Abstacts – posters

1. Meaning in Life through Photography:Youth exposed to family violence and their stories

Maria Stensvold Ånonsen

Background Previous research on youth exposed to family violence has explored prevalence, prevention and ethical issues.The present study (2015-2020) explores existential themes with the main issue being: How and in what way does youth (16-20) with experiences of family violence describe their sense of meaning in life?   Method The sample in this study are set to 15-20. I use social media and gatekeepers from organizations and institutions to get in contact with participants. Participation criteria's are age, previous exposure to violence, and current safety. Media for exploration are participant-generated photos, text and interviews. Results The main purpose in this study is to explore what/who contributes to youth's sense of meaning in life. I expect to find up to 120 answers on this topic since youth are generating six photographs each. Analysis of the photographs, their content and informants' reflections will identify significant themes. To discover how different sources of meaning are important, context and verbal stories describing the photographs will be underlined. Contribution This study provides new knowledge about a universal human theme within a small group of people having difficult relational experiences. Through participation and creativity, the methods and findings in this study also contributes with new ways to talk about and do research on sensitive topics.

Keywords: family violence, youth, meaning in life, auto-photography

2. Prohibition of drawing of God is Islam and strategies of Iranian children to draw image of God

Zahra Astaneh

This study on Muslim children in Iran was conducted in collaboration with the project "Drawings of gods". It focuses on the fact that depiction of God is generally considered to be prohibited in Islam (Naef 2004). According to Quran: "[...] nothing is like Him [...]", (Surah 42, verse11). Therefore, we studied the response of Muslim children when asked to draw God (N=3037, girls and boys, 7 to 14 years of age). Data were collected by researchers from the University of Tehran. Results indicate two main tendencies: only 0.5% of children refused to draw God because of their Islamic beliefs (e.g., explicitly stating that images of God are prohibited, based on their Islamic beliefs); 9% of them didn't draw any image of God because of other reasons (e.g., some stated that they could not draw because they had not seen God before). In this poster, after explaining briefly the image of God from viewpoint of Quran and the Islamic anecdotes, strategies employed by Iranian Muslim children to draw an image of God will be presented. Special attention will be given to how prohibition pertaining to draw God is conceived in the minds of Muslim Iranian children.

3.   The Sociopsychological Approach of Erich Fromm in Critical Discussion with current Religious Education – A Contribution to the Creation of New Theories in the Field of Religious Education

Annette Bohner

In 20th century, the social psychologist Erich Fromm developed his own analytic socio-psychology concept. This theory disposes the social-character of each person – understood as the reflexive, unconscious adaption of the human being to requirements of the society – and the different types of being related to the society, especially for modern times. Although Religious Education takes other social sciences such as sociology, psychology et al. in account, Fromm's work has not been related to the processes of religious education and its (anthropological) reflexion and justification. My doctoral thesis fills in this gap: It puts the discourse of Religious Education about post-modernity and its impact on processes of Religious Education to the Frommean approach on modernity and men's thinking, feeling, behaving restricted through the social-character. By carving out systematically also Fromm's anthropologic ideas and his conception of biophilia, a Frommean criteriology results that will not only support the understanding of the post-modern human being but also allows an acceptable analysis of the society this very human lives in, in order to master the challenges confronting religious education and, by the same time, does not forget to establish a normative scale that shall meet Fromm's view, namely the encouragement of mental health.

4.   Body Image and Religiosity Among Veiled and Non-Veiled Turkish Women

Sarah Demmrich, Sümeyye Atmaca

The positive relationship between body image and religiosity, as found in Christian samples, is often explained in terms of a moderate dressing style of highly religious women. Unfortunalty, almost nothing is known about the relationship between body image, religiosity, and dressing style among female Muslims who live in Muslim countries. Therefore, we conducted an exploratory questionnaire study among 59 female Muslims between 17 and 46 years (M = 28.02; SD = 7.84) in Turkey, using scales that assessed dressing style (n = 29 veiled and n = 30 non-veiled), social appearance anxiety (as an indicator of a negative body image), and religiosity (intrinsic and extrinsic religiosity; normative and popular religiosity). The results show that veiled women score much lower on social appearance anxiety than non-veiled women. Moreover, all four forms of religiosity are highly negatively correlated with social appearance anxiety for the whole sample, the veiled subsample, but not the non-veiled subsample. The results are discussed in the context of wearing the hijab as well as normative religiosity as important buffering factors against a negative body image among Turkish Muslim women.

