural Therapies (CBT) for illnesses like depression. Consistent with a growing movement towards integration and unification of different models of psychotherapy, a study of contemporary trends in mindfulness teaching and the areas of convergence between mindfulness and other traditions including psychoanalysis represent fruitful areas for future investigation and scientific inquiry.

## **17) Using social media in research on the psychology of religion**

*Marit H. Birkeland, Heidi Frølund Pedersen, Niels Christian Hvidt, Peter la Cour*

Background: People use an increasing amount of time on social media like Facebook and Twitter. These media have a great potential for recruiting participants for research purposes. Finding participants can be challenging, resource and time consuming. This is also the case in research concerning the psychology of religion, and in this field it is often important to find people representing certain groups in society. Many people, groups and organisations use platforms like Facebook to gather their members and distribute information. These different groups and individuals are relatively easily contacted and seem ideal for the distribution of electronic surveys. You have the advantage of contacting them directly or through people or organisations they already know, and people can easily share the survey with others and encourage them to participate.

But how can we use these platforms? And what are the consequences, the advantages and disadvantages by using social media in research on the psychology of religion? In a research project on the validation of the Sources of Meaning and Meaning in Life Questionnaire (SoMe) conducted in a Danish context we used social media like Facebook for distributing the questionnaire.

Aim: The aim of this present study was to test the usability of Facebook as a way off recruiting participants for the validation of the SoMe Questionnaire in a Danish context.

Method: The SoMe questionnaire was translated from English by three of the authors and from German by one of the authors into Danish. Participants for the survey study were primarily recruited through the social media Facebook. The authors of this presentation invited their contacts on Facebook and different groups to participate in the study and furthermore encouraged their contacts to share the invitation in their own network.

Results: At the time of abstract submission, data collection is still running and will close in the middle of March 2013. Preliminary results suggest that a snowballing effect was created. We have registered over 200 responses and completed questionnaires in less than two weeks without putting much work into it. On the

downside the participants were slightly younger than the average age, and had, to a great extent, a similar degree of education and shared the same beliefs as the authors. As a consequence we have supplied this present study with other sources of recruitment to get a more representative sample of the Danish population.

We expect to be able to present the results on the conference in August discussing methodological issues related to the data generating process, when using social media.

### ***Paper session - Religion and cognition (14.30-16.00)***

#### **Buddhism, the brain, textual scholarship and psychology**

*Johannes Bronkhorst*

This paper will argue that textual scholarship of the early Buddhist texts can make a contribution, next to the neuroscientific study of living meditators, to the discussion of Buddhist meditation, and may indeed put the scientific study of Buddhism on a new footing. It takes as point of departure the philological material presented and analysed in my book *Buddhist Teaching in India* (Boston 2009).

The early Buddhist texts present a method to put an end to suffering. Meditational practices in these texts are not an aim in themselves; they are the means to bring about a permanent state that is free from psychological suffering. They are a means to bring about a psychological transformation that will secure that psychological suffering will no longer be part of one's life, whether one be in a meditational state or not.

Central claim of these texts, then, is that a complete and lasting, psychological transformation is possible; indeed, this transformation has presumably been attained by the historical Buddha (and perhaps others). The decisive phase of this transformation was accomplished in one single night. This transformation is the goal, and the meditational practices described in the texts are part of the method to reach that goal.

This observation should be of interest to neuroscientists and psychologists, all the more since there is nothing in this claim that goes against established scientific knowledge.

A lasting psychological transformation must have a neurological counterpart, presumably in the form of a lasting transformation of the brain, or of some of its parts. The crucial part of this transformation of the brain has yet taken no more than one night to be accomplished. This may be taken to mean that the neurological changes that correspond to this radical psychological transformation may well be relatively minor.

It follows that, in order to gain a deeper understanding of the processes involved, we need more than only information about the brain, we also need psychological understanding in the form of a psychological theory. This psychological theory should not just be shorthand for neurological processes, nor do we want mere folk psychology. Understanding brain processes is not sufficient to understand psychological processes, least of all when major transformations like those referred to in the early Buddhist texts are concerned. We need a psychological theory that is yet scientific in the strictest sense. This paper will set out to show what kind of theory is required by the textual evidence, and will make some proposals that can make sense, both of certain passages of the early Buddhist canon and of certain meditative experiences recorded by living meditators.

### **Cognitivism, embodied cognition, and theorising the religious subject**

*James W. Jones*

The paper will trace the movement within cognitive psychology from "Cognitivism" (growing out of Artificial Intelligence) to newer models of "Embodied Cognition". Cognitivism based its models of the mind on AI which understood the mind as an informational processing system working on representations provided by the senses. This mind was disembodied, giving rise to the metaphor of a thinking brain sustained in a vat. Embodied cognition models emphasise that we think with our whole bodies, not simply with our brains. These models downplay, if not eliminate, information processing categories and issues about "representations". Implicit in this transition is a critique of purely cognitivist models and methods and the information processing and representational constructs they employ. This paper will argue that such purely Cognitivist approaches generate an overly abstract conception of religion as primarily a

set of possible beliefs and representations. This severely restricts the usefulness of such models for the study of religion. This paper will address two questions for the psychology of religion arising from this transition from Cognitivism to Embodied Cognition: 1. How is religion understood from within an Embodied Cognition framework? And how might that result in a different way of theorising religion as a subject for research? 2. To what extent is the contemporary Cognitive Science of Religion (CSR), which claims to offer an explanation of religion, dependent on Cognitivistic models? If so, how might Embodied Cognition paradigms yield new research approaches for the psychological study of religion? This paper will draw on work being done by the Embodied Cognition and Religion Project at Cambridge University in the UK of which the author is currently a member.

### **Mindfulness, meditation, and cognitive processes**

*Heather Buttle*

Mindfulness and its associated meditation techniques have a long history in spiritual traditions. For instance, Hinduism, Buddhism, Judaism, Christianity, and Islam (in particular Sufism) have contemplative and meditational aspects. Early psychological study of transcendental meditation and the use of mantras led to research on the relaxation response. However, much of the focus of current studies into the benefits of mindfulness come from Buddhist traditions, which themselves date back approximately 2,500 years to the time of the historic Buddha (Buddha Shakyumuni). The utilisation and adaption of these Buddhist techniques may come from a pragmatic connection with Western psychology in that Buddhism is non-theistic in the sense that no creator is posited; this may make its presentation in a secular Western context more amenable. Mindfulness in the recent psychological literature generally refers to a broad set of meditative style techniques that bring awareness into the current moment. Awareness in this context means there is recognition of stimuli and rising mental activity, though the mind does not necessarily elaborate the experience with discursive thoughts. For example, there may be awareness of a bright light without the need to think: "Oh, there is a bright light, I should turn it off". The techniques used range from bringing attention to objects, bodily sensations and the breath,

feelings and thoughts. Hence, the aim is to simply observe rather than discursively analyse the object of focus. However, it is almost inevitable, especially for a beginner, that thoughts will intrude and disrupt the focused concentration. In this case, the intention is not that someone should try to actively suppress the thoughts, nor that the thoughts should be followed and indulged. Instead, the practitioner simply acknowledges the presence of the thought and then remembers to redirect attention back to the object of focus. There is a growing body of research indicating clinical efficacy from therapeutic use of mindfulness techniques, while cognitive neuroscience has provided an insight into the brain regions and mechanisms involved. Significantly, these approaches converge to suggest that attention is an important mechanism with trainable sub-components. This presentation reviews and discusses the role of attention and argues that memory has been neglected as a potential key mechanism in meditation/mindfulness practices. Specifically, it proposes that working memory offers a useful model for integrating and understanding the different mental devices that are used in meditation, and suggests a model with the potential to provide a comprehensive account of how the apparent benefits of these practices arise. This call for a more comprehensive and integrated approach is necessary if the study and application of meditation are to become more than a parochial concern.

***Paper session - Religious coping: Prayer (14.30-16.00)***

**Shrine visiting as religious coping: An empirical study of shrine visiting in Turkey.**

*Ali Ayten*

Shrine visiting might be a part of religious coping process. Several studies conducted on samples from different Muslim countries like Turkey, Iran and Egypt indicate that people visit shrines (or other sacred places like holy water) as a part of coping process in their stressful daily life. This paper presents the outcome of a recent field study of shrine-visiting based on 3003 questionnaires and interviews carried out in 30 shrines in 23 cities throughout Turkey. The study is a pioneering one in that it examines the phenomena of shrine visiting from psychol-

sociological point of view throughout the country. It seeks to find answers to four basic categorical questions.

- (1) demographic strata of visitors
- (2) and motivations to visit shrines
- (3) of rituals performed in shrines.
- (4) of religious performance and knowledge

Briefly, the study investigates 3W and 1H: Who visits the shrines? Why do they visit shrines? What do they do in shrines when they visit? How do they perform rituals?

The paper especially deals with relationship between religion and spiritual health focusing on the contribution of petitionary-prayers to religious coping.

It also deal with that question depending on 62 percent of the visitors are women as against 38% men. Why do women visit shrines more frequently than men?

Some of the outcomes of the present study can be outlined as follows: Turkish people go to shrines for petitionary prayers mostly (74%). They do visit shrines in times of distress rather than in times of happiness. Attributing holiness to shrines and the rituals performed give an idea about social structure of the society. It seems that visitors take a given social structure attributed to shrines as real. Turkish people bear witness to their own history through shrine-visiting and find meaning in history. The popularity of shrines comes from the belief that saints buried in shrines are believed to be intercessors between visitors and God. It is quite common for those in bad health both bodily and spiritually, distressed, deprived, disabled, and stricken ones to visit shrines. Another group of visitors can be classified as those who wish to have a house or a car, to pass an exam, and to get married, etc. When people face a problem they do what they can do physically or materially to overcome that problem, but they also want to do something spiritual. So, shrine-visiting meets such a need. Shrine-visiting relieves one in mind, body, and spirit. It relives one psychologically as it respites and gives the feeling of not being disillusioned with presently unwanted condition. One keeps hope for the future. Shrine-visiting also gives one the feeling that s/he poured out his/her problems to a confidant.

## **"My special prayer". On narcissism and prayer**

*Marinus Van Uden*

Present-day Western culture is generally characterised as being strongly individualistic. Individualism is the belief in the intrinsic dignity of man. It entails that anything that stands in the way of people's right to think, judge and decide for themselves is morally condemned and sometimes even experienced as sacrilege. The view of the individual as a person possessing a self that needs to be developed and expressed is the result of a gradual development. Today, the central question of our existence is: "Who am I?". The first and foremost thing to do is to find oneself, to find out who one is and who one wants to be. The meaning of other things in life depends on the answers formulated with regard to oneself.

Important values in this form of individualism are: (1) autonomy; (2) being unique and different from others; (3) developing oneself; and (4) expressing one's emotions. It is this last value that this form of individualism derives its name from: expressive individualism. This concentration on the self is accompanied by a strong suspicion of traditional religion, education, marriage, fixed role patterns, family, school, politics, etc. It is only in the self, existing in a kind of social and cultural vacuum, that fulfilment in life can be found. It is thus that the self acquired certain sacred characteristics.

The self is deified. Deifying oneself means one is out to maximize oneself, while traditional religions, by contrast, stress the minimalisation of the self.

The last few centuries have thus witnessed the emergence of an ever-stronger concentration on the self. Psychologically, this concentration on the self is referred to as narcissism. Narcissism is a multi-dimensional phenomenon. An important distinction is that between "overt" and "covert" narcissism. Narcissism could be termed the psychological correlate of expressive individualism. Narcissists are assumed not to believe in God, to have an aversion to any kind of church affiliation, and not to make use of religion to cope with the problems encountered in life. In short, a negative relation is supposed to exist between religion and narcissism. Those who deify themselves or entertain fantasies about it, have no need of other gods. This line of reasoning may however not be entirely tenable.

In our presentation we will focus on one important aspect of religious behaviour: praying. We will distinguish four forms of prayer: petitionary prayer, religious prayer, meditative prayer and psychological prayer and deal with the question how the two variants of narcissism (overt and covert) and the various types of prayer are related. Do covert narcissists pray more often than overt narcissists and do they prefer different types of prayer? Or is it overt narcissists that pray more often? Or does it not make a difference, perhaps?

We answer these questions in two ways: We first provide answers on the basis of the outcomes of an investigation that was carried out, and subsequently we produce answers on the basis of a case study. The investigation took place among 99 students of the Radboud University in Nijmegen. The case was taken from an investigation into the role of religion in the mourning process after the death of a spouse.

### **Religious objects and the coping process - case studies on prayer cloths as transitional objects in religious coping.**

*Mikael Lundmark*

The paper addresses case studies on the psychological functions and prerequisites of external religious objects in the coping process. The cases are from a soon ending Ph.D. project on religiosity and cancer among practicing Christians living in north Sweden. The kind of religious objects in focus here is prayer cloths, that is, a piece of material, typically a handkerchief, which one or several individuals have prayed over and delivered to a sick person with the intention that the person should be healed. People employing this practice give it legitimating by referring to Acts 19:11-12: God did extraordinary miracles through Paul, so that even handkerchiefs and aprons that had touched him were taken to the sick, and their illnesses were cured and the evil spirits left them. (NIV).

In the theoretical framework for the analysis, a modified version of Kenneth Pargaments coping model will be combined with object relations theory as the analytical tool. It will be argued that the corpus of coping theories used in psychology of religion today is insufficient in the enterprise to understanding the prerequisites of the coping process in general and the use of external religious objects in the coping process in particular.

Therefore, in the discussion on the theory, which is supported by the empirical material at hand, it will be argued that in order to understand the role of external religious objects in the context of religious coping, object relations theory not only gives plausible accounts on some psychological prerequisites and functions of the use of external religious objects in the coping process but also, it has a explanatory capacity for the question of why external religious objects are important coping tools for some individuals but not for others. In this enterprise, the following three hypotheses will be addressed:

- 1) Prayer cloths can be understood as a transitional object in a similar way that the concept is used in object relations theory. That is, as an external object in the service of internal states with the function of a) facilitate moving from the world of subjectivity to the world of objects (compare with: James Jones (1991) Contemporary Psychoanalysis & Religion - Transference and Transcendence (p. 62)) and b) supply comfort and security for persons and communities during periods of anxiety (Ryan LaMothe (1998) Sacred Objects as Vital Objects: Transitional Objects Reconsidered (Journal of Psychology and Theology 26(2):159-167)).
- 2) The use of transitional objects in the coping process can be seen as a special kind of coping method.
- 3) A transitional object has the characteristics of being a significant object and being or having the potential of being a coping tool.

The result of the analysis shows that during the coping process, the prayer cloth can be charged with several different significant objects. The following will be addressed here: fellowship, the power of God (to heal), faith, control and security. By psychologically being charged with a significant object, the prayer cloth facilitates moving from the inner, subjective world to the outer world of objects and as such becomes in itself a part of this significant object. When the individual handles this prayer cloth (for example by holding it or putting it over the area of the body where the tumour is located or under the pillow during the night), it also functions as a coping tool and the coping outcome in the coping process is that control is gained over the significant object and a sense of security is thus obtained.

## ***Paper session - Culture and morality (14.30-16.00)***

### **Does the good God lives in secular countries? Religious prosociality and morality across cultures**

*Pascal Siegers, Olga Stavrova*

This paper adds to the debates on religiosity's prosocial or antisocial effects on the society by exploring the associations between religiosity and morality in a cross-cultural context. Drawing on the Self-Determination theory and the distinction between intrinsic and extrinsic religious orientations, we propose that a country's social enforcement of religiosity shapes the degree to which religious individuals are more likely to endorse intrinsic religious orientation, prosocial behaviours as well as prejudice and intolerance of minorities than secular individuals. The reason is that in countries with low religious enforcement individuals can freely choose their religious beliefs. Consequently, they fully endorse the moral prescription of their religions. In contrast, when religious beliefs are a social norm, individuals might not show the same level of endorsement of religious values.

To test this argument, we ran several studies using data from large scale international survey projects (International Social Survey Project 2008; World Values Study 2005-2006, European Values Study 2008-2009, European Social Survey 2010).

We have shown that the intrinsic religious orientation is more widespread among individuals who identify themselves as religious in secular than in religious countries (Study 1). In addition, religious individuals are more likely to engage in charity work (Study 2), disapprove of lying in own interest (Study 3) and less likely to engage in fraudulent behaviours (Study 4) compared to non religious individuals. The effect of religiosity was significantly stronger in countries where religious beliefs and practices represent a domain of individuals' personal choice than in countries where they are socially enforced. Ironically, secular contexts do not only enhance the prosociality of religious individuals but also their intolerance towards the differently minded (Study 2). We conclude that both religious prosociality and antisociality are strengthened in contexts where the choice of being religious is not socially imposed.

## **Cultural psychology of religion: On exporting amoral culture**

*Alvin Dueck*

In the past half century psychologists have recognised their neglect of the cultural context of the individual and a new discipline, cultural psychology, has been born (Coles, 1996). Concurrently, the recognition of indigenous cultures has emerged as evidenced by the work of Kitayama and Cohen (2007), Markus and Kitayama (1991), and Kim, Yang and Hwang (2006). But what view of culture drives cultural psychology?

One can choose from a myriad of abstract, universalisable definitions of culture that have emerged. In 1953, anthropologists Kroeber and Kluckhohn listed some 164 definitions! From luminaries such as Hofstede (2001), Fiske (2002), and Triandis (2007) to Geertz (1973) and Shweder (1991) we have attempts at construing the meaning of culture, a complicated word with a complicated history of usage. Notable is the fact that the definitions of the first three are largely descriptive identifying the concrete, material dimensions of culture in general. Culture maps the worldview of a society: how we think and feel, how we relate, and how we experience and express spirituality.

Geertz (1973) and Shweder (1991) add a second dimension, a prescriptive or moral dimension to culture. Geertz refers to two functions of culture: providing a model of reality and a model for reality. The latter suggests that culture has a normative force, an "oughtness". It creates a moral ethos, develops normative expectations, and offers a variety of constellations of right and wrong, good and evil.

At issue is the nature of "culture" in cultural psychology. The descriptive dimension is present but the moral/ethical dimension appears muted in the nascent discipline. Levinas' (1981) ethical dimension is missing from the "culture" referred to in some cultural psychologies. The recent book by Belzen (2010), *Toward a cultural psychology of religion*, is clearly an attempt to address the ethico-religious dimension in cultural psychology.

If there are cultures which privilege the ethical over ontological description, then exporting a morally sanitised version of cultural psychology may be culturally injurious. Would our definition of culture change if one began with the moral and then

proceeded to description? The Chinese psychologist Yongsheng Chen (2012) argues that research in psychology of religion should be subordinated to the larger national ethical aim of social harmony. This paper will build on the work of Saroglou and Cohen's (2011) ways of thinking about how culture and religion relate to each other and expand on the extent to which amoral definitions of culture harbor assumptions indigenous to the West. At issue is whether our use of Western amoral definitions to describe the non Western other's culture may perpetuate psychological colonisation.

### **Religion: Crucial for understanding culture, but not for moral behaviour?**

*Gerard Saucier, Kathryn Iurino*

We present large-sample empirical evidence indicating that while religion is crucial for differentiating cultures, it may not be crucial for differentiating (i.e., predicting) moral behaviour. Religion has not been one of the most crucial variables in cross-cultural psychology, which has focused instead on signature variables like individualism/collectivism. This practice is, however, not based on a fair empirical review of evidence of which psychological variables show relatively the greatest differences across populations. In a first study, a recent (2012) "survey of world views" involved a diverse sampling of countries representing a majority of the world's population, with a very large range of item-content. Data was collected online from some 8,883 individuals (almost entirely college students) based on local publicising efforts in 33 countries constituting over 2/3 of the world's population. Survey items were drawn from measures of nearly 50 variables, including several involving religious practice and belief. In item data, only moderate-sized differences between populations were found for those contents most frequently emphasised in cross-cultural psychology (e.g., values, social norms, social axioms, cultural tightness). In contrast, large-effect-size differences were found for contents involving religion, especially religious behaviour but also particular aspects of religious and supernatural belief. Other variables showing large differences - regularity-norm behaviours, family roles, and ethnonationalism - have frequently a quasi-religious aspect. These patterns hold up even if one severely controls for possible response styles; they indicate that cross-cultural

psychology, in both theory and practice, should make religion a more central focus. A second study, with a representative sample of 444 U.S. adults from an ongoing longitudinal project, also assessed in 2012, examined the relative contribution of religious and other beliefs (assessed in self-report) to moral behaviour. Moral behaviour was assessed by well-acquainted informants (describing the individual who provided the self-report) on a measure capturing a minimalist model of moral obligations: ethical standards most likely to be common across cultures. The findings: Self-reported religiosity showed a modest positive relation to informant ratings of moral behaviour, but non-religious beliefs and values conceptually independent of religion (unmitigated self-interest, certain Schwartz values) explained an even greater amount of unique variance; when controlling for these beliefs and values, the effect of religiosity on moral behaviour became non-significant. Because, as indicated by the first study, populations differ substantially in how and how much religion is important, cross-cultural studies examining relations of moral behaviour with a broad range of beliefs and value-priorities are needed, to examine the generalisability of such findings in populations that, compared to the United States, tend to be either less or more religious. Findings from both studies are interpreted with respect to theories of ethics, culture, and the sociology and psychology of religion.

***Paper session - Therapeutic context: Meditation and out-of-body experience (14.30-16.00)***

**Returning to God: the role of dhikr (a sufi meditation) practice in treating drug addicts in Indonesia**

*Subandi Subandi, Fuad Hamsyah, Taufik Achmad DwiPutro*

Drugs and other substance abuse are worldwide problems faced by both developed and developing countries. Indonesia has one of the highest numbers of illicit drug traffic among other Asian countries. The number of young people who were arrested because of selling and consuming illegal drugs has also increased recently. Aside from the government's efforts in preventing this activity by increasing legal sanctions and campaigning against drug traffic, it has also provided various treatment centers available to cure addicts in Indonesia. The Hospital for Drug

Dependency and other private hospitals and clinics use a medical approach for treating drug addicts. A well-known religious therapy run by a Sufi group (Islamic mysticism) represents an alternative therapeutic option for treating drug addicts. This rehabilitation center is called Inabah meaning "returning to God".

Based on a case study conducted in Inabah rehabilitation center, this paper describes that the process of therapy, consisting of four steps: (1) intake interview, (2) talqin (spiritual initiation), (3) practicing spiritual discipline, particularly dhikr (a moslem meditation), (4) after care treatment. The most important aspect of the therapy was the practice of dhikr which consisted of two types. First, dhikr jahr involving an open recitation in which the addicts recited a particular formula: laailla ha illallah meaning "there is no god except the One God". This formula is chanted repetitively and loudly accompanied by vigorous bodily movements of the head and often too of the upper torso, while the lower body is fixed in a sitting position on the floor. Second, dzikir khofi or silent remembrance of God is the repetition of the name of God (Allah) in the heart or spirit.

This paper analyses the process of therapy in Inabah, both from Islamic and psychological perspectives. From an Islamic perspective, drinking alcohol and using other intoxicant (including psychotropic drugs) is considered as unlawful behaviour, under the satanic influence which draws people away from God. Since it was believed that the influence of Satan takes place in the heart, the addicts had to practice dhikr to clean their heart and to return to God. From a psychological perspective, it was striking to observe that the method of therapy in Inabah shares some common features with other alternatives therapies in other parts of the world. The experience of talqin (spiritual initiation) is similar to step eight and nine of the twelve-step of Alcoholic Anonymous (AA) method where addicts have to examine their past deeds. Similar to the AA method which emphasises the important of prayer and meditation for communicating with God, the addicts treated in Inabah also perform daily prayers more than five times a day. The effect of dhikr is also similar to the effect of meditation practice in other religious traditions in inducing Altered States of Consciousness (ASC) experiences and bringing a dramatic change in the life of an addict.

## **Making sense of an out-of-body experience (OBE), spirituality and mental health**

*Elpine De Boer*

Religiosity or spirituality has become less influenced by religious upbringing and church membership. This gives more room to the influence of individuals' experiences, experiences that may sometimes be deemed "spiritual" or "religious" (Taves, 2009). A spiritual experience is sometimes regarded as a self-transformation in which the boundaries between self and the environment change. The present study focuses on a particular experience in which the experience of the self clearly deviates from what is usually experienced as one's normal self: the out-of-body experience (OBE). However, it is important to note that in the current study an OBE is not a priori regarded as a spiritual experience. Specifically, this study focuses on possible meaning giving processes as a consequence of the OBE, people's interpretations of the experience, possible changes in life-orientation and also on relationships with mental health (cf Kohls et al, 2008). Firstly, we wanted to get a picture of the occurrence of OBE's in the Netherlands. We conducted a representative survey study ( $N=3003$ , Gerding & De Boer) and found that one in seven people reported to have an OBE at least once in their life. Some respondents experienced fear (24%) or confusion (49%) after the OBE whereas other respondents did not but, in contrast, indicated that they now believe in a life after death (42%) or live their life more intensively than before (52%). We did not find differences between respondents with and without OBE's in religious upbringing. However, respondents with an OBE regarded themselves significantly more as spiritual and spend more time to meaning giving issues than respondents without an OBE. A selection of respondents with an OBE also filled out a more extensive survey with in-depth questions about the OBE and psychological well-being ( $n=171$ ). Many respondents felt that the OBE had changed their opinion about life: e.g., more believing in a life after death, becoming more spiritual, more connectedness. Respondents did also describe the nature of their OBE and if and how they managed to make sense of the experience. Twenty percent of respondents did never succeeded in making sense of the experience. The final aim of our study was to look at relationships with mental health. About 20% of our sample

suffered from anxiety and depression complaints (HADS, Zigmund & Snaith, 1983). There appears to be a small but significant correlation with experienced fear and confusion directly after the OBE and a somewhat higher correlation with a lack of making sense of the OBE. Regression analyses revealed that this relationship was largely mediated by psychological variables that do focus on an experience of the self (i.e., self concept-clarity, Campbell, 1996) and awareness of "being here now" (mindfulness, Brown & Ryan, 2003 and feelings of being "grounded"). This model explained a large part of the variance in anxiety and depression complaints. Theoretical and clinical implications of the study will be discussed.

***Paper session - Psychology and practical theology (15.20-16.00)***

**(Paper cancelled) The impact of psychology of religion on pastoral counselling: Case studies from mental health and coping resources**

*Isabelle Noth*

At a 1995 meeting of the Society for the Scientific Study of Religion, Bernard Spilka connected the future of psychology of religion as a discipline to the broadening of its reach: We "must write more actively for religious practitioners [clergy, etc.]... Doing this will increase the impact of our work". This paper intends to show how studies in psychology of religion already inform religious practitioners and their professional actions in the field of pastoral counselling in psychiatry. Certainly, the works not only of Pargament, but also of Murken et al. have had a great impact on the practical theological discipline "pastoral psychology".

