INTERNATIONAL ASSOCIATION
for the
PSYCHOLOGY OF RELIGION

August 21. – 24. 2017

IAPR Conference
in Hamar

Culture, Context and Existential Challenges

Innlandet Hospital Trust

MF NORWEGIAN SCHOOL OF THEOLOGY

VID

INLAND NORWAY UNIVERSITY OF APPLIED SCIENCES

International Association for the Psychology of Religion
in co-operation with Sykehuset Innlandet Hospital Trust,
MF Norwegian School of Theology, VID Specialized University
and Inland Norway University of Applied Sciences

THE INTERNATIONAL ASSOCIACION FOR THE PSYCHOLOGY OF RELIGION

The International Association for the Psychology of Religion (IAPR) is an international organization promoting scientific research and exchange within the field of the psychology of religion. The Association is not partial to any particular trend but aspires to provide a platform for the entire spectrum of the scientific-psychological study of religion for psychologists of religion from all over the world.

The International Association for the Psychology of Religion (IAPR) has European roots. The Association was founded in 1914 in Nuremberg, Germany, as "Internationale Gesellschaft für Religionspsychologie" and published in that same year the first volume of the "Archiv für Religionspsychologie" (now Archive for the Psychology of Religion). Already at this early stage, a number of international scholars, including some from the USA, belonged to the board of both the association and the journal, while the key figure of the enterprise was Wilhelm Stählin (1883–1975), a German protestant minister. As Germany went to war during 1914–1918, the interior situation of the country changed dramatically and a next volume (No. 2/3) of the Archiv was not published until 1921, to be followed by a Volume in 1929.

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

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

Although people like André Godin, Antoine Vergote and especially Hjalmar Sundén published some articles in the *Archiv*, the Association after some years ended in a cul-de-sac again. There were only a few professional psychologists involved, most attendees of the conferences had limited training in psychology during their pre-war education as theologians. No efforts were made to broaden up, to professionalize or to modernize the Association's perspective or style.

When the Board even opposed all forms of modernization, this unfortunate development eventually led to the formation of a new, more progressive and active group, the *European Psychologists of Religion*. Nils Holm, a historian and psychologist of religion from Finland, who was chosen as its new President in 1995, managed to persuade the 'old' majority within the Board to take in some new persons at a conference he organized in Denmark, 1998. Together with the small number of psychologists of religion already on the Board, these new members were committed to a reorganization of this Europe-based Association, in order to turn it into a scholarly, democratic, and confessionally as well as religiously neutral international platform for the psychology of religion.
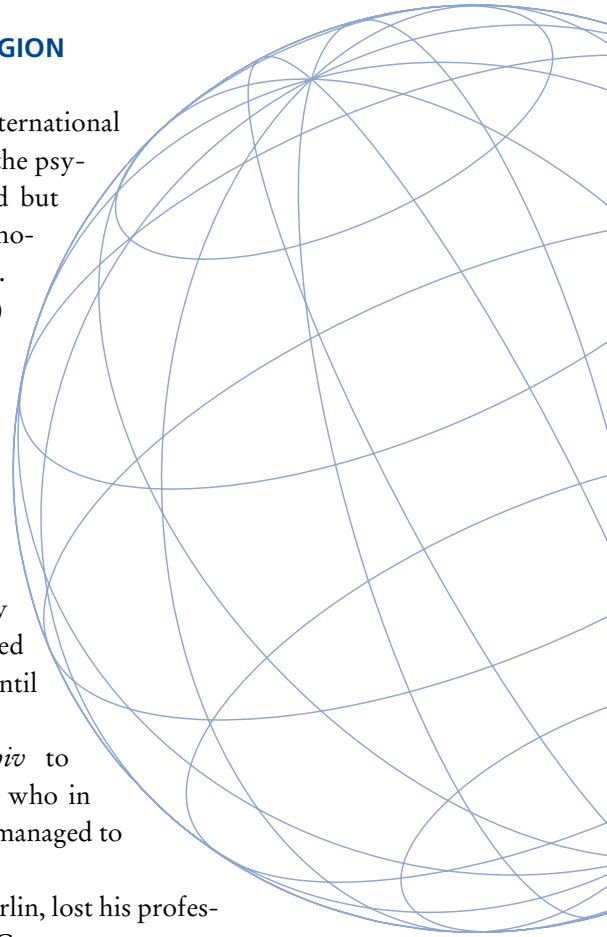
Dear participants

Welcome to the IAPR conference in Hamar 2017!

We are very happy that you have come and will be together with colleagues and friends from many parts of the world. The conference will provide excellent contributions from the growing field of psychology of religion, and hopefully you will discover new and interesting projects and meet new colleagues who are interested in your work. The IAPR conferences are places for sharing and discovering, as well as learning and discussing – but also mingling, meeting old friends, and making new acquaintances.

I also hope that you will find time to discover some of the host town. Hamar is a center in the region for public administration, commerce, and education. The town has also been central for religion in the area. The bishop of the Inland of the Church of Norway resides in Hamar, and there are long traditions back to pre-reformation times with an old Cathedral near the Lake Mjøsa where pilgrims on their way to St.Olav's shrine in Trondheim rested. We will have a social evening on this place so full of traditions on Wednesday. Before Christianity became the main religion in Norway, Hamar was a center for Nordic religion in this area. Names of local places, like Torshov, remind us of that. Torshov means Tor's temple. Tor is one of the main gods in Nordic mythology, well known for his hammer, which he used for making thunder (in Norwegian torden). Let's hope Tor is on vacation these conference days.

We are proud to present a rich scientific program. Thanks to the keynote speakers who very willingly took on this important task. And thanks to the more than 220 scholars who will present their work at the parallel sessions and on posters. You come from about 25 countries and represent a huge field of research in psychology of religion. I will also thank the Scientific Committee for their great work with all the submissions, and the Board of IAPR for their contributions and their trust in the Norwegian environment of psychology of religion by letting us be the host of this important bi-annual conference.

Great thanks to my colleagues in the Host Committee. We are four institutions behind the local initiative: MF Norwegian School of theology, VID Specialized University, The Inland University of Applied Sciences, and The Center for Psychology of Religion at the Inland Hospital Trust. You are wonderful colleagues and it has been an inspiring period of working together. Thanks also to the Scandic Conference Hotel and their very helpful personnel.

Thanks to all of you who have come to Hamar in these days of August 2017. It is good to see, and I wish you all an interesting and pleasant stay at this year's IAPR conference.

Prof. Lars Danbolt
Chair of the Host Committee

Host Commitee

Lars Danbolt; Professor, Center for Psychology of Religion, Innlandet Hospital Trust and MF Norwegian School of Theology. **Sigrid Helene Kjørven Haug;** Ass. professor, Center for Psychology of Religion, Innlandet Hospital Trust and Inland Norway University of Applied Sciences. **Tor-Arne Isene;** Ph.d.-student, Theologist, Center for Psychology of Religion, Innlandet Hospital Trust and VID Specialized University. **Ingeborg Hartz;** Research Director, Research Department, Innlandet Hospital Trust. **Kari Lillehaug;** Research Consultant, Research Department, Innlandet Hospital Trust. **Britt Haugen;** Communications Manager, Innlandet Hospital Trust. **Knut Hestad;** Professor, Research Department, Innlandet Hospital Trust and Inland Norway University of Applied Sciences. **Valerie DeMarinis;** Professor, Center for Psychology of Religion, Innlandet Hospital Trust, and Uppsala University. **Kari Kvigne;** Professor, Inland Norway University of Applied Sciences. **Mette Løhren;** Consultant, Inland Norway University of Applied Sciences. **Hans Stifoss-Hanssen;** Professor, Centre of Diakonia and Professional Practice, VID Specialized University. **Torgeir Sørensen;** Ass. professor, Center for Psychology of Religion, Innlandet Hospital Trust and VID Specialized University. **Lars Lien;** Professor, National Centre for Dual Diagnoses, Innlandet Hospital Trust and Inland Norway University of Applied Sciences. **Gry Stålsett;** Ass. professor, MF Norwegian School of Theology.

Dear participants, colleagues and friends!

It is my great pleasure to welcome you all, on behalf of the International Association for the Psychology of Religion (IAPR) at our 2017 Conference in Hamar, Norway. After Turkey and its near-oriental scents in 2015, we move to northern Europe. If the climate is certainly cooler, let's be sure that the atmosphere of the conference will be no less cool and relaxed compared to 2015. Such international meetings are ideal occasions to start new collaborations or to reinforce existing ones.

On behalf of the board and members of the IAPR, I would like to particularly thank the local organizing committee who worked hard to prepare this conference, especially Prof. Lars J. Danbold (MF Norwegian School of Theology), who took the responsability to coordinate the hosting of the conference, as well as Prof. Katarzyna Skrzypinska (Gdansk), Dr. Peter La Cour (Copenhagen), and Dr. Germano Rossi (Milano) for their involvement in the scientific committee.

I would like to take this opportunity to thank also all those who contributed to the current vitality of IAPR. The General Assembly will be the occasion to thank them orally. Among them, however, I would like to name two colleagues who have shown an unfailing commitment during these last years: Prof. Heinz Streib who was the editor-in-chief of the Archives for the Psychology of Religion until the end of 2016, and Prof. Tatjana Schnell, who will leave the office of General Secretary at the end of the Hamar conference.

To conclude, I wish all participants a pleasant stay in Hamar, and hope that this conference remains for all of us an unforgettable experience.

Prof. Pierre-Yves Brandt
President of the IAPR

Scientific Commitee

Pierre-Yves Brandt; President, University of Lausanne, Switzerland. **Tatjana Schnell;** General secretary and treasurer, University of Lausanne Innsbruck, Austria. **Kevin Ladd;** Indiana University South Bend, USA. **Miguel Farias;** Centre for Research in Psychology, Behaviour & Achievement, Coventry, England. **Katarzyna Skrzypinska;** University of Gdansk, Poland. **Peter la Cour;** Knowledgecenter for functional deseases, Psychiatry, Copenhagen, Denmark. **Germano Rossi**; University of Milan-Bicocca, Italy.

Contents

Practical information

Conference secretariat: Except for Sunday 20.08 and Monday 21.08 the secretariat is located in Group room 1.
Opening hours:
Sunday 20.08:   17:00-19:00
Monday 21.08:   10:00-18:30
Tuesday 22.08:   08:30-15:00, 16:30-17:00
Wednesday 23.08:   08:30-09:00, 12:00-13:30, 16:30-19:30
Thursday 24.08:   08:30-09:00, 11:30-15:00

Conference hosts: There will be about 20 hosts who will be available for practical help and support during the conference. They are wearing white t-shirts.

First aid and medical treatment: In case of emergency call 113 for ambulance. The hotel reception or conference hosts are available for assistance. First aid equipment and defibrillator are in the hotel reception. The staff is trained in first aid and in using the defibrillator.
The nearest emergency room is at Hamar Hospital, five minutes' drive from the hotel.
Open weekdays: 16:00-08:00, Saturday-Sunday: 24 h.
Telephone 24h: 62531900, Address: Skolegata 32, Hamar.

Accomodation expences and check out time: Room and other expenses (mini-bar etc.) must be paid directly to the hotel at the hotel reception when checking out. Latest check out time is at 12:00 on the day of departure.

Meals: All meals will be in the hotel restaurant, 2nd floor, stairs or escalator from the lobby. For the conference participants lunches are included. For hotel residents breakfasts are included. No beverages are included in the meals (alcohol or non.alcohol), but can be bought from the waiters.

Social event 1/Opening dinner: The social event 1/ opening dinner is on Monday evening at 18:30, is in the restaurant. This dinner is included for all participants who did sign up for the dinner when they registered for the conference.

Social event 2/Pilgrim's walk to the Glass Cathedral: The social event 2 on Wednesday evening is for free and open for all who signed up for it on the registration form. The Pilgrim's walk to the Glass Cathedral takes approximately 45 minutes (3.5 km) from Scandic Hotel. It follows an old pilgrims' route along the shore of the Lake Mjøsa to a Medieval Church Ruin over which there is build a protective Glass Cathedral. When coming to the Old Cathedral Park (Domkirkeodden) we will be served a Medieval Meal before we enter the Cathedral for a concert program (about 45 minutes). The walk will start outside Scandic at 18:30. The hosts (wearing the white t-shirts) will guide the tour. There will also be shuttle buses forth and back from the Scandic Hotel, but we highly recommend the scenic walk along the shore.

Silent room: The "Hamarhallen" will be reserved as a silent room during the conference. The room is a big hall with room for many participants simultaneously.

The nearest sanctuaries: Hamar Mosque is on Tunbekkvegen 13, 2312 Ottestad. The main Lutheran church is Hamar Cathedral (Domkirke), located on Kirkegata 14. Hamar. The Catholic church, St. Torfinns kirke, is located on Torggata 113, 2317 Hamar. The walking distance to the churches is 15-20 minutes.

Parallel sessions – practical information

- The presenters must be in the session room not later than 15 min before starting time.

- There are PCs in all session rooms. If PowerPoint or other software will be used, please bring a memory stick. A conference host will be available of assistance.

- If the presenter for a very good reason needs to use his/her PC/MAC, this must be agreed with the conference host in advance. We prefer that all use the PC in the room to avoid delays.

- The chair will introduce the presenter, keep the time, and lead the discussion.

- Each presentation has 20 minutes for disposition including questions. We recommend planning for a presentation no longer than 15 minutes. Time will be kept rigorously. The sessions will only have a 30 seconds introduction by the chair and then go right on to the first presentation. This makes it possible for listeners to switch between sessions.

- After all presentations the last 10 minutes will be used for questions and common discussion related to all papers presented.

- We recommend the presenter to read each other's abstracts in advance.

Program

Monday 21. August	
10.00	**Registration opens**
13.00 – 16.00	**Pre-conferences**
13.00 – 14.30	Dr. Pierre-Yves Brandt, Dr. Christelle Cocco, Dr. Grégory Dessart **Annotating Images: Two Methods Developed on Children's Drawings of Gods**
14.30 – 16.00	Dr. Kenneth I. Pargament **From Research to Practice: Advances toward an Applied Psychology of Religion and Spirituality**
16.30 – 17.15	**Opening Ceremony**
17.15 – 18.15	Keynote lecture – Dr. Valerie DeMarinis **Why Culture Matters: For Public Health, Existential Health, and Health Promotion**
18.30 –	**Social event 1:** Opening Dinner at Conference Hotel

Tuesday 22. August

09.00 – 10.00	Keynote lecture – Dr. Kenneth I. Pargament **Culturally-Integrated Religious Coping: Advances from 30 Years of Research and Clinical Practice**				
10.15 – 11.45	Parallel session 1				

1A Paper	1B Panel	1C Paper	1D Paper	1E Panel	1F Panel
Aging, Illness and Spirituality Chair: Oddgeir Synnes a) Ingebrigt Røen b) Zhargalma Dandarova-Robert c) Oddgeir Synnes d) Kjetil Moen	**Psychoanalysis and Religion: Contextualizing the Believer and Unbeliever, Mysticism and Metaphors - In Honor of Ana-Maria Rizzutto** Chair: Göran Ståhle a) Mario Aletti b) Herman Westerink c) Gry Stålsett, Leif Gunnar Engedal, Arne Austad	**Fanaticism and Fundamentalism** Chair: Gregory Dessart a) Geraldo de Paiva b) Ragnhild Elisabeth Sørbotten Moen c) Wellington Zangari d) Igor Pietkiewicz	**Violence and Agentic Evil** Chair: Hetty Zock a) Zumrut Gedik b) Hisham Abu-Raiya c) Tomas Lindgren d) Laird Edman	**Meaning and Health** Chair: Peter la Cour a) Jessie Dezutter b) Heidi Frølund Pedersen c) Peter la Cour	**Religion and Obsessionality/Obsessive Compulsive Disorder (OCD)** Chair: Kate Miriam Loewenthal a) Christopher Alan Lewis b) Lamis Solaim c) Kate Miriam Loewenthal

11.45 – 12.15	**Poster presentation**
12.15 – 13.15	Lunch
13.15 – 14.45	Parallel session 2

2A Paper	2B Paper	2C Panel	2D Paper	2E Paper	2F Paper
Measures in Spirituality/Religiosity Chair: Torgeir Sørensen a) Emin Cihan Duyan b) Pavel Moravec c) Joanna Witowska	**Health Professionals, Psychotherapy and Spiritual Compencies** Chair: Marie Farstad a) Amalia Carli b) Fatima Fontes c) Marta Helena Freitas d) Jaclin Freire	**Religiosity, Prejudice and Xenosophia** Chair: Constantin Klein a) Constantin Klein b) Matthias Lühr c) Heinz Streib d) Sakin Özisik	**Sexual Orientation, Marital Satisfaction and Gender Issues** Chair: Mikael Lundmark a) Michael Nielsen b) Mohammad Hassan Asayesh c) Aryeh Lazar d) Paweł Łowicki	**Children, Adolescence and New Media** Chair: Halina Grzymala-Moszczynska a) Rosa Scardigno b) Gregory Dessart c) Cecilia Melder d) Enza Altomare Zagaria	**Severe illness, Religiosity and Meaning-making** Chair: Hans Stifoss-Hanssen a) Ingela Visuri b) Üzeyir Ok c) Hans Stifoss-Hanssen d) Aleksandra Niemyjska

15.00 – 16.30	Parallel session 3

3A Paper	3B Paper	3C Panel	3D Panel	3E Paper	3F Panel
Cognitive Science and Religion Chair: Knut Hestad a) Valerie van Mulukom b) Halvor Kvandal c) Konrad Szocik d) Katie Givens Kime	**Psychotherapy and Religious/Spiritual Issues** Chair: Dorte Toudal Viftrup a) Christina Sophia Lloyd b) Ricko Damberg Nissen c) Sebastian Murken d) Dorte Toudal Viftrup	**Multidisciplinary Perspectives on the Projection of Beliefs about Science and Religion** Chair: Carissa A. Sharp a) Emma Preece b) Stephen H. Jones c) Carissa A. Sharp	**The Social Functions of Religiousness and Spirituality: Virtue, Vice, and Sex** Chair: Sarah Schnitker a) Kevin Ladd b) Sarah Schnitker c) Patty Van Cappellen d) Caroline Rigo	**Secular Contexts and Meaning-making/ World Views and Meditation** Chair: Hans Alma a) Christina Prinds b) Torgeir Sørensen c) Hans Alma d) Miguel Farias	**Complex Roles and Manifestations of Religion in Psychopathology. Clinical Studies from the Netherlands** Chair: Anja Visser a) Hanneke Muthert b) Hanneke Schaap-Jonker c) Eva Ouwehand d) Hetty Zock

16.30 – 17.00	Coffee break
17.15 – 18.15	Godin prize winner lecture - Dr. Wade Rowatt

Wednesday 23. August

09.00 – 10.00	Keynote lecture – Dr. Tatjana Schnell **Meaning in Life, Mental and Physical Health: Insights, Interpretation, Implementation**
10.15 – 11.45	Parallel session 4

4A Panel	4B Panel	4C Panel	4D Paper	4E Panel	4F Paper
Longitudinal Study of Religious Development: Toward a Typology of Different Trajectories Chair: Barbara Keller a) Barbara Keller b) Ramona Bullik c) Ralph W. Hood Jr. d) Christopher Silver	**Perceiving God in our Minds: Advancing Research on God Representations and God Attachment** Chair: Daryl R. Van Tongeren a) Daryl R. Van Tongeren b) Frances Nkar c) Kari Halstensen	**Religion and Morality: Cross-cultural, Multidimensional, and Bidirectional** Chair: Jonathan Jong a) Aiyana Willard b) Hugh Turpin c) Jennifer Brown	**Theoretical Perspectives and Human Development** Chair: Robert Dykstra a) Jorien Copier b) Benjamin Purzycki c) Göran Ståhle d) Robert Dykstra	**Cultivating Resilience in the Midst of Hardship: A Psychosocial, Spiritual, and Physical Health Study among Syrian Refugees in Istanbul** Chair: Önver Cetrez a) Önver Cetrez b) Valerie DeMarinis, Victor Dudas c) Halina Grzymala-Moszczynska	**Young Adults, Identity and Religion/Sprituality** Chair: Christoffer Alan Lewis a) Kyoung Ok Seol b) Ulrike Popp-Baier c) Sari Murtonen

11.45 – 12.15	**Poster presentation**
12.15 – 13.15	Lunch
13.15 – 14.45	Parallel session 5

5A Panel	5B Paper	5C Paper	5D Paper	5E Panel	5F Panel
Recent Methodological Advances in the Study of Religion: A Panel Organised by the International Association for the Cognitive Science of Religion (IACSR) Chair: John Shaver a) LeRon Shults b) Martin Lang c) Uffe Schjødt	**God and Jesus Representations** Chair: Christina Lloyd a) Karisha George b) Kathryn Johnson c) Christopher Silver	**Culture, Place, Spirituality, and Paranormal Experiences** Chair: Fereshteh Ahmadi a) Joel Gruneau Brulin b) Hasan Kaplan c) Victor Counted d) Leonardo Martins	**Chaplaincy and Near Death Experiences** Chair: Heidi F. Pedersen a) Hanne Bess Boelsbjerg b) Yukako Nahlbom c) Saliha Uysal d) Øystein Buer	**Researching "Lived Religion" from a Psychological Perspective** Chair: Adam Anczyk a) Adam Anczyk b) Anna Górka c) Jacek Prusak d) Agnieszka Krzysztof-Świderska	**The Existential Dimension and Health: Recognizing Existential Needs within different Norwegian Healthcare Settings** Chair: Anne Austad a) Hilde Frøkedal b) Tor-Arne Isene c) Ingvild Engh Vattø d) Ane Inger Bondahl Søberg

15.00 – 16.30	Parallel session 6

6A Panel	6B Paper	6C Paper	6D Paper	6E Panel	6F Paper
The Cognitive Science of Religion, Culture, and Individual Differences: Examining the Boundaries of the Theory Chair: Laird Edman a) Kirsten Lesage b) Erin I. Smith c) Julie E. Yonker d) Paricia L. Bruininks	**Emotions, Religiosity and Meaning-making** Chair: Gunn-Ingrid Ulstein a) Jonathan Morgan b) Magdalena Żemojtel-Piotrowska c) Einar Eidsaa Edland, Marie Farstad d) Marte Bygstad-Landro	**Cultural Changes and Conversion** Chair: Valerie DeMarinis a) Insook Lee b) Hannes Sonnenschein c) Ketevan Mosashvili d) James Murphy	**Spirituality and Spiritual Care** Chair: Kirsten Tornøe a) Katarzyna Skrzypińska b) Nihal Işbilen Esendir c) Elisabeth Mæland d) Kirsten Tornøe	**Understanding Unbelief** Chair: Kyle Messick, Miguel Farias a) Kyle Messick, Blanca Aranda, Jonathan Jong, Valerie van Mulukom, Miguel Farias b) Nick Stauner c) Tommy Coleman, Jonathan Jong, Valerie van Mulukom, Miguel Farias d) Hugh Turpin	**Cancer Patients and Religious/Spiritual Coping and Struggles** Chair: Kevin Ladd a) Mikael Lundmark b) Fereshteh Ahmadi c) Suvi-Maria Saarelainen d) Tor Torbjørnsen

16.30 – 17.00	Coffee break
17.15 – 18.15	Young Career Award lecture – Dr. Patty Van Cappellen
18.30 –	**Social event 2:** Pilgrims' walk Concert in the Old Glass Cathedral Domkirkeodden Dinner

Thursday 24. August					
09.00 – 10.00	Keynote lecture – Dr. Mohammad Khodayarifard **Religiosity Enhancement in Adolescents: Using Life Skills Training**				
10.15 – 11.45	Parallel session 7				
	7A Paper **Religious Orientation** Chair: Jacob Belzen a) Shawn Makadia b) Anna-Konstanze Schröder c) Fatima Regina Machado d) Victor Dudas	7B Paper **Religious Experience and Development** Chair: Hilde Frøkedal a) Marianne Rodriguez Nygaard b) Jonathan Doner c) Aino-Elina Kilpeläinen d) Peter Hill	7C Panel **Psychology of Religion and/or Psychology of Spirituality? Does Psychology of Religion Actually Need the Notion of Spirituality?** Chair: Mario Aletti a) Mario Aletti, and Alessandro Antonietti b) Geraldo José De Paiva c) Daniela Fagnani, and Mario Aletti d) Stefano Golasmici	7D Paper **Trauma and Religious/ Spiritual changes** Chair: Sebastian Murken a) Habibe Erdis Gökce b) Chang-Ho Ji c) Michael Galea	7E Paper **Non-ordinary Experiences and the Main Concepts in Psychology of Religion** Chair: Niels Christian Hvidt a) Ann Taves b) James Meredith Day c) Niels Christian Hvidt d) Raymond F. Paloutzian	7F Panel **Acts of God in the Mind, Body and Soul** Chair: Nick Stauner a) Julie J. Exline b) Seyma N. Saritoprak c) Jessica R. Kusina d) Valencia A. Harriott
11.45 – 12.15	**Poster presentation**				
12.15 – 13.15	Lunch				
13.15 – 14.45	Parallel session 8				
	8A Workshop **Exploring and Concentrating on Character Strengths of Oneself and the Others in Positive Religious Psychotherapy** Facilitator: Mohammad Khodayarifard	8B Paper **Mystical Experience and Transcendence** Chair: Katarzyna Skrzypińska a) Lotte Pummerer b) Maryam Bakhtyar c) Jarosław Piotrowski	8C Open forum discussion **Open Science Ideals, Practices, and Dissemination Within the International Psychology of Religion Community** Chair: Alex Uzdavines a) Peter Hill b) Thomas J. Coleman III c) Nicholas J. S. Gibson d) Nick Stauner		8E Paper **Positive Variables, Mental Health and Religiosity/Spirituality** Chair: Amalia Carli a) Connor Wood b) Jordan LaBouff c) Ali Ayten d) Fatumetul Zehra Guldas	
15.00 – 16.00	General Assembly				
16.00 – 16.30	**Closing Ceremony**				

Posters

NR.	TITLE	PRESENTERER
1	Meaning in Life through Photography: Youth Exposed to Family Violence and their Stories	Maria Stensvold Ånonsen
2	Prohibition of Drawing of God is Islam and Strategies of Iranian Children to Draw Image of God	Zahra Astaneh
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
4	Body Image and Religiosity Among Veiled and Non-Veiled Turkish Women	Sarah Demmrich, Sümeyya Atmaca
5	Spiritual Religious Coping and Spiritual Struggles Among Patients with Cancer and Elderly Inpatients in Brazil	Mary R. G. Esperandio
6	Dancing on the Boundaries. Crime and Religiosity	Ignazio Grattagliano
7	Ambivalence and Process of Religious Coping during a Caregiving Experience. An Empirical Study with Caregiving Spouses	Annette Haussmann
8	Dynamics in Change of Religious views in a Secular Country	Klara Malinakova
9	How Psychoanalysis Can Make Faith Possible	Frank Malone
10	Existential, Spiritual and Religious Considerations, Needs and Resources in Danish Inpatients Diagnosed with Depression – an Outline of a Forthcoming Research Project	Tobias Opsahl
11	Religiosity and Supervisor Ratings of Professional Qualities among Hospital Nurses	Lukas Pitel
12	Well-being and Religious Coping in three Italian Groups: Catholics Gays, Charismatics and other Catholics	Germano Rossi
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

NR.	TITLE	PRESENTERER
14	Spirituality and Religiosity in Adults: A Systemic View of Spiritual Development	Jessica Silva
15	The Moderating Effect of Attachment to God on the Loss-depression Relation in Late Life: Findings from a Longitudinal Study	Evalyne Thauvoye
16	Spirituality and Resilience	Carla Tomás
17	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
18	Longing – a Dynamic Power in Becoming towards Spirituality and Transcending Life	Venke Ueland
19	Relational Death at Home – Sources of Meaning in the Stories of a Dying Patient and Family Carer	Auli Vähäkangas
20	Remembering Past Lives: The Cognitive Foundations of why People Believe that They have Lived before	Claire White
21	The Army of God: An Examination of Religiously-motivated Violence from a Psychology of Religion Perspective	Sacharias Wirén
22	The Role of Religiosity for Youth and Adolescent in Critical Life Events – an Empirical Study	Golde Hannah Marie Wissner
23	The Spiritual Dimension in Treatment and Everyday Life	Berit Borgen
24	Gravity Centre and God's Position in Children's Drawings of Gods	Christelle Cocco
25	Rethinking Religious "Ideology"	Judd King
26	How Philosophers can use Results in Cognitive Science of Religion	Halvor Kvandal
27	What can Religion and Spirituality Contribute with in Dealing with Cancer?	Anahita Paula Rassoulian
28	Nature as Therapeutic Space	Kirsten K. Roessler
29	Affects in Christian Counselling	Randi Synnøve Tjernæs

Abstracts

Aging, Illness and Spirituality

Chair: Oddgeir Synnes

a. Family Carers of Advanced Cancer Patients – Experiences with Pastorel Care

Ingebrigt Røen, Hans Stifoss-Hanssen, Anne Kari Knudsen

Background: Family carers of advanced cancer patients need support. Palliative care services for patients and family carers were developed in Mid-Norway from 2012. The aim of the present study was to investigate family carers' experiences with pastoral care.
Method: Qualitative, semi-structured, individual interviews with adult primary carers of advanced cancer patients were recorded, transcribed, and analyzed using systematic text condensation.
Results: Fourteen family carers were interviewed, 7 women and 7 men; mean age 59; 11 still caring, 3 bereaved. The carers, believers and non-believers, expected chaplains/pastors, all Lutherans, to be competent concerning i.e. illness and death. They reported pastoral care concerning i.e. children, coping, marriage, death, and grief to have been positive for patients and carers. However, wish and need for pastoral care was not assessed systematically. Some were not offered pastoral care.
Conclusion: Carers of advanced cancer patients had positive expectations to, and experiences with pastoral care. But there was a lack of systematic assessment of carers' wish and need for pastoral care. Further studies are encouraged to explore what may hamper and promote more systematic assessment of need and wish for pastoral care. The findings may contribute to further development of regional, national, and international palliative care services.

b. Religious Faith and Subjective Well-being in Institutionalized Elderly People in Switzerland

Zhargalma Dandarova-Robert, Karine Laubscher, Grégory Dessart, Pierre-Yves Brandt

According to sociological surveys the number of religious people decreases continuously in Switzerland. The present exploratory study aims to investigate if and how elderly people use religion and spirituality to cope with changes and challenges in their life. The study sample consists of 30 participants residing (long-term, short-term and assisted living) in two Care Homes for elderly people. Data were collected using qualitative and quantitative methods.
Semi-structured interviews were especially useful for enquiring into the both the role of religious and spiritual dimensions in later life, and the importance of related practices and beliefs over the life course. Measures of well-being (The Psychological General Well-Being Index (PGWBI), the Moral scale for residents in health institution and Spiritual well-being scale (FACIT-Sp12) suggest that relation between religious/spiritual dimensions and subjective well-being of elder people is not always linear.

c. Researching Existential Needs in Persons with Dementia

Oddgeir Synnes, Hans Stifoss-Hanssen

In this presentation we investigate how different strategies of qualitative research can illuminate existential needs, challenges and strategies among persons with dementia. We take as a starting point a theoretical foundation of dementia as linked to the concept of dignity. Dignity necessitates a holistic understanding of people with dementia and stresses that dementia is a multi-faceted condition that implies much more than a biomedical perspective. As such an understanding of dementia requires perspectives where language, narrative, social interaction as well as access to different arenas play just as large part as medical treatment when it comes to the well being, meaning making and spiritual care. In our paper we want to outline theoretical and methodological dimensions of a study of dementia and spirituality by looking at the representation of dementia in: (1) media, (2) health care workers in dementia care, (3) family carers, and (4) by looking at how people with dementia expresses existential needs.