5. Spiritual Religious Coping and Spiritual Struggles Among Patients with Cancer and Elderly Inpatients in Brazil

Mary R G Esperandio, Fabiane T. Escudero, Marcio L. Fernandes, Suelen Cristie, Fabiana T. Xavier

Evaluating religious/spiritual (r/s) resources and needs of patients facing life-threatening diseases helps in making decisions about the provision of holistic care. The aim of this study was to evaluate the use of spiritual religious coping (SRCOPE) and the prevalence of spiritual struggles among patients with cancer and elderly inpatients. The study was quantitative, descriptive, cross sectional and consisted of the application of the Brief RCOPE Scale, the Spiritual Religious Struggles Scale (SRSS) and a socio-bio-demographic Questionnaire. The study enrolled 50 cancer patients and 51 elderly inpatients. The results show that both groups use the positive religious coping more than the negative religious coping. The most widely used methods were "Benevolent Religious Reappraisal" and "Religious Focus". Although the prevalence of spiritual struggles is low, a significant and positive association between negative religious coping and all dimensions of SRSS was found for both populations. The most common spiritual struggles were: Moral and Ultimate Meaning. It draws attention that 33% of cancer patients stated they would like to bring r/s issues to the treatment, but only 14% had been questioned about these issues. This study points out the need and importance of broadening and deepening this theme within palliative care research.

Keywords: spiritual religious coping, spiritual struggles, oncological patients, elderly patients, palliative care

6. Dancing on the boundaries. Crime and religiosity

Ignazio Grattagliano, Rosa Scardigno, Altomare Enza Zagaria, Giuseppe Mininni

Religions offer both sources of meanings and reservoirs of stories that help people to give order to reality and propose ways to reassure their followers. These same interpretive devices can be seriously dystonic: if misunderstood and/or placed in a highly dysfunctional communicative context, religious meanings can also catalyze the amplification of problematic situations. In worst cases, they can take part to dynamics leading to criminal acts, even of terrible ferocity.   In the present work we present two criminal cases in which religious socialization can act as a component, as they occur in family constellations characterized by a deep religiousness. In the first one, a female psychologist, suffering from major mental disorders, amplified by the use of substances, killed her elderly and paraplegic mother, suffocating her through the insertion of two sacred images and a rosary into her throat. In the second one, a catholic educated husband, having neither legal no psychopathological precedents, killed his wife in a terrible heinous way. In both cases, the sense of the criminal act recalls features dealing with individual history and social relations, in a complex tangle of actions and feedbacks in which religious socialization can play a key role.

Keywords: crime, religiosity, psychopathology, family, socialization

7. Ambivalence and process of religious coping during a caregiving experience. An empirical study with caregiving spouses

Annette Haussmann

International studies have concluded the ambivalent relationship between religion and health. While some religious coping strategies are helpful to coping with burden, others can increase distress. Only few studies include longitudinal data to assess the significance of religion during the process of adaption to major life events. With an interdisciplinary background of theology and psychology, this study focuses on the relationship between burden and religion as a coping resource. Coping is understood as an ongoing process of adaption, including questioning purpose and meaning of life, resetting goals and looking for (re)sources of hope. Caregiving for a beloved partner is stressful and often includes depression and hopelessness. 19 spouses of stroke patients have been included and assessed 3 times during one year post-stroke. The mixed method design (interview, card sorting set, psychological assessments) allows further conclusions on the nature of religion as not only multidimensional but shaping the process of adaption itself. Aim of the study is to find different religious coping strategies and underlying religious concepts, and relating them to other coping resources and burdens. Thus, it allows highlighting the dynamic relationship between religion and coping. The poster will focus on the ambivalence and process of religious coping.

