SATURDAY, 31 AUGUST

Keynote Lecture: Halina Grzymała-Moszczyńska,
Jesuit University Ignatianum in Cracow, Jagiellonian University, Poland

Title: Religion and migration.

For psychologists of religion, research on different kinds of migration has become a fast-growing, multidisciplinary area of academic inquiry. It represents not only a challenge, due to its multicultural and multi-religious profile, but also an opportunity, through the ability to acquire data from samples and contexts which otherwise might be rather difficult to access. Research results could be later applied to providing better-tailored relief responses to migration crisis. In social discourse, migration and religion are often intertwined. Religion often plays the role of a motivational factor behind migratory decisions: it helps different generations of migrants to select adaptational strategies but, at the same time, may become a hindrance for acceptance from the new host country. Religion becomes particularly relevant when discussing involuntary migration. Firstly, religion, as a reason for persecution, gets very high priority among factors which are recognized by international law (Geneva Convention, 1951) as valid reasons for escaping one's country of settlement and seeking refuge abroad. Notably, religion is considered to be a more important reason for awarding humanitarian protection - including refugee status- than ethnicity or political convictions. Secondly, religion is often implicated in the process of "selfing" and "othering" and in the construction of Muslim refugees as inassimilable and therefore unsuitable for acceptance by some European countries. Thirdly, religion can be analyzed as a support system during displacement. Against this background, the results of field research among Chechen and Syrian refugees will be presented. Methodological concerns evolving from the replication crisis as it pertains to qualitative research the role of religion among migrant populations will be discussed as well.

SUNDAY, 1 SEPTEMBER

Keynote Lecture: Sebastian Murken, University of Marburg, Germany

Title: How Shall We Speak of God? The Principle of the Exclusion of the Transcendent Revisited.

More than 100 years ago, in 1902, the Swiss psychologist Theodore Flournoy put forward the Principle of the Exclusion of the Transcendent, an epistemological axiom according to which we should neither affirm nor reject the existence and influence of the transcendent (i.e., gods or other supernatural forces or beings) as we seek to understand religious phenomena. We should approach them, rather, as complex products of this-worldly factors that are subject to the theories and methods that psychology offers us. More commonly

known today as methodological agnosticism, Flournoy's principle is not reductionistic but characterizes an essential methodological self- restriction that should be systematically observed by all researchers. Thus, for example, rather than asking 'Is there a God?' or even 'How is God?' we could ask 'Is a transcendent dimension experienced and how is it conceived?' The exclusion principle, when it was observed, contributed to the success of the psychology of religion in the 20th century. For about 25 years now, however, we have witnessed a growing body of scientific literature that seeks to include the transcendent within the psychology of religion. Studies on intercessory prayer, on Christian and Islamic psychology of religion, or the reference to "the sacred" or to "spiritual psychology" are expressions of this trend in the field. After reconsidering Flournoy's original articulation of the exclusion principle, I will review these recent epistemological changes and reflect on their underlying causes and their implications for the future of the psychology of religion.

Paper Session 1: Metatheoretical Approach in Psychology of Religion
Chair: Mario Aletti

1. Mario Aletti[1], Alessandro Antonietti[2], Daniela Villani[1]
[1]Department of Psychology, Catholic University of Milan, Italy

Title: The Psychology of Religion and its surroundings. Some trends and themes

Religion and spirituality are more and more often presented in international congresses and journals as similar subjects of psychological research. Both can be considered as meaning - making systems and can lead to positive outcomes. Nevertheless, even if some practices such as mindfulness and positive thinking can be meant as behavioural components of the spiritual experience, they are not distinctive of the religious experience. Psychology of religion is conceived as a discipline interested in investigating the subjective experience of believers who seek to establish a relationship with the transcendent through institutionalized beliefs, worship, and behaviours. In order to clarify similarities and differences between spirituality and religiosity, the paper discusses some critical issues: 1) the concept of transcendence as a relationship with a super-natural person vs as an attempt to overcome individual limits, 2) the definition of religion (substantive vs functional), 3) the methodological approaches (experimental research vs ecological observation). Psychological analysis of religious experience of believers involves empirical observation (both etic and emic) of real and concrete cultural manifestations of religion. This means leaving aside general considerations on spirituality and instead entering churches, synagogues, and mosques to fully understand the situated subjective experience.
Keywords: religion, transcendence, meaning-system

2. Bruno Albuquerque[1], Sidnei Vilmar Noé[1]
[1]Federal University of Juiz de Fora (UFJF), Brazil

Title: An Infinite Dialogue Between Psychoanalysis and Religion.

Bibliographical research reveals that there is no consensus among authors about the relationship stance between psychoanalysis and religion. While some claim a radical opposition, others argue for possibilities of approximation to a greater or lesser degree. This lack of definition in the art stance has mobilized us to seek in the dialogue between Sigmund Freud and Oskar Pfister the roots of such different positions between subsequent authors. We hope to show that this dialogue provides an appropriate background for exploring the matter, particularly the debate on the notion of illusion, in close association with the issue of meaning. Finally, we hypothesize that Freud's own claims on the subject are paradoxical and open to new interpretations.

3. Zdzisław Kroplewski
University of Szczecin, Poland

Title: Psychology of Religion and Pastoral Psychology: definitions, similarities, differences and controversies.

There are many specific definitions and theoretical and empirical researches on psychology of religion that resulted the acceptance of psychology of religion as one of the approved discipline of scientific psychology (APA Handbook of Psychology, Religion, and Spirituality, ed. K. I. Pargament, Washington, D.C.: American Psychological Association, 2013). On the other hand there are a lot dispute on the definition and methodology of pastoral psychology. Some of the scientists rank pastoral psychology as a psychological discipline, some as a theological discipline (a part of pastoral theology), some as a multidimensional theory of pastoral work. But it seems that there is a lot of links between these two disciplines. The author of the presentation is going to study the similarities, differences and controversies concerning relationships and dependences among psychology of religion and pastoral psychology. Firstly, it will be shown a short history of psychology of religion and pastoral psychology. Secondly, it will be shown different definitions of both disciplines and their field of interests. Religion is a subject of scientific researches for a long time. There were many controversies, especially in the past as religion as a subject of scientific research is not very easy to explore empirically. There are also some controversies on terminology (religion – religiosity – spirituality). Is there any definition of religion as an object of psychology of religion that anybody interested is able to agree? And then we add to these controversies the controversy concerning the subject of pastoral work. Again we have a difficulties to determine what is a subject of pastoral psychology. Could it be defined as a faith but also morality, religious attitudes, religious practice? Thirdly, I will search for some common issues among the two disciplines. Maybe we could look at psychology of religion and pastoral psychology in a way as we see developmental psychology and educational

psychology or psychopathology and psychotherapy. It means that psychology of religion is a kind of theoretical and empirical base for pastoral psychology. Does it mean that psychology of religion is more a theory and pastoral psychology is more a practice? Fourthly, there will be shown difficulties in defining relationships between psychology of religion and pastoral psychology in the perspective of relations to theology or a kind of doctrine of faith. Is it possible to have a kind of general psychology of religion? There are some efforts to make psychology of religion as a general discipline. And in some way it is possible. But in many handbooks there are analyses showing different aspects of psychology of religion concerning Catholicism, Buddhism, Hinduism, Islam, and so on. On the other hand it seems not possible to develop general pastoral psychology without concerning specific religion. The presentation will pose more questions than answers as the field of these analyses is difficult and need some more considerations.

Paper Session 2: Psychology of Religion and Therapy (1): CBT and Mindfulness
Chair: Ernest Tyburski

1. George Varvatsoulias
Barnet IAPT, Edgware Community Hospital, Edgware, London, United Kingdom

Title: CBT (cognitive-behavioural therapy) and spiritual exegesis in the writings of St Maximus the Confesso.

Cognitive-behavioural therapy explains the human psychological condition on the basis of an interdisciplinary association between thoughts, emotions and behaviours (Williams & Garland, 2002). In this association, it is outlined that humans are affected by events that take place in their lives, which are practically subject to negative thinking, unhelpful emotions and avoidant behaviours (Wells, 2002). In such a sense, there is represented in a vicious circle a continuation of lack of engagement, commitment and difficulty in the enhancing of proactive thinking (Bor et al., 2004). In St Maximus the Confessor, spirituality is regarded as the relationship between the intellect, the alertness of the mind/mindfulness, and the dipole between pleasure and pain. The meaning of intellect refers to the executive part of the psyche; the meaning of alertness of the mind refers to the mode and form of spiritual wakefulness; whereas, the meaning of pleasure and pain refers to the tension for mental gratification on all things possessable and by virtue of expendable. In this presentation, there will be addressed the interdisciplinary processes that connect cognition, feelings and behavior in a spiritual unity and/or imbalance. CBT will provide the modern psychotherapeutic language whilst St Maximus's writings will provide the spiritual exegesis on the premises of CBT. The aim of this presentation is to demonstrate that century-old Christian interpretations on spirituality do need to include in their endeavours interpretative psychotherapeutic approaches on the human condition, so to offer a contemporary outline to the spiritual concerns of the contemporary man. Psychological terms such as

psychoeducation, cognitive restructuring and behavioural activation will be approached in interdisciplinarity via a spiritual exegesis, which in the writings of St Maximus the Confessor might be juxtaposed with phrases, such as: "Every habit or sense or intellect if not protected by clarity of the mind are not at all different from deeds that cannot offer spiritual change in one's entity", or "Intellect and the senses what these present in adversity to one another is that they both act in difference and not in unison", or "Every deed should naturally take place due to goodness, and every contemplation what should really seek for is the culmination of truth" (comp. Blowers, 1991) References: Blowers, P. M. (1991). Exegesis and spiritual pedagogy in Maximus the Confessor: An investigation of the Quaestiones and Thalassium. Notre Dame, IN: University of Notre Dame Press. Bor, R., Gill, S., Miller, R., Parrott, C. (2004). Doing therapy briefly. New York, NY: Palgrave-Macmillan Wells, A. (2002). Emotional disorders and metacognition: Innovative cognitive therapy. Chichester, West Sussex, UK: John Wiley & Sons. Williams, C. & Garland, A. (2002). A cognitive-behavioural therapy assessment model in everyday clinical practice. Advances in Psychiatric Treatment, 8(3), 172-179.

2. Ernest Tyburski[1], Magdalena Kerestey[1], Adrianna Bober[1], Olga Podziemska[1], Joanna Alicka[1], Stanisław Radoń[2]
[1]University of Szczecin, Poland
[2]The Pontifical University of John Paul II in Krakow.

Title: Influence of mindfulness training on executive function.

Mindfulness training includes a set of different mental techniques to cultivate attention and awareness. Executive functions are described as mental abilities that are necessary for the cognitive control of behaviour which are crucial to achieve a chosen goals. The aim of this study was to examine the effect of mindfulness training on executive functions. One hundred and eight healthy participants were randomly assigned to a training group (n = 35), active control group (n = 36), and passive control group (n = 36). According to experimental design, the training group took part in mindfulness training, while active control group took part in relaxation training. After introductory meeting, both groups used online recordings of exercise instructions. Participants in passive control group did not perform any training. All variables were assessed eight weeks before training, after training, and in a follow up after three months. To assess executive functions, we used Color Trail Test, Verbal Fluency Test, Ruff Figural Fluency Test, Victoria Stroop Test, Go No Go Task and Tower of London. To measure the level of mindfulness, we used the Short Form Five Facet Mindfulness Questionnaire. Here we discuss results as well as theoretical and practical (implications) outcomes.

Symposium 1: New Trends in the Study of (Non)religious Prejudice: Nonreligious Attitudes towards Religious Individuals
Chair: Carissa A. Sharp

Summary: To date there has been a plethora of research investigating the relationship between religious belief/identity and prejudice. Conversely, there has been little investigation of the prejudices that nonreligious people may hold towards religious individuals. However, recent research indicates that people with nonreligious identities may have similar prejudices, especially towards groups that violate their values (Kossowska, Czernatowicz-Kukuczka, & Sekerdej, 2017). In this panel, we will investigate some of these bases for nonreligious prejudice. Papers will investigate the extent to which nonreligious prejudice is generalized or conditional (Uzarevic, Saroglou, & Pichon), as well as some potential mechanisms behind nonreligious prejudice including belief superiority, feelings of distrust, and fear of contamination by unpalatable ideas (Van Cappellen & LaBouff), perceptions of religious individuals as not taking responsibility for their actions (Sharp), and perceptions of religious individuals' understanding of the relationship between science and religion (Leicht, Sharp, & Elsdon-Baker).

1. Filip Uzarevic[1,2], Vassilis Saroglou[1], Isabelle Pichon[3]

[1]Université catholique de Louvain, Belgium
[2]the Belgian National Fund for Scientific Research
[3]Université catholique de l'Ouest, Reunion Island

Title: Nonbelievers' Antireligious Prejudice: Generalized or Conditional (to the Value Threat)?

Do nonbelievers show conditional or generalized antireligious prejudice? We investigated whether nonbelief predicts low helping of religionists only when their action is antiliberal, or also devotional, or even neutral (generalized prejudice). Participants (215 students in Reunion Island, randomly assigned into four conditions, were given the opportunity to help, respectively, a (1) religious student to participate in an anti-abortion protest (antiliberal cause), (2) participate in a religious assembly (devotional religious cause), or (3) visit their brother (neutral cause), or (4) a neutral student (no mention of religious affiliation) to visit their brother (control condition). High external critique predicted no discrimination of a religious target compared to a neutral target when the cause was neutral but predicted low helping of the religious target when the cause was antiliberal or simply devotional. Nonbelievers seem to not discriminate the persons whose they oppose the ideas but to highly dislike religion even when it is not antiliberal.

2. Patty Van Cappellen[1], Jordan P. LaBouff[2]

[1]Duke University, United States
[2]University of Maine, United States

Title: The Other Half of Religious Intergroup Prejudice: Prejudice toward Christians and Atheists among Members of Nonreligious Groups.

Much research demonstrates that people high in religiosity tend to be prejudiced against value-threatening groups. Therefore, some researchers have suggested that people who are not religious must be less prejudiced. Are nonreligious people characterized by general tolerance? If not, what are the bases of this prejudice? This research investigated prejudice toward Christians and atheists among people who identify as nonreligious (atheist, agnostic,

and spiritual-but-not-religious), documented this prejudice in the form of exclusion behaviours (Study 1) and self-report of affect and social distance (Studies 2-3), and explored potential mechanisms of nonreligious prejudice toward Christians: individual differences in belief style and biases against Christians (Studies 2-3). Results showed the nonreligious are not generally tolerant and that differences among these groups on belief superiority, feelings of distrust, and fear of contamination by unpalatable ideas all explained differences in prejudice toward Christians. These findings help provide a more comprehensive picture of religious intergroup prejudice.

3. Carissa A. Sharp[1], Carola Leicht[2], Fern Elsdon-Baker[1]
[1]University of Birmingham, United Kingdom
[2]University of Kent, United Kingdom

Title: "We Don't Want Your Thoughts and Prayers": Nonreligious Perceptions of Petitionary Prayer.

A wealth of established literature has examined the relationship between prayer and various outcomes such as well-being; however, the perceptions we hold of others who engage in prayer remain largely unexamined. In this research we investigated people's attitudes towards a target who asked for supernatural help for a "selfish" outcome (i.e., a job promotion). We found (non)religious group differences in perceptions of the target, with nonreligious individuals having more negative interpretations of the target and the target's actions. Moreover, the extent to which the target was seen as taking responsibility for his actions mediated this finding, suggesting an underlying mechanism in which nonreligious people see prayer as offloading responsibility to God. These findings suggest that knowledge about others' religious behaviour and people's own (non)religious beliefs significantly inform interpersonal perception. Implications and future directions with regards to debates about religious individuals' competence, rationality, and beliefs about science and religion are discussed.

Symposium 2: Migrant Public Mental Health: Resiliency and the Role of Religion in Acculturation
Chair: Önver A. Cetrez & Valerie DeMarinis

Summary: This panel focuses on migrants' resiliency and religiosity in acculturation examined through a public mental health framework, incorporating a person-centered approach that nurtures resiliency in the face of difficult and persistent traumatic experiences. In accord with the Roadmap for Mental Health in Europe (Forsman, A. et al., 2015), this holistic approach includes cultural and existential meaning assessments for identifying potential resources for mental health and well-being and specific information on beliefs, practices, or values that might be hindering such.

1. Önver A. Cetrez [1], Valerie DeMarinis[2,3,4]
[1]Uppsala University, Faculty of Theology, Sweden

[2]Innlandet Hospital Trust, Norway
[3]Uppsala University, Sweden
[4]Umeå. Medical School, Sweden

Title: A social ecology of resilience among Syrian and Afghani refugees in Sweden.

Research area: Despite the difficulties refugees from war areas may have experienced, with severe health consequences, it is important to pay attention to their resiliency skills in the post-migration phase. Aim: To understand the resiliency factors among refugees living in Sweden, with special attention to religion. Design: This study used instruments (CD-RISC, PC-PTSD, and self-rated mental health) for quantitative purposes (n=700), as well as semi-structured interviews (n=60) among Syrian refugees fleeing to Sweden during 2011-2017. Only results from the interview study are presented. Results: Only results from the interview study are presented. Results: The material shows efforts towards recovery, sustainability and growth among participants, as well as resilience factors such as family, community, and belief systems to be of strong importance. The emphasis on the future as impacting psychosocial well-being is a strong perspective among participants.
Keywords: refugees, religion, resiliency, Sweden

2. Mudar Shakra[1]

[1]Department of Theology, Uppsala University, Sweden

Title: The Best Interest of the Syrian Migrant Child in Sweden: examining acculturation and public mental health through interaction between religious and secular family systems.

This research project brings together the field of psychology of religion focused on the area of acculturation as a part of public mental health and the field of law focused on international family law. The Islamic-inspired family system such as the Syrian one has a double-gendered nature, meaning that it is not only the parent's sex that counts for his/her respective parental rights and child's best interest assessment, but also the child's sex – different rules apply to girls and boys. These characteristics are completely absent in the European/Swedish legal system. This paper focuses on an initial analysis of the semi-structured interviews with Syrian migrants (n=20). The focus will be on the parents' perceptions of their child's best interest relating to two topics: guardianship after divorce or death of the father; and, the child's religious education.
Keywords: Syrian migrant child's best interest, religious and secular family systems

3. Valerie DeMarinis[1,2,3], Adam Anczyk[4], Halina Grzymała-Moszczyńska[4],
Agnieszka Krzysztof-Świderska[4]

[1]Innlandet Hospital Trust, Norway
[2]Uppsala University, Sweden

[3]Umeå Medical School, Sweden

[4]Institute of Psychology, Jesuit University Ignatianum in Cracow, Jagiellonian University, Poland

Title: Experiences of Polish economic migrants with Norwegian healthcare: A secular majority-governed system in the eyes of a religious minority population.

Research area: European migrant ethnic minorities and their experiences with a given healthcare system in another European country. Aim: This research project explored Poles, being from a nation of high mobility within the EU and other European countries, living in Norway, where they are the largest group of immigrants. Design: A qualitative, semi-structured interview design was used with 20 Polish migrants who resided in Norway, in the Østlandet region. The Cultural Formulation Interview, (CFI), adopted from the DSM-5 (American Psychiatric Association, 2013) was used as a base-tool for constructing the interview areas. A thematic analysis approach was used. Results: Respondents reported both positive and negative experiences in interactions with the Norwegian healthcare system. Cultural differences, including religion, were identified as factors influencing respondents' attitudes. Negative experiences were associated with cited cultural differences, language problems, and continued seeking medical help in Poland.

Keywords: economic migration, cultural differences, secular majority culture, religious minority culture

Paper session 3: Health and Religion (1): Clinical Problems
Chair: Kevin Ladd

1. Cecilia Melder[1]
[1]Department of Religious Studies Uppsala University, Sweden

Title: It´s time to rewrite the model of Social Determinants of Health (SDH) and include the existential dimension.

Background: The SDH-model, with layers in a semicircle was first published in Sweden 1983 by with M.Dr. Haglund and M.Dr. Svanström. The model has been translated and modified through the years with more or less the same determinants. The last decades the existential dimension of health, sometimes referred to as spiritual, has proven to be of importance for health and health related quality of life [HQOL]. WHO developed 2002 a trans-cultural survey WHOQOL-SRPB for measuring HQOL including Spirituality, Religion and Personal Beliefs (religious or secular). Purpose of study: 1)The overall purpose is to generate knowledge about the existential dimension of health (understood as SRPB-aspects) in relation to SDH and their impact on HQOL. 2)To develop existential health promotion in a secularized Swedish context. The aim of this presentation is to introduce a refined model of SDH with the existential dimension. Methods/Theory: Theories of public-health, psychology

of religion and HCL is combined in a mixed-method design. Now consisting of WHOQOL-SRPB (original and BREF) surveys N=303, interviews with 15 focus groups and promotion evaluations. Findings: The existential aspects were relevant for participants in the interviews, preliminary partial psychometrically evaluates found correlation to SDH. Conclusion: Sustainable health promotion needs to consider the refined SDH-model.

2. Mary Rute G. Esperandio[1], Kevin Ladd[2]
[1]Pontifícia Universidade Católica do Paraná – PUCPR, Brazil
[2]Department of Psychology, Indiana University South Bend, United States

Title: Religion and Suicide Attempt: What a Case Study Could Tell Us About the Research on Psychology of Religion?

Departing from a case study of an evangelical pastor who attempted suicide, this paper aims to discuss at least three aspects related to some unexplored subjects in PR in Brazil: 1) the necessity to study among traditional religious groups, especially Protestants and Pentecostals, certain meaning-making elements which were associated to their ethical foundation, but they are not consistent anymore. There seems to be a weakness in the idea of "virtuous suffering" that occurs simultaneously to the appearance of a "shameful suffering" (i.e. the opposite of human dignity). Thus, research focused on the process of how, when and the "conditions of possibility" for such a phenomenon would be relevant. 2) New methodologies from an interdisciplinary perspective focused on the process, not on the results; 3) Translating the outcomes into applicable strategies for promoting dignity in the mental health care context.

3. Tor-Arne Isene
Centre for the Psychology of Religion, Innlandet Hospital Trust
VID Specialized University Oslo, Norway

Title: Meaning-making integrated in dementia care. Perspectives from a Norwegian study.

