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Instructions for Presenters

Panel & Oral Paper Sessions

Arrival: Please arrive in the assigned room 10 minutes before your session starts. It is expected that speakers will stay for the duration of their session.

Presentations: Please bring your presentation on a USB stick and copy your presentation onto the laptop provided in the room (which will already be connected to the projector) before the start of the session. Please do NOT plan to present on your own laptop, particularly if you have a Mac, as we do not have the equipment to connect them to our projector.

Timing: Speakers will have 15 minutes to present, followed by 5 minutes for Q&A.

Lightning Talk Sessions

Due to an unprecedented number of abstract submissions, we have decided to include an additional type of presentation at the IAPR conference this year. Similar to what are often termed “data blitzes” at psychology conferences, we will be having a number of “lightning talks.” Lightning talk presentations are 5-minute rapid-fire presentations grouped into sessions of 6-8 presentations. These popular sessions are attendees’ best chance to capture the span of the field in one session.

Lightning Talk sessions are scheduled in Aston Webb Main Lecture Theater on Thursday, August 21st at:

- 1:00_{PM}-2:00_{PM} (Parallel Session E), and
- 3:00_{PM}-4:00_{PM} (Parallel Session F)

Arrival: Please arrive in the assigned room 10 minutes before your session starts. It is expected that speakers will stay for the duration of their session.

Presentations: The lightning talk presentation should capture the essence and salient points of your research, highlighting key results or outcomes. Presenters are encouraged to prepare a maximum of 5 slides in PowerPoint format. Please bring your presentation on a USB stick and copy your presentation onto the laptop provided in the room (which will already be connected to the projector) before the start of the session. Please do NOT plan to present on your own laptop, particularly if you have a Mac, as we do not have the equipment to connect them to our projector.

Timing: Speakers will have 5 minutes to present, followed by 2 minutes for 1 question. The timing of these presentations will be rigidly adhered to.

Best Lightning Talk Award

The best lightning talk will be awarded with a special certificate and free registration for one person to the next IAPR conference. The lightning talks will be evaluated by the keynote and preconference speakers as well as IAPR board members:

- the coherence of the content,
- the clarity of the message, and
- engagement and communication

Poster Sessions

Arrival and Departure: You are responsible for printing your own poster and bringing it to the venue. On the day of your presentation, please bring your poster to Aston Webb Great Hall and hang it up as soon as you arrive so that you don't have to carry it around with you throughout the day. Tacks will be provided for this. You may leave your poster displayed throughout the day until 4:30pm. All posters will be taken down after this – if you want to take your poster back with you, please collect it before that.

Presenting: Presenting authors should be present for the full hour during their assigned poster session (although you may want to step away briefly to see other posters in your session).

Poster sessions are scheduled in Aston Webb Great Hall:

- Session 1: Wednesday (Aug 20) at 2:30_{PM}-3:30_{PM}
- Session 2: Thursday (Aug 21) at 2:00_{PM}-3:00_{PM}
- Session 3: Friday (Aug 22) at 9:30_{AM}-10:30_{AM}

Best Poster Award

The best poster will be awarded with a special certificate and free registration for one person to the next IAPR conference. The posters will be evaluated by the keynote and preconference speakers as well as IAPR board members::

- the coherence of the content,
- the clarity of the message, and
- the visual attractiveness of the poster

Note: Presenters are welcome to bring along their own publications to share with delegates when presenting a poster, delivering a workshop, or speaking at a session. Please note that the conference team will not have capacity to store, display, or manage book sales during the event. Any such materials remain the responsibility of the presenter.

General Information

Registration & Name Badge Pick-Up

IAPR registration will be open at Aston Webb Great Hall during the following hours:

○ Tuesday, August 19 th	12:00 _{PM} - 7:00 _{PM}
○ Wednesday, August 20 th	8:00 _{AM} - 5:00 _{PM}
○ Thursday, August 21 st	8:00 _{AM} - 5:00 _{PM}
○ Friday, August 22 nd	8:00 _{AM} - 5:00 _{PM}

Internet Access

Eduroam is the main Wi-Fi network at the University of Birmingham and is available across all of the University's campuses. The eduroam network is also available to visitors from participating institutions who can sign in using their home institution credentials.

UoBGuestWiFi is our free guest Wi-Fi service on campus and is available for visitors and guests to the University of Birmingham. Guests will need to register before using the service.

Prayer Room

There is a prayer room in the University Centre (see [campus map here](#)), near SPAR, which is around a 3-minute walk from Aston Webb Great Hall. The facility is divided into two separate spaces — one for male attendees and one for female attendees. In order to keep the room safe, clean and for its intended use, there is a door code to enter. Please see the conference staff at the Registration Desk in Aston Webb Great Hall to get the code.

Nursing Room

The nearest baby change/feeding room is in Physics West, which on the other side of the Bramall Music Building, around a 2-minute walk from Aston Webb Great Hall. There is also one at the Muirhead Tower. These spaces are highlighted on the [campus map here](#) by searching for “Baby Change & Feeding Room.”

Lost & Found

For lost or found items, please contact the conference staff at the Registration Desk in the Aston Webb Great Hall. We strongly advise all participants to ensure they take their personal belongings with them when leaving theatre rooms. As these spaces are accessible to the public, unattended items are at risk of being removed. The conference organisers cannot accept responsibility for any lost or stolen property.

Weather Considerations

Please note that weather conditions in the UK can vary considerably in the summer and we are holding the conference in older buildings without air conditioning. We encourage all participants to dress comfortably for the weather and stay hydrated if it is warm. Small handheld fans may be available at the Registration Desk.

Contact Information

General Questions:

- Visit the IAPR conference staff at the registration desk in Aston Webb Great Hall.
- IAPR website: <https://blog.bham.ac.uk/iapr2025/>
- IAPR email: iapr2025@contacts.bham.ac.uk

Emergency Contacts:

- The number for emergency services in the United Kingdom is 999.
- The number for medical help and advice in non-life-threatening situations is 111.

Schedule Overview

Tuesday | August 19

PRE-CONFERENCE WORKSHOP: *Widening the Methods Toolbox in the Psychology of Religion*

12:30 _{PM} – 1:15 _{PM}	Aston Webb WG05	• Registered Reports Jordan LaBouff & Kevin Ladd
1:30 _{PM} – 2:15 _{PM}	Aston Webb WG05	• Biomarkers Sarah Charles
2:15 _{PM} – 2:45 _{PM}	Aston Webb Great Hall	• Coffee Break
2:45 _{PM} – 3:30 _{PM}	Aston Webb WG05	• Fieldwork Aiyana Willard
3:45 _{PM} – 4:30 _{PM}	Aston Webb WG05	• Qualitative Methods Halina Grzymała-Moszczyńska

IAPR CONFERENCE OPENING

12:00 _{PM} – 7:00 _{PM}	Aston Webb Great Hall	• Registration & Name Badge Pick-Up
5:00 _{PM} – 5:30 _{PM}	Aston Webb Main/WG05	• Conference Opening
5:30 _{PM} – 6:30 _{PM}	Aston Webb Main/WG05	• Keynote Joanna Collicutt
7:00 _{PM} – 8:00 _{PM}	Aston Webb Great Hall	• Drinks Reception

Wednesday | August 20

8:00 _{AM} – 5:00 _{PM}	Aston Webb Great Hall	• Registration & Name Badge Pick-Up
8:30 _{AM} – 9:30 _{AM}	Aston Webb Main	• Keynote Armin Geertz
9:30 _{AM} – 10:00 _{AM}	Aston Webb Great Hall	• Coffee Break
10:00 _{AM} – 11:30 _{AM}	Aston Webb/Law Bldg.	• Parallel Session A <i>See pp. 34-35 for session details/locations</i>
11:30 _{AM} – 1:00 _{PM}	Aston Webb Great Hall	• Lunch
12:30 _{PM} – 1:00 _{PM}	Aston Webb G33	• In Memoriam Session
1:00 _{PM} – 2:30 _{PM}	Aston Webb/Law Bldg.	• Parallel Session B <i>See pp. 36-37 for session details/locations</i>
2:30 _{PM} – 3:30 _{PM}	Aston Webb Great Hall	• Poster Session 1 / Coffee Break
3:30 _{PM} – 5:00 _{PM}	Aston Webb/Law Bldg.	• Parallel Session C <i>See pp. 38-39 for session details/locations</i>
5:00 _{PM} – 7:00 _{PM}		• Self-Guided Tours of Birmingham

Thursday | August 21

8:00 _{AM} – 5:00 _{PM}	Aston Webb Great Hall	• Registration & Name Badge Pick-Up
8:30 _{AM} – 10:00 _{AM}	Aston Webb/Law Bldg.	• Parallel Session D <i>See pp. 40-41 for session details/locations</i>
10:00 _{AM} – 10:30 _{AM}	Aston Webb Great Hall	• Coffee Break
10:30 _{AM} – 11:30 _{AM}	Aston Webb Main	• Keynote Rebekah Richert
11:30 _{AM} – 1:00 _{PM}	Aston Webb Great Hall	• Lunch
1:00 _{PM} – 2:00 _{PM}	Aston Webb/Law Bldg.	• Parallel Session E <i>See pp. 42-43 for session details/locations</i>
2:00 _{PM} – 3:00 _{PM}	Aston Webb Great Hall	• Poster Session 2 / Coffee Break
3:00 _{PM} – 4:00 _{PM}	Aston Webb/Law Bldg.	• Parallel Session F <i>See pp. 44-45 for session details/locations</i>
4:00 _{PM} – 5:00 _{PM}	Aston Webb Main	• Early Career Award
5:30 _{PM} – 11:00 _{PM}	Black Country Museum	• Cultural Event