Keywords: religious coping, caregiving, ambivalence

8. Dynamics in change of religious views in a secular country

Klara Malinakova, Jitse P. van Dijk, Peter Tavel

Introduction Spirituality and religiosity have been found to be associated with many dimensions of human life, also with physical and mental health. However, these associations have been studied mostly in religious countries. The Czech Republic belongs to the countries with the highest percentage of religiously unaffiliated people in the world. Therefore, we decided to explore the background of atheism in a highly secular country. Methods A nationally representative sample of Czech adults (n=1800, 46.4±17.4 years 48.7% men) participated in the survey. We measured religiosity, spirituality, conversion motives, non-religious attitudes and selected markers of psychopathology. Results Of the 1269 respondents who described themselves as non-believers, 497 (39.2%) reported that they would go to the church or pray in case of problems (health troubles, psychological illness etc.). Of the 489 respondents who described themselves as believers, 42 (7.9%) reported that they had converted in a difficult life situation. The consequent analyses showed a significantly higher occurrence of some psychopathological symptoms among the respondents who either had converted or admitted that they could and those who had not. Conclusion We found that in a secular society problems might become a motivation to attend religious meetings.

Keywords: atheism, religiosity, spirituality, conversion, psychopathology

9. How Psychoanalysis Can Make Faith Possible

Frank Malone

Practitioners of psychoanalysis have moved far beyond Sigmund Freud's hostility toward religious and spiritual experiences. This early psychoanalytic bias saw religion and spirituality as clinically pathological. Psychoanalysts would for example interpret religious longings to the patient as representing unhealthy "dependency needs". Contemporary psychoanalysts recognise that such diagnosing of religious and spiritual experience was an enactment of negative "countertransference" toward the patient. The development of object relations theory in psychoanalysis enables us to understand how the psychological capacity for faith is developed - or not. Further, it shows us how faith can be facilitated by the psychoanalytic relationship. A clinical vignette is used to illustrate this theory, and how the psychoanalytic process can make faith possible without religious or spiritual matters ever being mentioned by the psychoanalyst.

10.   Existential, spiritual and religious needs and considerations in Danish inpatients diagnosed with depression, Existential, spiritual and religious considerations, needs and resources in Danish inpatients diagnosed with depression – an outline of a forthco

Tobias Opsahl, Niels Christian Hvidt

Intro. International research have found that psychiatric patients ask for a more holistic treatment, comprising their existential, spiritual and religious (E/S/R) considerations, needs and resources. It might be fruitful to include these into treatment since research have found that E/S/R are related to better mental health, well-being and coping, especially among depressive individuals. Research into E/S/R in a secular psychiatric setting like Denmark is sparse but research-based insights into the significance of E/S/R in Danish psychiatric patients diagnosed with depression might be valuable in the design of treatment. Aim. To investigate the significance of E/S/R considerations, needs and resources in psychiatric patients diagnosed with depression in Denmark. Research questions. 1) What E/S/R considerations, needs and resources do psychiatric patients diagnosed with depression experience during inpatient treatment in Denmark? 2) What is the significance of the E/S/R considerations, needs and resources to the patients? Method. Qualitative semi-structured interviews. Perspectives. The purpose of investigating the significance of E/S/R considerations, needs and resources is to explore whether and how they are significant to the patients and consequently whether and how we ought to take them into account when treating psychiatric inpatients diagnosed with depression in Denmark, Abstract sent to Tor-Arne due to troubles uploading