Keywords: Existential needs, dementia, qualitative research, lived experience, dignity

d. An Existential-psycho-social Reading of a Biographical Narrative

Kjetil Moen

The paper relates to an empirical study exploring how encountering the death of others may, or may not, inform the self-understanding of health professionals in end of life care. The main question pursued in the paper is how one may one go about undertaking an "inter-contextual" reading that relates current existential challenges to past and present social contexts. Through a biographical-narrative approach, and an existential philosophical (Heidegger) and psychoanalytic (Rizutto) theoretical frame (existential-psycho-social), the paper explores how the individual subject struggles to navigate the relation to its "world(s)" of significance in an idiomatic way. The account of "Dina", a palliative-care physician, serves to elucidate how experiences from various cultures and contexts, not least her religious upbringing, her divorce and her encounters with death, are informing her existential concerns. It thus contributes to the discussion called for under the conference heading "Culture, Context and Existential Challenges".

Keywords: existential, biographical, narrative, end of life

1B - PANEL SESSION

Psychoanalysis and Religion: Contextualizing the Believer and Unbeliever, Mysticism and Metaphors – In Honor of Ana-Maria Rizzutto

Chair: Göran Ståhle

Ana-Maria Rizzuto has made significant and groundbreaking contributions to the psychoanalysis of religious experience. She is trained in psychoanalysis in Boston and was for forty years in the PINE Psychoanalytic Center Faculty and is Training and Supervisory Analyst Emerita. Ana-Maria Rizzuto examines the origin, development, and use of our God images. Rizzuto has demonstrated that the God representation of the individual draws from a variety of sources and is a major element in the fabric of one's view of self, others, and the world. Mario Aletti direct the attention to becoming a believer or an unbeliever, Herman Westerink elaborate on psychoanalytic reflections on mysticism, and Gry Stålsett and Arne Austad illustrate her crucial contribution addressing metaphors in clinical work through a clinical example from the VITA treatment model at Modum Bad Psychiatric Center in Norway.

Keywords: psychoanalysis, psychotherapy, Ana-Maria Rizzuto, metaphors, representation of God, mysticism

a. Becoming a Believer, Becoming an Unbeliever: The Contribution of Ana-Maria Rizzutto to the Psychology of Religion in the Light of Clinical Practice

Mario Aletti

Ana-María Rizzuto's The Birth of the Living God (1979) is the most prominent and influential publication resulting from a research that lasted half a century and had a deep impact on psychology of religion worldwide. Rizzuto studies the formation, the evolution, the transformation and use of the representation of God in the lifespan. Her work is a turning point of the contribution of psychoanalysis to a better understanding not only of the believer, but also of the non believer. On account of the richness and the novelty of the contents, and methodological and epistemological accuracy it has raised a widespread international debate. The emphasis on the idiosyncrasy and dynamicity of the representation of God encourages scholars to better explore and define the idea of "unconscious representation of God"; at the same time it suggests that, actually, the topic covered in The Birth of the Living God mainly concerns the possible development paths of the birth of the believing person.

b. Psychoanalysis and Mysticism: Problems and Possibilities

Herman Westerink

This paper will examine the problematic relation between (Freudian) psychoanalysis and the conceptualization and study of mysticism in the 20th century. First, the discussion between Freud and Romain Rolland on the oceanic feeling is reconsidered, i.e. contextualized against the background of the medical (neurological, psychiatric) rediscovery of modern mysticism. Second, the Lacanian interest in mysticism is reconsidered, and notably also its application in the writings of Michel de Certeau, focusing on the dynamics of the melancholic loss and desire for presence. Third, the paper will address a return to a Freudian-Foucauldian approach of mysticism, focussing on the mystic's 'body of pleasures'. Ana-Maria Rizzutto `s contemporary psychoanalytic (the embodied mind) contribution to the dialogue on mysticism will be presented in this context.

c. The Vital Role of Metaphors in Psychotherapy

Gry Stålsett, Leif Gunnar Engedal, Arne Austad

Ana-Maria Rizzuto gives special attention to the meaning and function of affect and metaphors in the patient's idiosyncratic ways of talking in two groundbreaking publications (Rizzuto 2001;2003). This presentation illustrate how the genesis of specific metaphors is found in the self-presentation and treatment of a very troubled patient and came to play a significant role as dynamically related and interacting metaphors in his therapeutic process. While looking in to the many layers a metaphor may contain, we address existential, narrative, dynamic-relational and affective sources. Rizzuto helps us to see that, this patient's use of metaphors was of crucial to communicate his inner relational dynamics, deeply connected to his life story and existential and religious concerns, organizing his psychic life and a necessity to address for his healing process.

Fanaticism and Fundamentalism

Chair: Gregory Dessart

a. Fanaticism, Religious or Other: Some Psychological Approaches

Geraldo de Paiva

Fanaticism relates to the Latin "fanum", religious temple. For Cicero, fanatic were enthusiastic, divinely illuminated people, as poets. Its negative meaning was established in French 18th century, when the word was used to characterize the intolerance, religious and political of the Church in people´s life. While writers can use fanatic in a positive sense, the word extended its negative meaning from religion to nation, race, schools of thought and art, economic and political systems, because nation, race and so on would partake with religion the exclusive claim to truth, or the claim to exclusive truth. Fanaticism is expressed in action, but is, in fact, an attitude. Fanatic cognition is characterized by the narrowness of knowledge, and brings with it the strong affective adhesion to, and the disposition to fight for the perceived partial reality. Psychologists have only a scarce reference to fanaticism. Even Freud´s GesamtRegister to his Werke has no entry to fanaticism. Nonetheless, Witkin´s theory of Perceptual Differentiation, completed with Festinger´s Informal Social Communication Theory, and Tajfel´s theory of Social Identity, brings some light to the understanding of fanaticism. Accordingly, the remedy to fanaticism, religious or other, is to be found in humor and literature, that expand cognition and amplifies identity.

Keywords: fanaticism, perceptual differentiation, informal social communication, social identity, brotherly complex

b. Navigating the Minefield of Radicalisation Research

Ragnhild Elisabeth Sørbotten Moen

Radicalisation research is known to be an "ethical minefield", and faces a range of challenges when it comes to developing useful concepts and viable empirical research. The aim of my newly started PhD-project, "Islamist radicalisation, an analysis of the experiences, legitimations and interpretations" is to examine the reasons why some Norwegian Muslims join radical movements that support what is known as violent jihad. The project is situated in sociology of religion, but draws strongly on psychological perspectives. This paper explores some of the most relevant challenges revealed so far in this project, and reflects on how researchers might navigate safely through the terrain. A critical perspective is offered by reflecting upon the considerations researchers should make regarding the individuals participating in the study, the public, and radicalisation research as a distinctive field. It demonstrates how conceptual precision, communication, and methodologic awareness are essential for navigating the minefield of radicalisation research.

Keywords: radicalisation research, islamism psycology of religion, sociology of religion, ethical challenges and solutions

c. Psychosocial and Cognitive Approaches to Religious Fanaticism: An Integrative Perspective

Wellington Zangari, Everton de Oliveira Maraldi, Leonardo Breno Martins, Fatima Regina Machado

Religious fanaticism is a complex phenomenon involving multifactorial causation. Its extreme manifestations (eg, religious terrorism) have been extensively studied today. An important finding of these investigations is that individual factors such as personality traits and psychopathological aspects are not sufficiently homogeneous and recurrent to sustain the hypothesis of a predictable "terrorist profile", clearly defined and universally valid. Many explanations have been suggested regarding the political, institutional and sociological processes under-

lying the outbreak and maintenance of religious extremism. The authors in this field have differed on the role played by belief systems, preferring to explain terrorist actions, such as the so-called "terrorist suicide", on the basis of social and group factors. In this paper, we argue in favor of a psychosocial perspective integrating social and individual factors through the lens of a cognitive approach of beliefs. We start by considering the counterintuitive character of many beliefs supporting fanatic positions, and then explain the cognitive processes through which extremist ideas and practices come to be accepted by specific individuals. We propose and discuss in this presentation the concept of "upward spiral of complexity" and a psychosocial model based on identity theory and terror management theory.

Keywords: religious fanaticism, religious terrorism, cognitive science of religion, identity theory, terror management theory

d. Possession and Exorcism: Shadows of Religious Coping

Igor Pietkiewicz

Cultural norms and religious beliefs affect clinical presentations of trauma-related disorders, how people make meaning of dissociative symptoms and seek help. This will be exemplified with two cases of the 'possession' experience from Africa and Poland. Data has been collected during semi-structured interviews exploring changes in behavior and identity. Transcripts have been subjected to the interpretative phenomenological analysis. Results show that although people hold various, sometimes conflicting explanatory models of experienced difficulties, it is the reinforcement of particular interpretations and pressure from local environment that determines help-seeking behavior. Using exorcism can enable externalization of psychological conflicts present in individuals and their families. Yet, it can also become retraumatizing for those with abuse history, when it involves enactment of painful memories and emotions during this ritual. Sudden switches in behavior traditionally attributed to possession will be illustrated with video material recorded during interviews. Presented cases show that exorcisms should be used with caution. Clergy should be educated to recognize trauma-related symptoms and encourage individuals reporting changes in behavior or identity, that they consult healthcare professionals experienced in the dissociation field.

Keywords: trauma, possession, exorcism, religious coping, pathoplasticity

1D - PAPER SESSION

Violence and Agentic Evil

Chair: Hetty Zock

a. Resilience and Religious Coping in Women Exposed to Domestic Violence

Zumrut Gedik, Zumrut Gedik, Uzeyir Ok, Muhlise Pecenek

The rate of women exposed to domestic violence in Turkey has been reported to be an alarming 35% (Turkish Statistical Institute, 2014). Domestic violence is a traumatic experience which creates significant distress among its sufferers, making them vulnerable to physical and mental health issues (Campbell, 2002). However, this negativity is not inevitable and resilience emerges as an important factor providing protection against post-traumatic stress symptoms and distress (Agaibi & Wilson, 2005).
Research also showed that spiritual/religious beliefs are beneficial in coping with traumatic stress and they

may foster resilience in such cases. Using a quantitative strategy, current study aimed to explore the association between resilience and religious coping in Turkish women exposed to domestic violence. A demographic information form, the Resilience Scale for Adults, and the Religious Coping Scale were administered to 149 women (mean age= 37.16, SD=10.48) who sought advice on domestic violence from private attorneys in Istanbul, Turkey. They were recruited through the convenience sampling method. Contrary to our expectations, the Turning to God dimension of religious coping was negatively associated with resilience (p<.01). This finding has significance for Muslim societies, where misinterpretations regarding women's role in Islam may disrupt religious beliefs.

Keywords: resilience, domestic violence, religious coping, women

b. The Relationships between Religious Coping and Mental and Physical Health among Female Survivors of Intimate Partner Violence in Israel
Hisham Abu-Raiya

This study is one of the first studies to examine the relationships between religious coping and indices of mental and physical health among female survivors of intimate partner violence (IPV). It utilized a sample of 140 Israeli female survivors of IPV, from different religious backgrounds. Participants were asked to provide demographic information and complete measures of religious coping, depressive symptoms, generalized anxiety, loneliness, and perceived poor physical health.
Several findings of the study are worth-mentioning: 1) Muslim women turned to religion for coping more than any religious group; 2) positive religious coping (PRC) and negative religious coping (NRC) were highly correlated (r = .56); 3) both PRC and NRC have significant positive zero-order correlations with psychological distress; 4) the correlation between PRC and distress became insignificant after controlling for the effect of NRC, and; 5) positive correlations were observed between NRC and all outcome measures after controlling for PRC. These findings suggest that overall religious ways of coping constitute more of a burden than a helpful resource in the coping process of female survivors of IPV. Explanations for the findings, especially the high correlation between PRC and NRC and the lack of connection between PRC and distress, are offered.

Keywords: intimate partner violence, religious coping, mental health, physical health, Israeli women

c. Why do People Kill in the Name of Religion?
Evolutionary Psychology, Political Process Theory and the Causes of Religious Conflicts
Tomas Lindgren, Hannes Sonnenschein

This paper is intended as a contribution to a theoretical understanding of the causes of violent religious conflicts. The framework of analysis combines evolutionary psychology with political process theory. We distinguish among three causes of intergroup conflicts: underlying, proximate, and ultimate. We argue that both underlying and proximate causes are necessary but not sufficient conditions of religious conflicts. We suggest that the ultimate causes of religious conflicts are competition over subsistence and reproductive resources and the related impulses toward dominance and prestige.
This paper seeks to show how the various underlying and proximate causes of religious conflicts come together and are explained by human motivations shaped by natural selection. Religious beliefs and practices can accentuate the aforementioned sources of violence. They improve combat effectiveness by justifying the cause, helping to dehumanize the enemy, and by promoting social cohesion and unit cooperation. This is the main reason why religion is an element in many intergroup conflicts.

Keywords: religious conflicts, violence, evolutionary psychology, political process theory

d. Mentalizing, Prayer Experiences, and Agentic Evil: Cross-cultural Evidence
Laird Edman, Molly Townsend, Corey Kundert, Kirsten Lesage, Jacob Vermeer

People who believe in a relational deity conceptualize god(s) as intentional agents with mental states corresponding to human beliefs, desires, and concerns. Therefore the ability to represent and reason about other minds may be one of the cognitive foundations of religious belief (Norenzayan, Gervais, and Trzesniewski, 2012). This relationship, however, is controversial and other researchers have been unable to verify it (e.g., Jack, Friedman, Boyatzis, & Taylo, 2016). Perhaps theory of mind is related to specific, rather than general, religious experiences such as approach to prayer, intimacy with god, and the experience of agentic evil. In three different research studies, over 800 participants from a large west coast state university, a small faith-based private college in the Midwest, Orthodox believers from Romania, and a large international MTurk sample completed measures of mentalizing, prayer experience, religious background, experience of evil, and intimacy with god. The results of this study partially confirm the hypothesis that mentalizing is related to specific religious practices and experiences. The results indicate that mentalizing is most likely a multi-dimensional construct, as is prayer, and that belief in and experience with agentic evil is more closely related to mentalizing than is belief in and experience of a personal god.

Keywords: mentalizing, theory of mind, cognitive science of religion, agentic evil, prayer, experience of God

1E - PANEL SESSION

Meaning and Health

Chair: Peter la Cour

Long term physical health is often measured by "hard" variables such as age of death, but with no mention of the joy of long age. In contrast, mental health is often measured with short-term variables such as present degree of depression, happiness and well-being, but with no notion of the durability and depth of such mental states. We seem to miss concepts and measurements that concerns long-term mental health; measures focusing on how joyful people are to be alive and to actually live their lives. Meaning can be suggested as such a concept in health research. Meaning can be framed within "slow" psychology, focusing on existential themes and life span issues. Meaning is in play during changes in life, as well the natural conditions (ie growing old) as in unwanted chronic health conditions (ie chronic pain). We need to unfold the concept of meaning in psychology and we need to develop ways to work with meaning with clients. This panel presents examples of such research.

Keywords: meaning, health, old age, chronic pain, method, treatment

a. Meaning in Life and Late Life Functioning:
A Quantitative Longitudinal Study in Elderly Residential Care Settings
Jessie Dezutter

Several scholars like Erikson and Yalom point out that experiencing meaning in your life is crucial for optimal late life functioning. In our longitudinal study in elderly residential care settings, we used standardized interviews to assess meaning in life, health and well-being in a group of 345 elderly adults. We followed these elderly adults over 18 months with 6 month time intervals allowing us to investigate whether experiencing meaning in your life at high age is indeed a predictor for late life health and well-being over time. Our data clarifies the direction of the effects and it offers insight in the causality question: is meaning in life an effect or a predictor for optimal late life functioning? Finally, the importance of meaning in life as a theme in residential care settings is discussed.

b. Does Experienced Meaningfulness Matter for the Treatment Effect among Patients with Functional Somatic Syndromes? A Pilot Study

Heidi Frølund Pedersen

Patients with functional somatic syndromes (FSS) suffers from bodily complaints for which medical examination does not provide sufficient explanatory pathology. Compared to patients with well-defined chronic medical conditions, patients with FSS have comparable or worse self-rated physical health. Having a condition like FSS is likely to affect the existential domain of a patient's life and may impact the patient's ability to engage in and respond to treatment. In this pilot study testing a new treatment concept for patients with FSS using acceptance based group-therapy, we investigated the level of meaningfulness and crisis of meaning (M-CoM) among 184 patients at assessment. Furthermore, we explored whether M-CoM changed during treatment from assessment to 12 month follow-up, and whether levels of M-CoM at assessment predicted the treatment effect on physical health (SF-36) and anxiety and depression. As data collection ends in September 2017, our results will be preliminary.

c. The Sources of Meaning Card Method – First Evaluations

Peter la Cour

The Sources of Meaning Card Method (SoMeCaM) is a procedure developed to explore personal meaning in a client/counselor setting. The procedure comprises 26 small cards with printed statements of personal meaning from which the client has to choose a few essential items. From the chosen statements, a semistructured reflection and exploration process is guided by the procedure, resulting in a conversation of personal meaning within a timeframe of one hour. The SoMeCaM procedure and card statements are published in 2016, and qualitative and quantitative evaluations/feed back has been obtained from 57 participants. These evaluations will be presented and discussed. A general question can be asked whether soft and personal issues like personal meaning suffer and misses its uniqueness by being forced into structures and measured as variables, as necessary for obtaining systematized knowledge.

1F - PANEL SESSION

Religion and Obsessionality/Obsessive Compulsive Disorder (OCD)

Chair: Kate Miriam Loewenthal

Interest in the relations between religion and OCD was raised by Freud's suggestion that religious ritual resembles obsessional neurosis. A related question is whether religious ritual plays a causal role in OCD. Loewenthal's paper describes research into experiential aspects of ritual. Lewis's paper provides a needed synthesis of findings involving the Penn Inventory of Scrupulosity. Solaim offers an important study of the perceived role played by religion in OCD symptoms of Muslims in Saudi Arabia. This symposium hints at the range of questions and methods involved in working towards an understanding of the role of religion in this serious disorder.

Keywords: religion, obsessionality, obsessive compulsive disorder, ocd, ritual, spirituality, scrupulosity, islam, muslim

a. The Penn Inventory of Scrupulosity: Overview and Results

Christopher Alan Lewis

Scrupulosity, or obsessive-compulsive symptoms related to religiosity, is a common presentation of obsessive-compulsive disorder. The Penn Inventory of Scrupulosity is a widely used self-report measure of scrupulosity

used in cross-sectional research. The instrument assesses two dimensions of scrupulosity: 'fear of sin' and 'fear of God'. The measure has been used in a large number of studies, but there has been to date no attempt to provide a synthesis of these findings. This study provides an overview of the development of the measure, and a review and synthesis of published results. The overall scale has high test-retest reliability, high internal consistency, high convergent validity with other measures of religiosity, and there is increasing agreement in terms of the two-factor structure of the measure. The Penn Inventory of Scrupulosity has been used in over 30 published studies conducted internationally and is available in a number of foreign language translations.

b. OCD and Islam: What Do We Know?
Lamis Solaim

A number of studies have explored the relationship between religion and OCD. Studies carried out in societies where religious beliefs and practices play a central role suggest that symptoms related to the religious domain are most common in the presentation of OCD. This was observed in people from different religious backgrounds, such as Catholics, Ultra-Orthodox Jews, and Muslims. In 2006 the author explored the relationship between religion and OCD among young female sufferers in Saudi Arabia. Using both qualitative and quantitative research methods, the study gives an insight into OCD sufferers' experience of the role of religion in their symptoms. This presentation will also reflect on the growth or lack thereof of scientific knowledge in the field over the past decade.

c. The OCD-Religion Package: Might it Relate to the Rise of Spirituality?
Kate Miriam Loewenthal

This paper examines the OCD-religious ritual stereotype in the context of the growth in popularity of the concept of spirituality. Religious ritual and obsessionality were famously confabulated by Freud in 1907. The stereotype has persisted, and empirical evidence for this is examined. The development of research on spiritual experience is outlined. The growing popularity of the term "spirituality" in the psychology of religion is also considered. Individualism may encourage individual spiritual experience over organised religion involving collective ritual and practice. The view of ritual as collective, and experientially void, by comparison with individual spirituality, is still prevalent. Recent research on ritual is described and discussed, indicating the experiential, emotional and spiritual accompaniments of religious ritual. This may raise questions about any alleged causal role played by religious ritual in exacerbating OCD.

2A - PAPER SESSION

Measures in Spirituality/Religiosity

Chair: Torgeir Sørensen

a. Spirituality and Personality of Turkish University Students
Emin Cihan Duyan

The aim of this study is to investigate the relationship between personality and spirituality among Turkish university students. This study hypothesizes that there will be differentiations in spirituality and inner resources in accordance with personality traits of the students. To measure and test the hypothesis Hatch and friends' Spiritual Involvement and Beliefs Scale – Revised (SIBS-R), "Big Five Personality Scale" (Benet-Martinez and

John, 1998) and Inner Resources Scale (Dierendonck, 2004) have been used in the present study. 222 undergraduate students from various faculties of Anadolu University (Eskisehir-Turkey) participated the study. The sample consisted of 107 female (48.2%) and 115 male (51.8%) students. Their mean age was 21.6 years (SD = 2.34), ranging from 18 to 28 years old. Results suggest that while Extraversion, Agreeableness and Conscientiousness are positively related Neuroticism, and Openness are negatively related with spirituality and inner resources. The negative correlation between openness to experience and spirituality was unexpected considering the earlier literature. This result should be addressed taking social and cultural assets in to account. A new statistical model was also developed using the data.

Keywords: spirituality, personality, inner resources, Turkey

b. The Relationship between Spiritual Intelligence and Personal Traits in Czech Practicing Catholics

Pavel Moravec, Alena Slezackova

The aim of this research is to explore the relationships between spiritual intelligence and personality dimensions of Big Five. The King´s concept of spiritual intelligence consists of four dimensions: CET Critical existential thinking, PMP Personal meaning production, TA Transcendental awareness, and CSE Conscious state expansion. The sample consisted of 65 Czech practicing Catholics (52% males, 48% females, aged 22 to 72 years). The difference between practicing Catholics and comparison group of people without strong membership in any religious group (n = 33, 52% males, 48% females, aged 18 to 52 years) in spiritual intelligence and personal traits were compared. The spiritual intelligence was measured by King´s SISRI-24 scale and personal traits were measured by NEO-PI-III scale. The results of analysis have shown that practicing Catholics scored higher on the scale agreeableness ($p = 0.01$) and in dimensions PMP ($p = 0.03$) and TA ($p = 0.01$) then comparison group. The strongest statistically significant correlation at $p < 0.01$ was found between agreeableness and PMP ($r = 0.38$) and between subscale altruism and PMP ($r = 0.48$) by practicing Catholics. The linear regression analysis revealed that agreeableness was a significant predictor of overall spiritual intelligence ($β = 0.30$; $p < 0.05$). Neuroticism, agreeableness and conscientiousness predicted dimensions CET, PMP and TA.

Keywords: spiritual intelligence, practicing catholics, big five

c. The Relationships between Religious Beliefs and Time Perspective: Time among Buddhists and Catholics in Poland and Germany

Joanna Witowska

The aim of this presentation will be to describe the results of the investigation concerning time perspective (TP) and religious beliefs. Time perspective is characterised as a tendency to automatically partition personal experiences into the time frames and to concentrate on the past, present or future. Various findings indicate that TP has significant cognitive, affective and motivational consequences in sociopsychological functioning. However, up to date TP has been poorly investigated in regard to religion. Therefore, we decided to address this issue in two studies. In the first study, we found that general level of declared religious belief, as well as intrinsic and extrinsic religious orientation (RO) were related to different dimensions of TP. Additional analysis showed that religious beliefs significant predict only Past Positive TP. In the second study, we compared time perspective profiles of Polish and German Buddhists and Roman Catholics. Results showed that there are significant differences between these religious groups. Catholics were more concentrated on past and future, whereas Buddhists were more occupied with present. It is worth noting that the current research provides a new insight into the understanding of religion, and it opens a field for further investigation.

Keywords: time perspective, religious beliefs, Buddhists, Catholics

Health Professionals, Psychotherapy and Spiritual Competence

Chair: Marie Farstad

a. Navigating Spirituality in Psychotherapy: Multivocal Interventions Interweaving Social Constructionist Views and Different Spiritual Sources

Amalia Carli

The purpose of this paper is to discuss challenges and possibilities when addressing spirituality and sacred moments in psychotherapeutic encounters. Clinicians could be at loss when addressing a sacred quality with their clients within the frame of Neoliberalist driven health care systems demanding accountability and auditory, In this paper I will present a Social Constructionist view which can facilitate approaching complex human experiences with an open, non pathologizing stance where a spiritual dimension can be acknowledged. I will illustrate the presentation with vignetes from therapeutic encounters where a spiritual quality was present. With the use of reflexivity I wish to show the interlocking of Social Constructionist views with perspectives from different spiritual traditions that came to provide theoretical support as well as practical inspiration when addressing spirituality in clinical encounters. In times where meeting the complexity of human experiences, and containing spiritual qualities in both client and therapist seems jeopardized, I hope to invite the reader/listener into a space of reflection on how we could enrich oue clients´and our own spiritual journey.