Friday | August 22

8:00 _{AM} – 5:00 _{PM}	Aston Webb Great Hall	• Registration & Name Badge Pick-Up
8:30 _{AM} – 9:30 _{AM}	Aston Webb/Law Bldg.	• Parallel Session G <i>See pp. 46-47 for session details/locations</i>
9:30 _{AM} – 10:30 _{AM}	Aston Webb Great Hall	• Poster Session 3 / Coffee Break
10:30 _{AM} – 11:30 _{AM}	Aston Webb/Law Bldg.	• Parallel Session H <i>See pp. 48-49 for session details/locations</i>
11:30 _{AM} – 1:00 _{PM}	Aston Webb Great Hall	• Lunch
1:00 _{PM} – 2:30 _{PM}	Aston Webb/Law Bldg.	• Parallel Session J <i>See pp. 50-51 for session details/locations</i>
2:30 _{PM} – 3:00 _{PM}	Aston Webb Great Hall	• Coffee Break
3:00 _{PM} – 3:15 _{PM}	Aston Webb Main	• Poster & Lightning Talk Award Ceremony
3:15 _{PM} – 4:15 _{PM}	Aston Webb Main	• Keynote Renate Ysseldyk
4:15 _{PM} – 4:30 _{PM}		• Short Break
4:30 _{PM} – 5:30 _{PM}	Aston Webb Main	• General Assembly

Parallel Sessions at a Glance

The Clock Tower (known as "Old Joe") is the dominant feature of the campus skyline. It is 100m high and you can see it virtually from anywhere on campus. The Aston Webb building is the big Victorian building behind Old Joe.

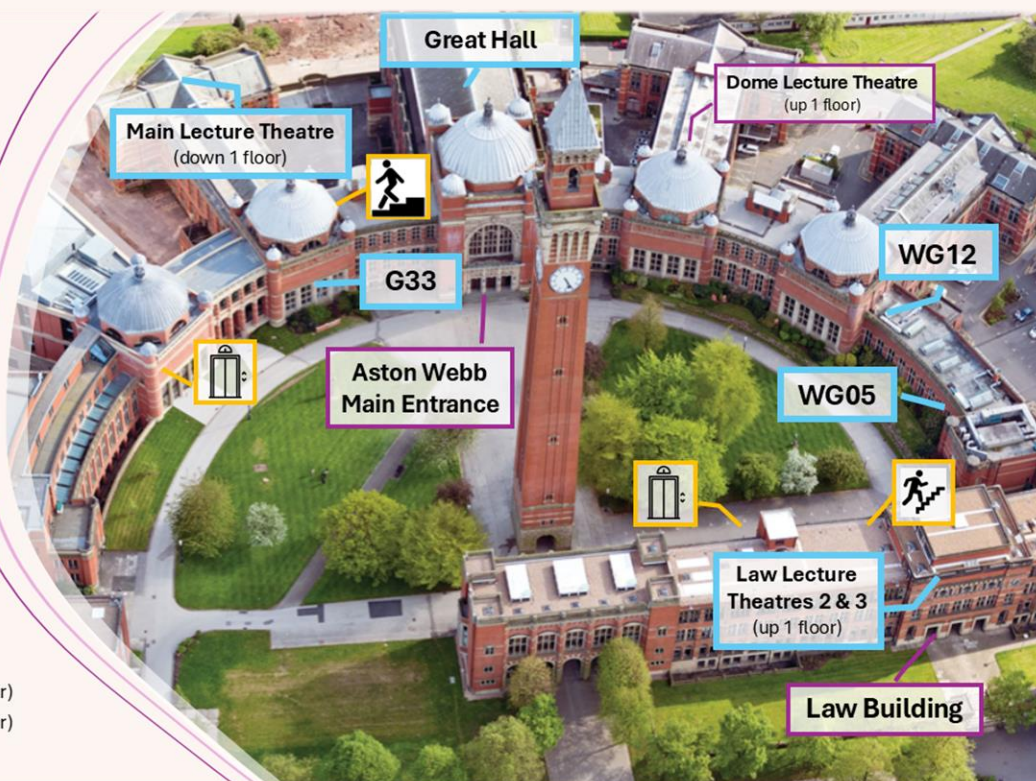
We'll be using 7 rooms:

Aston Webb

- **Great Hall** (ground floor)
- **Lecture Theatres G33, WG05, & WG12** (ground floor)
- **Main Lecture Theatre** (down 1 floor)

Law Building

- **Lecture Theatre 2** (up 1 floor)
- **Lecture Theatre 3** (up 1 floor)



Session A | Wednesday 10:00AM – 11:30AM

Panel A1 <i>Aston Webb Main</i>	Panel A2 <i>Aston Webb WG05</i>	Panel A3 <i>Aston Webb WG12</i>	Panel A4 <i>Aston Webb G33</i>	Session A5 <i>Law Bldg. LT2</i>	Session A6 <i>Law Bldg. LT3</i>
A network approach in psychology of religion	Labyrinths as spiritual exercise: Data, pedagogy & application	Existential communication for psychologists & chaplains	What theology has to offer the psychology of religion	Death, spirits, evil & sacred places	Spiritual well-being, post-traumatic growth & emotion regulation

Session B | Wednesday 1:00PM – 2:30PM

Panel B1 <i>Aston Webb Main</i>	Panel B2 <i>Aston Webb WG05</i>	Panel B3 <i>Aston Webb WG12</i>	Panel B4 <i>Aston Webb G33</i>	Session B5 <i>Law Bldg. LT2</i>	Session B6 <i>Law Bldg. LT3</i>
What does psychology have to say about the Problem of Evil?	R&S in health: interdisciplinary & phenomenological perspectives	Existential health – what it is (and isn't)	Meaning in life & dementia	Religious identity, experiences & faith development	Digital media & conspiracy theories

Session C | Wednesday 3:30PM – 5:00PM

Panel C1 <i>Aston Webb Main</i>	Panel C2 <i>Aston Webb WG05</i>	Panel C3 <i>Aston Webb WG12</i>	Panel C4 <i>Aston Webb G33</i>	Session C5 <i>Law Bldg. LT2</i>	Session C6 <i>Law Bldg. LT3</i>
Christian flourishing science: A domain-based approach	Spiritual journeys in later life: (Non-) believing, identities & coping	Embodied faith: Art, movement & place in spiritual practice	Promoting spiritual well-being: Lessons learned by chaplaincy-research	Aging, adolescence, religious transmission & moral regard for future generations	Daoist meditation, yoga, & Buddhism

Rooms:

- Aston Webb C-Block Main Lecture Theatre (down 1 floor)
- Aston Webb G33 Lecture Theatre (ground floor)
- Aston Webb WG05 Lecture Theatre (ground floor)
- Aston Webb WG12 Lecture Theatre (ground floor)
- Law Building Lecture Theatres 2 & 3 (across from Aston Webb; up 1 floor)

Session D Thursday 8:30 _{AM} – 10:00 _{AM}				
Panel D1 <i>Aston Webb Main</i>	Panel D2 <i>Aston Webb WG05</i>	Panel D3 <i>Aston Webb G33</i>	Session D4 <i>Law Bldg. LT2</i>	Session D5 <i>Law Bldg. LT3</i>
Religion & psychosis	Science engaged practical theologies across the Global Majority	Religious orientation & mental health in Muslim communities	Religion, sex & gender roles	Mental health, spiritual care & chaplaincy
Session E Thursday 1:00 _{PM} – 2:00 _{PM}				
Session E1 <i>Aston Webb Main</i>	Panel E2 <i>Aston Webb WG05</i>	Panel E3 <i>Aston Webb G33</i>	Session E4 <i>Law Bldg. LT2</i>	Session E5 <i>Law Bldg. LT3</i>
Lightning Talks	Exploring the impact of Christian practices and beliefs on well-being	Indigenous cosmology & psychology of religion	War, violence & civil resistance	Measurement: Lament, doubt & God's where-being
Session F Thursday 3:00 _{PM} – 4:00 _{PM}				
Session F1 <i>Aston Webb Main</i>	Panel F2 <i>Aston Webb WG05</i>	Panel F3 <i>Aston Webb G33</i>	Session F4 <i>Law Bldg. LT2</i>	Session F5 <i>Law Bldg. LT3</i>
Lightning Talks	In-person & virtual church service experiences: Cross-disciplinary research	The cultural formulation interview (DSM-5) efficacy study in Norway	Cognitive & evolutionary science of religion	Awe, transcendence & connectedness