11.   Religiosity and supervisor ratings of professional qualities among hospital nurses

Lukas Pitel

The aim of the study was to assess the relationships between religiosity and supervisor ratings (professional competence as a composite measure, and quality of personal approach towards patients) among hospital nurses. Moreover, we were interested if the associations persisted after adjusting for situational variables and personality traits. Data were collected in Bratislava, Slovakia in 2014 (N=109, mean age 38.4 years; SD 8.9 years; 98.2% females). Religiosity was measured by the Duke University Religion Index items for organizational religious activity, non-organizational religious activity, and intrinsic religiosity. The analyses were performed using linear regression models, adjusted for years of practice and Big Five personality traits (BFI). Organizational religiosity was positively associated with both professional competence and personal approach, but the latter relationship did not persist after controlling for personality. The weak positive association of non-organizational religiosity with competence (p<.05) did not persist after controlling for personality (p<.10). All the remaining associations were not statistically significant. The contra-intuitive pattern in the results (intrinsic religiosity unrelated to any rating, and organizational religiosity as the relatively strongest predictor) deserves further research.

Keywords: nurses, supervisor ratings, religiosity, professional competence, personal approach, Duke University Religion Index

12.   Well-being and religious coping in three Italian groups: homosexual believers, charismatic Catholics

Germano Rossi, Gabriele Rossi

The goal of this research is to study the relationship between religiosity/spirituality, religious coping and well-being in 3 Italian religious groups (N=135): Catholics gays, Charismatics and others Catholics (as control group). The instruments used are the Rosenberg Self-Esteem Scale, the General Health Questionnaire, the Satisfaction With Life Scale, the Positive and Negative Affect Scale and the Psychological Well-Being Scale, the Brief RCOPE, the Difficulties in Emotion Regulation Scale and some items from IE-R Scale. The study tests how belonging to a religious group influences self-esteem, well-being, and health, and how this varies when one feels religious/spiritual, has an intrinsic/extrinsic/search religious orientation, or uses positive/negative religious coping. Religious group belonging was found to be an important protective factor resulting in higher well-being. Charismatics showed higher levels of well-being and use of positive religious coping and intrinsic orientation. Homosexuals tended towards quest oriented religiosity and those who consider themselves spiritual show higher scores in the positive affect than the religious. Distress was found associated with worse physical and mental health, while having a purpose, personal growth, Positive Relations and Competence contributed to psycho-physical well-being.

Keywords: catholics gays, charismatics, catholics, well-being, religious coping

13.   Inter-religious Marian Image and the Japanese Psyche: A Study of "Maria-Kannon (Mary-Guanyin)" from the 17th Century to the Present

Chizuko Saito, Naoko Frances Hioki

The topic of this presentation, "Maria-Kannon," was designated Buddhist Bodhisattva figure, used by pre-modern Japanese crypto-Christians as Virgin Mary. Originally, under religious proscription, the Japanese Catholics adopted the Buddhist figure to disguise their underground religious practice. The ban on Christianity ended in 1873, and the expression "Maria-Kannon," emerged in literary circles in the early twentieth century. Today, the original Catholic image of the mother of Jesus has been transformed and repurposed into many popular images. As a Buddhist-Christian female deity, she is probably more popular than the Virgin Mary. This presentation studies the discourse and the transformation of "Maria-Kannon." By examining Japanese narratives about Maria-Kannon, written by (1) pre-modern crypto-Christians, (2) the modern authors Akutagawa Ryunosuke and Endo Shusaku, (3) the psychologist Kawai Hayao, as well as (4) contemporary commentators on Maria-Kannon on the Internet, we attempt to unpack the role and the meaning of female figures in Japanese religious culture. While appreciating Kawai's Jungian approach developed in his study, "Maternal Society, Japanese Pathology," we will also employ input from the historical-cultural approach to reflect on specific context and critique the universal application of the Jungian archetype of the "Great Mother."

