

## POSTER SESSION I

### **1. Suzanne Mallery<sup>1</sup>; Paul Mallery<sup>1</sup>**

<sup>1</sup>La Sierra University, United States

*Title: Cross Validation of a Scale to Assess the Aspects of Fowler's Model of Faith Development.*

At the 2015 IAPR conference we presented a factor analysis of an initial, detailed paper-and-pencil measure of all the aspects of Fowler's model for stages 3 through 5. Here we report on scale development since that point, including additions to the scale, factor structure of subscales measuring Fowler's aspects in the revised scale, and cross-validation of the subscales for all aspects. All aspects were correlated with measures of faith development and religiosity (I/E Revised and Quest scales, Leak's Faith Development Scale, Clore's Intentional Faith Scale, and Streib's Religious Schema Scale) and social desirability was evaluated. Additionally, we cross-validated each subscale with other psychological measures expected to correlate with that aspect, including Aspect B: empathy, perspective-taking, and narcissism; Aspect C: types of moral intuitions, Aspect D: extensivity, openness, universalism, oneness, and specific prejudices; Aspect E: Right wing authoritarianism, social dominance, attachment; and Aspects F and G: epistemological style and social attitudes.

### **2. Emmanuel Ifeka Nwora<sup>1</sup>, Marta Helena de Freitas<sup>1</sup>**

<sup>1</sup>Catholic University of Brasília, Brazil

*Title: Religiosity and (mental) health in the perceptions of Brazilian chaplains.*

This study investigates Brazilian chaplains' perception about relationships between religiosity and health in the context of their professional care. A qualitative-phenomenological methodology research consisted of semi-structured interviews with 15 professional chaplains, addressing the following topics: whether and how clients' religiosity is present in the context of professional care; what relationships they establish between religiosity and health and how they address it; what connection or distinctions they establish between spiritual experience and psychopathology; role of their own religiosity in their work and personal life; whether this subject was contemplated in their professional formation and, if not, how they acquired skills to deal with this matter in professional practice. Results showed that chaplains are sensitive to and aware of positive relationships between religiosity and health, even though a majority of them never received formal training on the subject, pointing to the necessity of special expertise to distinguish genuine religiosity/spirituality from psychopathological symptoms.

### **3. Aleksandra Niemyjska<sup>1\*</sup>, Katarzyna Gałasińska<sup>1</sup>, Katarzyna Stryczyńska<sup>1</sup>, Michalina Tańska<sup>1</sup>**

<sup>1</sup>SWPS University of Social Sciences and Humanities, Poland

\* First author: leader of the working group; Following authors in alphabetical order

*Title: How God's image may shape our actions? God representation and prosocial, pro-animal and pro-environmental behavior.*

People think of God in various terms which may affect not only their beliefs but also their behavior. In this study we tested whether the image of benevolent God predicts not only prosocial behavior but also actions that serve pro-animal and pro-environmental aims. The study was conducted online. Participants were religious adults (N = 235) who assessed the extent to which they considered God as benevolent, limitless, authoritarian, mystical and ineffable (Johnson, Okun, Cohen, Sharp & Hook, 2018) and described all actions carried out last year to help (a) other people; (b) animals; (c) environment and (d) oneself. The results showed that the image of benevolent God predicted only prosocial behavior. Somewhat unexpectedly, pro-animal behavior was positively predicted by the perception of God as mystique and negatively predicted by ineffable perception of God. We discuss links between different God perception and moral actions.

**4. Hege Kristin Ringnes<sup>1,2</sup>, Sarah Demmrich (m. Kaboğan)<sup>3</sup>, Harald Hegstad<sup>1</sup>, Gry Stålsett<sup>1,4</sup>, Lars Johan Danbolt<sup>1,5</sup>**

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<sup>5</sup>Centre for Psychology of Religion, Innlandet Hospital Trust, Norway

*Title: Emotional Forecasting: Future Emotions Having Impact on present Emotions in Endtime-Oriented Jehovah's Witnesses.*

Jehovah's Witnesses (JWs) are characterized by an end-time oriented theology, which implies to expect a soon to come Armageddon which will be replaced with a Paradise on this earth. For active JWs this time perspective has emotional implications. Based on interview data (N=29), we identified the new emotion regulation strategy, namely emotional forecasting: a strategy used between the current end time and the future paradise, with which individuals predict which emotions would arise in the future to regulate present-day emotions. Participants expected an overall emotionally positive atmosphere in paradise, primarily happiness, and an absence of negative emotions – in total contrast to their here and now experiences. These eschatological beliefs and emotional forecasting have positive and negative psychological implications to JWs. Emotional forecasting is a central characteristic of religious groups and cultures that are strongly oriented towards the future such as afterlife, JW are only one example.

**5. Aida Hougaard Andersen<sup>1</sup>, Elisabeth Assing Hvidt<sup>2,3</sup>, Niels Christian Hvidt<sup>2,4</sup>, Kirsten Kaya Roessler<sup>1</sup>**

<sup>1</sup>Department of Psychology, University of Southern Denmark

<sup>2</sup>Research Unit of General Practice, University of Southern Denmark

<sup>3</sup>Department for the Study of Culture, University of Southern Denmark

<sup>4</sup>Academy of Geriatric Cancer Research (AgeCare), Odense University Hospital, Odense, Denmark

*Title: Existential communication.*

Background: Existential, spiritual and religious needs are in international studies found to become important in times of crises and when faced with disease. As a part of patient-centeredness, we want to study a gap in the current knowledge: How physicians address the existential, spiritual and religious needs in relation to patients with chronic diseases. We have selected two groups of patients with a severe and chronic illness in common: Patients with chronic pain and multiple sclerosis. We also want to explore how these patients experience their existential, spiritual and religious needs in relation to their disease and satisfaction with their treatment. Methods: A qualitative approach employing semi-structured interviews and participant observations. Perspectives: Focus on existential, spiritual and religious needs in communications with patients can enhance the quality of care and improve the efficacy of and satisfaction with treatment. The results can be used in practice as well as for educational purposes.

## **6. Natalia Ziółkowska<sup>1</sup>, Ewa Gruszczyńska<sup>1</sup>**

<sup>1</sup>SWPS University of Social Sciences and Humanities, Faculty of Psychology, Warsaw, Poland

*Title: Religious coping among parents of children with cancer: a pilot study.*

A child's oncological disease is a critical event that affects functioning of the whole family. As such it also gives rise to various coping strategies, including religious coping of the parents. In this light, it is surprising that this area remains relatively understudied in such context. Thus, the aim of the ongoing pilot study is to examine religious coping among mothers and fathers of children with cancer during an active treatment process in an oncology and hematology clinic. The research questions are: 1. To what extent do parents of children with cancer use religious coping strategies? 2. What are the sociodemographic and clinical correlates of these strategies? 3. Are there any differences between positive and negative religious coping in this regard? The study design for these aims is cross-sectional. The religious coping is measured with brief RCOPE (Pargament et al., 2000). The collected data will be analyzed and presented.

## **7. Jana Nenadalová**

Department for the Study of Religions, Masaryk University, Czech Republic

*Title: Simulating spiritual experiences in the lab – options and limits.*

How to induce spiritual experiences in the laboratory? I've conducted two experimental studies based on predictive coding theory and previous experimental researches in the field of "mystical experiences". I put spiritual and non-spiritual participants into culturally anchored highly suggestive contexts – "Dark therapy" and "guided meditations", which both meets required conditions for sensory deprivation. The aim was to find out how spiritual experiences emerged and how are participants influenced by situational and dispositional suggestibility, cultural framework (alternative spirituality) and complementary conditions such as fantasy proneness or authority priming. Results suggest a connection between main conditions, but a crucial role of authority connected to broader methodological issues and terminology appeared. My poster will try to show the limits and future options within inducing spiritual experiences in lab, based on results of my previous studies.