Access to sources of meaning and how this happens for a person with dementia is challenged due to impairment of cognitive functions and communication abilities. This is a qualitative PhD project which aims to reveal a deeper understanding of how meaning-making appears in persons with dementia, and together with caregivers explore possible clinical implications of the findings. The study in this presentation concerns the latter objective. The 25 participants in this study were nurses, occupational therapists, social educators and psychiatrists working with patients with dementia in hospital. They were interviewed in three different focus groups, all with a mix of professions, to discuss how they understand and pay attention to existential meaning-making in dementia care. Preliminary findings suggest that meaning-making happens through person-centered dementia care focusing on presence, equal interaction, open and exploratory approach, acknowledgement and respect, facilitating experiences of coping. This can be understood as corresponding with definitions of meaningfulness as a sense of coherence, significance, direction and

belonging. Findings from the study will be further elaborated and presented in an attempt to shed light on existential meaning-making in person centered dementia care and how this relates to the understanding of meaning-making and meaningfulness in the psychology of religion.

4. Suvi-Maria Saarelainen
University of Eastern Finland, Finland

Title: Home-based palliative care in Finland - Neglected spiritual needs of the patient.

The majority of Finns wish to die at home and recent legislation in Finland supports these wishes. Therefore, home-based palliative care experience is in the focus of our project. We interviewed ageing people with palliative care decision, family carers and bereaved carers (N=30). All the data was analysed with thematic analysis (see King, 2018). The current presentation focuses on the experiences of the dying patients. Theoretical framework builds on the European association of palliative care definition on spirituality: existential considerations, value-based considerations and religious belief form the spirituality. Second, it is understood that the experience of meaning has strong links to spirituality as striving for a meaning is a universal aspect of human life. Meaning in life includes the perspectives of meaningfulness, sources of meaning and loss of meaning (Schnell, 2009). The presentation introduces how the meaning in life and needs for spiritual support are experienced by the dying patients. The results show that home as a context for palliative and dying becomes a meaningful place. Yet, dying patients are left alone with their religious and spiritual needs. In conclusion, current changes in health care setting are not taking the spiritual needs of the home-based patients into consideration.
Keywords: palliative care, ageing, spiritual needs, meaning in life

Invited Symposium I: Work and Psychology of Religion - part 1
Chair: David W. Miller

1. David W. Miller
Princeton University, United States

Title: God at Work: The History and Promise of the Faith at Work Movement, Updated Edition.

This Invited Symposium builds on the work of David Miller's foundational study, God at Work: The History and Promise of the Faith at Work Movement (Oxford University Press, 2007). While focused on the United States, it also observed similar patterns internationally. Miller found that for much of the twentieth century, many employers insisted that people leave their personal lives at home. Reference to one's faith, in particular, was assumed to be off-limits in the workplace. In recent decades, however, a growing number of people—employees, business owners, and corporate executives alike—are expressing their desire to break down these divisions, allowing if not encouraging employees to bring their whole

selves to work, including their faith. Workers and management are looking for careers that provide more than a paycheck, for an employer that will nurture their emotional and psychological wellbeing, and for ways to live out their faith or personal values through their work. A few scholars, largely in business schools and the management academy, began to notice this trend at the end of the last century, but Miller offered the first systematic attempt to theorize and historicize this phenomenon with the publication of God at Work: The History and Promise of the Faith at Work Movement (Oxford, 2007). Miller asserts that this desire to integrate one's faith and one's work is more than a passing fad, but a bona fide social movement with roots extending back more than a century. God At Work traces the ebbs and flows of what he called the Faith at Work Movement (FAW) over the 20th century, identifying three "waves" of activity: The Social Gospel Era (1890s-1945), The Ministry of the Laity (1946-1985), and the Faith at Work Era (c. 1985-). Focusing primarily on the Christian traditions (yet recognizing parallel activity in other religious and spiritual communities), he criticizes established churches, theologians, and academics for failing to adequately address this relationship between faith and work. He credits laypeople in business with forming, driving, and leading the faith at movement. Miller focuses largely on the North American aspect of the movement but notes growing evidence of its counterparts around the globe The forthcoming updated edition of God at Work seeks to satisfy two primary aims. First, it extends the historical narrative to include the important social, technological, and political developments that have occurred since 2007. And second, the faith at work movement shows no signs of abating. Based on extensive research during the intervening years, Miller leaves the basic periodization of three historical waves intact. However, he argues that the first phase of the Faith at Work Era (c. 1985-2007)—when the basic elements of the movement (discourse, goals, and organization) matured—has given way to a second, somewhat distinct phase, beginning around 2008 when new internal and exogenous factors, goals and disputes, and institutional configurations began to influence the movement. 2 This second phase of Wave Two appear to be driven by three factors. First, the relationship between faith and work has become a more visible and at times contentious issue in the public sphere. Legal disputes over the religious liberty of business owners and employees in the courts (e.g. Hobby Lobby, Abercrombie and Fitch, Masterpiece Cakeshop, etc.) have increased public awareness of religion in the marketplace. In Phase Two of Miller's Wave Three, there can be no doubt that personal piety and public policy is now part of the wider public conversation and more specifically, part of the Diversity & Inclusion agenda in corporate America. The subject of faith and work that was previously just under the surface, preferring to be subserosa if you will, has now been forced into a wider public conversation. Second, the rapid transition to a digital world has impacted established methods of building and sustaining the FAW movement. Social networking and smart technology in the palm of our hands has reduced barriers to entry and helped to expand the movement, as well as render it both more widespread and yet still intimate. Notably, like all social media, there is often a lack of credentials and oversight, allowing outlier positions to appear more common than they are. Third, the movement was also impacted by the Great Recession and global

financial crisis of 2007-8. With confidence undermined in global capitalism and oversight bodies, many in the movement argued that faith could provide a much-needed moral foundation for business and markets. Finally, Miller's revised edition of God at Work offers significant enhancements to his faith and work integration assessment tool, now called The Integration Profile ("TIP"). TIP provides an accessible language and a psychometrically valid and reliable tool through which individuals and organizations can develop greater self- and other-awareness. Moreover, TIP can help facilitate efforts to cultivate a "faith-friendly" workplace, another concept introduced by Miller for today's highly diverse and pluralistic workplace.

2. Alberto Küntgen-Nery, Esdras G. Vasconcellos

Alberto Küntgen-Nery[1], Esdras G. Vasconcellos[1]
[1]University of São Paulo, Brazil

Title: Moral Distress Among Seventh-day Adventist Pastors in São Paulo.

The concept of Moral Distress was created in 1984 by the philosopher Andrew Jameton, with the purpose of portraying a specific type of distress. The one coming from the confrontation of moral dilemmas at workplace. This paper presents the subject from a psychological perspective, researching the phenomenon within the professional category of Seventh-day Adventist pastors. The research was carried out with a group of 20 pastors who work in São Paulo who reported the experience of situations that fall within the concept of moral Distress. Logotherapy was used as a basis to understand situations of moral distress inasmuch as they were linked to the suffering that individuals face in dealing with certain situations that they could not change. The solution that many have presented was an inner change that can be understood under the light of the concept of Homo Patiens: The man who is able to withstand the suffering and transform it into an achievement. The main resource used by pastors was their faith, that can be considered as an expression of self-transcendence, which, according to Viktor Frankl (1969), is the human capacity that allows an individual to overcome suffering through the search of a meaning greater than the suffering itself.

3. Kati Tervo-Niemelä

University of Eastern Finland, Finland

Title: Fear of death and the clergy work Measuring and explaining death attitudes and their linkage to work orientation and wellbeing among the Finnish clergy.

In the present study, the focus is on death attitudes among religious professionals, ordained clergy, a group of people who are mostly very religious, and a group of people who must constantly deal with death issues in their work. The death attitudes are measured by the Death Attitude Profile-Revised (DAP-R) among the clergy in the Evangelical Lutheran Church of Finland (N=650). The results revealed that the negative death attitudes (fear and

avoidance) were on average notable lower among the clergy than other groups, while positive death attitudes were higher. Religiosity and theological attitudes had a complex and multifaceted role in death attitudes, but the role was strongly dependent on which dimension of death attitudes was in question. Negative death attitudes were linked to an outward motivational orientation in work and lower levels of work wellbeing measured by Maslach's burnout inventory and Utrecht Work Engagement scale. Positive death attitudes, on the other hand, were linked to lower levels of burnout and higher levels of work engagement. These results show the importance of the competence related to death in clergy work and these notions should also be acknowledged in the education and further education of the clergy.

Paper session 4: Ways of Being Religious
Chair: David M. Wulff

1. David M. Wulff
[1]Wheaton College, United States

Title: A Tale of Three Paradigms and the Neglect of Material Religion.

Ever since Thomas Kuhn published his classic book, The Structure of Scientific Revolutions (1962), the term "paradigm" has become enormously popular, if also too often misused. A paradigm in Kuhn's sense refers to a reigning consensus regarding a field's theories, procedures, and exemplary findings, all of which serve to address important problems in the field. In normal science, according to Kuhn, a point is reached when the reigning paradigm finally falls short in critical ways and is overthrown by a new, revolutionary paradigm. Three so-called paradigms in the psychology of religion have gained prominence in recent years—Gorsuch's measurement paradigm, Emmons and Paloutzian's multilevel interdisciplinary paradigm, and Pargament's integrative paradigm. But none of these is truly a paradigm; each is, rather, an attempt to sum up and promote a particular principle or point of view. Regrettably, none of them has revolutionized the field, especially by bringing into view a broader range of religious phenomena. This paper will argue that it is time for psychologists of religion to address material religion in particular—the enormously diverse array of religious objects that, by symbolizing the transcendent realm, renders it tangible. These objects play diverse personal and social roles, the power of which is attested to by the ever-recurring phenomenon of iconoclasm.

2. Hasan Kaplan[1], Ayşenur Barak[1], Melike N. Kaplan[2]
[1]Haldun University, Turkey
[2]Boğaziçi University, Turkey

Title: Consumer Religiosity and Shopping Behaviour: An Exploratory Study in Turkey.

For many devout believers, their faith is the main guiding principle, this includes purchasing and consuming attitudes, behaviours, and preferences. For example, Jewish people are very sensitive about "kosher" or "non-kosher" products. Likewise, most Muslim people express concerns regarding "halal" or "non-halal" products or services. Unfortunately, this quite salient aspect of religion, "consumer religiosity" seems to be one of the neglected or underrepresented themes in the psychology of religion literature.   With this research, we intend to contribute to this area by exploring the effect of religiosity on consumers' shopping attitudes and behaviour in Turkey. In addition to demographic background, three major constructs were measured in this study: religiosity, shopping attitudes, and halal shopping consciousness. Religiosity was measured using the modified version of Religious Commitment Inventory (RC-10) developed by Worthington et al. (2003). Shopping attitudes and behaviours were measured using the modified version of the Consumer Styles Inventory (CSI-22) developed by Sproles & Kendall (1986). Additionally, five questions were developed by the authors to measure halal shopping consciousness. Preliminary findings indicate that religiosity has a significant impact on the certain shopping attitudes and preferences: it correlates positively with quality preferences, negatively with brand consciousness and impulsive shopping attitude.

Keywords: consumer behaviour, religiosity, halal shopping, consumer religiosity, shopping behaviour

3. Galina Novikova
[1]International Centre for the Study of Culture at the Universtity in Giessen, Germany

Title: The peasant will not cross himself so long as the thunder does not roar: On manifestation of the consumer behaviour towards religion and situational religious practices among Russian-Orthodox believers.

This paper aims to present an ongoing interdisciplinary PhD research that deals with different ways of becoming and being Orthodox in post-Soviet Russia. The religious situation in contemporary Russia is characterized by contradictory tendencies. Although the number of people who identify themselves with Orthodoxy has strongly grown in the last 25 years, from 30% in 1990 up to 67% in 2014, the proportion of the population that regularly goes to church and practices religion remains low. Seeking to uncover this discrepancy, I explore the role religion plays in the lives of Orthodox believers, especially the "unchurched". By drawing on the narrative interviews with Orthodox believers and guideline-based expert-interviews with the clergymen of the Russian Orthodox Church conducted in Moscow, Saint Petersburg, Kursk and Smolensk in 2014, 2017 and 2018, I demonstrate the consumerist-like behaviour among the "unchurched" and often situational characteristics of their religious practices. As such, I argue that religion is very often perceived in a similar way to many other social services, including the medical, educational or tourist services. Moreover, individual religious practices remain situational being enacted mostly in the times of "limit situations" like personal difficulties or health problems.

Keywords: religiosity, Russian Orthodox, religious practice, interviews, clergymen

4. Peter Nynäs

Åbo Akademi University, Finland

Title: The Faith Q-set in light of a global study: some notes on validity and Reliability.

Since Wulff develop the Faith Q-set (FQS) as a novel instrument for assessment of religious subjectivities it has been used in a growing number of studies. Lately we have at Åbo Akademi University developed the FQS further in order to even better guarantee its cross-cultural applicability. However, reliability and validity are due to the methodological nature of Q-methodology challenging to determine present a relevant issue for discussion. In this presentation I address some central findings from our use of the FQS in the light of how reliability and validity can be investigated in Q-methodology. The discussion reflects our implementation of the FQS in thirteen countries worldwide with sample size that exceeds what is usually required in q-methodology. In addition, results from the mixed method combination with the Schwartz Portrait value questionnaire is used to shed further light on the scientific quality of this fairly new instrument. My conclusion is that Wulff's FQS is a solid instrument for the assessment of religiosities, even though some issues may remain to be further investigated and developed.

Symposium 3: Meditation as a (Non-) Religious Practice
Chair: Bennet Bergmann

Summary: A close examination of the various meditation courses available to the public suggests that meditation has nothing to do with religion and thus it is understandable when some practitioners tend to emphasize a sharp distinction between religion and their practices. Since meditation is being applied and promoted in different medicinal and psychological contexts, it is important to understand what role does meditation play in the lives of the practitioners, what does it exactly offer them, and whether we should conceptualise meditation within the religious and secular spectrum? Is Mindfulness able to replace religion(s) when it comes to meaning-making processes or is it simply a gateway to Buddhism? Does meditation have the potential to alter the individual's relations towards self and world and can this lead to a good life? Is the power of meditation in its ability to induce connections, and can a focus on connectedness be used to understand the "religious" and "secular" divide?
Keywords: meditation, mindfulness, meaning-making, relationships, religious/secular, unbelief, resonance, connectedness

1. Bennet Bergmann

Max Weber Centre for Advanced Cultural and Social Studies, Erfurt (Max-Weber-Kolleg), Germany

Title: Why do people meditate?

Meditation appears to be a growing phenomenon which becomes increasingly interesting for many people. Typically it is just asked why people start to meditate and explanations either tend to put meditation in a religious or spiritual context or they refer to the manifold positive effects on physical and mental health. This presentation withdraws meditation from both its religious foundation and its recent therapeutic functionalism. It rather asks how meditation becomes a long-lasting activity and how enduring meditation practices change the practitioner's being in the world respectively the relationships towards self and world. Using data from an autoethnography as well as 17 in-depth interviews with German practitioners which have different levels of experience and various traditions and contexts, the aim is to reconstruct and understand meditation from a social phenomenological perspective. Regarding Hartmut Rosas theory of resonance it is argued that meditation enhances resonant self-world relations.

2. Britta Richter
Max Weber Centre Erfurt, Germany

Title: Is connectedness conceptually useful to bridge the religious-secular divide?

A growing body of research points out the insufficiency when it comes to capture the distinct nature of „religion" and „spirituality" and its demarcation from „secular" and „non-religious". This terminological fuzziness in academic and popular semantics also impedes the differentiation between religious and secular practices, especially when it comes to their relation to and the experience of the transcendent. By sidelining etic and emic labels of worldviews, my paper analyzes how individuals make sense of their practices within the context of a biographical meaning system. Based on Grounded Theory Methodology, qualitative data of 12 in-depth interviews with long-term practitioner in the fields of religion, spirituality and art was collected. The paper highlights the meaning of „connectedness" in meditation practice and sketches a multidimensional model of life meaning asking whether connectedness can be conceptually useful for a comprising understanding of what it means to be religious or secular.

3. Masoumeh Sara Rahmani
Coventry University, United Kingdom

Title: Is Mindfulness meditation the Gateway to Buddhism?

Divorced from its religious foundations and repackaged in a scientific and world-affirming language that propagates "universality," Mindfulness meditation and its teachings are a source of meaning for many individuals who desire fulfilment through self-transformation, yet who wish to keep religious traditions at arm's-length. This paper draws insights from psychological surveys (n=450), participant-observations, and 35 in-depth longitudinal

interviews with Mindfulness meditators in the UK and the US, who self-identified as unbelievers. It examines the common ideas and assumptions that Mindfulness meditators draw upon to interpret the self, others, events, and their place in the world. It asks whether Mindfulness and its underpinning concepts provide a functional equivalent of religion for unbelievers (e.g., religious 'nones,' atheists, and agnostics) and whether Mindfulness meditation is a gateway to Buddhism?

Symposium 4: The 'cycle of imagination' and religion – part 1
Chair: Hetty Zock

Summary: Approaches to psychology of religion that find their roots in relational psychoanalysis (e.g. Pruyser, Schachtel, Winnicott) have paid attention to the importance of the imagination in the fields of religion and spirituality (Alma, 2008; Jongsma-Tieleman, 1996; Zock, 2008).The turn to neurocognitive and quantitative empirical approaches, however, has consequences for the study of people's imaginative capacities. There is certainly interest in the neural substrates of the imagination, but interest in its hermeneutics and dynamics has withered. With two panels, we try to reawaken interest in this neglected theme, both with regard to theory development and practical implications. In the first panel, the 'cycle of imagination' as developed by Hans Alma (2018) will be introduced. It describes imagination as a psychological process in which different steps can be distinguished. It will be discussed whether this model can offer insight into the imaginative quality of religion, and whether it helps us in practices like spiritual counseling.

1. Hans Alma
Department of Philosophy and Ethics; Vrije Universiteit Brussels
Vrije Universiteit Brussels, Belgium

Title: The 'cycle of imagination' and religion.

Theoretically, the 'cycle of imagination' as recently developed by Hans Alma (2018), is rooted in the process philosophy of John Dewey. For Dewey, imagination is the capacity to see the actual in light of the possible. Far from being free floating phantasy, the imagination is rooted in paying careful attention to the world around us and results in possibilities for action, while stimulating reflection-in-action. In this paper, the imagination will be described as a psychological process of attention, association, experimentation, anticipation, expression and reflection. The theoretical background of this model will be explained and the different steps in the cycle will be elucidated with the help of artworks. The focus will be on how this view on imagination helps us in understanding lived religion and on practical implications with regard to religious and spiritual practices, in the light of Dewey's understanding of a 'spirituality of the possible'.

2. Elpine de Boer
University of Leiden, the Netherlands

Title: Openness to another(s) reality: Making Sense of Sensitivity.

In the 'cycle of imagination' Alma (2018) calls us to stimulate our aesthetic sensitivity: by paying attention to how we are affected by the world (others, environment) through our senses, followed by a process of association, we may eventually create new images of reality and others. In this presentation, I will elaborate on these ideas by discussing empirical material on environmental sensitivity, which is regarded as a biologically-based personality dimension: people differ in their sensitivity to environmental influences with some being generally more affected than others (e.g., Aron et al, 2012). Although there is 2 a proven negative side of a heightened sensitivity (vulnerability, mental illness), there is increasingly empirical evidence for the potential gains of sensitivity (Pluess, 2015). My findings suggest that aesthetic sensitivity (subscale HSP scale) is associated with positive outcomes (mental health) and with measures that may reflect the imaginative quality of religion: openness to another(s) reality.

3. Hanneke Muthert
University of Groningen, the Netherlands

Title: The 'cycle of imagination' in relation to the professional competencies of spiritual counselors.

Spiritual counselors in the Netherlands consider the diversity of their approaches as important. The tendency to specialize their expertise in specific contexts or situations (for example by additional educational pathways in a hospital context, or in palliative care) illustrates this point, as well as spiritual caregivers' emphasis on the development of a personalized way of spiritual care as an important instrument in care relationships. However, when it comes to explicit reflection on their professional background, it proves to be difficult to relate their interventions to their professional body of knowledge (for example in the Dutch case study project). By connecting Alma's 'cycle of imagination' to concrete texts and figurative materials produced in train-the trainer workshops on spiritual autobiography, I will explore to what extent this theory is supportive in clarifying spiritual caregivers competencies. Literature Alma, H.A. (2008). Self-development as a spiritual process: The role of empathy and imagination in finding spiritual orientation. Pastoral psychology, 57 (1-2), 59-63. Alma, H.A. (2018). De kunst van samenleven: Een pleidooi voor een pluralistisch humanisme. Brussel: VUBPRESS. Aron, E. N., Aron, A., & Jagiellowicz, J. (2012). Sensory processing sensitivity: A review in the light of the evolution of biological responsivity. Personality and Social Psychology Review, 16(3), 262-282. Jongsma-Tieleman, P. (1996). Godsdienst als speelruimte van verbeelding. Een godsdienstpsychologische studie.

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Paper session 5: Correlates of Religiousness: Emotions
Chair: Ronald W. Wright

1. Hugh Turpin
University of Oxford / Coventry University, United Kingdom

Title: Feelings of guilt and judgements of eye gaze in religious and non-religious Individuals.

Cognitive scientists of religion have long maintained that a pan-human tendency towards overactive agency detection serves to reinforce culturally available supernatural beliefs (e.g. Barrett, 2003). However, many questions remain around this issue. Recently, Luhrmann (2018) has suggested that perceptual experiences triggered by oversensitivity to cues of agency are linked to states of fear, and that benevolent religious representations may be less likely to benefit from supporting misperceptions of agency than fear-inducing, punitive representations of God. It is reasonable to hypothesize that feelings of guilt in particular may stimulate sensitivity towards being monitored, especially for those who fear a punitive supernatural observer. This paper will present an experiment currently being conducted on a large online sample of American Christians which tests this idea. It is designed to test whether priming participants to feel guilty increases their sensitivity to cues of being watched, whether this is more pronounced among the religious and, if so, whether the effect may increase as a function of God's perceived punitiveness.