Session G Friday 8:30 _{AM} – 9:30 _{AM}				
Panel G1 <i>Aston Webb Main</i>	Panel G2 <i>Aston Webb WG05</i>	Panel G3 <i>Aston Webb G33</i>	Session G4 <i>Law Bldg. LT2</i>	Session G5 <i>Law Bldg. LT3</i>
Exploring the heart: Philosophical, psychological & theological views	Psychology of religion & the challenge of religious fundamentalism	Love, heart & sensitivity for a new psychology of religion epistemology	Leaving religion & religious residue	Religious constructs, attributions & God perceptions
Session H Friday 10:30 _{AM} – 11:30 _{AM}				
Panel H1 <i>Aston Webb Main</i>	Panel H2 <i>Aston Webb WG05</i>	Panel H3 <i>Aston Webb G33</i>	Session H4 <i>Law Bldg. LT2</i>	Session H5 <i>Law Bldg. LT3</i>
Measuring nonbelief: Existential concerns, secular identity & meaning	Religious contexts between hardship and healing	Are agnostics really different from atheists?	Holy foods & music	Meaning, self & authenticity
Session J Friday 1:00 _{PM} – 2:30 _{PM}				
Panel J1 <i>Aston Webb Main</i>	Panel J2 <i>Aston Webb WG05</i>	Session J3 <i>Aston Webb G33</i>	Session J4 <i>Law Bldg. LT2</i>	Session J5 <i>Law Bldg. LT3</i>
When sacred meets secular: R&S across identities	Navigating existential well-being in challenging contexts	Positive psychology, religious coping, spirituality & well-being	Interdisciplinary & theoretical issues in psychology of religion	Religious practices, community & positionality issues

Wednesday

Parallel Session A

Wednesday, August 20th

[Panel A1] The significance of a network approach in the psychology of religion as both a statistical method and an ecological approach

Time | 10:00_{AM}-11:30_{AM}, **Room** | Aston Webb Main LT

Chair | Hanneke Muthert, *University of Groningen*

Both religion/spirituality (R/S) and health are increasingly regarded as multidimensional and dynamic constructs. The individual and their religion (Allport) cannot be understood apart from the complex interplay of person-world networks and their dynamic interactions. This panel aims to demonstrate the potential of a network approach in addressing dynamic systems, both as a statistical method and as an ecological perspective. We will do this by presenting empirical studies involving church members (paper 1) and psychiatric patients (paper 2), utilizing (longitudinal) network analysis as a statistical method. Additionally, we will share qualitative and mixed-methods findings of the network space for spirituality in a clinical trial with psychedelics (paper 3) and of spiritual needs within networks of foster care (paper 4). Implications for the field of psychology of religion and its methodology will be discussed.

A1.1 | Leadership and congregational vitality: An exploratory psychological network analysis of the Dutch Church Life Survey

Annemarie Foppen

A1.2 | A dynamic system approach to religion/spirituality and mental health: Longitudinal network analyses among psychiatric patients with depression and suicidality or personality disorders

Hanneke Schaap-Jonker

A1.3 | Network space for spirituality in an EU-funded trial on psychedelic treatment for depression (Psypal)

Hanneke Muthert

A1.4 | Spiritual needs of foster children, foster carers and biological parents: A mixed-methods study

Anja Visser

[Panel A2] Labyrinths as spiritual exercise: Data, pedagogy, and application

Time | 10:00_{AM}-11:30_{AM}, **Room** | Aston Webb WG05

Chair | Daniel McIntosh, *University of Denver*

Labyrinths are aesthetically engaging, winding singular pathways culminating in an open, liminal space of spiritual discovery. Labyrinth history spans the globe and millennia. Modern society is re-discovering the practice, with >6,250 labyrinths in 90 countries, in universities, retreat centers, hospitals and prisons. Walking or tracing a labyrinth is a concentrated pilgrimage and is a semi-structured meditation involving mind and body, two systems relevant to flourishing and transformation. This panel reports four overlapping approaches to understanding and applying labyrinths. Talks describe data on labyrinth experience and outcomes, labyrinths as a teaching tool in an experimental psychology methods class, experiences of labyrinth use in a multi-disciplinary undergraduate seminar, and labyrinths as reflective resources for higher education across and beyond disciplines. These approaches

highlight the cross-disciplinarity of the psychology of religion in research and practice.

A2.1 | Quantitative and qualitative experiences in time perception, body salience, connectedness, affect, and insights

Zachary Liu-Walter

A2.2 | Labyrinth pedagogy in a psychology research methods course

Kevin Ladd

A2.3 | Using labyrinths in multi-disciplinary experiential courses on religious and spiritual practices

Daniel McIntosh

A2.4 | Using labyrinths on campus and further afield: An international perspective within, across and beyond disciplines

Jan Sellers

[Panel A3] Dilemmas and opportunities in existential communication for psychologists and chaplains

Time | 10:00_{AM}-11:30_{AM}, **Room** | Aston Webb WG12

Chair | Heidi Frølund Pedersen, *Aarhus University*

This panel discussion will consist of 4 presentations each with their unique perspective on how psychologists and chaplains facilitate existential communication and spiritual care to patients/confidants in crisis. The first presentation by Aida H. Andersen will present a theoretical model on post-secular negotiations, and argue for the use of this theoretical thinking in the application of both research and clinical practice. Heidi F. Pedersen will present a study among chaplains and psychologists investigating their practice of existential communication through focus group interviews. Lars Mandelkow presents empirical data on psychologists' thoughts on self-disclosure in therapy. Finally, Karsten Thomsen presents a study on spiritual care provided at a hospital and combining qualitative and quantitative data to investigate chaplains and patients experiences with spiritual care.

A3.1 | Existential communication in post-secular societies

Aida Hougaard Andersen

A3.2 | Existential communication: Opportunities for interdisciplinarity between psychologists and religious professionals

Heidi Frølund Pedersen

A3.3 | And what do you believe?—Are psychologists prepared for the dilemma of existential self-disclosure?

Lars Mandelkow

A3.4 | Spiritual care and existential communication

Karsten Thomsen

[Panel A4] Two-way cross-disciplinarity? What theology has to offer the psychology of religion (Discussion Panel)

Time | 10:00_{AM}-11:30_{AM}, **Room** | Aston Webb G33

Chair | Lynne Taylor, *University of Otago*

The panel highlights the two-way potential of cross-disciplinarity between psychology and theology. Panelists are Fellows of the Psychology Cross-Training Program (University of Birmingham). While psychological methods and theories strengthened our research, theology also provided essential methodological, interpretive and theoretical insights. Paper One introduces a theological cross-disciplinary framework, illustrated by research on god concepts and ideal self. Paper Two explores tensions as theology and psychology came together to devise measures of divine presence. Paper Three shows how integrating the disciplines provides deeper insight into our common questions. Paper Four outlines how theological expertise brought necessary insights to research on God and self-representations of Christian adults with intellectual disabilities. Together these papers demonstrate the importance of mutual conversations between psychology and theology as cross-disciplinary insights flow both ways.

A4.1 | Theology that draws on psychology – and offers insights back to psychology: A framework and an example

Lynne Taylor

A4.2 | Navigating tensions: Psychological and theological perspectives in developing a cross-disciplinary ‘God’s Where-Being’ measure

Elżbieta Łazarewicz-Wyrzykowska

A4.3 | Two lenses, one vision: Integrating theology and psychology in holistic understandings of mental health

Hannah Waite

A4.4 | God-representation research with theological insights: Engaging adults with intellectual disabilities

Keith Dow

[Session A5] Death, spirits, evil & sacred spaces

Time | 10:00_{AM}-11:30_{AM}, **Room** | Law Bldg. LT2

Chair | Melanie Nyhof, *Carthage College*

A5.1 | Death as a part of life: Developmental and religious differences in afterlife beliefs in Tana Toraja, Indonesia

Melanie Nyhof

A5.2 | Phenomenology, emotions and socio-cultural influences in Brazilian children’s experiences with alleged spirits: Case studies in Umbanda and spiritism

Mateus Martinez

A5.3 | The potential of sacred spaces as transitional objects: The case of Hacı Bayram Veli mosque and tomb

Hümeysra Ahsen Doğan

A5.4 | Blaming the devil: Moral character and the attribution of misfortune to supernatural causes

Eric Aglozo

[Session A6] Spiritual well-being, post-traumatic growth & emotion regulation

Time | 10:00_{AM}-11:30_{AM}, **Room** | Law Bldg. LT3

Chair | Michael Galea, *University of Malta*

A6.1 | Predicting well-being after a history of trauma: The role of PTG and spirituality

Michael Galea

A6.2 | Spiritual well-being mediating the relationship between post-traumatic growth and perceived stress: Assessment considerations and improvements in Türkiye

Fatimetul Zehr Guldaz

A6.3 | The association between spiritual well-being and emotional regulation in Türkiye: Is the effect mediated by cognitive flexibility?

Feyza Karsli

A6.4 | Mental toughness and religiosity: A mixed method investigation into professional athletes

R. Eymen Bakır

Parallel Session B

Wednesday, August 20th

[Panel B1] What does psychology have to say about the Problem of Evil? Theoretical, practical, and empirical contributions to the Theodicy Debate

Time | 1:00_{PM}-2:30_{PM}, **Room** | Aston Webb Main

Chair | Bethany Sollereder, *University of Edinburgh*

When tragedies occur, people may seek explanations for why suffering exists in the world. This panel examines the human need to make sense of suffering and presents three papers offering theoretical, practical, and empirical perspectives on this perennial problem. Paper 1 explores how psychological research on grief and coping can challenge the philosophical claim that theodicies are inherently insensitive or harmful. Paper 2 examines 'compassionate theodicy' and proposes a study to evaluate how a practical resource can help grieving individuals. Paper 3 reports an original empirical study, exploring how the religious 'dones' evaluate purpose-based explanations of tragedies. Finally, a respondent—an expert in psychology of religion and Christian theology—will provide feedback to each paper. The panel will conclude with a Q&A session. By bringing theology and psychology into dialogue, this panel aims to foster a more nuanced understanding of scholarship on suffering in both fields.

B1.1 | Is theodicy inherently harmful? An empirical challenge to moral anti-theodicy

Jahdiel Perez

B1.2 | Compassionate theodicy: A therapeutic use for a dispassionate subject?