Keywords: spirituality and sacred moments in psychotherapy, social construction and spirituality

b. Religiosity and Psychotherapeutic Clinical Practice: Contributions to the Psychology of Religion

Fatima Fontes

The aim of this article is to produce a reflection on the Psychotherapeutic Clinical Practice and the changes observed in the pattern of religiosity of those involved in such practices. To the extent that we know the beliefs and spiritual / religious practices compose an important part of culture, as well as the principles used to form judgments and to the information processing, we recognize from multiple studies that such belief systems also collaborate to adherence of individual to psychotherapy and promote better outcomes. We will anchor this reflection in the Clinical Psychotherapeutic Practice of the author, and also through the relations perceived between the participation in Socio-Community Therapy, practice of Group Psychotherapy developed by the author, and the changes found in the religious patterns of its participants, reality consistent with other studies. We conclude that there is urgency in overcoming the persistent difficulty that presents for both the psychotherapies as for Psychiatric Practice in relation to embedding, better implement and integrate the religious and spiritual dimension of their patients, an important aspect of human and cultural experience and we recorded some recommendations proposed by the American Psychiatric Association, as well as some considerations of the Regional Psychology Council of São Paulo.

Keywords: religiosity, psychotherapeutic practice, psychology of religion, socio-community therapy, religious beliefs

c. Religiosity in the Hospitals: Perceptions of Brazilian Health Professionals

Marta Helena Freitas, Luciana da Silva Santos, Paula Rey Vilela, Lilian Maria Borges

This paper presents the results of an investigation on perceptions of health professionals on the relationships between religiosity and health in the hospital context. The research was carried out through a qualitative phenomenological methodology, consisting of semi-structured interviews with 115 health professionals (35 nurses, 25 psychologists, 21 social workers, 18 doctors, 12 chaplains and one occupational therapist), who work in hos-

pitals from four different Brazilian states: Federal District, Porto Alegre, Rio de Janeiro and Tocantins. The study set out to investigate the following aspects: how and whether religious aspects from the patients have been present in their experience in the hospital context; how they perceive and address those aspects; what and how are the relationships they establish between religiosity and health; how is the hole of their own religiosity or absense of it on their work and personal life; whether this subject was contemplated in their professional education and, if not, how they developed resources to deal with this matter during their practice in hospital contexts. Results showed that these professional workers are sensitive to and aware of the relation on religiosity and health even though they haven't received formal training during their professional qualification courses.

Keywords: religiosity, health, hospital, health professional, Brazil

d. The Attitudes, Beliefs and Spiritual Competences among Portuguese Mental Health Professionals: A Multistage Mixed Methods Design
Jaclin Freire, Carla Moleiro, David H. Rosmarin

This study, conducted among Portuguese mental health professionals (MHP), aims to explore and describe these professional's current clinical practice, regarding their attitudes, beliefs and spiritual competencies when addressing religious and spiritual issues in Psychotherapy. To address this research purpose, a multistage mixed methods framework was followed, where a combination of three sequential studies was used. In the first stage an exploratory study with 17 MHP was conducted, followed by a quantitative study, where 208 MHP were surveyed. Lastly, a sequential explanatory study was conducted, where 6 former participants and one research specialist where interviewed. Qualitative data were collected through in-depth individual interviews, and content analysis was performed to analyse the data (using MaxQDA 11). Quantitative data were collected through an online survey, and were analysed with SPSS 20. Findings include MHPs' overall attitudes toward integration of R&S into therapy; their self-awareness concerning their own R&S values and their attitudes toward their clients; the strategies used to integrate these dimensions into psychotherapy and their reflections/interpretations concerning the obtained results. Finally, implications for clinical practice will be offered as to why bringing religion/spirituality into the mental health field is important.

Keywords: spirituality, religiosity, psychotherapy, mental health professionals, spiritual competencies

2C - PANEL SESSION

Religiosity, Prejudice and Xenosophia
Chair: Constantin Klein

Investigating associations between religiosity and prejudice has become a classic in psychology of religion. However, many questions about the relation between religiosity and prejudice are still unanswered: Are there similar patterns of positive and negative correlations between distinct types of religiosity and prejudice in North America and Europe? Is it possible to identify types of religiosity which are not only negatively associated with xenophobic attitudes, but clearly oppose them; e.g. a xenosophic religious schema? How could such a xenosophic religiosity be rooted in one's biography? And, with respect to the recent migration wave of refugees to European countries: How do distinct types of religiosity relate to dealing with migrants and refugees from different cultural and religious backgrounds? The panel tries to find some answers to these questions on the basis of recent empirical studies such as the Religion Monitor 2012 and the project "Xenosophia and Religion in Germany."

Keywords: types of religiosity, religious schemata, prejudice, xenophobia, xenosophia, refugees

a. Religiosity and Prejudice in North America and Europe

Constantin Klein

Studies about religiosity and prejudice have been reported for decades from the USA and Canada, but in recent years from other cultural contexts, e.g. Europe, too. However, many studies limit the assessment of religiosity to measures of religious affiliation, church attendance, or single-item self-ratings. Distinguishing between distinct types of religiosity for better understanding which kind of religiosity is associated with which kind of prejudice has almost completely been a North American enterprise so far. The data of the Religion Monitor 2012 provide an opportunity to compare correlations between diverse facets of religiosity and xenophobic, anti-Semitic, Islamophobic, and homophobic prejudice on the basis of representative samples from eight countries (USA, Canada, UK, Germany, Switzerland, France, Spain, Sweden; total N = 7,372). Results show that, in sum, there are striking similarities across the eight countries with respect to both type of religiosity and type of prejudice.

b. Xenophobia in Germany in Times of the Refugee Crisis

Matthias Lühr

The paper presents results about xenophobia and the culture of welcoming refugees in Germany as studied in our recent research project "Xenosophia and Religion in Germany." First, the paper introduces the project design which included a quantitative survey of 1,534 respondents and a qualitative study based of 27 Faith Development Interviews. Second, results for two largely representative subsamples which have been surveyed in August 2015 (n = 637) and in March 2016 (n = 625) will be presented. In this time, almost 1 million refugees arrived in Germany. The comparison of the two subsamples mirrors changes in the perception of refugees, in the culture of welcome, and in attitudes toward Muslims and religious pluralism. Results indicate an increase of xenophobic attitudes which is stronger in the eastern German states where migrants and Muslims as well as religion in general are less present than in the western part of the country.

c. Modelling of Religious Schemata and Their Effects on Prejudice

Heinz Streib

In times when prejudice increases and the culture of welcome becomes less taken-for-granted, a new examination of effects of religion on prejudice and prejudice reduction may be appropriate. Thereby we suggest specifying Allport's assumption that religion can make and unmake prejudice by paying attention to religious schemata. Based on the data of our project "Xenosophia and Religion in Germany," this paper presents results of our modelling of religious schemata and other predictors and their effects on inter-religious and inter-cultural prejudice, and on their positive counterparts: xenosophic attitudes. Xenosophia is understood as religious schema with clear associations to the dialogical religious style (Streib). To include xenosophia in the conceptual design means that research is based not exclusively on a "pathogenic" model accounting for outcomes such as xenophobia, Islamophobia and other inter-religious and inter-cultural prejudice, but also considers a "salutogenic" opposite.

d. The Case of Cemal: Dealing with Strangeness and Identiy in the Narratives of a Second-generation Turkish Immigrant in Germany

Sakin Özisik

As part of the research project "Xenosophia and Religion in Germany", 27 participants have been interviewed with the Faith Development Interview in order to conduct caste studies about the biographical contexts of the

interviewees' attitudes toward the strange. One of these case studies, the case of Cemal, will be presented in this paper. Cemal was a pre-school kid when he left Turkey to live with his parents in Germany. He felt encouraged to use the educational and professional opportunities there; he also felt high expectations directed at him as the family's oldest son, with respect to tradition and religion brought from the home country and appreciated in the family's community of Turkish immigrants. Handling the developmental tasks of identity and intimacy in the majority culture as in his immigrant milieu, he is arguing strongly against discrimination of minorities and for tolerance and support for those who struggle with similar tasks.

2D - PAPER SESSION

Sexual Orientation, Marital Satisfaction and Gender Issues

Chair: Mikael Lundmark

a. LDS Policies on Sexual Orientation and their Impact

Michael Nielsen, Lotte Pummerer, David Wulff

The LDS (Mormon) Church emphasizes heterosexual marriage and has enacted policies prohibiting the baptism not only of LGBT individuals or their children. We examined LDS church members' attitudes regarding such policies with a sample of 1486 current- or former Mormons who completed an online questionnaire (1186 heterosexual, 300 homo- or bi-sexual). About half (N=765) hold temple recommends, indicating high devotion to the church. Results of analyses (Welch's t-test) confirm the impact of the policies, indicating that compared with heterosexuals, LGBT individuals experience lower levels of acceptance, $t(482.5) = 10.9$, $p<.001$, less involvement with the church, $t(357.1) = -5.161$, $p<.001$, and greater rates of religious doubt, $t(458.9) = -5.245$, $p<.001$. Neither group believes the church welcomes transgendered people, although heterosexuals believe it to be less unwelcoming, 14.9% vs 21.2. Heterosexuals were more likely to believe the policies reflect a revelation or inspiration from God, $t(513.3)=4.05$, $p<.001$. LGBT respondents were more likely to believe that the policies reflect individual leaders' personal views, $t(537.0) = 3.91$, $p<.001$. The impact of this is that LGBT respondents were more likely to say the church makes their problems worse, $t(390.8)=7.71$, $p<.001$. Additional results are discussed in the context of work by Dehlin et al, and Cragun & Sumerau's research.

Keywords: mormon, sexual orientation, attitudes

b. Predicting Marital Satisfaction through the Religiosity Components in Iranian Married Students

Mohammad Hassan Asayesh, Enayatollah Hossein-Zeyi, Elahe Golpasha

A major factor contributing to the quality of personal ties is religiosity. The present study examines the relationship between religiosity and marital satisfaction. The research was of descriptive nature, using the convenience sampling method. 204 married students of the University of Tehran completed the Khodayarifard Religiosity Scale (2009) as well as ENRICH marital satisfaction (1994) questionnaires. Some of the findings are as follows: there is a significant positive correlation between religiosity and marital satisfaction in general (P <0.01). Of the subscales of religiosity, there is also a significant positive correlation between religious affection, religious beliefs, as well as religious duties and marital satisfaction (P <0.01). Additionally, the regression analysis showed that of the religiosity variables, religious feelings can predict marital satisfaction.

Keywords: marital satisfaction, religious beliefs, religious affection, religiosity

c. The Sanctification of Marital Sexuality and Relationship Quality – the Moderating Effects of Gender, Religiousness, and Spiritual Intimacy

Aryeh Lazar, Bitya Eliyaho

Past research has shown that the sanctification of marital sexuality is positively related to various aspects of relationship quality among Christian samples. This study, with a sample of over 200 married religious Jewish men and women, examined these relations and in addition, examined the possible moderating function of gender, spiritual intimacy, and religiousness. Correlational analysis indicated that while the nontheistic aspect of sexual sanctification (Sacred Qualities) was positively related to all four measures of relationship quality (relationship satisfaction and adjustment, sexual satisfaction and intimacy) the theistic aspect (Manifestation of G-d) was related only to sexual satisfaction. Hierarchical regression analysis indicated that religiousness moderated the relation between sanctification and all measures of relational quality excepting sexual intimacy and that spiritual intimacy moderated the relation between sanctification and sexual satisfaction. Slope analysis indicated that higher levels of religiousness and spiritual intimacy were associated with a more robust relation between sanctification and the relationship measures in comparison with lower levels of these moderators. Gender did not moderate the sanctification – relationship association. Implications for future research and practical applications for the study's results are discussed.

Keywords: sanctification, sexual satisfaction, marital satisfaction, moderation

d. Minds and Gods Revised? The Role of Gender Differences in Mind-reading ability for Predicting Religious Belief

Paweł Łowicki

Recent area of investigation into the cognitive foundation of religious belief has emphasized the role of mind-reading ability. However, the empirical data in this context are rather equivocal. For instance, Vonk and Pitzen (in press, Personality and Individual Differences) discovered that accurate mind-reading does not predict religiosity at all. In the current research we intended to verify the existence of the relationship between mind-reading and religiosity using the Reading the Mind in Eyes Test (RMET) and Centrality of Religiosity Scale (CRS). The results of the study conducted among Polish university students (N=313) revealed that, on the general level, mind-reading ability was not related to any dimension of religiosity. However, when data were reanalyzed broken down by gender, it was found that for men RMET score was significantly and positively correlated with the belief in God (CRS subscale). Moreover, further analysis demonstrated that this relationship is curvilinear in shape, suggesting that males may have to exceed certain threshold of mind-reading abilities in order to be able to develop an intuitive belief in supernatural beings. The paper discusses the observed results pointing to its potential importance for the field of cognitive psychology of religion.

Keywords: mind-reading, religious belief, belief in God, gender differences

a. Clicking on God: Managing Un-certainty through Questions & Answers Websites

Rosa Scardigno, Vincenza Fortini, Giuseppe Mininni

The cultural revolution produced by most ways of communication inherent to new media engaged religious forms of life too. Studies on these matters emphasize the articulation between the efforts to reinforce old certainties offered by "religions on line" and the new uncertain domains of "online religions". In this sacred cyberspace people can be involved into the "struggle for enunciation", between few well-defined meanings (offered by traditional religions) and variable and uncontrollable ones (offered by virtual environment). In this frame, we suppose that the meeting of traditional religions with new spaces offers specialized additional interpretative resources that promote incessant processes of search for meanings and involve both persons and community to harmonize their positioning with modulated tones of un-certainty.

This hypothesis has been worked by focusing on about 700 extracts coming from Questions & Answers websites, in accordance with a "netnographic approach", conducted through Content Analysis, Sentiment Analysis, and Diatextual Analysis. By opening spaces of discussion about traditional dogma and sacred texts, public and private spheres, good/bad omens but also about contemporary issues, persons search to manage un-certainty about beliefs and practices. Answers are constructed by fluctuating between the recall on authority and more mitigated positioning.

Keywords: new media, religiosity, questions & answers websites, searching for meaning, sentiment analysis, discourse analysis

b. Anthropomorphism and Sex Markers of God Representations in Children: How Do They Interact?

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

Research on children's representations of God has suggested a concrete to abstract shift throughout childhood (Barrett & Keil, 1996; Gorsuch, 1988). Drawings of God generally evolve towards more symbolic and fewer anthropomorphic figures with increasing age (Harms, 1940; Hanisch, 1996; Pitts, 1976; 1977; Tamm, 1990). However anthropomorphic figures remain the most frequent type of representation, even in the older age groups. Then sex markers of drawn God figures indicate a relative preference for same-sex figures alongside a male prevalence (Brandt et al., 2009; Dandarova, 2013; Kay & Ray, 2004). Considering together anthropomorphism and sex markers indicate that when figures are strongly anthropomorphized they tend to be male (Riegel & Kaupp, 2005). The present research combines results from two separate studies based on children's drawings of God (N = 399; girls and boys; 6-15 years), in religious and non-religious contexts in French-speaking Switzerland.

Firstly, anthropomorphism was examined by means of online data annotation (Dessart et al., 2016). Secondly, sex markers were scored using a mixed dimensional-categorical approach. Results highlight a limited set of patterns by combining two partially independent dimensions and are discussed in regard to sex and cognitive development. Findings are construed in relation to perceived agency of God.

Keywords: anthropomorphism, sex markers, children's drawings, God representations

c. Modern Meaning-making – Adolescent Understanding of Existential Aspects in Health-related Quality of Life [HRQL]

Cecilia Melder, Fredrik Söderqvist

Aims: Present results from focus interviews concerning existential aspects related to the adaptation of the WHOQOL-SRPB(BREF) for Swedish adolescents. Background: Exploring existential aspects of HRQL are important when mental ill-health is increasing among adolescents in a secular context.

WHO introduced WHOQOL-SRPB in 2002 for measuring HRQL, including Spiritual, Religious and Personal beliefs [SRPB]. It is validated for Swedish adults. Now it requires adaptation for youth, even internationally. Methods: Pupils (age 15–19) in four groups were interviewed following WHO instructions for cognitive interviewing.

Content analysis of the transcribed interviews was conducted. Results: The pupils considered existential aspects important for HRQL. The items: Meaning, Awe, Wholeness, Peace and Hope were comprehensible for them. Faith and Personal beliefs were related to e.g. insecurity, individualism:"To believe in yourself" and traditional aspects:"I personally believe in Jesus but I do not believe in God". Spiritual Strength and Spiritual Connection did not require transcendence and could relate to various ideas e.g. nature or popular culture:"The first thing that pops up is the Lion King that talks to Simba in the clouds. It is his inner spirituality".

Conclusion: Results show the importance of adaptation of existential aspects in HRQL to the cultural (secularized) context.

Keywords: adolescents, existential, health related quality of life, WHOQOL-SRPB

d. Faith as a 'Normal Drug' in Caring Rare Disease

Enza Altomare Zagaria, Rosa Scardigno, Giuseppe Mininni

In the management of both ordinary and extraordinary events, religions act as "systems of meaning" and as "systems of communication", offering cognitive, motivational, affective, as well as narrative resources, helping persons to give order to reality. Traditionally such a discursive help offered by religions, where it is viewed as "Salvation gift", is particularly significant for ill persons. Among diseases, rare ones represent a really complicated situation, being both subjective projects and personal/social identity seriously threatened.

As a consequence, persons and primary caregivers suffering with them are called to find new ways toward "normalization", in the effort to construct new certainties and meanings about the personal condition, the family situation and the parental identity.

Our study aims to investigate the role of religiosity in facing with the intense existential uncertainty offered by rare disease. Forty-four narrative interviews were conducted with parents of children suffering of rare disease and analyzed through Content and Discourse Analysis. Socio-epistemic rhetoric, metaphors, emotional markers, certainty/uncertainty markers are the interpretative lens that allowed us to understand the power of religion to offer several and specific meanings in the parental couple, fluctuating from a painful upheaval and attitudes of hope.

Keywords: disease, certainty, religiosity, system of beliefs, narrative interview, discourse analysis, normalization

2F - PAPER SESSION

Severe Illness, Religiosity and Meaning-making

Chair: Hans Stifoss-Hanssen

a. Invisible Agents and Imaginary Realities in Autism

Ingela Visuri

In this paper, empirical material from an on-going PhD-project on religiosity in young adults on the autism spectrum is presented. This interdisciplinary study focuses primarily on the role of social cognition and sensory processing in religious representation and experience, and two novel hypotheses are put forward. First, invisible agents (e.g. gods, angels and spirits) seem more manageable, compared to embodied human interaction, for autistic individuals who may find body language, facial expressions and intonation perplexing. Second, there is possibly an autistic subgroup of fantasy prone individuals, spending much time in imaginary worlds that are experienced as realistic, and having sensory experiences that are considered to be paranormal. It is argued that daydreaming and enchantment fill the purpose of both escapism and adaptation, and is used to cope with socio-cognitive issues as well as existential challenges.

Keywords: autism, social cognition, sensory processing, disembodied agents, imagination

b. Religiosity and Obsessive Compulsive Disorder among Turkish Muslims and The Role of Personality Traits

Üzeyir Ok, Ayşe Burcu Goren

Works on the connections of religiosity with OCD is rather rare in the literature of psychology of religion. This quantitative study aimed to determine the nature of the relationship between obsessive-compulsive disorder (OCD) along with its subcomponents and religiosity while controlling for the role of personality traits. The Big-Five Inventory, Brief Obsessive-Compulsive Scale, and Ok-Religious Attitude Scale were administered to adolescents and young adults that were selected via convenience sampling (n = 250). According to the findings, Ok-Religious Attitude Scale scores indicated that religiosity positively correlated with OCD-total. In particular, it correlated positively with contamination/cleanliness, religion/magical thoughts/superstition, morality &justice, and negatively with self-damaging behaviours. The positive connection between religiosity and OCD-total was explained particularly by Neuroticism. The present findings should improve the understanding of OCD and its treatment among mental health practitioners. Additionally, this could help understanding religiosity further.

Keywords: obsessive compulsive disorder, religiosity, personality, muslim

c. Psychoses, Religion and Meaning-making – an Update of Research

Hans Stifoss-Hanssen, Lars Danbolt

The relationship and interactions between religion and severe mental disorders has been a major issue in psychology of religion, since the contribution of classics like Freud and W James. Ideas of certain degrees of religion being a cause of mental disorder, and religiosity in general being harmful to public health, seem to have been substituted by ideas of religion lending itself to express psychotic ideas rather than causing them, and suggestions of making use of relgious practices in therapy. Even if the theme is dealt with repeatedly, it seems like many of the characteristics of the field have been taken more or less for granted, and the questions have been somewhat

confused. In our presentation, we will concentrate on how the phenomena of psychosis and religion/meaning-making can be adequately defined, and what an updated review of the Research on the relation between them adds up to. The issue of helping People with mental illnesses will only be dealt with in a concluding reflection.

Keywords: psychoses, severe mental disorders, religion, meaning-making, psychology of religion

d. Who finds Support from Divine Agents? The Case of the Homeless and Drug Addicts

Aleksandra Niemyjska, Monika Szczepańska, Mirosław Kofta

Based on attachment theory and the idea that divine agents serve as a resource of compensatory control we tested whether relationship- and task-orientation would be associated with religious beliefs, positive attitude toward divine agents and religious problem-solving. This research involved people who struggle to regain control of their lives - the homeless (N = 158) and treated drug addicts (N = 120). In line with the framework of attachment theory, relationship-orientation (indicated by increased anxious attachment, decreased avoidance and communal self-construal) was related to increased belief in supernatural agents and positive attitude toward divine figures. Consistently with the model of compensatory control, decreased task-orientation (indicated by the total time of homelessness/addiction) was associated with deferring approach to problem-solving. Additionally, the more weeks of therapy addicted patients received the more they envisioned divine beings as agentic. The correspondence between people's social orientation, their sense of control and the perceived relationships with the divine is being discussed.

Keywords: religious belief, supernatural imagery, control deprivation, attachment theory

3A - PAPER SESSION

Cognitive Science and Religion

Chair: Knut Hestad

a. Changing Beliefs through Training in Analytical and Intuitive Thinking

Valerie van Mulukom, Jonathan Jong, Miguel Farias

A recent surge in research has seen the association between analytical and intuitive thinking and supernatural belief investigated further. Nearly all previous research has focused on how priming analytical thinking can decrease belief in the supernatural. However, how increasing intuitive thinking may influence supernatural beliefs is generally not investigated. The reasons for this are fairly straight forward: it is harder to target the conglomerate of subconscious processing that is intuitive thinking, and it is harder to successfully increase intuitive processing in the Western academic world where analytical thinking is commonly considered superior. To remedy this gap in the literature, we have designed the Coventry Insight Training.

This study aimed to train participants to both trust and use either analytical thinking or intuitive thinking more. The training involved six training sessions spread out over two weeks. In a pre-training and post-training assessment, changes in the participants' trust and ability of analytical and intuitive thinking were measured, as well as any changes in belief in the supernatural, the paranormal, and psychic abilities. This presentation reports the findings for sixty participants.

Keywords: analytical, intuitive, dual-processing, belief, supernatural, paranormal

b. 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.

Keywords: cognitive science, naturalism, epistemology, Baumard, Boyer, elaboration, intuitions, religious belief, philosophy

c. Why Adaptationist Account in the Study of Religion Works better than Cognitive one
Konrad Szocik

Among current scientific approaches to the study of religion we can find two opposite accounts, adaptationist and cognitive ones. Adaptationist approach assumes that religious components can be interpret as adaptations in biological sense. Cognitive one assumes that they are only by-products of other adaptations, like cognition. However, there is no clear if cognition itself can be called adaptation if it is a by-product of natural selection that has acted on brain and neuronal structures. The key idea of that paper is arguing for adaptationist account and against cognitive one in the study of religion. I assume that religious components have worked as in-group marker for a breeding population, and that they provide some adaptive functions especially associated with social cohesion and psychological coping. For this reason, I assume that cognitive science of religion probably fails when it is going to explain origin and transmission of religious beliefs by talking about transmission biases.

Keywords: cognitive science of religion, evolutionary study of religion, adaptation, by-product

d. In Praise of Messy Innovation: A Jamesian Response to Reductionism in the Cognitive Science of Religion
Katie Givens Kime, John R. Snarey

The neuroscience revolution has revived understandings of religious experiences as wholly dependent on biological conditions—Paul's experience on the Damascus Road was "nothing but" an epileptic seizure, and so forth. William James cautioned against allowing biological reductionism to overwhelm other useful perspectives. In this article we present a contemporary, applied version of James's perspective by clarifying his specific concerns about reductionism in the psychological study of religion, and then employing three of his conceptual tools—pragmatism, pluralism, and radical empiricism—to moderate contemporary reductionism. We point to a constructive approach though which neuroscientists and humanities and social science scholars might collaborate. This more imaginative approach acknowledges that it is no longer fruitful to separate studies of neurobiological architectures from those that are psychosocial or sociocultural, reaching beyond the growing but often sterile disappointments of "interdisciplinary" models. This paper engages the intentionally untidy "experimental entanglements"

methodologies of Des Fitzgerald and Felicity Callard (2015). Eschewing disciplinary amnesia, Jamesian principles encourage remembering the Decades of the Unconscious even as we travel through the Decades of the Brain, richly entangling the neurosciences, social sciences, and humanities.

Keywords: cognitive science, neuroscience, pluralism, pragmatism, radical empiricism, reductionism, religious experience, William James

3B - PAPER SESSION

Psychotherapy and Religious/Spiritual Issues

Chair: Dorte Toudal Viftrup

a. An Assessment of Existential Worldview Function among Young Women at Risk for Depression and Anxiety – A Multi-Method Study

Christina Sophia Lloyd, Britt af Klinteberg, Valerie DeMarinis

Increasing rates of psychiatric problems like depression and anxiety among Swedish youth, predominantly among females, are considered a serious public mental health concern. Multiple studies confirm that psychological- as well as existential vulnerability manifest in different ways for youths in Sweden. This multi-method study was part of a larger research project, and aimed at assessing existential worldview function by three factors: 1) existential world-view, 2) ontological security, and 3) self-concept, attempting to identify possible protective- and risk factors for mental ill-health among female youths at risk for depression and anxiety. The sample comprised ten females on the waiting-list at an outpatient psychotherapy clinic for teens and young adults. Results indicated that both functional and dysfunctional factors related to mental health were present, where the quality and availability of significant interpersonal relations seemed to have an important influence. Examples of both an impaired worldview function, and a lack of an operating existential worldview were found. Psychotherapeutic implications are discussed.

Keywords: existential worldview function, ontological security, self-concept, young women, mental health, meaning of life, depression, anxiety

b. Psychiatry, Religion, and Spirituality: A Study on how Psychiatrists Approach Religious/Spiritual Topics in Danish Psychiatric Clinical Practice

Ricko Damberg, Nissen, Niels Christian Hvidt

International research has shown that religious/spiritual psychiatric patients employ religion/spirituality as a coping resource, and that this can be a source of both mental health and neurosis. However, more research is needed to understand how psychiatrists interact with mental health inpatients in everyday clinical practice, when the topic is of a religious/spiritual nature, to gain knowledge of how the resources that, for some patients, lie in religion/spirituality can be supported. The project will generate knowledge of how psychiatrists in a highly secularized context, Danish psychiatric clinical practice, approach religious/spiritual topics, how and to what degree they integrate their patients' religious/spiritual life in the treatment, and how the personal religious/spiritual characteristics of the psychiatrists influence their approach to patients. The focus of the presentation at the IAPR Conference 2017 will be on the results of the first round of interviews with the psychiatrists working at the forensic hospital in Middelfart, Denmark. The study is among the first in a Danish context, and will contribute to national and international research and literature on how the psychiatrists in a highly secular society approach topics of a religious/spiritual nature.

Keywords: psychiatry, religion, spirituality

c. Psychology of Religion Applied Teaching, Spirituality and Existential Questions in Psychotherapy – Experience of 10 Years of Teaching

Sebastian Murken, Niels Christian Hvidt

Beyond the academic world, psychology of religion is a relevant topic for those who work with religious individuals, namely psychotherapists. However, in most training programs to become a psychotherapist in Germany, there is no room to deal with these issues. In my paper I will report on 10 years of teaching experience in different psychotherapeutic training programs in regard to the spiritual/religious dimensions. Suggestions for psychotherapeutic training programs in general are proposed.

Keywords: psychotherapy, teaching, existential questions, spirituality

d. Danish Pentecostals Benefitting from Religiously Integrated Group Psychotherapy? A Qualitative Follow-up Study

Dorte Toudal Viftrup

The purpose of this study is to investigate the individual experiences and outcome of two religiously integrated group psychotherapies for Pentecostals Danes dealing with a personal crisis. The study aims to elucidate the religious and psychological factors of the group therapy, and how these effect and are experienced by the clients. Data includes participant-observation of the group sessions and semi-structured interviews with the group therapist and eighteen clients three weeks and again eight years after the therapy had ended. The method of the study is based on qualitative research. Analysis of the collected data three weeks after the group therapy suggests that the religiously integrated group therapy facilitated more integrated religious beliefs and more resourceful religious meaning systems among the Danish Pente-costal clients, which benefitted their psychologically well-being. However, the follow-up data 8 years later showed significant changes of the religious experiences and psychological well-being of the individual. Initial analysis of this data suggests the importance of shared religious experiences in religiously integrated psychotherapy.