However, picking up Spilka's cue, this paper also argues that more points of contact between the psychology of religion and pastoral counselling are yet needed. Within the field of psychiatry we commonly observe that people with depressions and anxieties also manifest existential quarrels with religious topics. What's more, they rely on their religious-spiritual resources as a way to deal with these linked spiritual crises. This paper thus demonstrates how the psychology of religion can

help pastoral counsellors in very concrete ways to deal with the phenomena they are regularly confronted with. Knowledge in psychology of religion helps them to be more sensitive, to professionalise their work, and to sharpen up their perception as to the need to consider the effects of religiosity on mental health patients. Pastoral counsellors learn on the basis of appropriate theory whether religious beliefs and attitudes promote coping strategies and mental health or if they have a negative impact on patients and sustain depression and anxieties instead of helping to overcome them. So, the psychology of religion is more and more turning out to become a basic field of study for the education and training of pastoral counsellors. In turn, if scholars listen with care to - as it were - "reports from the field" and attend to the challenges pastoral counsellors regularly face in their work, the broader impact Spilka called for might even go both ways.

### **Wisdom psychology: Becoming wise in the practice of one's faith**

*Harris Wiseman*

Over the last two decades there has been intense psychological interest in the subject of wisdom. Classically, wisdom has been more of a philosophical and theological object of interest. However, rich and deep as theological wisdom reflections are, they do tend to be a little unwieldy. In contrast, psychological models of wisdom offer very clear and practicable insights into wisdom and how it might be cultivated. Applying the psychology of wisdom to the practical theological interest in "developing wisdom in the Church" (creating, in David Ford's words, communities as "schools of desire and wisdom") can help in turning the very rich, yet complex theological reflections on wisdom into more practicable and teachable forms.

In order to do this it is helpful to divide the models of wisdom that can be found in the psychological literature into three modes, three very different yet complementary kinds of wisdom, which form a diverse and mutually supportive whole:

a) An analytic wisdom mode which relies heavily on expertise, knowledge, meta-cognition, problem-solving, experience and skill (e.g. Baltes, Sternberg);

- b) A synthetic wisdom mode which relies on a more direct, holistic and embodied kind of awareness (e.g. Rosch); and,
- c) A balanced wisdom mode which can be understood as describing a transformative wisdom, a form of refined understanding resulting from an iterative back-and-forth integration of analytic and synthetic forms of knowing (e.g. Takahashi & Overton, Labouvie-Vief, Ardelet).

Having organised the psychological literature in this way it becomes possible to inform wisdom theology by reading it through this same tripartite typology. While, of course, wisdom theology as a whole cannot be reduced to such a typology, nonetheless this discourse can be seen to involve all three of the wisdom modes elaborated above, namely: a) a distinctly expertise-based wisdom that relies on knowledge and skill (as in, say, ecclesial organisation and administration, ordered "learning of the faith", or the more day-to-day problems of Christian living - a wisdom epitomised by "the Capable Wife" of Proverbs); b) a more direct and receptive kind of wisdom (such as can be discerned in spiritual theological discourse, or any account which calls for a suspension of analytic capacities in order to simply be with the other in a direct relation of care); and, also, c) a balanced wisdom which relies on an iterative conversation between analytic and intuitive or bodily modes of awareness in order to produce a personally involved, transformative understanding of what one is engaged with (as in, say, the use of the rational intuition, or in the classical sense of "theology as wisdom", constituted as a life-long conversation between practices of contemplative union and rigorous intellectual engagement).

As such, this tripartite lens offers a way of describing the kinds of processes that subtend a range of important theological wisdom concerns. This has a profound implication for the teaching of wisdom in theological and religious contexts: by learning to discern a) which modes of wisdom subtend which theological or ecclesial practices, and b) discerning which sorts of contexts are best served by which particular type of wisdom, it becomes possible to understand how such practices can be used to help cultivate a range of wisdom-related capacities within ecclesial communities. In this way, religious practice and the production of religious wisdom in persons and communities can be better harmonised. What is proposed here then is a "psychology in the service of theology", a framework for assisting in the cultivation

of wisdom through the very practices in which Christian persons engage - in short: becoming wise in the practice of one's faith.

***Paper session - Psychoanalytical perspectives (14.30-16.00)***

**Religious delusion and identity in psychotic experience from a psychoanalytic view**

*Stefano Golasmici*

In several studies on the relationship between psychosis (schizophrenia) and religion are highlighted some contrasting aspects. On the one hand, it is observed how mystical and religious contents can be inserted into a delusional dimension that perpetuates psychotic suffering; on the other hand, it is also reported that some religious experiences can be considered significant in personality structure, because religious contents are often described as a source of meaning for the sense of identity of the psychotic person. In this regard, according to some authors, it would be possible to identify in religious faith (or spirituality) a "therapeutic" factor that is capable of providing a sense of stability and continuity of existence: on this occasion, religious faith seems to be understood as a coping strategy. This is why it is often emphasised the essential role that could have a religious (or spiritual) counseling within psychiatry.

However, from the point of view of clinical psychology and certainly from the point of view of a psychology of religion informed by psychotherapy and psychoanalysis, the question about the role of religious meanings in personality structure takes on a different perspective.

In fact, the therapist is interested in observing how a person uses religious contents, paying attention to emotional, affective and relational implications in structuring personal identity. This also applies to the psychotic experience.

In clinical practice, we can see how religious delusion is an important part of the existential modality of the psychotic person, whose identity is torn by the tragic and unresolved conflict between fusion and split with everything.

In particular, one can observe how religious meanings may also be embedded in a delusional dimension which functions as a

symptomatic compromise: on the one hand, the delusion perpetuates and gives voice to a deep anxiety; on the other hand, the delusion is itself an expression capable of protecting the psychotic person from the deep experience of annihilation and radical void.

Not being able to reconcile separation and individuation, the psychotic person is brought to develop a self-identity in which even the religious delusion arises as a defensive and ostensive bulwark of her identity: for example, worship the Sun as a new personal God or "remember" the event of own birth in the crypt of the Cathedral of Milan, where Jesus was the first person to be seen.

These delusional experiences testify the outcome of the attempt of the psychotic person to build and define her own identity. However, it's an attempt that is doomed to fail because the delusion becomes like an incontrovertible communication that cannot be constantly processed and re-signified by the relational contact. In this way, even the religious idea arises as a component delegated to defense of a precarious identity, losing the specificity of openness that characterises any symbolic experience: instead of being a source of questioning and of existential orientation, religious delusion becomes a sign of ascertainment of the personal identity.

Like any delusion, even the religious one condenses the existential vicissitudes of the person, giving the impression of a symbolic hypertrophy that however falls into a de-symbolisation of the world.

## **The question of religious truth in the light of psychoanalysis**

*Mario Aletti*

The question of religious truth has recently resurfaced in the international literature, also with reference to psychoanalytical theory. This contribution states that many issues are false problems, produced by misunderstandings on epistemology and methodology both of psychology of religion and psychoanalysis. Actually numerous essays are occurring predominantly outside the environment of psychoanalytic practitioners and cannot be considered psychoanalytic works as they only provide an exegesis of Freud's opinion on religion or on its consistency and acceptability from historical, philosophical, moral and

theological perspectives. It is worth noting that the split object of psychoanalytic investigation on religion (namely as a general-cultural phenomenon to a personal-individual experience) in some sense reflects the distinction between "applied" psychoanalysis versus "pure" psychoanalysis and related theoretical questions.

The concise expression "psychoanalysis of religion" is inappropriate and potentially misleading: psychoanalysis is not interested in the religion itself nor it is an exploration of a patient's single attitude (namely, religious one). Every psychoanalysis is analysis of the person on the whole, such as resulting from the clinical path. In psychoanalysis, the focus is not religion, but the experience of the individual; the psychoanalysis aim is not the truth of religion, but the truth of the person; not the truth of the belief, but the truth of the believer. Because of its methodological neutrality, psychoanalysis does not know another God than that of psychic reality: this is part of the psychoanalytical perspective, aiming not at the "material truth" but at the "historical truth" (Freud, 1939), that is to the processes of the subjective experience of the individual. The point is to focus the discourse on individuals, their representations of God and their relationships with the divinity they face in the culture they belong in.

In the last few decades, the focus of observation on religion has moved away from considering its truth content (as if that could be verifiable) or conceiving of it as sublimation or repression of drives, and toward regarding it as a relational modality. This shift opened up a path to considering religion as a system of internal objects, which have the function of "containing" the thoughts, desires and even delusions arising in individuals who practice a religion. Like internal objects in psychoanalysis, religious objects do not have an external and material existence; rather they have a heuristic function during the treatment.

According to some, a few psychological sub-disciplines have influenced the evolution of both psychology of religion and psychoanalysis. In particular neuropsychology, cultural psychology, evolutionary psychology and attachment theory have played an important role as well as so-called postmodernist epistemological perspectives. My view is that these disciplines, although useful for scientific research, could never replace the work that is done in the psychoanalytical relationship between

psychoanalyst and patient, "on the couch", i.e., inside a definite setting.

Psychoanalysis, which recognises the complexity of the interaction network among body-brain-mind-culture (see e.g., the "drive" concept), does not study single basic units of the psychic processes and tends to safeguard, even in specific field of psychology of religion, the peculiarity of the psychoanalytic approach which focuses on the subject holistically, as an agent of mental activity both conscious and unconscious.

Psychoanalysis, although explicated inside the analyst-analysant relationship, unique and unrepeatable for its complexity, can offer a valuable contribution to the psychology of religion. A thorough comparison among several clinical cases allows theoreticians of psychoanalysis to detect typical and recurrent dynamics and psychical processes, which may lead to a cautious formulation of interpretative models. This work helps the psychology of religion by offering clues and themes for empirical quantitative research.

Bearing in mind the prospect of the possible evidence psychoanalysis could offer about the truth, not of the religion, but of the person (believer or not believer), a full methodological neutrality - without apologetic stretching or psychologic reductionisms - should be embraced. On the contrary, it looks puzzling that among the psychologists of religion there are such a few practicing psychoanalysts, and such a vast majority of believers or religious professionals vs. non-believers or atheists.

## **The archetype of ultimate meaning**

*Jonathan Doner*

The proposed paper is a theoretical exploration of the idea that the manifestation of the symbolic systems of self and religion are governed, in part, by the operation of what I call the archetype of ultimate meaning. This work is one component of a larger research project attempting to understand the evolution of intelligence and symbolic consciousness. Another aspect, focusing on symbolic consciousness, was recently introduced at the 2013 Midyear Meeting of the Society of Theoretical and Philosophical Psychology (Div. 24 of the American Psychological Association). In that paper, symbolic consciousness was characterised in terms of a multi-level model which provides a

logical organisation for understanding the evolution of symbolic processing from its hypothesised beginnings in the lowest strata of intelligence through its highest manifestation in what the philosopher Ernst Cassirer called the symbolic forms. This evolution, however, cannot solely be about the growth of ever greater power and complexity in symbolic structure and expression. It must also be about the unfolding of meaning and purpose. Meaning places each structure and action, each symbolic expression, into a co-ordinated, functional relation between the organism and its world. At the lower levels of organismic complexity it is conceivable that the evaluation and modulation of meaningful symbolic action is largely governed by the contingent consequences referred to as natural selection. At these lower levels, meaning and purpose derive directly from functional adaptation. As evolution increases the complexity of symbolic construction, however, the scope of potentially computable symbolic expressions must require further mechanisms than just natural selection for its regulation. The problem is that, with increasing power and complexity, the probability of an unmodulated processor generating maladaptive expressions becomes a near certainty. There are simply too many ways to do complex things incorrectly. Thus the evolution of symbolic processing will be greatly aided by the concomitant evolution of a system of evaluational and modulatory processes which essentially model the operative contingencies and then bias the generation of symbolic structures and actions in order to increase the likelihood of their being adaptive. Insofar as the ability to perform symbolic processing constitutes an example of general-purpose computability, it will be this system of evaluation and modulation which creates the species-specific behaviour of a given organism. This relation is analogous to that between the general-purpose computer on my desk and the word processing program I am using to write this proposal. The program modulates the computational power of the computer in order to produce particular kinds of functionality. I term the network of processes postulated to evaluate and modulate processing the archetype of organismic meaning (AOM). This archetype is operative in all animals, including human beings, where it can be roughly correlated with what the neuroscientist Paul MacLean called the reptilian brain, and Sigmund Freud called the id. At the human level, however, the computational power of symbolic processing has reached Cassirer's symbolic form capability.

These are languages of languages, and of sufficient complexity to model the entire universe and all of its facets. The AOM, though operative, is of insufficient power to regulate this vast potentiality. At this level a new structure must come into play, one of a power and complexity commensurate with the power and complexity of human symbolic processing. This paper examines the nature and functioning of this archetype of ultimate meaning, which, by virtue of its operation within symbolic consciousness, brings into being self, religion and the full spectrum of human culture.

### **Dream logic: Freud, Derrida, and the unconscious of religion**

*Kenneth Van Wyk*

The conscious elements of religion have received significant academic attention. Yet formal definitions of religion, spirituality, and belief have escaped any attempt to codify unitary concepts. This work proposes that we accept that religion has an unconscious. Applying "Dream Logic" to religious material opens new possibilities for understanding the polysemantic complex nature of religion, spirituality, and beliefs beyond the boundaries of theologies.

Freud opened the study of a personal unconscious within the therapeutic relationship. He needed the idea of the unconscious to understand the trauma victims who came for therapy and healing. Once he had opened the idea of the unconscious using the phenomenological tools he learned from Brentano, Freud began to look at society and noticed that culture also gave evidence of unconscious processes, specifically repression. Derrida extended Freud's insight by demonstrating that texts and ideas also have an unconscious. For Freud and Derrida the unconscious appears to be richer, more complex, and profound than conscious experience.

What I am calling "Dream Logic" was first proposed by Freud as "Kettle Logic" in the Interpretation of Dreams (1900). For Freud consciousness is based on the distinction of "either/or" while the unconscious, Freud argued, is based on the synthesis of "and". Derrida built on the Freud's kettle logic and began to use the word "logic" in a very non-Cartesian manner. In the essay, "Faith and Knowledge", Derrida wrote: "it condenses two traditional titles, entering into a contract with them. We are committed to

deforming them, dragging them elsewhere while developing if not their negative or their unconscious, at least the logic of what they might have let speak about religion independently of the meanings they want to say". (Acts of religion, 2002, p.76) Derridean deconstruction employees a dream logic to let the unconscious of texts speak. Dream logic, although it may be known by other names, connects what consciousness keeps separate.

In support of my proposition, I will draw on the work of social psychologists who have become adept at mining unconscious responses. Neurologically, the unconscious is based in brainstem and midbrain processes. These unconscious processes are contrasted with conscious responses in the experimental settings through priming. Priming uses dream logic to bring unconscious processes to an experimental setting allowing the unconscious to speak for itself. Increasingly the study of the unconscious is reaching mainstream audiences.

Other current studies provide support the proposal the religion has an unconscious. Timothy Wilson in, *Strangers to Ourselves: discovering the adaptive unconscious* (2002), built on the work of John Bargh among others to propose what he calls the adaptive unconscious. Daniel Kahneman in *Thinking, Fast and Slow* (2011), proposes the phrases "system one" to describe the more primitive unconscious responses and "system two" to describe the slower conscious processes. Leonard Mlodinow, in *Subliminal: How your unconscious mind rules your behaviour* (2012), although critical of Freud's unconscious, follows Freud in deconstructing a conscious worldview by finding unconscious motivation in most of life's decisions.



**Friday, 30 August**

***Keynote lecture (8.30-9.25)***

**Research on post-secularity and on contemporary religious change - a space for the psychology of religion?**

*Peter Nynäs*

As a result of many different processes religion has become a public societal issue again – and on a cultural level we have witnessed a spread or revitalisation of religious ideas and practices and spiritualities. Therefore, many scholars have underlined that in sharp contrast to conventional theories of secularisation there is an enduring place for religion within various spheres of modern democratic societies and cultures. This observation is the point of departure of our centre of excellence in research at Åbo Akademi University "Post-secular culture and a changing religious landscape in Finland".

However, referring to the post-secular in terms of a 'return of religion' would be to foster a simplified view of the contemporary religious landscape. The reality seems to be more complex and the observations mentioned above have brought about several research efforts and projects. These have raised many important and topical questions. For instance, religion seems to take on a new character; this has been addressed in several ways and descriptions such as "the subjective or expressive turn of culture" are well known to most researchers in religion today. Further, the location of religion seems to be shifting from its former rootedness in established institutions to a post-institutional liquidity that allows religion and spirituality to enter new important arenas. Media seems to play a crucial role and one of the important scenes for contemporary religion. Finally, scholars have realised that secularisation is not incompatible with religion and often occurs concurrently with post-institutional forms of religion and spirituality. Altogether, these indications not only demand more research but also seem to challenge our understanding of the category of religion.

It can be claimed that sociological and philosophical perspectives have dominated the above-mentioned discussion about the post-secular, partly because the societal issues involved links to

current political processes in EU and USA. It is nevertheless clear that the discussion also brings to the surface issues that connect to the psychology of religion. We might for example ask: Can we enter a discussion about changing religious identities without recognising the psychological trajectories embedded in such a discussion?

My aim with this lecture is to explore the space for psychology of religion in relation to the post-secular and to identify some of the possible topics, issues and questions that might constitute this space. What kinds of themes evolve from the sociological discussions and how can these be addressed from a psychological perspective? In what way can psychology of religion provide relevant or even novel perspectives to the ongoing discussions? And are there also difficult problems inherent in the tradition of psychology of religion that hinders a fruitful approach? Or in the sociological perspectives? Questions like these will be discussed and exemplified with a selection of ongoing case studies from our on-going centre of excellence in research at Åbo Akademi University "Post-secular culture and a changing religious landscape in Finland". My intention is not to neglect that there has, of course, been done much research from a psychological perspective that directly or indirectly relates to contemporary religion and change. Rather my intention is to explore where it will take us when we start from the ongoing sociological discussion and research and not from predefined psychological perspectives.

***Panel L - Stretching the horizons: The psychology of religion in postmodernity (9.30-11.00)***

*George Worgul*

This panel will address the foundations of psychology of religion from the vantage points of colonialism, postmodernity, and contextualisation. Dr Boodoo will address issues of method and foundations, Dr Worgul will address the impact of post modernity. Dr Baird will give a concrete example in the west by focusing of Giasnni Vatimo. Dr Uzukwu will contextualise our discussion in West African religiosity and spirituality.

## 1) Coloniality and religious psyche

*Gerald Boodoo*

This paper asks the fundamental methodological question of the possibility of understanding the contemporary religious psyche (or mind) of persons and societies when they continue to ground and replicate structures of coloniality. The continuing reality of colonial ideology and its supportive epistemologies serve to question whether contemporary psychology of religion can be effective without engaging a process of internal and external decolonisation.

Using the work of Walter Mignolo, Anibal Quijano, and Enrique Dussel among others, the nature and scope of what they understand as coloniality will be discussed. Of importance will be the interplay between what is considered "inside" and "outside" the project of modernity and the "wounds" such colonial difference makes. Since we have no epistemological vantage point outside of coloniality from which to make pronouncements, the religious psyche is always/already caught in the bind of trying to break the bonds of coloniality from within or with the tools of coloniality that replicates itself. The challenge therefore becomes not how to get rid of coloniality but how to restructure the colonial difference such that plural universalities and multiple narratives (pluriversality and macronarratives) can interact in ways that break hegemonic traditions and allow partiality to be understood as 'wholeness'.

Particular attention will then be paid to coloniality's role in the shaping and expansion of Euro-American Christianity and epistemologies (including psychology of religion) and cultures that resist decolonisation. With specific reference to psychology of religion, a discipline forged in the "inside" of coloniality, and still infused with default perspectives that propagate Euro-American nationalist agendas, how can it be restructured to account for this? And in such colonial structures do any understandings about the psychology of religion tell us anything about the religious psyche or rather about the social and ideological determinants of the psyche? In other words, is psychology of religion possible or is more appropriate to speak of psychology of colonial religiosity, the psychology of how religion plays a role in the colonial project?

In concluding, the work of Frantz Fanon on decolonisation will be selectively applied to indicate possible avenues for a decolonial psychology of religion.

## **2) Stretching the horizons: The psychology of religion in postmodernity**

*George Worgul*

The psychology of religion is an academic discipline and an art, a theory and a practice. The development of a "postmodern" cultural horizon and the maturation of a postcolonial hermeneutic and critique can have a profound influence over both the theories and practices of this discipline. This paper, continuing the overall theme of the panel, will take up the challenge of describing the psychology of religion and this practice within a "postmodern" cultural context. Whether positively embraced or negatively critiqued, postmodernity -at least in the west- is a phenomenon with impact and must be addressed. This paper is not endorsing or examining one or another particular postmodern philosopher or school. Rather, it is addressing postmodernity as a paradigmatic cultural shift and reaction to and criticism of modernity.

Part one of the presentation will illustrate the epistemological claims or convictions present in postmodernity. This effort can succeed by locating postmodern epistemology within the general historical progression of pre-modernity, modernity and post-modernity. Epistemological presuppositions and judgments serve as both the basis for these paradigmatic cultural perspectives and are reinforced within these cultural horizons. How we know and what we know shape the full range of our individual and communal experience, life, and cultural construct. Pre-modernity's epistemology was controlled by religion, and revelation. Modernity's epistemology was shaped by reason and science. Postmodernity witnesses multiple epistemologies and have a pluralistic epistemological horizon.

Epistemology addresses "how we know". Part two of this presentation will struggle with the questions of "truth" claims. Is what we think know true "Does" ultimate truth "exist" Once again, the debate/dialogue on these questions will be framed within the schema of pre-modernity, modernity and postmodernity. In pre-modernity, truth is revealed and

confirmed by legitimate religious authority, prophets or priests. In modernity, truth is uncovered through reason and science by rigorously experimentation, exploration and evaluation. In postmodernity, the focus shifts from a search for truth to a quest for "meaning systems" in continually unfolding narratives. Truth grounded in the assumed "thick metaphysics" of modernity yields to "thin metaphysics" or "relationalism" of postmodernity.

Part three of this presentation will explore how the discipline and art of the psychology of religion is stretched and transformed by postmodernity. It will identify the following dimensions: 1) the challenge arising from the deconstruction of the modern synthesis; 2) is postmodern therapy merely relativism; 3) what and how is the "integrated" self in postmodernity.

### **3) Levinas, Vattimo and the psychology of religion in postmodernity**

*Marie Baird*

Traditional Western psychologies of religion construct the subject as imbued with a structure of psychological, emotional, and spiritual personhood that is individualised, egoically functional, and oriented toward an at least potential consciousness of a transcendent level of being that may or may not be considered divine. If traditional Western models of spirituality take their structural cues from the classic literature of the Western spiritual tradition, the actualisation of such potential consciousness culminates in the spiritual subject's availability for an encounter with this transcendent dimension. The subject either mounts a vertical "ascent" such as that chronicled by St. John of the Cross in *The Ascent of Mount Carmel*, or the subject travels inward horizontally toward the "seventh mansion" of St. Teresa of Avila's *Interior Castle*. Either way, the subject emerges from such an encounter with a transformed sense of self in relation to a broken world that now invites him or her to become actively engaged in the world's healing.

Such Western models of the subject often rest on a developmental model of psychological and spiritual development if we consider the work of thinkers such as Robert Kegan, Lawrence Kohlberg, and James Fowler, among others.

This largely developmental focus highlights the primacy of intentional consciousness (as understood in its Husserlian sense) in these various models; such primacy is unquestioned and is therefore to be taken as self-evident.

This essay contends that the developmental models upon which many Western psychologies of religion rest and their seemingly "obvious" focus on intentional consciousness as primary fail to consider at least two postmodern challenges. The first concerns the phenomenality of a "kenotic" subject whose psychic and spiritual "self-emptying" highlights the role of nonintentional consciousness in a spirituality now enacted rather than developed along a trajectory of "progress". Secondly, such models completely neglect to take into consideration the secularisation of a Western culture that has produced this "kenotic" subject'a subject no longer able to rest psychically and spiritually upon a stable foundation of "truth", be it in relation to self, world, or God. If Emmanuel Levinas is able to assert "For my part", I think the relation to the Infinite is not a knowledge but a Desire, "and if Gianni Vattimo asks" Why, then, do I think I have understood that for those like me who have any familiarity with contemporary philosophy, but above all with postmodern life, religious belief can only have this meaning characterised by a deep uncertainty of opinion such challenges require the formulation of a new model of spiritual subjectivity that takes seriously the "kenotic" impulses implicit in the dethroning of an intentionality assumed to be primary and the ascendancy of secularising forces that help to form such a subject in the first instance.

This essay will consider, first of all, Levinas's "relation to the Infinite" as the enactment of an ethical subjectivity governed by care for an incommensurable other who evokes an endless Desire for the good-beyond-being. The role of nonintentional consciousness will figure importantly in this analysis of an ethical subject whose responsibility for the other is itself a paradigmatic example of the kenotic subject. We will then turn to consider Vattimo's characterisation of a secularising culture that once again enables a robust spirituality, given the "death of the metaphysical God and of the almost general discrediting of philosophical foundationalism". As we will see, the outcome for both thinkers will be a 'kenotic' model of spiritual subjectivity without foundations that enacts itself in Levinas's ethical responsibility and Vattimo's "truth as charity".

#### **4) Psychology of religion revisited: The access to the human-spiritual from the vantage point of West African peoples**

*Elochukwu Uzukwu*

Is religious experience genuine? Or, are religious experiences the projection of human feelings arising from the very nature of the human psyche? Are religious experts (shamans) reliable, when they display the health-generating powers of deities/spirits indwelling them? Are the communities deluded in believing the deities/spirits and the experts and the whole range of therapeutic rituals that move women and men, old and young to health and transformation? These and similar challenging questions compel the re-evaluation of the psychology of the human person and of religion in West African context; here the identity of the self and the enabling/possessing spirit/deity meshes to provide healing services to the community.

The West African universe is peopled with a multiplicity of deities and spirits, known and unknown, functioning for good and for ill within the human community. Humans, as living beings ("life-ing"), are understood only in terms of interlocking multiplicities or dualities, components orchestrated with extraordinary flexibility, to yield the responding person. The responding self, the person, is received in myth as emerging from a more or less conscious pre-existent mode within which destinies are chosen or given. The process involves a personal creative and companion deity unique to the self. The self is then born as gifted (with a destined course in life) into the world of interrelationship, predisposed (preordained) for human-spiritual communion for the good of the social group. The enchanted and enchanting world of West African peoples, Igbo, Yoruba, Asante, Ewe, Fon is inconceivable without the intimate linkage between the self and chi, ori, okra, aklama, and se respectively (the personal deity). This personal deity helps to form or build up the person for life and service in the human world.

This contribution will draw from the abundant literature on the "notion of person" in the West African region to re-evaluate the dualities or multiplicities integral to the understanding of the person and their impact on the understanding of religion'humans, spirits and deities in creative interaction in a complex universe. The drama of spirit-possession, ecstasy, or

vision-audition, accompanied by psychological destabilisation, oftentimes signals the important but difficult vocation of mediation for the benefit of the human community. While the original myth narrative of the emergence of the human person and the roles of deities/spirits is indigenous to West African religion, it is important to note that this has spilled over to dominant aspects of Christianity practiced in West Africa: the mainline churches (Charismatic movement), Pentecostalism (that diabolises the ancestral), and African Initiated Churches (that reinvented Christianity). The re-evaluation of the psychology of the human person and human spiritual urgings extends to these new ways of practicing Christianity in West Africa, displaying the function of religion for the integral individual and communal wholeness.