2. Rosa Scardigno[1], Valentina Luccarelli[1], Giuseppe Mininni[1]
[1]University of Bari "Aldo Moro", Italy

Title: Thank God, I did it! The rhetorical power of gratitude across lifespan.

The psychology of social virtue deals with human values such as sincerity, trust, forgiveness and gratitude. Recent literature highlighted the influence of the experience of gratitude on individual emotional, social, and physical well-being, being the nature of gratitude intrinsically "other-oriented". Since religions act as "systems of meaning" offering cognitive, motivational, affective as well as narrative resources, helping people to give order to reality, we focused on the special manifestation of gratitude for Transcendence. The aim of the present study is to compare the discursive construction of thankfulness to God in three groups of people having different life perspectives, assuming that the various emerging meanings will be related to the different faith stages. We have conducted three focus groups – with young, adults and elderly people – dealing with gratefulness and thankfulness to God. We have analysed the content of transcription through both content analysis (using the Software T-Lab) and discourse diatextual analysis (in particular, through the social-epistemic rhetoric, the SAM model and the mitigation markers). The group discussions

reveal that the young people feel the sentiment of gratitude as a "start point", the adults as a "life guide" and the elderly as the "last goal" of their life.

3. Ronald W. Wright
Southern Nazarene University

Title: Between certainty and despair: Post-critical beliefs, religious orientations, and belief in science.

Recent social science research on the relationship between beliefs in science and religion has focused on the manner in which cultural identity, belonging, and ethical motivations may be at work in the differences found between these beliefs and has advocated moving away from a "conflict" model that understands these differences as primarily intellectual or epistemological in nature (Hill, 2014; Elsdon-Baker, 2018). Although religiosity is often treated as a unitary concept, recent research in the psychology of religion from a Terror Management Theory (TMT) perspective suggests that security-focused (SF) and growth-focused (GF) religious orientations are important in accounting for differences in the way religious believers make meaning in life and display openness towards outgroups (Van Tongeren, Davis, Hook, & Johnson, 2016; Van Tongeren, Hook, & Davis, 2013). In addition, the Post-Critical Belief Scale (PCBS; Duriez, Fontaine, & Hutsebaut, 2000), a measure designed to account for the acceptance of transcendence versus the exclusion of transcendence and the literal versus symbolic processing of religious information, provides a further glimpse into the dynamics of religious faith. Utilizing the concepts of SF and GF religious orientations as measures of cultural worldview/identity and the PCBS as a measure of how religious information is processed the following hypotheses were proposed: 1) SF religious orientation will be negatively associated with belief in science while GF religious orientation will be positively associated with belief in science, 2) SF religious orientation will be positively associated with the need for closure while GF religious orientation will be positively associated with the need for cognition, and 3) Exclusion of transcendence will be positively associated with belief in science while inclusion of transcendence will be negatively associated with belief in science. Preliminary findings from two correlational studies, that are currently in progress, addressing the relationship between SF and GF religious orientations, the processing of religious information in a literal or symbolic manner, the need for cognition, the need for closure, and belief in science supported these hypotheses. Implications for understanding these differences in belief in science and religion will be discussed from a TMT perspective.

4. Fatumetul Zehra Guldas
University of Leicester

Title: The Potential Effects of Prayer on Emotional Reactivity.

Previous research showed that prayers have a significant impact, namely in reducing anxiety and stress. However, the physiological effects of Muslim prayers have not been previously explored in laboratory settings in relation to individuals grouped by prayer and control activities. The current study thus aims to invoke physiological arousal with the aid of Skin Conductance Response (SCR) and cardiovascular responses (blood pressure and heart rate), doing so in order to identify whether physiological changes can be induced via prayer performance. 55 healthy participants were randomized to the prayer or control groups and were subsequently asked to read a number of religious and non-religious statements for 10 minutes along with a 10-minute resting condition in order to track any changes in emotional arousal. Increased physiological changes in the SCR during prayer texts were recorded when compared to the rest condition while SCR changes were found to increase during the prayer texts to a greater extent than during the control texts. Moreover, a significant difference was recorded in the heart rate after the prayer session was undertaken when compared to the control session. The findings indicate that performing prayers may help promote physiological relaxation and leads to the decreased stress level of the individuals.

Invited Symposium II: Work and Psychology of Religion - part 2
Chair: Nicoleta Acatrinei

1. Ayse Gül Güler Ünal
Cumhuriyet University, Turkey

Title: Turkish police organization and pastoral care.

Several studies have shown that Turkish police need help for their mental health and spiritual support, because of the difficulty of the police profession. Police officers are confronted with various mental disorders, because of intensive working hours and variety of tasks. Psychological counseling services are provided to the police, but they are not sufficient and cannot be adequately evaluated by the police due to some limitations. In the world and especially, The Federal Republic of Germany has been successfully implementing the pastoral care for this sort of problems since the beginning of the 20th century. Police pastoral care, which is mostly practiced by clergymen, who have received psychological training, is thought to be able to meet the needs of the Turkish police. Especially the fact that it is economic in terms of the state and that it is based on volunteerism makes this application attractive. The policemen have a uniform and with this uniform, they have the tendency to practice unequal force. In favor of a peaceful country, it is hoped that the police is protected from practicing unequal force and also protected from spiritual discomfort with the help of the police pastoral care. With this study, the application form of police pastoral care in Germany will be introduced. Problems of the Turkish police and professional ethics will be included. Until recently, pastoral care began to systematize in Turkey. Therefore, the Turkish police have not any information about this application. However, with this study, it will be tried to reveal the readiness of Turkish police to pastoral care and their thoughts towards it, through field research with 67 Turkish policemen.

2. Michael Galea
University of Malta, Malta

Title: Burnout and vocational satisfaction: an incremental validity study.

Burnout is a reality that affects all individuals, including those involved in religious pastorate (Hall, 1997). Considering its repercussions, research may help in buffering burnout's far reaching effects. This preliminary study focused on the holistic wellbeing of lay catechists in Malta, a very specific population which has not been studied as such before, in view of burnout reality. Lay catechists are committed Catholics who are nonordained and fully committed to catechism and evangelization within their church. They normally hail from different groups, each guided by different spiritualities, within same faith. Participants (N = 217) completed measures assessing burnout, wellbeing, personality, spirituality, and vocational satisfaction. Results suggested moderately high levels of burnout, and low scores of personal accomplishment. Furthermore, results suggest that fully committed catechists may be more vulnerable to stress and burnout than candidates. More pertinent to this study, vocational satisfaction predicted a small, albeit significant, variance of burnout even after controlling for personality and subjective well-being. Thus, the stronger the sense of call, the less likely one risks burnout. The psycho-social and spiritual implications of these results were discussed.

3. Nicoleta Acatrinei
Princeton University Faith & Work Initiative, Center for the Study of Religion

Title: Does "God at Work" make a difference? Estimated effects of religious manifestations as determinants of a meaningful work life.

Religion, religiosity and spirituality have become a hot topic in management literature in the last decade. Religious/spiritual practices are seen as instruments for coping with stress, it is a tool to mitigate employees' negative work experiences as a result of a damaging work environment. However, recent studies (Rosso et al., 2010; Schnell et al., 2013) mention the necessity to address religious/spiritual motivations as a source of positive impacts because of their capacity to give greater meaning and purpose to the workplace. The soul is mismanaged (Bailey et al., 2016), and there is a need to increase the meaningfulness of work (Chalofsky, 2003) through a holistic meaningfulness approach (Bailey and Madden, 2016) in order to capture as many facets as possible of this complex phenomenon. Thus, scholars in the field have called (Rosso et al. 2010, Giacalone and Jurkiewicz, 2010) for more studies, especially on religious/spiritual aspects of meaning at work to extend this highly relevant topic from both scholarly and managerial points of view. This paper builds on previous research on meaningful work and workplace spirituality and uses also the theoretical frame work of manifestations of faith at work proposed by David Miller (2008).The main hypothesis is that people with high religious manifestations are valuing exercising their religion/spirituality at work with positive impact on having a meaningful work life. The

empirical test of this hypothesis is implemented on two different samples with American employees, by using contingent valuation and measuring estimated effects in a structural equation modelling as well as in moderation/mediation analyses. The results show a surprising finding: while religious manifestations may indeed lead to a meaningful work life, employees are also ready to give up "God at work" for higher salaries.

Paper session 6: Morality and Values
Chair: Aleksandra Niemyjska

1. Ulrike Popp-Baier
University of Amsterdam, Netherlands

Title: Belief in a Just World (BJW) – a Neglected Topic in Psychology of Religion?

The claim that the so-called belief in a just world (e.g. Lerner 1980) belongs to the neglected topics in psychology of religion might come as a surprise. According to Saroglou (2003, 2011) there is a wealth of studies among Christian participants in different countries concerning BJW as a function of religiosity and there is also other literature that implies some affinities between being religious and holding just-world-beliefs across a variety of cultures and religions (e.g. also Callan et al. 2014, Kaplan 2014). In addition, back in 1986 the "Godin award" has been presented to Melvin Lerner for his seminal research on this topic (cf. Belzen 2015). Nevertheless, I would like to argue that all these studies relying on self-report measures BJW do not address Lerner's sophisticated concept of BJW as a motivated cognition, including a distinction between a need in believing in a just world and the different possibilities to express belief in a just world. Lerner's just world-theory evolving around the two basic motives of "self-interest" and "justice" and the two basic thinking processes of intuitive and reflective thinking has indeed been neglected in psychology of religion so far. This paper will also discuss some possibilities for including this just world-theory into empirical research in psychology of religion.
Keywords: Just-Word-Belief, Religiosity , Motivated Cognition

2. Tomas Lindgren[1], Hannes Sonnenschein[1]
[1]Umea University, Sweden

Title: An opiate for the bourgeoisie? Mahatma Gandhi, psychology of religion, and
the politics of spirituality.

In psychological literature, the concept of spirituality is typically defined as something private, internal and experiential that includes meaning-making, sacred values, connectedness, and/or transcendence. Thus, spirituality is distinct from social, economic, and political spheres of human life. Most scholars who concern themselves with spirituality assume that it is a universal phenomenon that is essentially the same everywhere. But the isolation of spirituality as a sphere of life that is separated from other spheres is not a universal feature of human history. For example, Mahatma Gandhi argued that spirituality is associated with political activism and the struggle for social and economic justice. Spirituality

is a modern concept with a specific history and what counts as spirituality and what does not depends on different configurations of power. Our purpose is to explore why a category as amorphous and indeterminate as spirituality has maintained such a currency in the literature of the psychology of religion. We argue that the category of spirituality is a socio-political management technique for reinforcing individualism and political quietism, which is necessary for the maintenance of the neoliberal status quo. The idea that spirituality is essentially private and

apolitical is particularly well-suited for those who benefit from existing political arrangements.

3. Ulu Mustafa

Erciyes University, Turkey

Title: On the Relationships Between Prejudice and Value Orientations of University Students.

The aim of his study is to investigate the relationship between between prejudice and value orientations of university students. In terms of prejudice, the limitations of works on description and examination of prejudice has been determined by Gordon W. Allport and has never been overcome until today. In his classic work entitled The Nature of Prejudice (1954) Allport has defined the prejudice as 'an antipathy based on faulty and inflexible generalization. It may be felt or expressed. It may be directed toward a group or an individual of that group'. Schwartz is the best-known person on value orientations which is other variable. According to Schwartz, values are 'the criteria that individuals use to qualify, select and legitimize other people and events, including themselves'. Data were collected from approximately 1200 students who were studying at Erciyes, Kayseri, and Nuh Naci Yazgan Universities in Kayseri province by questionnaire method. In the research, "Portrait Values Questionnaire" developed by Schwartz, Melech, Lehmann, Burges, Harris and Owens in order to measure the basic values as well as "Prejudice Scale" were used. In addition to descriptive statistics of demographic characteristics of the sample, The Pearson Moments Multiplication Correlation Analysis, Independent Sample t-Test and One-Way ANOVA techniques were used in the analysis.

Keywords: psychology of religion, prejudice, values, university students

4. Aleksandra Niemyjska, Konrad Szocik[2]

[1]SWPS University of Social Sciences and Humanities, Poland
[2]Department of Philosophy and Cognitive Science, University of Information Technology and Management in Rzeszow

Title: Who do we blame for harming animals for human benefit - Catholics or atheists (and who really approves it).

Moral distrust of atheists has been showed to be globally evident. Anti-atheist prejudice is evident even among atheist participants. In two studies we tested (a) whether anti-atheist prejudice holds when animal harm is being considered and (b) whether religiosity is associated with a real approval of harming animals for human benefit. The results from Study 1 contradict anti-atheists bias in moral reasoning. Descriptions of individuals harming animals for human benefit were seen as representative of criminals and to a lesser degree of

Catholics, but not representative of atheists. This effect was moderated by religiosity. Participants who scored low on religiosity perceived the offender as a criminal or a Catholic but not as an atheist. In contrast, participants who scored high on religiosity perceived the offender as a criminal or an atheist but not as Catholic. In Study 2, participants decided whether they approve of harm done to an animal for a benefit of human actor. The results showed that the approval depended on participants gender and religiosity. For women the belief in God was a negative predictor of approval of animal harm. For men religious fundamentalism positively predicted their approval. Links between religiosity and perception of animal harm are being discussed.

Paper session 7: Quality of Life
Chair: Aneta Przepiórka

1. Jan Alam

Department of Social Work & Sociology,
Kohat University of Science & Technology (KUST), Kohat Khyber Pakhtunkhwa, Pakistan

Title: The recent literature reveals that religious minorities are vulnerable to different socio-psychological problems including life dissatisfaction.

The study was carried out in District Kohat, Pakistan by aiming to explore and contribute towards psychological well-being of religious minorities. There are 32 Union Councils in Kohat District, among which 4 UCs (i.e. UC1, 2, 4, & 5) was selected purposively. These four UCs are the hub of different minority groups, such as Christians, Hindus, Sikhs, Qadyanis/Ahmadis (Pakistan Bureau of Statistics, 2017). The research study was qualitative as Grounded Theory methodology was used to carry out this study. The epistemological position that I will follow here was to examine minority life satisfaction within the scope of the Social Constructionist approach. Within the tradition of qualitative research, this study was based on the Grounded Theory method for collecting and analyzing the primary data as per techniques designed by (Braun & Clarke, 2006; Charmaz, 2006; Cresswell, 2014). A total of 25 respondents were selected, including 17 Christians, 5 Hindus and 3 Sikhs, the data collection lasted till saturation of data. The study explored that life satisfaction of religious minorities is determined by 7Ps including peace, personal freedom, priorities, progress, positive feelings and protection. The study also recommended a policy for successful and welfare based life model for religious minorities in Pakistan.

2. Aneta Przepiórka[1], Małgorzata Sobol-Kwapińska[2]

[1]The John Paul II Catholic University of Lublin, Poland
[2]University of Wrocław, Poland

Title: Time Perspective and Life Satisfaction: The Role of Religiosity in This Relationship.

The present study is focused on intrinsic and extrinsic religiosity as moderators of the link between time perspective and life satisfaction. The participants were 591 Poles, aged 18 to 73. They completed three measures: Satisfaction With Life Scale (SWLS), the Zimbardo Time Perspective Inventory (ZTPI), and the Religious Orientation Scale–Revised (ROS-R). The results suggest that religiosity, especially extrinsic religiosity, functions as a buffer reducing the strength of the negative relationship between negative time perspectives – i.e., past-negative perspective and present-fatalistic time perspective – and life satisfaction.

3. Radosław Rybarski[1], Beata Zarzycka[1], Jacek Śliwak[1]
[1]The John Paul II Catholic University of Lublin, Poland

Title: Religiosity and the Quality of Life among Cancer Patients: The Mediating Role of Death Anxiety.

Each chronic illness, and cancer in particular, has a negative effect on the subjective quality of life in people, because it generates stress and negative emotions. Religiosity is often a way of coping with a difficult situation, in particular with illness. It may improve the quality of life during illness, because it reduces the death anxiety among cancer patients. Numerous studies have confirmed this function of religiosity. Our research aims to examine death anxiety as the potential mediator of the relationship between religiousness and the quality of life among people diagnosed with cancer. The study included 130 cancer patients (74 women and 56 men), aged between 20 and 85. We applied the Centrality of Religiosity Scale, the Death Anxiety and Dying Distress Scale, and the McGill Quality of Life Questionnaire-Revised. Our research has shown that the relationship between centrality of religion and death anxiety is curvilinear. High centrality of religion reduces the death anxiety, which in turn increases the quality of life. However, low centrality may increase the death anxiety and, consequently, weaken the quality of life of cancer patients. Interest in religion and religious practices play an important role in these processes.

4. Jordan LaBouff
University of Maine, United States

Title: Education, Intellectual Humility, and Religious Prejudice.

As the world becomes more globalized and forces more contact between religious groups, it becomes increasingly important to understand the factors underlying, and potentially mitigating, interreligious bias. Many social scientific studies demonstrate that education is associated with less prejudice. What are the mechanisms by which education might influence religious intergroup bias? This study investigates facets of North American Christian religiousness that predict interreligious bias (e.g., belief in God, commitment, importance, certainty, etc.) and the role of ideal goals of a liberal education (e.g., Cognitive

Flexibility, Intellectual Humility) in reducing those biases. In general, preliminary results showed greater religiousness predicted more negative attitudes toward religious outgroups (i.e., Atheists and Muslims). However, greater intellectual humility and cognitive flexibility were both associated with less negative attitudes toward those groups, even among highly-identified religious individuals. However, there was no interaction between religious and educational variables. Further, these relationships persisted when participants were surveyed again seven months later. These results suggest that if a liberal education develops Cognitive Flexibility and Intellectual Humility, it may help promote religious intergroup cooperation or reduce intergroup biases.

Symposium 5: Developments in the Interpretation of Religion and Spirituality
Chair: Michael Nielsen

Summary: One challenge in the study of Psychology of Religion and Spirituality is to deal with different interpretations of the terms "religion" and "spirituality" and corresponding self-identifications and research instruments. In recent years, this challenge intensified through a) pluralization and individualization, leading to different dimensions and meanings of the term "spirituality" b) the rising numbers of the so-called "Religious Nones" with their own understanding and praxis of spirituality and self-transcendence c) the necessary inclusion of other religions than Christianity and their sometimes differing interpretations of the terms "religion" and "spirituality", inspiring and challenging interreligious dialogue. This panel wants to address these developments and talk about possible ways of operationalizing and assessing religion and spirituality in a pluralizing field.

1. Constantin Klein
Ludwig-Maximilians-University Munich, Germany

Title: Challenges of Measuring Spirituality in Health Research as Mirrored by a Meta-analysis on Spirituality and Well-being among Cancer Patients.

It has been often criticized that measures of spirituality in health research are likely to assess merely dimensions of religion or to confound spirituality with psycho-social well-being. In a meta-analysis across 133 studies on associations between spirituality and well-being among cancer patients, measures claiming to assess spirituality are included in the analysis if they include something more or different than expressions of religion. Measures for general spirituality (in 17 studies) can be distinguished from measures for spiritual social support (4 studies), for spirituality as individual resource (5 studies), or for spiritual coping (2 studies). In the majority of studies measures for spiritual well-being (108 studies) have been applied. Results illustrate that 1) associations get stronger the more spirituality is (tautologically) assessed in terms of psycho-social well-being, but 2) there are also associations between

other measures of spirituality and well-being. 3) There is a neglect of more valid measures of spirituality.

Keywords: spirituality, well-being, Cancer, oncology, meta-analysis

2. Lotte Pummerer[1], Michael E. Nielsen[2]
[1]Universität Tübingen, Germany
[2]Georgia Southern University, United States

Title: Meaning in Life apart from Religion: Developing and Validating a Multidimensional Scale Measuring Belief in Science.

People draw on different sources to develop meaning in life. One source is religiosity (e.g. Park, 2005), with meaning in life mediating the positive effect of religion on well-being (Steger & Frazier, 2005). We investigate the possibility of a similar effect for belief in science (Farias, Newheiser, Kahane, & de Toledo, 2013). We describe the development and validation of a scale measuring not only cognitive, but also emotional, behavioural and social aspects of a Belief in Science using a sample (N = 220) drawn from Mechanical Turk. Findings were replicated with one sample drawn from participants at the March for Science (N = 236), and an online sample (N = 177). Controlling for scientific engagement, education level and income, all four forms of belief in science were correlated with higher perceived meaning in life, (Cognitive: r=.224**, Emotional: r=.270**, Behavioural: r=.309**, Social: r=.188**).

Keywords: meaning in life, Nonreligious, belief in science, spirituality, well-being

3. Sally B. Swanson[1], Jordan P. LaBouff[2], Ralph W. Hood Jr.[1]
[1]The University of Tennessee at Chattanooga, United States
[2]University of Maine, United States

Title: Interreligious Dialogue and Religious Identity.

To understand interreligious conflict and cooperation, we must better understand what makes religious social identities unique. Interreligious dialogue (IRD) offers religious people the opportunity to interact across beliefs but the success of those interactions depends upon religious identity issues like the perception that one is compromising their religion by cooperating in IRD or when communication breaks down over unresolvable differences in belief. As part of the Longitudinal Study of Developmental Change in Spirituality and Worldview, we examine narratives in Faith Development Interviews of cases which describe events centered around IRD and change in religious social identity. Case examples suggest religious identity is shaped and challenged by practices of IRD. We review approaches of understanding religious identity in interreligious contact with a focus on interpretations of "religion" and "spirituality" as identifiers. We discuss critical considerations of measurement

and methodology in future directions for the scientific study of interreligious relations.
Keywords: interreligious dialogue, religious diversity, qualitative research, identity

4. Stephan Bethe[1], Constantin Klein[1]

[1]Ludwig-Maximilians-University Munich, Germany

Title: Spiritual, but not religious? About Possible Types of Religious-spiritual Self-identification

It has become common in studies about religion and spirituality to ask whether respondents identify as either religious, spiritual, neither, or both. In particular forced-choice items suggest that there are four clearly distinguishable types of religious and spiritual self-identification. However, taking a closer look on survey results shows that a certain spiritual, but not religious type is rare in many societies. In the current study, existing representative datasets from Germany including self-ratings of personal religiousness and personal spirituality are used to calculate cluster analyses in order to identify a spiritual, but not religious type among others. Results show that 1) obviously more than four types need to be clustered in order to detect a spiritual, but not religious type because 2) this type represents only 5 to 7 % of the German population. 3) However, this type differs characteristically in a number of beliefs and attitudes from other types.
Keywords: spirituality, nonreligious, self-identification, typology, clustering procedures

Symposium 6: The 'cycle of imagination' and religion – part 2
Chair: Hans Alma

1. Anja Visser

Faculty of Theology and Religious Studies, University of Groningen, the Netherlands

Title: A theoretical framework for effects of imaginative practice on psychosocial and spiritual well-being.