Keywords: japanese christianity, inculturation, crypto-religion, archetype, great mother

14.   The moderating effect of attachment to God on the loss-depression relation in late life: Findings from a longitudinal study
Evalyne Thauvoye

The loss of close relatives and friends can be particularly stressful in late life, placing older adults at an increased risk for depression. Research has repeatedly shown that religion can buffer against the deleterious effects of highly stressful negative events. Especially the relationship one experience with God can provide a base from which people try to cope with the situation. In this study, a distinction is made between the anxious and avoidant type of attachment to God since literature suggest that they lead to distinct depression-outcomes due to respectively hyper- and deactivation of the attachment system. A longitudinal study was set up to investigate whether attachment to God moderates the relation between personal loss and depressive symptoms at an advanced age. In addition, the study examines whether religious coping mediates the effect of personal loss on depression and whether this relation, in turn, is moderated by the attachment to God.

Keywords: attachment to god, personal loss, late life depression, religious coping

15.   Spirituality and Resilience
Carla Tomás

This Phd research tried to perceive within a Portuguese population, if the integrated experience of spirituality facilitates the development of a resilient functioning facing the situations of adversity, adding to the functioning of the subject a set of resources and strategies that allow the creation of a personal meaning facilitator of the experiences associated with these conflicts. In order to operationalize the vast and multidimensional concept of spirituality, we have chosen to use as

indicators general measures of spirituality such as religious denomination, religious and spiritual practices and satisfaction with religion. We also use as parameters to evaluate spirituality, religious and spiritual coping, spiritual well-being and the image of God. A total of 1118 inquiries were collected and their analysis revealed that more than religious denomination or frequency, the variables with a more intimate relational content with the Divine, such as the use of positive religious and spiritual coping strategies, a benevolent image of God, and satisfaction with their spiritual life that appear as more evident facilitators of adaptive processes in times of crisis.

16.   Psychological needs within the conversion to new religious movements - Findings from a qualitative study of the neo-brazilian group Terra Sagrada

Sarah Franziska Tran-Huu

Four psychological needs leading individuals who convert to new religious groups are elaborated on the basis of literature review and reviewed through narrative interviews with German-speaking, Christian socialized converts from the neo-brazilian group Terra Sagrada. The group´s practice is mainly based on their Candomblé and Umbanda roots, spiritual possession, a doctrine passed by word of mouth and trance rituals putting the human body in the center of attention. First, the need for social affiliation and relations; second, the desire for self-discovery and search for identity; third, the need for meaning and security in life, and fourth, the need for new, bodily-based experiences will be addressed. The individual way to psychological gratification is highly diverse, but the underlying needs resemble, as the empirical study shows. In search of need fulfillment, people turn to alternative spiritual groups hoping for new ways and possibilities. In the case of the Terra Sagrada, especially the need for self-discovery and the wish for new body experiences are believed to be inherent and indispensable. Further, it is proposed that those alternative offerings distinguish new religious movements from traditional religious communities and fit needs which are strongly distinct in modern Western society.

17.   Longing – a Dynamic Power in Becoming towards spirituality and transcending life

Venke Ueland, Dagfinn Nåden, Unni Å. Lindström

Longing – a Dynamic Power in Becoming towards spirituality and transcending life Introduction This presentation is based on interpretation of texts of Augustine, Kierkegaard as well as an empirical study based on conversations with nine women suffering from cancer. Methodological approach Caring science perspective and Gadamer's ontological hermeneutics. Results Longing is connected to a tender memory of something good in the past, Father's love (Augustine (400). The most passionate longing leads to the ultimate completion of life by connecting through faith with a You (Kierkegaard

1849). When suffering from cancer there seems to be a dynamic power in longing as becoming towards transcending life, towards God or an external power. Conclusion The message from Augustin and Kierkegaard might help health care personnel to better acknowledge and understand patient's' longing. To listen to patient's own voice about longing might guide health personnel to perform care that alleviate suffering and support health processes.