***Panel M - Religion in contemporary social context in Poland  
(9.30-11.00)***

*Katarzyna Skrzypińska*

As a group we would like to present specific character of Polish research in a field of psychology of religion.

The first presentation introduces interesting, methodological approach. A projective method has been constructed with the aim of studying various aspects of the structure of religiosity, using a visual code and based on a well-known Thematic Apperception Test by A. Murray and Ch. Morgan. Data collected in semi-structured interviews can be also used for quantitative processing with statistical tools.

Second study presents an adaptation of the R. Piedmont's Assessment of Spirituality and Religious Sentiments (ASPIRES) to Polish culture. Main aim of this study (next to obtaining good measure for Polish users) was to test applicability of spiritual transcendence construct to Polish society, which has some interesting traits (homogenously Catholic, strongly institutionalised religiosity, wide cross-generational gap in traditional religiosity).

The third paper is analysis of existing research on work addiction demonstrates that workaholics manifest a lower level of life satisfaction and sense of purpose in life than non-workaholics (Atroszko, 2011). The aim of the study was to

obtain a preliminary answer to the question whether work addiction among students understood as an obsessive-compulsive behavioural pattern related to learning, including over-involvement in studying, is a form of searching for meaning in life.

General conclusions and discussion close the presentations.

## **1) Please, God... prayer and its function in narratives**

*Zofia Grudzińska*

Prayer is an essential element of religion, both on the institutional level as well as in individual religious experience and as such it has been extensively studied. In the field of the psychology of religion most of the existing research, with one notable exception, relies mostly on self-descriptive methodology, thus missing out on the deeper level of the subconscious.

Survey methods, which are often the "tool of choice", necessitate the use of a verbal processing code by the tested persons. This requirement brings limitation to the study, due to the specificity of the language of religious issues, which is characterised by a high degree of ambiguity. Thus, for respondents on a lower educational level, the very task of comprehending the items of the survey might prove impossible.

A projective method has been constructed with the aim of studying various aspects of the structure of religiosity. It uses a visual code and is based on a well-known Thematic Apperception Test by A. Murray and Ch. Morgan. It has been validated with the C-15 scale designed by S. Huber. With the help of the newly developed system of interpretation, data collected in semi-structured interviews can be used for qualitative research as well as for quantitative processing with statistical tools.

In the present study, which nominally analyses references to prayer in collected narratives, twofold results have been achieved. Firstly, statistical analysis has proved that the tool can be useful in a quantitative study. Secondly, qualitative analysis has, among others, revealed in-depth specificity of the petition and intercession prayer and has called attention to possible association of particular locations to specific types of prayer.

## **2) Polish adaptation of ASPIRES (Assessment of Spirituality and Religious Sentiments)**

*Jarosław Piotrowski, Katarzyna Skrzypieńska, Magdalena Żemojtel-Piotrowska, Tomasz Baran*

This study presents an adaptation of the R. Piedmont's Assessment of Spirituality and Religious Sentiments (ASPIRES) to Polish culture. Main aim of this study (next to obtaining good measure for Polish users) was to test applicability of spiritual transcendence construct to Polish society, which has some interesting traits (homogenously Catholic, strongly institutionalised religiosity, wide cross-generational gap in traditional religiosity).

ASPIRES consists of two parts, Spiritual Transcendence Scale (one scale with three facets: prayer fulfillment, universality, connectedness) and Religious Sentiment Scales (two scales: religiosity, religious crisis). Both parts were used in all studies.

After translating scales into Polish language (using back-translation procedure), series of studies was conducted to assess reliability, validity, and cultural equivalence of adapted measure. Overall, more than 1800 participants were examined. Results confirm structural equivalence of Polish and American versions of ASPIRES, both for Religious Sentiment and for Spiritual Transcendence Scale. Also, linguistic equivalence was confirmed (in a study on 140 bilingual students).

Reliability of scales was similar to American normative data, and rather high. Internal consistency was ranging from .91 (prayer fulfillment) to .57 (connectedness); stability from .95 (prayer fulfillment) to .67 (religious crisis).

Three methods of assessing ASPIRES validity (beyond structural validity) were used.

First, correlations between self-report and observers ratings were computed. They were satisfactory for most scales, ranging from .77 (religiosity) to .40 (connectedness); moreover, similar results were obtained for American normative sample (lowest level for connectedness, highest for religiosity).

Second, correlations of ASPIRES and other methods measuring religiosity and spirituality were assessed. Results shows clearly convergent validity of both Spiritual Transcendence Scale and Religious Sentiment Scales.

Third, incremental validity of ASPIRES over NEO-FFI was examined. For 10 variables (out of 17 analysed) incremental validity over NEO-FFI has been shown, and in case of three variables, ASPIRES explained more variance over "Big Five" than the five factors of personality combined.

### **3) Work made my day! - Work addiction as a form of searching for meaning in life**

*Janina Nowak, Marta Boińska, Paweł Atroszko*

The analysis of existing research on work addiction demonstrates that workaholics manifest a lower level of life satisfaction and sense of purpose in life than non-workaholics (Atroszko, 2011). The aim of the study was to obtain a preliminary answer to the question whether work addiction among students understood as an obsessive-compulsive behavioural pattern related to learning, including over-involvement in studying, is a form of searching for meaning in life. The study was conducted on Polish students from different courses who completed the multidimensional questionnaire measuring workaholic patterns of behaviour, attitudes, feelings and beliefs related to learning, and the questionnaire investigating the meaning of life and the search for meaning in life. The results have confirmed the hypotheses: linear regression analysis showed that the search for meaning in life is a predictor of work addiction, in particular, it is a predictor of the dimensions of workaholism-related obsessive compulsive behaviours connected to learning and overloading with learning, and the tendency to escape from personal problems into learning. The results are important from the point of view of identifying the risk factors of workaholism.

### **4) Do religious beliefs enhance quality of marriage? Study of spousal relationship in consecutive stages of marriage**

*Jarosław Polak, Monika Kornaszewska-Polak*

Starting from a functional definition of religion, the authors intend to explore a possible relation between religiosity of spouses and the quality of a heterosexual marriage. According to a number of scientific research results reflecting the widespread opinion the relation is positive as long as there is religious and

denominational homogamy. Religiosity may influence important aspects such as marital satisfaction, intimacy, self-realisation, similarity and the quality of communication between spouses. There is likelihood that this picture is not precise and religiosity has a positive impact primarily on durability of the marriage. Other benefits can be characterised as results of growing maturity and being together for a long time. Therefore the hypothesis that behavioural factors (particularly shared religious practices) and social competencies are more important for enhancing the quality of marriage than the inner convictions has been examined.

The investigation has been focused on perceived compatibility between spouses in terms of both religiosity and quality of marriage and conducted within groups being at the consecutive stages of the marriage. The study has taken into account three aspects of religiosity of both spouses: centrality (including religious behaviour), religious views on marriage, interest in understanding beliefs of the other spouse. The model has been expanded to subsequent variables that could support effective functioning in social situations in a marital context.

Preliminary findings of the study using a sample of 300 Polish marriages reveal that the quality of the relationship deteriorates accordingly to the stage of the marriage and is relatively independent from religious beliefs. The perceived marital satisfaction is higher among religious and homogenous marriages. The most interesting result is that, in general, religiosity seems to be a predictor for marital dissatisfaction and worsens the quality of marriage. The study also revealed significant differences between husbands and wives in respect of their expectations towards each other's shape and depth of religiosity. Theoretical and practical implications will be discussed as well as limitations of the study.

## ***Paper session - Emotion regulation (9.30-11.00)***

### **Religious ritual and its implications for positive psychology**

*Kate Loewenthal, Simon Dein*

This paper addresses the question of the mental health impact of religious ritual, with specific focus on research on the mental health consequences of Jewish Sabbath observance.

It has been generally established that there are weak but consistent positive relationships between various measures of religiosity, and better mental health, and there has been some effort directed towards establishing some of the cognitive - emotional pathways relating religious and spiritual beliefs to mental health. However, little attention has been given to the emotional effects of religious ritual. Social scientific writers have suggested that the effects of ritual may include the fostering of personal identity, the creation of meaning, the reduction of anxiety, and the creation of a framework for emotional expression. There has been little empirical exploration of these suggestions.

The key features of Jewish Sabbath observance are outlined, including an outline of the prohibited categories of work, the kinds of religious activities and spiritual intentions enjoined, and a brief step-by-step description of the principle activities involved in preparation and observance.

An extended interview study with 20 Sabbath observers is described. Thematic analysis indicated the perceived beneficial effects to be rest and refreshment, freedom from everyday worldly concerns, focus on spiritual activities, and closer bonding with family and community. Participants also discussed the practical difficulties of Sabbath preparation and observance.

Points for further consideration include social desirability effects, the need for quantification, for work to improve understanding of how the effects of Sabbath observance are seen by the non-observant, and finally and most important (for this paper) the questions of whether these effects have measurable impact on mental health, and the routes by which they operate.

The key features of positive psychology are outlined, and implications for positive psychology of further work on religious ritual are considered.

## To set aside: Emotion regulation in Jehovah's Witnesses

*Hege Kristin Ringnes, Gry Stålsett, Lars Johan Danbolt, Harald Hegstad*

Background: Emotions and emotion regulation is a growing area of research within psychology of religion, as well as an established research area within mainstream psychology. However, emotion regulation has not often been considered explicitly in the context of religion, as pointed out by Fraser Watts in Handbook of emotion regulation (2007). A focus of interest is how emotions are validated, displayed, or repressed by ideology, rewards, social control and sanctions in a specific religious context.

Problem focus: In this paper we focus on emotion regulation in Jehovah's Witnesses. We will present a qualitative study of Jehovah's Witnesses on how the religious belief system promotes, moderates and suppresses emotions in this highly religious context. We will enlighten these issues through theories of emotion regulation, existential issues and social psychology. Common patterns at group level and individual examples will be presented.

Research methods: This is a qualitative study of 20 active Jehovah's Witnesses in Norway, using data analysis from qualitative interviews, participant observation and religious texts.

Preliminary findings: One set of findings on emotion regulation in Jehovahs Witnesses is connected to the theological doctrine To set aside. To set aside is an internal concept implying that the present time, here and now is used according to Jehovah's will. It regulates everyday life and more profound life choices, e.g., not making a career in this world, or not investing in material possessions. Emotions are regulated connected to life choices, and to recruitment of new members. Individual Jehovah's Witnesses invest a lot, but few are recruited. Theology combined with social support and the right self-presentation seems to assist the emotion regulation that is necessary to set aside personal needs until paradise on earth becomes a reality. Friendship with Jehovah and to set aside feelings, needs and longings here and now are some of the means to reach the

religious goals to come to heaven, as an alternative to not survive Armageddon.

Further findings are related to the use of the Bible as an object with a daily emotional regulative function. Using the term self-object from Kohut, its emotion regulating function becomes visible as self-soothing, and a mark of religious identity as this object is stashed, petted and held by individual members. The way the relation is formed with Jehovah and presented as a friendship might also be understood as a way to regulate emotions by self-object transference mechanisms.

The emotional regulation mechanisms are so far especially found to be related to existential issues such as the future, death anxiety, existential guilt and isolation.

### **The sound of reed and psycho-spiritual awakening: A research on religious music and human psych**

*Ayse Burcu Gören, Hasan Kaplan*

Music has a special power to move us and stir our emotions. Since ancient times music is an integral part of cure processes in many cultures. The impact of music on psyche and therefore on mental health is unchallenged. Scientific studies have shown that music really can change our mood and influence our basic emotional system (Panksepp & Bernatzky, 2002). In Islamic culture, however, music occupies an ambiguous position. There has been a continuing debate on its role. Nevertheless, beautiful sounds such as call to prayer (Ezan) and recitations of Qur'an are integral part of Islam. Reed is one of the very few musical instruments that its resonance considered as beautiful sound by Islamic tradition. Because the sound of reed, as a tone, is one of the closest sounds to human voice. As such, reed occupies a central place in the classical instruments of Islamic music culture. Furthermore, it has a special place in Islamic spiritual tradition. In Muslim culture reed always associated with Sufi practices.

Lately, there is a trend to use music as a healing method in psychotherapeutic process. In relation to this trend, in many Sufi circles therapeutic impact of reed has been frequently emphasised. There is a widely accepted conviction that reed evokes and nurture deep spiritual emotions. However, there is not enough research to have a conclusive result on this widely

held view. The purpose of this study is to test this assumption. To understand whether the sound of reed has a healing effect on human psychology, using Beck Depression Instrument, 110 subjects were surveyed before and after a reed concert. In another study, 330 subjects who were present at a reed concert were surveyed with open ended questionnaire. As a result, in both study we found significant psycho-spiritual awakening among the subject.

***Paper session - Spirituality and health: Cancer patients (9.30-11.00)***

**How do elderly people with incurable cancer experience and make meaning of being sick and receiving palliative care in specialised health care? A qualitative study in Norway**

*Sigrid Helene Kjørven Haug, Lars J. Danbolt, Kari Kvigne, Valerie DeMarinis*

In Norway about 50% of all patients with cancer are over 70 years, and the proportion is expected to increase in line with an increased life expectancy in the population, a general increase in incidence rate, and advances in medical treatment. These conditions represent major challenges for specialised health care in the years to come. How this group experience living with incurable cancer in general and more specific how spirituality and existential meaning making affect their life situation, are scarcely investigated. The aim of the study is to describe how elderly people with incurable cancer experience and make meaning of being sick and receiving palliative care in specialised health care in Norway. Their experiences will be set in dialogue with treatment intentions, and cultural and meaning related aspects described in the national guidelines for palliative care in Norway. The study is qualitatively designed with a phenomenological hermeneutical approach. In-depth interviews from 21 informants (12 men and 9 women), recruited from the hospital in the Inland area, were conducted in the period Nov 2011-June 2012. The chosen analytic strategy, widespread in medical research in Norway, is called systematic text condensation. To contribute to a better basis for palliative care for aged people with incurable cancer is seen as the main

purpose. The results will be relevant for a planned multidisciplinary research project between the hospital and other research environments. Further it will be linked to the new inter-disciplinary research area of Public Mental Health at Uppsala University, in which a section on palliative care research and spirituality is being formed.

## **Psycho-spiritual approach to cancer patients**

*Oznur Ozdogan*

Ambition and competition are being silently accepted as a life-style in our daily lives. Healing, however, come along harmoniously with the life-supporting powers like compassion and co-operation. Healing exists in pure spiritual energy. Human consciousness is one of the powerful determining factors in both health and illness. Being aware of finding meaning in our lives and experiences promote and strengthen the effectiveness of medical intervention. Along with physical or organic needs, human has spiritual inclinations and thus spiritual needs. These spiritual tendencies lead the individuals to knowledge, love, meaning, hope, transcendence, commitment and compassion.

Since 2000, we have conducted a series of interviews with cancer patients. In our meetings, we shared the perspectives of holy books and various examples taken from prophets' lives and scholars of Anatolia. For instance, we made discussions on

1. The Quran statements like "Allah does not burden someone with any responsibility than he/she can bear" and "we have the power and capacity to cope with all what we live".
2. The prophetic statements from prophetic medicine culture like "Allah does not create an illness without its treatment" and "There is a cure for every illness".
3. The statements of great personalities from Anatolian culture like:

*"Allah transforms evil into goodness  
Do not assume he does the opposite  
Wise contemplates what he does  
Let's watch what he does  
He does well whatever he does".*

At the end of our interventions, we observed visible improvements in the health conditions of patients with

psychological and physical disorders. We observed increased capacity and power of acceptance, displaying positive attitude, coping with pain, forgiving and loving at the patient and all these eventually contributed the process of healing.

Today, holistic approaches have gained more importance in health issues. Integration of body, mind and spirit has become a primary concern of health systems.

### ***Paper session - Religious coping: Mourning (9.30-11.00)***

#### **Imagined relationships in religious coping processes: The capacity for mourning**

*Hanneke Muthert*

One of the pivotal differences between the recent constructivist oriented models of mourning (Neimeyer 2000) and the older stage and task-based models concerns the relation with the diseased or otherwise disappeared object. Whereas the central argument used to be that "good" grief work led to decathexis and relinquishment, nowadays a transformation of these object-relations is being endorsed (creating continuity; Gaines 1997). Despite their differences, both models rely on important psychoanalytical/psychodynamic concepts. This paper focuses on the so-called capacity for mourning from an object-relational point of view. Thomas Ogden (1986, 2000, 2005) has drawn renewed attention to this subject. He argues that this relational capacity is one of the hallmarks of a more mature and healthy psychological organisation and links it to other important functions like empathy and more specifically the capacity for imagination.

Despite the central position of cognitive psychology and neuroscience at the expense of interest in psychodynamic theories, this paper however stresses the importance of this capacity for mourning and its implications. The concept is not only useful in (clinical) practice (healthcare/spiritual care), but it helps in critical questioning widely accepted cultural and ritual practices in a context of loss too (Muthert 2012).

Ogden's ideas on mourning add important relational aspects to religious coping theories in the context of loss. Defining coping styles as merely positive or negative seem to disregard the

complexity of grief. The capacity for mourning from an object-relational perspective introduces these relational aspects and has its value in healthcare relations (therapeutic and in the context of spiritual caregiving), but it stresses the influence of the social milieu (Hagman 2000) in coping with loss as well. This focus on context brings highly relevant questions to the fore about culturally accepted forms of mourning which in contemporary thinking seems to be reduced to the dichotomy healthy and unhealthy behaviour (Dehue 2008, Johannisson 2010, Verhaeghe 2009, 2012). Subsequently, this brings us in to the importance of (religious) imagination. Examples of both contemporary "healthy" rituals/ritual practices as well as examples of religious art from the context of Mental Health Care will be provided. They support the argument that (religious) imagination contribute to the fundamental relational capacity of people to deal with their losses.

This important link between (religious) imagination (or mentalising capacity) and the capacity for mourning underlines my final argument. A healthy way of coping with losses does not only presuppose a capacity for mourning developed in a substantial way by the grieving person, but in his or her social surroundings as well. A supporting cultural and religious context contains "good enough" room for imagination. What does this investigation on this capacity for mourning implicate for mourning religion itself?

### **Contact with the dead -meaning for the bereaved**

*Anne Austad*

Previous research have shown that 40-50% of the bereaved population report "post death contact" (PDC) i.e., experiencing the presence of a dead relative or friend. (Klugman, 2006; Rees, 1997, 2001; Schucher & Zisook, 1993).

In Norway - as in the West - there is a complexity of valuations and meanings concerning PDC. On the one hand the experience is encouraged by "alternative" and spiritualistic movements, and some folk traditions. On the other hand, it is discouraged by parts of protestant theology and secularism. In the psychological grief-literature, there is a growing consensus to consider PDC experiences as "normal", and potentially adaptive for adjustment to loss (Klass & Walter 2001). However, this view co-exists with

the belief that certain expressions of PDC are associated with dysfunctionality - a view which both can be found among researchers and among the clinical lore. The complex cultural situation comprises a multitude of "collective voices" which come into play when individuals are to make meaning of their PDC experiences.

The paper to be presented on the conference draws on material from my research project "Contact with the dead - meaning for the bereaved". It consists of 16 qualitative, semi-structured interviews with Norwegians who report recurrent PDC with a dead family or friend (auditive, visual, tactile, olfactory or "sense of presence"). Focus of the study is on the phenomenology of the experience and the related meaning making conceptualised as "sense-making" and "benefit-finding". The theoretical framework draws on Hermans' and Kempen's Dialogical Self Theory, and on Continuing Bonds Theory (Klass & Walter). Through Dialogical Self Theory meaning making is studied as movement between different dialogical and sometimes contrasting "I-positions", where religious and psychological traditions are seen as "collective voices" in the multi-voiced self, and where other people - both living and dead - operate in the intersection between perceptual and imaginal space. Continuing Bonds theory puts forth the notion of continuing presence of relatives and friends after death and the "sense making" and "benefit finding" of PDC experiences. In the paper I will examine how multiple voices of grief and world view is intertwined in the meaning making process of "post death contact".

### **Religious coping in adults after the death of their parents**

*Zehira Isik*

Losing a parent is a stressful event in the life of adults. It is always turning point in the emotional, personal and social lives of most adults. Bereaved adults experience a change in their relationships with other members of family, in psychological well-being, and in the view of themselves as adults who are no longer children. Moreover, death of a parent leads many people to re-evaluate the ultimate meaning and personal meaning in life.

Research indicates that religion commonly influences the appraised meanings of stressors, like sickness and disability.

Religion is often involved in causal attributions following traumatic events like loss and death. Religious coping is the use of God, religious beliefs and practices in order to manage personal problems or life stressors. After the loss, some people have mental and physical problems. Therefore religious coping has been related with the individual's search for meaning during the life and his mental and physical health.

This study examined if religious coping gives relief to adults after the death of parent psychologically and if it changes or transforms meaning of death and life for the individual. On the other hand one aim of this study was to examine the moral maturation and changes in religiousness of adults after bereavement.

In depth interviews were conducted with 25 individuals (13 females, 12 males), who experienced the death of a parent or both of them in last five years (between 2008 and 2012). Their age ranged from 26 to 60. The respondents were from Istanbul and Konya. Most of respondents (84%) were married. Interviews lasted about sixty minutes. Questions focused on the adult child's past relationship with the deceased parent, in childhood, teen years and adulthood. As well as on nature of the death, the respondent's reactions to death and personal experiences following the loss. At the end of the interview, interviewees were asked about religious practices and religious coping styles that they used after parent loss.

According to the qualitative results of study, most of adults use religious coping styles after parent loss. Using religious coping styles in grief period has a positive influence on mental and physical health. Furthermore, thanks to religious beliefs and practices most adults do not react pathologically and do not have a need of grief counseling (92%). Praying, reading the Holy Kur'an, helping people in need, giving a dinner to people are some of the basic religious coping styles that are used by adults who experienced parent death.

## ***Paper session - Religion on Internet (11.30-13.00)***

### **Integrative complexity and the social context: The role of network leaders in encouraging complex thinking about religious issues**

*Ryan Williams*

This study examines whether individuals in a network esteem peers who think in integratively complex ways about religious issues in the context of a small group educational course comprised of young British Muslims. Integrative Complexity (IC) is a measure of an individual's information processing characterised by rigid, black-and-white thinking at the lower end of the scale and the ability to recognise the validity of multiple perspectives and to integrate those perspectives at the higher end of the scale. Despite a rich and sustained body of research on integrative complexity in political psychology over the past 30 years, research on complexity of information processing in the study of religion is surprisingly thin. The research on integrative complexity and religion has been limited to a series of papers in the early to mid-1990s that largely focused on complexity and its relationship to fundamentalist cognition and religious orthodoxy. This research on integrative complexity in religious thinking was largely preoccupied with describing features of fundamentalist or religious orthodox cognition and did not explore explanatory mechanisms for why simplistic or complex thinking may arise. This paper recognises that there is further scope for research on integrative complexity and religion, particularly for studying the conditions under which open or closed-minded expressions of religious belief arise, and the role that the community plays in influencing open or closed-mindedness.

This research builds on the central premise of the revised Value Pluralism Model (Tetlock 1996) that recognises that the social context is a key factor in affecting the degree of complexity of thinking about values, as community and community leaders authorise and legitimise more or less complex thinking. To investigate the relationship between social context and integrative complexity, this research operationalised the social context as a social network, and used network methods to analyse the relationship between cognition and context. A novel measurement procedure was developed for this research called

the Social Field Generator. Results from seven groups ( $n=55$ ) showed that (a) participants scoring higher levels of IC were described by their peers with descriptors of more positive sentiment than their low IC peers; (b) the higher the IC scores of participants the closer peers felt towards them; (c) the highest IC individuals were consistently selected as sources of advice within each group, and the lowest IC scoring individuals were not viewed as sources of advice in each network. This research shows that within an educational environment aimed at promoting complex thinking, group processes and grassroots religious leadership can encourage higher levels of integrative complexity as a group norm.

### **Religious and spiritual themes in online memorials dedicated to those who died by suicide**

*Karl Andriessen, Karolina Krysinska, Jozef Corveleyn*

Religion and spirituality can play a significant role in the process of grief and bereavement by providing the bereaved with coping mechanisms and meaning frameworks, which help to understand the loss, find social support, and engage in healing rituals. Not many studies have looked at the role of religious and/or spiritual beliefs and behaviours in coping with death by suicide. This study has looked at religious and spiritual themes in online memorials dedicated to individuals who died by suicide. In addition to providing grief-related information and support, the Internet offers an opportunity for memorialisation of the deceased via personal websites and online cemeteries, where personal messages addressed to the deceased, as well as tributes and obituaries, can be posted. Although several studies have analysed the content and functions of messages in online cemeteries, not much is known about online memorialisation, including contents related to religion and spirituality, specifically in case of suicide deaths.

Two memorialisation websites: Faces of Suicide ([www.facesofsuicide.com](http://www.facesofsuicide.com)), which is dedicated to suicide deaths only, and a general online cemetery Gone too Soon ([www.gonetoosoon.org](http://www.gonetoosoon.org)), which includes suicide memorials, were selected for the study. We analysed the content of 252 randomly selected memorials (2x126 memorials) to ascertain the common memorial themes, including religion and/or

spirituality, and the type of the memorial. We looked also at the relationship between the author and the deceased, as well as age and gender of the deceased.

The study found religious and/or spiritual content, such as references to God, heaven or angels, and religious quotes, in 35 of 252 analysed memorials (15%). Such themes were used most frequently in the context of expected reunion with the deceased, expressions of gratitude for ending the mental suffering and pain of the deceased, and wishing the deceased peace. In some of the memorials God's will has been mentioned as the reason for suicide. Moreover, religious and/or spiritual themes sometimes served as consolation for the bereaved themselves. In a few cases references to the spiritual had a cryptic or idiosyncratic character. The majority of memorials with religious and/or spiritual references were written by parents (46%), a child (11%) and a sibling (11%) of the deceased, and they were dedicated mostly to young adult males (88%; mean age=30 years). More than half of the memorials with religious themes were obituaries (63%), the other were letters to the deceased (31%) and tributes (6%).

In conclusion, this study provides a valuable insight into the common themes, including religion and spirituality, in online memorialisation of suicide victims. Although previous studies indicate that religious themes are not frequent in memorials dedicated to people who died by suicide, our analysis showed that such themes were present in 15% of the memorials. Although self-selection of the bereaved, who post memorials on the Internet, and possible self-censorship while writing these messages, call for caution in interpretation of the study results, it seems that religion and spirituality can offer consolation to the bereaved after suicide. Both can provide hope for reunion with the lost relative, and hope for eternal rest and peace for the deceased who experienced pain and suffering in life. They can also give answers to the question regarding the reasons for suicide. Future studies could explore whether online memorialisation, including expression of religious sentiments, helps to cope with the loss or encourages rumination and hinders the grief processes after suicide.

