IAPR CONFERENCE 2025

Birmingham | United Kingdom | August 19-22 | 2025

PSYCHOLOGY OF RELIGION

HIGHLIGHTING THE CROSS-DISCIPLINARITY OF THE PSYCHOLOGY OF RELIGION

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INTRODUCTION

LETTER FROM IAPR PRESIDENT

DR. MARTA HELENA DE FREITAS

PRESIDENT OF THE INTERNATIONAL ASSOCIATION FOR THE PSYCHOLOGY OF RELIGION

Welcome to the realm of cross-disciplinarity, dear participants of the 2025 International Association for Psychology of Religion Conference! This program, carefully and competently prepared by the local organizers, reflects how much the Psychology of Religion is intrinsically linked to other areas of knowledge, underpinned by and drawing on insights and methods from various fields, such as psychology, theology, sociology, anthropology, history of religions, art, health sciences and even neuroscience.

With this so rich program, we will be called upon to confront diverse challenges, ranging from those related to the research methodology, especially in the Pre-Conference workshop topics (Widening the Methods Toolbox in the Psychology of Religion), to those related to epistemology, theoretical approaches, complementarity or dissonance between different fields, empirical results and practical questions in the Psychology of Religion. All of these are covered in conferences, panels, parallel sessions and posters. One of the central challenges, that permeates all the others, is how to achieve a balance between maintaining the identity of the Psychology of Religion, as a specific field and, at the same time, expanding its boundaries to include contributions from other fields, thereby acquiring intercultural knowledge.

We are sure that this experience of sharing the current knowledge vis-à-vis the title of the event, produced by researchers from different parts of the world and presented here by the most eminent of experts - invited as keynote speakers, or participating in diverse panels, parallel sessions and even posters - presented by young researchers, is replete with precious opportunities to learn more and improve the field of Psychology of Religion. This is beyond necessary in the contemporary world.

Thanks very much to the local organizing team, to the scientific committee members, to the keynote speakers, to those who submitted panels, papers and/or posters, and to the IAPR members! All of you have made this event possible, resulting in this really interesting and rich program.

Special gratitude also to the John Templeton Foundation and the University of Birmingham for all your support for this Conference.

WELCOME FROM CARISSA SHARP AND THE IAPR ORGANISING COMMITTEE

DR. CARISSA SHARP
IAPR 2025 ORGANIZING COMMITTEE CHAIR

Hello, and welcome to the 2025 IAPR conference, at the University of Birmingham! The IAPR conference is really living up to the "I" in its name this year, with scholars traveling from a wide range of countries, and it feels fitting that the "superdiverse" city of Birmingham is the setting for this international engagement. In this letter, we will give you an idea of what to expect from the conference.

Academic content:
We are excited to have talks covering a wide range of perspectives on both "psychology" and "religion", with talks coming from many "cross-disciplinary" perspectives such as psychology-engaged theology, and from different perspectives on religion, spirituality, and nonreligion. We have 5 presentation formats which you will find on the schedule for the event:

1. Keynote/Early Career Award talks: We have 4 eminent keynote speakers and 1 Early Career Award speaker, who will be discussing psychology of religion from very different perspectives, speaking to the cross-disciplinary theme of this conference.
2. Panel sessions: These are sessions which were organized by the presenters themselves, in which all presentations are clearly thematically linked. These will be full-length presentations.
3. Paper sessions: These are sessions in which individual talk submissions have been grouped together by the organizing committee. The presentations may not all be clearly thematically linked, but they will offer a wide range of topics/perspectives. These will be full-length presentations.
4. Lightning talk sessions: We will have 2 lightning talk sessions. These presentations are 5-minute rapid fire presentations grouped into sessions of 6 presentations. These sessions are attendees' best chance to capture the span of the field in one session.
5. Poster sessions: We will have 3 poster sessions, each with approximately 12 posters. This will give attendees the opportunity to interact with the poster presenters and discuss their work

Social events:
We are very happy to welcome new attendees and to welcome back regular attendees. We hope that our event at the University of Birmingham will be an occasion marking the start of new academic relationships as well as friendships. To this end, we have organized 3 social events over the course of the conference:

1. Tuesday evening: This will be a drinks reception with our "sister" conference on Psychology-Engaged Theology, which will be happening on Monday/Tuesday of this week, and with whom we share Revd. Dr. Joanna Collicutt as keynote speaker. We hope this will be a time for conference attendees to get to know each other.
2. Wednesday evening: We have suggested several self-guided tour options to help you get to know the city of Birmingham. You can either sign up for a pre-existing group, or organize your own group/tour.
3. Thursday evening: In the grand tradition of IAPR, this will be our Cultural Event! Buses will shuttle us over to the Black Country Living History Museum, where you will have the chance to eat fish and chips (or something more catered to your dietary requirements), have a go at either chain making, being a Victorian era schoolchild, or swing dancing. You will then be able to enjoy the evening either in a traditional British pub, or tapping your feet to the dulcet tones of Jim Wynn's swing band.

Additional Information:
We have aimed to include all the information you will need for your trip to Birmingham and the IAPR conference in this programme, including travel tips, advice on things to do on campus and in Birmingham, social events, and the academic schedule. Special thanks to Vera Kubenz and Matt Clulee for their tireless support on the logistics, and to Shoko Watanabe for almost single-handedly putting together the academic programme. If you have any questions, there will always be someone at the registration desk at the main entrance of the Aston Webb building during conference hours, or you can email us at iapr2025@contacts.bham.ac.uk.

Once again, on behalf of the entire organizing committee, welcome to IAPR 2025!

IAPR Leadership

Marta Helena de Freitas

President
Catholic University of Brasília

Sarah Demmrich

General Secretary and Treasurer
University of Münster

Üzeyir Ok

Member
Ibn Haldun University

Halina Grzymala-Moszczynska

Member
Jesuit University Ignatianum in Krakow

Victor Counted

Member
Regent University

Andreas Önver Cetrez

Member
Uppsala University

Zhuo Job Chen

Member
University of North Carolina at Charlotte

Kevin Ladd

Member
Indiana University South Bend

Visit iaprweb.org to learn more about IAPR

Conference Organizing Team

Organizing Committee

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Psychology of Religion
University of Birmingham

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Professor of Psychology and
Education
University of Birmingham

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Research Fellow
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Independent Scholar

Miguel Farias

Associate Professor in
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Coventry University

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Matt Clulee

Ayishah Świecińska

Christine Keyte

Zeyn Achhodi

Tonya Miller-Hire

Joshua Kearney

Zuha Zubair

Sponsors

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Keynote: Rev. Dr. Joanna Collicutt

**Psychology-Engaged Theology Conference & IAPR Shared Keynote:
Intersection of Psychology and Theology**

Time | Tuesday, August 19 at 5:30PM-6:30PM   **Room** | Aston Webb Main Lecture Theatre

Rev. Dr. Joanna Collicutt | University of Oxford

Joanna is a clinical psychologist and Anglican priest based in the University of Oxford. After a long and varied career in the British health service and academia her work now mainly focuses on psychology of religion and Christianity and the arts.

She studied experimental psychology and (later) theology at Oxford University, and clinical psychology and (later) Christianity and the Arts at King's College, London. Joanna's clinical work was mainly in the area of neurology and her first PhD was on fear and anxiety following acquired brain injury. Her work in psychology of religion has focused on psychology and the Bible. Joanna's teaching has been in the areas of pastoral care, especially in the areas of ageing, mental health, and dementia; in the area of spiritual formation, especially the use of insights from positive psychology; and in spirituality and the arts. She is currently pursuing a second PhD at King's College London on the Visual Commentary on Scripture. Joanna has been passionate about the interface between theology and psychology since she was a teenager.

Joanna's talk will review several ways in which psychology may contribute to the discipline of theology, drawing on the speaker's experience in writing and researching in this complex and diverse interdisciplinary field. It will go on to present a case study in psychology of religion, cognitive science of religion, and the Christian New Testament, which in its turn poses questions about the concept of 'religion' itself.

Keynote: Prof. Armin Geertz

Cognitive Science of Religion

Time | Wednesday, August 20 at 8:30ᴀᴍ-9:30ᴀᴍ   **Room** | Aston Webb Main Lecture Theatre

From mental representations to embodied cognition: The cognitive and evolutionary sciences of religion past and present

The cognitive science of religion (CSR) is by necessity an interdisciplinary and multidisciplinary endeavour. CSR scholars draw on methods (and theories) drawn from a wide variety of disciplines, primarily the cognitive sciences, empirical psychology, philosophy, linguistics, anthropology, history (of religions), archaeology, and, more recently, the computer sciences and neurosciences. The CSR arose during the 1980s with the work of anthropologists Dan Sperber and Stewart Guthrie. In 1990, with the publication of Rethinking Religion by scholars of religion E. Thomas Lawson and Robert N. McCauley, the CSR officially made its entry into the academic study of religion in the US and Europe. The field expanded during the 1990s in the work of anthropologists Pascal Boyer and Harvey Whitehouse, and psychologist Justin Barrett. There was of course a long prior history of cognitive (and psychological) approaches in cultural disciplines such as linguistics and anthropology. During the decade of 2000-2010, these pioneers, their students, and scholars inspired by their work were engaged in both institutional and academic consolidation efforts. In 2006, the International Association for the Cognitive Science of Religion (IACSR) was established in Aarhus, Denmark, and its flagship journal the Journal for the Cognitive Science of Religion (Equinox) was launched. During the decade of 2010-2020, we witnessed the exponential growth of methods, theories, and topics in the CSR. During that decade, scholars began to acknowledge the diversity of the field and that many of the theories being tested were evolutionary ones. Thus, in 2020, members of IACSR changed the name of the organization to the International Association for the Cognitive and Evolutionary Sciences of Religion (IACESR). Although CESR scholars have from the beginning been debating the nature of human "cognition" and testing the viability of foundational CSR theories and hypotheses, the issue has become more insistent with the advent of embodiment philosophy and especially the 4E movement in the philosophy of cognition. Enactive cognition (one of the 4Es) is currently the most contested theory of cognition. This paper will discuss the history of the CESR and exemplify its various theories, methods, and approaches.
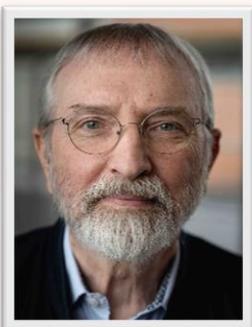
Prof. Armin Geertz
Aarhus University

Armin W Geertz is Emeritus Professor at the Department for the Study of Religion and Former Fellow of Aarhus Institute of Advanced Studies, Aarhus University. Armin does research on Indigenous religions, Comparative Religion, Mythology and Folklore, and Extreme Religiosity and Mysticism. He also works in the Cognitive Science of Religion, Evolutionary Theories of Religion, and in Method and Theory in the Study of Religion.

Professor Geertz uses a variety of methods spanning historical study, fieldwork, experiments and text mining. He is senior editor of *Journal for the Cognitive Science of Religion* and the *Advances in the Cognitive Science of Religion* series (both at Equinox). He has served as President of the International Association for the Cognitive and Evolutionary Sciences of Religion.

Keynote: Prof. Rebekah Richert

Developmental Psychology of Religion

Time | Thursday, August 21 at 10:30ᴀᴍ-11:30ᴀᴍ   **Room** | Aston Webb Main Lecture Theatre

Culture, Religion, and Early Development: Findings from a Global Study

In this talk, I will introduce attendees to a large, collaborative, global study of the development of religious beliefs in young children. This study is conducted by the Developing Belief Network (https://www.developingbelief.com/), and I will share preliminary findings from a first wave of data collection with over 2300 children and parents from around the world. Children and parents have been interviewed in 19 countries and represent approximately 50 distinct cultural-religious groups. I will discuss how early findings reveal fundamental aspects of the development of religious concepts and social categories. In addition, the presentation will highlight that by studying the development of religious beliefs, we gain insights into a variety of developmental processes, including the development of abstract concepts and social group identity.

Prof. Rebekah Richert
UC Riverside

Rebekah A. Richert earned a PhD in Psychology from the University of Virginia. Funded by the *National Science Foundation* Fellowship, she was a postdoctoral fellow with Dr. Harvey Whitehouse at Queens University-Belfast and with Dr. Paul Harris at the Harvard University Graduate School of Education. Dr. Richert is co-Director of the *Developing Belief Network*, a global collaborative of researchers studying influences of culture and religion on early cognitive development. She has developed various lines of research into how children's developing social cognition influences their understanding of religion, fantasy, and media. In particular, she studies cultural and developmental mechanisms in the development of concepts of God, the soul, prayer and rituals, as well as children's commitments to the reality status of religious entities and the efficacy of religious practices. Her research has been funded by the *National Science Foundation*, *Social Science Research Council*, *John Templeton Foundation*, and *Templeton World Charity Trust*.

Keynote: Dr. Renate Ysseldyk

Health Psychology, Aging, and Religion

Time | Friday, August 22 at 3:15PM-4:15PM   **Room** | Aston Webb Main Lecture Theatre

Unravelling ageing: Taking a social identity approach to understanding religion & health across the life-course

How do we– or how do most people– define healthy ageing? Some have characterized ageing in purely biological terms as a disease itself, thereby launching efforts to treat it. However, this type of discourse fails to consider the diverse experiences of ageing based on an array of social factors, including religious belief and identity (or the lack thereof). Taking an intersectional approach, I argue that ageing is best conceptualized as an identity transition and provide evidence that the decussate role of religious identity may be particularly important in navigating various life stages and stressors associated with ageing, including retirement, caregiving, and illness. I end with an acknowledgement that although older adults have historically been more religious compared to their younger counterparts, preliminary findings suggest that this too may be changing with increasing trends of secularization globally, with potential implications for health and well-being for all of us. "Unravelling ageing" is therefore a useful metaphor in helping us to challenge some of our pre-existing assumptions about what it means to age well, and to critically explore how the uniqueness of social identities related to religion and spirituality may intersect with healthy ageing in diverse contexts and across identity transitions.

Dr. Renate Ysseldyk
Carlton University

Dr. Renate Ysseldyk is Associate Professor of Health Sciences and Director of the *Social Identity and Health Lab* at Carleton University in Ottawa, Canada. Before joining Carleton, she completed postdoctoral work at the University of Exeter and the University of Queensland. Her work has been funded by *Social Sciences and Humanities Council of Canada*, the *International Research Network for the Study of Science & Belief in Society*, and the *Centre for Aging & Brain Health Innovation*. Her research focuses on the social determinants of health among potentially vulnerable populations (e.g., older adults living with dementia, caregivers). She takes an interdisciplinary, mixed-method, and community-based approach to contribute toward understanding and promoting individual mental health, and healthy societies more broadly, by focusing on three interconnected themes: 1) healthy ageing, 2) (non)religious, ethnic, and gender identities, and 3) coping with stress. Her research program is thus grounded in a social identity framework for studying the influence of psychosocial factors on coping with stressful experiences and life transitions.

IAPR 2025 Early Career Award Winner

DR. ROBERT B. ARROWOOD

TALK TITLE: EXISTENTIAL QUESTING: INVESTIGATING THE FUNCTION OF RELIGIOUS EXPLORATION, UNCERTAINTY, AND GROWTH MOTIVATION IN MANAGING EXISTENTIAL ANXIETY

Robert B. Arrowood received his Ph.D. in Experimental Social Psychology with a graduate minor in Quantitative Psychology from Texas Christian University. Following this, he worked as a research scientist and primary investigator at Cook Children's Healthcare System before joining the faculty at the University of Virginia's College at Wise. His research interests stem from the integration of the psychology of religion and experimental existential psychology. He has examined such topics as the role of religious doubts and uncertainty in maintaining meaning and existential security, how existential isolation undermines psychology security, decision-making following existential threat, and individual differences within religious belief and their correlates and consequences. He has published numerous articles in journals including Religion, Brain, and Behavior, Death Studies, The International Journal for the Psychology of Religion, Personality and Individual Differences, and Mental Health, Religion, and Culture. He has furthermore published several book chapters and a book titled, Terror Management Theory: A Practical Review of Research and Application.

UNIVERSITY OF BIRMINGHAM

History

The University of Birmingham traces its origins to Queen's College, founded in 1825 to provide medical education. In 1875, industrialist Sir Josiah Mason established Mason Science College, which became the nucleus of the future university. In 1900, the institution was granted a royal charter, making it the first civic, or "red brick," university in England. Its first Chancellor, Joseph Chamberlain, played a pivotal role in securing the Edgbaston site for the main campus. The new university broke from traditional models by offering education to students regardless of their religious background. It became a centre for pioneering research, particularly in the sciences, engineering, and medicine. The University is a founding member of the Russell Group and the international network Universitas 21. Ranked 11th among UK universities (76th globally) - today, it remains a globally recognised institution, combining historic traditions with modern innovation in research and teaching.