Bethany Sollereder

B1.3 | God's plan? Examining how the religious 'dones' perceive suffering

Shoko Watanabe

B1.4 | Panel response by Dr. Joanna Collicutt

Joanna Collicutt (discussant)

[Panel B2] Representations and perspectives of religiosity/spirituality in health, from an interdisciplinary and phenomenological perspective

Time | 1:00_{PM}-2:30_{PM}, **Room** | Aston Webb WG05

Chair | Fatima Cristina Costa Fontes, *Universidade de São Paulo*

The purpose of this panel is to discuss, within the Brazilian context, the representations and perspectives of religiosity/spirituality (R/S) in health, in an interdisciplinary and a phenomenological perspective. R/S manifests through symbols – as highlighted by research using the Rorschach method, which points to relationships with transcendence and the sacred. When we think about professional practice, we must consider the fact that the Brazilian population is predominantly religious, which reflects in professional performance. Among health professionals in Primary Care, 95% claim to rely on R/E during times of suffering, and 75% believe their patients would like to address these issues. In psychotherapy, professionals see R/S as essential in supporting patients. However, R/S appears as conflicting in their practice and in training of psychology professionals, even though it is seen as relevant and they report suffering related to their own religiosities during their training.

B2.1 | Lived experience of religiosity in a public psychology undergraduate program: (Un)veiled suffering

Adriana Patrícia Egg-Serra

B2.2 | Religiosity and psychopathology: Perception of psychotherapists in mental health clinics in Brazil

Kleucielen Frota Ponte de Oliveira (Marta Helena de Freitas)

B2.3 | Beliefs of primary healthcare professionals on spirituality, religiosity, and health

Luciana Elisabete Savaris

B2.4 | Spirituality in responses to the Rorschach method: A phenomenological vision

Paula Trabuco (Marta Helena de Freitas)

[Panel B3] Existential health – What it is (and isn't)

Time | 1:00_{PM}-2:30_{PM}, **Room** | Aston Webb WG12

Chair | Tatjana Schnell, *MF Specialized University–Oslo, Norway*

This panel explores the evolving concept of existential health, examining its dimensions, challenges, and implications. Peter la Cour presents a four-dimensional model of existential health, identifying four key features: the experience of living, life orientations, existential qualities, and existential expressions. Tatjana Schnell reports on how conspiracy theory belief can foster meaning under conditions of societal alienation and raises the question of whether this type of meaning-making can be regarded existentially healthy. Bendik Sparre Hovet explores existential indifference through a Vision Quest case study, linking it to existential anxiety, meaning-making, and Heidegger's concept of Alltäglichkeit/everydayness. Lars Johan Danbolt will engage the panelists and audience in a discussion about existential health in relation to the reported findings and beyond.

B3.1 | The concept of existential health

Peter la Cour

B3.2 | Meaning by all means? When questionable orientations fuel sources of meaning

Tatjana Schnell

B3.3 | Existential indifference in a vision quest

Bendik Sparre Hovet

B3.4 | Response and discussion

Lars Johan Danbolt (discussant)

[Panel B4] Meaning in life and dementia

Time | 1:00_{PM}-2:30_{PM}, **Room** | Aston Webb G33

Chair | Torgeir Sørensen, *Innlandet Hospital Trust, VID Specialized University–Oslo, Norway*

Meaning in life (MIL) has been an emerging research field in later years. Experience of MIL may have significance for individuals' mental health and quality of life. However, less is known on MIL among older people, and especially among people suffering from dementia. Affiliated to Research Centre for Existential Health at Innlandet Hospital Trust in Norway, research is developed and performed aiming at investigating if it is possible to do research on MIL among people with dementia, and if so, investigate the possible significance of MIL in the target group. The research

identifies the experience of meaningfulness, crisis of meaning, and which sources of meaning individuals in the target group draw on in their meaning-making. Further, MIL's relation to mental health and quality of life parameters is investigated. Within an existential health approach with interdisciplinary perspectives, the presented studies have implications for psychology, health science, and nursing, among others.

B4.1 | Meaning in life and the experience of time as it passes by for people living with dementia

Knut Hestad

B4.2 | The validity of the Meaning in Life in Nursing Home Residents with Dementia Questionnaire (MIND)

Torgeir Sørensen

B4.3 | The longitudinal relationship between meaning in life, quality of life and depression symptoms in nursing home residents with dementia

Mari Walthaug (Knut Hestad)

B4.4 | Embodied meaning: Exploring the experience of meaning in life in people with severe dementia

Tor-Arne Isene

[Session B5] Religious identity, experiences & faith development

Time | 1:00_{PM}-2:30_{PM}, **Room** | Law Bldg. LT2

Chair | Rebecca Hughes, *University of Birmingham*

B5.1 | Exploration of religious social identity and perception of scientists in Sri Lanka

Rebecca Hughes

B5.2 | The Circumplex of Faith Modes (CFM) and its empirical verification

Piotr Szydłowski

B5.3 | Religious and spiritual experiences of adult Catholics in Lima, Peru during the Covid-19 Pandemic: An interpretative phenomenological study

Ana Mercedes Caro

B5.4 | Predictors and outcomes of faith development

Heinz Streib (Zhuo Job Chen)

[Session B6] Digital media & conspiracy theories

Time | 1:00_{PM}-2:30_{PM}, **Room** | Law Bldg. LT3

Chair | Katarzyna Skrzypińska, *University of Gdańsk*

B6.1 | Immersive and interactive art and science as an example of the potential of depicting the content of spirituality

Katarzyna Skrzypińska

B6.2 | The role of digital media and religious education in regressive beliefs: A mixed methods study on Islamic TikTok consumption and Islamic religious education at school

Abdulkerim Şenel

B6.3 | When doomscrolling undermines spiritual fortitude: Psychological well-being as a mediator

Dilanur Rehber

B6.4 | Faith and falsehoods: Why religious people are drawn to conspiracy theories and vaccine hesitancy

Sophie-Charlotte Bertrand Van Ouytsel

Poster Session 1

Wednesday, August 20th

Time | 2:30_{PM}-3:30_{PM}, **Room** | Aston Webb Great Hall

P101 | Holly Tunstall | A longitudinal exploration of how parental religious beliefs shape gambling behaviours

P102 | Rabia Kesikbaş | The relationship between depression and religious coping: A study on women in the postpartum period

P103 | Olivia Mikkelsen | The influence of religion on social desirability reporting

P104 | Natalia Zarzeczna | Meaning in science as a response to existential threat

P105 | Terese Grøm | Educational needs related to suicide prevention in mental health care services: A qualitative exploration of archived focus group interviews among professionals working with suicide in Norway

P106 | Jimmy Morgan | How do traumatic life events affect participant religiosity in a prospective cohort study (ALSPAC) in Southwest England?

P107 | Fatima Cristina Costa Fontes | Religious experience in childhood and adolescence: The interdisciplinarity between religious phenomena and psychotherapeutic practice

P108 | Isaac Halstead | Meaning in life in young adults: Predictors and mental health outcomes in a UK cohort study

P109 | Sueda Nur Mermer | Effectiveness of religious or spiritual interventions for common mental health outcomes in Muslim communities: A systematic review and meta-analysis of 13 randomised control trials (RCT)

P110 | Merve Zeybel Yildiz | The religious and spiritual challenges of becoming a foster parent: An analysis of spiritual counseling needs of Muslim Turkish foster families

P111 | Francis Ethelbert Kwabena Benyah | How prophecies shape the understanding and relationship with God among Pentecostal/Charismatic Christians in Ghana

Parallel Session C

Wednesday, August 20th

[Panel C1] Christian flourishing science: A domain-based approach

Time | 3:30_{PM}-5:00_{PM}, **Room** | Aston Webb Main

Chair | Victor Counted, *Regent University*

This panel explores emerging interdisciplinary research on Christian flourishing science. While existing etic models of human flourishing offer broad scientific insights, they may not fully capture the distinct values and theological dimensions of Christian life. This session will present research on Christian flourishing through its three interconnected domains: individual, congregational, and community. We first examine the individual domain, introducing an emic measure of Christian flourishing centered on joy, health, meaning, character, relationships, and stewardship, underpinned by theological virtues of faith, hope, and love (Counted et al.). Comparisons with an etic measure of Christian flourishing at the individual domain is also presented (Park et al.). The congregational and community domains are explored through empirical review of congregational science (Francis) and clergy well-being (Adams), and scientific insights from public health perspectives (Long), respectively.

C1.1 | Abundant life and the individual-domain of Christian flourishing: Conceptual foundations and measurement template

Victor Counted, David Netz, Emily Purcell, Daniel Waldheim, Gabrielle Oldham

C1.2 | A religious tradition-specific perspective on well-being: The construct and measurement of Christian flourishing

M. Elizabeth Lewis Hall

C1.3 | The congregational domain of Christian flourishing: A research perspective

Leslie Francis

C1.4 | Clergy well-being and flourishing in ministry

Chris Adams

C1.5 | Community & Christian flourishing

Bill Hathaway

[Panel C2] Spiritual journeys in later life: (Non-) Believing, identities, and coping

Time | 3:30_{PM}-5:00_{PM}, **Room** | Aston Webb WG05

Chair | Pierre-Yves Brandt, *University of Lausanne*

What role does religion/spirituality play in the lives of older people living at home? This panel presents the results of two successive projects conducted in the canton of Vaud (Switzerland). First, a large survey conducted from 2019 to 2022 among three groups of seniors: volunteers in socio-charitable associations (n=617), people receiving home care (n=614) and people affiliated with the Catholic Church who volunteer (n=241). The first two presentations of the panel use data from this research. Then, a pilot research project was launched in collaboration with home care services: a spiritual referent is associated with these services in order to better meet the needs for spiritual and existential support. The third presentation shows data collected in this project. The three presentations will be discussed by Professor Hetty Zock from the University of Groningen.