## **8. Dan Řezníček**

LEVYNA Laboratory for the Experimental Research of Religion, Masaryk University, Czech Republic

*Title: A cultural evolution model for the transmission of intergroup religious violence.*

The pervasive problem of religiously fueled intergroup violence can be tackled from the perspective of cultural evolution by studying how various psychological biases facilitate the transmission of violent behavior. I propose that the combination of the credibility enhancing displays bias with the prestige bias can lay ground for the transmission of violent behavior toward out-groups during an intergroup conflict, especially when framed with religious narratives and symbols. My poster will present an ongoing experimental research on modelling intergroup violence and religion's influence on involved learning biases and group dynamics: (1) preliminary experimental results assessing the trustworthiness of a violent in-group member through self-reports, and (2) behavioral experimental designs utilizing economic games and eye-tracking methodologies. Understanding and explaining these mechanisms and group dynamics on a proximate level can help prevent more effectively the devastating outbreaks of “eye-for-an-eye” violence which tend to “stick around”, especially if framed in religious rhetoric.

## **9. Kathleen Pait<sup>1</sup>, Craig Shealy<sup>1</sup>, Renee Staton<sup>1</sup>, Lee Sternberger<sup>1</sup>**

<sup>1</sup>James Madison University, United States

*Title: The Etiology of Spiritual Inclination: Implications from the Beliefs, Events, and Values Inventory.*

From our perspective, a fundamental dilemma at the core of the world's “major religions” is that they nearly universally proclaim that “theirs” is the one, true way. Based upon statistical analysis of results from the Beliefs, Events, and Values Inventory (BEVI), and its underlying framework, we contend that such truth claims appear to represent the codification of historically emergent responses to core human needs for meaning-making and transcendence (Shealy, 2016). But do such systems offer solutions to increasingly complex world issues such as conflict resolution, sustainability, human rights, global education, and religious and cultural understanding (e.g., Kelly, Holt, Patel, & Nolet, 2016)? Likewise, how do such religions speak to global movements designed to sustain human functioning and the natural world (e.g., the SDGs)? In grappling with such questions, we use the BEVI to describe what we mean through analyses of the Full Scale Score, which offers an approximation of the “high” and “low optimal self.” We then offer one model for understanding how our religious commitments become organized – the “etiology of spiritual inclination” – and the resulting implications for addressing the “wicked problems” of today (Brearily, Van den Bos, & Tan, 2016; Coffman, Ibrahim, & Hopkins, 2009; Kelly et al., 2016).

## **10. Natalia Martyniak<sup>1</sup>, Nikola Sobańska<sup>1</sup>, Nel Gadyńska<sup>1</sup>, Daria Świdurska<sup>1</sup>, Małgorzata Szcześniak<sup>1</sup>**

<sup>1</sup>University of Szczecin, Poland

*Title: Religious struggle and its effect on the relationship between anxiety trait and acceptance of illness.*

Different factors affect the acceptance of illness (Rzońca et al., 2018). Evidence suggests that anxiety trait is associated with functional limitations (Brenes et al., 2005) and reduces coping abilities of disabled people. However, research shows that religion and spirituality are considered important variables when physical illness strikes (Kalkhoran & Karimollahi, 2007; Büssing et al., 2008). In this study we assumed that religious struggle could co-exists with eponymous variables and influence negatively their direct relationship. The research was conducted on the group of 117 disabled who completed RCSS, STAI, and AIS. The mean age of the respondents was  $M=34.37$  with  $SD=12.715$  (61% women). The results illustrate that higher anxiety trait was associated with lower acceptance of illness. Moreover, the outcomes showed that preoccupation with own religious life, sins, guilt, and a sense of being unforgiven by God acted as a mediator between anxiety trait and acceptance of illness ( $-.33$ ,  $SE=.21$ ,  $95\%CI[-.80,-0.02]$ ).

**11. Valentina Luccarelli<sup>1</sup>, Rosa Scardigno<sup>1</sup>, Giuseppe Mininni<sup>1</sup>**

<sup>1</sup>University of Bari "Aldo Moro", Italy

*Title: A 13-item Religious Gratitude Questionnaire: construction of Italian scale and preliminary tests of reliability and validity.*

This paper aims at constructing the Religious Gratitude Questionnaire (RGQ-13) in Italian and at investigating its validity and reliability in this context. After conducting three focus group deal on thankfulness to God, two independent judges have selected items to include in the questionnaire. We have also conducted a pilot survey to improve the language comprehension and then two independent groups (the first group is composed by 135 young participants and the second one by 105 participants) have completed the definitive Italian version of the RGQ-13, as well as gratitude and social desirability questionnaires. Exploratory and confirmatory factor analyses supported a one-factor solution and an acceptable Cronbach's alpha equal to .94. The Italian version of the RGQ13 was, as expected, positively correlated with gratitude questionnaire and social desirability, which supported its construct validity. The Italian version of the RGQ-13 also showed a good criterion validity in differentiating both believers and non-believers.

**12. Laura Kaliczyńska<sup>1</sup>, Agata Hiacynta Świątek<sup>1</sup>, Sylwia Franczak<sup>1</sup>, Małgorzata Pastusiak<sup>1</sup>, Małgorzata Szcześniak<sup>1</sup>**

<sup>1</sup>University of Szczecin. Poland

*Title: Self-esteem as a mediator in the relationship between religiosity and psychological well-being.*

Although previous studies have documented that personal religiosity is positively associated with different criteria of psychological well-being (Leonardi & Gialamas, 2009), the direction of this relationship has been debated (Chamberlain & Zika, 1992). Krok (2014) observes that the links between religiousness and well-being are complex in nature. Therefore, we

assumed that this association could be better explained by introducing self-esteem as a mediating variable. In fact, greater religious involvement may increase feelings of self-worth and self-esteem may be positively related to well-being. The research was conducted on the group of 130 Catholics who completed RCSS, PWBS, and SES. The mean age of the respondents was  $M=25.88$  with  $SD=9.65$  (range=15-60 years). The results illustrate a significant correlation between self-esteem and dimensions of religiosity and well-being. Moreover, self-esteem turned out to be a significant mediator between religiosity and well-being (autonomy, environmental mastery, personal growth, positive relations with others, purpose in life, self-acceptance).

**13. Agata Rudnik<sup>1</sup>, Marola Bidzan<sup>1</sup>, Hanna Soszyńska<sup>1</sup>, Emilia Ożgo<sup>2</sup>**

<sup>1</sup>University of Gdańsk, Institute of Psychology, Poland

<sup>2</sup>UCL, Division of Psychiatry, United Kingdom

*Title: Contraceptive behavior and a sense of religiosity and a valuation crisis.*

The aim of the undertaken study was to check if there are correlates between using different birth control methods and religiousness as well as professed values. We used the following methods: Evaluation Crisis Questionnaire (P. Oleś), Religious Life Inventory (P. Socha) and our own survey to measure contraceptive behavior and to gather demographic data. One hundred women aged 20-28 participated in the study and all of them were students of the Faculty of Economics and the Faculty of Social Sciences at the University of Gdańsk. As research showed, all doubts (moral, ethical or religious) associated with the birth control method correlated positively with the experienced physical and mental discomfort. Students who did not use hormonal contraception achieved higher scores on the scale of internal religiosity. Women who used hormonal methods to prevent unplanned pregnancy were characterized by a lower sense of not realizing the value. Our study showed that religiousness helped women to control the fear of having a child due to a greater sense of security and care.