How to Get to UoB

1. **From Birmingham New Street Station**
   - By train: Direct trains to University station take around 5 to 7 min, with up to 107 departures daily.
   - By bus: The X22 service runs approximately every 10 min from New Street to the University North Gate, taking 12–16 min
   - Book tickets in advance through websites like Trainline or Split My Fare for cheaper prices. Check out page 22 for tips on train travelling in the UK
2. **From Birmingham Airport (BHX)**
   - By train: Take a train from Birmingham International via New Street to reach University station; taking 37 min
   - By bus: Buses connect via New Street, combining with X22 to the University; taking 57 min
   - By car/taxi: Roughly 12 miles, taking 23 min
3. **From Heathrow or London**
   - By train: Journey from Heathrow (Terminals 2 & 3) via London Euston and Birmingham New Street—takes 2 hours 29 min
   - By coach: Services like FlixBus or National Express from Heathrow to Birmingham City Centre, then onward to the University; takes 2 hours 50 mi
   - By car/taxi: takes 1 hour 52 min

4. **By Car**
   - From the M6 (northwest/southeast): Exit at Junction 6 to join the A38(M), then A38 Bristol Road – campus on your right ~2.5 miles from the city centre.
   - From the M5: Exit at Junction 4 to the A38 (~8 miles to campus).
   - From the M40: Best via the M42 southbound then exit at Junction 1; then A38 north (~8 miles).
5. **Parking options**:
   - Visitor Parking – North East Multi-Storey (Pritchatts Rd, B15 2SA) – £3.40–£10/day (Mon–Fri), £2.50 weekends/bank holidays, free after 6 pm. Pay via RingGo code 15677 or pay-and-display.
   - Student Permit Parking – £3/day (8 am–6 pm), free outside these hours. Blue Badge holders park free anytime. Permit needed for certain car parks.
   - RingGo Codes – Permit holders: 15690 (£2.50/day). Visitors: 15677.
   - Free Parking – Some car parks (e.g. Bournbrook, Grange Rd, ring roads) free on weekends & after 6 pm

Campus Map

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)

Great Hall

Dome Lecture Theatre (up 1 floor)

Main Lecture Theatre (down 1 floor)

WG12

G33

WG05

Aston Webb Main Entrance

Law Lecture Theatres 2 & 3 (up 1 floor)

Law Building

Edgbaston Park Hotel

To Chamberlain Hall

North Gate

University Train Station

Giftshop, SPAR, Prayer Room

Law Building
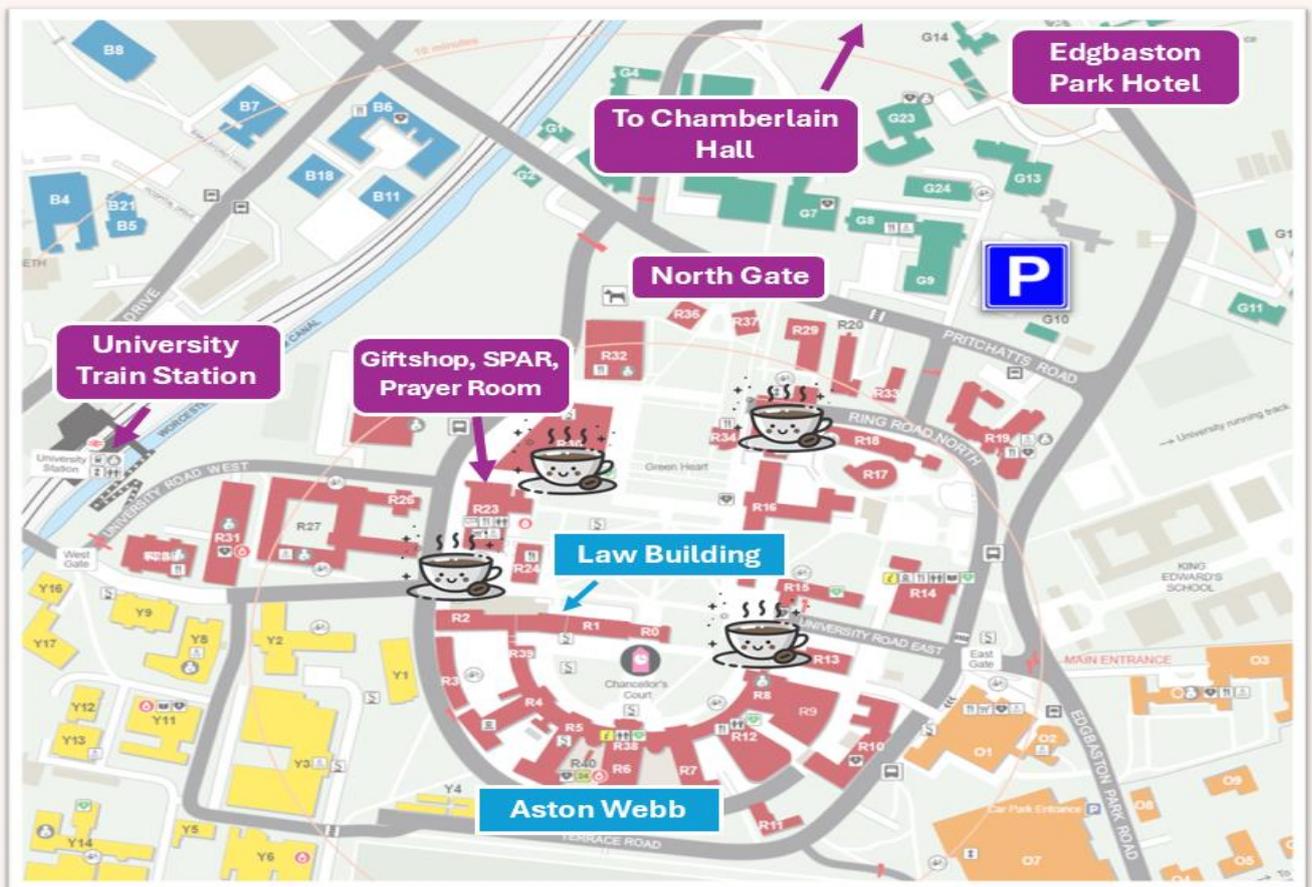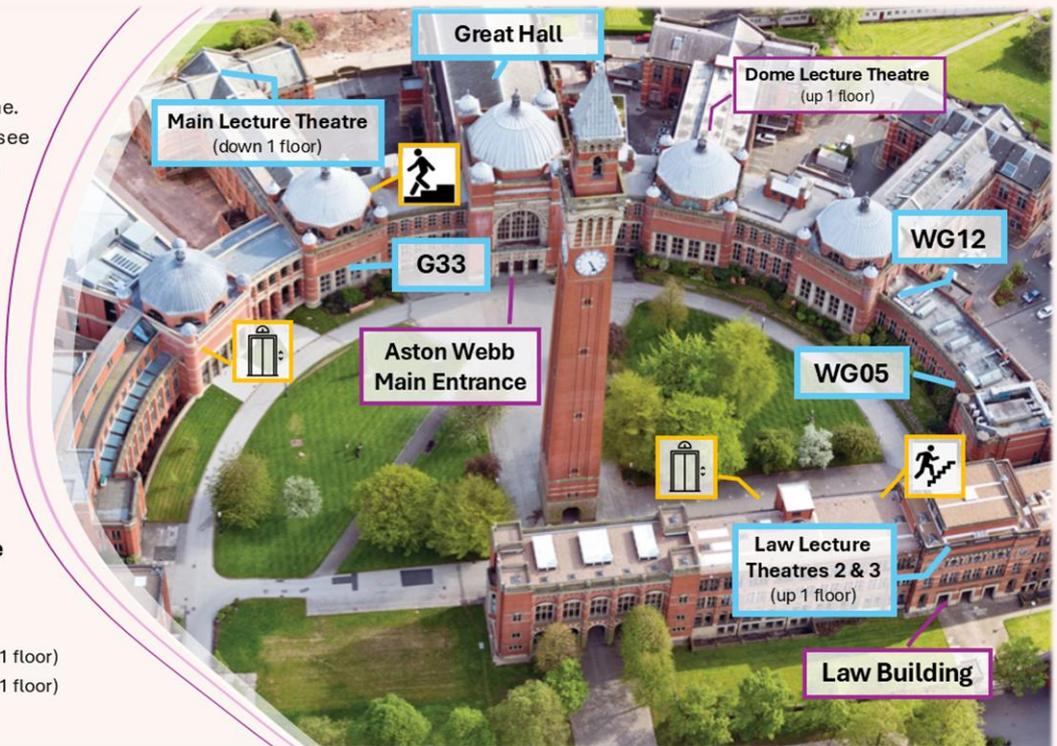
Aston Webb

There are online and downloadable maps of the campus available here:
https://www.birmingham.ac.uk/contact/directions

Campus Attractions

Public Sculpture Trail

The self-guided trail includes numerous sculptures, monuments and friezes, such as Aston Webb Carved Figures, Barber Heraldic Shields, Chancellor's Court Friezes, Engineering Department Frieze, Faraday, Father Sky / Uranus, Girl in a Hat, King George I , Heraldic Shields from Old Library and The Wrestlers.

The Green Heart

The Green Heart is a 12-acre parkland at the University of Birmingham, designed as a central, open-air space for relaxation, events, and social gatherings. It features landscaped gardens, walking paths, and seating areas, offering scenic views of campus landmarks and a welcoming environment for students, staff, and visitors.

Winterbourne House & Garden

The Wonders of Winterbourne is a seasonal celebration at Winterbourne House and Garden, a historic Edwardian property owned by the University of Birmingham. Visitors can explore themed displays, rare plant collections, and beautifully decorated rooms, enjoying the charm of the house alongside its seven acres of gardens. Open daily from 10:30 am–5:00 pm. Admission is £10.80

Lapworth Museum of Geology

The Lapworth Museum of Geology showcases one of the UK's most extensive collections of fossils, minerals, and rocks, telling the story of 4.5 billion years of Earth's history. Open Tuesday–Friday from 10:00 am–5:00 pm and Saturday–Sunday from 12:00 pm–5:00 pm. Admission is free for all visitors.

FACILITIES

ON/NEAR CAMPUS

Outlet	Location	Hours
Cuore	Green Heart	Mon–Fri: 10:00–15:00
Kimiko	University Centre (Ground Floor)	Mon–Fri: 10:00–19:00 *(check sit*
Bramall Fellows Coffee Shop	Bramall Building	Mon–Fri: 08:00–16:00; Sat–Sun:
Bratby Bar	Staff House	Mon–Fri: 12:00–22:00 *(often clo*
SPAR	University Centre (1st Floor)	Mon–Fri: 07:00–19:00; Sat: 09:0 10:00–16:00
Tesco Express (Esso)	Bristol Rd, B29 6BA	24 hours daily
Costcutter	Vale Village	Mon–Sun: 10:00–16:00

FOOD & DRINK

Options like Kimiko (Japanese curry/ramen), Cuore (Italian & tapas), and the Bramall Fellows Coffee Shop serve fresh meals and light snacks throughout the day, catering to varied dietary needs and offering both quick bites and sit-down options..

RESTAURANTS

Bratby Bar offer a relaxed environment for social or work-related meetings with hot and cold meal options.

GROCERY

Spar in the University Centre and the 24-hour Tesco Express on ristol Road provide everyday essentials, snacks, and fresh produce. Costcutter at Vale Village is also available for convenience shopping.

PAYMENTS

Please beware that most places on campus are cashless (i.e., accepting only contactless payments such as Apple Pay or credit/debit cards).

Accommodation

Chamberlain Student Accommodation

Getting to us

Sustainability is a key priority at the University of Birmingham, and we encourage all attendees to consider environmentally friendly transport options. We highly recommend using public transport— not only is it eco-conscious, but it also offers opportunities to network with fellow attendees en route.

- **By Train**: The nearest station is *University Station*, approximately a 25-minute walk through our leafy campus or along the scenic canal.
- **By Bus**: The nearest bus stop is a 5-minute walk from Chamberlain Tower and is served by the X21 and X22 routes into Birmingham City Centre.
- **By Car**: Limited on-site parking is available near Chamberlain Tower. Payment must be made via the *RingGo* app.

Check-In/Check-Out Information

- **Check-in**: From 4:00 PM
- **Check-out**: By 10:00 AM

Check-in takes place at the **Chamberlain Reception** in the Chamberlain Tower lobby (open 24/7).

- **Address**: Chamberlain Tower, Birmingham, B15 3SZ

Please have valid identification or booking confirmation ready. Delegates travelling from outside the UK may be asked to present a passport and complete a check-in form with onward travel details. You will receive your access card upon check-in. If the desk is not staffed, you will check in at Shackleton Reception in the Shackleton Building (Hub).

Breakfast

- **Hot Buffet Breakfast**: Served from 07:00–09:00 at *Infusion at the Vale* (Shackleton Building), just a 2-minute walk downhill from Chamberlain.
- **Grab & Go Breakfast Bags**: Available for collection behind reception at Chamberlain Tower.

If you have dietary requirements, please notify Chamberlain at least **two weeks prior to arrival**.

For assistance, contact **+44 0121 414 2838 (Chamberlain)** or **+44 0121 415 8520 (Shackleton)** More information here: https://conferences.bham.ac.uk/venues/chamberlain/

Alternative Accommodation

Please see the Visit Birmingham website to explore accommodation options across the city. Trains from Birmingham New Street station in the city centre run regularly to our university train station, taking around 7 minutes. Taxis from the city centre to main campus would take around 15-20 minutes dependent on traffic.

The University also has a hotel on campus: Edgbaston Park Hotel and Conference Centre. Please contact reservations@edgbastonparkhotel.com or call +44 (0)121 414 8888 for best rates, mentioning that you are attending a conference on campus.

Wednesday: Self-Guided Tour of Birmingham

On Wednesday evening, we suggest that you might like to enjoy the vibrant city of Birmingham. Thus, we have compiled several self-guided tour options (followed by dinner) to help you get to know the city of Birmingham. You can either sign up for a pre-existing group, or organize your own group/tour. The suggested itineraries fall into 5 categories: **Canal Walk** , **City Introduction Walk**, **Historical Buildings Walk**, **Historical Bournville Walk**, **Dinner-only** (mobility friendly; little walking involved). Find out more about our itinerary suggestions here: https://tinyurl.com/m4mc4w5m

Note: if you are doing the City Introduction or Historical Buildings walks, you will need to first download the GPSmycity app.

Example Itineraries

Canal Walk
Leave Aston Webb at 5:30. Walk into the city centre along the canal, getting on at University station and getting off at The Mailbox. Then...
- ➢ [HALAL FRIENDLY] Walk to the Nando's on New Street, have dinner around 7:00. *Note: there is a Nando's in The Mailbox, but it is NOT halal friendly. Consider instead Jimmy Spices Global Buffet, which offers a halal menu.
- ➢ Walk to The Botanist, have dinner around 7:00.
- ➢ Walk to Dishoom, have dinner around 7:00.

City Introduction Walk
Leave Aston Webb at 5:30. Walk to University Station, take the train into Birmingham New Street, and then walk to Chamberlain Square. Start the "City Introduction" walk on GPSmycity app (recommend only doing stops 1-7 or 1-8); ending near Grand Central station. Then...
- ➢ CHEAPER/FASTER OPTION: Get dinner from Birmingham New Street Station (fast food or sandwiches, etc. from the shops in the station).
- ➢ Walk to Turtle Bay Birmingham, have dinner around 7:30.
- ➢ Walk to BrewDog, have dinner around 7:30.

Historical Buildings Walk
Leave Aston Webb at 5:30. Walk to University Station, take the train into Birmingham New Street, and then walk to Birmingham Town Hall. Start the "Historical Buildings" tour on GPSmycity app, have dinner around 8:30 in the Old Crown (final stop on tour).

For more restaurant recommendations, check out page 22!

Thursday: Cultural Event

In the grand tradition of IAPR, we will have a Cultural Event on Thursday. This is a chance for you to get to know a bit more about the wider Birmingham-area history (and more specifically, the "Black Country" area near Birmingham, known for its contributions to the Industrial Revolution). Directly after the conference programme on Thursday evening, buses will shuttle us over to the Black Country Living History Museum, which is staying open late for our private event.

You will have the chance to eat the traditional British meal of fish and chips (or something that matches your dietary requirements), while strolling the Victorian era and 1930s era streets, complete with era-appropriate shops and pubs. You will also be able to take a lesson in chain making, being a Victorian era schoolchild, or swing dancing.

Finally, you can enjoy the remainder of the evening in a traditional British pub or tapping your feet along to the dulcet tones of Birmingham's own Jim Wynn's swing band.

Buses will head back to the University of Birmingham at 10:30pm. If you would like to leave earlier, we recommend booking an Uber/Taxi.

Travelling within Birmingham

Birmingham is well-connected by public transport, making it easy to explore the city and nearby areas. Here are some essential tips:

- **Train Travel** – Birmingham New Street, Moor Street, and Snow Hill stations connect the city to the rest of the UK. Book tickets in advance through websites like Trainline or Split My Fare for cheaper prices. Also, see the next section for practical tips on train travel in UK.
- **Bus Services** – National Express West Midlands runs most local buses. You can pay using contactless bank cards, mobile payments (Apple Pay/Google Pay), or a pre-purchased Swift card. The buses have an exact fare system and the driver cannot give change.
- **Trams** – The West Midlands Metro connects Birmingham city centre to Wolverhampton via West Bromwich. Tickets can be purchased on the tram or via the My Metro app.
- **Day Passes** – If you plan to travel multiple times in one day, consider a DaySaver bus or combined bus/tram ticket for unlimited travel within a set area.
- **Contactless Convenience** – UK buses, trams, and many trains accept international contactless cards and mobile payments, so there's no need to carry much cash.
- **Taxi & Ride Services** – Black cabs can be hailed on the street or found at designated taxi ranks. Uber, Bolt, and local app-based services operate across Birmingham.
- **Airport Transfers** – Birmingham International Airport is just 10–15 minutes from Birmingham New Street by direct train, with frequent services.