The scarcely available studies on effects of creative therapy and guided imagery suggest that these imaginative practices cause higher psychosocial and spiritual well-being. Imaginative practice is understood here as the willful, intensely aware and receptive engagement with mental images that involve visual, auditory, affective, and kinesthetic perceptions. I propose a theoretical framework to try to explain their effect on well-being. In this framework I suggest that because imaginative practices are not strictly bound to reality and allow for experimentation, they can contribute to the development of character strengths (such as creativity, social intelligence, self-regulation or hope) which underlie virtues of wisdom, humanity, temperance, and - perhaps most fundamentally - transcendence. These virtues, in turn, are associated with a sense of psychosocial and spiritual well-being. This framework

allows for theoretically informed hypothesis formation and testing, which will bring about a more integrated understanding and reflective use of the healing power of imagination.

2. Brenda Mathijssen

Faculty of Theology and Religious Studies, University of Groningen, the Netherlands

Title: Renegotiating bonds with the deceased as an imaginative practice.

Many mourners continue bonds with their deceased. These bonds are dynamic. They are shaped by changing biographies; by everyday experiences and by major life events (Klass & Steffen 2017). Quotidian encounters with people, objects, scents and sounds can challenge one's bond with the deceased. They may evoke the deceased's (un)comfortable absence and/or presence (Maddrell 2013). Subsequently, this may give rise to a need or desire to renegotiate the position of the deceased in one's life (Mathijssen 2018). This paper examines the process of renegotiating bonds with the deceased as an imaginative practice. Using elements of the "cycle of the imagination" as described by Hans Alma (2018), it discusses how mourners explore the possibilities of absence, presence and absence-presence. By doing so, it explores what concepts of the imagination can contribute to academic discussions on continuing bonds.

3. Hetty Zock

University of Groningen, the Netherlands

Title: The integrative power of imagination in supervision: The case of chaplain Ruth.

Supervision is an important method in the (initial and continuing) education of people oriented professionals, such as psychologists and pastors. It consists of a disciplined reflection on concrete work experiences (cf. Schön, The Reflective Practitioner). The goal of supervision is professional development by further integration of the practioner's thinking, feeling, volition and acting, as a person and a professional, in a specific workplace situation and cultural context. The process of personalized change supervision aims at touches upon the practitioner's basic values, goals and personal longings, and thus also has an existential/spiritual dimension. In this paper, it is argued that it is the ability of imagination that plays a key role in the integrative process in supervision. The supervision trajectory with chaplain Ruth will serve as an illustration: the methods used by the supervisor (e.g. role play, pictures) to stimulate the imagination and the supervisee's guiding images that came up during the trajectory. Literature Alma, H. (2018). De kunst van samenleven. Een pleidooi voor een pluralistisch humanisme. Brussel: VUB Press. Klass, D. & Steffen, E. (Eds.). (2017). Continuing Bonds in Bereavement: New Directions for Research and Practice. London: Routledge. Maddrell, A. (2013). 'Living with the deceased: Absence, presence and absencepresence'. Cultural Geographies, 20, 501–522. Mathijssen, B. (2018). 'Transforming

bonds: ritualising post-mortem relationships in the Netherlands'. Mortality, 23 (3), 215-230.7

MONDAY, 2 SEPTEMBER

Keynote Lecture: Peter Hill
Rosemead School of Psychology, Biola University

Title: Perspectives on Character Formation from Three Religious Worldviews: The Case of Humility and Intellectual Humility.

This presentation advocates for the inclusion of religious beliefs in the study of humility and intellectual humility and recommends the construct of worldview as a promising resource for this endeavor. The promise of this approach is tested by exploring the contrasting worldviews of three religious traditions: Buddhism, Christianity, and atheism. In so doing, the ontological, anthropological, axiological, and praxiological assumptions of these worldviews will be contrasted with implications for research on humility drawn.

Symposium 7: Advances in Cross-Cultural Psychology of Religion: Cultural Differences and Similarities on Self Concept, Religious, and Fundamentalism

Chair: Vassilis Saroglou

Summary: Research in cross-cultural psychology has made significant progress in deepening our knowledge of cultural influences on the psychological roots and implications of religiosity. This workshop will present new research aiming to advance our cross-cultural understanding of religion at three levels: descriptive, conceptual, and psychometric. The first paper presents a study from 15 cultures aiming to deepening our understanding of what religiosity is and whether its major dimensions (cognitive, emotional, moral, and social) are universal or culturally specific (V. Saroglou et al.). The second paper (M. Clobert et al.) will present three studies from China, Belgium, and the USA investigating the conceptually original question of whether religion parallels culture (e.g., differences go to the same direction within a given cultural context) or compensates culture (e.g., if in culture A people have a more independent self, then religion pushes for more interdependent self). The third paper will examine the two measures of religious fundamentalism (Altemeyer & Hunsberger; and Williamson et al.) in order to evaluate whether their underlying ideas are theoretically and psychometrically pertinent if the scales are applied to a Muslim religious and cultural context. The major question will be how to distinguish intense religiosity from fundamentalism.

1. Vassilis Saroglou[1], Magali Clobert[1], Adam B. Cohen, Kevin L. Ladd[2], Matthieu Van Pachterbeke, Lucia Adamovova, Joanna Blogowska, Pierre-Yves Brandt[3], Cem Safak Çukur, Kwang-Kuo Hwang, Kathryn A. Johnson[4], Anna Miglietta, Frosso Motti-Stefanidi, Antonio Muñoz-García, Sebastian Murken[5], Sonia Roccas, Nicolas Roussiau, Javier Tapia Valladares
[1]Université Catholique de Louvain, Belgium
[2]Indiana University South Bend, United States
[3]University of Lausanne, Switzerland
[4]Arizona State University, United States
[5]University of Marburg, Germany

Title: Believing, Bonding, Behaving, and Belonging: Measuring the Cognitive, Emotional, Moral, and Social Dimensions of Religiousness across Religions and Cultures.

Based on previous theorization on the four basic dimensions of religiousness, Believing, Bonding, Behaving, and Belonging, and corresponding cognitive, emotional, moral, and social motives of religiousness and functions of religion (Saroglou, 2011), we developed a measure and investigated cross-cultural consistency of the four dimensions as well interindividual and cross-cultural variability. Data were collected from 15 countries varying in religious heritage: Christian denominations, Judaism, Islam, and Buddhism/Taoism (N =

3,218). Beyond their high interrelation due to the underlying global religiosity, the four dimensions were distinct across cultures and religions, less interrelated in Eastern Asia compared to the West, differentially preferred within different cultural zones, and characterized by distinct features. Believing and bonding underlined spirituality, whereas believing, behaving, and belonging underlined fundamentalism.

2. Magali Clobert[1], Vassilis Saroglou[2], Adam B. Cohen[3], Ray Tian[4]
[1]Université catholique de Louvain, Belgium; Belgian National Fund for Scientific Research,
[2]Université catholique de Louvain, Belgium
[3]Arizona State University
[4]Shandong Normal University

Title: Can religion compensate the effect of culture? Investigating the counteracting roles of culture and religion in shaping a balanced sense of self.

Culture and religion are central components of the self. Nevertheless, do their influences on individuals' vision of their self mirror or compensate each other? In a first correlational study conducted in the U.S. (N = 183) and China (N = 203), religiosity was found to interact with culture in shaping individuals' sense of self. In the U.S. independence-oriented culture, religiosity was associated with decreased private self-awareness and increased interdependent self-descriptions. On the contrary, in the Chinese interdependence-oriented culture, religiosity correlated with increased private self-awareness and independent self-descriptions. In two additional experiments (Ns = 130 & 170) carried out in Belgium, an independent culture, priming Christian religion versus Belgian culture was found to decrease self-inflation (i.e., relative size of the self, compared to others) and increase a public self-awareness (i.e., self-discrepancy between actual and ideal self). These three studies suggest that religion has the potential to counterbalance the chronic effects of culture in shaping individuals' sense of self in a way to achieve an equilibrium between antagonist dynamics.

3. Mohamed Ashraf Abdou[1], Vassilis Saroglou[1]
[1]Université Catholique de Louvain

Title: Existing Measures of Religious Fundamentalism: Questions from a Muslim Faith Perspective.

Measuring fundamentalism cross-culturally is challenging. Beyond the question of the items' content, which can be resolved easily (e.g., "Allah" instead of "God"), there exist two, more complex and fundamental, issues. First, do religionists of different religions understand at the same way the underlying ideas such as the conflicts between the scared text and science and between religion and morality? Second, such a measure aims to discriminate, in a given culture and religion, between the fundamentalists and those simply highly religious. What if

in another cultural context, the measure is unable to do it, confounding thus intense religiosity with fundamentalism? To address these questions, we will examine, from a Muslim religious sciences perspective, the items of the Religious Fundamentalism Scale (Altemeyer & Hunsberger, 2004) and the Intratextual Fundamentalism Scale (Williamson et al., 2010). Surprisingly, the latter measure seems to raise more questions if applied in an Islamic context.

Symposium 8: The Longitudinal Study of Religious Development: Methodological Innovations and Mid-term Evaluations
Chair: Ramona Bullik

Summary: Research teams at the University of Tennessee at Chattanooga (USA) and Bielefeld University (Germany) cooperate in a project with the focus of re-interviewing the same persons with the faith development interview and re-administering a comprehensive survey. So far, in the long and respectable tradition of research in faith development, there is no major study with a longitudinal design. Thus, strictly speaking, developmental change in faith has never been evidenced empirically. Therefore, this project focuses on the questions of whether there is, in fact, development of faith, religion and - in a wider perspective: world views - across the life span and how such development is reflected in the Faith Development Interviews and the survey answers. This panel presents methodological considerations and mid-term evaluations of this long-time study that is presently in its third phase of research.

1. Zhuo Job Chen[1], Heinz Streib[2]
[1]Department of Psychology, Clemson University, United States
[2]Bielefeld University, Germany

Title: Modeling categorical variables using statistical and theory-driven methods: Emergence of four religious types in Faith Development Interviews.

We propose a new typology for religion based on Fowler's model of faith development and Streib's religious styles perspective. At the center of our presentation stands the challenge of deriving one final category assignment in the faith development interviews that draws on full information from all category assignments by multiple raters. We will discuss various categorizing approaches we used to come up with a final assignment, including statistical methods of Latent Class Analysis and machine-learning based algorithms (e.g., GLMNET), and a theory-driven approach that applies frequency-based weights. Results from various methods converge on to four types of religious identity: Substantially Ethnocentric, Predominantly Conventional, Predominantly Individuative-reflective, and Emerging

Dialogical-xenosophic types. Profiles of the four types will be reported, along with ANOVA results that indicate group differences on the Religious Schema Scale subscales and openness to experience (NEO-FFI). Various methodological approaches on handling qualitative rating data will be discussed.

Keywords: religious styles; faith development; Latent Class Analysis; Religious Schema Scale;

2. Veronika Eufinger[1], Heinz Streib[2]

[1]Center for the Interdisciplinary Research on Religion and Society (CIRRuS), University Bielefeld, Germany
[2]Bielefeld University, Germany

Title: Movers and Stayers: Stability and Change of the Religious Styles Over Two Waves of Data Collection.

A person's style of religious identity can stay the same or change over time. The objective of this presentation is to trace, illustrate, and explain the trends of stability and change based on longitudinal data of religious styles development. Our team was able to compile four types of religious identity based on the 25 Faith Development Interview (FDI) ratings: The Substantially Ethnocentric, the Predominantly Conventional, the Predominantly Individuative-reflective, and the Emerging Dialogical-xenosophic style. Each participant of our survey was assigned to one of these types at the two waves of data collection. We report the results to the following questions: What are the migration trajectories of stayers and movers in this typology? Are changes of personality traits, especially openness to experience predictors for change and development? Do such trajectories lead to alterations in well-being and generativity? Movers and stayers will be characterized with ANOVA's and crosstabulations.

Keywords: religious styles development; longitudinal survey data; quantitative research; personality; religious schemata; mysticism

3. Anika Steppacher[1], Ramona Bullik[1], Barbara Keller[1]

[1]Bielefeld University, Germany

Title: Development of a Coding Guideline for Evaluating Faith Development Interviews Using Atlas.ti.

How does religious or spiritual identity develop in the course of a lifetime and what exactly is changing? Thanks to years of qualitative data collection with the Faith Development Interview (FDI), we obtained a rich body of interviews that yield insights into the development of beliefs, values and biographies of hundreds of interviewees. Using the text analysis abilities of Atlas.ti we now take a closer look at our data and can investigate the diversity of these trajectories of religious development. This requires an open approach of data analysis which enables us to reconstruct individual themes and categories of religious

development while recognizing theoretically deduced patterns. The presentation will give an insight into the development of an innovative methodical approach, navigating between interpretative openness and prior knowledge, leading to a theoretically informed but material-driven qualitative data analysis.

Keywords: qualitative analysis; Atlas.ti; Faith Development Interview; Longitudinal study

4. Daimianna Shirck[1], Christopher F. Silver[1], Matthew Durham[1]
[1]University of Tennessee at Chattanooga, United States

Title: Faith development and moral imperative in a longitudinal perspective: The case of George S.

Growing up with a variety of faith perspectives amongst family members and being bombarded with tragedy and hardship, this case study explores the faith narrative of a man who has persevered in the belief that humans have a moral imperative to treat others well. Throughout three interviews, spanning eight years of a longitudinal study, he discussed the challenges of dark family secrets, the death of his twin boys, his wife's cancer, adopted sons' progressive visual impairment, and other adversities. Despite not adhering to a specific faith and proclaiming a primarily humanistic viewpoint, he has continued to attend weekly church services and be actively involved in a Lutheran faith community. While his beliefs mainly focus on moral imperatives, this paper will observe the nuanced changes in his narrative and faith development from both a quantitative and qualitative perspective.

Keywords: longitudinal study; Faith Development Interview; case study; moral questions

Paper session 8: Psychology of Religion and Therapy (2)
Chair: Insook Lee

1. Rumeysa Nur Gurbuz-Dogan
[1]University College London, United Kingdom

Title: Spiritual music therapy.

This Ph.D. research project aims to develop Sufi music therapy guidelines to evaluate the effect of makamic therapy's effect on mental distress by following the Medical Research Council (MRC) Framework for developing and evaluating complex interventions (Craig et al., 2008). To reach this aim the five steps were designed as follow; (1) a systematic review of the literature and meta-analysis to establish an evidence-based overview, (2) a theoretical review of the literature to identify an appropriate theory, (3) a qualitative study to design

the intervention (4) development of a manual to model the process and outcomes (5) a feasibility randomised clinical trial to assess how Sufi music might be delivered in a community setting to people with mental distress. To provide a critical overview of the reported evidence on the efficacy of makamic music interventions in mental health, I carried out a systematic review and meta-analysis of Sufi music therapy effects on mental well-being as a first step. To identify the reliable theory behind the therapy practice, a theoretical review was run, as a second phase of the project. As a third step, a qualitative data was collected on attitudes/views held by adults attending two Turkish community centers (one in Newcastle and one in London) towards Sufi music, the emotions evoked by the music and the best mode of delivery of the music as therapy. Five adults for the pilot stage and 36 adults for the interviews were recruited separately. Additionally, 3 experts were interviewed by the researcher via Skype. There are two main steps left to reach the aim of this project, namely modeling process and outcomes; and assessing feasibility and piloting methods. The design of makamic music therapy intervention will be done according to the analysis of (1) the theories in the literature about the application of the intervention; (2) the results of qualitative research; (3) the suggestions of experts in the area. In order to explore each part of the intervention and to denote whether it is working in a coordinated manner, a feasibility trial will be undertaken. This feasibility study will comprise a repeated-session, randomized controlled group design. The study will recruit adults who experience psychiatric distress.

2. Insook Lee
New York Theological Seminary, United States

Title: Prophetic Pastoral Care and Counseling: An Approach of the Confucian Harmony and Middle Way.

The prophetic aspect of pastoral care and counseling have long been undervalued, or even neglected, in comparison to its major role of comforting, sustaining, and helping people adapt to their environments. However, the prophetic concepts of empowering, liberating, or transforming have only recently become more valued in pastoral care and counseling. This paper integrates the Neo-Confucian ideas of Harmony and Middle Way into the prophetic voice of pastoral care and counseling. The ultimate goal of Neo-Confucianism is to assist men and women to fully actualize their humanity. To accomplish this goal, Neo-Confucians focus on two phases of "the truth." One phase is inner cultivation, which emphasizes a connection with True Nature; and the other is outer cultivation, by which people learn to manage their mundane lives. Inner cultivation is represented by the concept of Middle Way, and outer cultivation corresponds to the idea of Harmony, which includes a reform of existing conditions, systems, and society. This paper focuses on Middle Way and Harmony and explores their prophetic roles in pastoral care and counseling. I utilize the psychological concept of "ego" in explicating their dynamics. Ego refers to the individual "I-ness" that

actively interacts with reality, generating various personal feelings and thoughts via our five senses. The ego is ideally inactive in the first phase of Middle Way, but ego is an active agency in Harmony. By examining the different roles of the ego in each phase of self-cultivation, pastoral counselors can effectively guide individuals toward the actualization of their full humanity. This approach can be also effectively and relevantly applied to the Western contexts, enriching a radical aspect of prophetic care.

3. Magdalena Kerestey[1], Laura Kaliczyńska[1], Agnieszka Malinowska[1], Olga Podziemska[1], Wojciech Rodzeń[1]
[1]University of Szczecin, Poland

Title: Mechanism of meditation from the Tibetan Buddhism teachers' perspective qualitative study.

The objective of presented research is identification, and of mechanisms of mediation in the context of preliminary practices - ngondro (tib. sngon 'gro) in the tradition of Tibetan Buddhism of Karma Kagyu lineage. In this approach, meditation is understood as a means towards transformation of consciousness (i.e. enlightenment). Integral aim of the study is also a comparative analysis of theoretical meditation descriptions, and descriptions of personal meditation experiences among respondents from various cultures and of different gender. Semi-structured interviews were conducted with 63 meditation teachers in Karma Kagyu lineage of Tibetan Buddhism (21 to 75 y.o.). Snowball sampling was used, ensuring that it reflects diversity of approaches and styles of practices in this lineage at the same time. Interviews were conducted in English, a main medium for meditation explanation, upon which the content analysis was employed. To answer research questions, general categories of mechanism, process, context, beginning state, results and obstacles were created. Subcategories, which reflect constructs used by respondents, were created in each category. To access inter-coder agreement, Kappa Cohen's was calculated on the basis of 20% of material.

Paper session 9: Sexuality and Religion
Chair: Aryeh Lazar

1. Ben Valen[1], Steven Graham[1]
[1]New College of Florida, United States

Title: The Impacts of Church on LGBTQ+ Identity.

Psychologists are increasingly highlighting the struggles that sexual minorities face within different facets of society, including the Christian church. Although a plethora of research has been conducted on the conflict of religious and LGBTQ+ identity integration, little

research has focused on how sexual minorities navigate Christian churches. To address this gap, this study examined LGBTQ+ church members' integration within a diverse sample of churches. Participants completed a newly constructed mixed-methods instrument titled the Feelings of Church Acceptance Scale (FCAS) that assessed perceived feelings of acceptance, closeness, and belonging in their church environments. Findings suggested that most participants who belong to an openly-affirming church (i.e. a church that is inclusive of sexual minorities) exhibited moderate to high feelings of acceptance, a sense of connectedness to their church, and self-esteem. These expected findings have valuable implications for psychological and religious practitioners to challenge LGBTQ+ exclusion/marginalization employed by mainstream Church denominations.

2. Clara Marlijn Meijer
Åbo Akademi University, Finland

Title: Sexual minorities and religion: Using the Faith Q-Sort to explore religious and sexual identities in Ghana.

In Ghana, sexual minorities are highly stigmatized and violence against them is often justified by the government, (religious) institutions and political- and religious leaders. Despite this, sexual minorities often belong to religious communities, since Ghana has one of the highest percentages of religiously affiliated populations globally. This poster represents religious subjectivities and practices among young adults identifying as sexual minorities in Ghana. The empirical material was collected during fieldwork in Accra in close cooperation with a Ghanaian human rights NGO in 2018. The material is gathered using a mixed-method approach including the Faith Q-Sort, which is based on Q-sort methodology. It is a new instrument well-suited for the study of contemporary religion, religiosities and religious subjectivities. The analysis contributes on going beyond religious categories such as traditional, spiritual and secular. In addition, this study aims to offer more nuance regarding non-normative gender identities and religion.

3. Gervyn M. Toledo
De La Salle University – Dasmarinas, Philippines

This study utilized an Interpretative Phenomenological Analysis focused on the lived experiences and sense-making of gays as derived from the dichotomy of their sexual and religious/ideological identities. Using purposive sampling technique, a total of five (5) gays participated in this study. Six (6) themes of homosexual experience emerged namely; familial and societal rejection, psychological distress, poor self-conception, fears and anxieties, psychosymptomatic ataxy, and spiritual dryness. Accordingly, six (6) levels of spiritual contents surfaced encompassing sexuality rationalizations, religious transcendence, sexual and religious segregation, spiritual attributions, spiritual reasoning, and spiritual

actualization. The findings suggest that gays possess a more personal and in-depth spirituality that transgresses the objective standards of religious-based morality. Moreover, their spiritual ascriptions are found to be predominantly instigated by the preceding dichotomy-induced experiences exclusive to them which distinguish their spiritual journey from the rest and thereby establishes the grounds for this phenomenological emergence. It is recommended for future researches to utilize these findings to instigate potential frameworks that can model the spiritual development of gays to transcend the spiritual obscurity ascribed to the LGBT community and further, develop bases for applied psychological practices that tend to the increasing account of homosexual grievances existing in this contemporary era.