**14. Lila Kreis<sup>1</sup>, Steven Graham<sup>1</sup>**

<sup>1</sup>New College of Florida, United States

*Title: Objects of the Bereaved: Religious/Spiritual Identification, Memorial Objects, and Attachment.*

The present study aimed to assess the likelihood of bereaved individuals' keeping symbolic memorial objects (SMOs), as well as how attachment styles, religiosity/spirituality, and religious affiliation predict this type of bond continuation. In an online questionnaire, participants (N=135) completed a novel scale of bereavement and keeping SMOs along with scales of attachment, religious/spiritual identity, and the extent to which individuals identify as religious/spiritual. 70.1% of participants reported experiencing bereavement, and 69.2% reported keeping an SMO. Keeping SMOs was unrelated to religious/spiritual identity or whether one was affiliated with a religion, but was positively related to attachment anxiety, and marginally positively with avoidant attachment. These findings present attachment style, but not religion as a predictor of grief-related bond continuation via the keeping of SMOs.

**15. Judith Appel<sup>1</sup>, Crystal Park<sup>2</sup>, Jennifer Wortmann<sup>3</sup>, Hein van Schie<sup>1</sup>**

<sup>1</sup>Behavioural Science Institute, Radboud University Nijmegen, Netherlands

<sup>2</sup>Department of Psychological Sciences, University of Connecticut, Storrs, CT, USA

<sup>3</sup>Durham VA Medical Center and Mid-Atlantic Mental Illness Research, Education, and Clinical Center, Durham, NC, USA

*Title: Meaning Violations, Religious/Spiritual Struggles, and Meaning in Life in the Face of Stressful Life Events'?*

Both meaning violations (i.e., discrepancies between individuals' global meaning system and appraised meaning of events) and religious/spiritual (r/s) struggles (i.e., spiritual tensions often arising due to stressful life events) have been related to post-traumatic stress (PTS) symptoms. While both constructs represent strain on an individual's meaning system, their interrelations and their independent relationships with PTS symptoms are not well-understood. One-hundred eighty-nine college students who could identify a stressful life event that they had not yet resolved completed self-report measures of PTS symptoms, r/s struggles, meaning violations, and experienced meaning in life (MIL). First, all facets of r/s struggle and goal- (but not belief) violations, were significantly and positively related to PTS symptoms. Further, the association between goal and belief violations and r/s struggles differed based on the specific facet of struggle measured. Second, multiple regression analysis showed that both r/s struggles and goal violations were independently associated with PTS symptoms. Third, MIL attenuated the association between goal violations and symptomatology but only buffered the correlates of low and medium levels of r/s struggle. Promoting people's general sense of MIL thus seems to have the potential to buffer the negative sequelae of both goal violations and certain levels of r/s struggle.

**16. Jessica Kusina**

Case Western Reserve University, United States

*Title: What Gives Me Worth? Contingencies of Self-Worth as Predictors of Body Image.*

People derive their self-worth from different, and often multiple, domains. Self-worth based in more external domains tends to be related to poorer psychological outcomes. For instance, overevaluation of shape and weight in assessing self-worth, coupled with body dissatisfaction, is a core component of disordered eating. However, self-worth based in more internal domains is typically related to more positive psychological outcomes. It has also been found that religion and spirituality (r/s) can help protect against body dissatisfaction and disordered eating, though mechanisms remain largely unknown. We hypothesized that God's love as a source of self-worth plays an important role in body-related perceptions. U.S. emerging adults (N = 288) with some belief in God/Higher Power completed measures of religion/spirituality, body image, and eating. Analyses revealed that basing self-worth in appearance or the approval of others directly predicted more body dissatisfaction and less body appreciation, whereas basing self-worth in virtue and God's love directly predicted more body appreciation. These findings confirm that body image is related to how individuals evaluate their worth, and deriving worth from virtue or God's love is related to positive body image.

**17. Nikola Sobańska<sup>1</sup>, Nel Gadyńska<sup>1</sup>, Natalia Martyniak<sup>1</sup>, Katarzyna Buluk<sup>1</sup>, Małgorzata Szcześniak<sup>1</sup>**

<sup>1</sup>University of Szczecin, Poland

*Title: Subjective presence of meaning and disease acceptance: The mediating role of religious struggle.*

Previous research has shown that adaptation to a chronic disease involves revision of one's life goals (Dezutter et al., 2013). It raises questions about present meaning in life and often about search for meaning. However, fewer studies concentrate on how religion and meaning affect physical health (Krause & Hayward, 2012). Therefore, the aim of the present research was twofold: 1) understanding how meaning is related to illness acceptance; 2) investigating the mediating role of religious struggle between both variables. The research was conducted on the group of 117 disabled who completed RCSS, MLQ, and AIS. The mean age of the respondents was  $M=34.37$  with  $SD=12.715$  (61% women). The results illustrate that higher presence of meaning was associated with higher acceptance of illness. Moreover, the outcomes showed that negative feelings toward God and perceiving God as unfair acted as a mediator between life meaning and acceptance of illness ( $0.04$ ,  $SE=.01$ ,  $95\%CI[.01,0.08]$ ).

**18. Krzysztof Manterys<sup>1</sup>, Aleksandra Niemyjska<sup>1</sup>**

SWPS University of Social Sciences and Humanities, Poland

*Title: Faith in God as a source of a sense of control in cancer.*

Having cancer affects the sense of impact on one's own life. The main goal of the study was to determine which factors protect from losing sense of control and which support it. Examined people were women at various stages of cancer treatment, women undergoing chemotherapy, during the physiotherapy ward after oncological treatment and a group of "Amazons" i.e. women with at least 5 years remission since the end of treatment. Results showed the increased loss of control aligning with the duration of treatment, but in the same time it kept decreasing along with greater faith in God. Interestingly, faith in the effectiveness of doctors was not related to the sense of control. The results are interpreted in accordance with the theory of compensatory control (Kay, Gaucher, McGregor and Nash, 2010).

**19. Arnost Krtek<sup>1</sup>, Klara Malinakova<sup>1</sup>, Peter Tavel<sup>1</sup>**

<sup>1</sup>Palacký University Olomouc, Czech Republic

*Title: What is forming the images of God as we grow?*

Objectives: One's image of God was associated with many areas of human life, including mental and physical health. However, there is still a need for more in-depth information about the factors affecting its development and about the aspects associated with image of God. Therefore, our aim was to assess the factors influencing the personal image of God in different individual developmental stages from childhood until older adulthood. Methods: A sample of 20 Czech Christians aged 20 to 60 (mean age  $37.2\pm 13.76$ , 55.0 % men)



participated in the study. We performed 20 in-depth semi-structured interviews. Results: For each of the six age categories we identified the key factors that influenced and formed participants' image of God in concrete life stages. Generally, two key factors were represented by the quality of attachment with significant others and by difficult life situations. Both factors were associated with both positive and negative images of God.

## **20. Seyma N. Saritoprak**

Case Western Reserve University, United States

*Title: Muslims and Spiritual Jihad: Framing Struggles within a Growth Mindset.*

While religion and spirituality (r/s) may yield psychological benefits, they can also be sources of struggle. Although studies document distressing aspects of r/s struggles, growth aspects of r/s struggles have received less attention. The mindset that people use to approach struggles may be an important predictor of perceived growth or decline. The focus of the current project was to measure and examine how Muslims may incorporate a spiritual jihad mindset. A spiritual jihad mindset reflects an Islamic framework for interpreting r/s struggles within a growth mindset. Data were collected from several U.S. samples (online and community). Results suggested a positive relationship between Islamic religiousness and having a spiritual jihad mindset in the face of moral struggles. Furthermore, Muslims who reported greater endorsement of a spiritual jihad mindset were also more likely to report greater perceived spiritual and posttraumatic forms of growth. Clinical implications and study limitations will be presented.