Tip: Download the **TfWM (Transport for West Midlands)** app to check live bus, tram, and train times, plan routes, and buy tickets.

Train Travel in UK (Practical Tips & Recommendations)

Train travel is a little peculiar in the UK, and we recommend you heed these warnings:

- If possible, always book a return ticket; a single is often 70-90% of the price of a return ticket.
- It is generally cheaper to book train tickets in advance and online.
- However, if you buy a cheaper "Advance" ticket, this is tied to a particular time slot. Note that this cannot be transferred to another time, and train conductors do not take pity on you. Also, your particular train can be cancelled, and yes you'd get the Advance ticket price back, but not the money you then have to spend on the new single you have to buy (and see warning #1).
- Therefore, it is best to buy a return ticket which is tied to dates, not times (an open return, with only a departure date, is typically unnecessary and even more expensive), like an off-peak return (make sure it's not a day return).
- **The cheapest** way to buy train tickets in the UK is by using the website Split My Fare https://www.splitmyfare.co.uk/. What this website does, is book "split tickets", for example from Oxford → Leamington Spa and Leamington Spa→ Birmingham, which by some mysterious force are cheaper than Oxford → Birmingham. Note that you do not have to exit the train; you just have to show the conductor a lot of tickets.
- If you do buy tickets at the station, and if your university wants you to present the train tickets for reimbursement, please be aware that exit gates "eat" physical train tickets.
- Lastly, the trains are often overcrowded. If you can book a seat (again via an online website), it is in your best interest to do so. Always worth a try!
- **Tip:** Download the **TfWM (Transport for West Midlands)** app to check live bus, tram, and train times, plan routes, and buy tickets.

TL;DR **Buy a return train ticket on https://www.splitmyfare.co.uk/, which is tied to certain days but not certain times, and which can be displayed in an app on your phone.**

Dining Recommendations

Harborne

In Harborne, a nearby area with a vibrant high street, you can find the popular eateries such as:

➢ The Plough (local pub) and the Middle Eastern-inspired coffee house and deli Damascena
➢ You might also check out: Sabai Sabai (Thai), White Swan (stylish pub/restaurant), Arco Lounge, and Boston Tea Party.

City Centre

The city centre offers many dining choices, such as contemporary Indian cuisine at Dishoom or the modern European menu at Orelle, which has rooftop views.

➢ Local favourites include: Asha's (Indian fine dining; fun fact: celebrities like Ed Sheeran and Tom Cruise have gone there for curry), Lost and Found, Rosa's Thai, Vietnamese Street Kitchen, Tamatanga, The Birmingham Stable, Turtle Bay Birmingham, BrewDog Birmingham, Lucarelli, At The Woods, Bar Estilo, The Botanist, Hockley Social Club.
➢ Budget-friendly options: Nando's, Damascena

The Balti Triangle

The Balti Triangle is an area south of the city centre known for its concentration of restaurants serving Balti, a type of curry that originated in Birmingham. Find out more at the Visit Birmingham website. If you decide to visit the Balti Triangle, please bear in mind that it is not a tourist area, so pay attention to your surroundings.

Food Delivery Apps

Conferences are fun but can also be exhausting! If you want a quiet evening while also not missing out on the diverse and unique culinary scene in Birmingham, consider using food delivery apps such as Deliveroo, UberEATS, or Just Eat.

Afternoon Tea

If you want to experience one of the quintessential English cultural traditions of Afternoon tea, here are some venues: Three Church Road, Lost & Found, The Ivy.

Sunday Roast

Another British tradition is the Sunday roast (or "Sunday dinner"), consisting of roast meat (beef, lamb, chicken, pork) or vegetarian wellington, roasted or mashed potatoes, gravy, a variety of vegetables, along with Yorkshire pudding. Most pubs serve this on Sundays; The Rolling Mill and Dark Horse are highly recommended.

You can also check out more vegetarian/vegan and halal restaurant options on the Visit Birmingham website.

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:

> ➤ **1:00PM-2:00PM (Parallel Session E), and**
> ➤ **3:00PM-4:00PM (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 19th**   **12:00PM - 7:00PM**
- ○ **Wednesday, August 20th**   **8:00AM - 5:00PM**
- ○ **Thursday, August 21st**   **8:00AM - 5:00PM**
- ○ **Friday, August 22nd**   **8:00AM - 5:00PM**

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.

In Memoriam Session

As part of the conference programme, we will hold a brief and informal moment of remembrance to honour colleagues in our field who have passed away since the last IAPR conference.

The session will take place on **Wednesday, 20 August 2025, from 12:30 pm to 1:00 pm**, in **Aston Webb G33**. We invite attendees to offer a few words of remembrance during this session.

If you wish to have a name included, kindly send the individual's name along with any available biographical details to **Kevin Ladd** at **kladd@iu.edu** in advance of the session. If you are not able to attend and would like to have some words shared on your behalf, feel free to send your reflections to Kevin as well.

All conference participants are warmly invited to attend this gathering of reflection and respect.

Schedule Overview

Tuesday | August 19

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

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

IAPR CONFERENCE OPENING

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

Wednesday | August 20

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

Thursday | August 21

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

Friday | August 22

8:00AM – 5:00PM	Aston Webb Great Hall	● Registration & Name Badge Pick-Up
8:30AM – 9:30AM	Aston Webb/Law Bldg.	● **Parallel Session G** *See pp. 46-47 for session details/locations*
9:30AM – 10:30AM	Aston Webb Great Hall	● **Poster Session 3** / Coffee Break
10:30AM – 11:30AM	Aston Webb/Law Bldg.	● **Parallel Session H** *See pp. 48-49 for session details/locations*
11:30AM – 1:00PM	Aston Webb Great Hall	● Lunch
1:00PM – 2:30PM	Aston Webb/Law Bldg.	● **Parallel Session J** *See pp. 50-51 for session details/locations*
2:30PM – 3:00PM	Aston Webb Great Hall	● Coffee Break
3:00PM – 3:15PM	Aston Webb Main	● **Poster & Lightning Talk Award Ceremony**
3:15PM – 4:15PM	Aston Webb Main	● **Keynote	Renate Ysseldyk**
4:15PM – 4:30PM		● Short Break
4:30PM – 5:30PM	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 *Aston Webb Main*	**Panel A2** *Aston Webb WG05*	**Panel A3** *Aston Webb WG12*	**Panel A4** *Aston Webb G33*	**Session A5** *Law Bldg. LT2*	**Session A6** *Law Bldg. LT3*
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 *Aston Webb Main*	**Panel B2** *Aston Webb WG05*	**Panel B3** *Aston Webb WG12*	**Panel B4** *Aston Webb G33*	**Session B5** *Law Bldg. LT2*	**Session B6** *Law Bldg. LT3*
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 *Aston Webb Main*	**Panel C2** *Aston Webb WG05*	**Panel C3** *Aston Webb WG12*	**Panel C4** *Aston Webb G33*	**Session C5** *Law Bldg. LT2*	**Session C6** *Law Bldg. LT3*
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 8:30AM – 10:00AM			
Panel D1 *Aston Webb Main*	**Panel D2** *Aston Webb WG05*	**Panel D3** *Aston Webb G33*	**Session D4** *Law Bldg. LT2*	**Session D5** *Law Bldg. LT3*
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 1:00PM – 2:00PM**				
Session E1 *Aston Webb Main*	**Panel E2** *Aston Webb WG05*	**Panel E3** *Aston Webb G33*	**Session E4** *Law Bldg. LT2*	**Session E5** *Law Bldg. LT3*
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 3:00PM – 4:00PM**				
Session F1 *Aston Webb Main*	**Panel F2** *Aston Webb WG05*	**Panel F3** *Aston Webb G33*	**Session F4** *Law Bldg. LT2*	**Session F5** *Law Bldg. LT3*
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 8:30AM – 9:30AM			
Panel G1 *Aston Webb Main*	**Panel G2** *Aston Webb WG05*	**Panel G3** *Aston Webb G33*	**Session G4** *Law Bldg. LT2*	**Session G5** *Law Bldg. LT3*
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 10:30AM – 11:30AM**				
Panel H1 *Aston Webb Main*	**Panel H2** *Aston Webb WG05*	**Panel H3** *Aston Webb G33*	**Session H4** *Law Bldg. LT2*	**Session H5** *Law Bldg. LT3*
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 1:00PM – 2:30PM**				
Panel J1 *Aston Webb Main*	**Panel J2** *Aston Webb WG05*	**Session J3** *Aston Webb G33*	**Session J4** *Law Bldg. LT2*	**Session J5** *Law Bldg. LT3*
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 | 10:00ₐₘ-11:30ₐₘ, **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 | 10:00ₐₘ-11:30ₐₘ, **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 | 10:00ₐₘ-11:30ₐₘ, **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/confidents 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 | 10:00ᴀᴍ-11:30ᴀᴍ, **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 | 10:00ᴀᴍ-11:30ᴀᴍ, **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
Hümeyra 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 | 10:00ᴀᴍ-11:30ᴀᴍ, **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
Fatumetul Zehr Guldas

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

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 | 1:00PM-2:30PM, **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 | 1:00PM-2:30PM, **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 | 1:00PM-2:30PM, **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 | 1:00PM-2:30PM, **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 | 1:00PM-2:30PM, 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 | 1:00PM-2:30PM, 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 | 2:30PM-3:30PM, 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

Parallel Session C

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

Time | 3:30PM-5:00PM, **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 | 3:30PM-5:00PM, **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 | 3:30PM-5:00PM, **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
Pavlína 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 | 3:30PM-5:00PM, **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 | 3:30PM-5:00PM, 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 | 3:30PM-5:00PM, 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 | 8:30AM-10:00AM, **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 | 8:30AM-10:00AM, **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 | 8:30AM-10:00AM, **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 | 8:30AM-10:00AM, **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 Ünalan

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 Sağırlı

[Session D5] Mental health, spiritual care & chaplaincy
Time | 8:30AM-10:00AM, **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 | 1:00PM-2:00PM, **Room** | Aston Webb Main
Chair | Ayishah Świecińska, *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 | 1:00PM-2:00PM, **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
Lluis 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 | 1:00PM-2:00PM, **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 | 1:00PM-2:00PM, **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 Gamaiunova

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 | 1:00PM-2:00PM, **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 | 2:00PM-3:00PM, **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

P207 | **Francis Ethelbert Kwabena Benyah |** How prophecies shape the understanding and relationship with God among Pentecostal/Charismatic Christians in Ghana

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 Świecińska |** 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 | 3:00PM-4:00PM, **Room** | Aston Webb Main
Chair | Ayishah Świecińska, *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 | 3:00PM-4:00PM, **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 | 3:00PM-4:00PM, **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 | 3:00PM-4:00PM, **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 | 8:30ₐₘ-9:30ₐₘ, **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 | 8:30ₐₘ-9:30ₐₘ, **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 | 8:30ₐₘ-9:30ₐₘ, **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 | 8:30ₐₘ-9:30ₐₘ, **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 | 8:30ᴀᴍ-9:30ᴀᴍ, **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 | 9:30ᴀᴍ-10:30ᴘᴍ, **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

Friday, August 22ⁿᵈ

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

Time | 10:30ᴀᴍ-11:30ᴀᴍ, **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 | 10:30ᴀᴍ-11:30ᴀᴍ, **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 | 10:30ᴀᴍ-11:30ᴀᴍ, **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 | 10:30ᴀᴍ-11:30ᴀᴍ, **Room |** Law Bldg. LT2
Chair | Nihal Isbilen, *Bartin 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 | 10:30AM-11:30AM, **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

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

Time | 1:00PM-2:30PM, **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 | 1:00PM-2:30PM, **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 | 1:00PM-2:30PM, **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 | 1:00PM-2:30PM, **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

Abstracts

Panel Paper Abstracts

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

Annemarie Foppen[1], Marten van der Meulen[2], Michiel van Elk[3]

[1]Vrije Universiteit Amsterdam, [2]Protestant Theological University, [3]Leiden University

Aim: Considering the complex and multidimensional nature of church health, the present study explored the value of a psychological network approach to investigate the role of leadership in congregational vitality. Method: A network structure was estimated based on a vitality assessment among 4,829 members from 44 Protestant churches in The Netherlands using the National Church Life Survey. Findings: The results showed a closely connected vitality network in which church members' evaluation of leadership was associated in this sample with their experiences during the worship services and their sense of belonging and involvement. Furthermore, the network topology indicated a mediation effect of leadership on personal faith via its link with worship services and a sense of belonging among members. The paper concludes by discussing the relevance of network-based tools for multidimensional constructs in the study of religion and spirituality.

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[1], Bart van den Brink[2], Erik Giltay[3]

[1]Vrije Universiteit Amsterdam, [2]Theological University Apeldoorn, [3]Leiden University Medical Center

Aim: To examine how symptoms of 1) depression or suicidality or 2) personality disorder (PD) tend to fluctuate together in time with affective R/S variables and explore the added value of longitudinal network analysis, 1) experience sampling data from suicidal patients and 2) longitudinal data of God representations and maladaptive schemas of patients with PD were analyzed. Methodology: Participants were Dutch Christians. Dynamic time warp analyses were applied, resulting in both undirected and directed (i.e., temporal unidirectional) symptom networks. Findings: Individual and group analyses showed how psychopathology and R/S were in dynamic interaction. Inner peace among suicidal patients and shame and anxiety towards God among those with PD were key factors. Aggregation from individual to group-level networks has methodological advantages and creates opportunities for personalized feedback and interventions.

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

Hanneke Muthert[1], Mechteld Derksen[2], Emilie ten Thij[1]

[1]University of Groningen, [2]Universitair Medisch Centrum Groningen

Aim: Literature stresses the importance of spiritual experiences in reducing existential stress through psychedelic treatment. This calls for spiritual care. Following Langlitz (2024) we assume that all stakeholders in the trial, play their part in performing and shaping specific circumstances that contribute to a so-called 'form of life' that interacts with the psychedelic experience and accompanying existential processes. Therefore, we investigate the form' for spirituality that is shaped and performed before and during a European RCT. This paper focusses on the preparatory year (2024). Methodology: Our ecological network approach is based on interviews, focus group, group discussions and logbook notes. Findings: The analysis [work in progress] shows the importance of making expectations and views on spirituality more explicit to promote comparable work behavior in the trial. Spiritual beliefs also seem to be linked to the more general outcomes of the trial.

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

Anja Visser[1], Naomi van Dam[2], Tjeerd van der Meer[2]

[1]University of Groningen, [2]Jeugdhulp Friesland

Aim: Placement in foster care is a significant life event, not only for the foster child but also for the foster carers and the biological parents. In this study, we examined the spiritual needs of foster children, foster carers, and biological parents, how they interacted, and how they might be addressed. Methodology: An exploratory sequential mixed-methods design was used. First, interviews were held. Then, the findings were incorporated into a survey to examine the prevalence of these needs among the wider population of foster children, foster carers, and biological parents in the Netherlands. Findings: Similar types of needs arose for foster carers, biological parents, and foster children. Needs for purpose, connectedness, and comprehensibility were most prevalent, with questions around loyalty and 'doing the right thing' within the network of relationships between parents, carers, and children. Support was expected of foster care professionals in (re)negotiating the relationships.

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

Zachary Liu-Walter[1], Daniel McIntosh[2], Kevin Ladd[3]

[1]Williams College, [2]University of Denver, [3]Indiana University South Bend

Aim: We explored effects of labyrinth walking, an embodied meditation practice, on psychological outcomes. Methodology: A community sample (47) completed pre-post measures of time perception with a time-production task, body salience, connectedness to self, others and the world, and positive and negative affect. Emotional breakthrough was measured post walk. Participants were interviewed afterward. Hypothesis tests were pre-registered and statistically significant. Findings: After walking, participants' time production slowed, body salience decreased, connectedness increased, and negative affect decreased. Greater overestimation in perceived vs. actual time in labyrinth was correlated with emotional breakthroughs. Distortions in time perception and bodily salience analogous to our findings in the labyrinth mark altered states of consciousness. Qualitative analysis of interviews will be presented in August. Labyrinth walking may be an accessible practice inducing valuable experiences.

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

Kevin Ladd[1]

[1]Indiana University South Bend

Aim: Project used labyrinths in an experimental psychology research methods course to enhance student engagement and understanding.

Methodology: Over 6 semesters, students read about labyrinths as conceptual and utilitarian elements. Students also engaged theories and practical facets of design. The students' task was to design and execute an experiment using labyrinths. Findings: Student projects spanned a range with regard to labyrinth use. Pedagogically, two highlights emerged. First, labyrinths as a concrete example provided a common talking point for students, deepening interactions and expanding out-of-class interactions. Second, a modest percentage of students reported that they began to engage the labyrinths for personal growth and development. This pedagogical exercise demonstrates that experimental methods courses are not sterile in content and engagement, when careful selection of elements offers students both professional and personal development opportunities.