Key words: homosexuality, spirituality, dichotomy, IPA, LGBT

4. Aryeh Lazar, Manuel Stein[1]
[1]Ariel University, Israel

Title: Sexual Sanctification and Marital Satisfaction: Moderators, Mediators, and Moderated Mediation.

The positive association between sexual sanctification and marital satisfaction is well documented in the research literature. The present study attempted to deepen our understanding of this relation by examining the possible moderating functions of religiousness and spirituality, the possible mediating function of sexual satisfaction, and the possibility of moderated-mediation. A sample of 167 religious and secular Jewish married men and women responded to an internet questionnaire. Sexual sanctification was significantly related to marital satisfaction and religiousness moderated this relation where a more robust relation was found for religious participants in comparison to secular participants. In addition, sexual satisfaction fully mediated the sanctification – satisfaction relation. Finally, bootstrapping analysis indicated that religiousness moderated the mediation effect, which was more robust for religious participants. Contrary to our expectations, spirituality did not moderate the sanctification – satisfaction association or the mediation effect. Implications for future research and practical applications of the study's results are discussed.

Symposium 9: Religious Activity, Social Bonding, and Morality
Chair: Sarah J. Charles

Summary: This panel will explore the role of religion and religious ritual on sociality and moral attitudes & behaviours. Paper 1 explores how religious rituals help induce social bonding through behavioural synchrony and identifies possible biopsychological mechanisms underlying the social benefits of religious rituals. Paper 2 examines the role of religion and the moral content of religious services on congregants' moral ideas, and how feelings of

social bonding during religious services play a role in these ideas. Finally, in paper 3, the role of synchrony and social bonding on moral hypocrisy in general contexts are explored further.

1. Sarah J. Charles[1], Valerie van Mulukom[1], Miguel Farias[1], Jennifer E. Brown[1], Robin I.M. Dunbar[2]
[1]Brain, Belief and Behaviour Lab; Centre for Advances in Behavioural Science, Coventry University, United Kingdom
[2] Department of Experimental Psychology, University of Oxford; United Kingdom

Title: Religion and the Social Brain: Putting the social brain hypothesis to the test in the field.

Religious rituals have long been noted to provide prosocial attitudes and subjective feelings of closeness to others in attendance. Robin Dunbar proposes that religious rituals may encourage such social bonding by utilising various behavioural mechanisms to encourage the release of endogenous opioids. Behavioural synchrony is hypothesized to be a major underlying mechanism for the release of endogenous opioids, while pain threshold is a commonly-used proxy measure for their release. This pre-registered paper presents data collected from churches and Sunday Assemblies where congregants' level of social bonding, behavioural synchrony, and pain threshold were measured. This paper is the first quantitative experimental test of the brain-opioid theory of social attachment as it pertains to religion.

2. Jennifer E. Brown[1], Valerie van Mulukom[2], Miguel Farias[2], Sarah J. Charles[2]
[1]Coventry University, United Kingdom
[2]Brain, Belief and Behaviour Lab; Centre for Advances in Behavioural Science, Coventry University, United Kingdom

Title: Religion, social bonding & importance ascribed to moral issues.

Several studies have investigated the relationship between religion and moral attitudes and behaviours. Few studies, however, have considered the role that religious worship might play in conveying moral values. This paper will present data from a study of churches and Sunday Assemblies (a secular gathering based on the structure of a church service) exploring the relationship between levels of connectedness with one's congregation, explicit moral teaching delivered in the service, and the moral importance that church/Sunday Assembly members ascribe to different moral issues (e.g. environment, sexual morality, care for the poor, etc.). Of particular interest is the role that synchronous activity and music may play both in facilitating social bonding and in the transmission of moral information.

3. Radim Chvaja[1], Radek Kundt[1], Martin Lang[1,2]
[1]Levyna (Laboratory for the Experimental Research of Religion), Masaryk University, Brno, Czech Republic

[2]Department of Human Evolutionary Biology, Harvard University, Cambridge, MA, United States

Title: Synchrony and moral hypocrisy.

During the history of religious studies, some scholars have speculated that religions bind people into moral communities. One mechanism of such binding effect seems to be movement synchrony, which is often performed during religious collective activities. Synchrony bonding effects have been comprehensively studied in recent years. However, the mechanisms that increase in-group social bonding are argued to have the opposite effect toward out-group members. Moreover, the morality in synchrony studies has been conceptualized primarily as cooperation or social bonding, not in relation to moral judgments. Therefore, we asked whether movement synchrony may influence the judgments of synchronized partner's moral transgression against a non-synchronized person. Based on the social intuitionist model of moral judgement and building on previous research in moral hypocrisy, we predicted that participants will judge transgression of their synchrony partners less harshly than participants in asynchrony and control conditions. In the presentation, we will report on the results.

Paper session 10: Health and Religion (2): Religion and Spirituality as resources
Chair: Marianne Rodriguez Nygaard

1. Małgorzata Pięta[1], Marianne Rodriguez Nygaard[2], Anne Austad[2], Tormod Kleiven[2]
[1]University of Warsaw, Poland
[2]VID Specialised University, Norway

Title: Spiritual Resources, Body Image and Pain Among Arthritis Patients.

Background. Spirituality has an empirically proven role in adaptation to somatic diseases such as rheumatoid arthritis. As a significant factor in stress processes, spirituality was included as a resource in Hobfoll's Conservation of Resources Theory (COR). The study explores associations between the level of spiritual resources, body image and subjectively assessed the intensity of pain among a sample of arthritis patients. Method. Two hundred patients with a clinical diagnosis of arthritis were recruited to participate in the study. This was a cross-sectional study, with the level of participants' resources assessed using the COR evaluation questionnaire, body image – using the Multidimensional Body-Self Relations Questionnaire (MBSRQ), pain – via the Numerical Rating Scale (NRS-11). Results. The level of spiritual values correlated positively with participants' age. When computed with statistical control for age, spiritual resources were positively related to Appearance Orientation, Fitness Evaluation, Illness Orientation, and Self-Classified Weight. Conclusion. Spirituality can participate in the formation of mental representation of the body in chronic conditions. As

body image can be one of the significant indicators for well–being and adaptation to disease, it should be considered in the context of both physical and psychosocial functioning deterioration in patients.

2. Klara Malinakova[1], Zdenek Meier[1]
[1]Palacký University Olomouc, Czech Republic

Title: Religiosity and spirituality research in a secular country.

Religiosity (R) and spirituality (S) are increasingly assessed in association with health. However, these associations have been studied mostly in religious countries and some authors even report negative findings for secular countries. The Czech Republic belongs to the countries with the highest percentage of religiously unaffiliated people in the world. Therefore, our aim is to summarise the results of a local recent quantitative and qualitative research in the area of R/S and its implications for secular countries. A nationally representative samples of Czech adults (n=1800, 46.4±17.4 years, 48.7% men) and adolescents (n=4182, 14.4±1.1 years, 48.6% boys) participated in the surveys for quantitative analysis. A qualitative analysis was performed on a sample of 42 participants (49.5±14.2 years, 64.3% men), using semi-structured in-depth interviews. Both religiosity and spirituality were associated with a healthier adolescent leisure time choices. However, only the R/S combination was protective in risk behaviour. In the adult sample, we found that certain negative R/S experiences and attitudes were associated with poorer mental health. We also found that 29.1% of all respondents were non-believers, who however reported that their attitude could change in case of need and distress. A qualitative research revealed plurality of the understanding of the term "spirituality".

3. Isabelle Noth[1], Hansjörg Znoj[1], Jessica Lampe[1]
[1]University of Bern, Switzerland

Title: Religious and Spiritual Struggles – Current State of Research and Joint Research Project between Clinical Psychology and Psychology of Religion.

We present a history of research on religious and spiritual struggles and of the development of their typology and measurement by means of the Religious and Spiritual Struggles Scale (Exline et al., 2014). Following the clarification of the terms religiousness and spirituality, which are often used interchangeably, an overview of the current state of research in the field of religious/spiritual conflicts is given on the basis of fundamental contributions, especially by one of the main pioneers in this field, the US-American psychologist Julie Juola Exline. With research so far having most extensively focused on American samples, various cultural and social backgrounds are recently starting to be explored. We conclude with a discussion of the findings and an outlook on research desiderata, especially for the European context, where a lack of data is still evident. Our study on Religious Coping Styles among

People Dealing with Internal Religious and Spiritual Struggles tries to fill this gap, on a conceptual, empirical, and psychological level. The joint research project between clinical psychology and psychology of religion will not focus on a specific faith/belief-system, but rather open the question to any r/s experience that may be perceived as helpful in dealing with internal r/s conflicts.

Paper session 11: Correlates of Religiousness: Cognitive Factors
Chair: Ok Üzeyir

1. Üzeyir Ok
Ibn Haldun Üniversitesi, Insan ve Toplum Bilimleri Fakultesi, Psikoloji Bölümü, Turkey

Title: Connections between Speech Characteristics and Spirituality.

The study aims to find links between the aspects (e.g. community affiliation, affect, cognition and behaviour), types (e.g. conventional, open, quest) of religion/spirituality and several speech characteristics including articulation, pronunciation, pauses, pitch, rate and rhythm controlling the effects of personality, anxiety level (in talking), gender and religion. 50 participants (virtually equal in terms of gender (25 men and 25 women) and age [20-25]) will be included in the study. After completing the questionnaire (including demographics, anxiety, religiosity, personality) participants will be asked to talk about different aspects of their spirituality (childhood upbringing, the spiritual community they belong to, perception of God, rituals, etc.) for 15 minutes. The vocal data will be recorded by a recorder and will be analysed/rated using a voice analyser (to be decided) on a computer as well as two human raters who are expert in voice. Finally, relevant statistical tests will be used to check if there are connections/patterns in these two main variables after controlling the effects of control variables. It is expected that the study will open a ground-breaking new domain by developing a new means to understand spirituality.

2. Aaron Eldridge[1], Jesse E. Agbemabiase[2], Ralph W. Hood Jr.[1]
[1]University of Tennessee at Chattanooga, United States
[2]Kharkiv National University

Title: The Use of Natural Language Processing for the Classification of Religious Styles: A Validation Study.

A persistent problem in faith development research is the proper and reliable classification of persons according to their dominant faith stage or style. Ratings are laborious, expensive, and require time to train raters. Similarly, interrater reliability is an ongoing challenge since, often, a single study employs several raters. However, the use Natural Language Processing (NLP) techniques promise to provide a rapid, reliable, and valid technique to classify persons according to dominant stage or style by transforming transcribed interviews into numerical

strings embedded in high-dimensional space with associations calculated between the represented words at the level of sentences and documents. To eliminate the continuous need to train human coders, in this study our primary interest is to classify documents into categories developed in the Manual for the Assessment of Religious Styles in Faith Development Interviews. We demonstrate the use of NLP on a collection of over 250 interviews from the American portion of the Faith Styles Project. Our technique produces reliable ratings and conforms to the manual as a criterion of validity. All data are processed through the open-source Python programing language and NLP relevant libraries, with project relevant code publicly shared.

3. Paweł Łowicki
Faculty of Psychology, University of Warsaw

Title: Cognitive and socio-emotional correlates of religiosity: comparing objective and subjective measures of mentalizing ability and empathy.

Contemporary theories explaining the emergence of religion highlight the importance of certain cognitive biases and emotional dispositions. Specifically, it was argued that cognitive mentalizing ability and emotional empathy might occupy the role in the development of religious belief. However, currently available empirical data are rather equivocal and previous studies are not free from limitations. First, they usually do not distinguish clearly enough between objective (e.g., performance tests) and subjective measures (e.g., self-report) of mentalization and empathy. Moreover, some researchers use both terms interchangeably, making it difficult to interpret their findings. Addressing some of these limitations, in the current research we included diverse methods to separately assess mentalizing ability and empathy. The preregistered study conducted among Polish adults (N=236) revealed that self-reported mentalizing skills but not accurate mentalizing abilities were positively related to general religiosity. Further, it was found that more religious individuals were not only declaring higher emotional empathy but they were also perceived as more empathic by their close friends or relatives. Therefore, we found clear evidence that the association between empathy and religiosity cannot be reduced to self-presentation bias of religious believers. Altogether, these findings help to disentangle the complex relationships between social cognition and religious belief.

Paper session 12: New Trends in Psychology of Spirituality: Adaptation to Environment
Chair: Katarzyna Skrzypińska

1. Katarzyna Skrzypińska[1], Aryeh Lazar[2], Kevin Ladd[3], Sarah Demmrich[4], Hasan Kaplan[5], Zhuo Job Chen[6]
[1]University of Gdańsk, Poland
[2]Ariel University, Israel

[3]Department of Psychology, Indiana University South Bend, United States
[4]University of Munster, Germany
[5]Haldun University, Turkey
[6]Department of Psychology, Clemson University, United States

Title: The Threefold Nature of Spirituality (TNS) model: the Relationship between Rational, Emotional and Spiritual Intelligences - Cross-Cultural Approach.

This study focused on three kinds of intelligence that seem to be important in adaptive processes - rational (RI), emotional (EI), and spiritual (SI) – and their relations with personality, spirituality, religiousness as well as life purpose and satisfaction. A multinational sample (N = 690) consisting of research participants from Israel (N = 181), Turkey (N = 110), Poland (N = 275) and Germany (N = 120) responded to an internet questionnaire. (A United States sample is to be included as well). As predicted, EI and SI were significantly correlated (rs = .29 to .60). However, RI was not correlated with either EI or SI. Also, as predicted, SI was significantly correlated with Openness to Experience, cognitive and experiential aspects of spirituality as well as with spiritual and religious interests. For the Turkish and German samples, SI was also correlated with Extraversion, but the effect sizes were small (rs = .19 - .20). Finally, hierarchical regression indicated that for all samples – excepting the Polish sample – SI had a unique contribution to the prediction of purpose in life over and above that of RI and EI. However, EI had a much larger contribution in comparison to SI. In contrast, for the prediction of life satisfaction, SI had a unique contribution only among the Israeli sample, where the contribution was much smaller in comparison with EI. In all of the regression analysis, RI did not have a significant contribution to the prediction of either life satisfaction or purpose in life.

2. Jessica Lampe[1], Isabelle Noth[1], Hansjörg Znoj[1]
[1]University of Bern, Switzerland

Title: Religious and spiritual struggles in a German-speaking sample.

We present preliminary results on religious and spiritual struggles in a German-speaking sample (n = 1359) primarily from Switzerland. With these topics having been primarily studied in the United States, we extend the research to more secular societies in the German-speaking world. For this, we administered the Religious and Spiritual Struggles Scale (RSS) by Exline et al. (2014), which for the first time was translated and administered in German. As religion and spirituality may serve as valuable resources, but can also cause severe emotional distress and thus have a potentially significant impact on health and well-being, we will compare the results of the RSS as well as the brief RCOPE (Pargament et al. 2011) with questionnaires relating to hope, embitterment, inconsistency, centrality of religion, and depression. In addition to the six subscales (divine, demonic, interpersonal,

moral, doubt, ultimate meaning) of the Religious and Spiritual Struggles Scale by Exline et al. (2014), an additional subscale on scripture-related struggles will be explored.

3. Adam Baimel
School of Anthropology and Museum Ethnography, Oxford University, United Kingdom

Title: The contributions of eco-spirituality to pro-environmentalism.

Religion is a potent motivator of cooperation. However, it remains an open question as to what role religions can play in sustaining the cooperation needed to respond to collective action problems such as the immanent threat of environmental degradation or how religion structures orientations to environment. We begin to document these relationships between religiosity, spirituality, and pro-environmentalism in a broad sample of religious and non-religious Americans (N = 792) and students at a Canadian university (N = 816); and a follow-up study of American Christians (N = 750). We assessed the contributions of moral concern for the environment and eco-spiritual beliefs to beliefs that environmental protection is a non-fungible sacred obligation, and behavioural commitments to sustainability. Results indicate that while moral concern for the environment is weakly related to pro-environmental behaviours, it is those who consider environmental protection to be sacred obligation that are more willing to make actual sacrifices to protect the environment. Moreover, while 'religiosity' is found to be negatively correlated with behavioural commitments – spirituality, and specifically eco-spiritual beliefs are sizeable positive contributors to pro-environmentalism across religious and political divides. This evidence suggests that eco-spirituality might play a unique role in the cultural transmission of sustainability commitments.

Symposium 10: Religious Development and Xenosophia: Encounters with the Strange
Chair: Ramona Bullik

Summary: In a globalized world, encounters with non-familiar religions and worldviews are the rule rather than the exception. This panel therefore unites researchers from different cultural backgrounds who explore how different faith traditions, worldview, and mental states interact with the strange. Are those encounters beneficial? Is a xenosophic attitude the necessary outcome? Under what circumstances will the strange be perceived as a threat rather than as an enrichment for one's own life? A study situated in the Islamic-shaped country of Pakistan will be followed by papers dealing with the situation in Germany which is heavily influenced by a great number of refugees that have arrived since 2015. The panel ends with a paper that takes a look at mental health in relation to interreligious dialog in Germany and the USA.

1. Amina Hanif Tarar[1], Syeda Salma Hasan[1], Barbara Keller[2]

[1]University Lahore Pakistan
[2]Bielefeld University, Germany

Title: Islamic faith and perspectives on "other" religions" - observations from a highly religious country.

The positive role of religion in reducing prejudice has remained a neglected theme in Psychology of Religion concerning itself mostly with prejudice and fundamentalism (Streib, 2018). Recently, noting the absence of a positive antithesis to prejudice and fundamentalism, our model of religious styles development presents xenosophia as going beyond mere tolerance to a creative engagement with other religious faiths to develop new insights and broaden one's own worldview. The current research undertakes a study of Muslim faith contents to get insights into how these beliefs shape construction of self in relation to other faith communities. Doing inductive thematic analysis of faith development interviews from Muslim participants in an earlier research (Tarar, Hassan & Keller, 2016), the research analyzes a range of xenological patterns among Muslims from xenophobia to xenosophia with associated potentials for inter-faith dialogue. The study carries implications for religious socialization and religious education in a globalized world.
Keywords: Islam; Faith Development Interview; xenosophia; religious education

2. Ramona Bullik[1], Anika Steppacher[1], Martin Hornshaw[1]
[1]Bielefeld University, Germany

Title: Xenosophia or Xenophobia: Longitudinal Analysis of Pathogenic and Salutogenic Biographical Trajectories.

In our book on Xenosophia (Streib & Klein, 2018), we traced the multiple paths that may lead to a xenosophic attitude. So far, however, we have only described one point in time. Whether the xenosophic style develops over time will be a topic of this paper. On the other hand, in Germany as well as in other European countries, xenophobic tendencies and right-wing populism are on the rise. In our longitudinal panel of people who are being interviewed with the Faith Development interview, we aim to have a cross section of the society, so of course we also find people who do not take a path toward xenosophia, but go in the opposite direction. How do people develop a xenophobic, even racist, attitude? We will follow both of those questions using case examples whose interviews are evaluated using Atlas.ti and our coding guideline that has been developed at Bielefeld University.
Keywords: xenosophia; xenophobia; faith development; qualitative analysis, Atlas.ti

3. Sakin Özisik[1], Ramona Bullik[2], Barbara Keller[2]
[1]Bielefeld University, Research college FlüGe Faculty for Health Science

[2]Bielefeld University, Germany

Title: Faith Development, Religious Coping and Posttraumatic Growth among Refugees in Germany.

The effect of religiosity and spirituality on the mental state is still controversial despite a steadily growing number of studies. With limitations in their methodologies, a majority of these studies suggest that religion/spirituality produces positive mental health, or at least a happy irrationality. The paper presents insights from a research project in Bielefeld/Germany using mixed methods in data gathering and analysing processes. 25 Faith Development Interviews (Streib & Keller 2018) build the qualitative base. A selected collection of scales and subscales builds the quantitative part of methodology (Huber, 2008, Carver et al, 1989, Tedeschi & Calhoun, 1996). The aim is to show salutogenic and pathogenic effects of religion/spiritualty on coping with stress among refugees from different religious/spiritual belongings and discuss results in the context of "new challenges in spirituality and mental health" in Germany.
Keywords: religious development, religious coping, posttraumatic growth; refugees

4. Barbara Keller[1], Sally B. Swanson[2], Ralph W. Hood[2]
[1]Bielefeld University, Germany
[2]The University of Tennessee at Chattanooga

Title: The "strange" as threat, provocation, or option for healing: Mental health and interreligious dialogue in multiple deconversions in Germany and the US.

As part of the deconversion process, individuals are necessarily in dialogue with religious others as they reframe their religious identity. However, dialogue with concepts from other worldviews and religions have the potential to ignite both positive and negative mental health outcomes. Meta-analyses show a weak positive relationship between measures of mental health and of spirituality / religiosity. This effect is weaker for eurosecular German speaking countries than for the US. Does this point to different perceptions across cultures of what is "other" than one's own way of relating to the transcendent? Ranging from threat to opportunity for spiritual growth or healing? We analyze in comparative and longitudinal perspective biographical interviews on religious development of two exemplary cases, one American, one German, involving multiple deconversions and challenges to mental health. We focus on how exposure to and dialogue with other religious beliefs impacts mental health and change in religious identity.

Symposium 11: DISCUSSION: Editorial practices and guidelines for publishing in the IAPR journal, the Archive for the Psychology of Religion
Chairs: Kevin L. Ladd, Patty van Cappellen, Jordan LaBouff

Summary: The editorial team will present the basic principles associated with publishing in the Archive. They will speak to common challenges faced by submissions and present option for addressing the problems. They also will speak to the general reviewing process with attention to both reviewers and potential authors.

Paper session 13: Cross-Cultural context of Religion
Chair: Victor Counted

1. Victor Counted
Western Sydney University, Australia

Title: The role of spiritual attachment in strengthening sense of place in a migration context: main and interactive effects.