## **God, self, internet and educational experience - Representations and practices.**

*Edson de Souza Filho*

This study aimed at verifying relations between God's representations (GR), self representations (SR), internet representations and practices (IRP) and educational experience (EE) among graduate students in Rio de Janeiro, Brazil. We studied GR as beliefs stressing God's power over humans (GR1); spiritual power (GR2); providence of a better human life (GR3); mutual dependence between God and humans (GR4); and disbelief of its existence (GR5). We treated SR as composed by individual-self (self-affirmation, self-criticism, self-depreciation); interpersonal-self (affirmative interpersonal interaction, positive interpersonal interaction, negative interpersonal interaction); collective-self (social category, group identity, moral-ethic value, social deviance). We studied EE as self-evaluations of successes and failures considering these individual learning experience (study, discipline, action), teaching experience (professor, curricula, institution), or both learning and teaching experiences at the same time. For this research we drew upon a closed/open questions questionnaire addressed to graduate course university students, of both sexes, from different areas of knowledge ( $N=197$ ) belonging to the same institution. We also took in consideration religious group and frequency practice, among other important demographic variables like self-defined ethnic group; parents' level of educational studies and profession; individual educational career expectancies; self-declared performance coefficient; informal group participation in associations, and so on. The data were statistically tested using SPSS (ANOVA). GR1 and GR5 showed to be more associated to search of information on IRP, whereas the rest to socialisation activities, entertainment, among others. About the possible effects of God representations on self-representations, we found a similar self-portrait among most youngsters, whom enhanced positive interpersonal interaction, group identity, moral-ethic value. Yet, GR5 conveyed more self-criticism and social deviance. Moreover, GR2 impacted over success (teaching) evaluations, meanwhile GR3 and GR4 failure evaluations (teaching and both learning/teaching). In general, the EE were more affected by Self-representations. So self-affirmation interfered on failure (learning) evaluation; self-depreciation on failure (learning and

learning/teaching); affirmative interpersonal interaction on success (learning/teaching); group identity on success (learning); moral-ethic values on success (learning) and failure (learning). Hence, the recent religious changes in Brazil offer a genuine opportunity to understand the relations between different dimensions of religion experience together with other subjective ones, of which our exploratory study is a starting point.

### **From mysticism to sectarian movements: Internet as a cultural artifact at the service of faith**

*Rosa Scardigno, Giuseppe Mininni*

In the perspective of cultural psychology (Bruner, 1994; Belzen, 2004), religious feeling, like any other human experience, finds its roots in social practices: nobody could either be believer or act spiritual practices without being introduced in some similar experience. Anyway, human participation to the several 'forms of life' is not represented by a direct relation (Cole, 1996). In particular, the relation between believers and the religious systems of meaning (Park, 2005) is mostly "mediated" by persons (such as priests or various religious figures) and by cultural artifacts (Sacred Texts, places of worship). For these reasons, in accordance with discursive psychology (Harré, Gillet, 1994), religions can be defined as 'systems of communication' (Pace, 2008).

In a more "rational" perspective, religions are set in a marketplace (Iannaccone & Berman, 2006): believers can be considered as "consumers" who, looking at the cost-benefit relations, can choose if and how being part of a religious system. On the other side, the religious 'producers' try to maximise the feeling of commitment and the social resources coming from the several religious forms of life.

Even if so different, these two perspectives share the need for communicating. In the first case, the communicative format is the mission that constitutes religions; in the second case, it would be a kind of marketing strategy. So, on the one side, religions offer new kinds of "mediation"; on the other side, they adapt to the content and channels offered by the market that, in the meanwhile, has new competitors, that is the new religious movements (Introvigne, 1998; Di Marzio, 2010). Here's how the

relation between religions and new media is necessary. Through its discursive universe and its immense exploratory possibilities, internet offers unprecedented chances for deepening traditional religious practices and fulfills the curiosity of those who want to know other religious forms of life.

The aim of this work is to investigate how some religious cultures construct discursive plots and offer to the believers promises of an (ultra)earthly love and of self care. We analysed the websites of some religious movements in order to examine the several strategies of the message construction and to catch eventual differences at a semiotic, value and discursive level. We submit to content analysis (Lancia, 2004), discourse analysis (Mininni et al., 2008) and to the cultural sensitivity analysis (Hofstede, 1980; 1991; Singh, 2002; Singh, Baack, 2004) the texts of some religious websites. In particular, in accordance with the classification proposed by Introvigne (1998), we chose a religious movement born in Occident for innovation (Scientology), a movement from the Christian symbolism (the Jehovah's Witnesses), a movement of Oriental origin (the Buddhist Institute Soka Gakkai) and a mystic-type movement (the Sufi).

Both in accordance and unlike the literature, persuasive communication through websites can work not only at a "central" pathway, but also at a "peripheral" level: the videos in the Scientology website, the uncertainty reduction for the Jehovah's Witnesses, the traditional symbols in the Sufi website. The central pathway is followed above all by the Soka Gakkai website, that emphasises the dimension of values.

Internet can be defined as a cultural artifact also at the service of old and new religious movements, and the websites act as business cards that draws the attention of believers and curious people trying to involve them through traditional and innovative discursive and rhetoric strategies.

### ***Panel N - Morininaru as a Re-ligio (11.30-13.00)***

*Manami Ozaki*

The primary purpose of our panel presentation is to introduce our philosophical, religious and psychological approach to our

planned "Morininaru" ("Becoming Forest") Burial project. The first presenter Dr. Yoshikawa approaches from the perspective of his Moebius integral model embodying the dialogical philosophy which can integrate organically those polarities of human existence and experience - relationships between man and nature, body and mind, life and death, one and many, modern and tradition, and dialogue among different religions.

Shukai Kono, the second presenter, is a Buddhist Monk who has produced "Morininaru". In this panel he will explain how "Morininaru" realise relations and connections between human and nature, individual and society, life and death, and this life and next life from the religious perspective. Morininaru means "I will become forest" in Japanese. Physically, religious, and Morininaru is a movement that the dead person becomes the forest by planting a tree, and sustains the nature. This movement is also explained as a spontaneous spiritual growth, with which the individual consciousness would expand universal consciousness. In other words this is a spiritual movement to offer a new paradigm to the individual consciousness and religious thoughts. Morininaru could be a practical philosophy to search a new scheme transcending dichotomisation.

Mrs. Ozaki, the third presenter approaches the subject from a perspective of her renewed positive psychology, "Inclusive positivity theory". This is a model of authentic well-being realised through integrative perspective, the Moebius theory presented by the first presenter, Dr. Yoshikawa. She came up with a new awareness of happiness, which she terms as an "authentic well-being" which can be realised by integrating the positive and the negative states of mind.

She will explain the model based on her researches conducted with respect to the 3.11 Earthquake and Tsunami disaster, which occurred in Japan in 2011.

Her research results suggest that the pessimistic attitude could be more adaptive at the time of crisis and that the pain contributes to growth. Based on the results she showed that negative emotional experiences promote spiritual growth and pro-social activity, which does not accompanied with reward cultivate one's life satisfaction and positive emotion. This positivity accompanied by negativity is called "Inclusive Positivity".

"Inclusive Positivity" connects and integrates those seemingly conflicting phenomena such as sadness and happiness, death and life. The "Morininaru" has a function to transform the grief of death to the virtuous positive emotion, and is considered to be a practice of "Inclusive Positivity".

### **1) "Morininaru" as a "Re-ligio" from the perspectives of Moebius Integration Theory**

*Muneo Yoshikawa*

In our panel presentation, I would like to present a theory of integration based on my Moebius integration philosophy. According to this theory of Moebius integration, as the Moebius Ring shows, the front side and the back side of the Ring appear divided, but both sides are apparently interconnected, and may be viewed as one and the same. This theoretical model indicates that one is neither this side or that side nor beyond both sides, but one is the between. This position of between is, however, not a neutral middle position nor a transcendent position "beyond" nor a mere dialectical (melting) synthesis which lacks a dynamic process, but rather is a dynamic, tension-laden "between" in which there is a constant pull from both sides of the pole. This Moebius Integration Theory which signifies and integrates the dynamic complementary interplay of two opposing forces such as yin and yang can be applied to the whole spectrum of human existence and experience - interaction of man and man, relation between man and nature, relationships between body and spirit, art and science, life and death, this generation and next generation, modern and traditional, urban and rural, Eastern perspectives and Western perspectives, order and chaos, ordinary and extraordinary, development and preservation, one and many, monism and polytheism, and dialogue among many different religions, etc. I believe that the Möebius Integration Model embodying the dialogical philosophy which can integrate organically those polarities of human existence and experience would be one of the primary models of knowing for the twenty-first century and that it can help create dynamic relationships in a diversified and multi-polar world. In our panel discussion, I would like to use this Moebius integration theory to illustrate our proposed "Morininaru" concept, a new concept known as a "Green/Natural" Burial in the West.(300) At the end, utilising this integration theory, I would like to integrate the

psychological perspectives presented by the second presenter, Mrs.Ozaki, and the social, ecological, religious and spiritual perspectives presented by the third presenter, Mr. Kono.

## **2) Morininaru as a re-legio**

*Shukai Kono, Manami Ozaki*

This presentation will explain what Morininaru is, the difference from Green burial, and how Morininaru realise relations and connections between human and nature, individual and society, life and death, and the current life and next life from religious perspectives, especially from Buddhist's point of view. Morininaru means, I will become the forest in Japanese. Morininaru is a movement that the dead person physically becomes a forest by planting a tree, and sustains nature. However, the movement implicitly includes a thoughtful trick to remind us that nature protects us, before we even try to protect nature, and by doing this we attempt to objectify nature, which is often regarded as subjective.

As the word religion "Re-legio" originally means to regain relations. The most important religious function is to connect humans with the transcendence or spirituality and to make them be aware of the oneness. Based on faith, the relations of all kinds will be restored, including the integration of language, consciousness and behaviour.

This movement is also explained as a spontaneous spiritual growth, by which the individual consciousness would expand the broad, universal consciousness. In other words this is a spiritual movement to offer a new paradigm to the individual consciousness and religious thoughts. Morininaru could be a practical philosophy to search a new schema, transcending dichotomisation. This is how the Morininaru is different from Green Burial, which focuses mainly on the environment.

Morininaru is the place where opposed people and concepts, such as people in various religions, the concept of life and death, nature and human, and finally the people of the past and the future connect. There are four reasons how Morininaru contributes to connect the controversial phenomena. First, Morininaru's concern is death, which everybody experiences. Therefore it does not discriminate anybody, and it contributes to build relationships between people who may have different

religions, cultures, and or thoughts. Second, Morininaru adds a positive, bright, pure, and productive image of the forest to the negative image of death. With this beautiful image, one's reluctance to talk about death will decrease. This is explained with the Theory of Inclusive Positivity, which is introduced by Mrs. Ozaki, the second presenter of the panel. Third, Morininaru can be a method for everybody to experience spiritual growth without intentions. One may plant a tree for himself and for his direct descendants without thinking about contributing to the global sustainability; however it actually contributes to the global environment. After one's death, an altruistic effect towards their descendants and the environment appears spontaneously by the planting action, Morininaru. This is how Morininaru not only puts practice to humans co-existing with nature, but also cultivates transcendental awareness, and by promoting the altruistic state of mind, it is expected to cultivate the virtuous way of living.

### **3) Inclusive positivity as a model of authentic well-being**

*Manami Ozaki*

The purpose of this presentation is to introduce "Inclusive Positivity", a model of authentic well-being realised through transcendental perspective and to show Morininaru is a practice of inclusive positivity based on my research.

Inclusive positivity was born in the field of positive psychology to add the holistic and culture sensitive worldview to the traditional concept of happiness and well-being from Japan. Inclusive positivity connects and integrates the two controversial phenomena such as growing positively through negative occasions. Inclusive positivity is also explained as authentic well-being. Authentic well-being could be the opposite state of common happiness, such as being thankful for the negative events and joy of giving rather than acquiring. This authentic well-being is realised by circulating two poles such as positivity and negativity, self and others.

I will first illustrate two of my research outcomes, as examples of inclusive positivity. One is about PTG (Posttraumatic growth) studies on Japanese students after 311 earth quake/tsunami disaster. Another is about the students' authentic well-being by their pro-social movement of "Pay it forward".

500 Japanese Students' PTG (Posttraumatic growth) after 311 were investigated focusing the relation between PTG and the negative emotions, and their attribution style. The results showed that the students who experienced more grief and sorrow had higher PTG than those who showed less negative emotions. The students who had higher PTG showed gratitude to the situations despite of the damage. The highest group of PTG had the personalised attribution style (which is defined as pessimism by Seligman) at the negative event, and the least group of PTG had the outer attribution style, the optimistic group which does not take responsibility for the bad events. These results suggest that the pessimistic attitude could be more adaptive at the moment of crisis, and that the pain contributes to growth. Therefore, PTG is well explained as an inclusive positivity.

Another example of inclusive positivity is revealed through a students' pro-social movement. Inspired by the movie "Pay it forward", two of my seminar students conducted an intervention program for the students to cultivate pro-social behaviour. 26 of the psychology-major students watched the movie "Pay it forward", and were asked to do non-rewarding pro-social actions, to write weekly journals about their experiences for four weeks. The assessments were done by two-dimensional mood scale and the life satisfaction scale at the beginning and at the end of the intervention program with free writings. The positive mood and life satisfaction were significantly raised after the program. According to their free writings, watching the movie impressed the students to motivate pro-social behaviour, but did not lead them to start it actually. Doing pay it forward had changed their hesitation to the actual action, which is accompanied by positive emotions such as gratitude and high self-esteem. The students showed pure joy of giving without material or social reward, which is an authentic well-being.

These results show that negative emotional experiences promote spiritual growth and that pro-social activity, which is not accompanied by reward but even with negative experiences, cultivate one's life satisfaction and positive emotion. The virtuous state of mind, in other words authentic well-being, was realized among the ordinary students at the crises, and the practice of pro-social actions promotes one's positive emotion not just the thought.

Morininaru is a method to practice altruistic spirit, which is evoked at the crises of the death of the loved one. It transforms one's grief to authentic well-being spontaneously. Therefore, Morininaru is a practice of inclusive positivity.

***Panel 0 - Listen to the reed: Testing religiosity, mysticism and spirituality at a Mawlawi Sema Ritual (11.30-13.00)***

*Zuhâl Ağilkaya Şahin*

Mawlana Jelaladdeen Rumi, a great Sufi master lived in 13<sup>th</sup> century, has an international reputation and his ideas have a huge influence on people. His books still attract worldwide attention after over 700 years. Sema as one of the basic components of Rumi's thought means whirling from right to left with the influence of divine enthusiasm. It is not known when or why Rumi first began to perform Sema but it can be said that he had whirled in ecstasy anywhere. In fact, Rumi regarded all motion, from cells to galaxies, as a kind of Sema. According to him everything in this universe whirls for the love of Allah. In 15<sup>th</sup> century, it was Pir Adil Çelebi, a descendant of Rumi, who determined the practice of the current Mawlawi Sema Ritual, which symbolises the human being's spiritual journey to Allah. The anniversary of the death of Rumi, Sheb-i Arus (wedding night) in his words, is being marked every year with a great festival including Mawlawi Sema Rituals in Konya/Turkey. Thousands of people and adherents of Rumi's universal philosophy from different cities and countries attend these ceremonies.

Düzungüner, Zuhâl Ağilkaya Şahin and Hood availed themselves of the opportunity to test religiosity, mysticism and spirituality on Mawlana's 739<sup>th</sup> Reunion Anniversary Ceremonies. In this panel before introducing and discussing results of this research (Düzungüner) some conceptual insights and approaches into the topic (Zuhâl Ağilkaya Şahin) and the popularity of Rumi in the USA (Hood) will be presented.

## **1) Mawlawi Sema Rituals as a subject of psychology of religion research**

*Zuhâl Ağılkaya Şahin*

This presentation shall illustrate the possibility of approaching a Mawlawi Sema Ritual from a psycho-religious point of view in general and shall introduce the conceptual background of a current study conducted at Mawlana's 739<sup>th</sup> Reunion Anniversary Ceremonies in Konya/Turkey in particular. The main question of the study was if and how psychology of religion issues like religiosity, spirituality and mysticism could be examined at Mawlawi Sema Rituals. The if-question can be explained due to the fact that these rituals inherit an intense spiritual, mystic and religious meaning. The reason for this understanding is that these rituals are related to Mawlana Jelaleddeen Rumi, the great Muslim sufi, from whose thoughts and teachings the Mawlawi Order of the Whirling Dervishes (Semazen) emerged. Mawlawi Sema Rituals represent the human being's spiritual journey, hold different mystical symbols and are the most popular features of the Mawlawi tradition, which in short is a body and soul discipline. An important characteristic of this seven-centuries-old ritual is that it unites the three fundamental components of human nature: the mind (as knowledge and thought), the heart (through the expression of feelings, poetry and music) and the body (by activating life, by the whirling). These three elements are thoroughly joined both in theory and in practice as perhaps in no other ritual or system of thought. Ritual dance or Sema consists of several stages with different spiritual and mystic meanings. Whirling toward the truth, human grows through love, transcends the ego, meets the truth, and arrives at perfection.

The how-question can be answered either by means of the Semazen or the ritual visitors. As the performers the Semazens are the primary actors involved with the symbolic meanings and deep spiritual and mystic experiences made during a Sema Ritual. We have chosen to survey the visitors in order to determine the spiritual, mystic and religious feelings and experiences that a Sema Ritual evokes. There is evidence that people - at least Turkish-Muslim visitors - regard Mawlawi Sema Rituals as a religious worship that reinforces their love and attachment to God, and experience varieties of religious, mystic, spiritual and psychological experiences that they express by

feelings of presence and awareness of God, closeness and resignation to God; going beyond time and space, the university of the sacred; spiritual joy, satisfaction, and relief; peace, depth, perfection, love, hope, purification, respectively. It is suggested that all these thoughts, feelings and experience are evoked by the movements of the whirling dervishes, their clothes, which all have symbolic meanings and the mystic music to which they perform their Sema. People get in personal interaction with the Sema and each of them has an individual psycho-religious/spiritual/mystical experience that is unique for psychology of religion research.

## **2) The appeal of Rumi in the United States**

*Ralph W. Hood Jr.*

One curious paradox is despite the well documented hostility of Americans to Islam that preceded 9/11 and only increased thereafter, Mawlana Jelaleddeen Rumi continues to be the most popular poet read by Americans. In a culture that does not publishes much poetry and reads even less, what American know simply as Rumi continues to be the single most read and applauded poet in contemporary America. Numerous edited volumes selected from the 30,000 verses of his *Diván-i Shamsi Tabríz* and the 22,000 verses of what many consider his masterpiece, the *Mathnawí*, provide ample opportunity to selectively present Rumi as a poet of love divorced from the context of his own faith tradition, Islam. It is the divorce from Islam and the popularisation of a distorted history of Sufism that accounts for the popularity of Rumi in American culture that fails to appreciate his deep commitment to and expression of something central to Islam, love. It is this poetry of love within an Islamic context that has led some to call the *Mathnawí* "the *Qur'an* in Persian."

Placing Rumi in his proper context can do much to mitigate the widely documented tendency for not only Americans, but American social scientists who study Islam, to avoid associating one of the three great Abrahamic faiths with apparently inherent tendencies toward violence. While it is possible to place Rumi in the context of a *perennis* philosophy in which mystical experience plays a central role, that cannot be interpreted to mean that the loving unity experienced in such ceremonies as

the Mawlawi Sema Rituals by either the participants or observers can be interpreted to mean that the tradition in which this experienced is expressed can be ignored. Accordingly part of our central concern was to assess the report of mystical experience by observers immediately after they witnessed the Malawi Sema Ritual. It was hypothesised that using a measure of mysticism that is sensitive to both the commonality of experience across traditions as well as the uniqueness of each tradition would allow followers of Islam and others to report experiences of unity likely to be elicited by observation of the Malawi Sema Ritual and yet not be insensitive to the specifics of any one faith tradition.

### **3) The intersection point of mysticism, spirituality and religiosity: An empirical study on Mawlawi Sema Ritual**

*Sevede Düzgüner*

Due to intense international interest the Mawlawi Sema Ritual is considered to be one of the most popular ceremonies in the world. Given this fact, it is curious that there are few empirical studies of who attend this ritual and what experiences persons have when watching this ceremony. In this study the religious and spiritual characteristics of those attending the Mawlawi Sema Ritual and their report of experiences during the ceremony are empirically investigated. Researchers from Turkey and the U.S. collected data by means of a questionnaire prepared in Turkish and English in order to address people from different countries and cultural backgrounds. The questionnaire was applied to visitors of the Sema Rituals in Konya at the 739<sup>th</sup> Anniversary of Rumi's Death (sheb-i arus) on the 7<sup>th</sup> - 17<sup>th</sup> of December 2012. With 1143 Turks and 57 foreigners the sample consisted of 1200 people in total.

The purpose of the study is to find out a) to what extent do people report mystical experiences while watching the Sema Ritual? b) to what extent do they identify themselves as religious or spiritual? c) how they define religiosity and spirituality? and d) what is the nature of their religious motivation, if any, for attending the Mawlawi Sema Ritual? The questionnaire protocol consisted of a measure of mysticism (The Mysticism Scale by Hood) and a measure of motivation (The Intrinsic Religious Motivation Scale by Hodge), as well as questions regarding

demographic characteristics of our sample. Since there are scarcely any studies focusing on the differences and similarities between the perceptions of religiosity and spirituality in Turkey the participants were asked to define religiousness and spirituality and to indicate their personal level of each.

***Paper session - Spirituality and health: CHD patients (11.30-13.00)***

**Religious coping in young adults' cancer experiences**

*Suvi Saarelainen*

It has been said that religion tends to emerge when facing crisis. This could be contested in modern secularised Europe especially in age group of young adults. Nevertheless, this presentation points out that among young adults cancer diagnose activates religiosity. The presentation answers questions how young adults suffering from cancer are describing religious coping and what kind of model characterises best their religious coping process.

Data was collected from 16 young adults about their experiences of suffering from cancer. Participants were diagnosed with cancer during the previous five years. The data is based on narrative interviews. In these autobiographical interviews they were asked to narrate their whole lives since childhood to present moment. They were also asked to describe the role of disease from whole life perspective. Themes of religion and religious upbringing were included to interviews. The data was analysed with narrative thematic analysis (Riessman 2008). By doing this core themes including the significance of religion in a coping process emerged.

Underlying theories are Kenneth I. Pargament's (1988, 1997, 2005) theories of religious coping and Ruard Ganzevoort's (1998) theory of narrative religious coping. Pargament's theories are helpful when evaluating different kinds of religious coping acts. Ganzevoort's approach is beneficial to achieve broader understanding of religious coping. According to Ganzevoort there are four criteria for religious story (religious author, story itself as religious, transcendence as audience,

religious purpose). A story can be classified as religious if at least one of the aspects fulfils.

As a result it is shown that religious coping comes visible from three different aspects. The most common aspect is acts of religious coping. These acts are described as normative religious acts for instance praying and attending to church as well as feelings of blessings when carrying an angel figure. In addition, meditating, practicing yoga, walking in nature is narrated as part of religious coping acts. Second, religious coping can rise from context. For some participants Finnish up-raise and parents' activity brings religious coping into cancer story and coping process. Also some participants are describing consolation that intercession brings. Third, religious coping can rise from individual's identity. This can be seen when cancer is narrated as a meaningful part of life story. The disease has a new significance when individuals find balance in life. Descriptions of significance are also narrated as a possibility to share good to others in need. It also came evident that almost all participants had religious oriented story even they had different worldviews.

After comparing results and theories it still seemed that theoretical framework did not fully grasp religious coping aspects described in the data. The presentation proposes a model that reaches the diversity of religious coping in this qualitative data. Instead of making religion a separate phenomena or a separate story the model deals religious coping as a part of lived life and life story. The model suggests that religious coping is a part of making sense process. The process can include religiosity that rises from individual's identity, surrounding context and comes visible in coping acts but also in a process of making sense. From narrative perspective religious coping is seen as a part of narrated life story.

**"Your faith has healed you" (Mark 10:52)  
Spirituality/religious conviction in cancer patients-attitudes, resources, needs**

*Anahita Paula Rassoulian*

In the last years there has been a high attention towards spirituality/religion and coping strategies in patients dealing with diseases.

Numerous studies have shown that spirituality/religious conviction might be a resource in coping with illness and significantly contributes to psychosocial adjustment, to patients attitude towards cancer treatments as well as to patients quality of life.

At the same time the number of patients who are diagnosed with cancer is steadily growing.

"Thy faith hath made thee whole" (Luke 17:19)-how coherent is this mentioned statement in our postmodern society? Do patients dealing with cancer use their spirituality/religious conviction in their coping process. Is spirituality/religion a source of strength? Does the faith factor play a benefit role against anxiety and depression in cancer patients? Are there socio-demographic differences? To find answers for these questions we have interviewed 190 patients with cancer at the Clinic for Haematology/Haemostaseology and Oncology of the Medical University of Vienna. Based on the bio-psycho-social-spiritual model we've used standardised questionnaires like the anxiety and depression scale (HADS), spirituality and religiosity benefit (Büssing) as well as social demographic characteristics. Further we have obtained data of hemoglobin, pain and fatigue.

From 190 patients (61% woman, 39% men) that were involved a total of 61% referred themselves as spiritual and/or religious (religious  $n=49$ , spiritual  $n=25$ , religious/spiritual  $n=42$ ). We could not demonstrate any significant associations between spirituality/religious conviction and biological or social demographic factors. About 51% of the patients confirmed the conclusion that spirituality and/or religiosity helps them dealing with their illness. Thus anxiety and depression levels were lower in the spiritual and/or religious group (anxiety 4,78 SD  $\pm 3,2$ ; depression 3,28  $\pm 2,9$ ), and the highest level was found in the non-religious, non-spiritual group (anxiety 5,04 SD  $\pm 4,3$ ; depression 6,11 SD  $\pm 4,0$ ). These results indicate that spiritual and religious conviction might play an important role in patients dealing with life threatening diseases.

Nevertheless it should be mentioned family back up was the most important support for the patients suffering from cancer.

However these are only preliminary data and further results will be presented.

## **Spiritual dimensions among coronary heart disease (CHD) patients in Indonesia: Their association with negative emotions and cardiac events in CHD patients**

*Henndy Ginting, Gérard Näring, Eni Becker*

Almost all Indonesians (99%) have a religion which could facilitate the development of spirituality. Religious involvement and spirituality are important resources to deal with chronic illnesses, such as coronary heart disease (CHD). Moreover, spirituality has been found to be associated with lower negative emotions (anxiety, depression, and anger) and less cardiac events (mortality, myocardial infarction, and unstable angina) in CHD patients. However, research findings on the role of patient's spirituality in coping with negative emotions and in the outcomes of the disease are inconsistent. This may be due to the different operationalisations of spirituality and a concomitant overlap with the concept of social support.

The Spiritual Attitude and Involvement List (SAIL) has been developed in the Netherlands, from a non-theistic approach. It is a validated scale that measures spirituality on seven dimensions: meaningfulness, trust, acceptance, caring for others, connectedness with nature, transcendent experiences, and spiritual activities (de Jager Meezenbroek et al., 2012). We evaluated an Indonesian version of the SAIL to justify if the SAIL is also valid to measure spirituality in a theistic group. In the present study 770 healthy Indonesians and 295 CHD patients participated. First, we examined its factorial validity, discriminative power, internal consistency, and convergent validity. Second, we examined associations of the SAIL dimensions with negative emotions in the CHD sample after controlling for the role of social support. Third, in an 18 months follow up study, we investigated association between spirituality dimensions with cardiac events.