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

Daniel McIntosh[1]
[1]University of Denver

Aim: Labyrinth walking is an ancient and modern spiritual practice within and outside traditional frameworks. It is discussed in religious studies, psychology, and more, making it a good topic and experience for multi-disciplinary classes on religion and spirituality. Methodology: This talk provides information and examples for instructors to use the labyrinth as an exercise in classes on religious and spiritual practices, and for scholars who study labyrinths across disciplines. Findings: Labyrinths are a multi-disciplinary topic that enhance students' understanding of religious and spiritual practices. As they are not tied to one tradition, students feel freedom to analyze them critically, and students from various backgrounds find them meaningful. These features provide an accessible, traditional experiential exercise regardless of student background or identification. They make labyrinths an exciting and valuable topic for interdisciplinary research for psychologists of religion.

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

Jan Sellers[1]
[1]Freelance labyrinth facilitator, lecturer & adviser

Aim: Interest in labyrinth walking for quiet reflection for students and staff in higher education has grown considerably since the 1990s. This talk provides examples in diverse settings and highlights teaching and learning resources for use in classroom, campus or community settings. Methodology: This talk draws on Learning with the Labyrinth: Creating Reflective Space in Higher Education (Sellers & Moss, 2016) and on recent research into university, seminary and college labyrinths worldwide. Illustrations include a gallery of photographs demonstrating the sheer diversity and use of labyrinths in higher education contexts. Findings: The labyrinth path is a powerful metaphor for individual journey. Labyrinths are currently used on campus and beyond as a contemplative space for individuals and groups; as a resource for team-building and problem solving; as a symbol of peace and sustainability; as a creative space to support well-being and to support reflection within and across disciplines.

A3.1 | Existential communication in post-secular societies

Aida Hougaard Andersen[1]
[1]University of Southern Denmark

Aim: In a post-secular society, secular and non-secular worldviews coexist. This study explores how existential communication can integrate both perspectives through post-secular negotiation, ensuring professional grounding while respecting individuals' diverse lifeworlds. Methods: Post-secular negotiation is used as both theoretical concept and methodological approach. It operates on three levels: societal, inter-/disciplinary, and local (in the professional-client encounter). A reflective logbook supports professionals in engaging with these negotiations through double-loop reflection and ontological epoché. Findings: Post-secular negotiation in existential communication helps professionals navigate ethical demands and fosters resonance between parties. It offers a framework for bridging secular and spiritual perspectives in both research and practice.

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

Heidi Frølund Pedersen[1], Aida Hougaard Andersen[2], Laurids Munklinde[2], Ricko Nissen[2], Karsten Thomsen[2]
[1]Aarhus University, [2]University of Southern Denmark

Aim: Psychologists and chaplains both engage in existential communication during boundary situations, but differ in approach due to distinct professional foundations. This study explores how Danish psychologists and chaplains navigate existential conversations and post-secular negotiations in client work. Methods: Data come from four focus group interviews with 24 participants (13 chaplains/theologians, 11 psychologists). Transcripts were analyzed using thematic analysis within the framework of post-secular negotiation. Findings: One main theme emerged: Professional identity in existential communication, with subthemes on Life orientations, Agenda and power relations, and Mandate and boundaries. Differences were found in how each profession approaches spiritual topics. Chaplains often integrate them openly, while psychologists remain more secular. Both could benefit from using post-secular negotiation to better support clients' existential and spiritual needs.

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

Lars Mandelkow[1]
[1]Ansgar Høyskole

Aim: This study explores psychologists' attitudes and experiences regarding religious and existential self-disclosure, contributing to the ethical and clinical discussion. Methodology: A mixed-methods approach includes survey data from 92 psychologists in three Norwegian mental health clinics and a thematic analysis of interviews with eight psychotherapists. Findings: Survey results show that over 25% of psychologists do not consider addressing religious/spiritual needs as part of their role, though open to discussing these topics, few actively introduce them. Interviews reveal a dilemma: therapists balance personal beliefs with professional expectations, avoiding any impression of influencing patients while valuing spirituality in therapy. Framing discussions as "existential" can help establish professional boundaries. Key questions remain: Is self-disclosure more challenging for therapists with strong religious identities? How can universities prepare future psychologists?

A3.4 | Spiritual care and existential communication

Karsten Thomsen[1], Jens Søndergaard[1], Niels Christian Hvidt[1]
[1]University of Southern Denmark

Aim: This study explores conversations between chaplains and patients in Danish hospitals to understand the dynamics of spiritual care and its impact on patient well-being. Methods: A mixed-methods design was used. Two national surveys of chaplains and patients captured perspectives on spiritual care. Qualitative data from patient interviews and chaplain focus groups were analyzed using Interpretative Phenomenological Analysis (IPA). Findings: Surveys showed high patient satisfaction and appreciation for chaplaincy. Qualitative findings emphasized the role of chaplains in addressing existential concerns and offering relational support. The study highlights chaplaincy as a key component of holistic, patient-centered care and provides strong evidence for its integration in clinical practice.

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

Lynne Taylor[1]
[1]*University of Otago*

Aim: This paper sets a context for the panel by (1) outlining one way that theologians draw on methodological and theoretical psychological insights to inform their empirical theological research and (2) considering how theological insights might contribute back to psychology. Method: Drawing on the "Wesleyan" quadrilateral of theological reflection and illustrated by my recent research on the interface between god representations and the ideal self, I introduce the potential for a two-way cross disciplinarity where emic and wider theological insights can help ensure good research design and analysis when researching faith-related questions. Findings: Psychology provides vital insights to theologians seeking to understand how people define and are motivated by an ideal self. Similarly, theology provides understandings that can inform research design and interpretation of findings. Both theologians and psychologists can contribute to and benefit from a two-way cross-disciplinarity.

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

Elżbieta Łazarewicz-Wyrzykowska[1]
[1]*Margaret Beaufort Institute of Theology*

Aim: Psychology and theology are often seen as opposing fields, one grounded in empirical science, the other in the spiritual and supernatural. This perceived divide suggests not only distinct focuses but also incompatible methods and epistemologies. Yet both seek to understand identity, relationships and human flourishing. This panel challenges the divide by exploring how integrating these disciplines offers deeper insight into human experience. Methodology: Using my interdisciplinary research and experience, this discussion examines how theological concepts can enrich psychological frameworks and vice versa. Key themes include meaning-making, relationships, identity and community's role in well-being. Findings: This panel argues that psychology and theology function best as complementary, not conflicting, lenses. Their integration provides a more holistic understanding of human identity, relationships, and flourishing, revealing new ways to engage with the complexities of human life.

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

Hannah Waite[1]
[1]*University of Leeds*

Aim: Psychology and theology are often seen as opposing fields, one grounded in empirical science, the other in the spiritual and supernatural. This perceived divide suggests not only distinct focuses but also incompatible methods and epistemologies. Yet both seek to understand identity, relationships and human flourishing. This panel challenges the divide by exploring how integrating these disciplines offers deeper insight into human experience. Methodology: Using my interdisciplinary research and experience, this discussion examines how theological concepts can enrich psychological frameworks and vice versa. Key themes include meaning-making, relationships, identity and community's role in well-being. Findings: This panel argues that psychology and theology function best as complementary, not conflicting, lenses. Their integration provides a more holistic understanding of human identity, relationships, and flourishing, revealing new ways to engage with the complexities of human life.

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

Keith Dow[1,2]
[1]*Karis Disability Services,* [2]*Martin Luther University College*

Aim: Researchers are best positioned when attuned to the norms and experiences of study participants. Psychologists of religion who embrace cross-disciplinarity can acquire "inside" insights into the theologies and practices of devout participants. The discussant explores lessons learned in a 2024 study with adults with intellectual disabilities, examining how theological expertise influenced his cross-disciplinary study. Methodology: The panelist investigates his study engaging 11 Canadian Christian adults with intellectual disabilities in God and self-representation research. He looks at lessons learned in the areas of accessibility and theology to better understand the influence of these factors on psychological research. Findings: Just as inadequate accessibility accommodations limit effective research amongst a disabled population, inadequate theological expertise or consultation undermines the strength of psychology-motivated results amongst religious participants.

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

Jahdiel Perez[1]
[1]*Villanova University*

Aim: The ethical rejection of intellectual responses to the problem of evil, known as moral anti-theodicy, frequently relies on psychological assumptions. However, theological discourse has largely overlooked empirical research on this issue. To address this gap, I argue for more empirical accountability in the theodicy debate. Methodology: Drawing on psychological studies of grieving, self-distancing, and meaning-based coping, I evaluate three central moral anti-theodicist claims: (1) that theodicies are inherently insensitive, (2) that a third-person perspective on suffering exacerbates distress, and (3) that theodicies are necessarily harmful. Findings: This analysis challenges assumptions about theodicy's effects, showing that its impact is context-dependent. In many cases, theodicies can support adaptive coping for grieving individuals and offer meaningful frameworks for those caring for the suffering.

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

Bethany Sollereder[1]
[1]*University of Edinburgh*

Aim: This paper will introduce "Compassionate Theodicy" which is an attempt to re-envision theodicy as part of the therapeutic process. In 2021, Sollereder wrote a short resource using a pick-your-own-path approach to theodicy that was designed to help people work through issues of theological meaning making while in distress. The paper will then introduce a proposed study design to evaluate the usefulness of this novel approach. Method: The study will qualitatively investigate the experience of ~30 participants drawn from religious grief groups who read Sollereder's 2021 book Why is There Suffering? Findings: The study will explore whether the "Compassionate Theodicy" approach achieves the goal of being a useful resource for those experiencing grief. The research will contribute to studies which suggest that cognitive models of God affect resilience and meaning-making in suffering (Aten et al., 2008; Eurelings-Bontekoe et al., 2005; Haynes et al., 2016).

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

Shoko Watanabe[1]
[1]*University of Birmingham*

Aim: Prior research shows that religious people tend to reason teleologically, explaining seemingly pointless human suffering as fulfilling God's purpose. The 'religious residue' effect occurs when remnants of religious cognitions persist for formerly religious individuals (the 'Dones'). Do the Dones exhibit similar preferences for teleological reasoning as religious people? Methodology: A pre-registered online experiment (target N = 1,380) will examine how the Dones, currently religious people, and those who have never been religious may differentially evaluate religious and secular leaders who

make teleological claims about natural disasters. Preliminary results will be presented. Findings: By exploring religious residue in the context of human suffering, this study uniquely connects the growing body of psychological research on religious deidentification with important theological and practical implications for aspects of everyday experiences that may become struggles for the Dones.

B1.4 | Panel response by Dr Joanna Collicutt

Joanna Collicutt[1]
[1]University of Oxford

Aim: The fourth presentation in this panel will not be a paper presentation but a response by Dr Joanna Collicutt (the discussant). Dr Collicutt is an expert in clinical psychology and theology, particularly in dealing with grief and loss. She will provide feedback on each of the papers and jump-start discussion of the papers and the panel's theme for the audience. Methodology: After the three papers are presented, Dr Collicutt will respond to the papers for 10-15 minutes and then join the general Q&A discussion as a panel member. Findings: The panelists (2 theologians and 2 psychologists) will hold a Q&A session and let the discussions unfold according to the audience's interests. The discussion will shed light on unique value that psychology-engaged approaches can offer contemporary theologians and the importance of conducting empirical studies with more theological attention paid to people's everyday experiences.

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

Adriana Patrícia Egg-Serra[1], Adriano Furtado Holanda[1], Alessandro Antonio Scaduto[1]
[1]Universidade Federal do Paraná

Aim: To understand the impact of the Psychology program on students' personal experience of religiosity/spirituality (R/S). Methodology: Phenomenological analysis of the accounts of 73 students in a Psychology and Religion course at a Brazilian public university. Students were asked what they considered important to report regarding their personal experiences in relation to R/S within the program. Findings: The issues raised were grouped, according to their invariant essence, into the following constituent elements: (1) Recognition of R/S and openness to its acceptance; (2) R/S experienced as taboo and as a deficit in professional training and practice; (3) Perplexities and concerns; (4) Personal experiences of hostility; (5) The important role of the course in reflections and discussions about R/S; (6) Conflicts and reservations; (7) Consequences of the lack of recognition of the topic; and (8) Neutral or positive experiences.

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

Kleucielen Frota Ponte de Oliveira[1], Marta Helena de Freitas[1]
[1]Universidade Católica de Brasília

Aims: To explore the ideas and practices of psychotherapists (PT) about Religiosity and Spirituality (R/S) in Mental Health (MH) clinics in Brazil, comparing approaches in religious clinics (RC) and secular clinics (SC). Method: Qualitative, phenomenological approach using semi-structured interviews with 12 PT from clinics in the Federal District (6 in RC and 6 in SC). Interviews were recorded, transcribed and analysed in line with the methodology of Amatuzzi (2001). Results: PT see R/S as essential for ethical, respectful patient support. Religion is associated with negative aspects while spirituality is beneficial. Attitudes vary from being comfortable dealing with the topic to avoiding it completely. Differences include: in RC, younger, religious PT with greater theoretical diversity; in SC, more experienced psychoanalysts leaning more towards spirituality. The variations in the practice of R/S are influenced by training, experience, interest and theoretical approach.

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

Luciana Elisabete Savaris[1], Milene Zanoni da Silva[2], Adriano Furtado Holanda[1]
[1]Universidade Federal do Paraná, [2]Universidade Estadual de Ponta Grossa

Aim: To investigate the beliefs of healthcare professionals in Primary Health Care regarding the relationship between Spirituality/Religiosity (S/R) and health. Methodology: A cross-sectional quantitative study with 240 healthcare professionals. Data analysis was conducted using Stata/SE v.14.1 (StataCorpLP, USA). Findings: Among participants, 88.3% were female. Religious Affiliation: Of them, 52.9% were Catholic, 18.3% Evangelical, and 12.1% followed other religions. Additionally, 37.5% considered themselves spiritual but not religious, 32.9% both spiritual and religious, and 6.3% neither. Beliefs: A total of 69.6% engaged in religious activities, 87.1% lived by their beliefs, and 81.7% based their lives on S/R. Also, 93.7% believed S/R helps maintain balance, while 95.8% found it supportive in suffering. Health: A total of 95.5% believed S/R influences health, 75.8% thought patients wished to discuss it, and 40.1% felt confident addressing it.

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

Paula Trabuco[1]
[1]Universidade Católica de Brasília

Aim: To ascertain if/how spirituality manifests itself in responses to the Rorschach Method, using symbolic, projective elements Method: The responses of 10 Brazilian women (aged 21-58) were analysed. The phenomenological interpretation sought to identify symbolic patterns, recurrences and peculiarities that might indicate projective spiritual aspects, prizing the subjective experience/meaning assigned by the participants Results: Participants' spirituality manifested itself in different ways, depending on age, life experience and religion. The phenomenological interpretation permitted a glimpse of the lived experience in relation to the symbols that point to transcendence, religiosity and the sacred, denoting how spiritual elements emerge in projective experience (e.g., hands raised in supplication or as a blessing, in the same perceptive evocation), indicating the person's relationship with mystery and the search for meaning (e.g., supplication that protects; blessing that embraces).

B3.1 | The concept of existential health

Peter la Cour[1]
[1]MF Specialized University−Oslo, Norway

Aim: A four-dimensional model of health, including a dimension of existential health, has been proposed. This paper aims to characterise the new category of existential health. Methodology: Previous understandings of existential health are compared, followed by a study of associations with the term existential health among Scandinavian professionals. Findings: Existential health is an umbrella term for the fields of religion, spirituality, and secular life orientations, and health. The concept is evolving, but now seems strong enough to be theorised further and to systematise empirical findings on existential health. Models for the grouping of existential components and relationships between existential components will be proposed and discussed, including the categories of 1. Experience of living 2. Life orientations 3. Existential qualities 4. Existential expressions. The topics of individual faith, life philosophies, and meaning in life will be discussed as prominent examples.

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

Tatjana Schnell[1]
[1]MF Specialized University−Oslo, Norway

Aim: Meaningfulness is generally considered positive. It is a key predictor of mental and physical health, life satisfaction and much more. Different sources of meaning contribute to the experience of

meaning, and there are various ways to bring them to bear. Not all can be endorsed from a scientific point of view, such as conspiracy theory belief. Under what conditions can it foster meaning? And what does 'existential health' mean in this context? Methodology: A representative sample of N=974 German residents completed measures of conspiracy theory belief, meaningfulness (MAPS), and perceived alienation from society. Findings: While conspiracy theory belief is typically unrelated to meaningfulness, it emerged as a positive correlate when respondents felt alienated from society. Conspiracy theory belief thus appears to represent a form of 'fluid compensation' coming into play when more proximal sources of meaning, such as a sense of belonging to society, are not accessible.

B3.3 | Existential indifference in a vision quest

Bendik Sparre Hovet[1]
[1]University of Oslo

Aim: The paper aims to broaden the understanding of existential indifference as a psychological defense against existential anxiety. The author performed a case study of a Vision Quest, an indigenous ritual, in a Western context. The participant was overwhelmed after 4 hours alone in the forest due to fear of being lost in self-examination and isolation. The case is analyzed, and seen in the context of literature on existential indifference, existential anxiety, and meaning-making. Methodology: Qualitative interviews, thematic analysis, literature review. Findings: Possible mechanisms through which existential indifference acts as a barrier to existential anxiety are proposed. A central question is to what degree the participant, and existential indifference, can be considered "existentially healthy". The psychological literature on existential indifference is expanded through the philosopher Martin Heidegger's concept of Alltäglichkeit.