Keywords: religiosity, crisis, group psychotherapy, Denmark, pentecostalism, religious experiences

3C - PANEL SESSION

Multidisciplinary Perspectives on the Projection of Beliefs about Science and Religion

Chair: Carissa Sharp

Research indicates that we tend to project our own beliefs onto others. In this panel, we investigate the extent to which people project their beliefs about science and religion, using research from different methodological strands of the Science and Religion: Exploring the Spectrum project (http://sciencereligionspectrum.org/) in order to triangulate a more comprehensive understanding of this phenomenon. The first paper investigates the prevalence of the "conflict narrative" between evolutionary science and religion in the UK and Canada using a large-scale, mixed-method survey, finding that while few religious individuals experience conflict between science and religion, there is widespread attribution of conflict onto that population. The second paper further investigates this phenomenon using qualitative methods. The third paper uses social psychological methods to investigate the role of participants' religious identification, as well as implications for intergroup processes.

Keywords: science and religion, evolution, conflict, projection, stereotypes

a. Public Perceptions of the Relationship between Science, Evolutionary Science and Religion: Do Conflict Narratives Accurately Reflect Experience?

Emma Preece

Despite prevailing conflict narratives between science and religion, recent research suggests that conflict is not inevitable or uniform. This paper presents the findings from a large-scale survey of public opinions regarding the relationship between science, evolutionary science and religion. The aims were to identify if public perceptions of conflict were evident and if perceptions reflected experience. Results indicated that many respondents believed that religious individuals would experience conflict.

However, very few religious respondents reported experiencing conflict. When it was reported, only a small minority attributed conflict to discrepancies between religion and science. Instead, they expressed concerns regarding the validity and reliability of science. This suggests that conflict narratives may exaggerate the discordance between science, evolutionary science and religion and that perceptions may not always reflect experience.

b. Experiences and Perceptions of Conflict between Religion and Science: A Qualitative Study of Publics and Scientists in Britain and Canada

Stephen H. Jones

Recent quantitative research (Preece et al 2017) has suggested that, while people tend to believe that religious/spiritual individuals will experience conflict when attempting to combine scientific information and religious teachings, very few religious respondents report experiencing conflict between scientific information and their personal beliefs. This paper draws on 120 interviews and 16 focus groups conducted with mixed religious and non-religious publics and scientists in the UK and Canada to explore the dynamics that underlie this finding. The paper draws attention to two partial explanations.

First, it shows how individuals who doubt aspects of evolutionary science rarely understand their beliefs as conflicting with science but rather re-imagine science to fit their beliefs. Second, it draws attention to the ways in which conflict is projected by allowing certain belief systems – notably American Protestant Christianity and Islam – to stand in for 'religion'.

c. The Implications of the Projection of Conflict between Science and Religion for Intergroup Processes

Carissa A. Sharp

Our aim was to investigate the extent to which people project their ideas about the "conflict narrative" between science and religion onto targets of differing group identifications (including "religious", "atheist", "evolutionary biologist", "religious evolutionary biologist", and "atheist evolutionary biologist"), and the implications of that projection.

In Studies 1 (n = 253) and 2 (n = 342) we found that people's beliefs about the conflict or compatibility between science and religion were associated with their perceptions of others' beliefs. In Study 3 (n = 474) we used the Ingroup Projection Model (Wenzel, Mummendey, & Waldzus, 2007) to show that the perceived prototypicality of ingroup and outgroup beliefs have implications for outgroup derogation. Our findings help to shed light on our understanding of the intergroup processes associated with people's understandings of science and religion.

3D - PANEL SESSION

The Social Functions of Religiousness and Spirituality: Virtue, Vice, and Sex

Chair: Sarah Schnitker

Researchers in the psychology of religion have begun to more systematically study the mechanisms by which religions "bind people together into cooperative communities organized around deities" (Graham & Haidt, 2010). Saroglou (2011) proposes four basic dimensions of religion: believing, bonding, behaving, and belonging. In this panel, we will examine how the various dimensions of religion impact socio-moral outcomes such as virtue, vice, and relationship quality. Findings from six studies with diverse participants (N = 1,559; includes adolescents, adults, and romantic dyads) employing experimental, longitudinal, and correlational designs will be presented. Talks will address the effects of prayer on virtues and vices; how transcendent motivations for marathon training impact virtue development; the effects of religiousness on the expression and experience of pride; and the effects of religious similarity on sexual satisfaction in couples.

Keywords: religion, spirituality, virtue, vice, prayer, sexuality, pride, patience, self-control, generosity, generativity, attributions

a. Prayer Outcomes: Fresh and Spoiled Fruit of the Spirit

Kevin Ladd

Folk wisdom around the world shares the adage: You can have too much of a good thing. Contrary to this notion, conceptualizations surrounding the practice of prayer are uniformly positive. Many studies contend that praying leads toward good "fruits of the Spirit" (love, joy, peace, etc.) and away from "spoiled fruits" (jealousy, anger, envy, etc.), but fail to test both side of this hypothesis simultaneously. In a non-student sample (N = 513, 68% female), we examined how various ways of praying did or did not predict positive and negative outcomes. As anticipated, many ways of praying predicted positive outcomes. Although we predicted that praying would lessen negative outcomes, there was, in fact, no relation. Findings persisted when controlling for sex, age, and frequency of prayer.
These results suggest that while prayer can enhance positive outcomes, it may not mitigate negative outcomes as effectively, raising critical questions about clinical applications.

b. Spiritual Motivations Predict Virtue Development in Adolescent Runners

Sarah Schnitker

Research suggests that spiritual and transcendent motivations promote virtue development and prosocial behavior. In this study, we test if adolescents who imbue a goal (i.e., training for a marathon) with prosocial or spiritual meaning will have greater increases in virtue across time than those training for mundane purposes (i.e., physical fitness).
Data were collected from 239 adolescents and emerging adults running marathons with Team World Vision (a religiously affiliated charity). Participants completed measures of religiousness, motivations for running (health, prosocial, spiritual), and virtues (self-control, patience, generativity, generosity) pre-training, mid-training, 1 week post-race, and 2 months post-race. Bivariate latent growth curve models show that spiritual and prosocial motivations predict greater increases in virtues across time. Cross-lag models show that religiousness positively predicts self-reported generosity and fundraising behavior across time.

c. Religion, Pride, and Self-Attribution in Success

Patty Van Cappellen

Across religions, pride is condemned, but do religious people experience less pride than the non-religious? Probably yes, according to research showing a positive association between religiosity and humility. Probably no, according to research showing a positive association between religiosity and self-enhancement motives. Across three studies, we investigated the frequency and nature of pride as a function of Christian religiosity.

Contrary to expectations, religiosity was positively correlated with pride (N=350). However, when participants were reminded of a past personal accomplishment in two experimental studies (Ns=119, 172), religiosity was related to less self-attribution, a key appraisal for the experience of pride. The most religious participants did not report more self-attribution for experiences of accomplishment than for neutral events (control). Religion's regulation of pride may have more to do with how accomplishments are experienced than with the occurrence of pride.

d. Do Birds of a Feather Flock Together? (Dis)similarity in Religiosity within Couples as Linked to Sexual and Marital Satisfaction

Caroline Rigo, Vassilis Saroglou, Kenza Walli El Marsni

Religions have much to say about regulating interpersonal relationships, especially within couples/families. Moreover, religiosity constitutes a criterion when choosing a life partner. But whether partners' religiosity and (dis)similarity of it are linked to both partners' marital and sexual satisfaction, and this as in both self- and spouse-reports, has drawn little attention.

In the present study, 83 married couples were asked to evaluate their personal marital and sexual satisfaction as well as their partner's. Dissimilarity on the level of religiosity was related to women's evaluation of their partner as less sexually satisfied. Additionally, among women, religiosity was linked to low sexual satisfaction, as both self- and hetero-evaluated, and low marital satisfaction when hetero-evaluated. This suggests that religiosity has gender-specific influences on perceived quality of marital and sexual exchange and may have important implications on the satisfaction of the relationship.

3E - PAPER SESSION

Secular Contexts, Meaning-making/World Views and Meditation

Chair: Hans Alma

a. Birth Experience through an Existential Lens

Christina Prinds, Line Bruun Hansen, Katrine Ernst Mortensen, Niels Christian Hvidt, Chunsen Wu

Background: The moment of birth is seen as a miracle, a journey and even a religious act. Research stress how giving birth might facilitate interference with previous conceptions of how to make meaning of life existentially. However, birth as an existential life transformative event, has been explored only briefly in empirical research. The aim of this study was two-fold: Firstly, to explore how first-time mothers experienced their first birth in relation to existential meaning-making. Secondly, to describe the relationship between considerations related to existential meaning-making and time of birth.

Method: The study was based on a nationwide questionnaire, conducted among Danish first time mothers, who had

given birth either preterm or full-term (n=517). The questionnaire consisted of 46 overall items. Eight core items were analysed in this study. Findings Preliminary findings show that new mothers to a high degree consented to items like "Giving birth extended the boundaries of what I thought I was able to do physically". Answers were less affirmative related to items like "Giving birth pushed me to the limits of my life". We found mothers, who had given birth at full term, to more strongly affirm to most items, than mothers who had given birth preterm.

Key Words: childbirth, preterm birth, meaning-making, existential, spirituality, secular

b. Existential Meaning-making in Relation to Mental Health and Quality of Life in a Norwegian Population Sample

Torgeir Sørensen, Valerie DeMarinis

Background: Existential meaning-making includes vertical self-transcendence (spirituality and explicit religiosity). In Norway, organized religious activity is low. On the other hand, about 50% say they search for Gods help when they need strength and solace. Previous research has shown inverse relationships between spiritual and religious involvement and mental health factors. However, such findings are sensitive to contextual and cultural factors. Therefore, the aim of the present study was to investigate how existential meaning-making was related to mental health and quality of life factors in the Norwegian population.

Material and methods: 925 individuals filled in the Sources of Meaning and Meaning in Life Questionnaire (SoMe) and mental health and quality of life measures. Descriptive statistics and multivariate regression were employed.

Results: Religiosity and spirituality correlated positively to anxiety and depression, and negatively to quality of life. In multivariate analyses, the pattern was confirmed for spirituality, while religiosity showed no relationships.

Conclusion: The findings are opposite of previous research. Employment of spirituality as a sources of meaning in demanding life situations may be the case for individuals with high levels of anxiety and depression and low levels of quality of life in Norway. Organized religiosity may be of less importance.

Keywords: existential meaning-making, self-transcendence, religiosity, spirituality, Norway, mental health, quality of life

c. Organized Seculars: The Social Identity and Worldview Commitment of Humanists (in the Netherlands)

Hans Alma, Elpine de Boer

In the Netherlands, we conducted an empirical study amongst people affiliated to humanist organizations (Humanist Association, De Vrije Gedachte (freethinkers), Human (humanist broadcasting association), asking about their beliefs, rituals, bodily and mental health, dogmatism and political affiliation. Our research is part of a larger international study (together with Tatjana Schnell) of which we will present a selection of the data (n = 550 Dutch respondents). Because of the highly polarized religious and political situation in the Netherlands, we are in particular interested in themes that deal with social identity.

How strongly do respondents who commit themselves to a humanist organization, identify with the humanist worldview? What is their relation to other worldview groups, particularly Christians and Muslims in the Netherlands? Are there dogmatic forms of humanism in the Netherlands?

We aim to get a nuanced view on the social identity of organized seculars. This will add to our understanding of the influence of secularization on the social landscape and religious diversity of the Netherlands. In addition, we want to add to a broader academic discussion on secular populations and will relate our findings to recently conducted studies in other countries (i.e. in the UK, USA).

Keywords: humanism, social identity, worldview commitment, religious diversity

d. Sweet Lies about Mindfulness
Miguel Farias

Psychological scientists have been feeding the public a range of ideas about mindfulness meditation: it's supposed to help us become more compassionate, to heal various mental health problems in adults and children, to work for the mind like going to the gym works for the body, to very rarely have side effects, and to be a recipe for a happy life according to most spiritual traditions. In this presentation, I will unpack these beliefs by focusing on the recent work produced by our group – Brain, Belief, & Behaviour Lab at Coventry University, England. Specifically, I will draw from a meta-analysis on the prosocial effects of meditation, a systematic review on the adverse effects of meditation, and a meta-analysis on individual differences in meditation experience. Together, this body of work allows to tease out the facts from fiction about meditation.

Keywords: mindfulness, meditation, prosocial effects, individual differences, adverse effects, meta-analysis, systematic review

3F - PANEL SESSION

Complex Roles and Manifestations of Religion in Psychopathology – Clinical Studies from the Netherlands

Chair: Anja Visser

This panel focuses on the diverse ways in which religion may manifest itself in (coping with) psychopathology. Religious behaviour and psychopathological symptoms may be intermingled. The illness itself brings along existential and religious questions: Why did this happen? What does it mean for me? How does this affect my daily life and my expectations for the future?
A religious stance may be either helpful or a hindrance in coping, and the illness may lead to a re-evaluation of one's life-orientation and religious practices. Mental health care professionals, pastors and chaplains should work together in addressing these issues. A complication here is the very diverse, secularized and individualized religious field in the Netherlands. The first three papers report on Dutch empirical research concerning people with a specific psychiatric disorder. The last paper presents a general model for assessing existential-religious issues in a religiously individualized context.

Keywords: religion, coping, psychopathology, attachment, suicide, bipolar disorder, assessment

a. Do Drawings Embody Children's Unsafe Attachment?
Hanneke Muthert

As participants in the project 'Dessins de Dieux', initiated by the University of Lausanne, we collect drawings by children in the Netherlands. We investigate to what extent children's drawings of God (as well as the corresponding narratives) reflect the measured attachment patterns. According to theory, unsafe attachment leads to less mentalizing space.
If we assume that drawing is a normal way of communicating by children - which appeals to mentalizing activity -, one expects to see differences in drawing objects in which attachment is supposed to be (strongly) involved. For example, color, size of the drawings, and the richness of the used symbols could be indicative. Or do children relate differently to religious objects? After studying the first small group (n = 10) related to the correspondence and compensation hypothesis, we decided to extend the data of unsafely attached children with family drawings. In this paper we will reflect on the first new data.

b. What Makes Religion a Protective Factor for Suicide?

Hanneke Schaap-Jonker

Although there is substantial evidence to support the claim that religion/spirituality can protect against suicide attempts and completed suicides, there is also evidence that religion/spirituality is not always protective. Furthermore, it is not clear which aspects or dimensions of religion explain the relationship with suicidality. Therefore, we investigated the association between suicidality and five religious factors within a sample of religiously involved depressed patients, namely frequency of service attendance, frequency of praying, religious salience, type of God representation, and Moral Objections to Suicide (MOS). 156 patients were included.

After controlling for demographic features and severity of depression, both MOS and a positive, supportive type of God representation had a unique and negative association with suicidal ideation and lifetime history of suicide attempt. Results suggest that both the bounding and comforting aspects of religion protect against suicide.

c. Subjective Interpretation of Religious/Spiritual Experiences in Bipolar Disorder

Eva Ouwehand

Little empirical research has been done into bipolar disorder and religious/spiritual (r/s) experiences, even though discussions on peer-to-peer sites about the authenticity of such experiences indicate it as an important issue for patients. This qualitative study is focussed on people with a bipolar disorder. We interviewed 35 recovered participants from mental health care institutions, the patient's association and via the internet.

A psychiatrist and a hospital chaplain conducted semi-structured interviews. Different types of experiences were reported, especially during mania. They often were on a sliding scale with r/s experiences/views in stable periods. Spiritual growth, doubt about the authenticity, quest for meaning, communication, cherishing, costs, and non-contingency were important themes in the interpretation. Participants used medical and spiritual explanatory models side by side. The subjective interpretation of experiences is an important consideration for treatment.

d. Disussion: Assessing Existential-Religious Issues in Mental Health Care

Hetty Zock

This brief presentation will bring together some lines from the previous three papers on the roles and manifestations of religion in psychopathology. In particular, it will address the following question: How can we assess existential issues in the diagnostic process, phrased in a language that can grasp both traditional religion and free floating spirituality? Assessment is considered the first step for an integrated, person-centered treatment and care of people suffering from psychopathological disorders.

4A - PANEL SESSION

Longitudinal Study of Religious Development: Toward a Typology of Different Trajectories

Chair: Barbara Keller

How does religious development, how do narratives of religious development change over time? Guided by Streib´s Religious Styles Perspective, which accounts for multidirectionality in religious development and based on past cross-cultural research directed by Heinz Streib, Bielefeld, Germany, and Ralph Hood, Chattanooga, USA, our longitudinal study of religious development pursues these questions. The Faith Development Interview, established by James W. Fowler, is conducted again with the same sample after a certain period of time.

We explore changes in biographical reconstructions of faith development with respect to changing individual biographies in their dynamic social and cultural contexts. Comparative analyses of interviews and re-interviews from the deconversion study and the spirituality study in the USA and Germany illustrate the theological, psychological and linguistic perspectives we use and revise as we work toward a typology of changing trajectories of faith development.

Keywords: faith development, religious styles, longitudinal study of religious development

a. Working toward a Typology of Changing Biographical Reconstructions of Faith Development
Barbara Keller

The repeated conduction of Faith Development Interviews results in a double diachronicity: Comparing change as remembered and narrated with change as observed across consecutive narratives involves the comparisons of important events mentioned, of their narrative elaborations, for example as deconversion narratives or as religious identity narratives, and their evaluations. Change across time involves moving toward different developmental tasks for people in different periods of their lives and these different trajectories are situated in different cultural and historical contexts.

Comparative analyses of differently situated narratives of development in areas deemed religious or transcendent provide windows into individual developments, which are used to shed light on current debate on changing forms of being religious. Working toward a typology of trajectories, exemplary cases are introduced which will be presented in detail in the case studies to follow.

b. Two Sides of One Story? Following Faith Development in a Married Couple Deconverted from Jehovah's Witnesses
Ramona Bullik

Werner and Gudrun are an elderly couple who had been members of Jehovah's Witnesses since early childhood and later deconverted together. They have been interviewed separately in 2003, and then again in 2013.

What is interesting to see is how differently the "same" story of their joint deconversion is told. How do the protagonists position themselves and their respective significant other within the stories told? How do they argue and justify their actions?

After comparing the narratives of each person, the presentation aims to compare Gudrun and Werner's recollections of their shared past at different points in time as well which are surprisingly disparate. Findings from the interview are triangulated with data from the questionnaires that both filled out twice as well, thus trying to trace the different trajectories this couple has taken.

c. On William James, a Transitional Model Congruent with Religious Styles, and Criticisms of Spiritual vs Religious Models of Religiosity

Ralph W. Hood Jr

Using data from the cooperative Bielefeld/Chattanooga studies begun with the comparative study of deconversion in Germany and the USA and continuing with the extensive study of the psychology and semantics of spirituality in both countries this paper will compare two extreme cases of faith development, one religious and one not, in which a model of faith development consistent with styles is demonstrated to be both useful for understanding the highest stages or style of faith development. The study will advance the current debate begun by Charles Taylor on both the relevance and limitations of the one undisputable classic in the psychology of religion, William James' Varieties both applauded and criticized by both Taylor and Fowler who failed to see how advanced stages of faith, moving toward universalizing faith resolve the issue of experience and interpretation that Taylor confounds with a distinction between neo- and paleo- Durkheimian forms of social religiosity.

d. Following an Immigrant: Religion, Identity, and Social Concerns in Longitudinal Perspective

Christopher Silver, Zhen Cheng

This case study explores and compares the narratives of a 1st generation Guatemalan immigrant who moved to the United States as a young teenager. During her initial interview, the research participant discussed the challenges of being an immigrant ultimately settling in the Southeast United States and converting to Seventh Day Adventist from Catholicism. While she continued to believe in God, she left the Seventh Day Adventists in her 20s while the rest of family continued their membership in that tradition. In her follow-up interview 13 years later in her late 30s, she showed pronounced changes in her religious and social worldview becoming more conservative yet with social concern regarding immigrant rights. In this paper, we discuss the observed changes both quantitative as well as qualitatively observing both psychometric as well as narrative theme changes in the participant over the 13 years of the longitudinal study.

4B - PANEL SESSION

Perceiving God in our Minds: Advancing Research on God Representations and God Attachment

Chair: Daryl Van Tongeren

How do people perceive God? And how do these perceptions of God affect people's relationship with God? This panel explores how people perceive God in their minds, and how these perceptions about God might change. In the first paper, Van Tongeren et al. explore how exposure to disaster-related stimuli (e.g., descriptions of a disaster, images of disasters) affect participants' perceived relationship to God, as well as the discrepancy between their doctrinal beliefs about God (e.g., god-concepts) and their experience of God (e.g., god-images). In the second paper, Nkara et al. present work on how implicit representations of deities might mirror adult relational attachment. In the third paper, Halstensen et al. discuss how such attachments toward God might change over the course of psychodynamic therapy. Together, this work advances an understanding of how people perceive God, and the distinct ways in which these perceptions are affected by a variety of stimuli.

Keywords: God representations, God concepts, God images, attachment, disasters

a. The Effects of Disasters on Views of and Relationship with God
Daryl R. Van Tongeren

Disasters often challenge people's beliefs about or experiences of God. For example, how could a loving God allow something terrible to happen? We examined the effects of priming disasters on how people view and relate to God. Moreover, we examined whether these effects differed based on participants' individual religiousness. In Experiment 1, priming participants with a disaster led to less positive views toward God among less intrinsically religious participants, but this effect was eliminated for highly intrinsically religious participants. In Experiment 2, priming images of a natural disaster (i.e., forest fire) or human-made disaster (i.e., terrorist attacks of 9/11) led participants to report a greater discrepancy between theological beliefs of God and experiences of God if they were less intrinsically religious, but these effects were eliminated among the highly intrinsically religious. Disasters affect perceptions and experiences of God for the less intrinsically religious.

b. The Religious Attachment Interview
Frances Nkar

To investigate implicit representations of adult attachment relationships with deities, we applied a new semi-structured interview, the Religious Attachment Interview (RAI), closely modeled on the Adult Attachment Interview (AAI), with added questions on religious life. We will present the first empirical findings using this instrument, with 52 adult participants who reported having a relationship with a deity, from varied religious settings in Sweden. Pilot RAIs have been coded reliably. RAI results will be compared with the AAI, which was conducted 3 years previously, and with an extensive questionnaire battery to assess other aspects of religion and mental health, conducted at both assessment times. Preliminary results suggest support for the extension of attachment internal working models, with over 75% having the same attachment classifications in the AAI and RAI. New theoretical implications to account for differing classifications, with common patterns, will also be presented.

c. A Case Study Exploring Changes in Human and Religious Attachment Representations Over the Course of Psychodynamic Psychotherapy
Kari Halstensen

This paper explores the religion-as-attachment model within a clinical context. An in-depth case study is presented. The study traces a religious adult's change in human and religious attachment representations, over the course of intensive, psychodynamic psychotherapy in an inpatient setting in Norway. The patient completed the Vita program, which is a 12-week, structured, group-psychotherapy treatment utilizing psychodynamic, existential, affective and narrative (e.g., life-story focused) interventions. The Vita program has research supporting its effectiveness treating people with persistent depression and a comorbid personality disorder, but its underlying change mechanisms have not yet been identified.

4C - PANEL SESSION

Religion and Morality: Cross-cultural, Multidimensional, and Bidirectional
Chair: Jonathan Jong

The relationship between religiosity and morality has been much debated, especially with regards to whether religiosity promotes prosociality. The three papers in this panel contribute to this line of research by taking a

cross-cultural, multidimensional, and bidirectional approach respectively. Willard will discuss the effects of religious priming on prosociality, both in the West as well as in diverse rural communities around the world. Turpin will turn the causal arrow around, and consider the role of moral behaviour on religiosity. Brown will then take a higher resolution and multidimensional view, examining the role that different aspects of Christian worship can play in promoting different kinds of moral values.

Keywords: morality, prosociality, cross-cultural, priming, CREDs

a. The Impact of Belief and Culture on Religious Priming and Prosocial Behaviour
Aiyana Willard

Religious priming has emerged as a valuable tool for testing religion's causal effect on prosocial behavior. In this talk, I will review meta-analytic findings of the effectiveness of priming in increasing prosocial behavior across 25 studies (n = 4,825). In a comparison that include effects of both religious and non-religious participants I find this effect disappears for non-religious participants—suggesting that priming depends on the cognitive activation of culturally transmitted religious beliefs. Finally, I will review and methodological issues of religious priming across different cultural groups, with a focus on work conducted on Hindu participants in Fiji. I will discuss issues of how priming results are interpreted across cultures, how these results relate to the real world impacts of religious belief, and the importance of convergent evidence on interpretation.

b. Moral CRED Exposure and Religious Belief
Hugh Turpin

A growing body of research examines how religious practice and belief can impact moral behaviour. However, relatively little research examines the potential for moral behaviour to impact religious beliefs. Might witnessing displays of moral behaviour with religious motivations increase the credibility of religious beliefs? Would witnessing immoral behaviours by religious individuals reduce religious credence? To address these questions, I report on the findings of a representative survey of baptised Catholics from the Republic of Ireland. Using the Credibility Enhancing Displays (CREDs) scale, this research suggests that perceptions of a religious motivation behind parental moral actions predict theism, orthodox Catholic belief, and Catholic social identification. I also discuss the relationship between perceived immorality by religious models and religious rejection, as data from the sample suggest that religious rejection among baptised Catholics is primarily moral in nature.

c. Surveying the Values of Church-goers:
Relationships between Moral Priorities and Participation in Church Worship
Jennifer Brown

Several studies have investigated the relationship between religiosity and prosocial behaviour, with church attendance often functioning as a measure of religiosity. Few studies have looked at the role particular aspects of worship might play in shaping moral attitudes and behaviour. I will present data from a survey exploring relationships between individual personality traits, worship style and moral priorities among Christian church-goers. Three areas are of interest: the role of music and synchronous movement in worship in group identity and moral convergence; relationships between reported group theology/worship styles and moral foundations priorities; and the relationship between moral foundations and the emphases paid to specific current ethical issues. The relationship between individual differences and preference for deontological versus utilitarian moral decision making will also be explored.

Theoretical Perspectives and Human Development

Chair: Robert Dykstra

a. Contingent Life Events & Ultimate Concerns

Jorien Copier

Contingent life events are events that happen to us that are neither impossible nor necessary (Wuchterl, 2011). Examples can both be positive; winning the lottery, giving birth to a child, and negative; becoming incurably ill, the death of a loved one. These outstanding experiences can show what is of ultimate concern in life. However, this is dependent on the process of interpretation that people adopt. Previous research has showed at least five modes of relating to contingent life events; denial, acknowledging, acceptance, receiving and encounter (Kruizinga et al., 2016). In this paper we will study the relation between contingent life events and ultimate concerns of school leaders of (catholic) primary schools in the south of the Netherlands. To answer the research question, we have conducted thirty narrative biographical interviews in which we ask school leaders to draw a life line and reflect on the highs and lows that represent contingent life events. We expect that the qualitative coding analysis (that will be finished when presenting the paper) will show that especially the interpretation strategies of receiving and encounter will lead to ultimate concerns that can be deemed spiritual or religious.

Keywords: contingency, ultimate concerns, narrative biographical interviews, school leadership

b. Material Security, Life History, and Moralistic Religions: A Cross-cultural Examination

Benjamin Purzycki

Researchers have recently proposed that "moralistic" religions - those with moral doctrines, moralistic supernatural punishment, and lower emphasis on ritual - emerged as an artifact of greater wealth and material security. By appealing to life history theory, this proposal predicts that individuals with "slow life history" strategies will be more attracted to moralistic traditions as a means to judge those with "fast life history" strategies. We investigate this hypothesis with an ideally-suited data set consisting of 592 individuals from eight diverse societies located around the world. Our sample represents a wide range of traditions, including world religions such as Buddhism, Hinduism and Christianity, but also local traditions such as beliefs in animism, ancestor worship, and worship of spirits associated with nature. While we find support for the life history predictions that material security and education should be associated with lower reproductive success, we find no reliable evidence of a relationship between reproductive success, material security, or formal education and the individual-level beliefs and behaviors typifying moralistic religions.