2.1 | Spiritual but not religious elderly in Switzerland: their beliefs, practices, and coping strategies

Zhargalma Dandarova-Robert

C2.2 | Coping strategies, life course and perceived needs surrounding the spiritual/religious dimension among elderly individuals receiving homecare

Grégory Dessart

C2.3 | Rekindling healthcare workers' intrinsic motivation: The impact of involvement in existential and spiritual care for elderly home care patients

Rachel Démolis

C2.4 | Discussion

Hetty Zock (discussant)

[Panel C3] Embodied faith: Art, movement, and place in spiritual practice

Time | 3:30_{PM}-5:00_{PM}, **Room** | Aston Webb WG12

Chair | Sarah Moerman, *University of St Andrews*

This panel examines artistic and embodied experiences as key to meaning-making, showing how music, visual art, movement, and spatial attachment shape faith. Recent research (Van Cappellen, 2024) suggests that cognition is not confined to the brain but emerges through bodily engagement with material and relational environments. The first paper analyzes communal singing in faith formation, focusing on its disruption during COVID-19. The second explores how artists translate spiritual concepts into visual forms, revealing the link between creativity, body and mind. The third rethinks theology as embodied practice, using Tango Argentino to explore movement-based faith engagement. The fourth considers theology of place, arguing that physical spaces foster religious identity. Beyond theoretical insights, this panel promotes participatory research, bringing academics and practitioners into dialogue. It positions embodied arts as a bridge between scholarship and lived religious experience.

C3.1 | Silenced: Empirical effects of pandemic restrictions on music-making

Sarah Moerman

C3.2 | Patterns of embodiment: Methods for capturing creative cognition

Pavĺina Kašparová

C3.3 | Dancing from doing theology to dancing theology

Jasmine Hieronymi-Suhner

C3.4 | Bodies in place: Retrieving meaningful connections to place

Alison Walker

[Panel C4] Promoting spiritual well-being: Lessons learned by chaplaincy-research

Time | 3:30_{PM}-5:00_{PM}, **Room** | Aston Webb G33

Chair | Anke Liefbroer, *Tilburg University*

Whereas addressing clients' mental needs is core to (clinical) psychologists, insights from the psychology of religion urge psychologists and other mental health professionals to also address clients' spiritual needs, especially when they (positively or negatively) impact clients' mental well-being. However, these professionals are commonly not trained to specifically address

spiritual care needs. Highlighting the cross-disciplinarity between psychology and research into chaplaincy, this panel discusses what chaplains do to improve clients' spiritual well-being. The papers draw on insights from the secularized and pluralized context of the Netherlands. What can be learned from chaplaincy care in this context? We focus on a diverse range of care-receivers, including veterans, prison guards, students, and clients receiving palliative care. Each demonstrates how reflection, meaning-making, and understanding personal spirituality strengthen spiritual well-being.

C4.1 | The spiritual well-being of veterans with moral injury

Carmen Schuhmann

C4.2 | The spiritual well-being of prison guards

Jorien Copier

C4.3 | ZKM as an instrument to gain insight into the lived spirituality of students in the Master Spiritual Care VU Amsterdam

Gertie Blaauwendraad

C4.4 | Improving palliative clients' spiritual and mental well-being

Anke Liefbroer

[Session C5] Aging, adolescence, religious transmission & moral regard for future generations

Time | 3:30_{PM}-5:00_{PM}, **Room** | Law Bldg. LT2

Chair | Sarah Bixler, *Eastern Mennonite University*

C5.1 | The Conectere Project: An intervention to support parents' attachment security and flexibility for religious transmission

Sarah Bixler

C5.2 | Longtermism and afterlife beliefs on moral concern for future generations

Victoria Lorrimar

C5.3 | Aging, authenticity, and the religiosity-mental health link: A moderated mediation analysis

Bronwyn Williams

C5.4 | The religiosity of adolescents and young adults in Malta: Tracing trajectories

Paul Galea

[Session C6] Daoist meditation, yoga & Buddhism

Time | 3:30_{PM}-5:00_{PM}, **Room** | Law Bldg. LT3

Chair | Zhuo Job Chen, *University of North Carolina at Charlotte*

C6.1 | Daoist embodied meditation Zhan Zhuang and flourishing: Protocol and implementation of a randomized controlled trial

Zhuo Job Chen

C6.2 | Perspectives of yoga practitioners in Turkey on institutional religion and practices

Ayşe Aydar

C6.3 | Measuring Buddhist religiosity: A psychometric approach to a nontheistic tradition

Barry Tse

C6.4 | Being and doing Zen at home: Material culture and spiritual identity in British Buddhism

Alasdair Gordon-Finlayson

Thursday

Parallel Session D

Thursday, August 21st

[Panel D1] Religion and psychosis

Time | 8:30_{AM}-10:00_{AM}, **Room** | Aston Webb Main

Chair | Richard Bentall, *University of Sheffield*

The relationship between religion and mental health has been a source of controversy. A substantial empirical literature has established that religious beliefs confer resilience to common psychiatric disorders such as anxiety and depression (Garssen et al., 2021; Yaden et al., 2022) but highly religious people are more likely to have psychotic experiences (Kovess-Masfety et al., 2018) and nations with highly religious populations appear to have an elevated prevalence of psychotic disorders such as schizophrenia (Dutton & Madison, 2022). Even highly religious nations recognize religious delusions as a symptom of psychosis (Collin et al. 2023). We will present a research programme on the comparative psychology of religious and psychotic beliefs designed to illuminate this controversy, presenting both qualitative and quantitative studies identifying similarities and differences between the two.

D1.1 | Comparative phenomenology of spiritual and interpersonal threat beliefs

Kirsten Brown

D1.2 | Agency detection and trust judgments in religious belief and paranoia

Tom Clark

D1.3 | A phenomenological analysis of spiritual crisis

Eleanor Green

D1.4 | Consensus judgments in religious belief and paranoia

YingYiXue Lei

[Panel D2] Exploring science engaged practical theologies across the Global Majority

Time | 8:30_{AM}-10:00_{AM}, **Room** | Aston Webb WG05

Chair | Aizaiah Yong, *Claremont School of Theology*

Issues of forced migrations, minority displacement, and racial biases uniquely affect societies around the globe. Whether it has to do with third-culture youth in African diasporic communities, or implicit ethnocultural biases within the structures of church life in colonial legacies, shifts in practical theology are imperative and a turn to the psychological sciences is promising. This panel will present research from four fellows participating in the Psychology Cross-Training program hosted at the University of Birmingham. The unifying thread is intergenerational practices that facilitate well-being for both the present and future communities across four different global contexts (UK, Kenya, Hong Kong, and the USA). The panel will highlight the impact of interdisciplinary reflection that brings psychological concepts and research methods in critical conversation with practical theological reflection—ultimately with the aim of rebuilding and restoring diverse communities.

D2.1 | Exploring the impacts of self-compassion on self-efficacy in BIPOC/GMH parents

Aizaiah Yong

D2.2 | Ubuntu ecclesiology: Fostering mental health resilience in emerging adulthood

Kevin Muriithi Ndereba

D2.3 | The theology and social role of Christian organizations in supporting older adults in Hong Kong whose adult children migrated through the BN(O) Visa Scheme

Gillian Chu

D2.4 | How can psychological research enhance the Church of England's theological conversation and praxis around racism?

Carlton Turner

[Panel D3] Religious orientation, religiousness, and mental health in Muslim communities: A cross-cultural and multidimensional perspective

Time | 8:30_{AM}-10:00_{AM}, **Room** | Aston Webb G33

Chair | Rumeysa Nur Dogan, *Social Sciences University of Ankara*

Drawing on empirical data from diverse contexts—including Muslim clergy in Turkey, young adults' perceptions of God and body image, marital conflict resolution among Turkish populations in France and Turkey, and the role of religious orientation in gambling behaviors—this panel provides a comprehensive examination of how religious beliefs and orientations shape psychological experiences and behaviors. The presentations investigate how different dimensions of religious orientation (e.g., intrinsic, extrinsic, quest) intersect with personality traits, forgiveness, compassion, and coping styles to influence mental health outcomes, including depression, body dysmorphic disorder, and marital satisfaction. By adopting a cross-cultural and multidimensional perspective, this panel contributes to the growing body of literature on religious psychology, offering culturally sensitive insights into mental health interventions and well-being promotion in Muslim communities.