B3.4 | Response and discussion

Lars Johan Danbolt[1,2]
[1]Innlandet Hospitalt Trust, [2]MF Specialized University−Oslo, Norway

Aim: The discussant will respond to the panelists' contributions and discuss the concept of "existential health" in the context of existential indifference and belief in conspiracy theories. Methodology: Response and discussion involving the audience Results: Developed during the panel.

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

Knut Hestad[1,2]
[1]Innlandet Hospitalt Trust, [2]University of Innland

Aim: People with dementia have a loss of memory and other cognitive abilities, posing challenges to interview them. We explore how nursing home residents with dementia experience MIL, their reflection on existential questions and their "experience of time". Methods: Exploratory qualitative design with semi-structured interviews of ten people with mild to severe dementia living in nursing home. Findings: Conversations on the topic were feasible. Some memories of the past were told as if they were happening here and now. Some were repeated several times. Awareness of existential themes and interventions facilitating MIL for this population, despite certain challenges to be overcome, is important. The past and present merge gave their stories a unique character. This holds significance for the moment and how cognitive impairment may affect the perception of time. MIL may be connected to memories and experiences from the past. This might be more prominent for this group than others.

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

Torgeir Sørensen[1,2], Knut Hestad[1,3], Sverre Bergh[1], Mari Walthaug[1,4], Lars Johan Danbolt[1,5], Bjørn Lichtwarck[1]
[1]Innlandet Hospitalt Trust, [2]VID Specialized University−Oslo, Norway, [3]University of Innland, [4]Norwegian Academy of Music, [5]MF Specialized University−Oslo, Norway,

Aim: Knowledge on meaning in life (MIL) among people with dementia residing in nursing homes is scarce, maybe due to lack of quantitative instruments developed for this target group. We investigated if the new instrument Meaning in Life in Nursing Home Residents with Dementia Questionnaire (MIND) measuring meaningfulness and crisis of meaning were valid for research in this target group. Methods: 116 participants with dementia were included. Exploratory factor analysis and multivariate regression were used. Findings: Internal consistency was acceptable. The two constructs were negatively correlated. A two-factor solution for the six items, three items each, indicated a valid instrument. A construct validity exploration with self-reported Quality of Life in Alzheimer's Disease (QoL-AD) showed a positive and significant association with meaningfulness and a negative non-significant association with crisis of meaning. Proxy-reported QoL and depression were not associated with MIL.

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

Mari Walthaug[1,2], Sverre Bergh[1], Knut Hestad[1,3], Lars Johan Danbolt[1,4], Karette Stensæth[2], Andreas Voldstad[5]
[1]Innlandet Hospitalt Trust, [2]Norwegian Academy of Music, [3]University of Innland, [4]MF Specialized University−Oslo, Norway, [5]University of Oslo

Aim: Meaning in life (MIL) may act as a psychological resource both in the general population and in late adulthood. But little is known about MIL in nursing home residents with dementia. This group may be at risk for developing depression and a lower quality of life (QoL). MIL might protect against this decline. We explored MIL, QoL and depression symptoms in this population employing the recently developed Meaning in Life in Persons with Dementia Questionnaire (MIND). Methods: We performed cross-lagged regressions of the relationships between MIL, QoL and depression symptoms in 116 nursing home residents at admission and one year later. Findings: Preliminary findings suggest that residents with a higher proxy-rated QoL score at admission tend to have a higher sense of MIL one year later. Residents with a higher MIL score at admission tend to have less depression symptoms one year later. The findings are limited by a high dropout rate and low statistical power.

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

Tor-Arne Isene[1]
[1]Innlandet Hospitalt Trust

Aim: This study explores how people with severe dementia experience meaning in life (MIL), integrating insights from psychology of religion and dementia research. Methods: Through participant observation in a dementia care setting and focus groups with healthcare professionals, the study examines meaning in life incorporating embodied personhood for a more nuanced understanding. Findings: Recognising bodily expressions as manifestations of lived meaning shifts the focus from cognitive reflection to meaning as something enacted, experienced, and felt. This perspective enables a deeper understanding of MIL as lived through the body, expanding its interpretation beyond cognitive processes. Healthcare professionals emphasise the significance of embodied interactions—such as meaningful activities and shared presence—in sustaining meaning. These insights challenge cognition-centred paradigms and underscore the importance of cross-disciplinary approaches to existential experience in dementia.

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

Victor Counted[1], David Netz[1], Emily Purcell[1], Daniel Waldheim[1], Katelyn Long[2], Byron Johnson[3], Matthew Lee[3], Everett Worthington, Jr.[4], Alex Fogleman[3],

Fernando Garzon³, William Hathaway³, Eric Johnson⁵, Tyler VanderWeele²

¹Regent University, ²Harvard University, ³Baylor University, ⁴Virginia Commonwealth University, ⁵Christian Psychology Institute

This paper presents an emic approach to Christian flourishing, focusing on the individual domain as foundational for congregational and community well-being. While VanderWeele's etic model of flourishing provides valuable insights, it may not fully capture Christian-specific nuances. Given Christianity's global presence as the world's largest religion, we theorized its context to offer a critical interdisciplinary lens for understanding and measuring positive Christian psychology and faith-based flourishing. We introduce a construct and template of Christian flourishing aligned with the spiritual dimensions of the "Abundant Life"—joy, health, meaning, character, relationships, and stewardship—emphasizing individual flourishing as a foundation for broader discourse. Rooted in faith, hope, and love, this framework includes joy, health, meaning, character, relationships, and stewardship, inviting further scholarly engagement in other domains.

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

Crystal L. Park¹, Kelly Kapic², Shane J. Sacco¹, M. Elizabeth Lewis Hall³, Dahee Kim¹, Eric Silverman⁴, Jason McMartin³, Laura Shannonhouse⁵, Jamie Aten⁶

¹University of Connecticut, ²Covenant College, ³Biola University, ⁴Christopher Newport University, ⁵Georgnia State University, ⁶Wheaton College

Given the increased recognition of flourishing as a component of well-being, the construct of tradition-specific religious flourishing provides a promising direction for expanding this work. To address this need for an emic understanding of flourishing from a Christian perspective, we drew upon philosophy, Christian theology, and psychology to create a flourishing framework centered on agapic love (love of God for humans and humans for God) and based on biblical text. We developed the construct and an 81-item pool through extensive theological and philosophical input and conducted cognitive interviews with a diverse sample of Christians in the community. We then conducted an exploratory factor analysis (EFA) of the items in an online sample of 277 Christian adults, resulting in strong one-factor and acceptable three-factor solutions. In an online study of 336 Christians, this structure was supported and preliminary evidence of internal consistency and test-retest reliability and construct validity were provided. This newly-developed Christian Flourishing Scale represents an important advance in understanding religious well-being and provides a potentially useful tool for future research.

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

Leslie Francis¹

¹University of Warwick

This paper explores Christian flourishing within the 'congregational domain' through empirical theology, which integrates social science methods into theological research. It aims to clarify (or complexify) the concept of the congregational domain and assess how social science perspectives contribute to its study. Methods: Following an inter-disciplinary approach (Francis & Village, 2015), this study employs both qualitative methods (analyzing theological discourse on flourishing) and quantitative methods (examining congregational data). Inspired by Christ's call to observe the sower (Mark 4:1-9), it evaluates variations in flourishing through empirical analysis. Findings: Empirical theology offers unique insights into Christian flourishing by systematically analyzing theological and social factors. This study demonstrates that integrating theological categories with empirical research enhances understanding of how congregations foster human flourishing.

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

Chris Adams¹

¹Biola University

Pastoral ministry is deeply meaningful yet uniquely demanding, requiring clergy to navigate complex roles that often stretch beyond spiritual leadership. This panel presentation explores clergy well-being within the congregational domain of Christian flourishing, drawing on research from the Flourishing in Ministry project at the University of Notre Dame. Methods: Using qualitative methods, the study examines clergy narratives on role complexity, emotional resilience, and professional identity. Quantitative analyses assess burnout, job satisfaction, and the impact of person-job fit on well-being. Findings: Findings reveal that flourishing clergy sustain well-being through positive professional identity, purpose-driven work, and strong relational networks. However, challenges such as role overload, negative sacrifice, and social isolation threaten sustainability. Resilience-building practices (e.g., job crafting, contemplation, mentoring) may be essential for clergy wellbeing.

C1.5 | Community & Christian flourishing

Bill Hathaawy¹

¹Regent University

This presentation reflects on the role of community in Christian emic understandings of flourishing. The importance of communal relationality as a key intrinsic feature of flourishing in Christian thought is highlighted through engagement with Christian Trinitarian theism and Christian personalism. Some distinctive themes of Christian communitarian perspectives will be highlighted. The nature of altruism and virtuous self-sacrifice is explored. It is argued that Christian theism comports well with what some have called "soft altruism" and the cultivation of pro-social moral desires. The importance of taking seriously the motivational, existential, and ethical calculus implications of an eternal frame of reference is also considered. The utility of Pargament's notion of the individual-systems spiral is utilized as a conceptualization aide for the role of community in a Christian flourishing paradigm.

C2.1 | Spiritual but not religious elderly in Switzerland: their beliefs, practices, and coping strategies

Zhargalma Dandarova-Robert¹, Yuji Zocatelli Hashimoto¹, Laeticia Stauffer¹, Grégory Dessart¹, Pierre-Yves Brandt¹

¹University of Lausanne

Aim: This study aims to explore the beliefs, practices, and spiritual and religious coping strategies of elderlies who identify as spiritual but not religious. Methodology: A mixed-method approach was used to collect data from individuals aged 65 and over residing in Switzerland. Questionnaires were completed by the two first groups of the survey 2019-2022 mentioned in the panel's description. Additionally, semi-structured interviews were conducted with some participants. Findings: The results confirm the significant impact of secularization processes in Switzerland, where the two traditional churches (Catholic and Protestant) continue to lose followers, while the number of people identifying as spiritual rather than religious is increasing. However, the qualitative data revealed a variety of profiles among the spiritual but not religious. These range from individuals deeply believing and affiliated with a church to people oscillating between atheism, agnosticism, and uncertainty.

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

Grégory Dessart¹, Laeticia Stauffer¹, Zhargalma Dandarova-Robert¹, Yuji Zocatelli Hashimoto¹, Cristina de Silva, Etienne Rochat²

¹University of Lausanne, ²Lausanne University Hospital

Aim: The aim was to better identify the roles played by the R/S dimension among elderly individuals who benefit from homecare services. Research questions were: What coping strategies could be found in connection to this dimension? What sorts of changes could be observed over a lifetime, and what would the main reasons be? What are the current/recent individual needs around this dimension? Methodology: 35 one-on-one qualitative interviews were conducted with participants of the second group of the survey 2019-2022 presented in the panel's description. The interview addressed issues such as: centrality of their spiritual/religious dimension, ways of coping, major changes over a lifetime, and needs surrounding this dimension. Findings: Results showed: various categories of coping strategies resorting to the spiritual/religious dimension; major inner changes; resources supporting internal and external change across life events; possibilities of support for elderly's current needs.

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

Rachel Démolis[1], Laeticia Stauffer[2], Laurence Pesenti[3], Valdonè Kupsienè[3], Pierre-Yves Brandt[2]

[1]Haute École de Santé Vaud, [2]University of Lausanne, [3]Roman Catholic Church in Canton of Vaud

Aim: This paper aims to explore if and how involvement in a project that delivers existential and spiritual care to seniors contributes to revitalize healthcare workers' intrinsic motivation for their profession. Methodology: This study explores the introduction of a new care offer (ongoing feasibility study / 2024-2026), termed "existential and spiritual care," for elderlies receiving homecare. It relies on ethnographic observations, and 26 interviews with patients, spiritual care advisors, head nurses, and institutional directors. Findings: For a number of healthcare workers, the ability to refer patients to existential and spiritual care has rekindled their intrinsic motivation for their profession. This renewed motivation stems from two key factors: (1) it enables them to address a significant patient need that they had previously felt powerless to meet; (2) it aligns more closely with the fundamental values and aspirations that initially led them to pursue a career in healthcare.

C2.4 | Discussion

Hetty Zock[1]

[1]University of Groningen

Prof. Hetty Zock will discuss the three presentations of the panel. As a psychologist of religion and a theologian, her academic interests concern meaning making, identity construction and spiritual care in a secularized context. She published among other things on the existential and spiritual issues in a life course perspective (e.g., Erik H. Erikson, Donald Winnicott). Recently she has done research (together with Dr. Anja Visser) on spiritual care in the home situation for the elderly (50+) in the Netherlands, which is since 10 years financed by the state. (Visser & Zock, 'Positions and functions of chaplains in Dutch primary care and the social domain', Journal of Health Care Chaplaincy, in press.)

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

Sarah Moerman[1]

[1]University of St Andrews

Aim: The Covid-19 pandemic was a crisis for ritual music as in-person religious gatherings were limited for months; participation in ritual music was extracted from the communal experience of a religious setting. This study investigated whether the limits on communal singing had observable effects on people's perception of their own faith practice and spiritual formation. Methodology: Following a large-scale mixed methods survey, eighteen semi-structured interviews were held to garner further insights from participants' own experiences and memories. Interviewees represented a cross-section of those involved in music-making in a Christian worship setting. Findings: Primarily, this study uncovered how little empirical research exists on the relationship between music-making and spirituality. By exploring and recording lived experiences, this research contributes to our understanding of music as a bridge to the spiritual. It is critical that music-making is an embodied experience.

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

Pavlína Kašparová[1]

[1]The Faraday Institute for Science and Religion

Aim: Using an interdisciplinary approach blending fine art, theology, and psychology, I tested a novel methodology for tracking artists' visualisations of abstract spiritual concepts (divine, faith) to understand the cognitive processes of thinking through art-making. Methodology: Ten visual artists made art based on their inner imagery of the divine and faith. The project employed self-observations, journals, and interviews to capture artists' emotional engagement and embodied experiences. Findings: Artists gain insights into their creativity through self-reflection and emotional exploration, reflecting the concept of embodied cognition (the body's influence on the mind). They might see the body as a site of divine encounter; some artworks used motifs like figures, bones, or gestures to symbolize divine presence, often reflecting Christian doctrines of Incarnation and embodiment.

C3.3 | Dancing from doing theology to dancing theology

Jasmine Hieronymi-Suhner[1,2]

[1]University of Zurich, [2]University of Lucerne

Aim: This theoretical paper explores embodiment in theology and religious education through Tango Argentino, proposing a shift from "doing theology" to "dancing theology." It addresses the historical neglect of the body in Christian thought and examines how embodied knowledge enriches theological discourse. Methodology: The paper integrates embodiment, cognition, and movement theory, analyzing Tango Argentino as a structured yet improvisational dance. Theoretical and hermeneutical frameworks establish analogies between dance and theology. Findings: Tango Argentino emerges as a model for embodied theological practice, offering insights for (inter-)religious learning. This perspective contributes to psychology of religion by demonstrating how embodied experiences shape faith, spiritual learning, and relational meaning-making. This contributes to psychology of religion by revealing how embodied interaction shapes religious experiences, spiritual well-being, and faith development.

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

Alison Walker[1]

[1]Ripon College Cuddesdon

Aim: This theoretical paper examines how religion can inform human well-being through fostering positive connections to sacred spaces and local places Methodology: The paper integrates interdisciplinary perspectives on bodies in places through identifying topics within Christian theology that can inform and critique discourse within social psychology on place attachment and spiritual connections to physical place. I will offer a theoretically focused engagement between psychological research on place and Christian theologies of place to advance a stronger proposal for the essentialness of bonds to place for a meaningful life, as well as the role of religion to facilitate such bonds. Findings: By proposing a science-engaged theology of place, this research can equip local religious communities to facilitate meaningful connections to place that promote belonging and human flourishing.

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

Carmen Schuhmann[1]

[1]University of Humanistic Studies

Aim To explore the perspective of veterans with moral injury on how spiritual care contributes to their well-being. Methodology Twelve Dutch post-active veterans were followed during a trajectory in which they had one-on-one conversations with a military chaplain, using a longitudinal qualitative approach. Findings Veterans experience conversations with a chaplain as an opportunity to explore ongoing moral and spiritual struggles. Without being asked about it, they pointed out how, in their perspective, chaplains' approach of moral injury, and guilt feelings in particular, differs from the approach by mental health professionals. This allows for reflection on the relation between spiritual well-being and mental well-being in the context of moral injury.

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

Jorien Copier[1]
[1]Radboud University

Aim: To explore which meaning-making questions prison guards encounter in their work and how these could be supported? Methodology: This qualitative study used semi-structured interviews with prison guards, care teams, chaplains, and management at two prisons and a forensic psychiatric center. Data were analyzed inductively in Atlas.ti, then linked to Martela & Steger's (2015) meaning-making model (coherence, purpose, significance). Findings: Guards face meaning-making questions in daily work and after incidents, struggling with feeling valued (mattering), understanding their role (comprehension), and the ultimate goal of their work (purpose). Trusting teams address these concerns, while weaker teams neglect them. After incidents, guards question their actions and sometimes doubt their careers. Aftercare services normalize existential struggles, emphasizing listening over solutions.