Keywords: religion, morality, life history theory

c. Narratives on Holistic Health: A Case Study on the Use of Ayurveda in Contemporary Sweden

Göran Ståhle

The use of Complementary and Alternative Medicine (CAM) is increasing in the Western cultures. The majority of the users engage in CAM as a complement to mainstream medical care in the context of the multiple medical realities that characterize modern Western health seeking behavior. Although this is considered a secular practice it involves a commitment to a holistic view on medicine that do not differentiate between physical and psychological (and in some cases also spiritual) illness. Thus, the users display hybridity in motives that can be considered instances of different "holistic beliefs". This paper presents a study on the narratives of persons who engage in CAM. The empirical

material is drawn from a case study on care-takers at a centre for Ayurveda in Stockholm, Sweden. The motives and experiences of the persons who seek treatment are analyzed according to qualitative and quantitate methods. A questionnaire was used to charter the motives for seeking treatment and coded according to ISD-10 classification of diseases and health problems. This was followed by a selection of informants for qualitative interviews. Four types of narratives were identified that circle around the central themes of reflectivity and commitment.

Keywords: narrative psychology, holistic health, holistic medicine, holistic milieu, complementary and alternative medicine, ayurveda

d. The Sacredness of Individuality:
Introspection for Refuting States of Total Conviction in Boys and Men
Robert Dykstra

In his "Principles" (1890), William James observes that in psychology, "Introspective Observation is what we have to rely on first and foremost and always." Gerald E. Myers (1997) laments that James was "one of the last major introspective psychologists prior to the behaviorist take-over." Myers asserts that in our era, "when skepticism, relativism, antifoundationalism, and death of the author or self cloud the philosophical horizon, the finest irony is that a new sense of oneself"—and therefore of introspective engagement—"is needed for finding one's way." But he noted earlier (1986) that James, despite emphasizing the "fallible utility" of introspection, was not himself adept at self-analysis. My paper explores this discrepancy in James, especially by considering clues from his "On A Certain Blindness in Human Beings" (1899), an essay he believed best captured "the perception on which [his] whole individualistic philosophy is based." Through psychohistorical investigation of James's severe struggles with melancholy and somatoform disorders, supported by introspective probing of my own youthful experiences of embodied shame, I attempt to help boys and men in particular to counter self-loathing via introspective exploration and self-acceptance of socially proscribed interests. This is their path toward greater tolerance of others' idiosyncrasies.

Keywords: William James, "On A Certain Blindness in Human Beings," introspection, male melancholia, shame, self-acceptance, tolerance

4E - PANEL SESSION

Cultivating Resilience in the Midst of Hardship:
A Psychosocial, Spiritual, and Physical Health Study among Syrian Refugees in Istanbul
Chair: Önver Cetrez

4.9 million individuals have left Syria. Another 7,6 million people are internally displaced. Turkey hosts 2,7 million Syrians. Refugees in Turkish camps have free access to all health-care, while non-registered refugees outside camps can receive acute care only. Within a public health and public mental health study context, we investigate the self-rated psychosocial, spiritual, and physical health through instruments and biographical network maps, before and after forced migration. The participants are Syrian-Christians, non-registered, outside camps, in Istanbul, who have been taking part in an activity center developed in collaboration between different actors, in a context of action/transformational research. In IAPR 2015, the first phase of the study was presented, consisting of statistical analyses. This phase of the study presents material from individual, focus group, and key person interviews and observations.

Keywords: syrian refugees, resilience, istanbul, community work, religion, health, qualitative

a. "This is something you have to endure and handle" - A Refugee Centre for Syrians in Istanbul

Önver Cetrez

Humanistic and existential psychology points out the capacity or reservoir of potential in humans, not least through William James' concept of strenuousness. Many Syrian refugees are in a vulnerable position during their odyssey to a safe heaven, but stuck in an uncertain intermediate situation. The long drawn refugee position has macro, meso, and micro level links, being political, socio-economic, ecological (settlement), community, family, and individual. These determinants jeopardize their overall condition, not the least physical pain, self-rated low mental health, and low self-esteem. Despite these challenges, many refugees display a high quality of resilience, navigating their way to health-sustaining resources, where family, community, and culture become meaning-giving. Coping strategies include dissociating painful memories from consciousness, finding back to structures and routines in life, community-building, and hope through religious or other meaning-giving system.

b. Ethical and Methodological Challenges of Conducting Action/Transformational Research with Refugees

Valerie DeMarinis, Victor Dudas

We explore how interaction between researcher and research participants affects the research process when working with refugees in a transitional environment and through an action/transformational research design. Critical reflection examines experiences from several research projects at an activity center maintained for and with refugees from Syria. Adopting an empowerment model involved assuring that the power relations were balanced in favour of the refugees. Empowering actions involved letting the refugees form a board and decide on activities as well as letting one of the center administrators keep the coding list. Other actions included involving the research participants as translators and key persons in the process of selecting participants. One of the ethical challenges that we faced was the many different roles, e.g., volunteer, administrator, being a symbolic representative of a refugee host-country while conducting research.

c. Migratory Experience of Inhabitants of the "Qnushyo" - A Refugee Centre for Syrians in Istanbul from the Perspective of Attachment to Place Concept

Halina Grzymala-Moszczynska

Relations that people develop to some places have been of interest mostly of humanistic geography and environmental psychology. Current research on migration demonstrate important role of relation to place for understanding challenges involved in adaptation. Two categories of places are of particular importance; those that are lost and those that are dreamed about. Concept of attachment to place is based on John Bowlby's attachment to a parent figure.
Analysis of functioning of refugees in Qnushyo-centre will be conducted to present strategies of building attachment or separation from their current place of residency and consequences of both strategies for their mental-health. Examples of separation from current place of residence in Istanbul are: distancing oneself from the local neighbourhood or not leaving the centre beyond situations of absolute necessity, at the same time placing the most positive expectations and building strong attachment to places of dreamed about destinations.

4F - PAPER SESSION

Young Adults, Identity and Religion/Sprituality

Chair: Christoffer Alan Lewis

a. A Longitudinal Analysis of Korean Women's Life Goals and Eating Disorder Symptoms and Attitude towards Cosmetic Surgery: Person-Centered Approach

Kyoung Ok Seol

Korea has the highest rate of plastic surgery per capita in the world and high rates of eating disorders among young women. The present study investigated the relationship between life goals including spirituality, materialistic values, and body related concerns among young women (N = 568, mean age 21.65) in South Korea using a person-centered approach over two years across 4 time points. At time 1 I identified 4 clusters using 11 life goals of the Aspiration Index. Longitudinal analyses showed that individuals in Intrinsic and Self-Transcendence/Spiritual cluster showed lower materialistic values and less positive attitudes toward cosmetic surgery initially and over two years in comparison to members in three other clusters. In terms of eating disorder symptoms individuals in Intrinsic and Self-Transcendence/Spiritual and Intrinsic and Self-Oriented clusters were not different. However, individuals in Extrinsic and Self Oriented and Indifferent and Flat clusters showed more eating disorder symptoms initially and over the years.

Keywords: spirituality, life goals, korean, young adult women, eating disorder, attitudes toward cosmetic surgery, person-centered approach, longitudinal

b. Does Religion Matter? Varieties of the Theme of Justice in the Self-narratives of Well-educated Young Adults in the Netherlands

Ulrike Popp-Baier

Research on the topic of non-religion has led to reconsideration of methodological devices in the social scientific study of religion, and debates about distinctions, boundaries and demarcations have been revived. In this context two questions figure prominently: Is distinguishing clearly between religion and non-religion adequate ? Is studying psychological issues alongside the boundaries of religious affiliations or alongside self-ascribed religiousness, spirituality, non-religiousness or non-spirituality promising? I shall present some results from a research project that will support a negative answer to these questions. The original main research question in this project was: What types of religiousness and non-religiousness are discernable among Dutch young adults ? To date we have gathered 27 biographical interviews with Catholics, Protestants, Muslims, people without religious affiliation, people with spiritual inclinations and atheists. Besides different constellations of religiousness and non-religiousness, a thematic coding analysis revealed that "justice" figures prominently in most of the interviews. In 16 interviews varieties of a so-called just-world-belief (Lerner,1980) have been articulated. Possible explanations of these findings refer to a justice motive, an evolved sense of fairness (Baumard & Chevallier,2012) or a master narrative (Barreiro,2013).

Keywords: biographical interviews, young adults in the Netherlands, religiousness/non-religiousness, comparative thematic coding, common theme of justice, varieties of a just-world-belief

c. Young Adults' Spirituality Construction and Spiritually Experienced Music

Sari Murtonen

In my paper I will focus on young adults' spirituality construction and the role of spiritually experienced music. The presentation is based on the results of my ongoing doctoral thesis on religious education The meaning of spiritually experienced music on young adults' spirituality construction and community relations in religious contexts.

The data consists of quantitative research among young adults (2011) and thematic interviews of ten young adults 27 years of age (2013). I take account listened to, sung and played music. With spirituality I refer to a human search for the base of life that gives meaning and purpose. According to the research music is related to young adults' spirituality construction on two main dimensions: 1) questions of everyday life and 2) existential and religious questions. First, music enhanced wellbeing in everyday life through positive influence on emotions and mood. It was experienced as a resource in challenging life situations. Secondly, music helped to reflect existential and religious questions, to construct one's own view and to strengthen the relation to the sacred. Thus, music influenced on experiencing life meaningful.

Keywords: spirituality, music, young adults

5A - PANEL SESSION

Recent Methodological Advances in the Study of Religion: A Panel Organised by the International Association for the Cognitive Science of Religion (IACSR)

Chair: John Shaver

The study of religious phenomena faces several obstacles. Laboratory experiments allow for controlled environments, but control often comes at the expense of external validity. Adapting experimental techniques to the study of real-life religious experience improves external validity, but lacks the control of the laboratory. When studying religious experience in the field, we often alter these experiences, making them "less real." In both laboratory and field settings, we study religion at the level of individuals, yet religious groups have properties that are more than the sum of individual measures. Participants in this panel will discuss their recent attempts to overcome these methodological trade-offs. Speakers will describe the use of computer modeling to study religion at multiple levels, the costs and benefits of physiological and self-report measures on a naturally occurring ritual, and census experimentation as an alternative for standard experimentation.

Keywords: methods, computer modeling, field experiments, consensus experimentation, religious experience, terror management theory, anxiety, stress

a. Computational Modeling of Cognitive and Psychological Theories of Religion
Leron Shults

One of the most promising methodologies for integrating theoretical insights and empirical findings from both the cognitive science of religion and the psychology of religion is computer modelling and simulation. The latter has been called the "third pillar" of science, alongside theory and experimentation, and has spread rapidly in the social sciences because of the way in which it allows us to develop causal architectures that incorporate the dynamics of both micro- and macro-level mechanisms. Its application in our disciplines, however, has lagged behind. After outlining some of the virtues (and limitations) of this new methodology, this presentation will briefly describe two concrete examples that should be of interest to scholars from a variety of disciplines at IAPR: computational models of "terror management theory" and "mutually escalating religious violence." Finally, these examples will be placed in the broader context of the ongoing "Modeling Religion in Norway" project.

b. Measuring Ritual in the Field: The Short-/Long-term of Effects Ritual Behavior on Stress in Mauritius
Martin Lang

Religiosity plays an important role in well-being, and studies demonstrate the positive effects of ritual participation

on health. One mechanism suggested for mediating these effects is anxiety reduction, but available evidence is self-reported and correlational. Furthermore, this hypothesized relationship does not take into account extreme rituals which often involve risky behaviors. We conducted two studies to explore the relationship between rituals and anxiety in Mauritius; one a low-arousal ritual prayer and the other a naturally occurring extreme ritual. We collected physiological measurements of stress, motion-capture technology to quantify ritualization, and self-reports to assess perceived stress and well-being. We found that ritual behavior leads to short- and long-term perceived stress reduction, but there were no long-term health benefits as assessed by the physiological measurements. These findings offer a more nuanced understanding of ritual's role in stress management.

c. Census Experimentation: Alternative Standards for Experimental Research on Religious Experience
Uffe Schjødt

Using data from the cooperative Bielefeld/Chattanooga studies begun with the comparative study of deconversion in Germany and the USA and continuing with the extensive study of the psychology and semantics of spirituality in both countries this paper will compare two extreme cases of faith development, one religious and one not, in which a model of faith development consistent with styles is demonstrated to be both useful for understanding the highest stages or style of faith development. The study will advance the current debate begun by Charles Taylor on both the relevance and limitations of the one undisputable classic in the psychology of religion, William James' Varieties both applauded and criticized by both Taylor and Fowler who failed to see how advanced stages of faith, moving toward universalizing faith resolve the issue of experience and interpretation that Taylor confounds with a distinction between neo- and paleo- Durkheimian forms of social religiosity.

5B - PAPER SESSION

God and Jesus Representations

Chair: Christina Lloyd

a. Exploring the Impact of God Complexity on Spiritual Struggles and Well-being
Karisha George, Carissa Sharp, Adam B. Cohen

This paper explores how the complexity of people's God representations influences well-being, and the cognitive and emotional processes that may affect this relationship. Christian participants (n = 144) with lower levels of God complexity were more likely to engage in negative religious coping behaviours, which affected the frequency of spiritual struggles (SS) via two pathways: (1) decreasing participants' levels of religious engagement, leading to an increased frequency of SS, and (2) increasing participants' levels of negative emotions towards God, also leading to an increased frequency of SS. Analyses of the entire sample suggested that these increased levels of SS might affect participants' levels of depression.

However, the role of SS varied based on the levels of stress participants had experienced over the previous 6 months. For example, whereas pathway 2 remained significant for low stress participants, for high stress participants, levels of SS no longer exerted an impact; instead negative coping behaviours reduced levels of religious engagement, which led to increased levels of negative emotions towards God and an increase in their levels of depression. Our findings thus suggest that the mechanisms by which God complexity affects well-being may differ based on the levels of stress being experienced.

Keywords: God representation, God complexity, spiritual struggles, well-being

b. The LAMBI Scale: Assessing the Complexity of God Representations

Kathryn Johnson, Morris A. Okun, Jeff T. Larsen, Ralph W. Hood Jr., Sally Swanson

Researchers often use a single item to assess belief in God. However, the ways that people think about and relate with God, a Higher Power, or a Divine Life Force are complex. We discuss the development and validation of a more nuanced measure of God representations with five dimensions: Limitless, Authoritarian, Mystical, Benevolent, and Ineffable (the LAMBI scale). These five dimensions capture beliefs about God as a personal being, an abstract cosmic force, as well as uncertainty about the nature or attributes of God. Moreover, in five studies, we show how each of the dimensions uniquely relates to religious type (i.e., non-religious, SBNR, religious), and various measures of religiosity (e.g., fundamentalism, individualistic spirituality, Quest), personality, moral foundations, and social attitudes (e.g., government spending, social dominance orientation, religious diversity, and interest in science). We also use latent profile analysis to identify four common response patterns across the five dimensions: Relational, Abstract, Unbelief, and Amorphous (i.e., no differences across the five subscales). Importantly, the LAMBI subscales are more informative—on every measure—compared with a single measure of belief in God. We conclude that the complexity of God representations has broad implications for theory and future research.

Keywords: God representations, God concept, God image, religious beliefs

c. Jesus in Context: Are Mental Images of Jesus Malleable?

Christopher Silver, Michael A. Olson, Mario Mikulincer, Pehr Granqvist

What influences how people see Jesus in their mind's eye (i.e., their mental images of Jesus)? This study explored whether manipulating the salience of different aspects of Jesus' scriptural behavior would influence those mental images. By random assignment, 247 participants read biblical passages recounting Jesus' relatively warm, neutral, or cold behavior. They then completed a task in which they selected which of a variety of composite sketches of Jesus that featured warm vs. cold facial features best matched their mental image of Jesus. Reading warmer passages led people to hold warmer mental images of Jesus, but the effect was only obtained among men. Interestingly, the effect of the passages was equally strong among Christians and non-Christians. Though the source of the gender effect is unclear, these results indicate that making different aspects of Jesus' behavior more salient can influence who people see when they think about Jesus.

Keywords: Priming, God imagery, Jesus imagery, social cognition

5C - PAPER SESSION

Culture, Place, Spirituality, and Paranormal Experiences

Chair: Fereshteh Ahmadi

a. God vs the Welfare State: Cognitive Access to Religious Concepts is Contingent on Cultural Context

Joel Gruneau Brulin, Peter C. Hill, Hava Kaplan

Research suggests that religion and public welfare function as alternate insurance systems. However, pertinent research has used correlational designs and self-reports, and failed to examine psychological security and public welfare. The present studies replicate and expand this research by using experimental methodology (threat primes and lexical decisions), previously used in attachment-religion research. The aim was twofold; to test whether secular people in a welfare state and religious people in a non-welfare state gain heightened cognitive access to welfare or religion concepts when exposed to threat, and whether cognitive access to welfare and religion concepts differ

depending on cultural context. Our results showed that in neither cultural context did threat primes facilitate participants' cognitive access to religion (thus failing to replicate previous attachment-religion findings) or welfare. However, participants from the secular/welfare context had generally lower cognitive access to religion concepts compared both to neutral and welfare concepts and to participants from the religious/non-welfare context. We speculate that the failed attachment-religion replication is due to differences between the contexts studied (Sweden and the US) versus that studied previously (Israel). We also suggest that lexical decision speed may be used as a measure of cultural cognition.

Keywords: religiosity, welfare state, secularization, lexical desicion tasks, attachment theory, cross cultural

b. State of Psychological Study of Religion in Turkish Academia: Critical Review of Theory, Research and More

Hasan Kaplan, Nihal İşbilen Esendir

Different from other Muslim countries, psychological study of religion has a well established and well-respected place in Turkish academic institutions. However, recent political and cultural developments both in global and local scale seem to have double effect on the field: constant changes in religious landscape increase the importance of psychological and sociological study of religion and religiosity, but at the same time there is a growing anti-western/anti-science conservative religious sentiment that has started to threaten the future of the discipline in several aspects. In this paper, first the history and the development of the field in Turkey will be presented. Then, the present situation will be discussed. Content and the quality of the existing works will be comparatively reviewed. Finally, the future of the discipline; potential risks and opportunities will be projected.

Keywords: psychology, religion, psychology of religion, Turkey

c. Place Spirituality and Quality of Life in Australia

Victor Counted, Fatima Regina Machado, Camila Chagas

The paper investigates how expressions of spirituality are social realities in a place to which people are drawn, and how this form of religiosity serves as a management strategy for negotiating day-to-day quality of life. The concept of 'place spirituality' is introduced as the enduring bond between an individual, a divine attachment figure, and a place. Using attachment and motivational systems theoretical frameworks, place spirituality is conceptualised as the lens through which the stimulation of engagement to place and attachment to the supernatural can be adequately understood. Data generated from 351 members of the African diaspora in New South Wales, Australia demonstrate how the lived experience of place spirituality is used to negotiate quality of life in relation to physical health, psychological health, environmental health, social relationships, and well-being in general. The results show significant links between measures of place spirituality and dimensions of quality of life amongst the recruited migrant group, showing that there is an connection between how people perceive the supernatural in a foreign country and how they experience their quality of life.

Keywords: place spirituality, attachment theory, motivational systems theory, psychology and culture, migration and spirituality, relational spirituality

d. Psychology of Religion, Psychology of Magic, Anomalistic Psychology and Parapsychology: An Integration Proposal to Deal with the Complexity of Religious Phenomena

Leonardo Martins, Wellington Zangari

Through a historical, conceptual and methodological discussion on psychology of religion, psychology of magic, anomalistic psychology and parapsychology, we present an integration proposal. Psychology of religion studies reli-

gious experiences/beliefs. Psychology of magic focus on psychological processes underlying magic tricks. Anomalistic psychology and parapsychology study "paranormal" experiences/beliefs under specific perspectives. Psychology of religion, anomalistic psychology and parapsychology were unified in the late 19th century and early 20th century by the label "psychical research". However, after its dismemberment in specific agendas and political/ideological interests throughout the 20th century, those areas tend to maintain a state of mutual alienation. The scenario is more alienating when we consider that they ignore the recent advances in psychology of magic about psychological, cultural and even biological processes related to perception, suggestion etc. So, each area struggles against tough questions without knowing that the other three have concrete contributions to make, what impels such integration. We exemplify discussing two difficult topics: (1) classic paranormal beliefs versus religious paranormal beliefs; and (2) Brazilian religious groups that perform healings based on prestidigitation, misdirection and claims of extraterrestrial contact.

Keywords: psychology of religion, psychology of magic, anomalistic psychology, experiences, beliefs

5D - PAPER SESSION

Chaplaincy and Near Death Experiences

Chair: Heidi F. Pedersen

a. Creating 'Sacred Space'. On Chaplaincy in Danish Hospitals
Hanne Bess Boelsbjerg

Background: In Danish hospitals spiritual care is offered by chaplains to all patients, irrespective of whether or not the patient is religious. Therefore chaplains are confronted with patients' existential and spiritual concerns without sharing the same religious understanding.
Aim: To explore how spiritual care is provided to patients within a secular context.
Method: Interviews were conducted with 3 Muslim and 12 Christian chaplains. This was supplied by an observation of spiritual care.
Results: The study shows how chaplains introduce a shift of perspective by the use of metaphors. The chaplains' use of rituals and metaphors demarcates the boundaries of a 'sacred space'. Here patients can re-evaluate their beliefs and values. The concept of 'sacred space' draws on the theories of Emile Durkheim, Victor Turner and Gregory Bateson. It relies on the concept of non-communication. Although it cannot be uttered, some of the understanding of this 'sacred space' can be turned into a flexible metaphor. The metaphor is understood differently depending on religious outlook of the patient. Therefore a negotiation between different understandings of reality takes place when providing spiritual care in a secular context.

Keywords: chaplaincy, hospital, rituals, secular society

b. Kokoro no Care (care for the heart) – Developing Interfaith Chaplaincy and Mental Health Care in the Challenging Secularized Context of Post-disaster Japan
Yukako Nahlbom

After the 2011 Great East Japan Earthquake and Tsunami, the role of religious actors in providing "Kokoro no care" (care for the heart) for survivors got much attention. The most unique character of "Kokoro no care" by religious actors is that it is an interreligious endeavor. Taking this into account, this paper's purpose is twofold: to describe on-going development of- and challenges for the interfaith chaplaincy, and to understand religious-

and spiritual care in relation to the Japanese religious milieu. After a short background on the development of interfaith chaplaincy in post-disaster Japan, attention focuses on analyzing the challenges that religious actors are facing in this secularized context. The data for analysis consists of semi-structured interviews with 27 religious relief workers/interfaith chaplains. Finally, a religious and spiritual care model, widely used among interfaith chaplains, is presented. Discussion focuses on a culturally-sensitive assessment of how interfaith chaplaincy may relate to psychosocial health within a Japanese secular context.

Keywords: post disaster, Japan, inter-faith chaplaincy, religion, religious care, spiritual care, well-being, public mental health, psycho-social health

c. Near-Death Experiences in the Context of Psychology of Religion
Salina Uysal, Mary Kalfoss, Lars Weisæth, Bjørn Bendz

ABSTRACT: Near-death experiences (NDEs) have been a centre of attraction in recent years. This study presents the historical background of NDES and examines the reports of 7 muslims and 7 people from different religions who had come close to death. They were interviewed with structured questions. The research presents the common features like tunnel, light etc. with the perspective of Greyson's cognitive, effective, paranormal and transcendental components and it presents the role of near-death experiences for religious and spiritual effects on experiencers. It has been observed how the experiencers assign a religious meaning to their life or how these people are effected from NDE in the future parts of their life after having the experience. Also it has been theologized how these people with different beliefs meet on a common point witnessing similarities and how their behaviors changed based on benevolence.

Keywords: death, near-death experiences (NDEs), psychology of religion, benevolence

d. What Kinds of Experiences are Measured by the Greyson Scale?
Øystein Buer

Background: The Greyson scale measures near-death experiences (NDE). Approximately 10-18% of patients that have experienced a life threatening illness with temporary loss of consciousness have these types of experiences.
Problem: Explore the understandability of the Norwegian version of the Greyson Scale.
Method: The sample consisted of 17 patients that had a cardiac arrest and 5 patients who had experienced a NDE, 18 years or older and well enough to undergo personal interviews. They reviewed the scale and underwent personal interviews.
Results: The translation was understandable. Few had emotional reactions to the item content. Those with a NDE had deeper reflections and reactions to the items, compared to those who had no similar experiences. Some without NDE felt the scale was strange and questioned whether something was wrong with them. Those experiencing a NDE meant that the scale corresponded to what they had experienced during unconsciousness, in awakening, and in dreams occurring after the event.
Conclusion: The Greyson scale quantifies NDE in an unconscious state, when awakening and in dreams after a traumatic event. A hypothesis is that the NDE is possibly composed of different psychological states due to varied brain functioning, yet these states seem to have phenomenological similarities.

Keywords: Greyson scale, near-death experiences (NDE), life threatening illness, temporary loss of consciousness, explore the understandability of the Norwegian translation, quantification of NDE

5E - PANEL SESSION

The idea of studying "lived religion" (McGuire 2008) alongside conducting research into sacred texts and forms of religious behavior was recently revived within the discipline of religious studies. The observable discrepancies between what can be called "theological correctness" (Barret 1999) and convictions and everyday practices of believers, may provoke interesting questions to be raised in the field, to name the essential one : which "religion" do we actually study?

Our panel presents four studies conducted in Poland and the Czech Republic concentrated on lived religion: family values, relationships, practical aspects of proselytization in new religious movements (advertising religion), prayer in the context of everyday life and mutual influences between creativity, spirituality and attitudes towards death. The postulate of bringing the psychology of religion perspective (especially in the field of methodology) into research on lived religion forms a leitmotif of these studies.

Keywords: lived religion, new religious movements, contemporary paganism, creativity and religion, spirituality and creativity, psychology of prayer

a. Living One's (new) Religion: Contemporary Pagans and Their Attitudes towards Relationships and Family Values

Adam Anczyk

The paper will focus on presenting results of a qualitative study conducted in Poland and the Czech Republic (2016-2017) focused on investigating the lifestyle of contemporary Pagans, understanding the notion of "tradition", their attitudes towards chosen values, and their influence on everyday life of followers.

Contemporary Paganism, being more orthopraxical than orthodox new religious movement, has no codified dogmas nor strict doctrine, therefore its followers may draw inspirations from other cultural sources, so another aim of the study was to trait the sources of doctrinal inspirations of contemporary Pagans in two different cultural settings: Poland being a country with a majority of Catholics, and the Czech Republic, which is considered as one of the most secularized countries in Europe. Cultural psychology, grounded theory (constructivist version, K. Charmaz) and semantic field analysis was implemented as a methodological background of the study.

b. Religion on a Placard:
A Pilot Study on Advertising New Religious Movements in Contemporary Poland

Anna Górka

Proselytization forms an important part of activities undertook by the followers of NRMs, so a study of religious advertisements techniques bridges approaches developed within social psychology with examining lived religion. An analysis of the marketing strategies of NRMs may be complicated, because it does not conform to the standard model of producer-consumer relations, therefore the psychology of religion perspective should be included. The paper forms a study of advertisement posters from Poland, of varied artistic form and content, which invite the public to participate in the meetings of The Science of Identity Foundation. Harvey's approach (2011) in analyzing visual materials and interpretation tools developed within the psychology of marketing were applied in the analysis.

Our study shows that cultural factors may influence the choice of proselytizing strategies, motivating NRMs to adjust their means of expression, and therefore the form and content of their advertisements.

c. "I talk with God every day": Participatory Theory of Mind in the Light of Empirical Research

Jacek Prusak

In 2008 Pew Research Center examined a representative sample of 35 000 adults and found that three out of five pray at least once a day. According to Gallup study more Americans will pray during the week, than exercise, drive a car, have sex or work. Furthermore, one of five believes in receiving a direct answer to a specific prayer at least once a week. It seems that many people not only believe in God in a general way, but also in a direct contact with the transcendence. Empirical studies tend to focus on psychological and social benefits arising from the awareness of God.

The participatory theory focuses on the cognitive effects of prayer, trying to answer the question: How God becomes real for the people? How sensitive and critically-oriented people are able to believe in an invisible being who has a visible impact on their lives? How they maintain their beliefs, when faced with doubt? During the presentation I will try to explain how prayer changes the experience of God.

d. Creativity and Attitudes towards Death – a Study among Art Students, Art Teachers and Professional Artists

Agnieszka Krzysztof-Świderska

The study was performed in the Kenar Art School, Zakopane, Poland.The sample was divided into two groups: students and teachers. 114 participants were examined (107 students and 7 teachers), all brought up as Roman Catholics. The aim of the study was to examine how attitudes towards death (fear of death and death fascination) are related to creative or reproductive attitudes and creativity styles. Creative and reproductive attitudes were measured with the Creative Behaviour Questionnaire (Popek, 1990). The way of engaging in creative behaviour was measured with the Creativity Styles Questionnaire and to examine attitudes towards death, Death Anxiety and Fascination Scale was used (Żemojtel-Piotrowska, Piotrowski, 2009). The 15-item Big Five Inventory of personality dimensions was included in the study. The results brings up the question, what kind of defence mechanisms may turn people to be more creative in their everyday life and how are they related to their convictions?