## **21. Katarzyna Buluk<sup>1</sup>, Natalia Martyniak<sup>1</sup>, Daria Świdurska<sup>1</sup>, Nikola Sobańska<sup>1</sup>, Małgorzata Szcześniak<sup>1</sup>**

University of Szczecin, Poland

*Title: Self-efficacy and acceptance of illness: The mediating role of religious struggle.*

Occurrence of chronic disease often involves decline of general health conditions (Rode & Rode, 2018). The sense of self-efficacy is perceived as a key factor that has the ability to alterate psychosocial functioning of a disabled person that suffers from a long-term illness. However, lack of robust relationship with God and solid religious belief system can make difficult illness acceptance. In this study we presumed that religious struggle could negatively influence the relationship between self-efficacy and illness acceptance. The research was conducted on the group of 117 disabled who completed RCSS, MLQ, and AIS. The mean age of the respondents was  $M=34.37$  with  $SD=12.715$  (61% women). The results illustrate that higher self-efficacy was associated with higher acceptance of illness. Additionally, the findings displayed that negative emotions toward God and perceiving God as cruel and abandoning people acted as a mediator between self-efficacy and acceptance of illness ( $.06$ ,  $SE=.03$ ,  $95\%CI [.01,0.14]$ ).

## **22. Julianna Oláh**

Eötvös Loránd University, Hungary

*Title: How does religiosity effect yaour life? - Gender differences among young adults.*

Qualitative analysis was conducted among young Hungarian adults (N = 250, age = 18-28) about the perceived negative and positive aspects of religiousness/spirituality in their life. The qualitative analysis was the part of a quantitative, cross-sectional, questionnaire-based research, so data were collected as answers to open-ended questions like "If religion or spirituality plays an active role in your life, why did you feel that it helped you? Write a specific example! "; "Was there a case of a time when your religion/spirituality made your life more difficult?" Write a specific example! ". Answers were coded by three independent coders and the frequency of codes was analyzed by gender. Some codes were applicable for both male and female respondents except two codes from 19 ones: religiousness was mentioned as a "tool for acquiring other goods" and as a „necessity to do unpleasure activities "(like praying or visiting messes at an inappropriate time) only by males. According to Chi-square-test, significant gender differences were found in the positive aspects of religiosity: female respondents stated that religion was „source for coping at harsh times" and „it helped to cope with the thought /experience of death" more often than males. Similarly, women mentioned religiousness causes problem/drawback in personal relationships more often than men. Furthermore, research revealed new, still not documented effects of religiosity like „Uncomfortable Religious Obligations", „Difficulty in integrating intense spiritual experiences", „Coping with Death" , „Security, comfort".

**23. Zhargalma Dandarova-Robert<sup>1</sup>, Grégory Dessart<sup>1</sup>, Christelle Cocco<sup>1</sup>, Pierre-Yves Brandt<sup>1</sup>**  
<sup>1</sup>University of Lausanne, Switzerland

*Title: Big and almighty? Size of god's representation in children's drawings.*

According to the conceptual metaphor theory (Lakoff & Johnson, 1980) not only concrete but also abstract concepts are rooted in embodied experiences. Over the last two decades systematic research in different areas (e.g. linguistic, cognitive sciences, social psychology) has confirmed implicit associations between size and mental representations of power, importance, valence etc. As for children's drawings, there has been a long tradition in clinical practice of assessing children's emotions associated with various topics through the relative size of drawn elements. Significant variations in size of figures have been observed in expressive drawings in some studies, while other studies did not confirm these results. With the present study, we aim to verify whether individual variables such as children's religiousness (e.g. praying practice), schooling (e.g. regular vs religious) or children's gender and age have a relation with the size of gods representations in children's drawings collected in Japan, Russia and Switzerland. Keywords: children's drawings, size, gods representations, cross-cultural, individual differences

**24. Natalia Ćwikiel<sup>1</sup>, Aleksandra Standio<sup>1</sup>, Monika Czaja<sup>1</sup>, Małgorzata Szcześniak<sup>1</sup>**  
<sup>1</sup>University of Szczecin, Poland

*Title: Religious struggle in the context of self-efficacy, hope, and locus of control: A correlational study.*

Previous research has shown that religiousness is associated with a higher self-efficacy and perceived control (Strickland & Schaffer, 1971). Experience of relationship with God often

gives people a sense of achievement and self-realization (Kim & Koenig, 2014). Yet, little research exists on the association between religious struggle, and self-efficacy, hope, and locus of control. The research was conducted on the group of 193 Catholics who completed RCSS, GSES, KNS, and MHLCS. The results illustrate a significant correlation between: negative emotions toward God and self-efficacy ( $r=-0.15^*$ ), hope ( $r=-0.24^{**}$ ), internal locus ( $r=-0.16^*$ ), powerful others ( $r=-0.15^*$ ), and chance ( $r=0.24^{**}$ ); fear/guilt and self-efficacy ( $r=-0.29^{**}$ ), hope ( $r=-0.30^{**}$ ), and chance ( $r=0.16^*$ ). Participants who declared to display higher religious struggle in the form of fear and negative emotions toward God, showed lower belief in their innate ability to achieve goals, and higher belief that life is controlled by outside factors which the person can not influence.

## **25. Joanna Witowska**

Faculty of Psychology, University of Warsaw, Poland

*Title: Religiosity in relation to executive functions.*

The aim of the present study was to explore the relationship between religious beliefs and cognitive functioning. Therefore, in the present study belief in God and religious orientation (RO) were connected with two executive functions. During two sessions participants (N=199) completed questionnaires measured religious orientations and general beliefs. Moreover, they performed updating and switching tasks in two versions (numbers and figures stimuli). The analysis showed that intrinsic religious orientation is positively associated with accuracy in switching task. In contrast, extrinsic religious orientation is negatively associated with performance in switching task and it is related to greater costs in switching between two different tasks. What is interesting enough, the results indicated that belief in God is not significantly associated with any of two executive functions. These findings provide an additional insight into the understanding religion and show differentiation between both religious orientation in the context of cognitive processes.

## **26. Agata Hiacynta Świątek<sup>1</sup>, Monika Kowalczyk<sup>1</sup>, Martyna Bajsarowicz<sup>1</sup>, Roman Szałachowski<sup>1</sup>, Małgorzata Szcześniak<sup>1</sup>**

<sup>1</sup>University of Szczecin, Poland

*Title: Spiritual sensitivity and spiritual dryness: The mediating role of the sense of coherence.*

According to different studies highly coherent individuals tend to manage life events in a meaningful way. Research shows that sense of coherence is a protective factor against adverse health outcomes. However, less is known about the relationship between spiritual sensitivity, coherence and spiritual dryness, understood as the lack of positive spiritual feelings. Therefore, the aim of the present research was to assess how spiritual sensitivity is related to spiritual dryness and what impact coherence may exercise on this relationship. The research was conducted on the group of 247 lay Catholics who completed Spiritual Sensitivity Inventory (religiosity/faith; openness to other people; spiritual commitment), SDS (Spiritual Dryness Scale), and SOC-29. The mean age of the respondents was  $M=31.32$  with  $SD=12.31$  (range=16-75). The results illustrate a significant negative correlation between SDS, spiritual sensitivity and coherence. Moreover, comprehensibility, manageability, and

meaningfulness as dimensions of coherence were mediators between spiritual sensitivity and spiritual dryness.