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

Gertie Blaauwendraad[1]
[1]Vrije Universiteit Amsterdam

Aim: This study examines how the adapted Self-Confrontation Method (ZKM) helps students in the Master Spiritual Care at VU Amsterdam develop a clearer view of their lived spirituality, essential for supporting others' spiritual well-being. Methodology: Twenty students (2022-2024) participated. The ZKM included (1) interviews on key experiences, (2) linking these to categorized emotions, and (3) an analysis of emotional patterns. Students alternated roles as counselor and conversation partner. Spiritual autobiographies were analyzed. Findings: ZKM deepened students' insight into spirituality as a transformative journey. Both positive (family, creativity) and negative (illness, loss) experiences shaped their well-being. Some struggled with formulating insights, while the counselor role provided valuable perspectives. Findings will inform curriculum updates (2024-2025) to enhance spiritual competence and compassionate guidance.

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

Anke Liefbroer[1], Annemarie Foppen[2]
[1]Tilburg University, [2]Vrije Universiteit Amsterdam

Aim: Although many studies emphasize the importance of addressing palliative clients' spiritual needs, few studies have assessed its impact. This study investigates the course over time of clients' spiritual well-being who participated in the spiritual care intervention "In dialogue with your life story". Methodology: A longitudinal study was conducted measuring clients' spiritual and mental well-being before and after participating in the intervention, and 10 weeks follow-up. Findings: Based on 75 clients and 33 chaplains participating in this study, results show a significant increase over time on all six measures of spiritual well-being, and a significant decrease over time in symptoms of anxiety. No change was found for symptoms of depression. The presentation includes a discussion of lessons learned

from this study for other mental health caregivers while addressing clients' spiritual needs.

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

Kirsten Brown[1]
[1]Univesity of Sheffield

Aim: This study aimed to explore: i) the phenomenological similarities and differences between perceived threats from supernatural beings (the demonic/ supernatural evil) and human beings, and ii) the extent to which the social context mediates meaning-making and attributions of persecutory intent. Methodology: Comparative ethnographic research carried out over 10 months. This is based on fieldwork and qualitative interviews (n=12) conducted with adults attending an Evangelical church reporting experiences of demonic attack, and individuals attending peer support groups for paranoia. Data were analysed using Interpretative Phenomenological Analysis. Findings: Rich data analysis is still under way and will be completed by the summer. Initial analysis points to striking similarities between experiences of demonic attack and persecutory delusions, but the way that these experiences are interpreted differs.

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

Tom Clark[1], Richard Bentall[2]
[1]Univesity of Sheffield

Aims: Following Weber's dictum that beliefs have 'elective affinities' for different kinds of people we investigated whether religious and paranoid beliefs are associated with different kinds of cognitive dispositions. Methods: 1136 participants 18 years or older and representative of the UK population were recruited online by the survey company Qualtrics. Participants completed a survey of religious, political and paranoid beliefs and were partitioned according to strength of religious commitment (Centrality of Religion Scale) and paranoia (Revised Green Paranoia Scale) using established cut-offs. Agency detection was measured by a chasing task, trust by immediate judgments of trustworthiness of computer generated faces (both tasks converted to signal detection parameters. Results: Both group comparisons (adjusting for the non-target belief) and SEM showed bias towards agency detection was specifically associated with religiosity and bias towards mistrust with paranoia.

D1.3 | A phenomenological analysis of spiritual crisis

Eleanor Green[1]
[1]Univesity of Sheffield

Aim: Intense spiritual crises are sometimes associated with mental health symptoms, and may include experiences that are similar to those attributed to psychosis, such as hallucinations and 'double bookkeeping' (a term used by Bleuler to describe the sense of living in two irreconcilable realities). We aimed to explore the phenomenology of spiritual crises. Methods: Eight participants were recruited via the Spiritual Crisis Network and interviewed about their experiences. The interviews were analysed using Interpretive Phenomenological Analysis (IPA). Findings: The data from the study are rich and still being analysed but initial findings abnormal experiences that are comparable to those reported by psychotic patients. However, whereas some participants sought psychiatric help others interpreted their experiences within a religious framework.

D1.4 | Consensus judgments in religious belief and paranoia

YingYiXue Lei[1], Richard Bentall[2], Jess Twigg[3]
[1]Univesity of Sheffield

Aims: We aimed to compare the extent to which deluded and religious people are aware that their beliefs are/are not discordant with those of others. Methods: Study 1: 1136 participants 18 years or older and representative of the UK population were recruited online and

partitioned according to strength of religious commitment (Centrality of Religion Scale) and paranoia (Revised Green Paranoia Scale) using established cut-offs (see paper 2). Study 2: Comparison of 22 deluded patients, 22 psychiatric controls and 22 healthy controls. Participants judged the extent to which their own beliefs differed from those of others. Findings: Deluded participants (both studies) were unaware of differences between their beliefs and those of others; religious people (Study 1) and nonpsychotic controls (Study 2) were. Delusions may reflect a failure to coordinate beliefs with those of others.

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

Aizaiah Yong[1]
[1]*Claremont School of Theology*

Aim: To explore the mental well-being of BIPOC/GMH parents, particularly those of children aged 0-12, as crucial for healthy family dynamics. Methodology: Quantitative Findings: This paper shares the results of a digitally based self-compassion intervention that addresses general anxiety and parenting guilt, enhances self-efficacy, and promotes overall well-being among BIPOC parents. By integrating culturally relevant elements, the paper demonstrates the relevance of providing essential tools to promote parenting practices of self-compassion, ultimately improving family well-being in marginalized communities.

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

Kevin Muriithi Ndereba[1]
[1]*St. Paul's University*

Aim: This project explores the factors in Christian congregations that enhance psychological resilience among young people in faith communities. The project focuses on resilience due to the multi-pronged and negative impacts of the COVID pandemic across psychosocial, economic, political and spiritual domains. Methodology: Mixed Methods (interviews and survey) Findings: This study fills this gap by exploring the factors that will enhance resilience of young people. The project outcomes include visibility of science (psychology) engaged projects in the African context, changed attitudes of church leaders concerning science (psychology) and theology through conducting a pre-event and post-event survey and increased engagement between academia and practitioners concerned with the mental health of African young people.

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[1]
[1]*Hong Kong Baptist University*

Aim: To determine how Christian social services and churches can facilitate the flourishing of older adults in midst of the loss they face in the migration of their adult children and grandchildren. Methodology: Ethnographic through archival study, field observation, and semi-structured interviews. Findings: Capturing the experiences and struggles of left-behind elderly parents support how Christian organisations can support them through this time of transition and facilitates insight into future policy making, such as how to care for and provide support to older adults who live by themselves in Hong Kong. Ultimately, physical and mental health issues will have significant costs to the government and society thereby the role of Christian organisations are important to current and future policy making.

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

Carlton Turner[1]
[1]*The Queen's Foundation for Ecumenical Theological Education*

Aim: While racism is being used as a concept or a framework for naming harmful dynamics within the life of the Church of England, how psychologically informed is the concept? And what might psychological research add to the conversation for the Church of England leading to transformed praxis in the Church of England? Methodology: Primarily a text based research project analysing the theological and ecclesiological literature in the CofE on racism, including reports, theological books, diocesan policies, and perhaps even formal minutes. Equally, literature research will be done in the field of clinical and social psychology, using Minority Stress Theory and Social Threat Theory as key concepts to begin the exploration. Findings: Theological conversation on racism within the Church of England becomes more expansive and intentionally rooted psychological research allowing for sharper practices and policies that ensure racial and ethnic inclusion, sense of belonging, and overall flourishing.

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[1], Rümeysa Nur Doğan[1]
[1]*Social Sciences University of Ankara*

Aim: This study aims to investigate the extent to which compassion levels and religious coping strategies predict conflict resolution styles in marriage among individuals who are married or have had marital experiences in Turkey and France. Methodology: A total of 895 participants were recruited, comprising 692 females and 203 males aged between 18 and 55 years. The participants were selected from two distinct populations: Turkish immigrants residing in France and individuals residing in Turkey. The outcome measures were the Compassion Scale, Religious Coping Scale ,Conflict Resolution Styles Scale in Romantic Relationship. Findings: Correlation analysis revealed significant relationships between compassion, religious coping and conflict resolution in both France and Turkey. Compassion was positively correlated with positive religious coping and positive conflict resolution. Regression analysis showed that compassion significantly predicted the use of positive conflict resolution styles.

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[1], Asım Yapıcı[1], Sakin Özışık[1]
[1]*Social Sciences University of Ankara*

Aim: This study aims to examine the relationship between religious orientation, forgiveness and personality traits among Muslim clergy, considering relevant demographic and contextual variables. Methodology This cross-sectional research focuses on Muslim clergy, including clerics and imams, within the Presidency of Religious Affairs of Turkey (DİB),with the sample drawn from DİB staff in Hatay province. Out of 1700 targeted individuals,524 participated in the survey. Data were collected using the Fast Big Five Personality Scale, the Forgiveness Scale and the Reconstructed Muslim Religious Orientation Scale. Findings The findings revealed that participants generally internalized their religious beliefs, although they were also influenced by external factors and social concerns. They demonstrated consistent adherence to religious rules and traditions, with a low tendency to question or critically evaluate their religious beliefs.

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

Melike Sümeyye Uzun[1], Elif Havva Erçevik[1], Rümeysa Nur Doğan[1]

[1]Social Sciences University of Ankara

Aim This study examines the effects of religious orientations and God concepts on body perceptions. Methodology A cross-sectional design was employed, utilizing the Perception of God Scale, the Body Dysmorphic Disorder Modification Scale and the Muslim Religious Orientation Scale. The survey was distributed online to individuals aged 18-30.Data collection began in January 2025, with 117 participants out of a target of 200. Findings Preliminary analysis showed no significant relationship between body perception and religious orientations. However ,a significant relationship emerged between the vengeful God concept and negative body perceptions, as well as a higher risk of body dysmorphic disorder. A significant association was observed between religious orientation and perception of God. Specifically, individuals with a quest religious orientation perceived God as vengeful, while those with an instinctive did not. Quest religious orientation is linked to a competent, non-demanding God concept.

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

Sema İnceköse[1]

[1]Social Sciences University of Ankara

Aim: The aim of this study is to determine whether hope and socio-demographic variables have a moderating role in the relationship between participation in gambling and religious orientation. Methodology: The research sample consists of 470 individuals, living in Ankara and surrounding provinces. The research data was collected between February and December 2023. South-Oaks Gambling Screen Test, Feeling the Influence of Religion, Religious Orientation Styles, Gambling Participation and the Dispositional Hope Scales. Findings: Hope, gender and education didn't have moderating role. Marital status only moderated between feeling the influence of religion, fundamental religious orientation and gambling participation. Income only moderated quest religious orientation and gambling participation. Age only moderated between feeling the influence of religion and extrinsic religious orientation and gambling participation.

E2.1 | Catholic devotional practices and mental health

Lluis Oviedo[1]

[1]Pontificia Universita Antonianum

Aim: Research on meditation and health has generated hundreds of studies in recent years, primarily focusing on methods inspired by Eastern religious or spiritual traditions. In contrast, much less attention has been given to Catholic or Western devotional practices, such as praying the Rosary or Eucharistic silent worship. This new study aims to fill that gap. Methods: Our team has conducted two mixed methods studies to assess the extent to which these practices are associated with indicators of mental health, empathy, and flourishing among Catholics. The first study focused on the Rosary, involving 361 participants from three Catholic countries: Italy, Poland, and Spain. The second study examined the practice of silent Eucharistic adoration among 316 Spanish respondents. Findings: The results suggest a moderate positive effect of these two devotional practices on these key aspects of mental well-being and empathy.

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

Miriam Martins Leal[1,2,3], Marta Helena de Freitas[3]

[1]University Center of Brasília, [2]Maternal-Child Hospital of Brasília, [3]Catholic University of Brasília

Aim: This empirical qualitative study aims to understand the belief in miracles among family members whose children have congenital malformations. Methodology: We employed a phenomenological approach and analyzed the data using Amedeo Giorgi's method, focusing on 17 family members. Findings: 147 units of meaning were generated, the most common of which were 'miracle as a cure', 'miracle as God's action', 'miracle as the baby's survival', 'miracle as one's own transformation'. These units of meaning were grouped into three core experiential themes: 're-signifying miracles', 'living the belief in a miracle', which were the most relevant categories of experience. Based on this research, it can be inferred that the belief in miracles can be a means of interpreting a cure recognized by science, but also a process of re-signifying the experience of living with the child's illness, which helps participants to experience moments of well-being even in a situation of intense suffering.

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

Martiño Rodríguez-González[1], Carmen Callizo[1], María Calatrava[1], Joan D'avila Juanola[2], Richard Cowden[3]

[1]University of Navarra, [2]Universitat Abat Oliba CEU, [3]Harvard University

Aim: Catholics remain underrepresented in the emerging literature on divine forgiveness perceptions and well-being. The role of Catholic retreats and confession warrants further study. Methodology: A quasi-experimental longitudinal mixed-methods study with 200 Spanish-speaking Catholics in 4 groups:100 attend a retreat (50 confess their sins) and 100 do not (50 confess). Each participant engages for one month, completing scales on forgiveness, well-being, and religiosity at three time points: baseline (T1), two days post-retreat or equivalent time (T2), and three weeks post-retreat or equivalent (T3). Those confessing also complete these measures and open-ended questions after confession. Findings: The retreat and confession are expected to increase state divine forgiveness, self-forgiveness, and well-being at T2, with diminished but lasting effects at T3, controlling for confounders. Potential interactions and qualitative themes will be explored, and preliminary findings presented.

E3.1 | Meaning of life in indigenous cosmology

Rubens Nunes da Mota[1], Paula Rey Vilela[2], Thainá de Rezende Benine[1], Gillianno Mazzetto de Castro[1], Marta Helena de Freitas[1]

[1]Catholic University of Brasília, [2]Tocantins Health Secretariat

Aim: To describe/understand what happens in three Brazilian indigenous ethnicities - Terena, Krahôs and Yanomami people, and their reactions to cultural/religious impositions or influences that are transgressed. Method: Descriptive study, based on ethnographic observations, informal and/or semi-structured interviews, oral/written production and public records, identifying the ways of life of these people and their respective cosmologies, as well as the way in which they see themselves affected by the invasion of white culture in their territory, and the respective impacts on the meaning or elimination of life itself. Findings: The cosmologies of these people have in common what may be called "bidirectional intentionality", clashing head-on with the inclinations of those who seek to "colonize" them, including the researchers who want to study them, or religious people who want to "catechize" them. Their responses may range from a profound process of acculturation, through to rebellion or self-extermination.

E3.2 | Research on indigenous cosmology: Methodological implications for the Psychology of Religion

Adam Anczyk[1], Halina Grzymała-Moszczyńska[1]

[1]Ignatianum Jesuit University

Aim: To discuss the concept of qualitative generalization when applied to research involving indigenous people, highlighting how it differs from the classical quantitative generalization. Method: Employing the aforementioned concept, the controversy related to its limits and the

potential for the development of PoR as a science will be questioned. Not only are the clinical values considered, stemming from anthropological studies, as a means to study other cultures, but it will also be highlighting its role in the foundation of a scientific process that progresses from conceptualization to quantitative analysis and, ultimately, to experimental verification of a theory. Findings: This approach helps prevent reductionism and significantly broadens the scope of the psychology of religion, enabling the scientific study of phenomena with different populations, including indigenous people and their cosmology, that have not yet been incorporated into psychological theories.

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

Miguel Farias[1,2]

[1]Coventry University, [2]Oxford University

We will comment on the three presentations focusing on the research on indigenous cosmology and the epistemological, methodological and ethical implications for the research in PoR. Furthermore, we will discuss how different methodological approaches may or may not be appropriated in the psychological study of other cultures, especially those involving indigenous people.

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[1], Camden Nelson[2], Patty Van Cappellen[1]

[1]Duke University, [2]Temple University

Aim: Virtual religious services have proliferated since the COVID-19 pandemic, and this study is among the first to compare the biopsychosocial benefits of virtual and in-person religious services. Methodology: In a preregistered experimental study, adult Christians (N = 44) attended both in-person and virtual church services in a randomized order, wore Fitbits during the services, and completed surveys right after each service. Findings: Upon attending the virtual service, participants reported lower positive emotions, shared identity, and felt-presence of God, compared to after attending an in-person service. They also exhibited lower heart rate and fewer calories burned during virtual worship, suggesting less embodied engagement in the service. There were no differences in overall well-being, perhaps due to the short duration of the study. Findings suggest virtual religious services may not offer the same biopsychosocial benefits or engagement as in-person religious services.

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

Edward Davis[1], Megan Edwards[2], Jenna Faith McClear[2], Abby Li[2], Jennifer Hu[2], Annabelle Pantzer[2]

[1]Wheaton College, [2]Duke University

Aim: The main aim of this preregistered qualitative study (https://osf.io/7msnk) is to understand communal religious worship experiences and the flourishing-related benefits and challenges of virtual and in-person communal worship. Methodology: Data collection for this study is underway. Working with churches across the U.S., we are using a purposive sampling strategy to recruit a balanced (gender; race/ethnicity) and diverse (age; region) sample of 40 U.S. adults who are evangelical Protestant Christians and have a relationship with God. Two subgroups (20 who have attended predominantly virtual services for the past 6 months and 20 who have attended mainly in-person services) will complete a 90-minute structured interview (an adapted form of the Religious Attachment Interview). Verbatim transcripts will be analyzed using Braun and Clarke's (2022) reflexive thematic analysis approach, supplemented by AI. Findings: Initial data analysis will be complete by July and ready to present.