18.   Relational Death at Home – Sources of Meaning in the Stories of a Dying Patient and Family Carer

Auli Vähäkangas, Suvi-Maria Saarelainen

End-of-life care at home increases the holistic wellbeing of the patient; the possibility of calm surroundings as well as the possibility of a more intimate focus on sorrow and bereavement – are helpful for both to the patient her/himself and to the family carer. Yet, it s likely that encountering mortality and death, challenges the meaning system of an individual. Meaningfulness in life forms as apprising life in terms of coherency, significance, direction, and belonging (Schnell 2009; Baumeister 1991). Moreover, people are all embedded in a web of social relationships (Harding 2012; Nedelsky 1989) and relationality can include an individual's relationship with God.   The poster introduces our new project that investigates the processes of dying of an older adult (over 65 years) and family carer in the setting of a private home. The data consists of 45 interviews from people with advanced disease in the last year of life (15), active family carers during the palliative care (15) and bereaved carers after the death of their loved one (15). Because it is known that in sensitive studies the use of visual elements helps the interviewees reflect on their own feelings, we will implement visual narratives as part of the data. The aim of the project is to scrutinize how the interviewees experience the sources of meaning in life when encountering death, dying and bereavement.

19.   The Relationship Between Humility, Religiosity and Psychological Well-Being Among Adults

Muhammet Enes Vural

The aim of this study is to investigate the relationship between humility, religiosity and psychological well-being among adults. The sample of the study was composed 315 (Male=146, Female=169) adults whom living in Istanbul at 2015. In the research, personal information form has been used as a quantification tool to determine participants' demographic features. Besides, humility scale developed by Elliott (2010) in order to determine the individuals' humility level; Psychological Well-Being Scale's sort form of a 18 items advanced by Ryff (1989). Also, in order to determine participants' religiosity level, Ok-Religious Attitude Scale developed by Ok (2011) and consisted of four sub-dimension has been used. As a result of this study, it has been seen that there is a significant and positive relationship between humility and religiosity. But it has been monitored that

there is no significant relationship between humility and psychological well-being; and psychological well-being and religiosity. On the other hand, it has been indicated that there is a significant relationship between psychological well-being and age, income and educational level; religiosity and gender, marital status and income level.

20.   Remembering past lives: The cognitive foundations of why people believe that they have lived before

Claire White

This research concerns the question of why people think they have lived before and, in particular, the role of memory in supporting this conviction. Although popular representations of reincarnation assume that the veracity of past-life memories are evidenced by distinctive and verifiable details contained in the memory our results, based on of a series of semi-structured interviews with over 200 Western spiritual seekers, suggests otherwise. People reasoned that memory plays a fundamental role in past-life beliefs because of the sense of personal identity (i.e. that the event happened to them) contained in episodic memory. Contrary to popular portrayals, people were not at all concerned or motivated with fact checking the details of recounted episodes. Rather, they expressed the powerfulness of the experiential process of evoking a memory they did not, otherwise, know they had, how it moved them, and gave them insight into the self that was, they believed, hidden from sight until now. We conclude that past-life convictions are underpinned by the common sense association between memory ownership and personal identity in line with cognitive accounts of religion.

21.   The Army of God: An examination of religiously-motivated violence from a psychology of religion perspective

Sacharias Wirén

The purpose of this qualitative study was to examine psychological processes that can contribute to religiously-motivated violence in relation to the collective meaning-system of the militant anti-abortion movement: the Army of God. The study applied a single-case design and the data were collected through semi-structured interviews with three prominent figures within the Army of God, as well as through analysis of 43 qualitative documents and four autobiographical books. The collected data were analyzed through a deductive approach, implementing the concept of sanctification, social identity theory, selective moral disengagement, and the Staircase to Terrorism model. The results show that the collective meaning-system of the Army of God can be understood as a frame that binds the members together, and from which social categorization and group identification can induce acts of violence. The results also demonstrate that abortion is perceived as a grave injustice and destruction of something sacred, which leads to a moral outrage by constituting

a threat towards one's social identity. This threat moves individuals towards a 'black-and-white' and 'the ends justify the means' mentality. The act of violence is further prompted by a perceived duty from God and facilitated by a dehumanization of the perceived enemy.