D3.1 | Exploring the influence of compassion and religious coping styles on marital conflict resolution: A comparative analysis of Turkish samples in France and Turkey

Asım Yapıcı (Rumeysa Nur Dogan)

D3.2 | The mediating role of religious orientation in the relationship between personality traits of Muslim clergy and their tendency to forgive

Şüheda Belkıs Barak

D3.3 | The relationship between God concepts, religious orientation, and body perception among individuals aged 18-30

Melike Sümeyye Uzun, Elif Havva Erçevik

D3.4 | The moderating role of hope in the relationship between religiousness, religious orientation and gambling

Sema İnceköse

[Session D4] Religion, sex & gender roles

Time | 8:30_{AM}-10:00_{AM}, **Room** | Law Bldg. LT2

Chair | Aryeh Lazar, *Ariel University*

D4.1 | Religiousness as a buffer against the effects of sexual distress on sexual and relationship satisfaction: A longitudinal study

Aryeh Lazar

D4.2 | Gender roles and religion in Turkey: An interdisciplinary perspective (2014-2024)

Feyza Ünal

D4.3 | Religiosity/spirituality: A resource in the combating marital violence

Wladimir Porreca

D4.4 | Factors influencing the decision to abandon the headscarf among university-educated and employed Turkish-Muslim women

Muhammet Numan Sağır

[Session D5] Mental health, spiritual care & chaplaincy

Time | 8:30_{AM}-10:00_{AM}, **Room** | Law Bldg. LT3

Chair | Scott Donahue-Martens, *Capital University*

D5.1 | A tale of two perspectives: Chaplain and patient perceptions of success

Scott Donahue-Martens

D5.2 | Professional approaches to individuals facing serious social or mental health challenges in a church context

Marianne Rodriguez Nygaard

D5.3 | Interdisciplinary approaches to psychological and spiritual care in nursing homes

Dilek Bal Koçak

D5.4 | Investigation of anxiety, depression, stress, spiritual well-being and quality of life in patients diagnosed with inflammatory bowel disease (IBD)

Sema Yilmaz

Parallel Session E

Thursday, August 21st

[Panel E1] Lightning Talk Session 1

Time | 1:00_{PM}-2:00_{PM}, **Room** | Aston Webb Main

Chair | Ayishah Swiecinska, *University of Birmingham*

E1.1 | Educating future psychologists in existential communication – A professional competence

Aida Hougaard Andersen

E1.2 | Existential, religious, and spiritual themes in psychology education: Perspectives from Danish psychology students

Heidi Frølund Pedersen

E1.3 | Hope, traumatic stress, and mental health outcomes: A cross-national analysis of 22 countries

Daniel Waldheim

E1.4 | A comparative study of emotion regulation strategies used and affective states in religious and non-religious people

Adriano Costa

E1.5 | Artificial intelligence: A tool for qualitative analysis in phenomenology – pilot results

Tiago Leite Pereira (Miriam Leal)

E1.6 | The possibility of integration between positive psychology and the psychology of religion and spirituality in Turkey: A systematic review and meta-analysis

Mebrure Doğan

[Panel E2] Exploring the impact of Christian practices and beliefs on well-being

Time | 1:00_{PM}-2:00_{PM}, **Room** | Aston Webb WG05

Chair | Carmen Callizo, *University of Navarra*

This panel examines the relationship between Christian religious practices and beliefs with well-being, using diverse methodologies across cultures. The first work comprises two mixed-methods independent studies, showing that praying the Rosary and silent Eucharistic adoration are associated with indicators of empathy, well-being, and flourishing in the Catholic population. The second is a qualitative study exploring the belief in miracles among Christian family members of children with congenital malformations. It reveals how this faith influences their interpretation of the illness and their life experiences. The third is a longitudinal quasi-experimental study evaluating the impact of spiritual retreats and confession on perceptions of divine forgiveness, self-forgiveness, and well-being among Catholics. Together, these investigations offer a comprehensive view of how various Christian practices and beliefs contribute to the psychological and spiritual well-being of practitioners.

E2.1 | Catholic devotional practices and mental health

Luis Oviedo

E2.2 | Understanding the belief in miracles among family members of babies with congenital malformations

Miriam Martins Leal

E2.3 | Divine forgiveness and well-being: The influence of Catholic retreats and confession

Martiño Rodríguez-González (Carmen Callizo)

[Panel E3] Indigenous cosmology and psychology of religion: Role of cross-disciplinarity and the methodological implications

Time | 1:00_{PM}-2:00_{PM}, **Room** | Aston Webb G33

Chair | Marta Helena de Freitas, *Catholic University of Brasília*

Aims: This panel intends to present research undertaken with Brazilian and Indian indigenous people and discuss the epistemological and methodological implications for the Psychology of Religion (PoR), from a cross-disciplinary perspective. **Method:** This panel includes one presentation related to empirical studies with indigenous people in Brazil, and two theoretical presentations, discussing the methodological and epistemological implications of this kind of research for the PoR. **Results:** It is hoped to contribute to the expansion of the epistemological and methodological frontiers of the PoR, avoiding prejudices against the indigenous cosmology and also the risks of theoretical reductionism in this area, while respecting the cultural diversity in the Lifeworld.

E3.1 | Meaning of life in Brazilian indigenous cosmology

Rubens Nunes da Mota (Marta Helena de Freitas)

E3.2 | Research on indigenous cosmology: methodological implications for the psychology of religion

Adam Anczyk (Halina Grzymała-Moszczyńska)

E3.3 | Discussion of presentation from “Indigenous cosmology and psychology of religion: Role of cross-disciplinarity and methodological implications”

Miguel Farias (Discussant)

[Session E4] War, violence & civil resistance

Time | 1:00_{PM}-2:00_{PM}, **Room** | Law Bldg. LT2

Chair | Üzeyir Ok, *Bolu Abant İzzet Baysal University*

E4.1 | Attitudes to war and the impact of personality traits

Üzeyir Ok

E4.2 | Meditators are more bonded with humanity and all living beings: Contemplative practice as a pathway to global cohesion and cooperation

Liudmila Gamaionova

E4.3 | Religion and nonviolent action: The moral dynamics of civil resistance in West Papua

Tomas Lindgren

[Session E5] Measurement: Lament, doubt & God's where-being

Time | 1:00_{PM}-2:00_{PM}, **Room** | Law Bldg. LT3

Chair | M. Elizabeth Lewis Hall, *Biola University*

E5.1 | Lament: The interdisciplinary study of an emic Christian resource for suffering

M. Elizabeth Lewis Hall

E5.2 | Locating God and contemplative prayer: A qualitative study of Polish Catholics

Elżbieta Łazarewicz-Wyrzykowska

**E5.3 | The varieties of religious doubt in Turkish society:
“If they are Muslims, then I am not”**
İbrahim Yüksel

Poster Session 2

Thursday, August 21st

Time | 2:00_{PM}-3:00_{PM}, **Room** | Aston Webb Great Hall

- P201** | **Kevser Saliha Aydın** | Sacred spaces and conversion: The role of mosques in shaping spiritual journeys
- P202** | **Lennon Hale** | Religious belief and intellectual humility as buffers against threat
- P203** | **Roger Speer (Christopher Silver)** | Congregational success, a qualitative study of church community engagement in the rural southeastern United States
- P204** | **Joshua Kearney** | Towards (re)joining: What a combined approach using neuroplasticity and the theology of Willie James Jennings can tell us about who we are in relation to the world
- P205** | **Rowen Zamora** | Secular minds, sacred shadows: Bridging Taylor and cognitive science
- P206** | **Rebecca Watson** | Out of the Ark: Biblical interpretation and climate change
- P208** | **Kyla Simone Baldonado** | Cross-cultural comparison of religious attachment in Catholics
- P209** | **Kadyn Kevil** | Made in His vision: Examining the relationship between moral perception of deity and moral self-image
- P210** | **Lynne Taylor** | God attributes and personal aspirations: When God representations and the ideal self converge
- P211** | **Jiaxin Li** | Toward an integrative typology of spirituality
- P212** | **Ayishah Joanna Swiecinska** | Between faith and healing: The role of spiritual and religious development in Muslim conversion

Parallel Session F

Thursday, August 21st

[Panel F1] Lightning Talk Session 2

Time | 3:00_{PM}-4:00_{PM}, **Room** | Aston Webb Main

Chair | Ayishah Swiecinska, *University of Birmingham*

F1.1 | Specificity of the image of the spiritual sphere in persons suffering from schizophrenia

Edyta Kapelańska (Katarzyna Skrzypińska)

F1.2 | Need for cognition: An important, neglected variable in the development of spirituality within the context of Twelve Step Recovery from addictive disorders

Paul Priester

F1.3 | Body, movement and overcoming: When the cross-disciplinarity promotes transformation

Fatima Cristina Costa Fontes

F1.4 | Faith, spirituality, and workplace resilience: Insights from a Romanian sample

Ioana David

F1.5 | The mediating role of religiosity and religious fundamentalism in the relationship between attitudes towards refugees and prejudice: The case of Turkey

Esra Karaca

F1.6 | Religious experience revisited: Integrating psychology and theology

Hannah Waite

[Panel F2] Comparing in-person and virtual church service experiences: Cross-disciplinary research and dialogue

Time | 3:00_{PM}-4:00_{PM}, **Room** | Aston Webb WG05

Chair | Edward Davis, *Wheaton College*

The Digital Age, with its rapid advancements and ubiquitous use of technology, has revolutionized human life, including how people access and practice religion/spirituality. Online platforms, virtual worship services, and meditation apps have made it easier to practice religion/spirituality from anywhere and at any time. Social media, digital communities, and virtual realities have also enabled people to connect spiritually in new ways and across vast distances. This cross-disciplinary panel explores ways the Digital Age is reshaping traditional religious/spiritual worship services. An interdisciplinary research team (a theological scholar, social psychologist, and clinical psychologist) presents findings from a quantitative experiment and qualitative study. Implications are then discussed with three multi-identity panelists—an African pastor and cross-cultural health psychologist, a Belgian social and positive psychologist, and a British pastor and biblical/theological scholar.