Confirmatory factor analysis fitted the seven dimensions model of the SAIL and demonstrated its factorial validity. Discriminative power of the SAIL was indicated by higher mean scores in all dimensions of spirituality among Indonesian than Dutch both in healthy and chronically illnesses samples. The Indo SAIL was shown to have Cronbach's alpha above .89 in each subscale. Significant Pearson's correlations between the Indo

SAIL with the Receptive Coping Scale and the Brief Religious Coping Scale indicated convergent validity of the SAIL.

Furthermore, hierarchical regression analyses indicated that higher levels of spirituality were associated with lower levels of depression, less anxiety, and less anger. A higher level of depression was significantly predicted by lack of trust, whereas both higher levels of either state or trait anxiety were significantly predicted by lack of trust and less spiritual activities. Lack of connectedness with nature was the only predictor of anger.

Interestingly, the follow up study showed a significant relation between higher spirituality and less myocardial infarction and unstable angina but not between spirituality and mortality. A more detailed analysis of this association specifically emphasised the role of transcendental experiences and spiritual activities.

This study confirms the validity of the SAIL and underscores that the contributions of spiritual dimensions were not uniform across all aspects of negative emotions and cardiac events.

#### ***Paper session - Religious coping: Survivors (11.30-13.00)***

#### ***God in the midst of disasters: Images and perceptions through the lenses of victim-survivors***

##### *Salud Carriedo*

The Philippines is an archipelagic country in Southeast Asia. Its 7,107 islands have been divided into three major island groups - Luzon, Visayas, and Mindanao. Geographically, the Philippines is situated in the typhoon belt and in the Pacific Ring of Fire. Thus, it experiences typhoons and earthquakes time after time. Environmental abuses through the years have been contributors to increasing the country's vulnerability to geohazards and disasters.

This paper was based upon two hermeneutic phenomenological researches that explored the lived experiences of disaster victim-survivors. Purposively-sampled participants were taken from two massive calamities that struck the country within the past 10 years, with a chronological distance of more than six years

apart. The Guinsaugon Rock Avalanche Tragedy in Saint Bernard, Southern Leyte, Visayas on February 17, 2006 was the Third Deadliest World Disaster during that year (World Vision, 2008). Over a thousand persons perished in it, including some two hundred school-children and their teachers who were buried alive in rushing mud and rocks. Super Typhoon Pablo (international codename Bopha) on December 3, 2012 heavily affected many provinces in Mindanao. It claimed hundreds of lives and destroyed properties and infrastructures estimated at over 34 billion pesos (SunStar, 2012). To date, Typhoon Pablo has been considered the most destructive calamity that hit the island of Mindanao.

Among the common themes that emerged from the two studies was belief in God. The narrative data revealed the following images and perceptions of God by victim-survivors - God as a) Savior, b) Divine Intervener, c) Grantor of Request, d) Punisher, e) Onlooker, f) Indifferent God, and g) Independent/Self-willed God. The findings were contextually interpreted and found out to have implications to religion and spirituality, mental health, resilience, personal life rebuilding, and community reconstruction. Furthermore, the findings can serve as basis for planning interventions for disaster-hit clients. With disasters becoming more frequent nowadays, wherever across the world, the role of religion and spirituality holds a crucial stake in helping people to prepare psycho-spiritually for incoming disasters, as well as those who are struck to cope and move on.

### **Religiousness and mental health among survivors of Hurricane Katrina: A longitudinal study**

*Christian Chan, Anna Bell, Jean Rhodes*

This prospective project examined the ways in which religious involvement affected the post-disaster psychological functioning of women who survived Hurricanes Katrina and Rita. The participants were 386 low-income, predominantly black, single mothers. The women were enrolled in the study before the hurricane, providing a rare opportunity to document changes in mental health from before to after the storm, and to assess the protective role of religious involvement over time. Two studies were conducted. In the first study, we examined the relationship between religiousness, internal and external psychological

resources, and psychological distress. Results of structural equation modeling indicated that, controlling for level of exposure to the hurricanes, pre-disaster physical health, age, and number of children, pre-disaster religiousness predicted higher levels of post-disaster (1) social resources and (2) optimism and sense of purpose. The latter, but not the former, was associated with better post-disaster psychological outcome. Mediation analysis confirmed the mediating role of optimism and sense of purpose.

In study two, positive and negative religious coping strategies and their relation with posttraumatic stress, psychological distress, and posttraumatic growth were examined. Positive religious coping was hypothesised to be associated with posttraumatic growth, whereas negative religious coping was hypothesised to be associated with posttraumatic stress and psychological distress. Results from structural regression modeling indicated that negative religious coping was associated with psychological distress but not posttraumatic stress. Positive religious coping was associated with posttraumatic growth. Further analysis indicated significant indirect effects of pre- and postdisaster religiousness on postdisaster posttraumatic growth through positive religious coping. Findings underscore the positive and negative effect of religious variables in the context of a natural disaster. Qualitative data will also be presented to supplement the results from the two studies.

### ***Poster session 2 (13.45-14.30)***

#### **18) Integrated investigation into psychological and neurophysiologic correlates of Christian Trinity meditation**

*Stephen D Edwards, David J Edwards*

This integral investigation explored phenomenological, social constructionist and neurophysiologic correlates of Christian Trinity meditation experiences in a volunteer, convenience sample of 10 practicing Christians, 6 men and 4 women, with a mean age of 48 years and an age range from 21 to 85 years. The research approach was based on an integral philosophy of science, which postulates the same "do, discover, decide" sequence for investigating knowledge specific to various levels of

consciousness involving psychical, mental and spiritual domains, while recognising logical category errors that occur if knowledge derived from one domain is confused with or substituted for knowledge from another domain. Participants meditated for a minimum period of fifteen minutes during which neurophysiologic data in the form of electroencephalographic (EEG), electromyographic (EMG), blood volume pulse (BVP) and respiratory activity were recorded. Phenomenological analysis indicated that the meditation process generally involved a transformation from physical to mental to spiritual realms as evident in reports of an increasingly relaxed, contented and focused state of consciousness characterised by Christian Trinitarian imagery, wonder, surrender, peace, bliss, openness and formlessness. Discourse analysis of the descriptions indicated that middle aged, English, Christian, Protestant, cultural and linguistic discourses predominated throughout the texts as reflected by the participants themselves, as well as the paradoxical and mystical nature of the subject of the participants' meditation. Neuropsychological findings indicated significant increases, from baseline to meditation recordings, in alpha and beta, accompanied by increasing mean trends in theta and gamma, and decreasing mean trends in delta, EMG, BVP and respiration. Integrative findings indicated the pastoral psychological value of intentional Christian Trinity meditation to enhance the spiritual life for practitioners of this spiritual tradition in everyday world involvement and healing. Findings are discussed in relation to similar consciousness transformations, investigations and interventions in various spiritual, wisdom and healing traditions.

### **19) An examination of the role of attachment, religiousness, spirituality and well-being in people of Christian faith**

*Tracy Freeze, Enrico DiTommaso*

Since its inception, Bowlby's (1969, 1982) attachment theory has been studied in a number of domains (Hazan & Shaver, 1987; Granqvist, 1998; Kirkpatrick, 1998). According to attachment theory, internal working models (IWM) of self and other are developed based on the responsiveness, or lack thereof, of the caregiver and these IWM's continue to influence relationships throughout one's life (Bowlby, 1969, 1982). In addition, research indicates that individual differences in attachment IWM's affect

well-being (e.g., Love & Murdoch, 2004). On the other hand, research examining the effect of religiousness and spirituality on well-being has been inconclusive (e.g., Lewis & Cruise, 2006; van Dierendonck & Mohan, 2006). Inconclusive results may be the result of a failure to consider the influence of individual differences in attachment to God and a failure to operationalise religiousness and spirituality as multi-dimensional constructs (Zinnbauer et al., 1997). Thus, the purpose of this study was to examine a multi-dimensional model of attachment, religiousness and spirituality in predicting well-being in people of an evangelical faith tradition. One hundred and eighty-five participants were recruited from Baptist churches in southern New Brunswick, Canada and nineteen from a faith based university. Data were analysed using structural equation modeling. Results of the measurement model indicated three main latent constructs. The first construct reflected insecure attachment to God. The second construct was the result of an overlap between the religiousness and spirituality constructs; thus, a composite construct, religious spirituality was assessed. The final construct was renamed emotional distress to reflect a pattern of loadings that was indicative not of well-being but of heightened negative emotion and less life satisfaction. The results of the structural model indicated a path model whereby greater levels of insecure attachment to God were associated with lower levels of religious spirituality, which were in turn associated with greater levels of emotional distress. The findings suggest that, in an evangelical Christian sample, having a secure attachment to God is associated with an increase in religiousness and spirituality. Further, this increase in religiousness and spirituality is associated with lessened emotional distress. Future research should focus on: determining what variables may help people of Christian faith increase security in their relationship with God; and, how to best help cultivate an evangelical's religious spirituality. Understanding what aspects of attachment, religiousness and spirituality improve well-being and lessen emotional distress is important to the person of faith and is helpful for both Christian ministry and mental health professionals.

## **20) Relationship between religious orientation and mental health in Iranian students to have share in public prayer**

*Roya Rasouli*

Introduction: Spirituality and faith are powerful aspects of human experience. There are substantial data exploring the link between religiousness and mental health, yet there is little consensus regarding the nature of the relationship between religiousness domains and mental health. The present study examined the relationship between religious orientation with mental health symptoms among in students to have share in public prayer. In this study religion is Islam and mental health is the absence of a mental disorder, which is a psychological or behavioural manifestation.

Method: The study samples includes 100 (aged 20 - 26) students (boy=50, girl=50) in Yazd University which selected by random sampling. Research instruments included: 1) Tollabi Religious Orientation Scale. This scale developed by Tollabi, 2005. It is consists of 35 item (1-19 items assessment religious cognition and 20- 29 items assessment religious behaviour and 30 -35 items assessment both of them). The reliability was obtained by method of split-half with spearman - brown coefficient, 0/096, and Cronbachs alpha 0/094. The validity was obtained by construct and content validity. 2) Symptoms Check-list-90-Revised (SCL-90-R). Data was analysed by correlation method.

Results: Results revealed a significant correlation between the religious orientation and mental health ( $r=-0.482$ ,  $p=0.001$ ) that was indicated in table of (1) and(2).

Conclusion: Results of this study confirm many of researches that investigate relationship between religious and mental health. For example Mansornejad (2011), Bayani (2010) and Baetz (2002). Internalising the religion believes and values may play basic roles in mental health status. In this article issues that religious can be as a coping strategy that means people collaborate with "God" in coping with stress that is associated with the greatest improvement in mental health (Fabricatore, Handal & Gilner, 2004; Yangarber, 2004). In addition religious is as attributions style, the ways in which an individual interpret the world and give meaning to events or experiences (Seligman, Park & Peterson, 2005). Also religious support can be a valuable source of self-esteem, information, companionship and practical

help (Cohen & Wills, 1985; Hill, & Pargament, 2003). And public prayer protect people from social isolation, provide strengthening social networks for individuals and provide a sense of belonging for them.

## **21) A study of religious life style in different young social groups**

*Bharat Trivedi*

**Purpose and scope:** The purpose of this research is to find out the difference in the religious attitudes of different young social groups. The researcher intends to compare the religious life style of various groups belonging to different religion. It is quite likely that religious attitudes of persons belonging to different religion may be quite separate.

**Background:** Research in this field indicants that the spirituality or religion is associated with good physical and mental health. Spirituality is often used in the sense of religious attitudes. However in modern times religion and spirituality are considered as separate construct. Many individuals experience spirituality in religious settings. Both religion and spirituality honor sacred things. That is why spirituality is described as the search for what is sacred. It is a process through which persons try to seek saved way of life. Spirituality and religion have not been studied much through research.

**Sample:** In the present study, the sample will consist of 120 young students, 40 from Hindu religion, 40 from Muslim religion and 40 from Christian religion. In each group 20 male and 20 female will be selected.

**Tool for data collection:** The 20 items SAT test will be use for data collection. This test measured religious practice, religious belief, existential well-being, multiple health, and locus control.

**Scoring:** the response to each item corresponds with a total score for SAT.

**Test:** DUREL: (items 1 to 5) higher score indicate higher level of spirituality.

**EWBS:** (items 6 to 15) higher score would show greater existential will being.

NRCOPE: (items 16 to 22) higher score would indicate lower levels of negative religious coping.

MHLC: (items 23 to 28) higher score indicate greater locus of control.

Statistical analysis: The score of each item and total score would help the higher level and lower level of religious beliefs and religious attitudes. The score of each social group would help us to discuss the level of religious beliefs etc. the mean score SD and t of three groups would help us to compare the religious attitudes of three groups.

Conclusions: The research will be able to tell the higher and lower level of religious beliefs of individuals and social groups. The final conclusion of this research will be useful to young generation to create more powerful religious attitude. How religion is useful in modern time to protect every person from stress and many more problems. At last religion is very fruitful for good physical and mental health. These conclusions and suggestions will be shown scientifically in full length research paper at the time of the presentation.

## **22) Relationship between attachment styles and dimensions of the religious conversion process**

*Peter Halama, Marta Gašparíková, Matej Sabo*

The study is based on the assumption that attachment system is closely related to religiosity and religious behaviour. Previous research showed that type of attachment was related to religious conversion. Insecure attachment was related to sudden and emotional conversion and secure attachment was related to gradual adoption of caregiver's religion. The present research focused in more detail on the relationship between attachment styles and the religious conversion process. 101 Christian converts filled out the Religious Conversion Process Questionnaire measuring different aspects of how conversion came about, and two attachment questionnaires: Attachment History Paragraphs for measuring attachment towards parents and Relationship Questionnaire measuring attachment in the current relationships. Pearson correlation analysis of the relations between conversion dimensions and attachment styles showed that secure attachment towards parents was related to

the presence of some religiosity education before conversion and parents being a positive factor in conversion. On the other hand, insecure attachment toward parents (especially toward father) correlated with experiencing religious conversion as a more sudden, emotionally driven process accompanied with mystical experiences. These results gave support both for compensation and socialised correspondence hypotheses as described in attachment and religion research and theory.

### **23) Spiritual figures and attachment processes in psychosis**

*Isabelle Rieben, Philippe Huguelet, Francesco Lopes, Sylvia Mohr, Pierre-Yves Brandt*

This study had mainly two goals: first, adult attachment was investigated in 28 patients with chronic psychosis and 18 controls, using the "Adult Attachment Interview". No study to date has assessed attachment in this population with validated instruments like AAI. Diagnostic evaluations were performed with the SCID and symptomatic evaluation with the BPRS. According to results, patients are more likely to have traumatic experiences with their primary caregivers during childhood than controls have. They show also a high prevalence of insecure avoidant attachment in patients, which is associated with an early onset of the disease as well as an unfavourable prognosis. Second, many studies on spirituality in psychosis have shown that, compared to a nonclinical population, patients make more use of spiritual beliefs/religious practices to deal with their problems. These coping strategies often allow them to manage difficulties, specific symptoms and may enhance their overall quality of life (Mohr et al., 2006). In this study, all the participants were selected on the criterion of importance of religion/spirituality in their life. Is attachment to spiritual figures a good explanation of their coping strategies? Results confirm this hypothesis for most of them (64% of the patients, 78% of controls). They suggest that a significant part of religious coping might be explained by the theory of attachment. In addition, researchers in religious attachment (Kirkpatrick, 1997, 1998, 1999; Granqvist 1998; Granqvist et al., 1999, 2007, 2010) argue for an adaptive value of religious attachment. Following the correspondence hypothesis, attachment towards primary caregivers would only be transposed on spiritual figures if it was

a secure one. In case of insecure attachment towards primary caregivers, an attachment to spiritual figures would only be observed if it is secure, that is, if spiritual figures function as surrogates (compensation hypothesis). This adaptive interpretation of religion excludes the possibility to seek help from spiritual figures if attachment to these figures were insecure. However, our results contradict much of the compensation hypothesis. Indeed, applying the four criteria used by Bowlby to define a secure attachment, we get 29% of patients and 67% of controls that have a secure attachment to their spiritual figure against 35% of patients and 11% of controls with an insecure attachment to this figure. If we take into consideration only the 32 participants for whom attachment to a spiritual figure is important, the compensation hypothesis is certainly verified for 7 (5 patients and 2 controls) of them. These participants have replaced an insecure attachment with the primary caregivers figure by a secure attachment with a spiritual figure. Note, however, that the 5 patients are actually less symptomatic with regard to anxiety [ $t (22)=3.01, p<0.01$ ] and suspiciousness [ $t (22)=2.27, p<0.05$ ] compared to the 17 patients who had not a secure attachment neither with their primary caregivers nor with a spiritual figure. That said, 22 participants (12 patients and 10 controls) among the 32 transpose on the spiritual figure the same model of attachment that they had with the first caregivers. For 13 of them (3 patients and 10 controls), the correspondence follows the pattern secure/secure. For 9 (9 patients and 0 controls), it occurs also according to a pattern insecure/insecure. The fact that insecure/insecure correspondence is observed mainly in patients probably explains why studies on religious attachment, conducted exclusively with a non-clinical population, have missed this type of correspondence. These results invite to consider insecure attachment not as a faulty attachment, but as another style of attachment as well as a secure one.

## **24) The role of Buddhism in coping processes of Western Buddhists**

*Karen Holtmaat*

In the last decades, interest in and enthusiasm for Buddhism has grown in Western countries. Buddhism has become associated

with positive notions, such as friendliness, wisdom and serenity (Van der Velde, 2002). In the West, Buddhism acquired characteristics that can be seen as typical for Western societies, such as emphasis on the spiritual progression of the individual and on the personal experience of the lay Buddhist. Buddhism has become adapted to a post-modern lifestyle, in which Westerners involved in Buddhism selectively employ ideas, symbols and techniques related to Buddhism to construct a personal form of religiosity. This study explores the ways in which Western Buddhists make use of beliefs and practices related to Buddhism in the process of coping with problems in their lives.

In order to study Western Buddhist coping processes biographical narrative interviews were conducted with six Dutch people actively involved in Buddhism for over three years. Coping was approached in these interviews as a constantly changing effort directed at maintaining or recreating a sense of significance in life, when a person's well-being is threatened or harmed (Pargament, 1997). The analysis of these interviews was inspired by the grounded theory approach and guided by sensitising concepts from an exploratory study of Western Buddhist forms of coping by Phillips III et al. (2009). Further, a distinction was made between short-term coping episodes and an individual's longer term search for significance in life despite adversity.

The comparative analysis of these interviews revealed that in most coping episodes giving a stressor meaning related to Buddhism functioned as a resource in the coping process. The Buddhist concepts used to interpret problems varied between interviewees and included ideas about the working of "karma", having "compassion" or "seeing things as they are". Further, techniques that can be categorised as meditation or being mindful were often mentioned in dealing with negative emotions. Participants' descriptions of meditation or mindfulness differed and were embedded in the way they gave meaning to the distressing situation. One participant explained how Buddhism became a burden in coping with problems. He felt his daily meditation practice became too time-consuming and physically painful.

In their life stories four participants described a search for ways to handle difficulties they struggled with for longer periods of time. These difficulties could be life questions, uncertainty about

one's identity, or psychological problems. After their encounter with Buddhism, they gradually found out that they could find answers to their questions or effective ways to cope with their problems within Buddhism. Over time, this often resulted in a growing involvement in Buddhism and a greater influence of Buddhism on their religious convictions or philosophy of life.

Based on these case studies a preliminary and tentative conclusion about coping processes of Western Buddhists can be drawn. Western Buddhists tend to use beliefs and practices related to Buddhism in ways that fit within their personal form of religiosity and that appear to be helpful in overcoming problems and enhancing a sense of significance in life.

## **25) The internal structure of Polish adaptation of the Post-Critical Belief Scale**

*Rafał P. Bartczuk, Beata Zarzycka, Michał Wiechetek, Jacek Śliwak*

Hutsebaut and his colleagues (1996, 2000; Fontaine i in., 2003) constructed the Post-Critical Belief Scale (PCBS) in order to measure two orthogonal dimensions along which Wulff (1991, 1999) summarised various possible approaches to religion: Exclusion vs Inclusion of Transcendence and Literal vs Symbolic Interpretation. Duriez, Fontaine, and Hutsebaut (2000) have shown that subscales of PCBS provide accurate measures of Wulff's four approaches to religion. Subsequently, Fontaine, Duriez, Luyten, and Hutsebaut (2003) have shown that, after taking into account individual differences in acquiescence, two components that can be interpreted in terms of Exclusion vs. Inclusion of Transcendence and Literal vs. Symbolic are sufficient to explain the relations between the PCBS items. The questionnaire is now being used for research in various languages and cultures and the model of relations between its items displays remarkable stability.

Polish adaptation of PCBS has started in 2003. From that time many studies using the scale were conducted in Poland. In the present paper, the internal structure of the PCBS Polish version is analysed. Data used in presented analyses were obtained in twelve samples ( $N=2282$ ). Results of multidimensional scaling and principal component analysis with Procrustes rotation implied that the internal structure of the Polish version only

partially reflects theoretical assumptions of Wulff's model. Results supported two-dimensionality of the Polish PCBS structure. First empirically obtained dimension showed high congruence with Exclusion vs Inclusion of Transcendence theoretical dimension, while congruence of the second empirical dimension with Literal vs Symbolic Interpretation was poor. However configuration of items showed regularity which supports limited validity of the second dimension. The residuals analysis, content analysis of items and analysis of the stability of the average two-dimensional structure in each of the samples were conducted in order to identify sources of observed incompatibility. Possible cultural causes of incongruency between empirical and theoretical models were also discussed.

## **26) Psychological and cultural barriers to religious tolerance (Russian post-soviet experience).**

*Vladimir Fedorov*

The Boston Marathon bombings in April, 2013, and identifying the Chechen descent of the suspects were responded with a wave of new debates and discussions as to the religious factor in terrorist motivation. And again, they are the society and the mass media that are brought to blaming for advocating the culture of tolerance and political correctness.

Concept tolerance which today in Russian is designated by the same word the tolerance, rather new to Russian scientific and political publicism. In XIX century the maintenance of this concept corresponded to a word tolerance ("terpimost"). For a designation of religious tolerance there was a term "veroterpimost". When Declaration of Principles on Tolerance was proclaimed and signed by the Member States of UNESCO on 16 November 1995, this term not only became common, but also the federal program of tolerance has been approved by the government of Russia (2001-2005).

However concerning religious tolerance today in Russia there is a proof aversion of this value. It can be observed not only in the circles of usual believers, but also in applications of hierarches. First of all I mean an orthodox part of a society (and to it, under the statement of sociologists 75% of the population of Russia belong). However, and among representatives of other faiths and in the circles of people not religious the attitude to concept tolerance more likely negative.

Explanations can be given this phenomenon as cultural, and psychological. Thus in culturological analysis too there is a theme psychological mechanisms.

First of all, the new word with a Latin root is negatively perceived. And occurrence of the western term is perceived as propagation of "the western value".

There is no understanding of tolerance in its all completeness and, in particular, it is reduced to indifference.

Concerning religious tolerance opponents do not know it or forget, that else in Russian empire toleration accrued and emperors published decrees on toleration (Peter I, Ekaterina II, Nikolay II). Religious toleration badly connect with concept a freedom of conscience, the need in which in a society increases many centuries. It is important to remember, however, that for the first time it has been formulated Christian apologists in II-III centuries).

However the main psychological barrier to mass consciousness, apparently, consists that confuse tolerance to political correctness. There are sayings that political correctness is one of aspects of tolerance in some scientific and teaching materials. But culture of tolerance is opposite to culture of political correctness. If in culture of tolerance it is supposed to bring up the valid attitude to religious symbols in culture of political correctness it is offered to take off all religious symbols which can potentially confuse the representative of any religion. Then, certainly, there is also a desire of the atheist to clean all religious symbols as they can offend it.

Russia, like many other countries, feels growingly destined to choose the strategy of implanting the culture of religious tolerance - not of religious political correctness.

## **27) Social and psychological motivations for transit religious individual: A field experiment (cancelled)**

*Cátia Rodrigues-Câmara, Tamires Fernanda Freitas Silva*

This article presents a qualitative study about the psychological and social motivations for transit religious, in the individual sphere. The purpose of the study was to observe and understand the motivations of social behaviour and religious transit. The research method survey conducted was one that combined a

compilation of relevant theoretical research in contemporary psychology of religion and social psychology (especially Almeida, 2001; Amatuzzi, 2009; Paiva, 2009; Pierucci and Prandi, 1996; Rodrigues, 2008; Weber, 2004), with a field experiment. For empirical verification of the researched object, we carried out a field study with 30 subjects and random volunteers, residents in Brazil, between 25 and 60 years old. Through the questionnaire, we investigated the motivations and conditions for the socio-psychological determinants religious transit. The data collected in qualitative importance, were analysed in the light of theoretical references previously surveyed. Data analysis related meanings, motives, aspirations, beliefs, values and actions of the sample in relation to transit religious experimentation of other religious rites, and maintenance of family religion, identifying the content of phenomena and pointing its structure and its social consequences.

**Findings:** With regard to the religious affiliation for the current religion declared by volunteers of this research, there is a preponderance of influence of friends and family in choosing the religious niche. Half of the sample remains faithful to the religion of birthplace, or religious tradition received by family education, and about 46% right hand sample met and remained in religion declared by the influence of significant people in bonding. These data demonstrate that religious transit between volunteers of this research is quite significant, although among those who held religious transit, most were Christian and remained in another Christian denomination: an indicator of factors that may have no spiritual or transcendental exclusive in determining traffic religious, but also social, emotional, values, ideologies.

From the perspective of our sample, the most important factor that motivated them to change their religious affiliation was changing personal perspective of religions, and the religious quest for fulfillment through convergence with the very values that the individual holds in your life. According to Giddens (1991), Baudrillard (1981) and Queiroz (2006), is characteristic of the contemporary human subject detraditionalisation and distrust of traditional religions, spirituality and search marketing, the logic of this time no longer, as in previous societies the submission to the religion, but rather, its logic is to search for religions that meet your particular demand.

The second major reason for the change of religion in this sample is the search for existential answers, ie., a philosophical

meaning to life, death, existence, finitude, the terror, the break, the fragility naturally present in the human condition that religion donor could not satisfactorily explain more. Here again, the motivation of religious transit is not constituted by religious factors, but rather philosophical. One can also see that in the same measure, the pursuit of acceptance and emotional reference and family was crucial to those who made the choice to change the creed.

Conclusions: It was understood that the pursuit of acceptance and emotional references in addition to the strong influence of family and social environment, are crucial factors for the religious traffic. Man's religion for reasons that are not necessarily associated with the search for someone or something who to believe, but for answers to existential questions individual, regardless of who or what has the answers that satisfy.

## **28) Humanism and spirituality in Jung - as seen through the prism of the "hourglass" metaphor**

*Camelia Soponaru, Catalin-Mircea Durtu*

C.G. Jung is mainly known for his efforts to probe the depths of the personal and collective unconscious. His labelling as psychologist of the abyss seems very natural indeed. Less is said though about his humanism, about his particular emphasis on concepts like self, spirit and spirituality, or faith, concepts which have remained undeservedly in the shadow of the concept of the unconscious.

If in the works of Plato forgetfulness is the defining illness of our psyche, for Jung the greatest enemy of our spirit is the loss of faith. For this reason, the existential journey for any human being is focused on the effort of rediscovering the lost faith. Failure to do so has tragic consequences: either an unceasing wandering, or one's wrecking into psychological disorder.