This paper investigates the relationship between negative place experiences (involving racial discrimination, place insecurity, and feeling of anxiety about the future in a place) and sense of place (SOP), and the role played by spiritual attachment (AG) as a moderator. Cross-sectional data (N=175) were obtained from African migrants in northern and western regions of the Netherlands using the SOP Scale and AG Measure. Overall, results reveal that respondents reported moderate levels of SOP attitudes (place attachment, PA; place identity, PI; place dependence, PD) and PA and PD were predicted by their length of stay in the Netherlands. Negative place experience involving racial discrimination was positively related to dependence on Dutch society (PD). Among the different SOP attitudes, it was found that AG positively predicts attachment to Dutch society (PA). Moderation analyses results support the moderating role of AG on the relationship between negative place experiences and SOP, in such that among migrants with high level of spiritual attachment there was a relationship between racial discrimination and developing a positive attachment to Dutch society (PA), whereas among those with low level of spiritual attachment there was a relationship between feeling unsafe in the Netherlands and developing Dutch identity (PI). Study implications are discussed in relation to the role of spirituality in promoting SOP.
Keywords: place spirituality; attachment to God; sense of place; migration

2. Zeynep Sağır
Firat University, Turkey

Title: Religiosity, refugees and acculturation.

This study examines the relationship between religiousness and various modes of acculturation of Syrian women refugees in Turkey who recently experienced traumas and losses due to the civil war in Syria. The study is designed as a combination of the in-depth

examination of several individual cases by semi-structured interviews that are combined with insider participant observation and is also supported by quantitative data. It shows that women war victims are the major disadvantaged group among refugees, but that the degree to which their religion was important in their lives was, nevertheless, unusually high. Their acculturation motivations are affected by this – and their high degree of religiousness affects their well-being, as "crisis religiousness" (in contrast to ordinary religiousness) is invoked. Related to the above, the study shows that the traumatic events experienced during the war, the forced migrations, and the hope of return predicted a slower cultural adaptation for the refugees. Although the women refugees experienced the most difficulties, certain categories of women faced the greatest hardships. The widows, divorced, elderly, and disabled women were at the greatest risk. Women refugees face many risky situations – precisely because they are women in the process of acculturation. How they appropriate their religiosity is a key factor in their ability to cope with what is happening and how to take steps toward the future. Thus, this research revealed religious motivations, which are part of acculturation motivations, are effective participant's acculturation strategies.

Keywords: refugees, Syria, acculturation, religiosity, religious-acculturation motivations, Turkey, migration, Islamic religiousness

3. Sarah Franziska Tran-Huu

Ludwig-Maximilians-Universität München, Germany

Title: An in-depth view on psychological needs and motivational aspects in the conversion process to holistic spirituality.

The Terra Sagrada – a new-religious group, following the Afro-Brazilian traditions of Candomblé und Umbanda, based in German-speaking countries since 2006 and practicing trance rituals of spirit possession – is the research field for this qualitative study. Following the paradigm of the person-religion fit model to explain cult affiliation, interviews were conducted to determine motivational aspects for the conversion, fulfilling the needs for sense and security, social belonging, self-development and new somatic experiences. The results show that the individuals are driven by the (1) search for new insights through external stimulation, (2) search for a counterpart in everyday life while fully dedicating to the group activities and handing over responsibility during the ritual, (3) freedom to doubt and the constant re-assurance of their own personal decision, (4) an urge for self-optimization and (5) a strong bond with nature. The group, in turn, offers following characteristics: (6) privileging the body and emphasizing its holistic orientation, (7) strong embeddedness in a spiritual world, (8) clear hierarchical group structures and spiritual leadership, (9) legitimization of the practice with recourse to foreign cultural traditions, (10) self-empowerment of the group members and (11) healthful acceptance of the individual. Implications of these results are being discussed.

Paper session 14: Imagination of God (1)
Chair: Geraldo José de Paiva

1. Geraldo José de Paiva
Universidade de São Paulo, Brazil

Title: Social-psychological approach to the perception of evil: Is the evil in ourselves? In myself? In others? Some reflections from the social psychology.

The many dimensions of evil are remembered: the metaphysical, the physical, the moral, the psychological, the biological and the theological. Psychology studies evil as a reality of the individual embedded in his/her culture, searching for personality traits and factors, and for group influence, on the conscious and unconscious levels. Social Psychology investigates evil behaviour through fundamental error in attribution and the self-serving bias, and is based on the experiments by Asch, Milgram and Zimbardo, and their recent critique. It appears to be convenient to complement the psycho-social approach with the concept of personality traits that result from the social interaction and, possibly, from evolutionary processes. The initial questions are partially answered according to the various psychological and socio-psychological perspectives.
Key words: evil, responsibility, agent, observer, social psychology, psychology of personality

2. Kathryn A. Johnson
Arizona State University, United States

Title: WWGD: Re-considering Social Attitudes from God's Perspective.

Research shows that people think God's thoughts are similar to their own. However, God can be represented as purely good, whereas people are sinners. For instance, the Bible asserts that God loves all people. Yet, religious people are often parochial, favoring the religious ingroup. We hypothesized that, for Christians, re-thinking social attitudes from a loving God's perspective might decrease parochialism. In Study 1, we found that Christians, as a group, were parochial and that they rated themselves as more human vs. animal-like compared with Jews, Muslims, and Atheists. Dehumanization was predicted by belief in a punishing God and mitigated by belief in a benevolent God. In pre-registered Study 2, participants again rated the humanness and also the trustworthiness of Christians relative to Jews, Muslims, and Atheists followed by reminders of God's goodness. In a subsequent task, humanness ratings from God's perspective were higher. In pre-registered Study 3 (in progress), we investigate Christian's willingness to grant asylum to immigrants entering the U.S., first from their own perspective and then from God's perspective. Religion is a powerful

influencer. Believers want to be approved by God and re-considering social attitudes from God's perspective can change social attitudes.

3. Mikael Lundmark
Umeå University, Sweden

Title: The Bible as coping tool. Varieties of the use, and psychological function, of the Bible in a sample of practicing Christians living with cancer.

This paper addresses the Bible as a coping tool in a sample of Swedish practicing Christians living with cancer, gathered through a qualitative, in-depth interview study on religious experiences and expressions that serve in the process of coping with a life situation changed by the disease. Through content analyses, and case studies combining tools from Pargament's coping theory with, above all, role theory, it is shown how the Bible, in two quite different ways, can be a part of the coping process of the informants: Biblical passages as bearer of meaning, and the actual bible-reading as such. The former with two different functions in the coping process: a) in the Biblical passages, see a direct appeal from God to the individual on a personal level, and b) a specific character in a Bible passage serves as an object of identification for the informant. In the coping process, the Bible provides coping tools for the identified coping methods meditative reading, role taking, and (re)interpretation of biblical passages (motivated by a religious tradition). It is also shown that there are changes in the use of the Bible in connection with the changed life situation, as a result of the disease.

Paper session 15: Methodology and Measurement
Chair: Sabine Hermisson

1. Gabriel Teixeira de Medeiros
University of São Paulo, Brazil

Title: Concepts and definition of Out-of-Body Experiences among different groups religious in Brazil.

Some studies have pointed out that around one third of Brazilian population have had at least one Out-of-Body Experience (OBE). Even though OBEs are not necessarily related to religious experiences, a great amount of people who have had OBEs interpret and attribute their causality into religious terms. This study aims to explore the different concepts and interpretations given to OBEs among six different religious groups in Brazil. We run six focal groups, five with a different religious belief system (Catholics, Evangelicals, Spiritists, Umbadistas, and Atheists) and one last group with scientists who study anomalous experiences, asking people what they think to be an OBE, how to define such experience,

their differences from other subjective experiences such as dreams, lucid dreams and sleep paralysis, and what meanings are attributed to such experiences. Each group consisted of at least seven people. The recordings were transcribed and analysed with content analysis in order to identify the similarities and differences in interpretation among religious groups. The results of this study will aid us to construct a phenomenological questionnaire of out-of-body experiences using Anomalistic Psychology and Psychology of Religion in order to better understand OBEs from a social perspective.

2. Sabine Hermisson[1], Perman Gochyyev[2], Mark Wilson[2]

[1]Protestant-Theological Faculty, University of Vienna, Austria
[2]Berkeley Evaluation and Assessment Research Center, University of California, Berkeley, United States

Title: Assessing attitudes towards Muslims, Christians, Jews, and the Non-Religious.

Increasingly diverse societies call for reliable instruments to assess openness towards as well as prejudices against religious and worldview diversity. The paper introduces the recently developed Acceptance of Religious and Worldview Diversity instrument. It consists of four scales – attitudes towards Muslims, Christians, Jews, and the Non-Religious – and focuses on the acceptance of social proximity, i.e. on the question: Who do people feel comfortable interacting with, be it as neighbors or more intimately as friends or family members? The paper describes the development of the instrument drawing on the Construct Modeling approach (Wilson 2005) and on the rich array of psychometric tools provided by the Item Response Theory (IRT). It explores the instrument's psychometric properties and potential. Even though the instrument was developed in the IRT framework, it is not limited to a probabilistic approach, in particular since "banding" (or "standard setting") procedures were applied. The paper presents how the instrument can be employed with sum-scores and offers suggestions for their meaningful interpretation. Work in collaboration with Perman Gochyyev & Mark Wilson, Berkeley Evaluation and Assessment Research Center, University of California, Berkeley

3. Alexey M. Dvoinin
Department of Psychology Insitute of Pedagogy and Educational Psychology Moscow City University

Title: Identification of problems obstructing the progress in psychological explorations of spirituality.

Despite the growing popularity of the concept "spirituality" within psychological field, a set of problems obstructing the progress in psychological explorations of spirituality can be identified. We can localize the problems in four dimensions: 1 – conceptual, 2 – methodological, 3 – ethical, 4 – contextual. Conceptual aspect includes: the use of

"spirituality" as a complementary and alternative concept to "religiosity"; patchwork theoretical understanding of the category of spirituality; the lack of researchers' consent about what mental phenomena belong to spirituality; mixing of different levels of psychological analysis when studying spirituality. Methodological dimension of the problems in question is revealed when colliding with the domination of qualitative methods or questionnaires and scales in quantitative research. As a result, psychologists have a massive aggregation of disconnected and contradictory data. Scales of spirituality demonstrate correlations with other scales successfully but their prognostic potential in relation to the real personal behavior is still low. Ethical aspect is exposed in implicit or explicit usage of the concept "spirituality" as a value category for categorization of social individuals in psychological discourse ("These persons are spiritual, those are not"). Contextual dimension includes the understanding of spirituality in different social systems and political ideologies that influence psychological explorations of the subject.

Paper session 16: Neurophysiological aspects
Chair: Everton de Oliveira Maraldi

1. Carlos Alcala[1], Vassilis Saroglou[1], Filip Uzarevic[1,2]
[1]Université Catholique de Louvain, Belgium
[2]the Belgian National Fund for Scientific Research, Belgium

Title: The Sacred Aspects of Nature: Exposure to Nature Affects Personal Values.

Nature has been a privileged context where mystics and monks have had spiritual experiences. Research has confirmed nature's effects on physiology, mood, and cognitive functioning. We further explored the impact of nature on morality, specifically in terms of personal values (Schwartz's model). We expected nature to enhance values of self-transcendence and openness to experience and decrease values of conservation and self-enhancement. Importantly, to distinguish specifically nature from other awe-eliciting stimuli, we exposed participants (N = 243) to pictures of (1) nature, (2) art, (3) technology, or, (4) for comparison reasons, neutral (common objects) pictures. After exposure to nature, openness to experience values increased, whereas conservation values decreased. No differences were found on self-transcendence and self-enhancement values, possibly because of a, respectively, ceiling and floor effect. Nature's effects on morality may be more extended in scope and specific to nature than the ones of previous research on awe's effect on prosociality.

2. Reza Kazemi
University of Tehran, Iran

Title: Spiritual Neuroscience.

Religious practices have been associated with cognitive experiences affecting the frontal-parietal network. According to Islamic texts, every surah of the Quran has therapeutic benefits and the Ensān Surah can ameliorate depression. The present study aimed to investigate the effects of listening to the Ensān Surah recitation on the frontal-parietal network, which plays a crucial role in cognitive control and emotion processing. We hypothesized that listening to the Ensān Surah recitation would reduce all frequency bands in the frontal-parietal network. Quantitative electroencephalography was performed on 78 subjects in three groups before, during and after the intervention. In the experimental group, 26 subjects listened to the Ensān Surah. In the first control group, 26 subjects listened to an Arabic voice that was simulated as a Quranic surah (fake surah). In the second control group, the sound of nature was played for 26 subjects. Results of the current density analysis indicated that listening to the Ensān Surah reduced the current density in all frequency bands in the middle frontal gyrus, parahippocampal gyrus, uncus, parietal lobule and cuneus in comparison with the baseline. Listening to a fake surah, on the other hand, reduced delta in the posterior parietal lobe; and listening to the sound of nature reduced all frequency bands except for alpha in the parahippocampal gyrus, middle temporal gyrus, posterior parietal lobe and middle occipital gyrus. Effects of listening to Quran recitation (Ensān Surah) on the frontal parietal network can indicate possible effects of this surah on depression, where cognitive and emotional balance is partly impaired.

3. Everton de Oliveira Maraldi
Pontifical Catholic University of São Paulo, Brazil

Title: Spiritual experiences predict dissociation better than childhood trauma: investigating correlates and predictors of dissociative experiences in a non-clinical sample.

The study of dissociation in religious contexts may contribute to the understanding of these experiences in the non-clinical population. Although religious and mystical experiences have historically been associated with dissociation, there is little empirical evidence in this regard. The present study consisted of a web-based survey with religious and spiritual believers which evaluated the correlations between dissociative experiences, childhood trauma, paranormal beliefs, reports of spiritual experiences, and measures of religiosity (such as church attendance and frequency of prayer, meditation and rituals). Dissociation correlated positively and significantly with spiritual experiences, paranormal beliefs, emotional neglect, physical and emotional abuse, but negatively with age. However, a linear regression analysis indicated that the most important predictor of dissociation was the total score on spiritual experiences, followed by age. None of the childhood trauma subscales significantly predicted dissociative experiences. Overall, our findings only partially corroborate the trauma model and suggest the need for acknowledging religious and sociocultural factors in a comprehensive theory of dissociation. This is especially important in the case of countries with prominent levels of religious involvement, such as Brazil, where the present study was

carried out. The implications of these findings for the understanding of culture-bound dissociation are discussed.

Keywords: dissociation, spiritual experiences, religiosity, childhood trauma

Paper session 17: Developmental aspects (1)
Chair: Fatima Critstina Costa Fontes

1. Fatima Critstina Costa Fontes
Universidade of São Paulo, Brazil

Title: Youth and religious beliefs: mapping studies.

The objective of this paper is to demonstrate the result of an initial mapping of studies on the religiosity of young people in the contemporary scenario. It is part of our postdoctoral studies entitled: "What do the children of scientists believe? The religiosity of university students whose parent is a professor at the University of São Paulo", Brazil. Highlighted some of the studies in the following domains: contemporary religiosity and youthful belief: in Brazil we found Barbosa and others (2017) and Larrosa (2011); Lechepelays (2018) in North America; Ferreira (2005) in Portugal; Granqvist & Hagekull (2013) in Sweden. Within the framework of the family religious transmission system: Ecklund e Lee (2011) in North America, and Paiva (1993/2000) in Brazil, and Crasnianski (2018). We concluded that there is a complex reality, which on the one hand seems to intertwine the contemporary youth in a world of ""bricolage"", in which elements of faith, agnosticisms and atheism are blended, and on the other hand it is composed of a portion of the young people who still maintain the interest and the cultivation of their religious tradition. This multifaceted scenario needs to be better investigated to increase the knowledge produced for the Psychology of Religion.

2. Miriam Raquel Wachholz Strelhow[1], Jorge Castellá Sarriera[2], Wellington Zangari[1]
[1]University of São Paulo, Brazil
[2]Universidade Federal do Rio Grande do Sul
Title: Religious and Spiritual Development in Brazilian Adolescents.

Studies on religiosity and spirituality have been carried out mostly with adults. Research with younger populations are still a minority, especially in Latin America. This study aims to verify possible differences in the experience of spirituality and religiosity among Brazilian adolescents, considering the means by age. A total of 1,248 adolescents aged 12 to 18 years (M = 15.09, SD = 1.77) participated in the study, 57.3% of them girls. Participants responded to the module "Spirituality, religiosity and personal beliefs", which is part of the World Health Organization quality of life questionnaire and the Duke Religion Index. For analyzes, the answers were divided into three age groups: 12 and 13; 14 and 15; and 16 to 18 years old. Through Analysis of Variance (ANOVAs) the results indicated significant differences for

spirituality in the subscales of Meaning of life, Admiration and Totality and Integration, being the highest averages for adolescents above 16 years old, and for organizational and intrinsic religiosity, with the youngest adolescents presenting the highest averages. Also in the Multivariate Analysis of Variance (MANOVA) there were significant differences for spirituality and religiosity. The data will be discussed considering religious and spiritual development in adolescence.

3. Ketevan Mosashvili
Ivane Javakhishvili Tbilisi State University, Georgia

Title: Predicting Prejudice: The Role of Religiousness, Religious Development and Values in a Sample of Georgian Adolescents.

The research between religiousness and prejudice has paradoxically shown that religion does not always predict acceptance and tolerance, although all these obviously contradict religious traditions. The study presented in this paper investigates prejudice and its potential predictors such as religiosity, religious development and values in a sample of Georgian adolescents. The focus of the study is especially on ethnic and religious prejudice. Although approximately 80% of Georgians consider religion important in their life, the cases of intolerance and violence are even increasing. Taking positive ("salutogenic") framework, the study aims to investigate direct and indirect relationships between these factors, focusing on mature religious schema and its preventive power. How religious commitment is related to prejudice? How various religious styles and value priorities affect prejudice? What other factors such as age, gender, education impact prejudice? Based on the sample (N = 340) of Georgian adolescents age 13 to 25, Structural Equation Modeling (SEM) was used for the analysis. Results indicate that religious commitment is not directly related to religious prejudice, but through a particular value orientation. Mature religious development style is directly associated with various types of prejudice. Each and every component has shown to have unique contribution to the outcome variable.

4. Sema Yilmaz
Sivas Cumhuriyet University, Theology Faculty, Department of Psychology of Religion, Turkey

Title: Death and Life Themes in Children's Paintings.

Childhood is seen as the most far away from death within developmental periods. It is assumed that children do not consider death as much as adults and the elderly. But when we look at their thoughts and behaviours, it is understood that they think about death, they have feelings about it. Children give place to death in their imaginations, games and paintings. Death is sometimes a worrying event for them, sometimes they have quite different meanings than those of adults in their fantasy worlds. How children conceive the

death determines their connection with life. Therefore, it is important to examine the phenomenon of death and life in the world of children scientifically. Some mental features of childhood, such as egocentrism, animism and anthropomorphism make them understand and imagine events. In addition, age and gender also create differences. In this study, it has been investigated how children understand and envision death and life. Eighty children, aged between nine and thirteen, were asked to draw death and life and to write a short composition about their drawings. These pictures were analyzed thematically. It was found that children use abstract and concrete themes according to their age and gender, and their paintings include personal, emotional, religious and biological symbols.

TUESDAY, 3 SEPTEMBER

Keynote Lecture: Gerard Saucier
University of Oregon, United States

Title: Is Religiousness a Form of Variation in Personality, or in Culture, or Neither? Conceptual Issues and Empirical Indications.

It has become widely recognized that religiousness has a predictable pattern of small associations with Big Five personality dimensions, and has some intersections with cultural

psychology. But just how large are those culture-religiosity intersections, and are there additional associations with personality when one extends beyond the restricted spectrum represented by Big Five traits? Moreover, do the answers to these questions depend on how religiousness is defined and measured? I argue that, both conceptually and empirically, religiousness itself meets the criteria for a personality dimension (including stability, heritability, and other grounds), and is simultaneously for the most part a cultural phenomenon reflecting often widely shared sets of beliefs, values, worldviews, and norms. The patterns of modest associations with other personality dimensions, from the Big Five and beyond, are consistent with both arguments. A distributive model of culture, under which culture is aggregated personalities (and especially mindsets) helps make sense of these relations. Tradition-oriented religiousness tends to have a prominent position in enduring-order (as contrasted with evolving-order) cultures, which helps account for its occasional expressions in political religion. In contrast, mystical spirituality is more prone to manifest as a sub-cultural phenomenon peripheral to mainstream culture. But for either conception – religiousness or spirituality -- the same personality-and-culture propositions appear to hold. Nonetheless, religiousness seems not totally reducible to a variable for personality or cultural psychology, and considerations are introduced regarding what that irreducible element is most likely to be.

Paper session 18: Inner Processes: believing/motivation/experiencing and their consequences
Chair: Jessie Dezutter

1. James Murphy
Canterbury Christ Church University, United Kingdom

Title: Exploring spiritual experiences and beliefs: A metasynthesis of four interpretative phenomenological analyses.

Experiences deemed spiritual or religious play an important role in the life narratives and meaning systems of many, but their complexity makes them challenging to study. This paper presents a metasynthesis of four studies exploring the relationship between participants' beliefs and their experiences. Each study was conducted independently, using Interpretative Phenomenological Analysis (IPA), and examined a different group of participants: evangelical Christians, Muslims, Hindus, and a group who were 'Spiritual but Not Religious (SBNR.)' There were both similarities and important differences between the four groups. The participants reported diverse personal experiences that they considered spiritual. These experiences played crucial roles in developing their belief systems. Participants developed relationships with perceived supernatural beings that they experienced as real and potent. These sacred relationships then further developed and affirmed the belief systems that

created them. Other people were also highly influential in these processes. This metasynthesis highlights the importance of personal 'spiritual' experiences, social factors and the relationships that people develop with perceived supernatural beings in understanding how meaning systems develop and are sustained. The studies also demonstrate the value of IPA as a tool for investigating religious/spiritual phenomena and support its broader use as part of the multi-level interdisciplinary paradigm.

2. Hans-Ferdinand Angel
Karl-Franzens University Graz, Austria

Title: The Process of Believing – a Neglected Topic in Psychology of Religion Research.

The topic belief has a strange history in psychology and psychology of religion. In psychology, it is a mainly neglected phenomenon in psychology of religion, one can have the impression that belief is handled mostly as a stable thing which one can rely on. This situation has to do with some historical developments. One of them is the history of religion, especially in the European context, and the other one is the separate and only partly intertwined history of psychology and psychology of religion. I will present some statistical data concerning the observable (dis-)interest in belief in psychology and psychology of religion. I will provide a hypothetical approach to understand this unsatisfying situation. Furthermore, I will show that the actual state of the art in psychology of religion leads to an almost total neglect of the process of believing. In the past 50 years, general psychology texts have referred to specific "beliefs" many times, but seem to have never mentioned believing as a process one time. Even psychology of religion textbooks and handbooks have almost never mentioned believing as a process.