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

Victor Counted[1], Samuel Ashton[2], Patty Van Cappellen[3]

[1]Regent University, [2]St. Paul's Church Hadley Wood, [3]Duke University

Aim: This panel discusses theological, practical, and scientific implications of the studies presented in this symposium. Dr. Counted is an Associate Professor of Psychology specializing in how spiritual experiences are influenced by place attachment processes. Rev. Dr. Ashton is a minister, theologian, and biblical scholar specializing in theological dimensions of sacred presence and worship. Dr. Van Cappellen is a Professor in Social Psychology specializing in positive psychology, embodiment, and religion. Methodology: Panelists will explore whether the experience of sacredness in virtual or in-person worship stems from the sacredness of the place itself or from the believer's engagement with the sacred through spiritual indwelling. They will share insights based on their expertise in psychology, theology, and ministry. Findings: Insights will inform research on collective rituals, religious well-being, and the evolving nature of sacred experience in digital and physical spaces.

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[1,2], Sigrid Helene Kjørven Haug[1,3]

[1]Innlandet Hospital Trust, [2]Umeå University, [3]University of Inland

Aims: Comprehensive analysis of the Cultural Formulation Interview (CFI) Norwegian efficacy study. Mixed-method analysis of CFI study results in: rehabilitation, geriatric psychiatry, substance use, youth psychiatry, and Hospice contexts. Methodology: Same protocol was used in each context, including data collected from: patients; trained CFI clinical staff; other team members, and administrators. Data collection through interviews and focus groups. Other measures were also included. The timeline followed the CFI process throughout treatment. The comprehensive analysis coordinated deductive and inductive strategies. Findings: Common findings point to: the integrating function of the existential meaning dimension for diagnosis and treatment; the CFI as a Brief Intervention; access to CFI information is essential to efficacious use; and, the CFI contributes to clinical operationalization of PCC. Results discussed regarding challenges CFI implementation.

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

Nina Therese Svamo[1], Sigrid Helene Kjørven Haug[1,2], Valerie DeMarinis[1,3]

[1]Innlandet Hospital Trust, [2]University of Inland, [3]Umeå University

Aim: To explore how the CFI contributes to mapping adolescents' voices on what is important while receiving treatment within a specialized mental healthcare inpatient unit in Norway. Methodology: The study had a qualitative and exploratory design. Six adolescents, aged 14-17 years, with various mental health problems, were interviewed by clinicians. Data were analyzed using inductive content analysis. Findings: The CFI proved valuable for eliciting adolescents' illness narratives that concerned physical-, mental-, and social well-being. Overall, the narratives included issues related to the existential dimension. These aspects concerned fundamental life issues in relation to what they found challenging and meaningful in their daily lives, revealing both threats and aspirations. This study is part of ongoing

implementation research, aiming to provide valuable insights into how the CFI can function effectively over time and be sustainably integrated into mental healthcare practices.

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

Sigrid Helene Kjørven Haug[1,2], Valerie DeMarinis[1,3]
[1]Innlandet Hospital Trust, [2]University of Inland, [3]Umeå University

Aim: To efficacy test the DSM-5 Cultural Formulation Interview (CFI) in an Assessment Unit in Geriatric Psychiatry in Norway. Efficacy was operationalized as feasibility, acceptability, and clinical utility. Methodology: The format had a qualitative design, testing the efficacy among patients and clinicians at several points in time (CFI-T1, T2, T3) during the research process. Cultural analysis of clinical site and CFI training with clinicians were conducted. Findings: The tentative findings show that the patients' and clinicians` perceptions of feasibility, acceptability and clinical utility of the CFI are positive. The CFI reveals that the patients were in transitional phases where existential themes related to loss and changes in life situation were challenged. The CFI makes it possible for clinicians to follow these challenges over time. Based on initiative from the clinic, the CFI is now tested for incorporation into the clinic's protocol through an implementation study.

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

David Leech[1]
[1]University of Bristol

Aim: This paper articulates an integrated philosophical model of religious heart knowing and explores how it can be translated into an empirically assessable model. Existing models have focussed on the Abrahamic traditions, but the paper develops an integrated model which also works cross-culturally. Methodology: The methodology is desk-based conceptual work, which critically surveys philosophical work on the religious heart in both analytic and phenomenological traditions, including recent work on the school of heart-mind in (Neo-)Confucianism, and evaluates the conceptual similarities and dissimilarities between religious heart knowing and psychological models. Findings: The experiential structure we refer to as religious or spiritual heart knowing is a distinct 'intelligence' from emotional intelligence, system 1 thinking, hot cognition, and existing models of 'spiritual intelligence'. As such, it shows promise in generating a new research agenda for a distinct and hitherto.

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

Miguel Farias[1,2]
[1]Coventry University, [2]Oxford University

Aim The current monoculture of mindfulness science has biased our understanding of meditation practices, and prevented the development of a broader research agenda, which addresses its self-transcendent effects, and stimulation of non-ordinary states of consciousness. As a counterpoint to this, contemplative techniques from early Christianity used both mindfulness-alike and heart-centred recitations to promote a recalibration of ego-centred into other-centred motivations. Methodology Meditation techniques from various religious traditions aim to disrupt the ordinary, self-centred self. Here I will focus on examples from Christianity, Islam, and Buddhism. Findings Rethinking the self-transcendent aims of traditional meditation practices will allow us to break away from the self-enhancement agenda of mindfulness and create a new research agenda that honours the multiplicity of consciousness stimulated by these practices.

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

Chung Fei Ng[1,2], Miguel Farias[1,3], Inti Brazil[2]
[1]Coventry University, [2]Radboud University, [3]Oxford University

Aim: Mindfulness, rooted in Eastern traditions, reduces overall emotional reactivity, while some Western contemplative practices retain a God-centred focus and elicit strong emotions. This study examines the psychophysiological and interpersonal effects of heart-centred Christian and Islamic meditations, compares them to mindfulness and investigates the mechanistic correlates of their outcomes. It addresses three questions: (1) Do heart-centred meditations impact physiology, cognition, mental health, and prosociality? (2) Are these effects comparable to or superior to mindfulness? (3) What are the mechanistic correlates? Methodology: An 8-week app-based intervention using a 3-arm randomised controlled trial compares Christian and Islamic meditations to mindfulness and a waitlist control, involving 288 participants (144 Christian, 144 Muslim). Findings: Quantitative results will be presented, with expected greater interpersonal and intrapersonal benefits in heart-centred meditation groups.

G2.1 | Fundamentalism as a psychological construct

Nora Noemi Kindermann[1], Anke Liefbroer[2]
[1]Vrije Universiteit Amsterdam, [2]Tilburg University

Aim: 'Fundamentalism' is a widely used yet debated concept in psychology. It was criticized for being biased and fostering an "othering" perspective. Nonetheless, psychologists employ various definitions, operationalizations, and measurements. We examine how psychologists define, operationalize, and measure fundamentalism, along with their normative assumptions. This paper aims to provide an overview of existing constructs, their comparability, and their methodological and normative foundations. Methodology: Building on a previous scoping review of the definitions and conceptualizations of 'fundamentalism,' we map and compare the range of definitions, operationalizations, and measurements currently used in the psychology of fundamentalism. Findings: Initial analysis indicates that psychologists rely on unexamined and implicit normative assumptions, and focus on different dimensions of fundamentalism in their definitions and measurements.

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[1]
[1]Yalova University

Aim: This paper critically examines how the psychology of religion has largely emphasized religiousness as beneficial for coping and mental health while neglecting its potential role in fostering fanaticism and intolerance toward religious and non-religious "others". The aim is to encourage a more balanced research agenda that acknowledges both the supportive and exclusionary dimensions of religiousness. Methodology: A systematic review of empirical and theoretical studies across diverse contexts was conducted. This analysis reveals a tendency to consistently frame religiousness in a positive manner, with limited attention to its role in exclusionary or extremist attitudes. Findings: The review suggests that overemphasizing the benefits of religiousness may inadvertently contribute to intolerance. This paper calls for renewed psychological strategies to address religious intolerance, mitigate extremism, and promote more inclusive and flexible understandings of religious life.

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

Sarah Demmrich[1], Detlef Pollack[1], Olaf Müller[1]
[1]University of Münster

Aim: The project "Ressentiment as an Affective Foundation of Radicalization" investigates whether ressentiment can be a factor in the radicalization of Muslims in Germany. Ressentiment is defined as an affective state characterized by strong feelings of marginalization and enemy images, coupled with lower willingness to learn and ability to accept criticism. Methodology: Data was collected via a survey administered to a representative sample of N = 1,887 Muslims in Germany. Findings: A profile analysis identified 4 classes, one of which was classified as the "ressentiment class," comprising 20% of Muslims. Muslims of this class are younger but not necessarily in the lowest socio-structural position. The ressentiment class exhibits strong correlations with radicalization. This remains robust in multivariate analyses, although fundamentalism emerges as the strongest predictor. This project highlights ressentiment as a significant yet previously underexplored factor in radicalization.

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

Jeremy Carrette[1]
[1]University of Edinburgh

Aim: To show how the work of William James reveals the importance of narrative in the making of the psychology of religious experience and how this informs how we speak about love. Methodology: Working from the philosophy of religion, the paper examines William James's thinking from The Principles of Psychology (1890) to The Varieties of Religious Experience (1902) to show how the experience of love in religious experience requires a particular way of speaking. It examines the interdependence of languages of science and literature in the context of emotional literacy. Through detailed textual examples, it examines how James refuses the closure of different types of language and different disciplines in understanding emotion. Findings: It seeks to show how one of the founding voices of the psychology of religion can offer new ways to think about language and experience in religious life. It also reveals how love in the psychology of religion requires an interdisciplinary foundation.

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

Kenia Alencar[1]
[1]Catholic University of Brasília

Aim: To provide epistemological, philosophical and psychological reflections on the language of myth, narratives and its counterpart with logos, in the field of sensitivity, especially in relation to questions of religiosity and spirituality. Method: The study employs theoretical research involving conceptual and philosophical analysis, drawing on Ernst Cassirer's Philosophy of Symbolic Forms – Mythical Thought, and An Essay on Man, in dialogue with the theories and contributions of Carl Jung and Rollo May. Findings: The pathways of sensitivity as a complementary form of knowledge can be considered as a bridge between "heaven and earth" in the field of PoR, considering their potential to link the logos with the Lifeworld.

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

Marta Helena de Freitas[1]
[1]Catholic University of Brasília

Aim: To describe the role of sensitivity (the heart/chest) in Brazilian indigenous cosmology, and discuss the implications for PoR epistemology/methodology in the study of this population. Method: The role of sensitivity is illustrated by the narratives of a Yanomami shaman, in the book "The falling sky: words of a Yanomami shaman", authored by D. Kopenawa and B. Albert, and discussed in accordance with contributions from anthropology and phenomenological notion of intentionality. Findings: Comparing indigenous cosmology and the scientific perspective, it is possible to say that, while scientists have an anthropocentric point of view, the indigenous people have an ecocentric vision, according to which the "heart" of the sky/heaven meets the human being's heart/chest if they are really 'wisemen'. This kind of narrative is the foundation of their traditional knowledge. It needs to be listened to by those who want to carry out research in PoR, instead of being reduced to mere animism.

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

Robert Arrowood[1], Trevor Morris[2]
[1]The University of Virginia's College at Wise, [2]Rutger University-Camden

Aim: Existential Experimental Psychology has long allowed for wide variability in belief while lumping all secularity into one overarching group, despite evidence of individual differences. The current study examined individual differences in secularity as a predictor of existential concerns. Methodology: Atheists and agnostics (N = 978; prescreened from Prolific) completed various measures of secularity type (seeker, nontheist, antitheist, ritual, intellectual, activist), meaning (i.e., presence, search, need), fear of death and death thought accessibility, autonomy (e.g., control, perception), attachment (i.e., isolation, style), and identity (self, humanism). Findings: The results showed unique existential concerns among secularity type (e.g., non-theist lower meaning need; anti-theists had greater death concerns). By taking these individual differences into account, researchers can better account for the myriad of diverging findings among existential research.

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

Christopher Silver[1], Robert Arrowood[2], Trevor Morris[3], Kyle Messick[4]
[1]Sewanee: The University of The South, [2]The University of Virginia's College at Wise, [3]Rutgers University, [4]University of South Carolina Beaufort

Aim: This study revisits Silver's (2013) secular taxonomy if it remains a relevant framework by examining psychometric correlations of identity, belief salience, and ideological alignment. It examines secular identity as multidimensional, assessing its relevance through psychometric analysis. It explores meaning-making, social identity, and dimensions of secularity in contemporary society. Methodology: With 30% of Americans unaffiliated, this study analyzes secular identity, belief salience, and ideology using 500+ participants from the US, signal detection theory, and modeling to assess meaning, isolation, and belonging. Findings: relate to meaning in life, existential isolation, and close relationships. Secularity taxonomy is relevant where identity is socially salient and useful in studying individual differences within religiously dominant cultures.

H1.3 | Expanding nonbelief typologies to encompass Eastern traditions

Ash Bass[1], Kyle Messick[1], Robert Arrowood[2], Christopher Silver[3]
[1]University of South Carolina Beaufort, [2]The University of Virginia's College at Wise, [3]Sewanee: The University of The South

Aim: An expansion of the six nonbelief types by Silver et al. (2014) has been proposed with the intention of expanding the utility of the typology across cultures. The goal is that the new types, Publicly Religious Privately Atheist (PRPA) and Functionally Religious Atheist (FRA), will better encompass individuals from Eastern traditions. Data on all eight types are discussed. Methodology: Data from a large international cohort was collected and analyses of the two proposed types will be presented highlighting specific demographic qualities, and differences in related variables. Findings: Differences and similarities are expected between the two new types and their relationship with the original six types (e.g., overlap between Ritual Atheists and the new types). The strengths and potential limitations of utilizing the two new types in future research will be discussed. Feedback will be welcomed in refining the new types prior to applying them to Eastern-specific samples.

H2.1 | From trauma to healing in ecclesial abuse: Clinical training and restorative justice

Carolina Montero Orphanopoulos[1]
[1]Universidad Católica Silva Henríquez

Aim: This study examines the moral, spiritual, and psychological harm suffered by survivors of clerical abuse in Catholic contexts. It explores the distinctive nature of such harm and the need for specialized training for clinical psychologists. It also considers restorative justice as a therapeutic pathway for healing and accountability. Methodology: With an interdisciplinary approach, this study integrates psychology, theology, and ethics. A qualitative analysis of 11 autobiographical narratives—7 from clerical abuse survivors and 4 from other abuse contexts—was conducted via thematic coding using NVivo. Betrayal trauma and institutional betrayal theories informed the analysis. Findings: The study identifies unique dimensions of ecclesial abuse, including the manipulation of spirituality and moral injury. It underscores how institutional betrayal exacerbates trauma and highlights the role of targeted clinical training. Restorative justice is proposed as a crucial pathway to healing.

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

Carmen Callizo[1], Martiño Rodríguez-González[1], María Calatrava[1], Joan D'avila Juanola[2], Richard Cowden[3]
[1]University of Navarra, [2]Universitat Abat Oliba CEU, [3]Harvard University

Aim: This study explores how Catholics experience God's forgiveness through confession, focusing on the confessor's role in penitents' perceptions of divine and self-forgiveness and its impact on well-being. Methodology: We conducted a Framework Analysis using 10 interviews with experienced Spanish-speaking Catholic confessors (interviewed as both confessors and penitents) from Spain, Peru, Chile, and Mexico, stopping at thematic saturation. Findings: Themes of God's forgiveness, self-forgiveness, and well-being in penitents were linked to perceptions of positive priest and penitent formation, a strong bond, and a welcoming, non-judgmental attitude from the confessor. Confessors made connections between penitents' past and present confession experiences. Scrupulosity seemed to obstruct both types of forgiveness perception and well-being, emphasizing the value of integrating psychological therapy with pastoral guidance in such cases.

H2.3 | Ageing in a liminal time

Allen Jorgenson[1,2]
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Aim: Extant literature correlates well-being in retirement with religious participation and group identity. In the Canadian context there are few studies regarding this and none concerning the experiences of professors of theology and/or religion. This study aims to confirm the findings of this literature and to explore meaning-making in the face of retirement among these professors in Canada. Methodology: This mixed-method Canadian study will involve a quantitative study of the correlation between well-being in retirement and both religious participation and group identification in a general retired population (N = 200) and a quantitative study exploring the pre- and post-retirement lived experience of professors of theology and/or religion (N = 12-16). Findings: By exploring the lived experiences of retirees the study will explore insights for improving the lives of retired people and for understanding how retirees make meaning via religious participation and group identity.

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

Vassilis Saroglou[1], Moïse Karim[1]
[1]Université Catholique de Louvain

Aim: Are agnostics, as hesitant nonbelievers, characterized by (1) emotional instability and indecisiveness, (2) a tendency to maximize in decision making, or (3) low self-enhancement preventing them from thinking they are better than others? Methodology: Data were collected from 333 UK adults, self-identified as Christian, agnostic, or atheist. We measured neuroticism, positive and negative affect, indecisiveness, maximization, the better-than-average effect, and spirituality. Findings: Agnostics were the highest of the three groups in neuroticism, indecisiveness, and maximization of life alternatives. Indecisiveness predicted being agnostic vs. atheist or religionist, beyond the role of spirituality and religious socialization. High Christian identifiers self-enhanced on prosociality and niceness and high atheist identifiers self-enhanced on cleverness, but high agnostic identifiers evaluated both themselves and others as nice. Agnostics may have their own motives not to join atheists.