The authors of this study do not propose only to evidence new meanings of the concepts of self, spirit, spirituality, faith, the individuation process etc, but they will attempt to capture the dynamics of the "lost inheritance" using for this purpose a novel model or metaphor, deemed as the "hourglass metaphor".

To achieve this, this study has started from the classical representation of personality in the form which the ancient philosophers and Jung considered as perfect - the sphere - divided into the three levels of personal unconscious, collective unconscious and the spirit-self area. Such a safe and didactic representation of personality undergoes a radical change when the central area, corresponding to the personal unconscious, is narrowed significantly. The fountain/well, the transition-passage between the two worlds becomes the favoured representation of the personal unconscious. Mentioned many times in Jung's works, it represents the embodiment of the dangers which await the one brave enough to attempt the entrance into a new realm.

The next step represents the reversing of the two halves of the circle so that the area of the collective unconscious (the lower half) and that of the spirit-self (the upper half), associated to the well-representation, will complete the image of an hourglass. What was a closing in the sphere representation becomes an opening in the hourglass representation. The limits which used to close become limits which open. Specifically, the dark mysterious water which appears to so many of Jung's patients is the limit of the lower part of the hourglass, while the air/sky is the element limiting the upper part which is to be claimed by the spirit.

We believe that the hourglass metaphor can elucidate, among others, the paradox that the more we assume the courage to descend into our own unconscious, the higher up we ascend into the area of spirituality, where we are faced with our own civilising destiny.

Elements from Jung's works which sustain the possibility of such a representation of personality will be brought forth as arguments, and the advantages of this illustrative representation of personality through this metaphor of the hourglass will each be explored in detail.

## **29) Transcending reality: Music and spiritual experiences**

*Mladen Milicevic*

My presentation will concentrate on the New Age Spirituality and Pentecostal religions and their use music to create a

condition or state of mind that surpasses physical existence and in one form is also independent of it? Musical power of transcendence mostly lies with music's cultural supremacy, which linked to the notion that music is the most spiritual of all of the arts. It is often held that music has the ability to empower a person's religious and moral beliefs, as well as to reveal eternal truth and things of a higher order, and aid the human spirit in transcending the boundaries of the body. Transcendence can be attributed to the divine not only in its being, but also in its knowledge. Thus, divine is believed to transcend the universe, but also the knowledge (is beyond the grasp of the human mind). Two extremes are examined, one of the sensory overloads, which induce trance-like state (Pentecostals) and the other of sensory deprivation, which induces meditation (New Age). Their use music to achieve transcendence and deep intrinsic connection to the ultimate reality; and communication to the followers by encouraging contemplation, meditation, is thoroughly analysed and presented. There are very specific uses musical elements such as rhythm, tempo, harmony, and loudness; which are commonly applied in creating these altered mental states of consciousness. This paper will provide in-depth analysis of the music and its elements as used in spiritual practices of The New Age practitioners and the Pentecostals. The comparison between the use of music in mega Pentecostal-churches of the United States, as well as the obscure churches of rattlesnake handlers in the state of Tennessee, will be contrasted with the use of music in New Age meditation practices. The commonalities and differences are examined while making a reference to the new discoveries in the fields of neuroscience and biology, as related to the effects of music on human brain. The neuronal processes that get induced by the use of music, which accompanies those spiritual services, reveal some fascinating insights. A special focus is made on how these spiritual practices, by using music-induced states of altered consciousness, get applied in promoting physical and mental healing.

### **30) Age changes of religiousness of the person**

*Mikhail Chumakov*

Objectives: The research is devoted to the study of the change of religiousness of the person with age. Whether there will be religiousness of elderly people higher than the religiousness of

people in adolescence? The research sample was made by sixty-six persons aged from 55 to 78 years old and one hundred and sixty-nine people aged from 17 to 21 years old.

The research method is DeJong's, Faulkner's, Warland's questionnaire Dimension of Religiosity.

Results and conclusion: The comparison of averages by criterion of Student has shown the distinction in the level of religiousness of the person in the two age groups examined by us. The distinctions in the general indicator under the test are significant at level of 0,05%. The distinctions at level of 0,01% are found out on scale SCD (Social Consequences Dimension) and at level of 0,001% on scale IMSD (Individual Moral Consequences Dimension). Under other subtests any significant distinctions are not found out. The distinctions approach to significant on scale RKD (Religious Knowledge Dimension). The distinctions in religiousness between elderly and young men are caused by the distinctions in two factors. The distinctions on scale SCD can be explained by both distinctions in religiousness and distinctions in a social status and attitudes. So, religiousness of elderly people is higher on two of six factors of DeJong's model: on the factor of religious moral principles and the factor of religious social norms.

### **31) Item-wording and the dimensionality of the Italian Religious Fundamentalism Scale-short**

*Leonardo Carlucci, Aristide Saggino*

The Religious Fundamentalism Scale-short (Altemeyer and Hunsberger, 2004) is typically treated as a unidimensional scale. However, our factor analyses suggest separate factors associated with positively (Factor 1) and negatively (Factor 2) worded items. Thus, the unidimensionality assumption is called into question, and we can argue that the two dimensions (positive and negative) are merely an artifact of item wording or an acquiescence effect.

The nature of these effects, often referred to as acquiescence, is still debated. This study provides a unique contribution to the understanding of the substantive nature of these factors. To directly test these competing views, we administered the Italian version of the Religious Fundamentalism Scale-short to a sample of Catholic university undergraduates ( $N=628$ ), who participated

in exchange for course credit. Confirmatory factor analysis within the Correlated Traits Correlated Methods framework (CTCM), was used to evaluate six alternative models: Model 1 presumes one fundamentalism factor (Altemeyer and Hunsberger, 2004), Model 2 posit two oblique factors derived from explorative factorial analysis. Model 3 posits method effect among positively worded items (Mehrabian & Ljunggren, 1997; Rauch et al., 2007; Scheier et al., 1994; Vautier et al., 2003). Model 4 incorporates method effect among negatively worded items. Model 5, assuming additional worded items effect (positive and negative; Marsh, 1996). Model 6, assuming a style factor that loads equally on both positively and negatively worded items of the Religious Fundamentalism Scale-short (Billiet & Davidov, 2008; Billiet & McClendon, 2000). Analyses reflected a relatively unidimensional factor and method effects associated with item wording. In addition, the Religious Fundamentalism Scale-short, showed good internal consistencies.

This provides a substantive interpretation of method effects as a stable individual tendency. Such effects are common in rating scale responses, and this CFA approach may be useful in evaluating the factorial structure of measures in the Psychology of Religion field.

### **32) Sacred crimes: A psychological approach**

*Ignazio Grattagliano, Rosalinda Cassibba, Rosa Scardigno, Giuseppe Mininni*

Religions are constructed as systems of meanings (Park, 2005) and act as systems of communication (Pace, 2008): they offer to believers a set of beliefs, goals, a subjective sense of meaning, that are discursively and narratively constructed, socialised and acted. By offering stories and shared meanings, religions contribute to give order to social reality and propose to their interlocutors a kind of communicative contract (Mininni, Ghiglione, 1995): if and how the addressees accept this proposal open a wide range of positioning (Scardigno, 2010). On the extreme positions, the atheists refuse the contract, whereas the magic-idolising positioning accept as long as they can see/touch the Transcendent. In the middle of this continuum, the

interlocutors can become active intralocutors and construct their own religiosity.

Most of time, this relation can be mediated by several kinds of vicarious figures: those who consider themselves as receiving *viva-voce* the divine Word; those who act rituals as empowered by a religious institution; those who can introduce the believer in an "other" dimension. These figures respectively refer to three kinds of charisma: personal, functional and specific charisma (Pace, 2008). Most of time, believers can meet religious figures having one kind of charisma; sometimes two of them can be met; in extraordinary cases, the three charisms join. These figures' features really offer believers the possibility to construct a relation with a figure they can trust in, sometimes with a reverential attitude. Unfortunately, sometimes these religious men can take advantage of their positions: the words and the rituals that should offer meanings, values, comfort and hope, can become weapons and dangerous communicative tools for believers in good faith.

In this background, the present work is focused on a case study: the subject is a 53-year-old man who is legally declared as blind, and who has various previous convictions for fraud and sexual abuse on minors. He would convince people that he was a Catholic clergyman and organised masses and personal appearances in which messages from God would supposedly come through him. In addition to overseeing two religious centers where he would gather groups of the faithful who believed in his visions, he would also make visits to people's homes in order to pray and perform religious rites, as well as to offer his assistance in order to help them with their various problems. The case of this "bogus priest" came to our attention following new allegations of sexually abusing five juvenile males, four of them belonging to one family (ages 10, 13, 14, and 17), and the other, their 14 year old cousin. The minors belonged to families with a multitude of problems resulting from economic hardship and relational difficulties. Judicial investigations carried out revealed that the boys had been the objects of sexual abuse at his hands over a period of time. It came out that these episodes had occurred during prayer, at confession, and when receiving spiritual guidance.

Content analysis and discourse analysis on the victims' answers to the questionings revealed stories of a well-planned strategy by the "bogus priest" abuser: the trust is betrayed and the young

boys declare the oppositions between the "paternal" attitude, during the day-light, and the "strange" behaviours, during the night-time.

This case study offers the possibility to reflect that the sense of order proposed by a religious system of meanings can be overthrown: psychology of religion, psychopathology and law can find a common field for investigation.

### **33) Learning and teaching the psychology of religion: The MSc Psychology of Religion (e-learning) at Glyndwr University - "pedagogically sound, learner-focused and accessible"**

*Christopher Alan Lewis, Mandy Robbins, Emyr Williams*

Traditionally graduate students interested in studying the psychology of religion have had limited choice: to either enrol on a PhD program or undertake the European Diploma of Advanced Studies in Psychology of Religion. However, recently this choice has been increased with the development of two Masters courses: one at Heythrop College, in London (MSc) and one at Glyndwr University (MSc) which is delivered online by e-learning. With reference to the MSc Psychology of Religion (e-learning) at Glyndwr University, the aims of the present case study were two fold. The first aim was to examine the development, philosophy, structure, resources, and delivery of the course. The second aim was to examine the experiences of the course of a sample of students currently enrolled on the course and a sample of staff currently teaching on the course. A sample of students ( $n=8$ ) provided responses to a range of questions concerning the course within seven themes: the pedagogy and philosophy; modules; structure; assignments types; support; resources; delivery (e-learning); careers. These responses were reflected on by the staff team ( $n=3$ ). In general, the students valued the student-centred approach, the contemporary and applied nature of the curriculum, the research focus of the assignment, the support from staff and other students, the quality of the library resources, and the flexibility and accessibility of online delivery. Suggestions for further development included more optional modules, including Work-Based Learning and Negotiated Learning modules. In general, the staff appreciated the very positive responses given to the course: "pedagogically sound, learner-focused and accessible". The

suggestion for further optional modules was well received, especially the applied Work-Based Learning and Negotiated Learning modules. The value of bringing together in one hub electronic resources pertinent to the teaching and researching in the psychology of religion was identified. The present findings provide some initial evidence of the utility of the MSc Psychology of Religion (e-learning) at Glyndwr University. Further work should seek to follow these students post graduation to see the long-term value of the programme for graduates. The present study compliments previous presentations concerning the MA Psychology of Religion at Heythrop College (Callaghan & McGrath, 2009) presented at the IAPR Congress 2009 in Vienna, and more generally adds to the small literature on teaching, and learning, in the psychology of religion.

### **34) Modifying effect of religiosity on attitudes to work among narcissistic people**

*Jarosław Polak*

In the face of extending phenomenon of narcissism, there are still open questions about its implications on functioning of people in different social situations and contexts. Individuals with narcissistic personality are characterised by highly expanded, unrealistically positive views of the self with less regard for how their actions may influence others. Since the impact of the normative systems has been weakened by cultural changes, the relationship between religiosity and narcissism seems to be vague. According to various authors, religion can act as an antidote to the narcissistic behaviour; they can be relatively independent of each other, and in some cases, religiosity may even enhance narcissistic personality traits. Similar doubts are raised about the functioning of narcissistic people at work. In general, the phenomenon of narcissism combines such features as inclination to unethical behaviour and the tendency to exploit others. On the other hand, narcissism can be an attitude facilitating building up social networks (broad but shallow), willingness to adapt, the success cult at any rate.

The study examined the relationship between religiosity (religious commitment, religious practices, harmony), narcissism (Narcissistic Personality Inventory, Raskin & Terry) and attitudes towards work. In the assessment of attitudes to the

work, the study focuses primarily on organisational commitment and work satisfaction. One of the factors influenced by narcissistic work style which was taken into account was a burnout syndrome. The group of 80 employees in a regional television station was investigated.

There is no correlation between religious commitment and narcissism. Narcissistic individuals more frequently tend to identify themselves through the worldview expressed in terms of spiritual harmony with the world and others. Unexpectedly, they are more also likely to emphasise their ethical sensitivity. They mostly define their career goals as unique achievements and being beneficial for other people. The average age in the study group was low (34 years old). This may explain some of the results obtained, for example, a low level burnout. Exploitativeness and entitlement correlates negatively with both emotional exhaustion and depersonalisation. Narcissistic individuals demonstrate greater organisational commitment and higher job satisfaction in all its dimensions.

A moderating effect of religious commitment on attitudes towards work among the narcissistic individuals was found. People who were highly religious and narcissistic manifest it by significantly higher commitment to work than less religious people.

The more religious narcissists are the more often their job satisfaction deriving from the prizes and good working conditions is. Otherwise, religious people with low narcissism draw their job satisfaction mainly from the work itself, its content and meaning. They are also less committed to the organisation.

#### ***Paper session - Psychology of Religion in different countries (14.30-16.00)***

##### **Scientists and religion: A comparison between American and Brazilian scholars**

*Geraldo de Paiva*

Very recently, Elaine Ecklund and collaborators have investigated the conflict between religion and science among American academic scientists (Ecklund & Park, 2009; Ecklund,

Park, & Sorrell, 2011) and, in the same context, the negotiation strategies of atheists and agnostics related to religion and family (Ecklund & Lee, 2011). Their research, published in three issues of Journal for the Scientific Study of Religion, found out that in contrast to public opinion and scholarly discourse, most scientists do not perceive a conflict between science and religion? (Ecklund & Park, 2009: 276). In the same vein, the psychological conflict between science and religion was investigated some years ago in an academic Brazilian sample. Although the Brazilian sample should not be compared with the American on several grounds, the main result of the research seems to be the same: no conscious conflict between science and religion in both samples, in spite of a conflict uncovered at the unconscious level, among the Brazilian scientists. In this paper, a more strict comparison between the American and the Brazilian studies is proposed, regarding subjects, method and results. The main differences regarding the subjects were related to their number and scientific fields, much bigger and more diverse in the American than in the Brazilian sample. The main difference related to method was the general underlying assumption: while in the American study the empirical approach consisted of agree/disagree choices of formulated questions, the Brazilian approach consisted of listening to the subjects, and learning from them the relevant topics of their scientific and religious experience, at their conscious and, indirectly, unconscious level. As a consequence, the American approach was quantitative, and the Brazilian, qualitative. The difference regarding the results was rather conceptual than factual: the American study emphasised spirituality, while the Brazilian subsumed spirituality in religion. Finally, in order to strengthen a cultural understanding of the findings, some European and Asian research on the relation between religion and science among scientists is added. A prospective research is on the way in Brazil, enlarging the sample of the Universities and the representativeness of the respondents, and using quali-quant methods.

## **The psychology of religion in Brazil: Past, current trends and future directions**

*Mary Rute Esperandio, Luciana Marques*

This study aims to present the current state of psychology of religion in Brazil based on three sources of information: 1. The activities of the so-called "Psychology & Religion Working Group"; 2. A look at the postgraduate programs that have been developing research on psychology of religion; 3. The analysis of the studies that have been published in this area since 1950. 1. The working group of psychology & religion is linked to the National Association of the Postgraduate Programs in Psychology. Scholars enrolled in postgraduate programs who have been developing research on psychology of religion join this group. The organisation of a biannual Congress is one of the functions of the working group. 2. Postgraduate programs: Studies in this field have been performed only in postgraduate programs in psychology, theology, and in the multidisciplinary postgraduate program called "Sciences of Religion". "Sciences" include: sociology, anthropology, theology, psychology, education, and political science. Nine out of the eighty postgraduate programs in psychology, three out of the six postgraduate programs in theology and six out of the ten postgraduate programs in sciences of religion have been developing research on psychology of religion. 3. Publications: The studies have covered a variety of subjects such as: new religious movements; traditional religious groups; religious experience; existential themes (death and life, meaning and purpose); scale validation (RCOPE; Spirituality Self Rate Scale, Spiritual Well-Being Scale, WHOQOL-SRPB; DUREL); spirituality and health; pastoral care and counseling; and other themes. Regarding methods and theory, the qualitative approach has been extensively used, mainly based on phenomenological perspective. Future directions: In relation to the topics for future research, special attention should be given to themes related to spirituality and health (notably the spiritual and religious coping, prayer, quality of life, drug addiction, etc). Considering the lack of studies on religious and spiritual development throughout the lifespan, further research efforts in this subject should be undertaken. Issues relating to methods and theory also need attention, especially the possibility of integrating the quantitative method and the qualitative perspective. Conclusion:

The psychology of religion has been a significant contributor to the studies of the religious phenomena in Brazil. Despite that, the psychology of religion still needs to be recognised as a discipline that can offer important contributions to the studies of religion, to the larger discipline of psychology, and to others sciences interested in the study of religious behaviour. In this sense, the Psychology & Religion Working Group plays a key role and a strategic position. Therefore, the challenge exists to plan specific actions in this direction. Searching for international collaboration might be a promising strategy as part of the efforts to establish more firmly this area of study in Brazil.

***Paper session - Religious experience (14.30-16.00)***

**Horizontal and vertical transcendence; A theory, the paradigm, and research**

*Thomas Coleman, Ralph W. Hood Jr., Christopher F. Silver,*

Psychology has been exploring exceptional experience since the era of William James. While his classic text was titled *The Varieties of Religious Experience*, several have suggested that if he were writing today the title would more likely be *The Varieties of Spiritual Experience*. In either case the subtitle of the text would likely remain. James' considered his work, "A Study in Human Nature" whether considered religious or spiritual. Empirical research and inquiry into experiences of the sacred and transcendence, notions of ultimate concern, and meaning making have spanned well over a century and have given great insight into homo religiosus. However, with some sociologists acknowledging the increasing appearance of various secularisation paradigms and the famed "rise of the nones" within psychology of religion literature, even further new dimensions of exceptional experience are ripe for investigation. With the advent of further individuality and more profound and complex forms of human experience and meaning making, future research cannot simply be viewed through the reigning religio-paradigmatic view; a new paradigm is needed. Some experiences are profound and may function beyond the religious or even spiritual domains of meaning.

We must be willing to acknowledge these experiences may also manifest outside of traditional nexus of meaning structure. We would propose that such experiences could be considered what is termed as "horizontally transcendent". This is a domain where experiences of profound and extraordinary meaning meet, but may not fit within the perspective of religion or spirituality. These experiences are certainly meaningful for the individual but lack any centralizing interpretation such as dogma in their interpretative structure.

As the psychology of religion slowly but surely delves into the research of secularism and non-belief, its theoretical framework for such endeavors are wholly absent as peer-reviewed articles on irreligion creep slowly into academia. Often times there is no clear guiding theory in these emerging non-belief studies in relation to the psychology of religion's past, of studying the traditionally religious. It is important to juxtapose belief and non belief at a common starting point; moving not only outward, but upward from there to account for the full religious and irreligious landscape. Horizontal and Vertical Transcendence (HVT) as theory can provide a useful paradigm for researching not only religion/belief in all its forms, but also their antithesis. Our current qualitative data points towards a serious consideration of HVT as a springboard for the future of the psychology of religion in the twenty-first century. We will present our current qualitative research and newly collected quantitative data on the domain intersections within HVT and correlates related. Implications for past, current, and future research will be explored taking into account HVT. Our presentation will outline the groundwork for horizontal and vertical transcendence as an all-encompassing theoretical foundation to not only further explore religion and spirituality, but also firmly ground the exploration of the emerging meaningful secular landscape and the often-obfuscated vast area between the two.

### **What is post-secular religious experience?**

*Michał Warchala*

Post-secularism is a relatively new concept and so it is given many different meanings. In the field of philosophy and theology we have post-secular thought understood as some sort of a

return to religion after a long detour of modern secularism (John Milbank), post-secularism as an "atheist theology" (Slavoj Zizek, Alain Badiou) with a strong anti-liberal and anti-capitalist agenda as well as post-secularism which might be regarded as an ultimate fulfillment of secularisation as it consists in finding secular elements in the very core of Christianity (Gianni Vattimo). Still another branch of post-secular thinking represented by Jürgen Habermas tries to defend a position which occupies a shaky middle ground between theism and secularism.

This latter variant of post-secularism seems to be most suitable for my purpose which is an attempt to outline post-secular religious experience. For Habermas post-secularism is a middle course our postmodern western societies (caught as they are between the extremes of secularist ideology and religious fundamentalism usually of non-European origins) should steer. It 1) accepts secularisation of various spheres of life as an accomplished fact but 2) wants to save religious meanings by translating them into the secular idiom of liberal democracy.

As Habermas is mainly interested in institutional arrangements (the structure of liberal-democratic public sphere, religious freedom vs. tolerance, multicultural education etc.) his account leaves open the question of how individual experience may become "post-secular". The "translation" or "mutual learning" going on between religious and secularist outlooks, that Habermas writes about, is by no means an easy task - not only at the level of social and political discourses but esp. at the "private" and intimate level of individual experience. How does secular idiom enter the sphere of religious insights, or, the other way round, how religious intimations are to be transposed into secular, immanent frame of reference? Do both elements change their meaning in the process?

To find possible answers for these questions I propose a brief exercise in historical psychology that consists in taking under closer scrutiny some spiritual testimonies coming from the historical period that may be regarded as the first truly "post-secular" age in the sense mentioned above, namely Romanticism. This is not an accidental choice: many scholars (Habermas himself among them) see Romanticism as a period which came as close as possible to a new form of individualised religiosity which strikes an uneasy balance between belief and unbelief, between Christian tradition and secular thrust of the

Enlightenment. The testimonies in question are poetic fragments of two major Romantic authors: Friedrich Hölderlin and William Wordsworth. Both had a specific relation to religion due to biographical circumstances: both were to be ordained as priests but chose poetical vocation instead; both experienced the period of intense anti-religious sentiments during the French Revolution and, eventually, both tried to come to terms with the ruling Christian orthodoxy - the process which in the case of Hölderlin brought about severe mental disorder; as a result they elaborated highly idiosyncratic religious outlooks - Wordsworth in the Prelude and Excursion and Hölderlin in such poems as Pathmos or Wie wenn am Feiertage. In my paper I would like to consider briefly the fragments of these works exposing most characteristic features of both poets' religious experience and the (post-secular) language they use to convey it.

### **The role of relationship with God in the transformation of the person.**

*Stephen Claffey*

Transpersonal psychology, building on the experience and knowledge of preceding developments in psychoanalysis, behaviourism, and humanism, seeks to address human development from pre-personal to transpersonal stages with special attention to personal transformation and meaning. In reaching through and beyond the personal, transpersonal psychology embraces the self-transcendent and spiritual aspects of human experience to extend understanding and the realisation of the highest individual and collective potentials.

The quest, conscious or unconscious, for wholeness and rewarding relationships constitutes a core dynamic of human existence in support of which people may draw on resources beyond themselves. Among those resources "relationship with God" has been claimed as one of particular significance by many people, considering the inner subjective experience of relationship with God as the central integrating dynamic of a transformation process.

In responding to inner needs and outer demands an individual experiences life as a process of continuous change. What role could relationship with God play in such a process? The purpose of the reported research was to explore how an experience of

conscious personal relationship with God may contribute to a process of personal transformation and how processes may differ if conscious relationship with God is not adopted. Key questions of the research addressed possible meanings of the concepts of consciousness, transformation, God, the divine, and relationships, and how these are manifest in the life of the individuals interviewed.

Within a constructivist-interpretive research paradigm a strategy of Heuristic Inquiry was pursued using idiographic semi-structured interviewing as the data-collection method, allowing the study of subjective experience. Twelve co-researchers were interviewed concerning personal transformation with/without conscious relationship with God. The analysis process, adapted from phenomenological analysis, was heuristic, an interpretation of human experience through conscious living of the inquiry by the researcher. The process of analysis involved data immersion, incubation, illumination and explication lived as an iterative process. The analysis was elaborated along four streams of living the data and answering the research question. These streams were: analysis of the personal experience of transformation lived by the researcher, the I-who-feels; creation of individual co-researcher depictions and validation of depictions with co-researchers; heuristic comparison of individual depictions; generation of a composite depiction and creative synthesis. A composite depiction was realised by fusing the individual depictions to express all of the core meanings of the phenomenon as experienced by the individual participants and by the group as a whole. The creative synthesis attempted to express all the elements that emerged in the data analysis and the researcher's own lived experience of the phenomenon as an encompassing whole, a higher order unified structure that expressed the universal nature of what the phenomenon is and means.

The findings to be presented suggest that relationship with God may result in a profound bonding experience for the transformer which functions as a powerful transformative force. Reported personal transformation experiences that do not involve conscious personal relationship with God were not found to have this transformative quality.

***Paper session - Religious involvement and social outcomes  
(14.30-16.00)***

**The social engagement of people involved in new spirituality**

*Joantine Berghuijs, Joseph Pieper*

New spirituality has often been accused of being egocentric and thus lacking incentives for social engagement. The discussion on this subject is tangled, because authors contributing to it differ in their demarcation of who they are writing about, which aspects of social engagement they deal with, and with which others the target group is compared. Therefore, each attempt to clarify and further the discussion should start with reflection about an adequate demarcation of the target group "people involved in new forms of spirituality" - and the concept of social engagement. We defined the target group in two ways that correspond with two trends that we detected in the critical sources: we distinguish an "unaffiliated spirituality" group based on a self-definition of being "spiritual" and not institutionalised, and a "new spirituality" group based on affinity with expressions labeled as "typical" for new spirituality by researchers. In addition, we developed a specific and "narrow" conception of social engagement that distinguishes between behaviour that is and behaviour that is not driven by egocentric motivation. We used measures based on this conception in a representative survey sample of the Dutch population. The results show that it does make sense to distinguish two different target groups. They only overlap for about 50%. The "new spirituality" group has a more distinctive profile on social engagement than the "unaffiliated spirituality" group; however, when it comes to comparisons with the other groups the results are unexpectedly almost the same for both these target groups. On most measures, people involved in new spirituality are less socially engaged than affiliated or traditionally religious people, but more than "secular" people. However, The target groups show a higher commitment to organisations for environmental protection, peace or animal rights than others. Overall, demographic factors, especially the level of education, age, and sex, are stronger predictors for social engagement than religious and spiritual beliefs, experiences and practices. The most important spirituality variable that is a predictor for some social

engagement measures is connectedness with self, others and nature.