## POSTER SESSION II

### **1. Iga Bajkowska<sup>1</sup>, Anna Czaprowska<sup>1</sup>, Daria Madej<sup>1</sup>, Grażyna Bielecka<sup>1</sup>, Małgorzata Szcześniak<sup>1</sup>**

<sup>1</sup>University of Szczecin, Poland

*Title: Self-esteem as a mediator in the relationship between religiosity and gratitude.*

Previous research has identified that religious individuals display a stronger disposition toward gratitude than their less religious counterparts (Aghababaei et al., 2018; Tulbure, 2015). Yet, it remains unclear through which mechanisms both variables are associated. Because self-esteem refers to general sense of value/worth (Kong et al., 2013), we expected that it could mediate relationship between religiosity and gratitude. The research was conducted on the group of 440 young adults who completed RCSS, SES, and GQ-6. The mean age of the respondents was  $M=23.29$  with  $SD=5.06$  (range=18-40 years). The results illustrate that higher levels of self-esteem were associated with higher gratitude ( $r=0.33^{**}$ ) and religious comfort ( $r=0.20^{**}$ ), and lower fear-guilt ( $r=-0.27^{**}$ ), negative emotions toward God ( $r=-0.31^{**}$ ), and negative social interactions surrounding religion ( $r=-0.11^*$ ). Moreover, self-esteem acted as a partial mediator of the association between four dimensions of religiosity and gratitude ( $.01$ ,  $SE=.004$ ,  $95\%CI[.007,0.026]$ ); ( $-.06$ ,  $SE=.012$ ,  $95\%CI[-.082,-0.032]$ ), ( $-.04$ ,  $SE=.010$ ,  $95\%CI[-.064,-0.024]$ ); ( $-.01$ ,  $SE=.008$ ,  $95\%CI[-.036,-.003]$ ).

### **2. Anna Czaprowska<sup>1</sup>, Agata Hiacynta Świątek<sup>1</sup>, Martyna Bajsarowicz<sup>1</sup>, Monika Kowalczyk<sup>1</sup>, Roman Szałachowski<sup>1</sup>, Małgorzata Szcześniak<sup>1</sup>**

<sup>1</sup>University of Szczecin, Poland

*Title: The mediator effect of meaning in life in the relationship between spiritual sensitivity and the sense of coherence.*

Previous studies illustrate that meaning in life has been identified as a mediator between religiosity and psychological health (Steger & Frazier, 2005). Nonetheless, there is considerable uncertainty about the mechanisms that drive the spirituality-coherence connection. In this study we assumed that this kind of relationship could be indirect and could involve the occurrence of a potential mediator. Therefore, we assessed how spiritual sensitivity is related to the coherence and what impact meaning in life may exercise on this relationship. The research was conducted on the group of 247 lay Catholics who completed Spiritual Sensitivity Inventory (religiosity/faith; openness to other people; spiritual commitment), MLQ, and SOC-29. The mean age of the respondents was  $M=31.32$  with  $SD=12.31$  (range=16-75). The results illustrate a significant positive correlation between

MLQ, SSI, and SOC-29. Furthermore, meaning in life mediate the relationship between spiritual sensitivity and coherence, suggesting that coherence cannot be explained completely by spirituality.

### **3. Ingrīda Trups-Kalne<sup>1</sup>, Viktorija Perepjolkina<sup>2</sup>, Inese Lietaviete<sup>1</sup>**

<sup>1</sup>Rīga Higher Institute of Religious Sciences affiliated to the Pontifical Lateran University, Latvia

<sup>2</sup>Rīga Stradiņš University, Latvia

*Title: Relationship between personality traits, God image and religious coping in Latvian Roman Catholic adults sample.*

The present study aims to examine the relationship between personality traits, God image and religious coping (RC) among Roman Catholics in Latvia. There were 341 respondents, aged 18 – 86. We applied the Brief (RCOPE), God Image Scale (GIS), Latvian Personality Inventory (LPAv-3), The Centrality of Religiosity Scale CRS-5, including demographic data. The results showed positive correlation between Neuroticism and negative religious coping (RC), but negative correlation with positive RC. Such personality traits as Openness, Conscientiousness and Agreeableness correlated positively with positive RC. Also Honesty-Humility and God Image correlated positively with positive RC and negatively – with negative RC. The study showed positive correlations between some dimensions of religiosity (interest in religious issues, religious ideology, private / public religious practice, religious experience) and positive RC. Religious ideology and religious experience correlated negatively with negative RC. These findings suggest tenets for psychological and pastoral interventions to decrease the impact of negative RC.

### **4. Alexander Linke<sup>1</sup>, Gabriela Bartnicka<sup>1</sup>, Natalia Wojtczak<sup>1</sup>, Dawid Mruk<sup>1</sup>, Albina Rybarska<sup>1</sup>, Roman Szałachowski<sup>1</sup>, Małgorzata Szcześniak<sup>1</sup>**

<sup>1</sup>University of Szczecin, Poland

*Title: The mediating effect of coping strategies on religious comfort/struggle and life satisfaction.*

Although a number of studies have shown links between religious comfort/struggle and well-being, only a few investigated what makes satisfaction increase or decrease during religious comfort/struggle experience (Zarzycka & Puchalska-Wasył, 2019). Some researchers have proved that mediators play an important part in this relationship (Zarzycka et al., 2017). The present study aims to examine different forms of coping strategies as potential mediators of the association between religious comfort/struggling and satisfaction. The research was conducted on the group of 607 Roman Catholics who completed RCSS, BRIEF-COPE, and SWLS. The mean age of the respondents was M=28.16 with SD=11.419 (range=18-79 years). PROCESS macro for mediation (Hayes, 2013) showed that most of fourteen coping strategies acted as partial mediators of the association between: religious comfort/satisfaction, fear-guilt/satisfaction, negative emotions toward God/satisfaction, and negative social interactions surrounding religion/satisfaction. Depending on the types of coping strategies during religious comfort or struggles, satisfaction may increase or decrease.

**5. Grażyna Bielecka<sup>1</sup>, Daria Madej<sup>1</sup>, Anna Czaprowska<sup>1</sup>, Iga Bajkowska<sup>1</sup>, Małgorzata Szcześniak<sup>1</sup>**

<sup>1</sup>University of Szczecin, Poland

*Title: Religiosity and life satisfaction: The mediating role of gratitude.*

Although studies have constantly revealed that endorsing a religion/spirituality is to some extent associated with one's well-being (Hayward and Krause, 2014; Van Cappellen et al., 2014), little research exists on the character of this relationship. Therefore, the aim of the present research was twofold: 1) understanding how religiosity exercises its impact on life satisfaction; 2) investigating the role of gratitude, as a self-transcendent positive emotion, in the religion and life satisfaction association. The research was conducted on the group of 440 young adults who completed RCSS, SWLS, and GQ-6. The mean age of the respondents was  $M=23.29$  with  $SD=5.06$  (range=18-40 years). The results illustrate a significant correlation between: religious comfort & gratitude ( $r=0.45^{**}$ ), religious comfort & satisfaction ( $r=0.30^{**}$ ), gratitude & satisfaction ( $r=0.48^{**}$ ), negative emotions toward God & gratitude ( $r=-0.32^{**}$ ), negative emotions & satisfaction ( $r=-0.29^{**}$ ). Gratitude turned out to be a significant, although partial, mediator between comfort & satisfaction with significant total indirect effect ( $.07$ ,  $SE=.012$ ,  $95\%CI[.05,.10]$ ) and negative emotions & satisfaction ( $-.09$ ,  $SE=.018$ ,  $95\%CI[-.12,-0.06]$ ).

**6. Gabriela Bartnicka<sup>1</sup>, Agata Hiacynta Świątek<sup>1</sup>, Alexander Linke<sup>1</sup>, Albina Rybarska<sup>1</sup>, Małgorzata Szcześniak<sup>1</sup>**

<sup>1</sup>University of Szczecin, Poland

*Title: A pilot study of the psychometric validity of the Polish version of the Spiritual Dryness Scale.*

Spiritual dryness is a form of spiritual crisis that individuals may experience in different stages of their lives. This phenomenon involves feelings that God is distant (Büssing et al., 2013). The generic Spiritual Dryness Scale (SDS), developed by Büssing et al. (2013), addresses whether or not religious individuals suffer of spiritual emptiness. The scale has 6 (+ 3 optional) items and has a uni-dimensional structure. The outcomes of a pilot study (282 participants) of the psychometric validity of the Polish version of the SDS showed one factor structure which explained 58% of variance and good internal consistency (Cronbach's alpha = 0.85). Structural equation modeling with AMOS proved an acceptable model fit, after taking into consideration modification indices [Chi-Square value at the probability level of 0.176 (degree of freedom = 6); TLI = 0.987; CFI = 0.995; RMSEA = 0.045 (LO 90 = 0.000; HI 90 = 0.101); PCLOSE = 0.490].