5F - PANEL SESSION

The Existential Dimension and Health: Recognizing Existential Needs within Different Norwegian Health Care Settings

Chair: Anne Austad

During the last decade, research concerning the existential dimension has gained greater importance in health studies. Broadly defined, the existential dimension represents the human nature of being in the world, worldview conceptions, meaning-making, using rituals, and having spiritual and existential needs (DeMarinis 2003, 2008). These components of the existential dimension help us understand how both health and illness are constructed in a cultural context. The inclusion of information from this dimension has been proven relevant for improving patients' health and quality of life. If the existential dimension is impaired, a condition of dysfunction may arise. The four research projects presented in this panel explore, in different ways, the existential dimension, how it relates to people's mental health and well-being, and how practitioners address it in health care. The projects are contextualized within different Norwegian health care settings.

Keywords: existential dimension, existential and emotional crisis, existential needs, dementia, suicide prevention, existential-group practice, telephone crisis service, specialist mental healthcare

a. Existential Groups run by Healthcare Chaplains within Norwegian Mental Healthcare
Hilde Frøkedal

It is reported that addressing patients' existential need has improved their mental health. Despite this, research concerning patients existential needs and issues in mental healthcare is sparse. In Norway, we have a long tradition with existential groups run by healthcare chaplains within mental healthcare. This study explores and describes these types of groups, which are anticipated to be an established professional group practice combining knowledge from different theoretical approaches in order to meet patients' existential needs and issues. Normally, these types of groups are open, where in-patients, as well as outpatients, are regularly invited to talk about existential needs and existential issues, values, experience, meaning, hope and faith.

b. How and in which Situations does Faith and Spirituality Appear among People with Severe Dementia?
Tor-Arne Isene

Spirituality is a fundamental feature of being a person. Spirituality is also a concept we tend to define cognitively. But how can spirituality be recognized and understood in the case of a person with dementia (PWD)? Substantial research is made to improve treatment and care for PWD. However, there is not much research on religion, spirituality and existential meaning-making towards this group. An obstacle in doing research on PWD, particularly in the stage of severe dementia, is the decreased ability to communicate. This project is a qualitative patient oriented study, which aims to research how spirituality appears among persons with severe dementia. Ten patients are observed by participant observation in a hospital bed unit, over a period of four months, to describe their spirituality, and how spirituality can contribute to the sense of meaning and quality of life.

c. Kirkens` SOS. A Diaconal Telephone Crisis Service. The Experiences of Callers and Volunteers
Ingvild Engh Vattø

Kirkens SOS (K SOS) is a Norwegian 24 hour open anonymous telephone crisis service staffed by a trained volunteering workforce. K SOS was established in 1974, inspired by the Samaritan movement, as a diaconal service affiliated the Church of Norway. Its mandate is to provide immediate support for people going through emotional and existential crises, with an ultimate goal of contributing to suicide prevention work. The present study aims to explore volunteers` and callers` experiences in order to gain a deeper understanding of the service, challenges and opportunities. The data material is collected through qualitative interviews with callers and volunteers and analyzed using systematic text condensation, a modification of Giorgi`s phenomenological method (Malterud, 2011; Giorgi, 2009). Preliminary results from the different sub parts of the study will be presented.

d. Existential Topic in Conversations with Patients in Suicidal Risk
Ane Inger Bondahl Søberg

Worldwide about 1.mill persons die in suicide every year. In Norway 590 persons died in suicide 2015. In addition many do not succeed in their suicide attempt, and are in need of hospital care, and/ or psychiatric care. This qualitative study focuses on how existential themes are addressed in contact between clinicians and in patients in suicide risk. Clinicians from three different contexts in Norwegian specialist health care; acute medicine, psychiatric clinic, and from psychiatric outpatient, were interviewed in focus groups. Preliminary findings indicate that clinicians were aware of these patient's needs.
The clinicians' approach to patients in suicide risk differed in the three clinical contexts in terms of life saving procedures, suicidal assessment, and helping the patients look for new opportunities. We also asked if there were barriers that prevented the clinicians talking about existential topics.

6A - PANEL SESSION

The Cognitive Science of Religion, Culture, and Individual Differences: Examining the Boundaries of the Theory

Chair: Laird Edman

CSR attempts to explain how culturally recurrent features of human minds and their natural and social environments inform and constrain religious thought and action. This cross-disciplinary approach is probably best known for efforts to explain questions concerning why people tend to be religious and why some religious ideas are common while others are not.

This session pulls together cognitive, social, and developmental psychologists to examine ways in which CSR can inform us about, or should be challenged to address, several facets of lived faith as practiced in the local context of culture and individual differences. In particular, participants will examine the boundaries of CSR theory and suggest ways in which these boundaries can be fruitfully expanded to enhance the explanatory power and empirical support in the Cognitive Science of Religion.

Keywords: cognitive science of religion, culture

a. The "Naturalness" of Supernatural and Scientific Causal Reasoning: A Theoretical Perspective
Kirsten Lesage

While the tendency to seek causality in random events has been considered key to why religious cognitions are 'natural' for human minds, CSR is still challenged to explain the emergence of coexisting systems of causal explanation. Individuals may give both supernatural (witchcraft) and scientific (germs) causal explanations for the same phenomenon (how someone gets AIDS), indicating supernatural and scientific causal mechanisms may be not be mutually exclusive within an individual mind.

From a cognitive developmental perspective, the specific causal mechanism an individual uses to explain a given event (e.g., witchcraft, God, or magic) should be a function of cultural values and the context in which the mechanism is first introduced. Using a sociocultural framework, this presentation will highlight theoretical questions addressing how the cultural context shapes the development of causal reasoning and thus shapes the 'natural' biases that underlie religious cognition and belief.

b. The Naturalness of Religion and Science: A Comparison of American and Chinese Adolescents
Erin I. Smith

One of the foundational arguments in the cognitive science of religion is that some beliefs recur cross-culturally because they are cognitively natural. This suggests that some scientific beliefs are difficult to understand because they are at odds with these natural beliefs. The argument that religious beliefs are more natural than scientific beliefs fails to consider that some religious believers often reason incorrectly about some theological beliefs in their own tradition (e.g., not all religious beliefs are equally natural).

Exploring data collected from 238 Chinese and 277 American adolescents, this presentation will examine the hypothesis that religious and scientific beliefs can exist in natural—intuitive and perhaps incorrect—forms and that, as a result, the challenge in discussions of science and religion is not one of "unnatural science" replacing "natural religion", but a more general challenge of understanding the role of cognition, culture, and content in beliefs.

c. Taking the Perspective of the Other: The Role of Religion and Individual Characteristics
Julie E. Yonker

The Christian faith can be summarized as the imperative: love God, love people. The other-focused nature of the Christian faith leads to the question, are religious people better at perspective taking? We examined relationships between perspective taking and religiosity with personality characteristics and cognitive ability in adults of various ages, to see if there were relationships among these traits and abilities with perspective taking.
We also used a quasi-experiment to examine differences in college students who perform well on perspective taking tasks compared to those who did not, specifically examining religious beliefs, attitudes, upbringing as well as cognitive abilities.

d. Maintaining Hope in the Face of Climate Change: Similarities and Differences across Five Major Religions
Paricia L. Bruininks

Hope is a cognitive state consisting of imaginative, future-directed thinking, as well as an emotion that provides the motivation to pursue future outcomes. It is an integral part of every major religious and spiritual belief system, with each religion offering a different "brand" of hope. These different constructions depend on the balance of survival, attachment, and mastery motivations associated with each belief system, affecting both earthly hopes and those that transcend the natural world. Each of these religions also promotes responsibility for creation care, but with different emphases and motivations. This empirical study seeks to examine the hope members of five major religions (Buddhism, Christianity, Hinduism, Islam, and Judaism) hold for our natural world in the face of environmental degradation, exploring how sources of that hope (e.g., trust in others, technological solutions) relate to the different motivations associated with each religion.

6B - PAPER SESSION

Emotions, Religiosity and Meaning-making
Chair: Gunn-Ingrid Ulstein

a. Moving Beneath the Surface: Emotional Appraisal, Religious Engagement, and Self-regulation
Jonathan Morgan

Self-regulation is a vital concept within the cognitive science of religion. But the prevalent explanatory model for the relationship between religiosity and self-regulation has two limitations: it overly emphasizes deliberate regulatory processes and it construes belief as the most salient aspect of religion. This paper presents one aspect of a novel theoretical model, which argues that the embodied practices and relationships that constitute religious engagement shape emotional appraisals, which have downstream effects on self-regulation. In particular, I draw from the field of lived religion to analyze religious engagement as a relational process that can reflexively shape an individual's attachment patterns. By shaping one's relationships, this process also shifts a person's emotional appraisals of particular situations, thereby impacting decision-making and motivational processes in such a way as to facilitate a more effortless mode of self-regulation. Studying the impact of religious engagement on emotion augments the current theory and shifts attention to pathways through which more diverse modes of religiosity shape a person's encounter with the world.

Keywords: self-regulation, emotional appraisal, attachment theory, lived religion, implicit processes

b. Are Narcissistic Persons Highly Religious?
Religious Orientations, Individual and Collective Narcissism across Countries

Magdalena Žemojtel-Piotrowska, Jarosław Piotrowski, Marie Farstad

Basing on culture-person fit theory and data from over 40 countries (student samples) we look more closely on the nature of relation between grandiose narcissism and religion. We assume that in highly religious countries religious people are valued by others and therefore narcissisms should be strongly related to intrinsic and extrinsic religious orientation, while in non-religious countries such relationship should be absent. In addition, we check this hypothesis for different forms of narcissism, i.e. individual narcissism and group narcissism. Individual narcissism is an expression of self-enhancement motive, while group narcissism expresses collective identification. Therefore we look for narcissistic motives related to religiosity – individual versus collective. We differentiate also between communal and agentic grandiose narcissism. We expect that relationship between religiosity and narcissism would be stronger for its communal form, as it is based on self-enhancement in communal domain, i.e., being exceptionally trustworthy, or moral, what is relevant for religion domain. Basing on cross-cultural data we search for cultural and socio-economic moderators of relationship between narcissism(s) and religious orientations.

Keywords: religion, grandiose narcissism, culture

c. Chronic Shame and Religion: A Relational Psychodynamic Approach

Einar Eidsaa Edland

Chronic shame is indeed a pervasive and painful affect that arises from negative relational experiences. The complexity and elusiveness of the shame affect can undermine therapeutic treatment. Experiences of shame entangled with religious beliefs present distinct challenges both theoretically and clinically. The purpose of this paper is to examine the connections between shame and religion from a relational psychodynamic perspective. From the vantage point of relational theory, the phenomena of both shame and religion may be located in the intersubjective field. Following Henriksen (2013), we argue that religion is more than an object to be experienced, but indeed an experience for the self and of the self. Based on empirical data from our own research and clinical work, the paper discusses the varieties of ways in which the shameful self employs and interacts with religious symbols. Finally, in light of the presented argument, we address implications for therapeutic treatment.

Keywords: chronic shame, religion, self, religion and self, relational psychodynamic therapy, relational theory, therapeutic treatment

d. Risking Existence: The Experience and Handling of Depression

Marte Bygstad-Landro

Despite considerable research into depression, we know little about how people experience and overcome depression, and there is limited research on the existential significances of a depression. This study examines the complexities of being and managing life when suffering from depression. Twelve participants, both inpatients and outpatients at two mental hospitals in Norway, and six persons who have recovered from depression, were recruited through healthcare workers. The participants were interviewed individually and the interviews were audiotaped and transcribed. Data were analyzed through constant comparison in accordance with classical grounded theory method. An existential resonance was evident through-out the data material and The grounded theory of Risking Existence with four phases emerged: 1) Ungraspable processing, 2) Giving clues, 3) Daring dependence and 4) Courage to be. This study provides insight into peoples experience with depression by enabling us to better recognize the process depressed people go through and the existential meanings that often remains elusive.

Keywords: depression, lived experience, grounded theory, existential meaning

6C - PAPER SESSION

Cultural Changes and Conversion

Chair: Valerie DeMarinis

a. Asian Women's Experience of Modernization in the Confucian Context: Its Impact on Their Mental Health

Insook Lee

Using qualitative content analysis of case studies, the proposed study explores challenges that Asian women have faced in the wake of radical modernization, as well as its actual and potential impacts on their psychological and mental health. As modernization progressed in the last century, many Asian women faced two radically different approaches to women's issues. On the one hand, traditional ideals and values are deeply inscribed in almost every aspect of their lives and, on the other hand, Western liberal feminism is regarded as a new ideal for change. This unique social context creates a double-bind situation for many Asian women: if they live by traditional values, they are considered outmoded; if they pursue a Western model of feminism, they are accused of following modernization blindly. In this social context, many Asian women develop a defense mechanism which allows both acknowledgement and disavowal to exist side by side within their ego, but at a significant cost to their emotional and mental well-being. This research paper explores the psychological and emotional conflicts of Asian women, particularly those embedded in Confucian culture, which originate from their trying to navigate two seemingly irreconcilable world views.

Keywords: confucianism, modernization, ego-splitting, case studies, feminism

b. From Igra Rama to Beira Amikta? Identity Crisis of Ex-Haredi Community Members in Israel

Hannes Sonnenschein, Tomas Lindgren

The aim of this study is to analyze the process of disaffiliation of individuals born into ultra-orthodox Haredi communities in Israel. The focus is on the reformulation and reconstruction of the individual's identity in a specific cultural context. Based on theory and qualitative interviews with former Haredi members and representatives of an exit organization in Israel (Out for Change), we demonstrate that the disaffiliation process in Israel is unique in certain respects compared to similar processes elsewhere. While ex-Haredi's in the US are met by a diversity of possible identities in the multicultural society, according to previous research, the Israeli counterparts encounter a "ready-made" Israeli version of a secularized national identity, rooted in Judaism and informed by religious myths and biblical narratives. Israeli ex-Haredi members undergo a de-conversion process wherein one set of ideological beliefs, values and norms are exchanged into an Israeli national counterpart, both originating in the Jewish faith. This process is usually triggered by disillusionment with the segregated Haredi worldview, abuse and increased social interaction with the Israeli secular world mainly through media and Internet.

Keywords: social psychology, religious disaffiliation, ultra-orthodox judaism, haredi community, self and identity, qualitative research, symbolic interactionism, narrative analysis

c. The ADAPT Model: Displacement as a Cultural Challenge in Georgian Context

Ketevan Mosashvili

Beginning with the collapse of the USSR, Georgia (post-soviet republic) has been exposed to several cultural and existential challenges including the civil war and armed conflicts with breakaway regions in 90's, ending with the recent Russian-Georgian war in 2008 forcing 127,000 people flee their homes. Internal Displacement became a major 'cultural' challenge for Georgia as displaced persons represent 7% of the whole population. In order to

understand the contextual meaning of this encounter it is important to look at various factors that might have contributed. Being a collectivist culture with emerging religiosity on the one hand and defending secularism on the other creates a broad background to carefully explore various pillars Silove's ADAPT model is suggesting. The study aims to conceptualize each of the dimensions of the model in Georgian context. Based on quantitative and qualitative data results and implications will be discussed.

Keywords: displacement, culture, religiosity

d. Conversion and Attachment:
Female Alpha Course Converts Decrease Their Perceptions of Childhood Maternal Attachment Security
James Murphy, Kate Loewenthal

Childhood attachment styles have previously been linked to both religious conversions and spiritual experiences. This previous research has primarily used retrospective self-reports but evidence that biographical reconstruction occurs during many conversions questions the validity of this approach. A longitudinal study of participants on two Alpha Courses in the UK investigated the association between religious conversion and changes in perceptions of childhood attachment. Perceptions of attachment style were measured at the start and end of the study and 3 female participants reported they had converted during it. The decrease in perception of maternal attachment security was greater for women who reported that they had converted (Mdn = -1) than for women who did not (Mdn = 0), U = 10.0, p = .039, r = .67. This finding supports the hypothesis that biographical reconstruction occurs as part of the conversion process and questions the validity of cross-sectional, retrospective research designs to investigate the effects of childhood attachment styles on subsequent religious development and experience.

Keywords: attachment theory, religious conversion, spiritual experiences, biographical reconstruction

6D - PAPER SESSION

Spirituality and Spiritual Care

Chair: Kirsten Tornøe

a. The Boundaries of Spirituality in Beliefs-Spirituality-Religiousness (B-S-R) Model
A third Perspective: The Cognitive Basis
Katarzyna Skrzypińska, Paweł Atroszko

The real nature of the phenomenon of spirituality is the main contemporary challenge for empirical research. The literature needs many more examples of the cognitive genesis of beliefs which are the basis for worldviews, spirituality and religiousness. The first aim of this presentation is to introduce the central tenet of the Threefold Nature of Spirituality model (TNS) (Skrzypińska, 2014) which theoretically explains the nature of spirituality and the theoretical relationship between beliefs (worldviews), spirituality and religiousness (B-S-R model). The second aim is the empirical verification of this relationship through the application of an analysis of mediation. The 308 participants were women aged 18 to 50 years (M = 25.25, SD = 9.42). The results obtained indicate that spirituality is a good mediator between an individual's worldview and religiousness. The cognitive approach allows us to describe the basic functioning mechanism of the spiritual sphere and the relationship between the three elements: worldview, spirituality and religiousness.

Keywords: beliefs, worldview, spirituality, religiousness, TNS model, B-S-R model

b. Perception of Spirituality and Spiritual Care among Healthcare Professionals: The Example of Istanbul

Nihal Işbilen Esendir, Hasan Kaplan

In recent years, spiritual care has become a popular topic in Turkey. Since the Presidency of Religious Affairs signed a protocol with the Health Ministry to start spiritual care in hospitals, it has become a big issue not only in the media but also among health professionals. Beside many professional and ethical concerns, how spiritual care is perceived among health care community is a vital issue to sustain this project. This research aims to address such particular problem. 354 Health professionals, located in Istanbul, were surveyed. In addition to Personal Data Form, participants were administered Spiritual Support Perception Questionnaire (SSPQ), developed by Kavas and Kavas (2015). Results indicate that gender, level of education, marital status and occupation do not have significant effect on Spiritual Support Perception (p>0.05). On the other hand, age and experience significantly effected spiritual Support Perception; it seems young health care professionals are more interested in spiritual support, however, the more they experienced in their profession the less they demonstrate interest in spiritual support.

Keywords: religion, spirituality, spiritual care, spiritual support, health care professional

c. Is there Room for Spirituality in Mental Health Care?

Elisabeth Mæland, Lisbet Borge, Kari Kvigne, Venke Sørlie

Background: Spirituality has traditionally been a taboo within mental health. We need to develop our understanding of how to meet these pertinent issues among people with mental problems. Purpose: The purpose of this survey was to learn from mental health professionals about their experiences with spirituality during their encounters with patients. Method: The study has an explorative, descriptive, qualitative design. Data were collected from two focus group interviews, which were thematically analysed. Main results: Comprehensive understanding: spirituality is not a legitime theme within mental health care. Four meaning themes were found: Various concepts were used to describe spirituality; To meet the other where he is; The balance between private or professional; Knowledge and reflection creates security and courage to address spiritual themes. Conclusion: Spirituality is not often a theme in mental health care, and this can result in hidden practices. We call for stronger focus on such topics during education and professional training.

Keywords: focus group interviews, mental health professionals, psychiatric treatment, spirituality, worldview

d. The Challenge of Consolation:
A Qualitative Study of Nurses' Experiences with Practicing and Teaching Spiritual Care for the Dying

Kirsten Tornøe, Lars Johan Danbolt

Palliative care responsibilities are increasingly being transferred from secondary health care units to nursing homes and home care nursing in primary health care. Hence, more nurses and nursing assistants must provide end-of-life-care. However, studies show that they often feel insecure about alleviating dying patients' spiritual pain. The study's aim is to illuminate registered nurses' experiences with practicing and teaching palliative spiritual care in primary and secondary healthcare. Methods and design: Narrative interviews with six registered nurses and eight hospice nurses. Narrative focus group interview with a mobile hospice nurse teaching team. Phenomenological hermeneutical data analysis. Main results: Spiritual care involved conveying consolation by sharing patients' suffering and facilitating a peaceful death. This demanded courage and compassion as it exposed the nurses to their own vulnerability.

Conclusions: Consolation may be conveyed and sustained through presence and relatedness. These results are important since nursing staff in end-of-life care confront suffering, which cannot always be alleviated. Mobile expert nurse teaching teams providing situated bedside teaching in spiritual care may contribute to redress the gap between work force quality and the demand for high quality care in the primary health sector.

Keywords: consolation, spiritual care for the dying, palliative care, primary and secondary health care, phenomenological hermeneutical method, narrative interviews

Understanding Unbelief

Chair: Kyle Messick / Miguel Farias (co-chairs)

Unbelief is a term used to describe those with an absence of faith and religious belief. The psychological literature on unbelief has been growing for the past decade, but many questions are left unanswered. The focus of this panel is to explore what secular beliefs are held by unbelievers and whether these may perform the same function as religious beliefs (e.g. stress-buffering, coping with uncertainty).

Keywords: unbelief, nonbelief, belief replacement hypothesis, meaning in life, death anxiety, nonreligious, atheism, luck, distrust

a. Belief Replacement: Creating a Theoretical Framework from the Literature
Kyle Messick, Blanca Aranda, Jonathan Jong, Valerie van Mulukom, Miguel Farias

Many individuals among the religious and non-religious communities share beliefs, such as a belief in Karma, but according to the belief replacement hypothesis, this belief should hold more weight among atheists than it does for the religious, as the absence of religious belief must be replaced with something else. Little research exists on the belief replacement hypothesis, so this is an attempt to use established literature to build a theoretical framework that could be used for future research. Abstracts from 4,712 articles were filtered through and condensed into a subset that was used to build the aforementioned framework. This talk reports a multitude of beliefs held by both the religious and atheists collected via a systematic review, and these beliefs likely have a higher level of importance among atheists than the religious.

b. Luck and (A)Theism
Nick Stauner

The concept of luck is popular, yet controversial. Varying views may interact with non/religious beliefs. We explored this interaction by surveying 394 U.S. undergraduates about several aspects of beliefs. Foundational analyses confirmed preregistered models predicting luck attributions. Predictors were belief in luck and its power, desire to believe, being taught to believe, and social evaluative expectancies about belief. Theistic beliefs correlated weakly and positively with beliefs that luck is real, supernatural, benevolent, and has influenced events. Theistic beliefs moderated how being taught to believe in luck predicts desire for luck belief and social evaluative expectancies about it, and how those expectancies predict beliefs about luck's power. Planned analyses will explore possible mediated and moderating roles of skepticism. Discussion will consider interpretations involving non/religious social and theological contexts.

c. What Nonbelievers Believe: Exploring the Belief Replacement Hypothesis
Tommy Coleman, Jonathan Jong, Valerie van Mulukom, Miguel Farias

What do the nonreligious believe and how do these beliefs function in their lives? The belief replacement hypothesis suggests that nonreligious beliefs may have salutary effects similar to religious beliefs. Our presentation explores this question through two studies. In study one we asked nonreligious individuals directly, "if you don't believe in God, then what do you believe in?" Through thematic coding, 5 domains of beliefs were identified. In study two, we tested how these beliefs may provide meaning in life and protective benefits against various stressors (e.g., death anxiety, perceived stress, and general mental health). The results will be discussed and situated within the emerging context of the psychology of the nonreligious.

d. In Clergy We Distrust? Atheism and Anti-clericalism in Contemporary Ireland

Hugh Turpin

Cross-cultural findings suggest that atheists are widely distrusted (e.g. Gervais, 2013). However, among contemporary Irish baptised Catholics, a ranking task conducted as part of a nationally representative survey (N=250) revealed that priests are roughly equally as distrusted as atheists (mean trust rank: priests – 5.15, atheists – 5.11), with bishops being even more distrusted (mean trust rank: bishops - 6.16). What form does atheism tend to take and how is it received in a situation where religious authorities are already so widely distrusted, and if this statistic is correct, why are rates of Irish atheism not higher? Drawing on ethnographic work, I will discuss the causes and implications of this unusual statistic, outlining how a condition of widespread 'de-institutionalised' Catholicism combined with lingering Church/State influence contributes to a particularly morally charged but narrowly distributed form of atheism in the Irish context.

6F - PAPER SESSION

Cancer Patients and Religious/Spiritual Coping and Struggles

Chair: Kevin Ladd

a. Digging Deeper into Religious Coping – Case Studies on Coping Tools in a Sample of Practising Christians Living with Cancer

Mikael Lundmark, Önver A. Cetrez, Nader Ahmadi, Asil Ortakmac

Based on case studies on practicing Christians living with cancer, and drawing on resources from i.a. Pargaments coping theory, the concept coping tool is analyzed and discussed. It is defined as the concrete internal or external object(s) used in a given coping method. It is argued that it provides an important complement to commonly used concepts in coping theory such as coping process, coping method and coping mechanism. Two case studies (covering the coping methods Suffering for Others as Religious Meaning Making and Creating and/or Handling Transitional Objects) are presented to illustrate what the concept adds to coping theory. It is shown that one feature of the coping process is to preserve the coping method by changing the tools of the method. Another feature is that religious physical objects (such as prayer cloths) can simultaneous be (or be a part of) a significant object and a coping tool for conserving the very same significant object.

Keywords: religious coping

b. Religious Meaning-making Coping in Turkey: A Study among Cancer Patients

Fereshteh Ahmadi, Pelin Erbil

In this paper result obtained from a qualitative semi-structured interview and a survey study among cancer patients in Turkey will be presented. The purpose of these studies has been to carry out international studies on meaning-making coping among people who have been affected by cancer in a number of societies and, thereby, to try to understand the influence of culture on use of these coping methods. The qualitative study consists of 25 cancer patients (18 females and 7 males) between 20-71 years of age. The quantitative study conducted among 94 cancer patients. The results of the study in Turkey indicated that the RCOPE (Religious Coping) methods are highly relevant for the interviewees. A sociological analysis of the study made from a cultural perspective showed clearly the importance of the idea of being tolerant (Sabr) for patients when coping with the psychological problems brought about by cancer.

Keywords: meaning-making coping, cancer, religion, Turkey

c. Meaningful Cancer - Meaning-Making in the Cancer Narratives of Emerging Finnish Adults

Suvi-Maria Saarelainen

The occurrence of cancer for young people disrupts the coherence of life and disturbs hopes and dreams for the future. Moreover, crises encountered in life are likely to shake up the experiences of meaning in life. The process of meaning-making follows the distress that occurs from the violation of global meanings (e.g. Baumeister, 1991; Schnell, 2009; Park, 2013). From these premises, the focus of the paper is to scrutinize the meaning-making process of young people going through cancer. Autobiographical interviews and life tree drawings from sixteen emerging adults with cancer were gathered after their cancer treatments. All the data were analyzed by utilizing narrative perspectives. It was found that for many of the participants, cancer caused a loss of meaning in multiple areas of life. However, during the coping process, emerging adults discovered inner strength within themselves, and this strength buffered personal identity. The changes in the self were also described as religious and spiritual activation. Often, lived religion served as a source for meaning and comfort during the crisis, but religion was rarely described as an explicit meaning for cancer. Rather, buffered identity and improved relations were seen as more explicit meanings derived from cancer.

Keywords: meaning-making, emerging adults, cancer, narratives

d. Religious and Spiritual Struggles in Norwegian Cancer Survivors

Tor Torbjørnsen

A steadily growing body of research in the field of psychology of religion and spirituality shows a strong relation between religion and positive health measures (Koenig et al. 2013). But at the same time, the research on "religion`s darker sides", Religious and Spiritual Struggles (RSS, Exline 2013; Stauner 2016) is important and in constantly progress. In my paper, I will present a Norwegian material on RSS guided by Pargament & Exline`s ongoing development of the RSS theory (Exline et al. 2014). I will do that by comparing domains used in the development of The Religious and Spiritual Struggles Scale with processes of RSS detected in my material to see if they have similar profiles as Exline et al. have found. Important similarities and differences will be shown. The paper will also show that it is possible to combine results from two different research designs and give an increased understanding of the process perspective in RSS.