### **Catholic guilt? Recall of confession promotes prosocial behaviour**

*Ryan McKay, Jenna Herold, Harvey Whitehouse*

A number of studies indicate that participation in religious rituals increases commitment to the group and co-operation with group members. In releasing sinners from guilt, however, rituals of absolution - such as Catholic confession - arguably remove a key motive force for prosocial behaviour. Recent experiments indicate that prosocial behaviour is more likely when people feel guilty, or when their "moral ledger" has a negative balance. In light of such experiments, we wondered whether religious rituals of atonement and absolution are - from the perspective of religious groups - counterproductive mechanisms for addressing the moral transgressions of group members. If sin is a form of capital, might absolution rituals squander that capital?

36 Catholic participants were randomly assigned to one of two conditions, Absolved or Control. Participants then completed two "memory tasks": in the first, they were asked to recall privately a sin that they had committed in the past; in the second, they were asked to recall attending confession for this sin - or to imagine doing so, if they had not in fact attended confession for the sin. In addition to these two key tasks, each participant was given an opportunity to donate some of their £5 show-up fee to a local Catholic church. The only difference between conditions was the point at which this donation was collected - either in between the two memory tasks (for Control participants) or after the second memory task (for Absolved participants).

We found that Absolved participants, who recalled committing a past sin and then recalled being absolved of it, donated significantly more money to the church than Control participants, who recalled committing the sin but had not yet recalled being absolved of it. This effect was more pronounced the more participants believed in divine judgment and the more they engaged in religious activities such as reading the bible or praying. Our findings indicate that the Catholic ritual of confession is an effective means of promoting commitment to

the church. These results complement a cultural evolutionary approach to religious prosociality, whereby religious practices evolve to the extent they contribute to high levels of co-operation in religious groups.

### **Religiosity and sanctification of marriage as determinants of marital quality - a dyadic perspective**

*Petruta Paraschiva Rusu, Maria Nicoleta Turluic*

Research results have demonstrated that various dimensions of religiosity are associated with a wide range of family outcomes (marital stability, marital quality, partners' well-being). Many of the findings regarding religiosity influence on family are based on the analysis of samples from United States and Western Europe. The generalisation of these findings may be limited due to the differences between religions regarding beliefs and practices and the lack of variation in the contextual factors (like culture, socio-economic status) of the samples. Furthermore, it would be worthwhile to analyse the direct and indirect influences of other religious variables (e.g., sanctification of marriage) on marital outcomes.

The aim of the present study was to examine a model of mediation for explaining the relationship between personal religiosity and marital quality (positive dyadic coping and marital satisfaction). We hypothesised that sanctification of marriage and positive dyadic coping mediate the association between personal religiosity and marital satisfaction on the dyadic level. Self-report measures were administered to a sample of 360 married people of Christian-orthodox religion from Romania. Participants completed the following questionnaires: Santa Clara Strength of Religious Faith Questionnaire (Plante & Boccaccini, 1997), Manifestation of God (Mahoney, 2003), Dyadic Coping Inventory (DCI; Bodenmann, 2007) and Couples-Satisfaction Index (CSI 32; Funk & Rogge, 2007). In order to analyse the responses we used structural equation modeling and Actor-Partner Interdependence Model.

The results indicate that personal religiosity, sanctification of marriage and positive dyadic coping account for 51% of the variance in men's marital satisfaction and 49% of the variance in women's marital satisfaction. Regression coefficients show that for both women and men the actor effect and the partner effect

between personal religiosity and sanctification of marriage are positive and statistically significant. The dyadic model analysis showed that only men's positive dyadic coping is explained by one's own sanctification of marriage and women's sanctification of marriage. In the relationship between sanctification of marriage and positive dyadic coping, the paths indicate that men's sanctification of marriage positively influence one's own positive dyadic coping and women's positive dyadic coping, but the women's sanctification of marriage has a non-significant influence on one's own positive dyadic coping and also on men's positive dyadic coping. This result shows that husbands' higher level of sanctification of marriage increases their engagement and their willingness to devote time and emotional support to their wives and to sustain the marriage. Also, regression coefficients show that for both women and men the actor effect and the partner effect between positive dyadic coping and marital satisfaction are positive and statistically significant. Research results demonstrate the benefits of partners' religiosity and sanctification of marriage on the dyadic coping and marital satisfaction. Our results support the importance of integrating partners' religiosity and sanctification of marriage in couple and family therapy; encouraging partners to cultivate religiosity and sanctification of marriage might enhance dyadic coping and marital satisfaction.

### **The association of psychosocial factors with religious struggle among citizens in a secular society facing a major life challenge**

*Sidsel Bekke-Hansen, Heidi Frølund Pedersen, Christina Gundgaard Pedersen, Robert Zachariae*

Background: "Religious/spiritual struggle" has been defined as questions, tensions and conflicts about religious/spiritual issues relating to one's God, interpersonal relationships and oneself (Pargament et al., 2005). Religious struggle has generally been associated with negative effects on both physical health and well-being. At present, only few studies have examined the association of psychosocial factors with religious struggle, and even fewer have been conducted in highly secularised societies such as Denmark.

Purpose: To investigate the associations of socio-demographic factors (age, gender, education, marital status and annual household income), personal dispositions (personality traits and attachment style), religious factors (God concept, religious/spiritual experiences, church attendance, frequency of prayer and congregational support), social well-being and situational factors (number of negative events and perceived impact of negative event on quality-of-life) with religious struggle among 1) middle-aged/elderly Danes who had experienced a major negative life event within the last 12 months and 2) middle-aged/elderly Danes dealing with general life challenges.

Method: Eligible participants were identified through the Danish Civil Registration System to serve in part as a matched control group in a larger study on faith among chronically ill lung patients. A total of 1437 potentially eligible participants were contacted with 340 (23.7%) providing sufficient data to be included in the present analyses. Participants completed the NEO Five Factor Inventory, the Revised Adult Attachment Scale, an adapted version of Gorsuch Adjective Checklist measuring God concept and items from the FACT-G social well-being scale. Religious/spiritual experiences, church attendance, frequency of prayer and perceived congregational support were measured with single items. The participants also indicated the number of negative events they had experienced and the perceived impact of the event in question on their quality-of-life, together with self-reported socio-demographic information. Religious struggle was assessed with the negative religious coping subscale of the Brief RCOPE. A score of 1 was used to define religious struggle. Participants who had experienced a major negative life event within the last 12 months were instructed to answer the questionnaire from this perspective. Participants, who had not experienced such an event, were instructed to answer the questions based on how they typically coped with major life challenges. Multiple logistic regressions were used to examine the associations of the predictor variables with religious struggle. The variables were tested in the following order: 1) socio-demographic factors, 2) personal dispositions, 3) religious factors, 4) social well-being and 5) situational factors.

Results: Participants reporting a specific negative life event ( $n=174$ ) had a mean age (SD; range) of 67.8 (9.3; 45-86) years and 54.6% were men. Participants dealing with general life

challenges ( $n=166$ ) had a mean age (SD; range) of 67.8 (10.0; 42-90) years and 53% were men. For participants exposed to negative life events, religious struggle was associated with higher levels of neuroticism (OR: 1.11, 95% CI: 1.04-1.19,  $p=0.001$ ) and holding a negative God concept (OR: 2.58, 95% CI: 1.08-6.19,  $p=0.03$ ). For participants dealing with general life challenges, religious struggle was associated with lower socio-economic status (OR: 0.61, 95% CI: 0.43-0.88,  $p=0.008$ ), holding a negative God concept (OR: 6.45, 95% CI: 2.22-18.70,  $p=0.001$ ) and reporting higher levels of congregational support (OR: 5.85, 95% CI: 2.12-16.11,  $p=0.001$ ).

Conclusions: Both personal dispositions and religious factors were associated with religious struggle in relation to a major negative life event or when coping with major life challenges among middle-aged and older citizens living in one of the most secular countries in the world. This knowledge may help to identify those at risk of religious struggle when facing major negative life events.

#### ***Paper session - Minority religious membership (14.30-16.00)***

#### **Modern urban reform Buddhism in Thailand**

##### *Mark Speece*

Thailand's success at pursuing development over the past century has fostered economic growth, urbanisation, and the rise of an educated urban middle class. However, many middle class Thai have come to the view that economic success has not bred happiness, but rather, new and bigger problems on many fronts. They hope for guidance from Buddhism, but traditional Buddhism seems somewhat irrelevant, focused on the traditional dichotomy between the Thai elite and the rural masses. Thus, a number of urban middle class Buddhist reform movements have developed over the past few decades.

We examine these movements using Rawlinson's (2000) four-quadrant taxonomy, which essentially classifies religious traditions by the type of psychology which they address. Rawlinson uses two key dimensions, hot-cool, and structured-unstructured, to build his quadrants. "Hot-cool" basically distinguishes whether traditions stress an "other" beyond

oneself, to which one must refer in some way to attain salvation (hot), or see salvation as being essentially a matter of self-realisation (cool). Structured traditions see some roadmap that can be followed, with or without help from an "other". Unstructured traditions do not really distinguish stages or a map, but rather, aim for realisation that truth/God is present always, and one only needs to see it.

Institutional Thai Theravāda Buddhism is "cool-structured" in Rawlinson's schema; Rawlinson himself cites Theravāda as an example of cool-structured traditions. It was consciously constructed during reforms implemented by the Thai State in the nineteenth century, designed both to "purify" Buddhism of superstition and other "non-Buddhist" elements, and to develop an institutional Buddhism as a key pillar of Thailand's modern nation-state. This strategy worked very well, but has resulted now in a somewhat stagnant Buddhism that many feel has not adapted well to modern conditions.

In recent decades, currents of reform Buddhism have diverged to reoccupy all four of Rawlinson's quadrants. Reform from within, represented by Buddhadasa Bhikkhu and Phra Payutto, aims to adapt official Theravāda Buddhism to modern times, remaining well within its cool-structured framework. The Wat Dhammakaya movement is a "hot-structured" form of Buddhism. It was built by several charismatic monastic leaders, and probably enjoys the broadest support among the various strains of reform Buddhism in Thailand. Some observers accuse Wat Dhammakaya of adopting Mahāyāna and/or Vajrāyāna concepts and practices; Rawlinson gives Vajrāyāna as an example of hot-structured traditions. In this case, however, it seems more likely that Wat Dhammakaya has simply revived hot-structured forms present in Theravāda before the reforms of the nineteenth century.

With somewhat more justification, many observers also feel that the two other currents of reform Buddhism discussed here, Santi Asoke and the following of Kuan Im Bodhisattva, are strongly Mahāyāna. Santi Asoke is a "cool-unstructured" strain of Buddhism, and was also founded by a charismatic monk. It seems to share many characteristics with Zen, which Rawlinson uses as an example of cool-unstructured traditions. Kuan Im is the Thai version of the Chinese Kuan Yin, the female manifestation of the Bodhisattva Avalokiteśvara. She was brought to Thailand by Thai-Chinese, but has extended her

popularity well beyond to include ethnic Thai. Kuan Yin is usually associated with Pure Land Buddhism, which Rawlinson uses as an example of "hot-unstructured" traditions.

## **Religious group membership as an optimal distinction**

*Noah Millman*

As social identity theory becomes more relevant when discussing religious membership and intergroup relations from a religious standpoint (Ysseldyk, Anisman, Matheson 2010), ideas concerning the implications of minority religious membership may be shifting. While one can view religious minority groups as homogenous, a secular or social/cultural member may have greatly different feelings as opposed to an actively practicing member. Through the lens of Brewer's (1991) optimal distinction theory, social religious membership will be discussed as a means of creating social uniqueness in everyday life while considering oneself a member of a social majority. The significance of this idea is that while existing as a cultural minority, perceived disadvantaged group feelings may not manifest as members consider themselves to be part of a national majority and their cultural affiliations to be an optimal distinction. One such group that this theory will be attempted to be applied to are Jews living in Canada. Aside from active practicing members, social or cultural members are generally an invisible minority functioning daily as members of greater Canadian society that have separate or distinct customs at certain times. Optimal distinction in this case would regard Judaism as a social membership within a greater Canadian context and therefore may help explain the sustainability of Canada's many thriving secular Jewish communities. The overarching hypothesis for this discussion is that considering cultural religious membership as an optimal distinction will reinforce feelings of majority inclusion. Consequently, thinking of a group in these terms may allow us to speculate how optimal distinction may be at work in other social religious minorities. Findings will be demonstrated through both quantitative and qualitative data collected from more than 200 Canadian and Canadian Jewish participants as part of a larger PhD dissertation. We will see 1) feelings of majority and minority inclusion through survey scales and 2) a qualitative discussion of an interview conducted with Canadians who have made Aliyah and

their perception of fluctuating salience of Jewish identity. Findings demonstrate a decrease in active religious practice after moving to a cultural majority setting (Israel). Overall results point to further exploration as evidence is demonstrated for the appropriateness of optimal distinction for description of socially based Jewish religious membership as uniqueness within a majority Canadian context.

### **Refugees indigenous to cities, new spiritualties in the urban, two sided problem**

*Eduard Erazo*

This research in the Department of Nariño southwestern Colombia, in the indigenous community of the "Pastos", resident in the cities of Pasto with more than 600,000 inhabitants and the city of Ipiales with over 300,000 inhabitants, including small towns with an average of 50 000 inhabitants. The "Pastos" living in multiculturally geostrategic area, the presence of significant indigenous movement in northern Cauca as the CRIC, Regional Indigenous Council of Cauca and the indigenous movement in the Andean Highlands of Otavalo, south. Thanks to this Pastures have been strengthening their "worldview and spirituality" (contributing to Sumak Kawsay, or Good Life in Quechua).

Strong indigenous worldview=cosmovision (way of seeing the world in connection with nature as spiritual mother) has a sharp break in the first place, by the process of Spanish colonization heritage XIV century, second, breaking in the indigenous worldview shows that Colombia is the situation of forced displacement due to armed conflict, as well as the refugee situation in neighbouring countries, leading to indigenous communities to disrupt their lives and spiritual visions to life in modern cities, as well as disrupt the visions of the host population (citizens = receiving displaced indigenous population). Third is transformed worldviews or spirituality, by strong intercultural clash between indigenous worldviews and religion born in the cities, which does not take into account the way of seeing the world from a perspective of balance or respect for Pacchamamma (mother earth in Quechua)

The Indian spiritual redefinition process in cities is led by indigenous women allowing redefining gender and being an example in indigenous movements in Colombia. Also noteworthy

is the high degree of strengthening public policy for indigenous populations embedded in contexts of deep exclusion in a society as complex as Colombia, with high rates of population in displacement, landmines, armed conflict and exclusion.

It has a strong cultural redefinition or change the spirituality of indigenous IDPs, their rituals, rituals new sites, as well as new visions of spirituality by modern citizens also turned upside multiculturalism, cultural hybridity and diversity religious mythical places immersed in cities. We present a cultural change in architecture and modern spaces influenced by ancestral indigenous spiritualities.

The revitalisation of indigenous chore and spirituality in the cities in this particular case, is rooted in the mother Pachamamma affection, and political autonomy based on recognition of the multiethnic and multicultural difference that allows the Constitution of Colombia of 1991, contributing to the redefinition of ethnicity and citizenship.

The vision of popular religiosity has a strong background because it streamlines the process from the theory community of Orlando Fals Borda IAP and Social Welfare Philosophy of Amartya Sen, has allowed forge paradigm shift spaces, focusing on a new way of life Spirituality is enabled while the work in one geographical sociopolitical Andean and Amazonian bush calls, chance and hope of the world in the study of sociology of religion.

## **Contact list of participants**

Abu-Rayya, Hisham

School of Psychological Science, La Trobe University, Australia

hisham.aburayya@gmail.com

Agilkaya-Sahin, Zuhal

Marmara University, Turkey

zuhalagilkaya@hotmail.com

Aletti, Mario

Catholic University, Italy

mario.aletti@gmail.com

Alma, Hans

University of Humanistic Studies, Netherlands

h.alma@uvh.nl

Alqahtani, Mohammed M.

National Neuroscience Institute, King Fahad Medical City, Saudi

Arabia

mmjbhhal@gmail.com

Altinli Macic, Merve

Durham University, United Kingdom

mervealtinlimacic@gmail.com

Anczyk, Adam

Jagiellonian University & Institute of Occupational Medicine and

Environmental Health, Poland

adam.anczyk@gmail.com

Andriessen, Karl

KU Leuven, Belgium

karl.andriessen@pandora.be

Austad, Anne

Diakonhjemmet University College, Norway

austad@diakonhjemmet.no

Ayten, Ali

Marmara University, Turkey

dinpsikolog@gmail.com

Azer, Mina

Abaker Church and John, Egypt

nadermansour21@yahoo.com

Baird, Marie  
Duquesne, United States  
bairdm@duq.edu

Barnes, Kirsten  
University of Cambridge, United Kingdom  
kb381@cam.ac.uk

Bartczuk, Rafał  
The John Paul II Catholic University of Lublin, Poland  
bartczuk@kul.pl

Bedir, Fatma Nur  
University of Hittit, Turkey  
fnurbedir@hotmail.com

Beit-Hallahmi, Benjamin  
University of Haifa, Israel  
benny@psy.haifa.ac.il

Bekke-Hansen, Sidsel  
Unit for Psychooncology and Health Psychology, Aarhus  
University & Aarhus University Hospital, Denmark  
sidsel@psy.au.dk

Belzen, Jacob  
University of Amsterdam, Netherlands  
belzen@hum.uva.nl

Berghuijs, Joantine  
Utrecht University, Netherlands  
J.T.Berghuijs@uu.nl

Besson, Jacques  
Service de psychiatrie communautaire CHUV, Switzerland  
Jacques.Besson@chuv.ch

Birkeland, Marit Handegard  
Aarhus University, Norway  
maritbirkeland87@gmail.com

Birsan, Gabriela  
Université de Lausanne, Switzerland  
birsanel@yahoo.com

Boinska, Marta Joanna  
University of Gdansk, Poland  
marta.boinska@gmail.com

Boodoo, Gerald  
Duquesne, United States  
boodoog@duq.edu

Borgen, Berit  
Psychological Pedagogic Development Centre, Norway  
borgen.berit@gmail.com

Bourdon, Marianne  
Université catholique de Louvain, Belgium  
marianne.bourdon@uclouvain.be

Brandt, Pierre-Yves  
University of Lausanne, Switzerland  
pierre-yves.brandt@unil.ch

Bronkhorst, Johannes  
Université de Lausanne, Switzerland  
johannes.bronkhorst@unil.ch

Buchard, Emmanuelle  
Université de Lausanne, Switzerland  
emmanuelle.buchard@unil.ch

Buttle, Heather  
Massey University, New Zealand  
H.buttle@massey.ac.nz

Capel, Roland  
Université de Lausanne, Switzerland  
roland.capel@unil.ch

Carlucci, Leonardo  
University "G.d'Annunzio" Chieti-Pescara, Italy  
wudix@libero.it

Carriedo, Salud  
University of Southeastern Philippines, Philippines  
lunhawsige@gmail.com

Cetrez, Önver  
Uppsala University, Sweden  
cetrez@teol.uu.se

Chan, Christian  
The University of Hong Kong, Hong Kong  
shaunlyn@hku.hk

Chilcott, Travis  
Iowa State University, United States  
chilcott@iastate.edu

Chumakov, Mikhail  
Kurgan State University, Russian Federation  
mikhailchv@mail.ru

Chumakova, Daria  
Kurgan State University, Russian Federation  
mikhailchv@mail.ru

Cittadini, Claudia  
Université de Lausanne, Switzerland  
claudia.cittadini@unil.ch

Claffey, Stephen  
Independent, Switzerland  
stephen.p.claffey@gmail.com

Clobert, Magali  
Université de catholique Louvain, Belgium  
magali.clobert@uclouvain.be

Cohen, Adam  
Psychology Department, Arizona State University, United States  
adamcohen@asu.edu

Coleman, Thomas  
University of Tennessee at Chattanooga, United States  
tommycoleman3@yahoo.com

Collicutt, Joanna  
University of Oxford, United Kingdom  
joanna.collicutt@hmc.ox.ac.uk

Corveleyn, Jozef  
KU Leuven, Belgium  
jozef.corveleyn@ppw.kuleuven.be

Dahmen-Wassenberg, Phoebe  
Institute of Psychology, Austria  
phoebe.dahmen-wassenberg@edu.uni-graz.at

Dandarova Robert, Zhargalma  
University of Lausanne, Switzerland  
zhargalma.dandarova@unil.ch

Day, James  
Université catholique de Louvain, Belgium  
james.day@uclouvain.be

De Boer, Elpíne  
Religious studies, University of Leiden, Netherlands  
stelpi@zonnet.nl

de Paiva, Geraldo  
Universidade de São Pauo, Brazil  
gjdpaiva@usp.br

de Souza Filho, Edson  
Universidade Federal do Rio de Janeiro, Brazil  
edsouzafilho@gmail.com

Deak, Csilla  
University of Louvain, Belgium  
csilla.deak@uclouvain.be

DeMarinis, Valerie  
Uppsala University, Sweden  
Valerie.demarinis@teol.uu.se

Demmrich, Sarah  
Martin Luther University Halle-Wittenberg, Germany  
s.demmrich@gmx.de

Dezutter, Jessie  
KU Leuven (University of Leuven), Belgium  
jessie.dezutter@ppw.kuleuven.be

Doane, Michael  
University of Nevada, Reno, United States  
mdoane@unr.edu

Domeniconi, Alberto  
University of São Paulo, Brazil  
alberto.domeniconi@gmail.com

Doner, Jonathan  
DP/DS, United States  
jfd@donersystems.com

Dueck, Alvin  
Fuller Theological Seminary, United States  
adueck@fuller.edu

Düzungüner, Sevde  
Marmara University, Turkey  
sevdeduzguner@hotmail.com

Ebrahim, Jalaledin  
Pacifica Graduate Institute, United States  
Jalaledin@aol.com

Edo Mbatsogo, Helene Carole  
Univertisé de Lausanne, Switzerland  
HeleneCarole.EDoMbatsogo@unil.ch

Edwards, Stephen D.  
University of Zululand, South Africa  
sdedward@telkomza.net

Ejila, Elijah Dennis  
Christian Leadership Training Institute, Gambia  
clti2012@hotmail.com

Emmanuel, Glory  
The University of New Mexico, United States  
glory.emmanuel@gmail.com

Erazo, Éduard  
Nariño University, Colombia  
[REDACTED]

Esperandio, Mary Rute  
Pontifícia Universidade Católica do Paraná – PUCPR, Brazil  
mresperandio@gmail.com

Falco, Georgina  
Società Italiana di Psicologia e Religione, Italy  
georgina.falco@tiscali.it

Färber, Jessica  
University of Innsbruck Austria  
jessica.faerber@student.uibk.ac.at

Farias, Miguel  
University of Oxford, United Kingdom  
miguel.farias@psy.ox.ac.uk

Farstad, Marie  
Diakonova Høgskole, Switzerland  
mariefarstad@yahoo.no

Fasel, Nicole  
Université de Lausanne, Switzerland  
nicole.fasel@unil.ch

Fedorov, Vladimir  
Psychological Department of the State University in St  
Petersburg (Russia), Russian Federation  
vffedorov@gmail.com

Fleurant, Ngalula  
CUNY Hunter, United States  
nfleuran@hunter.cuny.edu

Fontes, Fatima  
Universidade de São Paulo – USP, Brazil  
fatima@pobox.com

Freeze, Tracy  
Crandall University, Canada  
Tracy.Freeze@crandallu.ca

Frick Eckhard  
Professur für Spiritual Care, Germany  
Eckhard.Frick@med.uni-muenchen.de

Galea, Michael  
University of Malta, Malta  
mgalea00@yahoo.com

Galea, Paul  
University of Malta, Malta  
paul.galea@um.edu.mt

Gamaiunova, Liudmila  
University of Lausanne, Switzerland  
liudmila.gamaiunova@unil.ch

Ganzevoort, Ruard  
VU University, Netherlands  
r.r.ganzevoort@vu.nl

Geertz, Armin W.  
Aarhus University, Denmark  
awg@teo.au.dk

Gibson, Nicholas  
University of Cambridge/John Templeton Foundation, United  
States  
ngibson@templeton.org

Ginting, Henndy  
Maranatha Christian University, Indonesia  
henndyg@yahoo.com

Gocen, Gulusan  
Ankara University, Turkey  
gulusangocen@gmail.com

Golasmici, Stefano  
Società Italiana di Psicologia della Religione; Università Cattolica  
di Milano, Italy  
golasmici@alice.it

Gören, Ayse Burcu  
Ankara University, Turkey  
a.burcugoren@gmail.com

Górka, Anna  
Jagiellonian University, Institute of Religious Studies,  
Department of Psychology of Religion, Poland  
anna.ewa.gorka@gmail.com

Grattagliano, Ignazio  
University of Bari, Italy  
ignazio.grattagliano@uniba.it

Groeziinger, Elisabeth  
Advanced Studies Universität Basel, Switzerland  
Elisabeth.Groeziinger@unibas.ch

Grudzinska, Zofia  
Unaffiliated, Poland  
zgruda57@gmail.com

Grzymała-Moszczyńska, Halina  
Dept. for Psychology of Religion, Jagiellonian University, Poland  
uzgrzyma@gmail.com

Guillo, Madeleine  
Theology/University of Uppsala, Sweden  
mtrade@live.se

Güven, Metin  
Kilis 7 Aralik University, Turkey  
metinguven1416@hotmail.com

Halama, Peter  
University of Trnava, Slovakia  
peter.halama@truni.sk

Hall-McKane, Sara  
The University of Tennessee at Chattanooga, United States  
sara-mckane@utc.edu

Hammed, Sulayman O.  
University of Ibadan, Tanzania, United Republic Of  
kessymoore@yahoo.com

Han, Buxin  
Institute of Psychology, Chinese Academy of Sciences, China  
hanbx@psych.ac.cn

Haug, Sigrid Helene Kjorven  
Innlandet Hospital Trust, Center for psychology of religion,  
Norway  
sigrid.helene.kjorven.haug@sykehuset-innlandet.no

Hefti, René  
Klinik SGM Langenthal, Switzerland  
rene.hefti@klinik-sgm.ch

Hill, Peter  
Rosemead School of Psych., Biola University, United States  
peter.hill@biola.edu

Holm, Nils G.  
Åbo Akademi University, Finland  
nholm@abo.fi

Holtmaat, Karen  
University of Amsterdam, Netherlands  
c.j.m.holtmaat@vu.nl

Hood Jr., Ralph W.  
Univ. Tennessee at Chattanooga, United States  
Ralph-Hood@utc.edu

Hovi, Tuija  
Åbo Akademi University, Finland  
tuhovi@abo.fi

Hui, Harry  
University of Hong Kong, Hong Kong  
huiharry@hku.hk

Hutsebaut, Dirk  
KULeuven, Belgium  
Dirk.Hutsebaut@ppw.kuleuven.be

Isene, Tor-Arne  
Innlandet Hospital Trust, Norway  
tor.arne.isene@sykehuset-innlandet.no

Isik, Zehra  
Marmara University, Turkey  
muallimzehra@hotmail.com

Jesus, Paulo  
Portucalense University, Portugal  
paulorenatus@gmail.com

Johnson, Kathryn  
Arizona State University, United States  
kathryn.a.johnson@asu.edu

Jones, James W.  
Rutgers University, United States  
jwj@rci.rutgers.edu

Kaelen, Rob  
Université catholique de Louvain, Belgium  
rob.kaelen@uclouvain.be