**7. Albina Rybarska<sup>1</sup>, Natalia Wojtczak<sup>1</sup>, Gabriela Bartnicka<sup>1</sup>, Dawid Mruk<sup>1</sup>, Alexander Linke<sup>1</sup>, Roman Szałachowski<sup>1</sup>, Małgorzata Szcześniak<sup>1</sup>**

<sup>1</sup>University of Szczecin, Poland

*Title: Religiosity and its mediating role in relationship between entitlement and gratitude.*

Entitlement is defined as „a stable (...) sense that one deserves more (...) than others” (Campbell et al., 2004, p. 31). Individuals with a strong sense of entitlement tend to be more self-centered and less grateful (Emmons, 2007). As entitlement has an unconstructive influence on social behavior (Exline et al., 2013), we wanted to examine religiosity as a potential mediator that may increase or decrease the relationship between both variables. The research was conducted on the group of 607 adults who completed RCSS, EQ, and GQ-6. The mean age of the respondents was  $M=28.16$  with  $SD=11.419$  (range=18-79 years). The results illustrate that higher entitlement was associated with lower gratitude and religious comfort, and with higher negative emotions toward God and negative social interactions surrounding religion. The outcomes showed that three dimensions of religiosity acted as partial mediators between entitlement and gratitude ( $-.06$ ,  $SE=.015$ ,  $95\%CI[-.09,-0.03]$ ); ( $-.06$ ,  $SE=.013$ ,  $95\%CI[-.09,-0.04]$ ), ( $-.05$ ,  $SE=.011$ ,  $95\%CI[-.07,-0.03]$ ).

### **8. Bianca Slocombe<sup>1</sup>, Colin Wastell<sup>1</sup>**

<sup>1</sup>Macquarie University, Australia

*Title: Faith, Fusion, Threat and Anxiety.*

How might we predict a religious response to questions like ‘how did the universe begin?’ and ‘what happens to our experience of consciousness after death?’ The most intuitive answer is, of course, religiosity; a more highly religious individual will be more likely to give a religious answer. But a focus on the individual can’t tell the whole story. In the espousal of personal religious views, we must not neglect group factors. Scientific progress can be perceived as a threat to conventional religious responses, and to the religious groups and communities from which they emerge. When perceived threat is high, we can use the structure of identity fusion (a unique form of group alignment) to predict the likelihood of a supernatural response, in some cases overriding the predictive capacity of personal views and levels of self-reported religiosity. Importantly, this interaction differs by levels of state anxiety.

### **9. Mirosław Nowosielski<sup>1</sup>, Rafał P. Bartczuk<sup>2</sup>**

<sup>1</sup>Institute of Psychology, Cardinal Wyszyński University of Warsaw, Poland

<sup>2</sup>Institute of Psychology, The John Paul II Catholic University of Lublin, Poland

*Title: Deconversion in adolescents. Longitudinal study.*

The study aimed to capture the phenomenon of deconversion in adolescents. 173 high school pupils were tested twice, with an interval of 6 months. Methods for personality research (NEO-FFI), parental attitudes (SPR), intrinsic religiosity (DUREL), deconversional processes (SDA) and questions regarding personal attitude to religiosity were applied. Analyses have shown that young people experience deconversion. Deconversion processes are a relatively unstable phenomenon during this development period. The predictors of the change in attitude to religion are Agreeableness, parental attitudes and religiosity.

### **10. Daria Świdurska<sup>1</sup>, Nel Gadyńska<sup>1</sup>, Natalia Martyniak<sup>1</sup>, Nikola Sobańska<sup>1</sup>, Małgorzata Szcześniak<sup>1</sup>**

<sup>1</sup>University of Szczecin, Poland

*Title: Grateful disposition and forgiveness: The mediating role of religiosity.*

Gratitude and forgiveness are considered human strengths (Peterson & Seligman, 2004). Although some authors emphasize a distinction between gratefulness and being thankful, they have much in common (Toussaint & Friedman, 2008). In fact, both express tendencies to react to support and harm in a prosocial way. Therefore, the aim of our study was to search for potential mediators that could explain the existing relationship between gratitude and forgiveness. The research was conducted on the group of 116 Catholics who completed RCSS, SIPR, TRIM, and GQ-6. The mean age of the respondents was  $M=22.15$  with  $SD=6.492$  (79% women). The outcomes illustrate that higher gratitude was associated with lower revenge (higher forgiveness). Furthermore, the findings showed that positive relation with God ( $-.09$ ,  $SE=.05$ ,  $95\%CI[-.19,-0.01]$ ), religious intensity ( $-.09$ ,  $SE=.04$ ,  $95\%CI[-.20,-0.01]$ ), negative emotions toward God ( $-.06$ ,  $SE=.04$ ,  $95\%CI[-.19,-0.02]$ ), and negative social interactions surrounding religion ( $-.06$ ,  $SE=.03$ ,  $95\%CI[-.13,-0.01]$ ) acted as mediators between gratitude and revenge.

**11. Nel Gadyńska<sup>1</sup>, Daria Świdurska<sup>1</sup>, Natalia Martyniak<sup>1</sup>, Nikola Sobańska<sup>1</sup>, Małgorzata Szcześniak<sup>1</sup>**

<sup>1</sup>University of Szczecin, Poland

*Title: Satisfaction with life and grateful disposition: The mediating role of positive relationship with God.*

There is a great body of research investigating the relationship between life satisfaction and gratitude (Kong, 2015). According to numerous studies, people who have higher levels of well-being tend to be more grateful (Robustelli & Whisman, 2018). However, Datu and Mateo (2015) underline that there is a necessity to further investigate mechanisms that explain the relationship between both variables. In this study we presumed that sense of positive relationship with God could positively affect the association between satisfaction and gratitude as religiosity has positive functions in various areas of human life. The research was conducted on the group of 116 Catholics who completed RCSS, SWLS, and GQ-6. The mean age of the respondents was  $M=22.15$  with  $SD=6.492$  (79% women). The outcomes illustrate that higher satisfaction was associated with higher gratitude. Furthermore, the findings showed that positive relation with God acted as a mediator between satisfaction and gratitude ( $.06$ ,  $SE=.03$ ,  $95\%CI[.01,0.13]$ ).

**12. Dietrun Lübeck<sup>1</sup>, Anne Grohn<sup>1</sup>**

<sup>1</sup>Protestant University of Applied Sciences Berlin, Germany

*Title: Spirituality referring to the guiding ideas of social psychiatry.*

The debate about spirituality plays hardly a role in the social psychiatry literature but seems to have gotten a little more attention during the decade (cp. Armbruster et al. 2013, S. 12; Lübeck & Böhmer 2018). First, we discuss what the term spirituality (not religiosity) refers to, concerning a secular social psychiatry. Secondly, spirituality will be reflected in relation to the guiding ideas auf social psychiatry, like need-adapted treatment, individualized support,



inclusion, peer-support and experienced involvement, prevention and recovery (Clausen & Eichenbrenner 2016). The central idea of the rationale is that the conscious and mindful recognition of spiritual moments and ways in the psycho-social care for people with severe mental disorders can contribute to (more) mental and practical freedom and support an individual recovery path (cp. Amering & Schmolke 2007).