Keywords: religious and spiritual struggles, cancer survivours

7A - PAPER SESSION

Religious Orientation

Chair: Jacob Belzen

a. Intrinsic/Extrinsic Religiosity, Quest, and Fundamentalism as Predictors of Prejudice towards Different Types of Nonbelievers

Shawn Makadia, Paul Mallery, Silvia Martens

General religiousness is linked with intolerance towards those who violate traditional religious teachings, and atheists are perceived as immoral/bad, value threatening (Cook, Cottrell, & Webster, 2015), and untrustworthy (Gervais, 2011). Religious orientation may be related to prejudiced views of six specific categorical classifications of atheists/non-believers (Silver, Coleman, Hood, & Holcombe, 2015). Intrinsic/Extrinsic Religiosity, Quest, and Fundamentalism scales were administered to 83 U.S. participants via online surveys (through Mechanical

Turk). Both intrinsic religiosity and fundamentalism were significant predictors of prejudice towards all types of atheists. However, the relationship between intrinsic religiosity and prejudice towards anti-theists, and the relationship between fundamentalism and prejudice towards anti-theists, was lower than for other categories of atheists (intellectual atheist/agnostic, activist atheist/agnostic, seeker-agnostic, non-theist, and ritual atheist/agnostic). Extrinsic religiosity and quest were not significantly related to anti-atheist prejudice. Implications are discussed, and connections are drawn to the faith development approach.

Keywords: quest, intrinsic religiosity, extrinsic religiosity, fundamentalism, atheist, prejudice, faith development

b. Individual Pluralistic Attitudes Formed by Social Norms – Influences of Religiosity on the Correlation between Implicit and Explicit Prejudices towards Christians, Jews and Muslims

Anna-Konstanze Schröder, Stefan Huber, Wellington Zangari

How do implicitly prejudiced people manage to conceal such prejudices in explicit expression and treat people from outgroups equally? Research on implicit measures shows that almost everybody has implicit prejudices. Though, some hide them, especially in a context where pluralism and equality are socially desired. Instead of accusing explicit measures of low validity, they can be perceived as behavioral variables: If the social norm can influence the expression of prejudices and thus facilitate equality in public, it needs to be studied how people manage to suppress their (implicit) prejudices. For interreligious contexts, different aspects of religiosity and religious norms like "pluralism" or "fundamentalism" might play a crucial role. In our "Xenosophia" project, we asked participants from Switzerland to answer questions of aggressive and ambivalent prejudices towards Christians, Jews and Muslims. Furthermore, we developed an IAT measure on the "Psymeta.ch" platform that would last 3:20 minutes for each religious pair of comparison, which allows for measures of reaction time and respronse error and can be used in online surveys. In the presentation, I will discuss different measures derived from our IAT instrument. Furthermore, I will discuss, how different aspects of religiosity will influence the correlation between implicit and explicit prejudices.

Keywords: interreligious prejudices, implicit measurement, religiosity, pluralism

c. The Science of Religious People: A Quantitative Study

Fatima Regina Machado, Camila Mendonça Torres, Tormod Kleiven

The views of scientists about religion and its relations with science have been investigated in sociological and psychological academic studies. However, we still lack academic studies about religious people's views about science. This paper presents an empirical study that aims to fill this gap. Objective: to investigate the view of adherents to different Brazilian religious groups towards science, how their view is influenced by their religion and how it influences their behavior.
Method: a quantitative study using the Belief in Science Scale and a questionnaire similar to instruments used in studies on scientists views about religion.
Participants: members of eight Brazilian religious groups (206 women and 102 men; N=308) adherents to traditional, Charismatic or Pentecostal Christianity, Kardecian Spiritism, Umbanda, Buddhism and Seicho-No-Iê. Results: the following general trends were found: (1) nonbelief in science, despite considering its importance to some extent; (2) the perception that religious groups have a non-negative attitude towards science, and that religion is favorable to science; (3) the consideration that there is no irreconcilable conflict between science and religion; and (4) the use of science and religion, or exclusively religion, to deal with suffering and evil. However, detailed analyses show significant differences between the groups.

Keywords: relationship between science and religion, attitude towards science, belief in science, Brazilian religious groups, psychology of religion

d. Comparing Development of Identity for Ethnic Minority Students in Private (ethnic) and Public School Environments

Victor Dudas

The purpose of this mixed-methods study was to explore the identity development of ethnic minority students at two schools in a Swedish city (age 9-16 years; n=72). The population consisted of Assyrian/Syriac students at a public school and at a private school with an ethnic profile. Structured interviews with the Utrecht-Management of Identity Commitments (U-MICS) measured identity development. Three dimensions were measured: education, best friends and religious faith. Semi-structured interviews focused on identity related themes among the students. Both groups showed indications of positive identity development (U-MICS). However, students at the public school had a higher mean value on the educational dimension of identity development than students at the private school (P<.001). No statistical difference among the students at the two schools was found regarding their Swedish and Assyrian/Syriac identifications. The correlation between the two identifications was negative, where the students scored high on the Assyrian/Syriac identification and low on the Swedish identification. This contradicts the notion that a positive identity development enables the individual to hold separate and sometimes contradictory identifications. The inverse correlation could also indicate that the students had not yet begun to explore a Swedish identification.

Keywords: identity development, ethnic minority, school, children, adolescents

7B - PAPER SESSION

Religious Experience and Development

Chair: Hilde Frøkedal

a. Healing Experiences and the Lived Body

Marianne Rodriguez Nygaard, Anne Austad

Previous research has shown that poor health and suffering from burdens often motivate people to adopt religious and spiritual healing practices. The use of religious and spiritual resources can sometimes promote healing, which is understood here as "a personal experience of transcending suffering and transformation to wholeness" (McElligott, 2010). This paper will present findings from part of the research project "Healing Experiences and the Lived Body," which is based on interviews with people living in Norway who have experienced healing through their Christian faith and practice. The study aims to characterize and understand the participant's healing experiences, with a focus on the possibility of the experiences functioning as a turning point in people's life processes. Healing experiences are related to the lived body, assuming that life experiences as well as healing experiences imprint themselves on human biology. Accordingly, the scope of the exploration is the integrated spiritual, mental, and social bodily aspects of the healing experience.

Keywords: healing experiences, the lived body, transforming suffering, turning point

b. Phenomenological Fields: Toward a Theory of Transcendent Experience

Jonathan Doner

Though each religious tradition has its own terms to describe it, all regard the experience of numinous transcendence as the culmination of ascetic practice. This paper describes a perspective which provides an understanding as to how such experience is related to normal consciousness, how it can result in a similar type of experience regardless of the practitioner's tradition, and most importantly, how it can, at a deeper level, lead to two fun-

damental variations on this experience. This new perspective develops from the concept of phenomenological fields. Technically, a field is a structure of spatial (and temporal) dimension within which all points compute identical functions. The proposed paper models normal consciousness in terms of an ensemble of experiential fields. Through the characterization of the dynamic, intentional, manipulation of these fields, both in terms of their information content and their semantic interrelation, it is possible to understand the manifestation of two different forms of numinous transcendence. These are expansionist or centrifugal transcendence, emphasized in Eastern traditions, and contractive or centripetal transcendence, emphasized in Western traditions.

Keywords: religious experience, numinous transcendence, phenomenology

c. Infants and Spirituality in the Context of Musical Activities

Aino-Elina Kilpeläinen

This paper develops a theoretical framework that combines some theories about psychological (e.g. Stern 1985), spiritual (e.g. Hay & Nye 2006), religious (e.g. Fowler 1988), ritual (e.g. Erikson 1977) and musical development in early childhood. The theoretical framework is a part of my ongoing doctoral study concerning musical activities for babies and their mothers within the Evangelical Lutheran Church in Denmark and the Evangelical Lutheran Church of Finland. The qualitative empirical data about musical activities was collected in Denmark (2012) and Finland (2016) through video recording, observing and interviewing. The studied activities were held in the church room and organized into the courses of eight weeks. They were ritualized activities including singing hymns and other songs, playing and exploring the church room. In this paper I am interested in the young, under 1 year old, participants of the activities. The question of this paper is how the theories describe infants' spiritual, religious, ritual and musical development. Based on the empirical data, I also consider if the musical activities for infants and their mothers can foster spiritual development.

Keywords: infants, spirituality, music, rituals

d. The Relevance for Science and Practice of the Psychological and Theological Study of Grace

Peter Hill, Robert A. Emmons

The concept of grace has, in the psychology of religion, been largely neglected as a legitimate topic for empirical inquiry. We define grace here as a gift given unconditionally and voluntarily to an undeserving person by an unobligated giver, the giver being either human or divine. We will explore the concept of grace within a variety of religious traditions, and then review the small research base on grace. In that the potential ramifications of grace are considerable, greater scientific attention to it seems warranted in both of its dimensions: Perceptions of divine grace received and grace enacted in one's life. Our working hypothesis is that humanly experienced divine grace has the capacity to profoundly enhance and elevate human flourishing: thus. grace fits well within the field of positive psychology, particularly as it intersects with the psychology of religion and spirituality.

Keywords: grace, unconditional acceptance, human flourishing

7C - PANEL SESSION

Psychology of Religion and/or Psychology of Spirituality?
Does Psychology of Religion Actually Need the Notion of Spirituality?

Chair: Mario Aletti

Psychology of religion is often intertwined with the idea of spirituality, search for meaning, well-being, and coping. The panel questions the connections among religiosity and the afore mentioned concepts by discussing the implications for the development of the psychology of religion as a specific discipline. In order to stress the distinctiveness of the discipline, it is claimed that religion must be understood for a set of beliefs, practices, and organization issues intended to establish and support a relationship with the Transcendent, which is generally thought by the believer as a personal entity. The broad and ill-defined area of spirituality could be the topic of a different and separate discipline. The cultural roots of the overlapping concepts of religion and spirituality are highlighted in the European and American environments. The implications of religion and spirituality with well-being and coping are analyzed in both the general population and in clinical practice.

Keywords: religion, spirituality, transcendent, meaning-system, distinctiveness

a. Resisting the Religion/Spirituality Mantra: In Search of the Peculiarity of Psychology of Religion

Mario Aletti, Alessandro Antonietti

The overlapping between religion and spirituality puts in question the object itself of psychology of religion. Some scholars propose to consider religion as a meaning system, in order to identify a culture-free field where the search for meaning would be independent from institutional religions But religion should be meant as something which can be identified in culture, as well as in beliefs, rituals, and practices that make reference to the Transcendent. The object of the psychology of religion should not be a sense of spirituality or simply search for meaning. Religion is not a question, but it is one (even though not the only one) of the possible (namely, not required) responses to the search for meaning. The latter is a universal feature of the human mind, whereas the former is culturally determined. Religion is not merely a meaning system since the believer has a personal relationship with the Transcendent.

Keywords: religion, transcendent, meaning-system

b. Psychology of Religion, Psychology of Spirituality: One or Two Psychologies?

Geraldo José De Paiva

Religion, spirituality, and meaning are objects of science, probably of distinct sciences. As Rican demonstrated, the word "spiritual" has a historically rooted meaning. So, as Stifoss-Hanssen demonstrated, a European cannot understand the opposition "being not religious, but spiritual". New spiritualties, simply related to distance from mere material interests (as Solomon's "spirituality for the skeptic" and Comte-Sponville's "spirituality without God"), do not belong to the psychology of religion, but constitute by themselves a psychology of spirituality discipline. Subsuming religion under meaning, in the tradition of the Nijmegen School of Psychology, could find its place within the psychology of spirituality.

Keywords: religion, spirituality, distinctiveness

c. The Relationships Between Religion and Spirituality in the History of IAPR and APA Division 36

Daniela Fagnani, Mario Aletti

Historical differences affect the conception of the object of the psychology of religion and of Spirituality. The two major scientific associations of psychologists of religion reflect in their history the difference in question, which can be linked to the respective environment (Europe and America). In the history of the European psychology of religion the methodological principle of the exclusion of the transcendent has been usually shared. In the American context the psychology of religion had pastoral and apologetic intents, and was based on the assumption that all people are, in some way, religious or spiritual. The birth itself and the history the Division 36 of the APA, which changed its name, testify that.

Keywords: european tradition, APA Div. 36, cultural differences

d. Psychotherapy, Coping, and Spirituality

Stefano Golasmici

The emphasis on spirituality, often understood as a search for meaning, leads to an equivocal idea that generates epistemological problems and distortions in the practice of psychotherapy. The construction of meanings is a general mental activity (conscious and unconscious), which has its own laws, dynamics, and processes and which regards any field of human experience, even the question about the ultimate meanings of life.
From the psychological point of view, these existential questions are not spirituality, but only psychic activity. You can maintain the same claim about the concept of coping: coping describes a psychic process and does not have specific qualities in itself. In psychology it is not possible to theorize a "religious" or "spiritual" coping (as well as "atheist" or "agnostic" coping) because it does not exist a such thing as a religious or spiritual psychic process in the psychic organization.

Keywords: spirituality, coping, psychotherapy

7D - PAPER SESSION

Trauma and Religious/Spiritual Changes

Chair: Sebastian Murken

a. Trauma and Religious Change in Young Adults

Habibe Erdis Gökce, Peter Nynäs

The aim of this study is to investigate the relationship between potentially traumatic life experiences and changes in religiosity in Turkish university students. The study is motivated by the fact that young adults today represent the first generation to grow up in a World satured by new media, consumer culture and social movements.
A large body of research indicates that a decisive change is currently taking place regarding religion, views of life, and values. Besides the above-mentioned global social processes, the study suggests to investigate the role of trauma as a significant factor leading to changes in religion and values. In line with this, recent reviews of the literature found a relationship between traumatic experiences and shifts in the strenght of religiosity among a considerable number of trauma survivors (for a review, see Koenig, 2009).
In the current study, 405 (n=405) university students filled in questionnaries related to traumatic experiences and religiosity, and 45 of them were interviewed about the same topic. The results contribute to a deeper

understanding of the overall aim of the study but also to the highly topical issue of implementing the religious aspect of their individual into the terapeutic work.

Keywords: trauma, religious change, religiosity, young adults

b. Does Religiosity Moderate the Effect of Sexual Abuse on Sexual Orientation? The Evidence from a USA Nationwide Adolescent Study
Chang-Ho Ji

Research has drawn attention to the adverse effects of sexual abuse. Yet, few studies have addressed whether personal religion can reduce such adverse effects. Using 3,000 teenagers affiliated with an evangelical church in USA, I find that sexual abuse leads to increased sexual activities in heterosexual and homosexual relationships. More importantly, there is little evidence for the moderating effects of personal religion when the samples are taken into account as a whole.

When the samples are grouped by gender, religion continues to remain insignificant in explaining female attitudes toward sexuality. Male teenagers, however, are significantly more negative about heterosexual relationships outside of marriage than are those who are less religious, though this moderating effect disappears when homosexuality is considered. In short, sexual abuse increases sexual promiscuity even among evangelical youth and that the beneficial effects of religion are limited to males in connection with heterosexual relationships, but not homosexuality.

Keywords: religiosity, sexual abuse, sexual orientation, moderating effect

c. 'In search of me, now!' Pain and Growth after Fireworks Trauma
Michael Galea

Background: Studies about fireworks-related trauma has scarce. However, research on traumas from similar tragic events indicate not just the negative reactions, but also some important positive experiences, which fall within the gamut of post-traumatic growth. It is through these benefits that individuals may be holistically enriched emotionally, physically and spiritually. In this study, we looked at the trauma experiences by relatives of victims of fireworks explosions in Malta, and the potential growth that may have ensued.
Method: By using Interpretative Phenomenological Analysis, we interviewed 8 individuals who met the inclusion criteria. Analysis of data was guided by the Smith method (1999).
Results: key themes highlighted in this study focused on participants' appreciation of the present, acceptance of reality (others & events), and self-transcendence (sense of relatedness with a God and with others). These themes conform to Tedeschi and Calhoun theory of post-traumatic growth.

Keywords: fireworks, tragedies, trauma, post traumatic, growth, IPA

7E - PAPER SESSION

Non-ordinary Experiences and the Main Concepts in Psychology of Religion

Chair: Niels Christian Hvidt

a. Non-Ordinary Experiences: An Attributional Approach to Documenting Similarities and Differences across Cultures

Ann Taves, Michael Barlev

Because there is overlap between features of experiences deemed religious, paranormal, mystical, anomalous, or psychotic, researchers are increasingly aware of the difficulties that arise when studying such experiences as if they were natural kinds. Some researchers attempt to circumvent this problem by stipulating definitions, but this risks imposing culture-specific definitions on concepts from other populations. Others argue that an attributional approach, which distinguishes between generically described experiences and subjects' appraisals of their meaning and significance, allows us to analyze patterns of similarity and difference across cultures. The Inventory of Non-Ordinary Experiences (INOE), comprised of 76 experience and 7 appraisal items, was designed to collect such data. Analysis of data from an initial cross-cultural sample of 1600 adults – 800 from the US and 800 from India – reveals differences in the frequency with which experiences are reported, the clustering of experiences, and the meaning and significance ascribed to them within and between the two cultures. Findings and next steps will be discussed.

Keywords: non-ordinary experiences, mystical, attribution, cross-cultural

b. Is Higher Always Better? Cognitive Complexity, Giftedness, Religion and Self-Narration

James Meredith Day

Proponents of stage theories of human development have uniformly argued that advances in capacity, whether in cognitive complexity, or dimensions of socio-moral reasoning, such as role-taking, lead to enhanced abilities to solve problems, both intellectual, and in real-life social and relational situations. Their claims have largely been substantiated. In this presentation, based on robust empirical research and clinical observation, we show that advanced stages of development in both cognitive complexity and role-taking reasoning, while clearly characteristic of gifted people, sometimes bring with them as many difficulties as resources, at least in the construction of self-narratives, and integration of religious concepts and experiences.

Keywords: cognitive complexity, giftedness, narrative, religious experience

c. Faith Moves Mountains – Mountains Move Faith: Two Opposite Epidemiological Forces in Research on Religion and Health

Niels Christian Hvidt, Dorte Hvidtjørn, Kaare Christensen, Jesper Bo Nielsen, Jens Søndergaard

Research suggests opposite epidemiological forces in religion and health:
1. Faith seems to move mountains in the sense that religion is associated with positive health outcomes.
2. Mountains of bad health seem to move faith. We reflected on these forces in a population of 3000 young Danish twins in which all religiosity measures were associated with severe disease. We believe the reason for this novel finding is that the sample presents as a particularly secular population based study and that the second epidemiological force has gained the upper hand in this sample. We suggest that all cross-sectional research on religion and health should be interpreted in light of such opposite epidemiological forces potentially diluting each other.

Keywords: spirituality and health, religious coping, religious seeking, religious struggle, meaning-making

d. What Psychology of Religion Is and Is Not — so, What Do We Do Next?
Raymond F. Paloutzian, Crystal L. Park

In this paper, we aim to clarify what the psychology of religion - and its sometimes companion term spirituality – is and is not, and promote the intellectual perspectives and tools that will enable this field to maximally contribute to the rest of psychology and allied fields. We address how to best conceptualize the field and conduct research that will stand the test of time in an increasingly multireligious psychology of religion world.

This includes being clear about the nature of the questions that can be answered by psychological science, what a valid scientific explanation for religiousness or its effects is, and the intellectual and methodological boundaries of the science of psychology of religiousness - matters that rest upon what constitutes evidence for propositions and upon why knowledge is public with no privileged positions.

The parent rubric for the focus of this area of research, religion, served our field well. But "religion" is a complex cultural concept, not a psychological term that connotes behavior. The term has been a useful concept-guide. But most work in this field is not focused on "religion" but on religiousness, which enables research in this field to mature along with general psychological science. We argue for two overarching principles – one emphasizing the need for interdisciplinary research on religiousness and one emphasizing that religiousness is about fundamental the meanings at the root of what it means to be human--that can help integrate knowledge across levels of analysis within psychological science, and help situate this research field within--and connect it to--our universe of knowledge.

7F - PANEL SESSION

Acts of God in the Mind, Body, and Soul

Chair: Nick Stauner

Despite Nietzsche's claim, God is far from "dead" in human experience. Rather than the absent universal father, many theists see God as active, affecting their mental, physical, and spiritual lives. Our panel presents four emerging theories based in novel empirical study of divine attributions among adult theists in the USA.

Julie Exline considers how divine attributions may support theists with spiritual struggles, even as explanations for struggles. Seyma Saritoprak frames spiritual jihad as a mindset of moral struggle with the selfish soul that God may help to resolve. Jessica Kusina describes divine (and diabolic) attributions embodied in the physical self with study of eating behaviors and body image. Valencia Harriott shows the breadth of inner and outer phenomena in which theists may hear messages from God. Each study links divine attributions to positive characteristics and life events among theists, implying divine attributions hold much power to explain, predict, and help.

Keywords: religion, spirituality, attribution, God, supernatural, belief, struggle, jihad, Islam, eating, body image, perception

a. Turning toward the Light: Could Positive Supernatural Attributions Provide a Ray of Hope in Dark Seasons of Spiritual Life?
Julie J. Exline

Could positive supernatural attributions (SAs) help people prevent, resolve, or grow from religious/spiritual struggles? This talk (conceptually focused but drawing from data) suggests three ways.

First, people can make positive SAs for a struggle's cause. They might see suffering as a test from a loving God or as a vital part of their destiny.

Second, positive SAs may focus on a struggle's solution. People might believe that they are receiving help from God, an angel, a deceased loved one, or a saint.

Third, people may make positive SAs that, while not related directly to the struggle, provide hope or comfort. Sacred moments, stories of miracles or near-death experiences, or typical daily experiences could all provide opportunities for positive SAs. Taken together, positive SAs in times of struggle could provide a sense of meaning, soothe disquieted emotions, and mobilize constructive action, providing rays of hope during life's dark and stormy seasons.

b. Spiritual Jihad: Attributing Growth to Allah and Struggles to Al-Nafs
Seyma N. Saritoprak

The term jihad comes from the Arabic word jahada: to strive, exert effort, or struggle. The greater jihad is spiritual jihad, an inner, effortful struggle against the soul (al-Nafs) to better oneself before God. By engaging in spiritual jihad, Muslims strive to overcome negative, self-centered impulses attributed to one's Nafs and thus to grow spiritually. We studied these processes in an online survey of 215 U.S. Muslim adults. Results indicated that Muslims who approached moral struggles with a spiritual jihad mindset reported more spiritual growth and posttraumatic growth, less spiritual decline, and more patience, gratitude, and forgiveness. Further, they more strongly attributed good outcomes of struggles to Allah and attributed their struggle to al-Nafs. The results imply that a spiritual jihad mindset may promote more meaning making in the face of struggles, and, broadly speaking, become a source of well-being among Muslims. Implications for clinical practice will be discussed.

c. Perceptions of the Supernatural, Body Image, and Eating Behaviors
Jessica R. Kusina

Religion/spirituality (r/s) may affect one's eating behaviors. Further, many individuals use r/s to cope with body image distress, and r/s may help foster positive body image. We examined r/s's relationships to eating behaviors and body image among 337 emerging U.S. adults with belief in God and/or the devil. Participants perceived God as more powerful than the devil but equally involved in body image and eating. Belief in the devil's involvement predicted greater body dissatisfaction, whereas belief in God's involvement predicted viewing one's body as God's manifestation. This view predicted greater body appreciation and intuitive eating. Results were less consistent regarding disordered eating behaviors. Findings suggest that helping r/s clients examine their perceptions of God in the body may help improve body image and encourage positive eating practices. Longitudinal and experimental designs are needed to establish causality, and cross-cultural differences may exist.

d. Perceptions of God's "Voice"
Valencia A. Harriott

New research indicates that many religious/spiritual (r/s) persons believe God communicates with them; yet little is known about the nature of these experiences. We surveyed U.S. adult theists (N = 460) about their r/s experiences, well-being, and how often they thought God communicated with them in many ways. Most stated that God communicated with them at least once, but few reported frequent communication. Responses to the various divine communication items were averaged, yielding an index of lifetime perceptions of communication from God. Scores on this index related positively to closeness to God, attempts to "listen" to God during prayer, and general spiritual experiences. Further, after controlling for religiousness, neuroticism, and supernatural beliefs, perceived divine communication related positively to social and psychological well-being. Overall, results imply that perceived communication from God is an infrequent yet favorable component of a personal relationship with God.

8A - WORKSHOP

Exploring and Concentrating on Character Strengths of Oneself and the Others in Positive Religious Psychotherapy

Chair: Mohammad Khodayarifard

One clinical application of spirituality and positive psychology research is the "psycho-spiritual intervention," which represents the potential that spirituality has to increase well-being. These coping mechanisms that aim to preserve the sacred have been found by researchers to increase well-being and return the individual back to the sacred (Shane, Lopez, & Snyder, 2011). For this reasons, the major aim of this workshop is to examine one dimension of religious psychotherapy which seems to be very essential; that is to recognize and to focus on the abilities of the individuals in a successful therapeutic approach. The participants will learn about positive psychotherapy and the importance and value of spiritual and religious perspectives in this area of study and practice. Over the course of the workshop, they will also learn specific strategies for how to use the clients' strengths via practice-based positive intervention. Through these techniques, participants will develop a new awareness about themselves. The strategies are to be taught practically; therefore, the participants are expected to get actively involved in class discussion and participation. The practical aim of religious positive psychotherapy is to recognize and focus on character strengths and abilities of the individuals in a successful therapeutic process. Throughout this method, the participants are encouraged to recall and understand their positive experiences, increase their self-esteem, and learn to recognize positive points in other people. They will be instructed to review their personal memories with combinations of good and praiseworthy feelings. They then will select the most significant ones and will extract their points of strength. They will be able to use the comments of family or group members to clarify and sort their own list of strengths. They will obtain a new, unified, and integrated self-image through this technique and will develop it further and maintain it in the future sessions with the help and support of their family or group members.

8B - PAPER SESSION

Mystical Experience and Transcendence

Chair: Katarzyna Skrzypinska

a. Distinguishing Transcendence from Holiness for Christians and Religious Nones
Lotte Pummerer, Michael Nielsen

The numbers of individuals who identify themselves as nonreligious, atheist or agnostic are growing, yet we are lacking words and research to describe their attributions of transcendence in words not bound to religious concepts. As a bottom-up study we were examining, how a sample of 146 students (113 Christians, 33 Nonreligious/Atheist/Agnostic) define the concept of transcendence/holiness and what objects they identify as transcendent/holy. We then combined the data with a survey taken by a different set of 114 students (93 Christians, 21 Nonreligious/Atheist/Agnostic), who evaluated the same objects on several aspects. A factor analysis and later regression showed that perceived holiness of objects among Christians was predicted mostly by the factors religion (b=.906), and awe (b=.261); $F_{(3,26)}=74.818$, p<.001, R^2=.884. Similarly, transcendence also was most correlated with the factor of religion (b=.720) and awe (b=.510), but also the factor of happiness/connectedness (b=.207); $F_{(3,26)}=39.698$, p<.001, R^2=.821. Among Nonreligious/Atheist/Agnostics, perceived holiness was predicted by the relation to religion (b=.909), and additionally negatively predicted by experienced connectedness/happiness (b= -.250); $F_{(3,26)}=71.038$, p<.001. Transcendence was predicted by objects' relation to religion (b=.698) and their relation to awe (b=.344); $F_{(3,26)}=16.609$, p<.001.

Keywords: religious nones, holiness, transcendence, understanding unbelief, awe

b. Mysticism and Religion and their Relations

Maryam Bakhtyar, Pegah Akrami, Tomasz Baran

The relationship between mysticism and religion is an important one. Some have argued that mysticism is not religious in nature and can't be reconciled with religion; hence, some groups have adopted mysticism and parted from religion while other have strictly adhered to religion and got in quandaries with mysticism. Those who consider mysticism reconcilable with religion have different opinions on the relationship they entertain. Some have argued that mysticism is the essence of religion while other has considered it an element of religion. We suggest that the relationship between religion and mysticism must be assessed by the study of their nature. In the current article, we argue and demonstrate that mysticism is not against religion nor foreign to religion; it is not like religion, nor an element of religion, but rather is the esoteric dimension of religion. With this perspective, numerous questions and ambiguities related to the relationship of mysticism and religion are answered and their respective nature becomes clearer. Moreover, we also suggest a methodology for distinguishing between authentic and unauthentic forms of Mysticism.

Keywords: mysticism, religion, esoteric, mystical experience, mystical insight, reason, sharia

c. New Facets of Spiritual Transcendence

Jarosław Piotrowski, Magdalena Żemojtel-Piotrowska

Spiritual transcendence (ST) is defined by R. Piedmont (2010) as the "ability of an individual to stand outside of his/her immediate sense of time and place and to view life from a larger, more objective perspective". Spiritual Transcendence Scale (STS) is a scale created as a measure of this construct. Currently, STS consists only of three subscales, measuring 'facets' of ST: prayer fulfilment, universality, and connectedness. More facets of ST were proposed, but (mostly due to correlations with other personality traits) all others have been discarded. In the current studies, we propose two novel facets of ST. We start with listing requirements that must be met in order to recognize proposed constructs as new facets of ST (including showing that new facets are parts of the ST, are not parts of other personality traits, are assessed similarly by subjects and by their peers, and that they add some predictive power to the scale), and then, one by one, we show that what we propose fulfills all these requirements. Data collected from over 1300 participants allow for preliminary inference that two constructs proposed by us are indeed new facets of spiritual transcendence.