Kalimanshi, Beatrice  
Nursing services, South Africa  
btricek@yahoo.com

Kämmerle, Monika  
Karl-Franzens University Graz Department of Psychology,  
Austria  
mkaemmerle@googlemail.com

Kaplan, Hasan  
Çanakkale Onsekiz Mart University, Turkey  
htkaplan@gmail.com

Keller, Barbara  
Universität Bielefeld, Germany  
barbara.keller@uni-bielefeld.de

Khodayarifard, Mohammad  
University of Tehran, Iran, Islamic Republic of  
khodayar@ut.ac.ir

Erzsébet Kiss  
Universität Wien, Austria  
kiss.edina85@hotmail.com

Kjønsberg, Kari  
Sykehuset Innlandet HF, Norway  
kari.kjonsberg@sykehuset-innlandet.no

Kofi Enyan, Daniel  
Central University, Ghana  
canders00111@gmail.com

Kono, Shukai  
General Incorporated Association Morininaru, Buddhist priest  
(Jodo-sect), Japan  
morininaru@gmail.com

Krumbach, Max  
SIPCC, Germany  
maxkrumbach@gmx.de

Krysinska, Karolina  
KUL - University of Leuven, Belgium  
karolina.krysinska@ppw.kuleuven.be

La Cour, Peter  
Rigshospitalet, Denmark  
peterlacour@mail.dk

LaBouff, Jordan  
University of Maine, United States  
Jordan.LaBouff@umit.maine.edu

Ladd, Kevin  
Indiana University South Bend, United States  
kladd@iusb.edu

Lazar, Aryeh  
Ariel University, Israel  
lazara@ariel.ac.il

Lewis, Christopher Alan  
Glyndwr University, United Kingdom  
ca.lewis@glyndwr.ac.uk

Liljas Stålhandske, Maria  
Uppsala Religion and Society Research Centre, Sweden  
maria.liljas@crs.uu.se

Lloyd, Christina  
Faculty of Theology, Sweden  
christina.lloyd@teol.uu.se

Loewenthal, Kate  
Royal Holloway, University of London; Glyndwr University, Wales; Heythrop College, University of London; New York University in London, United Kingdom  
c.loewenthal@rhul.ac.uk

Louchakova-Schwartz, Olga  
Graduate Theological Union, United States  
olouchakova@gmail.com

Lundmark, Mikael  
Department of Historical, Philosophical and Religious Studies, Sweden  
mikael.lundmark@religion.umu.se

Mæland, Elisabeth  
Diakonhjemmet University College, Norway  
elisabethmaeland@yahoo.no

Marquardt, Anke  
Universität Flensburg, Germany  
marquardt@uni-flensburg.de

Martins, Leonardo  
University of São Paulo, Brazil  
leobremartins@usp.br

McKay, Ryan  
Royal Holloway, University of London, United Kingdom  
ryantmckay@mac.com

Milicevic, Mladen  
Loyola Marymount University, United States  
mmilicev@lmu.edu

Millman, Noah  
Universiteit Leiden, Netherlands  
n.j.millman@umail.leidenuniv.nl

Miyazaki, Marissa  
Albert Einstein College of Medicine/Montefiore Medical Center,  
United States  
marimiyaz@gmail.com

Mollidor, Claudia  
Australian Catholic University, Australia  
claudia.mollidor@acu.edu.au

Murken, Sebastian  
University of Marburg, Switzerland  
smurken@mainz-online.de

Muthert, Hanneke  
University of Groningen, Netherlands  
j.k.muthert@rug.nl

Noth, Isabelle  
University of Bern, Switzerland  
isabelle.noth@theol.unibe.ch

Nowak, Janina  
University Gdansk, Poland  
jananowak@gmail.com

Nowosielski, Miroslaw  
Department of Family Studies, Cardinal Stefan Wyszynski  
University, Poland  
nowos-m@o2.pl

Nynäs, Peter  
Åbo Akademi University, Finland  
peter.nynas@abo.fi

Obilom, Ifeanyi Remigius  
Christian Leadership Training Institute, Gambia  
clti2012@hotmail.com

Ok, Üzeyir  
Cumhuriyet University, Turkey  
uzeyirok2002@yahoo.co.uk

Owusu, Maximoore  
Tabre D/A Experimental Primary School, Ghana

Ozaki, Manami  
Sagami Women's University, Japan  
manami\_ozaki@hotmail.com

Ozdogan, Oznur  
Ankara university, Turkey  
mutluluguseciyorum@yahoo.com

Öztürk, Eyüp Ensar  
Istanbul university, Turkey  
eensar@istanbul.edu.tr

Paloutzian, Ray  
The International Journal for the Psychology of Religion, United  
States  
paloutz@westmont.edu

Pedersen, Heidi  
Department of Psychology, Denmark  
hefpe@psy.au.dk

Pieper, Joseph  
Utrecht University/Tilburg University, Netherlands  
jos.pieper@ziggo.nl

Piotrowski, Jaroslaw  
Warsaw School of Social Sciences and Humanities, Poland  
jaroslaw.piotrowski@swps.edu.pl

Polak, Jaroslaw  
Univeristy of Silesia in Katowice, Poland  
jaroslaw.polak@us.edu.pl

Poon Zahl, Bonnie  
University of Cambridge, United Kingdom  
bpz21@cam.ac.uk

Prade, Claire  
Université Catholique de Louvain, Belgium  
claire.prade@uclouvain.be

Rasouli, Roya  
Alzahra University, Iran, Islamic Republic of  
r\_rasooli5@yahoo.com

Rassoulian, Anahita Paula  
Medical University Vienna, Austria  
anahita.rassoulian@meduniwien.ac.at

Rieben, Isabelle  
CHUV, Switzerland  
riebenisa@gmail.com

Rigo, Caroline  
Université catholique de Louvain, Belgium  
caroline.rigo@uclouvain.be

Ringnes, Hege Kristin  
MF Norwegian School of Theology, Norway  
hege.k.ringnes@mf.no

Rodrigues-Câmara, Cátia  
Univerisade Presbiteriana Mackenzie, Brazil  
catiaclrodrigues@hotmail.com

Roman, Pascal  
Université de Lausanne, Institut de Psychologie, Switzerland  
pascal.roman@unil.ch

Rossi, Germano  
Universita' degli Studi di Milano Bicocca, Italy  
germano.rossi@unimib.it

Rossier, Jérôme  
University of Lausanne, Switzerland  
Jerome.Rossier@unil.ch

Roth, Sebastian  
Universität Innsbruck, Austria  
sebastian.roth@student.uibk.ac.at

Rusu, Petruta Paraschiva  
University of Zurich, Department of Psychology, Switzerland  
petrutarusu@gmail.com

Saarelainen, Susti  
Helsingin yliopisto/University of Helsinki, Finland  
susti.saarelainen@helsinki.fi

Sacagiu, Nicoleta  
CHUV – Lausanne, Switzerland  
sacagiunicoleta@yahoo.fr

Sacha, Małgorzata  
Institute for the Study of Religions, Poland  
u4sacha@cyf-kr.edu.pl

Sagir, Zeynep  
Marmara University, Turkey  
zcolak21@hotmail.com

Saroglou, Vassilis  
Université catholique de Louvain, Belgium  
vassilis.saroglou@uclouvain.be

Saucier, Gerard  
University of Oregon, Department of Psychology, United States  
gsaucier@uoregon.edu

Scardigno, Rosa  
University of Bari, Italy  
rosa.scardigno@uniba.it

Schaap-Jonker, Hanneke  
University of Groningen, Netherlands  
j.schaap-jonker@rug.nl

Schindler, Ines  
Free University Berlin, Cluster Languages of Emotion, Germany  
ines.schindler@fu-berlin.de

Schjødt, Uffe  
Aarhus University, Denmark  
uffeschjoedt@gmail.com

Schmid, Roger  
Klinik SGM Langenthal, Switzerland  
roger.schmid@klinik-sgm.ch

Schmid, Sandra  
Universität Innsbruck, Austria,  
sandra.schmid@student.uibk.ac.at

Schnell, Tatjana  
Innsbruck University, Austria  
tatjana.schnell@uibk.ac.at

Schröder, Anna-Konstanze  
University of Greifswald/Leipzig University, Germany  
anna-k.schroeder@gmx.de

Schumann, Åsa  
University of Uppsala, Sweden  
asa.schumann@teol.uu.se

Sentepe, Ayse  
Sakarya University, Turkey  
aysentepe1001@hotmail.com

Sevinc, Kenan  
Canakkale Onsekiz Mart University, Turkey  
kssevinc@gmail.com

Sharp, Carissa  
University of Oregon, United States  
csharp@uoregon.edu

Siegers, Pascal  
GESIS Leibniz Institute for Social Sciences, Germany  
siegers.pascal@gmail.com

Silver, Christopher  
University of Tennessee at Chattanooga, United States  
Christopher-Silver@utc.edu

Skrzypinska, Katarzyna  
University of Gdansk, Poland  
psyks@univ.gda.pl

Soponaru, Camelia  
University of Iasi, Romania  
camelia.soponaru@psih.uaic.ro

Sørensen, Torgeir  
MF Norwegian School of Theology and Centre for Psychology of  
Religion, Innlandet Hospital Trust, Norway  
torgeir.sorensen@mf.no

Speece, Mark  
American University of Kuwait, Kuwait  
mspeece@auk.edu.kw

Stamatoulakis, Klearchos  
The University of Sheffield, the International Faculty. Aristotle  
University of Thessaloniki, Greece  
kstamatoulakis@city.academic.gr

Stifoss-hanssen, Hans  
Diakonhjemmet university collège, Norway  
hans.stifoss-hanssen@diakonhjemmet.no

Stolz, Jörg  
University of Lausanne, Switzerland  
joerg.stolz@unil.ch

Strassburger, Daniel  
Baylor University, United States  
daniel\_strassburger@baylor.edu

Streib, Heinz  
Universitaet Bielefeld, Germany  
Heinz.Streib@uni-bielefeld.de

Subandi, Subandi  
Faculty of Psychology, Gadjah Mada University, Indonesia  
subandi@ugm.ac.id

Swiderska, Agnieszka  
Jagiellonian University, Poland  
aswider@apple.phils.uj.edu.pl

Temiz, Yunus Emre  
Sakarya University, Faculty of Theology  
yemretemiz@sakarya.edu.tr

Tjernaes, Randi Synnove  
Diakonova university collège, Norway  
rst@diakonova.no

Tornøe, Kirsten  
MF Norwegian School of Theology, Norway  
Kirsten.Tornoe@ldh.no

Toth, Maria  
Université Catholique de Louvain (UCL), Belgium  
maria.toth@student.uclouvain.be

Trivedi, Bharat  
Arts college, lunawada, Gujarat University, India  
trivedibharat80@gmail.com

Ulland, Dagfinn  
Clinic for Mental Health, ABUP, Norway  
dagfinn.ulland@sshf.no

Unterrainer, Human-Friedrich  
Karl-Franzens-University Graz, Austria  
human.unterrainer@uni-graz.at

Uttara, Uttara  
Maghada University of India, India  
venuttarau@gmail.com

Uzarevic, Filip  
University of Zagreb, Croatia  
fuzarevi@ffzg.hr

Uzukwu, Elochukwu  
Duquesne, United States  
uzukwue@duq.edu

Van Cappellen, Patty  
University of North Carolina, United States  
pattyv@unc.edu

Van der Noll, Jolanda  
Universite catholique de Louvain, Belgium  
jolanda.vandernoll@uclouvain.be

Van Uden, Marinus  
Tilburg University, Netherlands  
m.vuden@home.nl

Van Wyk, Kenneth  
Christian Counselling Services, Canada  
kvanwyk@christiancounsellingservices.com

Vandermeersch, Patrick  
University of Groningen, Belgium  
pvandermeersch@gmail.com

Varvatsoulias, George  
West London Mental Health NHS Trust, United Kingdom  
gvarvatsoulias@gmail.com

Vashchenko, Vladimir  
St.Tikhon's Orthodox University, Moscow, Russian Federation  
viola\_68@mail.ru

Vikdahl, Linda  
Idé och samhällsstudier, Sweden  
linda.vikdahl@religion.umu.se

Visser, Anja  
Helen Dowling Institute, Netherlands  
avisser@hdi.nl

Vontobel, Elisabeth  
Private practice, New Zealand  
evontobel@xtra.co.nz

Warchala, Michal  
Pedagogical University of Cracow, Poland  
mwarch@interia.pl

Westerink, Herman  
University of Vienna, Austria  
herman.westerink@univie.ac.at

Williams, Ryan  
University of Cambridge, United Kingdom  
ryanjeffreywilliams@gmail.com

Wiseman, Harris  
Faculty of Divinity, University of Cambridge, United Kingdom  
harriswiseman@gmail.com

Worgul Jr., George  
Duquesne University, United States  
worgul@duq.edu

Wroclawska-Warchala, Emilia  
Cardinal Stefan Wyszynski University in Warsaw, Institute of  
Psychology, Poland  
emiliawroclawska@gmail.com

Xu, Hanyi  
Université catholique de Louvain, Belgium  
hanyi.xu@uclouvain.be

Yilmaz, Sema  
Cumhuriyet university, Turkey  
sema\_106@hotmail.com

Yazdani, Waleed  
Beaconhouse National University, Pakistan  
waleedyazdani@hotmail.com

Yildiz, Mualla  
University of Ankara, Turkey  
muallayildiz@gmail.com

Yoshikawa, Muneo  
International Mentorship Graduate School, Japan  
myoshikawa@ehle.ac.jp

Zafer, Hakan  
Marmara University, Turkey  
hakanzafer@hotmail.com

Zakrzewska-Wirkus, Kornelia  
Jagiellonian University Krakow, Poland  
nelka\_z@poczta.onet.pl

Zangari, Wellington  
University of Sao Paulo, Brazil  
w.z@usp.br

Zarzycka, Beata  
Institute of Psychology, The John Paul II Catholic University of Lublin, Poland  
zarzycka@kul.pl  
Zecca, Gregory  
Institut de Psychologie, Université de Lausanne, Switzerland  
gregory.zecca@unil.ch

Zock, Hetty  
University of Groningen, Netherlands  
t.h.zock@rug.nl

## Index of authors

---

### A

Abu-Rayya  
Hisham · 56

af Klinteberg  
Britt · 46

Afrooz  
Gholamali · 150

Ağilkaya Şahin  
Zuhâl · 22, 232

Akbari-e-Zardkhane  
Saeed · 150

Aletti  
Mario · 4, 21, 193

Alladin  
Armeen · 79

Alma  
Hans · 4, 18, 19, 23, 121

Anczyk  
Adam · 18, 35, 37

Andriessen  
Karl · 221

Arnetz  
Bengt · 49

Atroszko  
Paweł · 209

Austad  
Anne · 217

Ayten  
Ali · 178

---

### B

Baird  
Marie · 203, 281

Baran  
Tomasz · 208

Barnes  
Kirsten · 152, 162, 281

Bartczuk  
Rafał P. · 41, 68, 250, 281

### Bas

Selma · 167

Baskurt  
Irfan · 154

Batan  
Sabriye Nazli · 167

Becker  
Eni · 238

Bedir  
Fatma Nur · 62

Beit-Hallahmi  
Benjamin · 18, 29

Bekke-Hansen  
Sidsel · 273

Bell  
Anna · 240

Berghuijs  
Joantine · 58, 270

Bernaud  
Jean-Luc · 127

Birkeland  
Marit H. · 126, 127, 174, 281

Birsan  
Gabriela · 63

Boińska  
Marta · 166, 209

Bonab  
Bagher Ghobari · 150

Boodoo  
Gerald · 201

Borgen  
Berit · 115

Bourdon  
Marianne · 106

Brandt  
Pierre-Yves · 4, 13, 16, 17, 21, 24, 138, 247

Brinthaupt  
Thom · 150

Bronkhorst  
Johannes · 175

Buckley  
Peter · 172

**C**

Capel  
    Roland · 63  
Carlucci  
    Leonardo · 257  
Carriero  
    Salud · 239  
Cassibba  
    Rosalinda · 258  
Cetrez  
    Önver · 69, 108  
Chan  
    Christian · 240  
Cheung  
    Shu-Fai · 50  
Cheung  
    Sing-Hang · 50  
Chilcott  
    Travis · 141  
Chumakov  
    Mikhail · 256  
Chumakova  
    Daria · 170  
Claffey  
    Stephen · 268  
Clober  
    Magali · 18, 75, 78  
Cohen  
    Adam B. · 18, 20, 75, 79, 98  
Coleman  
    Thomas J. · 82, 265  
Collicutt  
    Joanna · 145  
Corveleyn  
    Jozef · 19, 48, 221  
Coyle  
    Adrian · 145

---

**D**

Dahmen-Wassenberg  
    Phoebe · 90, 91, 92  
Danbolt  
    Lars J. · 45, 212, 214  
Dandarova Robert  
    Zhargalma · 4, 43, 138  
Day  
    James · 20, 108, 112, 136  
De Boer  
    Elpine · 188  
de Souza Filho  
    Edson · 223  
Deak  
    Csilla · 35  
Dein  
    Simon · 211  
Delaney  
    Harold · 39  
DeMarinis  
    Valerie · 21, 46, 49, 69, 89,  
        108, 214  
Demmrich  
    Sarah · 155  
Dezutter  
    Jessie · 17, 26  
Dirtu  
    Catalin-Mircea · 254  
DiTommaso  
    Enrico · 242  
Doane  
    Michael · 57  
Domeniconi  
    Alberto · 161, 284  
Doner  
    Jonathan · 195  
Dueck  
    Alvin · 184  
Durago  
    James · 79  
Düzungüner  
    Sevede · 234  
DwiPutro  
    Taufik Achmad · 186

---

**E**

Ebrahim  
Jalaledin · 147

Edwards  
David J · 241

Edwards  
Stephen D · 241

Elliott  
Marta · 57, 146

Emmanuel  
Glory · 39

Erazo  
Eduard · 278

Erzsébet Kiss  
Edina · 159

Esperandio  
Mary Rute · 264

---

**F**

Faerber  
Jessica · 171

Falco  
Georgina · 120

Farias  
Miguel · 66

Fasel  
Nicole · 77

Fatemi  
Sayyed Mohsen · 150

Fedorov  
Vladimir · 251

Fischer  
Franz · 117

Fleurant  
Ngalula · 53

Fontes  
Fatima · 67, 96

Formosinho  
Maria · 118

Freeze  
Tracy · 242

Freitas Silva  
Tamires Fernanda · 252

---

**G**

Galea  
Paul · 149

Gamaiunova  
Liudmila · 4, 169

Ganzevoort  
Ruard · 23, 137

Garssen  
Bert · 59

Gašparíková  
Marta · 246

Geertz  
Armin W · 20, 101

Gibson  
Nicholas · 18, 152, 158

Ginting  
Henndy · 238

Göcen  
Gülüşan · 110

Golasmici  
Stefano · 192

Gören  
Ayse Burcu · 213

Górka  
Anna · 36

Grattagliano  
Ignazio · 258

Green  
Eva G. T. · 77

Grudzińska  
Zofia · 207

Grzymała-Moszczyńska  
Halina · 18, 19, 85, 86, 143

Grzymała-Moszczyńska  
Joanna · 143

Güldas  
Fatma Zehra · 54

Güven  
Metin · 156, 164

---

***H***

Halama  
Peter · 246

Hall-McKane  
Sara · 61

Hamsyah  
Fuad · 186

Han  
Buxin · 140

Hardin  
Curtis D. · 53

Haug  
Sigrid Helene Kjørven · 214

Hefti  
René · 117

Hegstad  
Harald · 212

Herold  
Jenna · 271

Hill  
Peter · 73

Holmen  
Jostein · 45

Holtmaat  
Karen · 248

Hood Jr.  
Ralph W. · 18, 22, 61, 80,  
81, 82, 83, 150, 233,  
265

Hovi  
Tuija · 146

Huguelet  
Philippe · 247

Hui  
Harry · 50

Hvindt  
Niels Christian · 174

---

***I***

Isik  
Zehira · 218

Iurino  
Kathryn · 185

---

***J***

Jesus  
Paolo · 118, 137

Johnson  
Kathryn · 79

Jones  
James W. · 136, 176

---

***K***

Kaelen  
Rob · 34

Kämmerle  
Monika · 90, 91, 92

Kaplan  
Hasan · 54, 213

Keller  
Barbara · 18, 80, 81, 82, 83

Khalili  
Shiva · 150

Khodayarifard  
Mohammad · 150

Klein  
Constantin · 81, 82, 83

Koenig  
Harold G. · 45

Kono  
Shukai · 228

Kornaszewska-Polak  
Monika · 209

Korner  
Anthony · 150

Krysinska  
Karolina · 48, 221

Kummer  
André · 63

Kvigne  
Kari · 214

---

**L**

LaBouff  
    Jordan · 16, 18, 25

la Cour  
    Peter · 20, 124, 127, 129, 174

Ladd  
    Kevin · 4, 16, 20, 23, 25, 134

Lam  
    Jasmine · 50

Lau  
    Esther YY · 50

Lazar  
    Aryeh · 20, 131, 135

Lester  
    David · 48

Lewis  
    Christopher Alan · 4, 16, 19, 21, 22, 23, 24, 260

Lien  
    Lars · 45

Lloyd  
    Christina · 46, 291

Loewenthal  
    Kate · 211

Lopes  
    Francesco · 247

Louchakova-Schwartz  
    Olga · 132

Lundmark  
    Mikael · 181

---

**M**

Machado  
    Fatima Regina · 96

Macic  
    Merve Altini · 165

Marques  
    Luciana · 264

Martins  
    Leonardo · 93

McClendon  
    James · 150

McKay  
    Ryan · 271

McLean  
    Loyola · 150

Memon  
    Rabia · 79

Milicevic  
    Mladen · 255

Millman  
    Noah · 277

Mininni  
    Giuseppe · 224, 258

Miyazaki  
    Marissa · 172

Mohr  
    Sylvia · 247

Murphy  
    Nancey · 150

Muthert  
    Hanneke · 216

---

---

**N**

Näring  
    Gérard · 238

Noth  
    Isabelle · 4, 21, 189

Nowak  
    Janina · 166, 209

Nowosielski  
    Miroslaw · 41

Nynäs  
    Peter · 22

---

---

**O**

Ochmańska  
    Anna · 143

Ok  
    Üzeyir · 52

Okun  
    Morris A. · 79

Ozaki  
    Manami · 22, 225, 228, 229  
Ozdogan  
    Oznur · 215  
Öztürk  
    Eyüp Ensar · 154

---

## *P*

Paiva  
    Geraldo · 67, 262  
Paknejad  
    Mohsen · 150  
Pedersen  
    Christina Gundgaard · 273  
Pedersen  
    Heidi Frølund · 126, 127,  
        174, 273  
Pieper  
    Joseph · 58, 270  
Piotrowski  
    Jarosław · 208  
Polak  
    Jarosław · 209, 261  
Pollet  
    Edith · 171  
Poon Zahl  
    Bonnie · 158  
Prade  
    Claire · 105, 108  
Priester  
    Paul E. · 150  
Pritz  
    Alfred · 150

---

## *R*

Rasouli  
    Roya · 244  
Rassoulian  
    Anahita Paula · 236  
Rhodes  
    Jean · 240  
Rieben  
    Isabelle · 247

Rigo  
    Caroline · 18, 31, 32, 33  
Ringnes  
    Hege Kristin · 212  
Robbins  
    Mandy · 260  
Rodrigues-Câmara  
    Cátila · 252  
Roth  
    Sebastian · 171  
Rusu  
    Petruta Paraschiva · 272

---

## *S*

Saarelainen  
    Suvi · 235  
Sabo  
    Matej · 246  
Sacha  
    Małgorzata · 87  
Saggino  
    Aristide · 257  
Sağır  
    Zeynep · 95  
Saroglu  
    Vassilis · 4, 16, 17, 18, 20,  
        24, 31, 32, 33, 34, 35,  
        77, 78, 104, 105, 106,  
        108  
Sarrasin  
    Oriana · 77  
Saucier  
    Gerard · 22, 185  
Scardigno  
    Rosa · 224, 258  
Schaap-Jonker  
    Hanneke · 20, 99  
Schindler  
    Ines · 71  
Schjødt  
    Uffe · 20, 100, 103  
Schmid  
    Sandra · 171  
Schneeberger  
    Andres · 172

Schnell  
Tatjana · 20, 124, 125, 126, 127, 171  
Schröder  
Anna-Konstanze · 20, 100, 102  
Schumann  
Åsa · 108  
Şentepe  
Ayşe · 156, 164  
Sevinç  
Kenan · 153  
Sharp  
Carissa · 64  
Shokohi-Yekta  
Mohsen · 150  
Shu-Ying Mok  
Doris · 50  
Siegers  
Pascal · 183  
Silver  
Christopher F. · 22, 81, 82, 83, 127, 265  
Skrzypińska  
Katarzyna · 22, 36, 206, 208  
Śliwak  
Jacek · 68, 250  
Socha  
Paweł · 36  
Soponaru  
Camelia · 254  
Sørensen  
Torgeir · 45  
Speece  
Mark · 275  
Stålhandske  
Maria Liljas · 122  
Stålsett  
Gry · 212  
Stamatoulakis  
Klearchos · 134  
Stavrova  
Olga · 183  
Strassburger  
Daniel · 107

Streib  
Heinz · 21, 81, 82, 83, 137

Subandi  
Subandi · 186  
Swhajor-Biesemann  
Anne · 83  
Swiderska  
Agnieszka · 38

---

## *T*

Tilka  
Nina · 73  
Toth  
Maria · 112  
Trivedi  
Bharat · 245  
Tsang  
Jo-Ann · 107  
Turliuc  
Maria Nicoleta · 272

---

## *U*

Ulland  
Dagfinn · 113  
Unterrainer  
Human-Friedrich · 19, 89, 90, 91, 92  
Užarević  
Filip · 33  
Uzukwu  
Elochukwu · 205

---

## *V*

Van Cappellen  
Patty · 19, 70, 74  
van der Noll  
Jolanda · 77  
Van Uden  
Marinus · 180

Van Wyk  
    Kenneth · 197  
Varvatsoulias  
    George · 139  
Vasconcellos  
    Esdras · 161  
Vingerhoets  
    Ad · 59  
Visser  
    Anja · 59

---

## W

Warchala  
    Michał · 266  
Weiss  
    Andrea · 172  
White  
    Fiona · 56  
Whitehouse  
    Harvey · 271  
Wiechetek  
    Michał · 68, 250  
Williams  
    Emyr · 260  
Williams  
    Ryan · 220  
Wiseman  
    Harris · 190  
Worgul  
    George · 22, 200, 202  
Wroclawska-Warchala  
    Emilia · 143

---

## X

Xu  
    Hanyi · 20, 104, 105, 108

---

## Y

Yildiz  
    Mualla · 42  
Yoshikawa  
    Muneo · 227

---

## Z

Zachariae  
    Robert · 273  
Zafer  
    Hakan · 167  
Zakrzewska-Wirkus  
    Kornelia · 88  
Zangari  
    Wellington · 93, 96  
Zarzycka  
    Beata · 68, 250  
Żemojtel-Piotrowska  
    Magdalena · 208  
Zock  
    Hetty · 23, 114