3. Nurten Kımter[1], Nurten Taş[1]
[1]Çanakkale Onsekiz Mart University, Turkey

Title: Some of the factors that affect superstition levels of university students

Researches reveal that faith is as older as the history of humanity. Some of the philosophers and scientists claimed that religious beliefs will disappear with the industrial revolution, triggering the start of the modern era. However, it can be observed that time did prove them wrong. Because human nature has an undeniable urge to believe in something. This urge to believe can also pave the way to irrational behaviour. We knowingly look for answers that do not work as clear as day to comfort us in our hard times. We resort to superstitions and false beliefs. Probably, the things we named as superstitions are synthetic solutions of people lived in old ages long ago to cope with laws of nature and to protect their psycho-social balance in order to survive. Most of us would excuse irrational behaviour of humans in a time where science have not developed enough. Though, in today, do people

still have superstitious beliefs? Does the type of education that individuals take affects the tendency to be superstitious just like it forms mind, manner and behaviour? Does the gender, age, financial situation, et cetera affect the occurrence superstitious tendencies? In this study, these issues will be discussed. This study, aims to do an examination on university students in the contrast of superstition levels, socio-demographic and cultural variables (gender, age, terms in college, education of parents, family income, location of residence, subjective religious perception, etc.). This research utilizes survey and questionnaire techniques and its control group population, chosen with purposive sampling method, consist of 434 students who are on their first and fourth years in Çanakkale 18 Mart University, Faculty of Theology and Faculty of Medicine. In this study, a "Personal Information Form" is used to gather information about socio-demographic and cultural features of students (gender, age, terms in faculty, education of parents, family income, location of residence, subjective religious perception, etc.), and a 20 article "New Age Belief Scale" is used to survey superstition levels of the students. For the analysis of the data, independent samples t-test, one way analysis on variance (anova) and correlation analysis is done. In conclusion of the research, no significant evidence can be found between superstitions (New Age Beliefs) along with its dimensions and variables like primarily, the faculty they study, their years and also their location of residence etc. In addition to that, significant differences were detected on gender-based superstition levels in favour of female students

Keywords: Socio-demographic factors, superstition, university students

4. Jessie Dezutter[1], Goele Paridaens[1], Guido Doornberg[1], Tine Schellekens[1], Laura Dewitte[1]

[1]Meaning Research & Late Life , School Psychology and Development in Context, Faculty of Psychology and Educational Sciences - KU Leuven, Belgium

Title: A real-life test of the tripartite view.

Meaning in life is described as the most pressing concern of human beings at the core of their existence. Accumulating evidence has affirmed its importance for well-being and health but it remains unclear what 'meaning in life' is exactly. Scholars from different disciplines ranging from existential philosophy, psychiatry, humanistic therapy to psychology offered a wide variety of conceptualizations. Martela and Steger recently integrated the available conceptualizations into a tripartite model that describes meaning in life as coherence, purpose, and significance. We tested whether the tripartite conceptualization corresponds to lay descriptions of meaning in life as experienced in real life. Do non-scholarly individuals describe meaning in life in terms of coherence, purpose, and significance? A multiple case studies-approach is opted for, as this provides a stronger base for theory building. Narratives of ten in-depth interviews are transcribed and coded with a rigorous deductive codebook based on the tripartite model, by a multi-disciplinary coding team. Multiple cases allow for comparisons that offer the possibility of distinguishing idiosyncratic findings from more

robust findings replicated in several cases. This presentation will show the results of the qualitative study and discuss the potential implications.

Paper session 19: Researching Radicalism
Chair: Paul Williamson

1. Jesse Leslie[1], Matthew Durham, Ralph Hood[1]
[1]The University of Tennessee at Chattanooga, United States

Title: Is restriction of free speech authoritarian?

Before Theodor Adorno and colleagues operationalized the term as a right-wing personality trait with the F Scale, Erich Fromm defined authoritarianism as synonymous with totalitarianism and antidemocracy. He described authoritarians as using emotion-based decisions lacking critical thought to support the antidemocratic restriction of oppositional free speech. However, since Fromm and Adorno both observed the tendency of the political right-wing to be authoritarian, it became commonplace to operationalize authoritarianism as a personality trait restricted to conservatives. This is still true today, as the most common scale used for the detection of authoritarianism is the right-wing authoritarianism (RWA) scale. We posit the RWA scale's conceptualization is only partially consistent with Fromm's original theory, as it cannot neutrally assess the degree to which an individual supports the restriction of free speech. Stanley Feldman states a measure is needed which can test for authoritarianism on both the left-wing and right-wing and is based on a cohesive theory of authoritarianism. We present a conceptual hypothesis for neutrally operationalizing authoritarianism as support for the suppression of free speech along with exploratory pilot data.

2. Hannes Sonnenschein[1], Tomas Lindgren[1]
[1]Umeå University, Sweden

Title: Radical Spirituality: The Bloody Roots of Messianic Redemption.

The aim of the study is to critically analyze and discuss how spirituality can lead to politically motivated acts of violence and terror. By challenging commonplace understandings of the concepts of spirituality and terrorism, we demonstrate how in the Jewish-Israeli context, these conceptions, by necessity, converge with one another when dealing with radical movements. We elucidate how the Cave of the Patriarchs massacre inspired an ethnocentric interpretation of Jewish mysticism and a vibrant spiritual-ecological revival movement. In this context, group members fuse notions of the individual's inner divine nature with the natural sanctity of The Land of Israel as a prerequisite for Messianic Redemption. Moreover, this mystical reinterpretation suggests that reason and morality are in fact obstacles in the path to spiritual enlightenment. Violent acts of revenge are perceived as consequences of

natural law and pious spontaneous reaction. These Kabbalistic reinterpretations, we argue, produced a xenophobic and vehement political theology that promotes a mythic collective identity. In recent years, this political theology inspired radical-spiritual movements who advocates a contemporary eco-friendly emulation of biblical life and the political pursuit for the establishment of Halachic Theocracy on the ruins of Israeli democracy.

3. Paul Williamson
[1]Henderson State University, United States

Title: Another Look at Religious Fundamentalism: Then and Now

Since its rise in the 1980s on the American political landscape, religious fundamentalism has drawn increasing interest from researchers in the social sciences. This once localized focus has now spread to a more global concern that transcends religious and national boundaries to observe fundamentalism in a variety of contexts—for example, various types of prejudice and authoritarianism, as well as violence and terrorism. This paper discusses key research on religious fundamentalism, including the various ways in which the construct has been conceptualized, and poses critical questions that might be considered among contemporary investigators of this phenomenon. Key words: religious fundamentalism, prejudice, authoritarianism, violence, measurement

4. Sarah Demmrich[1], Olaf Müller[1], Detlef Pollack[1]
[1]University of Munster, Germany

Title: Religious fundamentalism: the case of Muslims of Turkish origin in Germany.

Various studies have recently focused on the spread of fundamentalist religious attitudes among generations of Muslim immigrants in Europe. Such studies have debated how fundamentalism can be appropriately operationalized in the Muslim context, and whether indicators for Christian fundamentalism can be applied one-to-one to this context. Based on the claim that fundamentalism is also a response to increasing secularization and modernization, various studies on Christian fundamentalism have demonstrated that it is especially people who are among the "losers of modernization" that tend towards fundamentalist attitudes. Building up on the frustration-aggression-hypothesis, fundamentalism in immigrant groups could also be due to factors that are described by "reactive religiosity". According to this approach, migrants' experience of social exclusion and discrimination strengthens their identification with their own ethnic group, and therefore also with their religiosity, whereby stricter, more fundamentalist forms could develop. Using survey data collected among Muslims of Turkish background in Germany (N=1013, 49.5% male, MAge=39.09), our paper presents a concept to measure Muslim fundamentalism. We examine the influence of socioeconomic predictor, experiences of

discrimination, indicators of integration, as well as cultural and religious factors. Finally, we invite to a discussion on sources of perceived discrimination among fundamentalists versus non-fundamentalists.

Paper session 20: Developmental aspects (2)
Chair: Rena Latifa

1. Stephanie Kramer
Pew Research Center, United States

Title: Religion, geography and family values in cross-national samples.

The sizes and composition of households in which individuals live have sweeping consequences, including for religion. Living arrangements, parenting practices and religion all influence each other bidirectionally. The current study analyzes attitudinal and demographic survey data to study these relationships in over 120 countries. Demographic data on religion and households were aggregated from 12 sources (Demographic and Health Surveys, Multiple Indicator Cluster Surveys, the European Social Survey, IPUMS International and eight country-specific surveys) and standardized. Attitudinal data on parenting values from the World Values Survey were also analyzed for religious patterns. Differences by world religion were widespread, often large, and were only partially explained by regional differences in the distribution of religious groups. Such differences have implications for religious transmission, among many other outcomes.

2. Rena Latifa[1], Bahrul Hayat[1], Diana Mutiah[1], Melanie Nyhof[2]
[1]State Islamic University Jakarta, Indonesia
[2]Northwestern College, United States

Title: The psychological dimensions of religious intolerance: a study of young indonesian muslims.

This research explores the psychological dimensions of becoming religious intolerant in Young Indonesian Moslems. Religious intolerance is one of the important things that Indonesian should prevent as a diverse nation, and as a Muslim majority country in the world. We suspect that young Indonesian-Moslems holds important explanation in explaining their religious intolerance attitudes. We hypothesized that some of psychological dimensions, namely: religious cognitive biases, religious emotions and personality contribute in the formation of intolerance attitude. Participants are young Indonesian Moslems from randomized area in Indonesia (N=605). The data analyzed by Structural Equation Modeling (SEM). Result show factors that contribute to the construct of religious intolerant attitude are: (a) religious cognitive bias, that the higher the cognitive bias possessed, the higher the intolerance happen, (b) religious emotion, that the higher religious emotion possessed, the

lower the intolerance happen, (c) personality trait, that people who have honesty-humility trait, emotionality trait, agreeableness trait, openness to experience trait, have lower intolerance. Factors that contribute to the formation of religious cognitive bias are: conscientiousness personality trait, and openness to experience trait, people who have conscientiousness and openness to experience personality trait tend to have lower cognitive bias. Last, factors that contribute to the formation of religious emotion are: emotionality personality traits and agreeableness personality trait may predict higher religious emotions. Keywords: Religious Intolerance, Religious Cognitive Biases, Religious Emotions, Young Indonesian Moslems

3. Linda Vikdahl
Södertörn University, Sweden

TItle: Conditions for identity development among religious immigrant youth.

This is an ongoing project which aims to shed light on the conditions for identity development. The paper adopts theoretical concepts of dialogical self-theory to conceptualize these conditions. Focusing on the social conditions for developing an (integrated) identity, it is asked how identities are positioned through the expectations of the social environments. This process is, according to dialogical self-theory, labelled as I-positioning. Vital for the identity development are individuals and groups with high impacts and status, called promotors. The purpose of the project is to investigate the conditions for identity development among religious youth with immigrant background in Sweden. The following research question is asked: What conflicts must religious immigrants with immigrant background deal with in their society of mind? The analysis is based on 24 qualitative interviews with Swedish students, living in the Stockholm area. All students have immigrant background and strong religious identities. The analysis reveals several conflicts in their society of mind. For example, having a strong religious identity and an identity of being a Swede is experienced as a paradox.

Symposium 12: Meaning in Life
Chair: Heidi Frølund Pedersen

1. Heidi Frølund Pedersen
[1]Aarhus University Hospital, Denmark

Title: What brings meaning in life among Danish Christians, agnostics, and atheists?

In this cross sectional study, we examined possible differences in levels of meaningfulness and sources of meaning among Christians, agnostics, and atheists. Participants were 554 Danes, 66% women ranging in age between 15 and 91 years. Participants answered the

Sources of Meaning and Meaning in Life Scale (SoMe) and items about view of life and religious practice. We found religious characteristic (prayer and identifying as believer) to be more strongly associated with meaningfulness than socio-demographic variables (age, gender, marital status, and children). Further, we found distinct patterns of preferred sources of meaning between Christians, agnostics, and atheists. Controlling for age, gender, having children, and marital status Christians were more engaged in explicit religion and tradition, agnostics were more engaged in social commitment and achievement, and atheists were more engaged in individualism and freedom. Thus, Christians and agnostics seemed to be more motivated by self-transcendence, whereas atheists may be more motivated by self-actualization.

2. Tatjana Schnell
University of Innsbruck, Austria

Title: Existential ground beneath the feet: How worldview conviction predicts physiological responses to social stress.

Numerous studies established positive links between religiosity and health, while some found negative links between spirituality (unrelated to traditional religion) and health. Little is known about secular forms of worldview (like atheism) and health. On a meta-level, findings suggested that the strength of worldview conviction (secular or transcendent) best predicts health. The current study thus assumed that religiosity and atheism would be positive predictors, and spirituality and existential search (measuring low worldview conviction) negative predictors of stress resistance. Fifty university students completed questionnaires and took part in a standardized Trier Social Stress Test. Systolic and diastolic blood pressure (SBP/DBP), heart rate (HR), and salivary cortisol (SC) were assessed at baseline, after stress, and during a forty-minute recovery period. Existential search predicted critical stress responses in SBP, HR, and SC. Data further suggested a link between religiosity and lower SBP, but a reverse relationship for atheism.

3. Brian D. Ostafin
University of Groningen, the Netherlands

Title: Meaning in life and psychopathology: An antidote to fear and desire?

Clinical psychology has a long-standing concern with the role of life meaning in pathology and treatment. This paper reports on findings regarding meaning in life and disorders of desire and fear. In study 1, at-risk drinkers showed an inverse relation between life meaning and alcohol addiction symptoms and, further, this relation was mediated by greater orientation toward the future. Study 2 found that a brief meaning intervention led to reduced attentional bias to alcohol-related stimuli, assessed with an alcohol Stroop task. In

study 3, baseline meaning in life (but not baseline positive affect) predicted fewer intrusive thoughts (at follow-up) about a city-wide flood. In study 4, participants viewed a film depicting a violent assault and received a meaning intervention (vs. control). The results showed that the meaning intervention led to less film-related rumination during a rest period and that post-intervention negative emotion mediated the relation between the intervention and rumination.

3. Peter la Cour
[1]Center for Complex Symptoms, Denmark

Title: The biopsychosocial model revisited: Introducing an existential dimension.

The biopsychosocial model of health was formulated nearly 40 years ago, making room for psychology in physical health understanding and reflecting constructive medical thinking at that time. The use of the model has been comprehensive and the need for an inclusive model of health has been persistent. Critique of the model has also been comprehensive, aiming at several serious inconsistencies and misconceptions within the model. We make a review of the original biopsychosocial model, select critique points, the main advantages, and the suggested coverage of the model. Two major critique points are addressed: an incomplete understanding of systems theory and a lack of a dimension of the existential/subjective. Integrating holistic models from outside medicine, a modern model of health comprises four dimensions: biological, social, psychological, and existential, a dimension which includes the religious and spiritual. A restructured and modernized version of an inclusive model of health is presented in two steps. The first step addresses complex systems theory and suggests health dimensions be seen in a spiral movement, ever changing and connected in time. The second step covers the integration of the existential/subjective as a dimensional perspective. It is presented as a heuristic tool for the use of integrating existential issues in health education.

Paper session 21: Psychology of Religion and Therapy (3)
Chair: Paweł Zagożdżon

1. Paweł Zagożdżon
Medical University of Gdansk, Department of Hygiene and Epidemiology, Poland

Title: God and randomised trials on religious psychotherapy in depression.

Results from observational studies showed that a belief in God was significantly associated with reduced levels of depression and increased psychological wellbeing, higher levels of clients' treatment expectancies and perceptions of treatment credibility, and improved psychiatric care outcomes. The efficacy of religiously integrated psychotherapy has been

evaluated for the treatment of depression in individuals with chronic medical illness, using an experimental design. The results of these studies were negative – there was no difference in response rates and remission rates between the two intervention groups. Medical researchers may think that it makes sense to study religious interventions in the same way that new drugs are tested to assess their safety and effectiveness. Religiously integrated psychotherapy usually refers to God's role in a patient's life and the possibility of some kind of divine intervention. In this paper, I challenge this assumption by defending several claims. I argue that it makes no methodological sense to treat religious interventions as if they were just another experimental drug. When researchers randomly assign religious interventions, do they affect God's freedom in his creation of the world? This and other shortcomings should be addressed in future experimental studies on religiously integrated interventions in psychiatry.

2. Maria Björkmark[1], Peter Nynäs[1]
[1]Åbo Akademi University, Finland

Title: Religious disaffiliation and experiences of mental health problems.

Religious disaffiliation is quite common in our society today. Still, few studies have explored the cases when this specifically affects health and well-being, and how healthcare professionals could improve encounter, support and caring of these individuals. The objective of this study is therefore to increase the understanding of mental health problems that individuals experience after leaving a religious community. The main goal is to improve caring and contribute guidelines for health care professionals. In-depth narrative interviews were conducted with 18 informants who had either involuntarily or voluntarily left various religious communities in Finland, who experienced suffering and mental health problems due to this disaffiliation. The interviews were analyzed through a thematic analysis. The preliminary results show that religious disaffiliation can cause deep suffering, as it can lead to existential crises and may shake the foundation of a person's life. Experiences of ostracism, loneliness, guilt, shame and deep ambivalence are common. Religious disaffiliation often involves a loss of both identity and relationships, resulting in mental health problems such as anxiety, depression, psychosomatic symptoms, and even suicidal thoughts and psychosis. Human suffering and mental health problems caused by religious disaffiliation are multifaceted and individual, and require deep understanding from health care professionals.

3. Sigrid Helene Kjørven Haug[1,2], Valerie DeMarinis[,3,4,5]
[1]Innlandet Hospital Trust, Center for Psychology of Religion Inland, Norway
[2]University of Applied Sciences, Norway
[3]Innlandet Hospital Trust, Norway
[4]Uppsala University, Sweden
[5]Umeå Medical School, Sweden

Title: Evaluating the clinical utility of the DSM-5 Cultural Formulation Interview in complex rehabilitation treatment in Norway.

This is the first study in a pilot project using the DSM-5 Cultural Formulation Interview (CFI) (American Psychological Association, 2013) in clinical settings in Norway. The CFI is referred to as a meaning-making mapping instrument (Lewis-Fernandez, 2016). The study took place at a complex rehabilitation center, focusing on patients who have chronic pain primarily resulting from work-related injuries and strain. The aim of the study was to evaluate if the CFI information was clinically useful for person-centred care. The study included semi-structured interviews: with six patients at T1 (after CFI interview) and T2 (completion of treatment); and with staff who had been trained in administering the CFI at T1 (after the CFI interview), T2 (during treatment process), and T3 (after treatment). Patient journals were also analysed. Preliminary findings show that the staff generally found the CFI information as useful for adding to the whole narrative of patient information. More specifically the CFI provided insight into the patients' meaning-making systems, including overall understandings and means for handling challenges and marking changes towards the end of the treatment, as well as a resource for changing the content of patients' pain metaphors during the treatment process.

4. Nihal Isbilen
Marmara University, Turkey

Title: Spiritually-Based Approach in the Rehabilitation Process of Drug Addiction: A Model Proposal.

Spiritually-based approaches in fighting addiction have a long history in the West. In Turkey, however, spirituality in the fight against addiction has been mostly used with traditional practices. Today, interdisciplinary models in the fight against addiction where the fields of psychology, psychiatry and theology will work together are considered more useful. This paper includes a model experiment prepared with an interdisciplinary approach that can be applied especially in the rehabilitation process of addiction. The model begins with the process of repentance at the first stage. At this stage, the addicts are allowed to make a new beginning by moving them away from the sense of guilt and sinfulness that will prevent them from making a new beginning. The second stage involves the individuals being honest with themselves and others. At the third stage, the individuals are given the idea that their body and soul are ""entrusted"" to them, and their responsibilities are reminded to them. It is made sure that the individual reaches the mentality of being entrusted. The fourth stage involves the process where the individuals forgive themselves, others and the negativities they face. In this process, the individual also creates a compensation mechanism and prepares a kind of damage assessment list. They experience the process of compensation

and forgiveness for themselves and what they have done towards others, especially their relatives. The fifth stage involves patience with the difficulties of fighting addiction and of staying clean. At the sixth stage, the individual learns to receive support from prayer and worship as well. The last stage is the stage of altruism. It is ensured that the individuals realize that they can do something for others as well. Thus, the individual learns to manifest prosocial behaviours that will benefit others. Each stage has basic questions, example anecdotes and religious text readings. This model was considered as a supportive and complementary process for the psychological treatment of the individual, especially in the rehabilitation process.

Keywords: addiction, spiritual counseling, repentance, loyalty, entrusting mentality, forgiveness, patience, worship, altruism."

Paper session 22: Religiousness as Coping
Chair: Emilia Wrocławska-Warchala

1. Maria Kanal
Jagiellonian University, Poland

Title: The role of religion and culture in the coping process of Syrian refugee women in Hatay, Turkey.

Hatay province in Turkey, with its ethnic mosaic composed of Turks and Arabs and a complex history, has witnessed an unprecedented flow of Syrian refugees in the recent years. With its main cities within an hour's reach from the porous Turkish-Syrian border and Arabic being spoken in the region, it became a preferable setting for urban refugees who wanted to avoid the limitations of living in a refugee camp. The focus in this paper is laid on coping strategies employed by Syrian refugee women, with the special attention given to mothers and pregnant women living under dire conditions of Iskenderun suburbs. With their social network shattered by war and little or no assistance from the Turkish state, refugee women have limited resources for rebuilding their lives. Even so, many women are able to find ways of coping, which enables them to restore meaningful and relatively stable existence. Social and psychological dimensions of coping will be discussed, with a special focus on religious coping. Some Islamic coping styles such as patience, believing in God's plan, hospitality and solidarity, being seen as religious obligations, will be discussed. An additional aim of the presented paper is to recognize indigenous coping techniques inherent to the Syrian culture, which are believed to be the most effective and could be used by mental health professionals working with a general population of Syrian refugee women. The theoretical framework of our study is based on such concepts as coping with stress (Lazarus and Folkman), religious coping (Pargament) and meaning-making (Park). The accounts of refugee women experience and their coping strategies which constitute the base for the presented paper were collected during in-depth interviews conducted in 2017 and 2018 in Iskenderun.