22. The role of religiosity for youth and adolescent in critical life events – an empirical study

Golde Hannah Marie Wissner

Central issues: All young people have to deal with many different challenges, some are related to developmental and some to situational factors. To what extent is their religiosity an issue in such challenging situations? A questionnaire-based survey is used for finding out whether they practice religious coping and in which ways such experiences influence their faith.   Sample: For a more representative picture students from all of the three major school types in Germany were questioned. The instrument was a questionnaire with 151 items and open questions. About 500 students (aged 16 to 26 years) from 32 different school classes in south-west Germany participated. First results show, that no matter if their confidence in God was shaken or if it became more intense, challenging experiences do not leave the religiosity of the respondents or their attitude towards religion unaffected. Furthermore it seems that religious coping, especially praying, is more wide-spread than often assumed.   Discussion: Earlier models of religious development tend to describe schematic and cognitive processes. The present exploration wants to supplement this while emphasizing the meaning of personal experiences (and handling them) for developing a mature belief. It wants to make a contribution for a better understanding of youth today.

23. The Spiritual Dimension in Treatment and Everyday Life

Berit Borgen

The spiritual dimension is often an absent topic in therapeutic applications, although it can have a significant impact on liberating processes and cure. The activation of spiritual processes can elicit transformative experiences by opening new life potentialities. Case examples of such occurrences, sourced from my studies conducted with qualitative research methods, are included in the paper. In critical situations, the possibility of eliciting transformational turning points might occur in connection with spiritual transcending experiences. Thereby this possibility can have significant impact on processes promoting recovery from mental disorders and on processes of mental liberation generally. These possibilities are discussed together with reflections on spirituality as a potential source in treatment and mental growth. Thereto some information and discussion are given according to how it may be possible to support spiritual experiences, and in that way potentially contribute to individuals' relief from mental problems. The intention in this continued elaboration is to give supportive insight and knowledge transfer to therapeutic and pedagogical

applications. A central objective is to inspire researchers to investigate the impact of spiritual transcending experiences in recovery and mental liberating processes.

24.   Gravity centre and god's position in children's drawings of gods

Christelle Cocco, Grégory Dessart, Pierre-Yves Brandt, Zhargalma Dandarova Robert

One aim of the project "Drawings of gods", composed of around 6'500 drawings from eight countries, is to discover which strategies are used by children to answer the complex task of drawing super natural agents. Studies show that children have tendency to centre their drawings (Winner, 2006; Golomb 1987). However, other studies revealed that people associate God-Devil with up-down (Meier et al., 2007) and we suppose that children could draw god in the upper part of the sheet to express the idea that god is in the sky or above/ upper us. In order to challenge these two hypotheses, two methods were used on a subset (N = 617). Firstly, the computation of the gravity centre of the drawing, defined as the weighted mean of all coloured pixels. Secondly, the retrieval of the god position from a human annotation done with an online annotation tool (Dessart et al., 2016). Both methods confirm that, on average, drawings are centred. As a next step, the gravity centre and god's position will be compared to determine if there is a correlation between these two measures and to see if the position of god is centred or not with regard to the whole drawing.

25.   Rethinking Religious "Ideology"

Judd King

Many contemporary Euroamerican populists claim that Islam as a religion is ideologically incompatible with post-enlightenment Western values like personal liberty and freedom of speech. Using ethnographic interviews with Turkish Islamist voters, this paper employs a cognitive psychological perspective to draw into question the assumption that illiberal aspects of Muslims' religious beliefs necessarily result from some coherent religious "ideology."   By definition, ideology represents a coherent, rational system of interrelated beliefs about how the world should be ordered, reducing to a core set of clearly defined, rational principles. Because theology effectively organizes religious beliefs around a core set of clearly defined rational principles, the idea that at least for "fundamentalists" who prioritize their theological beliefs above all else, religious beliefs must equate into an ideology may at first seem plausible.   However, my subjects' reasoning for wanting to ban blasphemy but not alcohol reveals that the principles in which their ostensibly ideological/theological beliefs are grounded are anything but consistent. I instead suggest intuitionist moral psychology offers a more compelling explanation for their beliefs rooted in emotion. I conclude that populist accounts centered on ideology ignore key aspects of the cognitive architecture of religious morality.