F2.1 | The power of presence: Exploring the impact of virtual and in-person religious services on emotional, social, and embodied experience

Jenna Faith McClear

F2.2 | Understanding the experiences, benefits, and challenges of virtual and in-person communal worship: A qualitative study

Edward Davis

F2.3 | Discussant remarks: Cross-disciplinary and cross-cultural dialogue on virtual and in-person religious services

Victor Counted (discussant)

[Panel F3] The cultural formulation interview (DSM-5) efficacy study in Norway: A clinical study exploring the essential role of the existential meaning dimension in person-centered care

Time | 3:00_{PM}-4:00_{PM}, **Room** | Aston Webb G33

Chair | Valerie DeMarinis, *Innlandet Hospital Trust*

The panel explores developments and possibilities for healthcare research and clinical work with the multi-disciplinary, international, person-centered method known as the Cultural Formulation Interview (CFI) from the DSM-5, when clinical psychology of religion and existential health disciplines are explicitly included. These developments and possibilities are explored through a multi-context study in Norway including patients from psychiatric, geriatric, rehabilitation, Hospice and addiction clinics. The CFI, having a foundation in medical anthropology, cultural psychology, and community psychiatry, has had an implicit understanding of religiosity and existential meaning from its inception in 2013. The Norway study is the first to explicitly explore, in cooperation with the international CFI research network, what happens when this implicit understanding is brought to the fore in shaping the multi-disciplinary theoretical framework and clinical application of the CFI

F3.1 | Comprehensive analysis of the Norwegian CFI efficacy study in different clinical contexts: Exploring the role of the existential meaning dimension in person-centered care (PCC)

Valerie DeMarinis

F3.2 | Using the DSM-5 cultural formulation interview with adolescents in a specialized mental healthcare inpatient unit in Norway

Nina Therese Svamo

F3.3 | Efficacy study of the DSM-5 cultural formulation interview in old age psychiatry in Norway

Sigrid Helene Kjørven Haug

[Session F4] Cognitive & evolutionary science of religion

Time | 3:00_{PM}-4:00_{PM}, **Room** | Law Bldg. LT2

Chair | Aiyana Willard, *Brunel University of London*

F4.1 | The cultural evolution of Neo-Pagan spell-craft and magic

Aiyana Willard

F4.2 | Cognitive science of religion and the natural/supernatural distinction

Myron Penner

F4.3 | Reflection, purpose, and belief: Exploring the link between analytic thinking, teleological reasoning, and religiosity

Paweł Łowicki

[Session F5] Awe, transcendence & connectedness

Time | 3:00_{PM}-4:00_{PM}, **Room** | Law Bldg. LT3

Chair | Valerie van Mulukom, *Oxford Brookes University*

F5.1 | The spectrum of awe: Bridging religious and secular experiences of self-transcendence

Valerie van Mulukom

F5.2 | Does awe reduce moral hypocrisy? Cross-sectional and experimental evidence

Liping Zhang

F5.3 | “My spirituality gives me the opportunity to serve others”: Spirituality as a pro-social activity that builds connectedness

Ayesha Ali

Friday

Parallel Session G

Friday, August 22nd

[Panel G1] Exploring the heart: Philosophical, psychological, and theological perspectives

Time | 8:30^{AM}-9:30^{AM}, **Room** | Aston Webb Main

Chair | Miguel Farias, *Coventry University*

This panel seeks to explore heart-centered perspectives within religion by integrating philosophical frameworks, contemplative practices, and empirical research. By bringing together scholars from philosophy, theology, and psychology, we aim to foster a comprehensive understanding of how heart-centered approaches influence religious experiences, beliefs, and their implications for overall well-being. The discussion will encompass an integrated philosophical model of “heart knowing,” the role of heart-centered contemplative practices in spiritual development, and findings from randomized controlled trials assessing the efficacy of these practices. Through this interdisciplinary dialogue, the panel endeavors to highlight the significance of the “heart” in religious experiences and its implications for both theory and practice.

G1.1 | Beyond emotional intelligence: An integrated philosophical model of religious heart knowing

David Leech

G1.2 | From self-enhancement mindfulness to heart-centered meditation

Miguel Farias

G1.3 | Examining the psychophysiological and interpersonal effects of heart-centred spiritual meditation: A stratified randomised controlled trial

Chung Fei Ng

[Panel G2] Psychology of religion and the challenge of religious fundamentalism

Time | 8:30^{AM}-9:30^{AM}, **Room** | Aston Webb WG05

Chairs | Sarah Demmrich, *University of Münster*
Hasan Kaplan, *Yalova University*

Religious fundamentalism presents a paradox: while it fosters cohesion, prosocial behavior, and moral commitment among its adherent, it often fuels exclusionary attitudes, prejudice, and authoritarian tendencies. This panel invites scholars to critically examine the conceptualization, measurement, and societal impact of fundamentalism, particularly in relation to growing fanaticism and intolerance. Focusing on theoretical perspectives, systematic reviews, and empirical studies on fundamentalism, the panel aims to refine the fundamentalism concepts and explore its broader psychological and social consequences. The panel underscores the need for psychologists of religion to confront fundamentalism's exclusionary aspects while promoting more inclusive religious expressions. It seeks to establish psychology of religion as a key discipline in interdisciplinary efforts to foster social cohesion.

G2.1 | Fundamentalism as a psychological construct

Nora Noemi Kindermann

G2.2 | From “religious coping” to “coping with religion”: Rethinking the psychology of religion in an era of global

religious fanaticism and intolerance

Hasan Kaplan

G2.3 | Resentment as an affective foundation of radicalization: Which role does fundamentalism play?

Sarah Demmrich

[Panel G3] Love, heart and sensitivity for a new psychology of religion epistemology: Interdisciplinary contributions

Time | 8:30^{AM}-9:30^{AM}, **Room** | Aston Webb G33

Chair | Jeremy Carrette, *University of Edinburgh*

Aim: This panel intends to discuss the role and the relevance of love, heart and sensitivity in the Psychology of Religion, within a cross-disciplinary perspective and a focus on narrative, myth and cosmology. **Method:** Through three oral presentations, representing diverse approaches, perspectives, disciplines and regions of the world, this special subject will be considered and discussed in terms of different contributions: philosophy of love in the works of William James, phenomenology, philosophy of mythos and narratives, anthropology, and comprehension of indigenous cosmology. Through these approaches, the panel will examine the ideas of love, heart and sensitivity as new ways of understanding the psychology of religion and its interdisciplinary project. **Results:** It is hoped to contribute to the expansion of the epistemological frontiers of the Psychology of Religion, avoiding reductionism and broadening the scope of the research methodologies in this area.

G3.1 | The language of love: William James and narrative in the psychology of religious emotion

Jeremy Carrette

G3.2 | The role of the sensitivity in mythos and narratives on religiosity

Kenia Alencar

G3.3 | The heart and the chest in Brazilian indigenous cosmology

Marta Helena de Freitas

[Session G4] Leaving religion & religious residue

Time | 8:30^{AM}-9:30^{AM}, **Room** | Law Bldg. LT2

Chair | Cliff Guthrie, *Husson University*

D4.1 | Religious identity, moral cooperation, and perceptions of moral decline

Cliff Guthrie

D4.2 | Religious residue effect & predictors of faith based comfort

Andrew Franklin

D4.3 | Leaving the Catholic Church: Cross-sectional and longitudinal predictors of leaving intentions

Carlotta Reinhardt

[Session G5] Religious constructs, attributions & God perceptions

Time | 8:30_{AM}-9:30_{AM}, **Room** | Law Bldg. LT3

Chair | Berra Ergül Sezen, *Sivas Cumhuriyet University*

G5.1 | In the mirror of the divine: Exploring the links between narcissism and God images

Berra Ergül Sezen

G5.2 | The structure of religion and spirituality in a diverse sample of adults in the U.S.

Wade Rowatt

G5.3 | The role of religious attributions of singlehood in the link between singles' boundary ambiguity and mental health

Sebastian Pietrzak

Poster Session 3

Friday, August 22nd

Time | 9:30_{AM}-10:30_{PM}, **Room** | Aston Webb Great Hall

P301 | **Mohamed zeyn Achhodi** | Investigating how religion may Influence optimism on a personal and global scale

P302 | **Adam Cohen** | Varieties of divine forgiveness

P303 | **Mandy Robbins** | Are happy Humanists also stable extraverts?

P304 | **Tonya Miller-Hire** | Techno-spiritual ecology: Investigating digital worship across religious and spiritual identities

P305 | **Esra Karaca** | Religiosity and spirituality scales in Turkish culture: A systematic literature review and meta-synthesis

P306 | **Aysenur Barak** | Priming religion with prayer, intrusive thoughts, and Stroop task performance

P307 | **Yenny Delgado** | Religious and spiritual aspects in the construction of psychological identity

P308 | **Jesús Saiz** | Secular identities: The plurality of modernity in youth university students in Spain

P309 | **Esra Ozturk Yilmaz** | Analysis of the religiosity of Muslim LGBT individuals during and after the coming out process

P310 | **Caterina Ugolini** | Spiritual and religious self-identifications: Differences in religious orientations, spirituality and life motives

P311 | **Miriam Leal** | Ethical aspects involved in the interface between artificial intelligence, health sciences, and theology

P312 | **Jasmine Hieronymi-Suhner** | CONNECTED. Assessing connectedness as a spiritual experience

Parallel Session H

Friday, August 22nd

[Panel H1] Measuring nonbelief: Existential concerns, secular identity, meaning, and cross-cultural expansion

Time | 10:30^{AM}-11:30^{AM}, **Room** | Aston Webb Main

Chair | Kyle Messick, *University of South Carolina Beaufort*

Findings from a cross-institutional, multi-project collaboration focused on refining and applying a comprehensive typology for understanding nonbelief are summarized across three presentations. Building on the typology of Silver et al. (2014), the typology has been simplified and adapted for broader utilization to derive further psychometric contrasts as part of multiple studies. The presenters focus on using the nonbelief typology to explore differences in existential concerns, its relationship to secular identity as a multidimensional construct, its connection to belonging, belief salience, meaning, and ideological alignment, and expanding the typology to increase its validity and utility across cultures.