### **13. Daniela Moza**

West University of Timisoara, Romania

*Title: Direct and indirect relationships between self-construal and religiosity.*

The aim of the present research was to investigate the relationships between multidimensional self-construal, actively open-minded thinking beliefs, and religiosity. The sample consisted of 333 adult participants, mainly Orthodox Christians, aged 18 to 82 (mean age 39,5 years), out of which 54,4% were women. Self-construal was measured with the Multidimensional Self-construal Scale (Vignoles et. al, 2016), actively open-minded thinking beliefs were measured using the scale developed by Baron (2018), and religiosity was measured with the Duke University Religion Index (Koenig, Parkerson, & Meador, 1997). The results of the path analysis showed that individuals with a heightened sense of receptiveness to influence by others instead of a sense of self-direction when making decisions, tended to be more religious and this relationship was mediated by low beliefs that actively open-minded thinking is good. Gender differences were found for the direct relationships of other self-construal dimensions, such as the sense of connection to others, the sense of commitment to others, and the sense of dependence on others with different dimensions of religiosity. These results shed light on the links between religiosity and different ways of being independent and of being interdependent in relation with others.

### **14. Krzysztof Wojcieszek**

Pedagogium WSNS, Poland

*Title: Neglected prevention potential of religion and religion teaching – ways of revival.*

Risky behaviors are currently one of the main factors of loss of health and life. Many studies demonstrate the importance of the religious factor in preventing the risky behavior of children, adolescents and adults. It seems that the teaching of religion and properly prepared teachers of religion can play a greater role in prevention. The paper describes the knowledge and dispositions of a group of religion teachers working in the Polish province, which were examined by means of an auditorium survey during the training in the field of prophylaxis. It turns out that many of them would be open to learning new methods of work and broadening knowledge about preventive issues. In modern pedagogy, the traditional educational approach is often ignored, and in this way, it could return to practice. The paper also presents the anthropological background of the issue.

### **15. Enes Vural<sup>1</sup>, Ali Ayten<sup>1</sup>**

<sup>1</sup>Marmara University, Turkey

*Title: Existential Meaning, Religiosity, Internet Addiction and Quality of Life as Predictors of Mental Health.*

This study aims to explore various predictors of mental health. After psychology emerged as a modern science, it was unable to ignore the positive relationship that exists between health and religion. The relationship between the sense of meaning and purpose in life and the maintenance of health behavior and the maintenance of health is the subject of experimental research, meaning that meaningfulness helps to establish an active, mentally vigorous and hopeful relationship with life. Therefore, it was thought to be the ultimate source of motivation for the maintenance of physical and mental health. Moreover, according to Pargament, meaning is a coping strategy. However, in recent years, internet addiction, which has dominated a lot of the agenda and more likely will continue to do so, has not been dealt with in this framework and has at most times been ignored. In this study the mental health was discussed in the context of various predictors in the Muslim Turkish sample consisting of 155 female and 147 male. The Hospital Depression and Anxiety Scale, the Individual Religion Inventory, Internet Addiction Scale, the Multidimensional Existential Meaning Scale, and the Satisfaction with Life Scale were administered to young adolescents. According to the results of the study, religiosity has a positive relationship between the sense of meaning and satisfaction in life and mental health; but there was a negative relationship between internet addiction and mental health. The results largely validated the hypotheses put forward. Finally, the findings were supported with secondary data and recommendations were made for any future studies.

#### **16. Mikhail Chumakov**

Kurgan State University, Russia

*Title: Social desirability of responds and personal religiosity.*

The research is devoted to the study of the interconnection between religiosity and social desirability of people's responds. V. Saroglou analyzes the problem of the interconnection between social desirability and religiosity of the person and presents the review of researches concerning this topic. The research methods are DeJong's, Faulkner's and Warland's Dimension of Religiosity Scale and M.Perrez's Social Desirability Scale. Results and conclusion. We don't observe the correlation between the social desirability scale and the results of the Dimension of Religiosity test (-.05). Besides, some scales of the test also don't correlate to the social desirability scale: Religious Practice Dimension Scale (-.09), Social Consequences Dimension Scale (-.08), Religious Knowledge Dimension Scale (.02). The correlation to the Belief Dimension Scale (-.15) and the Experience Dimension Scale (-.19) is negative. The correlation to the Dimension of the Individual Moral Consequences Scale is positive (.15).

#### **17. Jonna Ojalampi**

University of Helsinki, Finland

*Title: Your Relational Self and Your True Self – Personhood in the Meaning Making by Spouses of People Living With Mental Illness.*

This paper discusses personhood of people living with mental illness in the meaning making by their spouses. The framework of the presentation is the recent discussion about the self as relational in pastoral psychology and theology. This debate often excludes such essentialist views of the self as expressed in the concept of the “true self”, a belief held by many ordinary people. I spoke to 16 Finnish spouses and partners of people living with mental illness using narrative semi-structured interview method. The data was analyzed with narrative holistic-content analysis. According to the results the participants employed both the relational and the true self perspectives into their mentally ill spouse’s personhood. Although essentialist views of the self are often viewed as unethical, for the participants of my study, the “true self”, experienced “under” their spouse’s mental illness, represented a coping resource in a crisis. It served their empathy, forgiveness and relationship commitment. As a powerful social construction, personhood is contextual why there needs to be more empirical research in different contexts of people’s daily lives.

### **18. Merve Cetinkaya**

University College London, United Kingdom

*Title: Spirituality and mental well-being: Exploring the interrelationship between Sufism and mental well-being among British Sufis.*

The purpose of this presentation is to examine the relationship between Sufi spirituality and mental well-being. It is a qualitative research project involving in-depth interviews as part of a series of focus groups. Previously published studies have focused on exploring the effects of spiritual practice on different well-being variables. This large body of research has predominantly concentrated on practice as a key element of spirituality. In this proposed research, an empirical study of spirituality will be undertaken to identify the relationships that exist between Sufi practice and mental well-being. The study will interview British Sufis in different contemporary groups. Previous research into spirituality has been derived from Christian or Buddhist religious norms and beliefs. Sufi groups have not featured in these inquiries into spiritual well-being, and this absence will be the focus of the proposed study. In particular, there will be a focus on how Islamic-based spirituality as expressed by British Sufis may contribute to their well-being.

### **19. Ane I. B. Sjøberg**

Innlandet Hospital Trust, Sl Gjøvik/ Norwegian School of Theology, Religion and Society, Oslo, Norway

*Title: Existential themes in conversations with patients in suicidal risk.*

In Norway 593 died in suicide in 2017. It is calculated that for each suicide there are ten persons conducting a suicide attempt. Thus, this area is a huge challenge for those being affected and for society as a whole. Persons who conduct suicide attempts are in a crisis, and occasionally need support in health care institutions. It is significant that existential themes can be important talking about when crisis occur. However, the conversation in relation to the existential crisis can be challenging. The aim of this study was to investigate how the patients experienced the encounter with the therapist and the process of existential meaning-making, and what kind of themes the patient experienced as important after the

suicide attempt. Eight persons were interviewed in the study. The transcribed material was analyzed through systematic text condensation. The majority of the informants reported that they were met with respect and understanding, but some challenges were identified in the encounter. Existential themes that got most attentions were; physical and mental health issues, shame, economy, work, and relations. Themes that got less attention were; loss, death, religion and spirituality. We ask what can help therapist manage challenges regard talking about existential themes.