2. Emilia Wrocławska-Warchala[1], Michał Warchala[2]
[1]Cardinal Stefan Wyszynski University in Warsaw, Poland
[2]Pedagogical University of Cracow, Poland

Title: Neglected cross-purposes and the (friendly) challenge: psychology and sociology of religion in dialogue.

As relatives within the larger family of social sciences, sociology and psychology of religion remain obvious partners, but are, in certain respects, curiously separated from each other, not so much by their respective methodologies, as by their objectives that should be at cross-purposes, but are not. In our paper, we would like to explore two such problem areas either investigated by the two disciplines; without, however, entering into a potentially fruitful dialogue, or neglected by the psychologists: the issue of religious coping vs. personal theodicy, and the issue of postsecularity. The "practical" notion of theodicy – as an individual way of accounting for the experience of evil – was introduced into sociology of religion by M. Weber (1920) and further pursued by P. Berger (1967). Its similarity to the psychological issue of religious coping is striking. Nevertheless, these questions are rarely raised or dealt with together (cf. Hutsebaut, 2003a). The issue of the postsecularity is a different story: embraced by many sociologists in their attempts to explain the status religion enjoys globally, it is hinted at, somewhat unwittingly, by psychologists – this is the case in, for instance the well-known conceptualization of religious experience by D. Hutsebaut via his Post-Critical Belief Scale (cf. 1996, 2000, 2003b). In our paper, we would like to show the advantages of a joint sociologico-psychological perspective: conceptual refinement and a genuinely multi-dimensional research on religious beliefs – their internal structure, social status and (individual and social) consequences.

3. Susanna Lönnqvist
Åbo Akademi University of Turku, Finland

Title: An Interpretative Phenomenological Analysis of Lived Religion within the Dutch LGBT-community Based on Religious Coping Theory, Identity Process Theory and Attachment Theory.

Interpretative Phenomenological Analysis, IPA, is the approach in my analysis. Central to all use of phenomenological methods is the interest in how reality appears to us. Phenomenology intends to clarify, illuminate and elucidate the meaning of people's experiences in the context of what is often referred to as the lifeworld. In this study my intention is to explain and shed light on choices LBGT-persons make due to attachments in their life. My purpose is to apply the findings of attachment theory, coping theory and identity process theory on narratives of LBGT-persons and how they have come to understand their lives. There are no predictions made and I don't test any hypothesis. My

aim is to adopt an attitude of openness toward the topics and to focus on understanding people as an embodied situated person, but all the time keeping in mind there is no view from no-where and the position of my thesis is in the attachment theory, religious coping theory and Identity Process Theory. A starting point for an interpretative phenomenological analysis is the notion that people are sense making in their interpretations of life-experiences. The meanings, particular experiences, states, events and objects in people's lives are the main concern in an IPA study. Thus, the researcher's task is to make sense of the reality as it appears to and is made meaningful for the individual. IPA requires both phenomenological and hermeneutic analysis. IPA is clearly committed to idiographic principles and derives from individual case studies. The intention with an IPA analysis is to generate detailed descriptions of a phenomenon. In my thesis, the phenomenon under investigation is the attachments people make due to forces in their lives, and I am now concentrating especially on sexuality and religion and the connections between these two strong forces that raise emotions that can move people anywhere. In my paper I would like to present, I will concentrate on two informants, and present conclusions from my study, with regard to these two informants.

4. Mebrure Doğan

Afyon Kocatepe University The Faculty of Theology Department of Psychology of Religion, Turkey

Title: The Relation of Posttraumatic Growth with Religious Coping and Intrinsic Religious Orientation: The Case of Martyrs' Families and Veterans.

When people have a negative experience causing traumatic influence, some of them get stressed after the trauma and some others may experience psychological development and maturation following this experience. From this fact, some psychology theories point that the traumatised people may become individuals who look at life from different perspectives, experience psychological development and maturation, have a high psychological strength, and may turn the trauma into an opportunity for their development through their positive character strength. Posttraumatic growth arises from positive changes and developments occurring in five fields including sense of selfhood, interpersonal communications, understanding the meaning and value of life, being aware of new options and belief system, and spirituality. Accordingly, religion and spirituality is one of the fields in which individuals may show posttraumatic growth. The purpose of the current study was to detect the relations between intrinsic religious motivation, religious coping and posttraumatic growth. For this purpose, a data set including the Posttraumatic Growth Inventory, Religious Coping Scale and Intrinsic Religious Motivation Scale along with a personal information form was used in the present study. The research was carried out with the families (mother, father, spouse, children and brother) of the martyrs who lost their lives while fighting terrorism and veterans who were attacked, injured and lost a limb while fighting terrorism. Responses of

159 participants were evaluated through t- test, one-way ANOVA and correlation analysis. In the study, post-traumatic growth levels of the sample were found to be above the middle level (= 59.96). While there were significant positive relationships between the post-traumatic growth levels and the levels of positive religious coping (r = 413 **) and intrinsic religious motivation (r = 317 **), there was no significant relationship found between negative religious coping levels (r =. 088). According to the findings, it can be said that positive religious coping and intrinsic religious motivation support posttraumatic growth and increase the likelihood of posttraumatic growth, while negative religious coping has no effect on posttraumatic growth.

Keywords: posttraumatic growth, religious coping, Intrinsic religious motivation, martyrs' families and veterans

Paper session 23: Health and Religion (3): Body and mental health in context of religion
Chair: Ali Ayten

1. Riya Patel[1], Nazanin Khasteganan[1], Jonathan Jong[1], Deborah Lycett[1]
[1]Centre for Advances in Behavioural Sciences, Coventry University

Title: Religious Health Interventions in Behavioural Sciences (RHIBS): a scientific classification of religious practices in health to rigourise the design and evaluation of interventions.

Background: Increasing development of religiously-integrated-health-interventions needs a clear classification of the religious components. Without this specific religious components, their meanings and plausible mechanisms by which they affect health are unclear. Aim: To reach international consensus on an empirically-derived taxonomy of religious practices in health interventions. Methods: Taxonomy development: Three rapid, scoping reviews of systematic reviews, intervention studies and their associated qualitative explorations to identify studies of religiously-integrated-health-interventions. Intervention descriptions will be coded and collated into a draft taxonomy. Items will be categorised and labelled, contextualised by meaning, social context and religious affiliation, with examples of use given. Delphi Study: An international panel of experts will review the taxonomy and reach consensus on its content. Results: Available by the time of the conference. Implications: A taxonomy that identifies active ingredients within religiously integrated health interventions will advance the fields of psychology of religion and health by supporting the development of future religious health interventions, facilitating evidence synthesis, determining the importance of religious components and understanding mechanisms of action.

 2. Anahita Paula Rassoulian[1], Marie Farstad[1]
[1]Medical University of Vienna, Austria

Title: Real men don't cry?

There is a growing evidence that religion and / or spirituality is important for patients and that it can offer sources of strength. Especially in the case of cancer, patients struggle with existential and spiritual questions and try to find hope, meaning and comfort. The aim of this study, based on qualitative interviews, was to explore the religious/spiritual coping from a gender perspective. Do men and women use different religious / spiritual strategies to cope with their disease? What is different in men and women´s search for hope and meaning? What helps in times of suffering? This study wants to broaden the picture without black and white concepts of men and women.

3. Marta Helena de Freitas
Catholic University of Brasília, Brazil

Title: Brazilian professionals' perceptions on relationships between religiosity / spirituality and health / mental health.

The paper presents results from research involving 158 Brazilian health (102) and mental health (56) professionals (30 social workers, 47 nurses, 28 doctors, 50 psychologists and three occupational therapists), who were interviewed in depth, according to phenomenological approach, on their perceptions and experiences concerning the relationships between religiosity, spirituality and physical and mental health (MH). The axis themes of these interviews were: a) Users' religiosity and spirituality in health or MH contexts; b) Professionals' perceptions about these and its relationship to health or MH; c) Dealing with religiosity and spirituality (RS); d) Perceptions on good or bad professional practices in that contexts; e) Connections or distinctions between religious / spiritual experience and psychopathology (in MH contexts); f) Their own RS experiences; g) This theme approach throughout their training. After transcription, the interviews were analyzed according to the Giorgi's empirical-phenomenological method. This paper focuses on the convergent elements in the perceptions and experiences of these professionals, as well as some of its specificities according to the context (hospital or MH services). Some considerations are also presented on the results' implications for health practices and policies to support the well-being of people in Brazil and beyond.

4. Ali Ayten
Department of Psychology of Religion, The Faculty of Theology, Marmara, Turkey

Title: Testing the role of religiosity on health behaviours and environmental behaviours: A Quantitative study with Turkish Muslim Sample.

This paper focuses on the role of religion with regard to health behaviours and environmental behaviours as the two emerging and relatively neglected topics in the psychology of religion field. Recently, new approaches in the field have developed in order to safeguard human health and prevent diseases. Due to these approaches, new studies have emerged that study religiosity and its relations with health behaviours. Moreover, the issues concerning the environment have also been researched and deliberated for a long time in psychology, with all the dimensions related to the discussion concerning the environment. In this context, environmental issues were studied in relation to religiosity. There are various studies about the role of religiosity in health behaviour and environmental behaviour with Judeo Christian samples. Thus, the main aim of the current study is to examine the relationships between religiosity, health behaviours (including wearing seat belt, using tobacco products, etc.), and environmental behaviours (avoiding polluting the nature, using energy saving home products, etc.) in the case of Turkish Muslim sample. Therefore, the sample applies Individual Religion Inventory, Health Behaviours Inventory and Environmental Behaviour Scale. Mainly, the hypothesis is that religiosity is a significant predictor of health behaviours and environmental behaviours. Results largely support the hypothesis, but also offer new insights to understand the other factors which are contributing to the fulfilment of people's health behaviours and environmental behaviours.
Key words: health behaviour, individual religiosity, global warming, environmental behaviours, waste management, environmental dominion and stewardship.

Paper session 24: Imagination of God (2)
Chair: Katarzyna Cyranka

1. Douglas Kawaguchi
University of Sao Paulo, Brazil

Title: Why would God be human? A comparative analysis of the relationship between humanity and animality in Western and indigenous myth narratives.

This research departs from the observation that, in Western cultures, "human" occupies a central place and is identified with the cosmological wholeness – when we say "everybody", we do not mean all bodies, but only human ones. This paper presents this notion and compares it with the perspective of Yanomami indigenous people, focusing on the relationship between "human" and "animal" in both mentioned cultures, through the analysis of their main creation myths: "The Book of Genesis", first book of the Hebrew-Christian Bible; and "The Falling Sky: Words from a Yanomami Shaman", a set of narratives from indigenous leader Davi Kopenawa. Results show that, contrary to the Western worldview, in Amerindian cosmology "animality" and "humanity" are not only parts of the same whole, but instances presupposed to be immanently present in all beings; and, more than that, contact with spiritual ancestors is only possible through animal mediation, which

makes "nature" a fundamental dimension of the "divine". From these results, we call into question the ethno-anthropocentrism that presupposes, since psychology's birth, a strict split between "nature" and "humanity" and an insurmountable incompatibility between the impulse of our "natural" desires and the regulation and prohibitions imposed by "culture" – and its implications for Eurocentric spirituality

2. Hanne Bess Boelsbjerg
University of Copenhagen, Denmark

Title: Death as God's Shadow. Images of God and Death among Christian and Muslim Cancer Patients.

Background: As religious images can influence the process of dying, the conceptualisation of God and death was explored among Christian and Muslim cancer patients close to dying. Aim: To explore how the conceptualisation of death relate to images of God and whether these images influence the dying person's feelings of anxiety or relief. Method: A thematic analysis was conducted of in-depth qualitative interview data from a PhD study of Christian and Muslim patients with advanced cancer. Interviews covered personal background, religious experiences, death concepts and relationship with God. The thematic analysis focused on how images of death and God influenced emotional states among the dying. Results: 16 cancer patients were interviewed, including 8 ethnic minority patients, 5 self-identified as Muslims. They were interviewed twice and observed during consultations, hospitalisation or at home. Death was conceptualised as a fear provoking event, when related to images of God as righteous, all knowing or distant, and conceptualised as a relief, when God was seen as loving, patient and all forgiving. Conclusion: Exploring images of God and death among Christian and Muslim cancer patients close to dying helps to understand how religious content relates to death anxiety or conceiving death as a relief.
Keywords: death concepts, death anxiety, God images, Christian and Muslim cancer patients

3. Katarzyna Cyranka[1], Jacek Prusak[2], Dominika Dudek[1], Marcin Siwek[3], Aleksandra Michalska[1]
[1]Adult Psychiatry Clinic, Department of Psychiatry Jagiellonian University Medical College, Krakow, Poland
[2]Institute of Psychology, Department of Psychopathology and Preventive Psychology Jesuit University Ignatianum, Krakow, Poland
[3]Institute of Affective Disorders, Deparment of Psychiatry Jagiellonian University Medical College, Krakow, Poland

Title: The image of god and religiosity in patients with mental disorders.

Introduction The image of God is the basic element of religion, the role of this image is postulated in the context of mental and religious development as well as in as in clinical aspects. Religiosity often has the function of integrating personality, it is a reference point for determination of self-esteem, dignity, sense of undertaking life activities and ways to deal with stressful situations (including diseases). Background and Aims: The aim of the study was to determine the image of God and religiosity in patients with bipolar disorder and to identify coping strategies in stressful situations in relation to religion and the image of God in people with mental disorders. Material and methods: 50 patients with bipolar disorder were examined by psychiatrists and psychologists included in the research team with the use of a set of diagnostic tools: Brief RCope - measure of religious coping with major life stressors, Attitude to God Questionnaire, Sociodemographic Questionnaire, O'LIFE, TEMPS-A, CISS, HCL, MDQ, GHQ, Qualitative questions questionnaire designed by the authors of the study. The research was carried out anonymously in the Clinic of Adult Psychiatry. Results In patients with affective disorders, the more positive image of God, the lower level of symptoms of anxiety. Also, the more depressive temperament, the greater religious reflectiveness. Patients who believe that God is full of understanding are more willing to see their illness in terms of life transition. The image of God is associated with coping strategies applied by the patients, as well as with their level of hope for healing.

Symposium 13: Context-related role of spirituality
Chair: Halina Grzymała-Moszczyńska

Summary: The universal character of "spirituality" as an inborn capacity of human beings become recently a generally accepted statement in psychological research. The next step in the process of analysing the role which spirituality plays in specific context requires more nuanced analyses, which takes into consideration the role of culture in shaping, transmitting and labelling "the spiritual". This panel attempts to contribute to this goal. It consists of three presentations, which explore the impact of a specific context on the functioning of human spirituality. Anczyk's presentation refers to the cultural context, which allows to apply nature-bound spirituality as a frame for coping mechanisms, while Prusak's analysis revolves around culturally relevant > and culturally conditioned differentiation between spiritual struggles and > psychotic symptoms. Krzysztof-Świderska's presentation aims at presenting > spirituality as a quest to cope with an existential situation, as > related to unavoidable death and human insignificance in the Universe. Research methods applied by panelists cover a broad spectrum of qualitative as well as experimental approaches, including audio-visuals and documentaries.
Keywords: spirituality, culture, coping, differential diagnosis, psychopathology, quest, defense mechanism.

1. Adam Anczyk
Institute of Psychology, Jesuit University Ignatianum, Kraków, Poland

Title: The spirit of the North: friluftsliv as a culture-bound nature spirituality.

For the last ten years I have been researching the movement of contemporary Druidry, a nature-centered religion or spirituality, which is a relatively small new religious movement. Recently I came across the article by F. & N. Ahmadi (2013), in which authors stated that in their Swedish sample (n=2417) of cancer patients 68% turned to nature to seek > comfort. The second coping strategy was listening to "the music of nature", birdsongs and the wind (67%). That is when I found, that there is > actually a country full of Druids. In my presentation I will discuss this case of a culturally-bound nature-centered spirituality and ways of "spiritualising" friluftsliv, to use a Norwegian term coined by H. Ibsen. Culture-bound spiritualities (Anczyk, 2018) may be defined as culturally-conditioned systems internalised through socialisation in a > given culture – in Western culture conventionally they take a form of religion, which is understood here also as a culturally-rooted term (Balagangadhara, 1994). Therefore, this paper, alongside being a study in > nature spiritualities, contributes to the analysis of cultural influences > on spirituality, which is a topic gaining more and more attention within > current psychology (Belzen, 2010) and anthropology of religion (Cassanitti, Luhrmann, 2014).

2. Jacek Prusak

Institute of Psychology, Department of Psychopathology and Preventive Psychology Jesuit University Ignatianum, Krakow, Poland

Title: Psychotic-spiritual paradox in the light of the local theory of mind.

Research on the relationship between mystical experiences and > schizophrenia (Prusak, 2012) has indicated the existence of spiritual > experiences on the border of psychosis, that are similar in form and content to psychotic symptoms (delusions and hallucinations), which cannot be differentiated from each other using standardised diagnostical tools. However, both kinds of these experiences have different outcomes (process), which has serious implications for making a differential diagnosis between spiritual or religious struggles and psychopathology in the clinical context (Junior & Moreira-Almeida, 2009). The aim of my presentation will be to show how a local theory of mind, developed by T.M. Luhrmann (Luhrmann, 2011a,b; Luhrmann et al., 2010; 2015a,b; Luhrmann, 2017), can help us to understand this psychotic-spiritual paradox and > explain the transition from imagination to perception in a religious or spiritual experience on the edge of psychosis.

3. Agnieszka Krzysztof-Świderska[1], Anna Schab[1], Jan Ryk[1], Krzysztof Krzysztof[1]
[1]Institute of Psychology, Jesuit University Ignatianum, Kraków, Poland

Title: Religious quest as a defence mechanism in the face of selected aspects of the human existential situation – a pilot study.

The aim of the project was to define the role and mechanisms of spiritual and religious quest in the face of existential situations. The goal of the pilot study was to verify a way of falsification of the research hypothesis, which assumes that "spiritual and religious questing will increase, after exposure to stimuli", which are: perspectives of death, the sense of human insignificance against the vastness of the universe, the forces of nature as well cultural change. The hypothesis assume, that this effect measured directly after the exposure will be greater than after 30 min. of break, what indicate rather a defence mechanism (automatically and unconsciously triggered defence mechanism), than a > coping strategy. Respondents filled the Questionnaire of Religious Insight (2017) and the Polish adaptation of the Scale of Religious Orientation (Socha, 1999) twice: before and after exposure to the indicated stimulus: > visual stimuli (a series of photos) as well as audio-visual stimuli (short documentaries). There were also two control conditions in which the stimuli were neutral (photos of flowers and trees). Each experimental and control condition included 15 people, that is, a total of 120 people were involved in the pilot study. Results are interesting, however the procedure needs refinement.

Symposium 14: Belief within unbelief: Evidence of religious behaviours in secular contexts
Chair: Kyle J. Messick

Summary: As definitions of religiosity become hazier when accounting for the difference between explicit and implicit measures, as well as when behaviour and self-proclaimed ideology are distinctly contradictory, more nuanced approaches are needed to explore what beliefs and behaviours exist among non-religious communities.   This panel includes four presentations that examine behaviours and ideas that are   consistently associated with belief, but are found within contexts that are culturally or self-identified as secular.

1. Kyle J. Messick[1], Blanca Aranda[1], Miguel Farias[1], Jonathan Jong[1]
[1]Brain, Belief, & Behaviour Lab, Coventry University, United Kingdom

Title: Finding the sanctity in the secular: The case of heavy metal music culture.

A series of studies were conducted to explore what aspects and artefacts within a secular community are evaluated as sacred. The community focused on for these studies was the heavy metal music community. What kinds of metal cultural artefacts were most frequently evaluated as sacred, and the emotional responses that occurred in situations of loss or when the sacred was violated were explored. Further, these metal fans, a group often seen as being in opposition to religion, were experiencing qualities associated with the sacred in

religious communities including feelings of transcendence and the imbuing of artefacts with a spiritual connection.

2. Jonathan Jong

Brain, Belief, & Behaviour Lab, Coventry University, United Kingdom

Title: Mapping implicit supernatural belief in nonreligious contexts.

Census-type data indicate that under 25% of people from countries like China, Japan, Estonia, Sweden, and the Czech Republic identify as religious. However, explicit attitudes toward religion is a poor surrogate for subtle forms of supernatural belief, such as belief in body-soul dualism, teleology in nature, post-mortem survival. In this project, we attempt to provide descriptive data on these beliefs in the world's most allegedly irreligious countries.

3. Masoumeh Sara Rahmani

Brain, Belief, & Behaviour Lab, Coventry University, United Kingdom

Title: Exploring unbelief in the Mindfulness subculture.

Is Mindfulness meditation "religious" or "secular"? This question is the backdrop of much of the contemporary debates about Mindfulness and the ethics of implementing mindfulness-based programmes in secular contexts. This paper seeks to provide context to this debate by exploring the common beliefs, values, and assumptions held by Mindfulness meditators in the UK and the US. Drawing from psychological surveys (n=450), participant-observations, and in-depth, longitudinal interviews with 35 Mindfulness meditators who identified as unbelievers (e.g., atheists and agnostics), this paper examines the influence of the practice on the practitioners' self-concept and worldviews, asking: What positions do they take on religious and spiritual concepts? What assumptions do they have about reality, human nature, and the purpose of existence? What forms of language and rhetorics do they use to articulate their positions? To what extent, and in which direction, does the practice steer the trajectory of their lives?

4. Miguel Farias

Brain, Belief, & Behaviour Lab, Coventry University, United Kingdom

Title: The last church of positivism.

The Understanding Unbelief programme has sponsored over 20 projects on the beliefs of unbelievers. Here I will summarise some of the results of an international survey on the beliefs of unbelievers conducted in Brazil, China, Japan, UK and the USA (N=5000). I will then zoom in on the case of Brazil, where we interviewed and photographed unbelievers,

including the members of the last church of Positivism in the world, which was created by the father of sociology, August Comte. The data on Brazilian unbelievers, including practising Positivists, challenge key ideas psychologists of religion have held for decades about atheists and agnostics.