H1.1 | Existential secularity: Examining existential concerns among individual differences in non-belief
Robert Arrowood

H1.2 | Secular identity in America: Rethinking nonbelief and its psychological dimensions
Christopher Silver

H1.3 | Expanding nonbelief typologies to encompass Eastern traditions
Ash Bass

[Panel H2] Religious contexts between hardship and healing: Trauma, forgiveness, and well-being

Time | 10:30^{AM}-11:30^{AM}, **Room** | Aston Webb WG05

Chair | Carmen Callizo, *University of Navarra*

Religious contexts shape well-being in complex ways, acting both as spaces of struggle and as sources of healing. This mixed-methods panel explores how religion intersects with trauma, forgiveness, and well-being in Christian-rooted traditions, bridging psychology and theology. The first two papers examine the clergy's role in Catholic contexts across countries: the first analyzes survivors' abuse narratives, highlighting restorative justice as a healing path; the second explores how confessors mediate divine and self-forgiveness, shaping penitents' well-being. The third paper examines faith's role in retirement in Canadian Christian communities, showing how religious participation fosters meaning, social connection, and well-being. Together, these studies highlight religion's dual role in hardship and healing, emphasizing its contribution to flourishing across the lifespan.

H2.1 | From trauma to healing in ecclesial abuse: clinical training and restorative justice
Carolina Montero Orphanopoulos

H2.2 | Perceiving forgiveness in Catholic confession: The priest's intermediary role
Carmen Callizo

H2.3 | Ageing in a liminal time
Allen Jorgenson

[Panel H3] Are agnostics really different from atheists? Focusing on personality, well-being, and morality

Time | 10:30^{AM}-11:30^{AM}, **Room** | Aston Webb G33

Chair | Vassilis Saroglou, *Université Catholique de Louvain*

Aim: Initial evidence suggests that agnostics differ from religionists and atheists in personality and other individual differences. There exists a neurotic, an open-minded, a prosocial, or a religious residue-based agnosticism. We present new research examining agnostics' deeper personality dispositions (motives), level of well-being, and moral attitudes, compared to religionists and atheists. **Methodology:** We will present three studies. The first (Saroglou) focuses on key personality and individual differences possibly explaining agnostics' sui generis convictional status (UK). The second (Karim) analyzes European Values Survey data from 30 countries and focuses on agnostics' well-being. The third (Clobert) analyses the same data and focuses on moral attitudes on various moral domains known to differentiate believers and nonbelievers. **Findings:** The studies show the importance of considering agnostics as a distinct convictional group, at least regarding personality, well-being, and morality.

H3.1 | Agnosticism as a distinct type of nonbelief: The role of indecisiveness, maximization, and low self-enhancement
Vassilis Saroglou

H3.2 | Agnostics' well-being compared to believers and atheists: A study in Europe's religious-cultural zones of Christian heritage
Moïse Karim

H3.3 | Do agnostics resemble atheists or religionists on morality? Evidence from 34 European countries
Magali Clobert

[Session H4] Holy foods & music

Time | 10:30^{AM}-11:30^{AM}, **Room** | Law Bldg. LT2

Chair | Nihal Isbilen, *Bartın University*

H4.1 | Can halal food consumption serve as a religious coping strategy for Muslim immigrants? A case study of Turkish Muslims in the USA
Nihal Isbilen

H4.2 | Holy foods and psychological foundations of sanctification in Turkish religiosity: A qualitative study
Fatma Betül Alıcılar

H4.3 | Music therapy and the psychology of religion: exploring soul harmony in Ottoman Sifahanes
Ayşe Kaya Göktepe

[Session H5] Meaning, self & authenticity

Time | 10:30_{AM}-11:30_{AM}, **Room** | Law Bldg. LT3

Chair | Joffrey Fuhrer, *University of Eastern Finland*

H5.1 | Separating belief in meaning of life from the personal experience of meaning in life: Different relations with religiosity and well-being

Joffrey Fuhrer

H5.2 | The matrix of the self: The impact of autobiographical narrative on authenticity, meaning and communality

Matthew Schaublin

H5.3 | Understanding the relationship between religious orientation and collective neurotic patterns: Insights from Türkiye

Havagül Akçe

Parallel Session J

Friday, August 22nd

[Panel J1] When sacred meets secular: Religious and spiritual experiences and practices across identities

Time | 1:00_{PM}-2:30_{PM}, **Room** | Aston Webb Main

Chair | Daryl Van Tongeren, *Hope College*

Religious diversity is accelerating. A comprehensive psychology of religion and spirituality requires attending to the cognitive, emotional, and behavioral processes of individuals holding a range of religious and spirituality identities. Some parts of the world are experiencing religious decline, whereas other countries remain devoutly religious. This panel examines the diverse range of ways individuals holding a variety of religious and spiritual identities—including sacred and secular—experience the transcendent or engage in religious practices. The first presentation examines how religious practices evoke compassion as a means to respond to suffering. The second presentation compares the emotional effects of religious- versus health-motivated fasting. The third presentation examines the consequences of leaving religion on emotions toward God and meaning in life. And the fourth presentation explores the predictors and effects of interreligious dialogue. Common themes are discussed.

J1.1 | Religion fosters compassion: Evidence from multiple religious affiliations

Patty Van Cappellen

J1.2 | Influence of religious vs. health motivated fasting on positive and negative emotions

Kathryn Johnson

J1.3 | Religious dones harbor anger toward God

Daryl Van Tongeren

J1.4 | Interreligious dialogue: Types, effects, and predictors of engagement

Jordan LaBouff

[Panel J2] Navigating existential well-being in challenging contexts

Time | 1:00_{PM}-2:30_{PM}, **Room** | Aston Webb WG05

Chair | Suvi-Maria Saarelainen, *University of Eastern Finland*

Existential well-being (EWB) is fundamental to human resilience, yet it remains conceptually and empirically complex. This panel examines how meaning, connection, and purpose are negotiated in response to existential challenges across different life contexts. Drawing on qualitative research, the presentations explore the fragility of EWB in young adulthood, the role of continuing bonds in bereavement, the complexities of existential care in institutional settings, and the evolving demands of military chaplaincy. Together, these studies illuminate how individuals and professionals navigate uncertainty, loss, and transformation. By integrating perspectives from psychology, chaplaincy, and interdisciplinary well-being research, this panel offers novel contributions to understanding how existential well-being can be fostered across diverse and often demanding environments.

J2.1 | Supporting and strengthening existential resilience in Finnish university students

Anu Morikawa

J2.2 | Reconstructing bonds, affirming meaning: After-death experiences and existential well-being in sibling bereavement

Milla Korkalainen

J2.3 | Soldiers' existential well-being: A Finnish military chaplaincy perspective

Tiia Liuski

J2.4 | Chaplains' competence in addressing existential challenges in nursing homes

Suvi-Maria Saarelainen

[Session J3] Positive psychology, religious coping, spirituality and well-being

Time | 1:00_{PM}-2:30_{PM}, **Room** | Aston Webb G33

Chair | Victor Counted, *Regent University*

J3.1 | Positive psychology of religion: A case of hope in 22 countries from the Global Flourishing Study

Victor Counted

J3.2 | Forced migration, spirituality, and mental health: A qualitative study exploring refugee experiences through the lenses of positive psychology and the relational spirituality model

Xiaodi Wu

J3.3 | Understanding the varieties of religious coping within similar religious contexts: The importance of the nature of the stressor

Mikael Lundmark

[Session J4] Interdisciplinary & theoretical issues in psychology of religion

Time | 1:00_{PM}-2:30_{PM}, **Room** | Law Bldg. LT2

Chair | Ulrike Popp-Baier, *University of Amsterdam*

J4.1 | Interdisciplinarity in psychology of religion: The challenges of transdisciplinary research

Ulrike Popp-Baier

J4.2 | Bridging minds and spirits: A cross-disciplinary investigation into the psychology of religion and theology

Francis Xavier Salcedo

J4.3 | How can we use cognitive dissonance theory in psychology of religion

Beyza Okumus

J4.4 | Qualitative and quantitative generalization in academic psychology of religion-theoretical considerations

Halina Grzymała-Moszczyńska

[Session J5] Religious practices, community & positionality issues

Time | 1:00_{PM}-2:30_{PM}, **Room** | Law Bldg. LT3

Chair | Steve Taylor, *University of Otago*

J5.1 | Listen up: The social impact of selected religious practices
Steve Taylor

J5.2 | The importance of community among the spiritual but not religious
Kathryn Ford

J5.3 | Being outsider and insider in ethnographic research in the psychology of religion

Merve Cetinkaya

J5.4 | Researcher positionality in experimental studies: Reflexive insights from a Sufi music intervention

Rumeysa Nur Dogan