Keywords: spiritual transcendence, subscales, psychometric properties

8C - OPEN-FORUM DISCUSSION

Open Science Ideals, Practices, and Dissemination within the International Psychology of Religion Community

Chair: Alex Uzdavines   *Discussants: Peter Hill, Thomas J. Coleman III, Nicholas J. S. Gibson, Nick Stauner*

In responding to the replication crisis, a subset of funders, journals, and researchers proposed transitioning to Open Science (OS) methods to improve psychological research. These improvements focus on developing "better" research practices and the accumulation, transparency, and replication of research. While OS ideals and practices are percolating into the psychology of religion, broad dissemination of OS within the field has been mixed. This panel's purpose is to begin disseminating these ideals among international psychology of religion scholars. OS is a fluid and adaptable model, and we hope to mirror those attributes within this open-forum discussion

and incorporate both quantitative and qualitative methods-based scholars. While panelists will briefly touch on the basics of OS ideals, methods, and their own implementation experiences, most time will be dedicated to open discussion among attendees. After a brief discussion of basic Open Science ideals and methods by Alex Uzdavines, discussion will open to the panel and audience. The purpose of the open discussion, rather than a set of presentations, is to provide a floor for people to discuss their own experiences with OS and any concerns scholars might have regarding either the ideals or methods of OS.

Co-Authors/Panelists:
Peter Hill, Ph.D. [*peter.hill@biola.edu*] Professor, Rosemead School of Psychology Biola University
Thomas J. Coleman III [*Colema56@uni.coventry.ac.uk*] Brain, Belief, and Behaviour Lab, Coventry University
Nicholas J. S. Gibson, Ph.D. [*ngibson@templeton.org*] Program Officer, John Templeton Foundation
Nick Stauner, Ph.D. NickStauner@gmail.com Postdoctoral Scholar, Case Western Reserve University
Michiel van Elk [*m.vanelk@uva.nl*] Religion, Cognition & Behavior Lab, University of Amsterdam, the Netherlands

Keywords: open science, replication, philosophy of science, methods, research practices

8E - PAPER SESSION

Positive Variables, Mental Health and Religiosity/Spirituality

Chair: Amalia Carli

a. A New Model of Religion, Ritual, and Cybernetic Self-Regulation

Connor Wood, Matthew Humphreys

Religiosity is linked with trait self-regulation and self-control, but it is unclear what drives this association. Here, I explore the logical rationale for a causal influence using cybernetic theories of self-regulation (Carver & Scheier, 1998). In cybernetic self-regulation, reference values (goals) must be more stable than inputs or actual states, but individual-level goals often fail to meet this criterion. Individuals can simply adjust reference values to match inputs (for instance, by downgrading personal diet goals after failing to lose weight). If so, self-regulation ipso facto fails. By contrast, norms or standards that are anchored in social convention – specifically, through ritual enforcement of ideal values – are less susceptible to such maladaptive deflation, because any single person's influence over the group's standard drops arithmetically as group size increases. Since religious communities use ritual to reinforce and stabilize norms, they are especially well-suited to producing "sacred" standards and values that are robust against individual deflationary agendas. Of course, religious communities can inculcate destructive goals, even as their regulatory dynamics continue to exemplify the highlighted principles. A simulation model of a virtual religious group with nested hierarchies of goals articulates boundary conditions for adaptive self-regulation.

Keywords: self-regulation, religion, ritual, cybernetic, self-control, social convention, simulation, dynamics, norms

b. Religious Reminders to Help: Intentions and Behaviors

Jordan LaBouff, Katherine Lees

Social institutions, like religious groups, can promote prosociality by reminding their members of the importance of helping. Shariff's (2016) meta-analysis demonstrates that religiosity promotes self-reported helping, but finds no consistent effect in lab-based behavioral measures of prosociality. Furthermore, existing behavioral measures are often not ecologically-valid representations of prosociality, leaving the unique effect of religion on helping unclear.

This study explores the role of religiously-framed reminders to help in promoting realistic, ecologically valid forms of prosociality. Participants are reminded to help those in need either by a religious agent, a secular agent, by no agent, or not reminded at all. They are then offered the opportunity to help a peer in need by donating their time. Results indicate that although self-reported intentions to help those in need are high, and associated with religiousness, among other known covariates (e.g. empathy, gratitude, etc.), low amounts of enacted helping behavior are observed. Further, enacted helping behaviors were not reliably predicted by religiousness or promoted by religious reminders. Results are discussed in the context of dispositional predictors of prosocial behavior, prosocial intentions and behaviors, and the role of religious prosocial reminders.

Keywords: Prosociality, priming, helping

c. The Relationship between Helping Behaviours, Religiosity and Life Satisfaction. A Study on the Case of Turkish Muslims
Ali Ayten

Last two decades various studies have been carried out to examine virtues and their relations to religiosity and positive health appearances such as happiness, wellbeing and life satisfaction. The emerging of positive psychology has cultivated the spreading of studies on the relationship between variables mentioned above.
This paper investigates the relationship between helping behaviours, religiosity and life satisfaction on the case of Turkish Muslim sample. A total 230 participants were recruited from different districts of Istanbul (Turkey) using non-random snowball sampling techniques in December 2016. Among the participants sampled, 47% (N=108) are men and 53% (N=122) women. Ages of participants range between 15 and 70 and mean age is 28.5 (SD=10.8). In the current study, "Brief Islamic Religiosity Scale" and "Empathic Inclination Measure", "Helping Behaviours Scale" and "Scale for Satisfaction with Life" are applied to the sample. According to regression findings, religiosity has a positive effect on 'helping behaviours' and 'life satisfaction'. Findings also indicated that empathy is partial mediating factor on the relationship between religiosity and life satisfaction, and religiosity and helping behaviours. Implications of these results and suggestions for future research are discussed.

Keywords: helping behaviours, religiosity, empathy, life satisfaction, brief islamic religiosity scale

d. Religion and Well-being: The Application of a Cognitive-Behavioral Framework among Muslims
Fatumetul Zehra Guldas, Dr. John Maltby

The purpose of this study is to examine the relationship between religiosity and well-being variables via a quantitative research method. Previous published studies have given focus towards exploring the effects of religious behaviour and practice on well-being. This large body of research has predominantly concentrated on prayer as a key element of religious behaviours. In this research, an empirical study has been undertaken in order to identify any correlations that exist between different types of prayer and a number of well-being variables, those that lay within the theoretical understanding of James and Wells' mechanism. The hypothesis of James and Wells emphasises the contributions of religious behaviour upon an individual's psychological state(s).
This mechanism highlights how the relationship between religiosity and mental health offers better guidance for considering life events, achieved by helping the individual to understand their existence in the world, the meaning of life, the purpose of life and so forth. According to the previous research, various prayer measures are predominantly derived from Christian religious norms and beliefs. However, non-Christian groups have been mostly disregarded in these inquiries. In this study, an Islamic-based prayer questionnaire was employed to explore the relationship between different prayer types and well-being variables.

Keywords: religion, well-being, mental health, cognitive-behavioral model, muslim prayer

Abstracts – 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.

Keywords: drawing, islam, prohibition, Iran, God, 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.

Keywords: social psychology, mental health, religion, religious education, anthropology, Erich Fromm

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 sub-sample. 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.

Keywords: body image, veiling, popular religiosity, normative religiosity

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.

Keywords: psychoanalysis, object relations theory, religious experience, spiritual experience

10. Existential, Spiritual and Religious Considerations, Needs and Resources in Danish Inpatients Diagnosed with Depression – an Outline of a Forthcoming Research Project
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.

Keywords: mental health, depression, existential issues, spirituality, religiosity, holistic care, hermeneutic, interviews

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: Catholics Gays, Charismatics, and Other 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. Spirituality and Religiosity in Adults: A Systemic View of Spiritual Development

Jessica Silva

The research aimed to understand how spiritual and religious values permeate the construction of the subject and its development in adulthood. We understand that these values are lived individually and in a religious community, therefore, they are important in human development. Family value systems, spiritual and religious activities, become one of the foundations of individuals' choices and the life cycle is passed through religious components. The research aimed to understand, in the process of development, the construction of spirituality and religiosity by single adults of Christian Seventh-day Adventist families and their relationship to the process of autonomy that characterizes adult life. For this, a qualitative research of narrative approach was designed. Semi-structured interviews were conducted with six adults all of whom declared themselves 7th day Adventists. The interviews were transcribed and thematically analyzed which resulted in the following categories:religion, religiosity and spirituality, transmission of spiritual values, sacredness and reflexivity and appropriation. They also indicated that the construction of the meanings attributed to religion, religiosity and spirituality occurred in a process transmitted by the family, religious community and through the coexistence with others that in adulthood was constituted through reflexivity and appropriation.

Keywords: religiosity, spirituality, spiritual development and adulthood

15. 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

16. 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.

Keywords: spirituality, resilience, religious/spiritual coping, spiritual well being, God's image

17. 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.

Keywords: psychological needs, religious conversion, spiritual possession, trance, new religious movements, alternative spirituality

18. 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.

Keywords: longing, caring science, hermeneutics, Kierkegaard, Augustine, cancer, health, suffering, becoming

19. 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.

Keywords: sources of meaning, relationality, end-of-life care, dying patient, family carer

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.

Keywords: past life, episodic memory, new age, spiritual seekers, personal identity, experimental philosophy

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.

Keywords: religiously-motivated violence, social identity, meaning-system, anti-abortion

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.

Keywords: religiosity, religious development, coping

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.

Keywords: creativity, knowledge transfer, liberation, mental transcendence, recovery, the spiritual dimension

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.

Keywords: drawing, gravity centre, position

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.

Keywords: islam intuitionist, moral psychology, ideology, politics, cognitive psychology, blasphemy, alcohol, Turkey

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.

Keywords: cognitive science, naturalism, epistemology, Baumard, Boyer, elaboration, intuitions, religious belief, philosophy

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.

Keywords: cancer, religion, spirituality

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.

Keywords: nature, therapy, existential aspects, identity

29. Affects in Christian Counseling

Randi Synnøve Tjernæs

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.

Keywords: affects, affect theory, emotions, spiritual care, christian counselling, theology

Participants

Last name	First name	University/work affiliation	Country
Abu-Raiya	Hisham	Tel Aviv University	Israel
Acatrinei	Nicoleta	Princeton University Faith&Work Initiative	USA
Ahmadi	Fereshteh	University of Gävle	Sweden
Alcala	Carlos	Universidad De Salamanca	Spain
Aletti	Mario	Catholic University of Milan	Italy
Alma	Hans	University of Humanistic Studies	Belgium
Anczyk	Adam	Psychology of Religion Department, Institute of Religious Studies, Jagiellonian University	Poland
Andersen	Aida Hougaard	Department of Psychology, University of Southern Denmark	Denmark
Andersen	Trude	Inland Norway University of Applied Sciences	Norway
Aranda	Blanca	Accompanying	UK
Arlebrink	Jan	Lund University	Sweden
Asayesh	Mohammad Hassan	Allameh Tabataba'i University	Iran
Astaneh	Zahra	University of Lausanne	Switzerland
Atmaca	Sumeyya	Istanbul Medeniyet University	Turkey
Austad	Arne	Psychiatrist, Private Practice	Norway
Austad	Anne	VID Specialized University	Norway
Ayten	Ali	Marmara University	Turkey
Bakhtyar	Maryam	Islamic Azad University Ahvaz Branch	Iran
Barua	Robi	Mahamakut Buddhist University	Thailand
Belzen	Jacob	University of Amsterdam	Netherlands
Bishop	Kathleen	Rutgers University	USA
Boelsbjerg	Hanne Bess	University of Copenhagen	Denmark
Bohner	Annette	Catholic-Theology (KIBOR), University of Tübingen	Germany
Borge	Lisbet	VID Specialized University	Norway
Borgen	Berit	Psychological Pedagogic Development Centre	Norway
Brandt	Pierre-Yves	University of Lausanne	Switzerland
Brown	Jennifer	Coventry University	UK
Bruininks	Patricia	Whitworth University	USA
Brulin	Joel Gruneau	Stockholm University, Psychology department	Sweden
Bråthen	Jon-Erik	Modum Bad	Norway
Buer	Øystein	OUS	Norway
Bullik	Ramona	Bielefeld University	Germany
Bygstad-Landro	Marte	VID Specialized University	Norway
Carli	Amalia	Clinical psychologist, Private Practice	Norway
Cetrez	Önver	Uppsala University	Sweden
Chanda	Luke Bowa	University of Zambia	Zambia
Chvaja	Radim	Masaryk University	Czech Republic
Cocco	Christelle	University of Lausanne	Switzerland
Coleman III	Thomas	Brain, Belief, and Behaviour Lab, Coventry University	UK
Copier	Jorien	Radboud University Nijmegen	Netherlands
Counted	Victor	Western Sydney University	Australia

Last name	First name	University/work affiliation	Country
Dalaker	Anna	Tasta sykehjem	Norway
Danbolt	Lars	Norwegian School of Theology / Center for Psychology of Religion	Norway
De Boer	Elpine	University of Leiden	Netherlands
De Lima	Celso José	Accompanying	Brasil
De Paiva	Geraldo	São Paulo University	Brasil
De Paiva	Maria Yamamoto	Accompanying	Brasil
DeMarinis	Valerie	Uppsala Univeristy	Sweden
Demmrich	Sarah	Independent Researcher	Turkey
Dessart	Gregory	University of Lausanne	Switzerland
Dezutter	Jessie	KU Leuven - Faculty of Psychology and Educational Sciences	Belgium
Doner	Jonathan	DP/DS, Independent Scholar	USA
Dudas	Victor	Uppsala university	Sweden
Dykstra	Robert	Princeton Theological Seminary	USA
Ebrahim	Jalaledin	Momentum for Mental Health	USA
Edland	Einar	Norwegian school of Theology	Norway
Edman	Sally	Accompanying	USA
Edman	Laird	Northwestern College	USA
Elgen	Øystein	Haukeland University Hospital	Norway
Eidslott	Guttorm	Innlandet Hospital Trust, Hamar/Elverum	Norway
Engedal	Leif Gunnar	Norwegian school of Theology	Norway
Esendir		Ankara Sosyal Bilimler Universitesi	Turkey
Esperandio	Mary R. G.	Pontifical Catholic University of Parana - PUCPR	Brazil
Exline	Julie	Case Western Reserve University	USA
Fagnani	Daniela	Catholic University of the Sacred Heart, Milan	Italy
Farias	Miguel	Coventry University	UK
Farstad	Marie	Diakonova	Norway
Ferreira	Julia Mezarobba Caetano	PUCPR	Brazil
Fontes	Edison	Accompanying	Brazil
Fontes	Fatima	University of Sao Paulo - USP	Brazil
Freire	Jaclin	ISCTE-IUL	Portugal
Freitas	Marta Helena	Catholic University of Brasília	Brazil
Frøkedal	Hilde	VID Specialized University	Norway
Galea	Michael	University of Malta	Malta
Galea	Paul	University of Malta	Malta
Garborg	Torild	Sørlandet sykehus Strømme DPS	Norway
Gedik	Zumrut	Izmir Katip Celebi University	Turkey
George	Karisha	Newman University	UK
Gibson	Nicholas	John Templeton Foundation	USA
Golasmici	Stefano	Psychiatric Rehabilitation Center "S. Ambrogio", Cernusco s/N (Milan)	Italy
Grattagliano	Ignazio	University of Bari	Italy
Gravdal	Jorid Indset	Modum Bad	Norway
Grzymala-Moszczynska	Halina	Jagiellonian University/ Institute for the Study of Religion	Poland
Guldas	Fatumetul	University of Leicester	UK
Gökce	Habibe Erdis	Åbo Akademi University / Cag University	Turkey
Halstensen	Kari	Modum Bad	Norway
Hanevik	Hilde	Jæren DPS	Norway
Harriott	Valencia	Case Western Reserve University	USA
Hartz	Ingeborg	Innlandet Hospital Trust	Norway

Last name	First name	University/work affiliation	Country
Haug	Sigrid Helene Kjørven	Innlandet Hospital Trust, Center for Psychology of Religion / Inland Norway Univ. of Applied Sciences	Norway
Haussmann	Annette	University of Munich, Theology	Germany
Hellum	Cathrine B.	St.Olavs Hospital, Hospital Chaplaincy	Norway
Hermanson	Jan Josef	Lund University (retired)	Sweden
Hestad	Knut	Inland Norway University of Applied Sciences, Innlandet Hospital Trust	Norway
Hill	Peter	Rosemead School of Psychology, Biola University	USA
Hioki	Naoko	Nanzan Institute for Religion and Culture	Japan
Hood Jr.	Ralph W.	Univ. of Tennessee at Chattanooga	USA
Husevåg	Margit	Innlandet Hospital Trust, Sanderud	Norway
Hvidt	Niels Christian	University of Southern Denmark	Denmark
Isene	Tor-Arne	Innlandet Hospital Trust, Center for Psychology of Religion / VID Specialized University	Norway
Ji	Chang-Ho	La Sierra University	USA
Johnson	Carl	Accompanying	USA
Johnson	Kathryn	Arizona State University	USA
Jones	Stephen	Newman University	UK
Jones	James	Rutgers University	USA
Jong	Jonathan	Coventry University	UK
Jørgensen	Frieda Wenche	Hamar kommune, Familie og levekår. Helsestasjon for barn	Norway
Kaplan	Hasan	Çanakkale Onsekiz Mart University	Turkey
Karsten	Thomsen	Syddansk Universitet / Odense Universitetshospital	Denmark
Keller	Barbara	Bielefeld University	Germany
Kerckhof	Francois	Accompanying	USA
Khodayarifard	Mohammad	University of Tehran	Iran
Kilpeläinen	Aino-Elina	Doctoral Student of Religious Education in the University of Helsinki	Finland
King	Judd	American University	USA
Kiærbech	Henrik Magnus	Finnmarkssykehuset	Norway
Klein	Constantin	Ludwig-Maximilians-University Munich	Germany
Kleiven	Tormod	Diakonova University College	Norway
Kristensen	Kristin	Modum Bad	Norway
Krzysztof-Świderska	Agnieszka	Jesiut University in Cracow	Poland
Kusina	Jessica	Case Western Reserve University	USA
Kvandal	Halvor	Norwegian University of Science and Technology	Norway
La Cour	Peter	Knowledge center for Functional Diseases	Denmark
Labouff	Jordan	University of Maine	USA
Ladd	Kevin	Indiana University South Bend	USA
Lang	Martin	Harvard University	USA
Lazar	Aryeh	Ariel University	Israel
Lee	Insook	New York Theological Seminary	USA
Lesage	Kirsten	University of California, Riverside	USA
Lewis	Christopher Alan	Gyndwr University	UK
Lillehaug	Kari	Innlandet Hospital Trust	Norway
Lindgren	Tomas	Umeå university	Sweden
Lloyd	Chritsina Sophia	Uppsala University	Sweden
Loewenthal	Naftali	Accompanying	UK
Loewenthal	Kate Miriam	Royal Holloway, University of London	UK
Lorenz	Lena Maria	Durham University	UK
Lowicki	Pawel	University of Warsaw	Poland
Lundmark	Mikael	Umeå University	Poland

Last name	First name	University/work affiliation	Country
Løhren	Mette	Inland Norway University of Applied Sciences	Norway
Machado	Fatima Regina	Pontifical Catholic University of Sao Paulo/Post-Doctoral Fellow	Brazil
Makadia	Dushyant (Shawn)	La Sierra University	USA
Malinakova	Klara	Palacky University in Olomouc	Czech Republic
Malone	Frank	Philadelphia School of Psychoanalysis	USA
Martins	Leonardo	University of São Paulo/Postdoctoral researcher	Brazil
Martinsen	Egil Wilhelm	University of Oslo	Norway
Masaiti	Gift	University of Zambia	Zambia
Melder	Cecilia	Uppsala University, Department of Religious Studies, Uppsala	Sweden
Messick	Kyle	Coventry University	UK
Millman	Noah	University of Amsterdam	Netherlands
Mininni	Giuseppe	Bari University	Italy
Moen	Ragnhild Elisabeth Sørbotten	Universitetet i Agder	Norway
Moen	Kjetil	University of Stavanger	Norway
Moravec	Pavel	Masaryk University, Brno, Czech Republic	Czech Republic
Morgan	Jonathan	Boston University	USA
Mosashvili	Ketevan	Ivane Javakhishvili Tbilisi State University	Georgia
Murken	Sebastian	University of Marburg	Germany
Murphy	James	Canterbury Christ Church University	UK
Murtonen	Sari	University of Eastern Finland	Finland
Muthert	Hanneke	Rijksuniversiteit Groningen	Netherlands
Mæland	Elisabeth	VID Specialized University	Norway
Naess	Anders Hildeng	Church of Norway	Norway
Nahlbom	Yukako	Department of Theology, Uppsala University	Sweden
Nielsen	Michael	Georgia Southern University	USA
Niemyjska	Aleksandra	SWPS University of Social Sciences and Humanities	Poland
Nissen	Ricko Damberg	University of Southern Denmark	Denmark
Nkara	Frances	UC Berkeley	USA
Nordengen	Olav	Sykehuset Innlandet	Norway
Nygaard	Marianne Rodriguez	Diakonova University College	Norway
Nyhus	Anne Wågen	SI DPS Poliklinikk Hamar	Norway
Næraa	Astrid Marie Høeg	University of Southern Denmark/Research Unit of General Practice Odense	Denmark
Nøding	Ånen	Psychologist, Private Practice	Norway
Ok	Üzeyir	Ibn Haldun University	Turkey
Okun	Morris	Arizona State University	USA
Opsahl	Tobias	Forskningsenheden for Almen Praksis, Syddansk Universitet	Norway
Ouwehand	Eva	University of Groningen, Altrecht Mental Health Care, Utrecht	Netherlands
Paloutzian	Raymond	Westmont College	USA
Pargament	Kenneth I.	Department of Psychology, Bowling Green State University	USA
Pedersen	Heidi Frølund	Aarhus University Hospital	Denmark
Pedersen	Karen-Anna	DPS Gjøvik	Norway
Pietkiewicz	Igor	SWPS University of Social Sciences & Humanities	Poland
Piotrowski	Jarosław	SWPS University	Poland
Pitel	Lukas	Institute of Experimental Psychology, CSPS, Slovak Academy of Sciences	Slovakia
Popp-Baier	Ulrike	University of Amsterdam	Netherlands
Preece	Emma	Newman University	UK
Prinds	Christina	University South Denmark/University College South Denmark	Denmark
Prusak	Jacek	Jesuit University Ignatianum	Poland

Last name	First name	University/work affiliation	Country
Pummerer	Lotte	Georgia Southern University	Germany
Purzycki	Benjamin	Max Planck Institute for Evolutionary Anthropology	Germany
Ragogna	Ivo	Accompanying	Austria
Rassoulian	Anahita Paula	Medical University Vienna	Germany
Rigo	Caroline	UCLouvain	Belgium
Ringnes	Hege	University of Oslo and Norwegian school of Theology	Norway
Robert	Zhargalma Dandarova	University of Lausanne	Switzerland
Roessler	Kirsten Kaya	University of Southern Denmark	Denmark
Rossi	Germano	Dip. Psicologia, Università di Mialno-Bicocca	Italy
Rowatt	Wade	Baylor University	USA
Røen	Ingebrigt	European Palliative Care Research Centre (PRC), Norwegian University of Science and Technology	Norway
Saarelainen	Suvi-Maria	University of Helsinki	Finland
Saito	Chizuko	Doshisha Women's College of Liberal Arts	Japan
Saritoprak	Seyma	Case Western Reserve University	USA
Scardigno	Rosa	Bari University	Italy
Schaap-Jonker	Hanneke	Centre for Research and Innovation in Christian Mental Health Care	Netherlands
Schjoedt	Uffe	Aarhus University	Denmark
Schnell	Tatjana	University of Innsbruck	Austria
Schnitker	Sarah	Fuller Seminary School of Psychology	USA
Schröder	Anna-Konstanze	Ruhr-Universität Bochum/Universität Bern	Germany
Seol	Kyoung Ok	Ewha Womans University	Korea
Sharp	Carissa	Newman University	UK
Shaver	John	University of Otago	New Zealand
Shults	F. Leron	University of Agder	Norway
Silva	Jessica	UNASP/ EC and PUC/SP	Brazil
Silver	Chris	University of Tennessee, Knoxville	USA
Skaar	Caroline Miriam	University of Oslo and Norwegian school of Theology	Norway
Skrzypińska	Katarzyna	University of Gdańsk	Poland
Smith	Erin	California Baptist University	USA
Snarey	John R.	Emory University	USA
Sonnenschein	Hannes	Umeå University	Sweden
Stampe	Kim	ARA Arendal. Sørlandet Sykehus Helse Foretak	Norway
Stauner	Nick	Case Western Reserve University	USA
Stifoss-Hanssen	Hans	VID Specialized University	Norway
Stolt-Pedersen	Monica	Innlandet Hospital Trust	Norway
Stordalen	Lena Caroline	Church of Norway	Norway
Streib	Heinz	Bielefeld University	Germany
Ståhle	Göran	Södertörn University	Sweden
Stålsett	Gry	Norwegian school of Theology	Norway
Sundnes	Ane Kristin Koller	St. Olavs hospital	Norway
Synnes	Oddgeir	VID Specialized University	Norway
Szocik	Konrad	University of Information Technology and Management in Rzeszow	Poland
Søberg	Ane Inger Bondahl	Norwegian School of Theology / Center for Psychology of Religion	Norway
Sørensen	Torgeir	VID Specialized University	Norway
Sørenssen	Aimar	Accompanying	Norway
Tangen	Odd Inge	Norwegian Church Abroad	Norway
Taves	Ann	Accompanying	USA
Thauvoye	Evalyne	KU Leuven	Belgium

Last name	First name	University/work affiliation	Country
Tjernæs	Randi	Diakonova	Norway
Tomás	Carla	ISMAT- Instituto Superior Manuel Teixeira Gomes	Portugal
Torbjørnsen	Tor	Center for Psychology of Religion	Norway
Tornøe	Kirsten	Lovisenberg diakonale høgskole/Lovisenberg Diaconal university college	Norway
Tran-Huu	Sarah Franziska	University of Salzburg / Ludwig-Maximilians-Universität München	Germany
Turpin	Hugh	Queen's University Belfast / Aarhus University	UK
Ueland	Venke	Department of Health Studies University of Stavanger	Norway
Ulland	Dagfinn	Agder University/Soerlandet Hospital	Norway
Ulstein	Gunn-Ingrid	Norwegian school of Theology	Norway
Ulu	Mustafa	Erciyes University	Turkey
Uzdavines	Alex	Case Western Reserve University	USA
Van Cappelen	Patty	Duke University, Social Science Research Institute	USA
Van Mulukom	Valerie	Coventry University	UK
Van Tongeren	Daryl	Hope College	USA
Vansvik	Ståle Arne	St. Olavs Hospital, Trondheim University Hospital	Norway
Vattø	Ingvild Engh	Norwegian School of Theology / Center for Psychology of Religion	Norway
Viftrup	Dorte Toudal	University of Southern Denmark	Denmark
Vikdahl	Linda	Södertörn University	Sweden
Visser	Sietse	Accompanying	Netherlands
Visser	Anja	Rijksuniversiteit Groningen	Netherlands
Visuri	Ingela	Gävle university/Södertörn university	Sweden
Vähäkangas	Auli	Univ. of Helsinki	Finland
Wang	Øystein	Church of Norway	Norway
Wang	Marita	Finsalsenteret avdeling C1	Norway
Waters	Sara	The New School for Social Research	USA
White	Claire	California State University	USA
Wien	Jon Henrik	Viken senter for psykiatri og sjelesorg	Norway
Wikström	Owe	Uppsala University	Sweden
Willard	Aiyana	Oxford University	UK
Wirén	Sacharias	Uppsala University	Sweden
Wissner	Golde	University of Tübingen/ academic assistant (department of religious education)	Germany
Witowska	Joanna	University of Warsaw	Poland
Wood	Connor	Center for Mind and Culture	USA
Wulff	David	Retired	USA
Yonker	Julie	Calvin College	USA
Zagaria	Altomare Enza	Bari University	Italy
Zahl	Bonnie	University of Oxford / Templeton World Charity Foundation	UK
Zangari	Wellington	University of Sao Paulo/Teacher	Brazil
Zemojtel-Piotrowska	Magdalena	University of Cardinal Stefan Wyszynski	Poland
Zock	Hetty	University of Groningen	Netherlands
Ødbehr	Liv Skomakerstuen	Inland Norway University of Applied Sciences	Norway
Özisik	Sakin	Universitz of Bielefeld	Germany
Ånonsen	Maria	MF Norwegian School of Theology	Norway

Notes