**20. Mróz Justyna<sup>1</sup>, Kaleta Kinga<sup>1</sup>, Skrzypińska Katarzyna<sup>2</sup>**

<sup>1</sup>The Jan Kochanowski University in Kielce, Poland

<sup>2</sup>University of Gdańsk, Poland

*Title: Relationships between spiritual intelligence, trait forgiveness, contextual factors, and episodic forgiveness.*

The relationships between spirituality/religiosity and forgiveness have been recently increasingly examined (Davis et al., 2013). Due to the fact that most religions promote forgiveness as a virtue, these relationships are in the majority positive (Sandage & Jankowski, 2010; Davis, Worthington, Hook, & Hill, 2013). Among different attributes of spirituality, spiritual intelligence seems to be the most accurate concept to investigate the link with forgiveness. However, according to our knowledge, it has never been examined in the context of forgiveness. We are interested how spiritual intelligence along with forgivingness might work in favor of forgiveness in a real situation and we tested the complex model of relationships between spiritual intelligence, trait forgiveness, contextual factors, and episodic forgiveness. The study was conducted in Poland in a group of 609 people (whom 76,3 % were female), aged 18 to 79. We used The Spiritual Intelligence Self-Report Inventory (SISRI-24) (King, 2008; Polish adaptation by Skrzypińska, Balcerowska & Atroszko (under review)). the Polish adaptation (Kaleta, Mróz, & Guzewicz, 2016) of the Heartland Forgiveness Scale (Thompson & Snyder, 2003), The Polish adaptation of Transgression-Related Interpersonal Motivations Inventory (TRIM-18; McCullough et al., 1998; Kossakowska & Kwiatek, 2017). Contextual factors was assessed with the single items of perceived transgression severity, time since the offense, quality of relationship with the offender, and apology. Our results indicated that several contextual factors as time since the offense enhance the relationship between spiritual intelligence and forgiveness.

**21. Victor Dudas**

Department of Theology, Uppsala University, Sweden

*Title: Exploring identity and religion among a group of Assyrian/Syrian pupils in Sweden.*

The purpose of this mixed-methods study was to explore identity and religion among a group of Assyrian/Syrian pupils in Sweden (age 9-15 years; n=74). The Assyrian/Syrian group has a history as a religious and ethnic minority in the Middle East. The Utrecht-Management of Identity Commitments (U-MICS; Crocetti, Schwartz, Fermani & Meeus, 2010) measured identity development through questionnaires. The pupils showed indications of an identity development going towards identity achievement. Where the students scored high on the Assyrian/Syrian identification and low on the Swedish identification, a negative correlation

was found between a Swedish and an Assyrian/Syrian identification in contrast to a bicultural model of integration. Theories of meaning-making and acculturation were used to inform the thematic analysis of the qualitative material gathered from semi-structured interviews. Religion and language were indicated in the qualitative material to be an important part of their ethnic identification as Assyrians/Syrians similar to previous research (Oshana, 2004; Cetrez, 2011; Dudas, 2014). Some of the pupils stated that they felt a responsibility to maintain and transfer their religion and language to coming generations. Expressing doubt regarding specific religious beliefs could be met by criticism from their parents and efforts to change doubt to faith.

## **22. Torgeir Sørensen**

Fakulty of Health, VID Specialized University, Norway

*Title: Self-efficacy's relation to meaningfulness and sources of meaning.*

Self-efficacy has been recognized as a corner stone of human mental health. It may be able to control personal action and environment expressed by a more active and self-determined life course. Consequently, self-efficacy should facilitate meaningfulness. Self-efficacy was expected to be most closely associated with the scales comprised by the dimension selfactualization in the Sources of Meaning and Meaning in Life Questionnaire. However, we hypothesized that other sources' co-occurrence with self-efficacy would increase the probability of high meaningfulness. The investigation was carried out in a sample consisting of 925 randomly selected individuals, representative for the Norwegian population. Self-efficacy was strongly and positively related to accomplishment (selfactualization). We also found small positive correlations with liberality (selfactualization), well-being and relatedness, and horizontal selftranscendence, no relation to order, but surprisingly a small negative relation to vertical selftranscendence (religion and spirituality). The first two findings seem to underpin self-efficacy's connection to the self-perspective. The negative relationship to vertical selftranscendence and an other-oriented connectedness to a higher dimension may add new nuances to both the concept of self-efficacy and the concept of vertical selftranscendence. The incremental contribution of self-efficacy to the prediction of experienced meaningfulness was small, indicating that self-efficacy may not be an important indicator for meaningfulness.

## **23. Beata Zarzycka<sup>1</sup>, Anna Tychmanowicz<sup>2</sup>, Agata Goździewicz-Rostankowska<sup>3</sup>**

<sup>1</sup>The John Paul II Catholic University of Lublin, Poland

<sup>2</sup>Maria Curie-Skłodowska University in Lublin, Poland

<sup>3</sup>University of Gdansk, Poland

*Title: Religious Struggle and Psychological Well-Being: The Mediating Role of Religious Support.*

The notion of religious/spiritual struggle involves a wide range of phenomena, all marked by strains and conflicts related to religion or spirituality. The vast majority of empirical data suggests that religious/spiritual struggle is a negative predictor of mental health. However, the mechanisms responsible for these processes have not been profoundly studied. Park and Slattery (2013) developed a model of the mediational pathways through which various

dimensions of religiousness may help or hinder mental health. In this model, social support has been identified as one of the potential mediators of the relationship between religious/spiritual dimensions and mental health outcomes. Our research aims to examine God, congregation, and clergy support as the potential mediators of the relationship between religious/spiritual struggle and well-being. The study included 226 adults, aged between 17 and 78 years. We applied the Religious and Spiritual Struggle Scale, Religious Support Scale, and Psychological Well-Being Scale. The results showed that God support was the only mediator in the relationship between religious/spiritual struggle and well-being. During divine, ultimate meaning, and interpersonal struggles people feel bereft of God's support that successively weakens their well-being. Whereas during moral or demonic struggles, people feel God's support, which in turn strengthens their well-being.

#### **24. Ahmed Khan Ejaz**

International Islamic University Islamabad, Pakistan

*Title: Impact of spirituality on conflict resolution and its positive outcomes.*

Conflict resolution is a universal phenomenon and an inseparable part of our life. After the tragic incident of September 11, conflict resolution has gained high profile attention through worldwide. The main purpose of this study was to determine the role of spirituality in conflict resolution and positive attributes of life among university students. This is a cross-sectional design and purposive sampling method was used for data collection. The findings revealed that spirituality has significant positive correlation with conflict resolution, life satisfaction, self-esteem and psychological well-being. Moreover, from the gender perspective, female students were high on overall psychological well-being as compare to the male counterparts. These results shared valuable insights regarding the key role of spirituality in conflict resolution and positive attributes of life. It was recommended that academicians, faith healers and educational psychologists should develop and promote the distinctive courses fostering the importance of spirituality and well-being.

#### **25. Pierre-Yves Brandt<sup>1</sup>, Raphaël Ceré<sup>1</sup>, Grégory Dessart<sup>1</sup>, Christelle Cocco<sup>1</sup>** <sup>1</sup>University of Lausanne, Switzerland

*Title: Construction of anthropomorphic figure of god from children drawings.*

A total of 745 annotated drawings from Switzerland, Russia and Japan were taken from the large international dataset of children's drawings of gods, collected within an intercultural project (<https://ddd.unil.ch/>). They were annotated by five different experts with a dedicated annotation tool (<https://d2d.vital-it.ch/#/>). Anthropomorphic features received special attention: an automatic computer method was developed to analyse and visualise the combinations' paths of anthropomorphic features mobilized by children to draw human or human-like figures of god. The objective was to highlight a hierarchy among these characteristics: which ones are essential (from a minimalist viewpoint), and which ones are secondary? This aim has thus made it possible to observe whether some combinations are particularly frequent and possibly whether other combinations never occur. Even more, meta information about drawings, such as the country of origin, sex, age and the

confessional context were recorded in order to shed light on groups of strategies adopted by children in regard to the construction of human or human-like 'god' figures.