26.   How philosophers can use results in Cognitive Science of Religion
Halvor Kvandal

Cognitive science of religion (CSR) commits to "naturalism". This means that scholars treat religion as a natural phenomenon but without passing judgement on the existence or non-existence of the supernatural. Philosophers of religion often use the term for atheism plus the view that science is the only reliable method for attaining knowledge. In epistemology, there are also "naturalist" positions. Their background is Quine's view that science and philosophy are continuous and that psychology should replace epistemology. A more recent view is "moderate naturalism". This view rejects Quine's replacement-idea but grants results in psychology strong relevance in epistemology. The present paper is about how the endorsement of this view allows philosophers to capitalize on results in CSR when they discuss the epistemic status of religious beliefs. The first part of the paper presents moderate naturalist epistemology. The second presents recent work by Nicolas Baumard and Pascal Boyer on what they call "elaboration" as an example of work in CSR that epistemology can apply. Of particular interest is what they say about processes in religion guided by relevance rather than truth, and how the former leads subjects to meta-represent intuitive assumptions their minds produce, leading to a religious belief.

27.   What can religion and spirituality contribute with in dealing with cancer?
Anahita Paula Rassoulian

Cancer is a leading cause of death worldwide. Getting a cancer diagnose always include fear of death. Matters concerning meaning of life and questions about relationships past and present occur, and may trouble many. The most common question is "why me?" What are possible answers to that question for a person? Every cancer disease brings feelings of anxiety and depression. What role does the faith factor play in this situation? Interviews with cancer patients show a difference in coping with cancer when a patient has a religious and/or spiritual background. Can the faith factor be a supportive factor that move mountains? Are there differences between patients with a religious or spiritual background, and those who are not religious or spiritual, concerning coping with cancer? This paper will seek to answer these questions on the basis of real patient stories.

28.   Nature as therapeutic space
Kirsten K. Roessler

Nature has the potential to act as place for psychological interventions, and this paper will focus on theoretical, cultural and empirical considerations on the specific atmosphere and possibilities of nature as a therapeutic setting. When it comes to applying nature and environment to improve life quality, cope with chronic illnesses, and relieve stress and depression, psychological theories focus among others on directed and spontanous attention and on affective responses to the environment. These theoretical considerations will be followed by a short presentation of an empirical study, which targeted exclusively at men with a higher risk of diseases. The Danish project "Wildman" works with men in crisis suffering from: cardiovascular diseases, cancer, pain, anxiety, stress, and depression. The purpose of the project was to use nature as therapeutic environment for a target group, who does not benefit from the given municipal offers. This is accomplished by combining nature, nature guidance, and meditation, by using different ways to direct attention, together with bodily activities, towards a community spirit, by creating positive relations and expanding the participants' social network. The last part of the paper poses questions to cultural aspects of nature and landscape for identity and interpersonal relations. Nature reveals herby existential dimensions.

29.   Affects in Christian counseling

Randi Synnove Tjernaes

In this workshop I want to present some of my work concerning current Norwegian literature/syllabus in Christian counseling, and the focus on affects in counseling. Two years ago I finished my in master degree in Christian counseling as part of my clinical pastoral education (CPE), and I now work on an article based on this theme. In this presentation I want to present the affect theory, and then give a picture of how the counseling literature describes affects. In short, my results show that we in Norway, until recently, did not give the students of theology and diaconia a broader knowledge of affects; we do not use affect theory. My results give a picture how we in Norway have some shortcomings in our counseling literature. The literature:

- did not give a presentation of affects.
- did not describe the meaning og affects.
- did not describe the meaning of affect integrity and affect consciousness.
- try to defend why they want to split theology and psychology.
- indicate some fear of affects in general.

I have in my work only discovered that the affects are deficient in the Norwegian pastoral care curriculum. My research prompts me to ask new questions regarding how the discipline had developed had there been a stronger focus on affect theory in the curriculum.