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

Moïse Karim[1], Vassilis Saroglou[1]
[1]Université Catholique de Louvain

Aim: Are agnostics, as open-minded and other-oriented, happier than religionists and atheists, or on the contrary, as neurotic and indecisive, less happy than the other two groups? Methodology: We analyzed European Values Study 2017 data from 29 countries (N = 30,124) of Christian heritage. We compared agnostics to Christians and atheists and controlled for age, gender, education, and income. Findings: In countries of Protestant and Catholic heritage, be they religious or secularized, agnostics were the least happy. Religionists, compared to atheists, were happier (Protestant countries) or equally happy (Catholic countries). In Eastern Orthodox countries, believers were happier than nonbelievers, agnostics and atheists alike—but again, agnostics were the lowest in the less religious countries. In sum, uncertainty makes agnostics, consistently across religious cultures, to be the lowest in well-being, whereas the effect of religious faith on well-being varies across cultures.

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

Magali Clobert[1], Moïse Karim[2], Vassilis Saroglou[2]
[1]Université de Caen Normandie, [2]Université Catholique de Louvain

Aim: In terms of personality, agnostics are located midway between religionists and atheists, or differ from both. Is agnostics'

morality closer to the restrictive, conservative morality of religionists or the permissive, liberal morality of atheists? Methodology: We analyzed European Values Survey 2017 data (34 countries of Protestant, Catholic, Orthodox, and Muslim heritage; N = 56,491), with questions on permissiveness on 15 moral domains: "family-oriented" (e.g., divorce), (2) "hygienic" (e.g., drug use), and (3) "civic" (e.g., tax evasion) morality, along with death penalty, homosexuality, and euthanasia. Findings: Agnostics adopt moral positions that lie between religionists and atheists. Society's religious heritage and level of secularization moderate differences between convictional groups. Agnostics seem to occupy an intermediate position between an existential attitude emphasizing personal order and the preservation of the group, and another valuing autonomy and individuality.

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

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[1]Duke University, [2]University of Warsaw, [3]Wake Forest University, [4]Baylor University, [5]Pennsylvania State University

Aims: Compassion is a core religious value, yet extending it can be challenging. This study examines whether, when, and why religious practices foster compassionate responses. Methods: Across five studies (N = 2,210) spanning Christianity, Islam, and Buddhism, we assessed compassion through situation selection and emotional upregulation in response to suffering. Religious practices, public (worship) and private (prayer), were measured, manipulated, or tracked using experience sampling. Findings: Religious practices were consistently linked to greater compassion, even when barriers were present. Fluctuations in practice predicted momentary increases in compassion, and a natural experiment during Easter confirmed causal effects. Two mechanisms - greater valuing of compassion and increased closeness to those who suffer - explained these associations. Findings integrate religion, emotion, and prosociality research, advancing understanding of motivated compassion.

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

Kathryn Johnson[1], Adam Cohen[1]

[1]Arizona State University

Aim: What are the effects of religious-motivated and health-motivated fasting on positive and negative emotions? Methodology: We surveyed the emotions and well-being of three groups: religious-motivated fasters, health-motivated fasters, and non-fasters. We then experimentally manipulated religious-versus health-motivated fasting and compared emotional responses for the differing fasting motivations. Findings: Using the survey data (N=800), we found that religious and health-motivated fasters experienced significantly more positive emotions compared with non-fasters—particularly joy and contentment. Health-motivated fasters experienced more pride compared with religious-motivated and non-fasters. There were no differences in negative emotions. In a follow-up experiment comparing religious-motivated (n=167) and health-motivated fasting (n=127), we replicated the null results between the two fasting motives. However, religious fasters scored higher on helping intentions and giving.

J1.3 | Religious dones harbor anger toward God

Daryl Van Tongeren[1], Julie Exline[2], Patty Van Cappellen[3], Joshua Wilt[2]

[1]Hope College, [2]Case Western Reserve University, [3]Duke University

Aim: As increasingly more people are leaving religion, research is examining the emotional experiences of religious dones (i.e., formerly religious individuals). Prior work has found that aspects of religion persist after deidentification—a process known as religious residue. More research is needed to better understand how people view and relate to God after leaving their faith. Methodology: Four survey studies (N = 2,413) were conducted to compare the emotional experiences of religious dones and never religious individuals. Findings: Results revealed that compared to never religious individuals, religious dones report significantly greater anger toward God and a higher degree of religious and spiritual struggles. In addition, mediational analyses revealed that these negative emotional experiences are associated with eroded meaning in life. Taken together, harboring negative emotions toward God may incur an existential cost and impair psychological well-being.

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

Jordan LaBouff[1], Sally Barker[2]

[1]University of Maine, [2]The Jewish Foundation of Cincinnati

Interreligious dialogue (IRD) is the most common method employed to improve interreligious attitudes. However, little empirical evidence exists about these interventions. Aim: We aim to identify and describe types of IRD, predict willingness to participate in different kinds of IRD, and examine the potential efficacy of different types of IRD. Methodology: We report 6 studies (2 correlational and 4 experimental, total N = 1,1880) of American Christians on hypothetical Christian-Muslim encounters. Findings: We describe 5 types of IRD. Participants prefer more secular, inclusive, and practical dialogue forms that emphasize shared community values over activities that focus on religion itself. Religious self-concept predicts willingness to participate in IRD, and buffers the negative effects of perceived threat from outgroups. Importantly, the most appealing types of IRD to participants may be among the least effective at improving intergroup attitudes.

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

Anu Morikawa[1]

[1]University of Eastern Finland

Aim: Students' well-being has been significantly strained due to the COVID-19 pandemic and other societal changes. This presentation analyses how to support existential well-being (EWB) among university students and how to strengthen their existential resilience (ER). Methodology: EWB is defined as finding life meaningful and feeling competent to handle challenges. ER reflects the ability of individuals, communities, and societies to maintain meaning, purpose, and well-being despite adversity. From these theoretical perspectives, qualitative interview data (N=12) from university students was analysed using Template Analysis (TeA). Findings: Preliminary results indicate a loss of inherent relaxation, with the future perceived as a looming grey cloud. Results suggest potential challenges, yet a reluctance to confront uncertainties directly. This highlights the need to reinforce EWB and ER by fostering community, support, openness, and strong teacher-student relationships.

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

Milla Korkalainen[1]

[1]University of Helsinki

Aim: The presentation examines the bond between the bereaved sibling and the deceased sibling through a supernatural experience and its effects on meaning in life. The relationship between siblings is unique, and when a sibling dies, the loss can be challenging. Research on sibling bereavement and continuing bonds through after-death communication, where the deceased's presence is still sensed, is scarce. Methodology: This qualitative study was conducted through an electronic questionnaire. A total of 18 bereaved siblings took part. Narrative thematic analysis revealed key themes: a strong continuing and transforming bond, a supervisory spiritual bond, and a detached affirmative bond. Findings: The findings show that the bereaved siblings formed a changed tie with the deceased sibling. Concluding, the deceased sibling was relocated in a way that is comprehensible and affirms the bereaved sibling's meaningfulness and supports existential well-being.

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

Tiia Liuski[1]
[1]*University of Eastern Finland*

Aim This paper presents a theoretical framework for understanding soldiers' existential well-being from the perspective of Finnish military chaplaincy. The framework is highly topical due to recent changes in Finland's security environment and geopolitical situation. This makes the study particularly relevant for examining how existential well-being is shaped within evolving military conditions. Methodology The study employs a qualitative research design, utilising thematic interviews conducted with Finnish military chaplains (n = 12). The data will be analysed using thematic analysis. Findings The expected findings will provide insight into the key components of soldiers' existential well-being, highlighting the aspects that contribute to their sense of meaning, purpose, and resilience in military contexts. Furthermore, the results will offer an insider perspective on the factors influencing existential well-being, as perceived by chaplains.

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

Suvi-Maria Saarelainen[1]
[1]*University of Eastern Finland*

Aim: This study examines how chaplains perceive their competence in addressing existential concerns—such as meaninglessness, isolation, and mortality—in nursing homes (NHs). Methodology: As part of a larger international project, in-depth interviews were conducted with six Finnish NH chaplains. Using interpretative phenomenological analysis (IPA), this study explores how chaplains navigate their roles, reflect on their competence, and engage in interdisciplinary collaboration within NH settings. Findings: The study identifies six key themes: (1) Education and ongoing training as essential to competence, (2) Work experience increasing confidence, (3) Self-reflection and self-care as fundamental, (4) Persistent feelings of inadequacy, (5) The role of institutional support and teamwork, and (6) The search for deeper vocational meaning. The findings highlight the complexity of chaplaincy in NHs, emphasizing the need for enhanced interdisciplinary collaboration and structural support.

Individual Oral Paper Abstracts

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

Melanie Nyhof[1], Piter Randan[2], Claire White[3], Izak Lattu[4], Hannah Lunkenheimer[5]

[1]Carthage College, [2]Institut Agama Negeri Kristen Toraja, [3]California State University, Northridge, [4]Satya Wacana Christian University, [5]University of Texas, Austin

Aim: This research aims to examine the influence of age, context, and religious affiliation on concepts of death and afterlife among Torajans, a culture known for elaborate funeral rituals. Methodology: Study 1 included 72 children and 31 Protestant Christian adults in Makale, Indonesia. Participants heard three vignettes about deceased persons varying by context: hospital, home, and tomb, followed by questions about the functionality of body, mind, and soul. Study 2 extends study 1 adding a funeral context, between-subjects design, and comparison of Protestant Christian and Aluk To Dolo (traditional religion) participants. Findings: In study 1 younger children more often said everything stops after death. Across age and contexts, participants viewed the body as least functional after death, and the soul as most functional. In study 2, we expect to see similar age differences, an effect of context, and differences in death concepts of Protestant Christian and Aluk To Dolo participants.

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

Mateus Martinez[1], Wellington Zangari[1]

[1]Universidade de São Paulo

Aim: To examine the phenomenology of children's mediumistic experiences, the associated emotions and the socio-cultural influences. Methodology: Case studies of six children, aged 8 to 10, who experienced mediumship. Recruited through social media and within religious communities. A research-specific interview script was used during in-person interviews. The children created drawings, the conversations were audio-recorded and transcribed. Reflexive thematic analysis was employed. Findings: The experiences involved visual, auditory and sensory perceptions, evoking fear, avoidance, curiosity and fascination. While some experiences were isolated, others were recurrent. Social support played a crucial role, with families providing access to religious guidance and normalizing the experiences. The meaning-making depended largely on the child's cultural and familial religious beliefs and practices, particularly within Spiritism and Umbanda, shaping their interpretations and coping strategies.

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

Hümeyra Ahsen Doğan[1], Rümeysa Ergin[2]

[1]Ankara Yıldırım Beyazıt University, [2]Ankara Sosyal Bilimler Üniversitesi

This study investigates whether sacred spaces function as transitional objects within the scope of Donald Winnicott's object relations theory. Focusing on the Hacı Bayram Veli Mosque and Tomb in Ankara, it examines the role of these sites in religious experience and identity formation in Turkish-Islamic culture. Using a qualitative methodology, 24 participants were interviewed and thematic analysis was applied. The findings suggest that sacred sites provide security, ensure the continuity of religious identity, combine internal spirituality with external practices, and shape religious experience. As transitional objects, they embody religious experiences and strengthen commitment. Given the deep social and historical connections of religious identity, more research is needed to explore their psychological significance.

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

Eric Aglozo [1], Adam Cohen[1]

[1]Arizona State University

Aim: To explore whether an individual's moral character influences the tendency to blame the Devil for negative events, and how the pattern of misfortunes moderates this relationship. Methodology: Two experiments were conducted: Study 1 involved participants from Prolific, who read about a miscarriage involving a victim of varying moral character (Good, Bad, or Neutral) and rated the causes, including God and the Devil's role. Study 2 involved an undergraduate sample and followed a similar design, but varied the number of misfortunes (1 or 3). Findings: In Study 1, participants were more likely to attribute the misfortune to the Devil when the victim had a Good moral character (Bad, marginally significant) compared to a Neutral character. Study 2 showed no interaction effect, but participants were more likely to blame the Devil when the victim had a Bad moral character compared to a Good character (Neutral, marginally significant). Multiple misfortunes increased Devil attributions.

A6.1 | Quantitative and qualitative experiences in time perception, body salience, connectedness, affect, and insights

Zachary Liu-Walter[1], Daniel McIntosh[2], Kevin Ladd[3]

[1]Williams College, [2]University of Denver, [3]Indiana University South Bend

Aim: We explored effects of labyrinth walking, an embodied meditation practice, on psychological outcomes. Methodology: A community sample (47) completed pre-post measures of time perception with a time-production task, body salience, connectedness to self, others and the world, and positive and negative affect. Emotional breakthrough was measured post walk. Participants were interviewed afterward. Hypothesis tests were pre-registered and statistically significant. Findings: After walking, participants' time production slowed, body salience decreased, connectedness increased, and negative affect decreased. Greater overestimation in perceived vs. actual time in labyrinth was correlated with emotional breakthroughs. Distortions in time perception and bodily salience analogous to our findings in the labyrinth mark altered states of consciousness. Qualitative analysis of interviews will be presented in August. Labyrinth walking may be an accessible practice inducing valuable experiences.

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

Fatumetul Zehra Guldas[1], Feyza Karsli[1]

[1]Erzincan Binali Yildirim University

Aim: The study investigates the mediating role of spiritual well-being in the relationship between posttraumatic growth and perceived stress among trauma-exposed individuals in Türkiye. It emphasizes the importance of support mechanisms in enhancing coping strategies following traumatic events. Methodology: A sample of 516 participants (76% female, mean age 25.77) was analyzed through a cross-sectional study. Findings: The conducted analyse indicated a significant negative correlation between perceived stress and

posttraumatic growth (r= -.23). Mediational analyses revealed that while perceived stress negatively impacted posttraumatic growth (β= -.760), the inclusion of spiritual well-being reduced this relationship (β= -.372). Discussion: The results highlight spiritual well-being as a crucial factor in promoting psychological resilience. The study suggests that spiritual well-being could be beneficial in developing interventions aimed at supporting individuals recovering from trauma.

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

Feyza Karsli[1]
[1]*Erzincan Binali Yildirim University*

Aim: This study aims to investigate the mediating role of cognitive flexibility in the relationship between spiritual well-being and emotional regulation among individuals in Türkiye who have experienced trauma. Methodology: This study was conducted with 532 participants (75.8% female, 78.8% single), with a mean age of 25.89 years (SD= 9.39).Findings: Correlational analysis revealed a significant positive relationship between spiritual well-being and cognitive flexibility (r = 0.44), while emotional dysregulation was negatively correlated with both spiritual well-being (r = -0.36) and cognitive flexibility (r = -0.49).Mediation analysis indicated that cognitive flexibility significantly mediated the relationship between spiritual well-being and emotional regulation (β = -0.189, p < 0.001).The findings underscore cognitive flexibility's crucial role, suggesting that enhancing both cognitive flexibility and spiritual well-being could improve emotional regulation for individuals facing trauma.

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

R. Eymen Bakır[1]
[1]*Marmara University*

Aim: This study seeks to explore religiosity's influence on professional athletes' mental toughness. Methodology: This study adopted a pragmatic explanatory sequential mixed-method design in three phases. The initial phase comprised a quantitative study with a sample of 500 competitive athletes. In the second phase, media analysis was performed to verify the quantitative findings and qualify the qualitative study. The third phase involved a qualitative study employing interview techniques with 10 elite athletes. Finally, the data from all phases were integrated to provide comprehensive insights. Findings: The research findings indicate that motivational religiosity plays a crucial role in contributing to athletes' mental toughness. Competitive athletes derive strength and courage from their beliefs through the themes of trust, continuity, and control, utilizing their religiosity to cope with sports-related pressures and enhance their psychological performance capacities.

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

Rebecca Hughes[1], Carissa Sharp[1]
[1]*University of Birmingham*

Aim: Religion is often researched as a belief system; however, it can also serve as a social identity which influences thoughts, feelings, and behaviours. Previous research around this has often been situated in a Western context, or when done in a non-Western context, the nature of religious social identity not fully considered within the non-western social and societal context. This research investigates religious social identity and its influence on perceptions of science and scientists, embedded within the Sri Lankan context. Methodology: Working closely in a team including researchers in the UK and Sri Lanka, we developed a survey and methodology suitable for data collection on religious social identity and perceptions of science in the Sri Lankan context. Findings: Results provide (1) wider cross-cultural support for SIT in a non-Western context, and (2) further understanding of perceptions of science and religion in Sri Lanka, embedded within the social and societal context.

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

Piotr Szydłowski[1], Jan Cieciuch[1]
[1]*Cardinal Stefan Wyszynski University*

Aim: The presentation of the CFM that integrates various models of individual differences in religiousness within the Allportian approach. Methodology: Based on a literature analysis of religiousness in the Allportian approach and by using formal circumplex rules, CFM was developed. To empirically verify this model, two studies were conducted (Study 1: N = 544, Mage = 42.31, SD = 15.26, 56.80% female; Study 2: N = 641, Mage = 38.59, SD = 14.43, 51.30% female). The studies utilized an instrument measuring faith modes differentiated in CFM, along with additional tools assessing variables from different models within the Allportian approach. Findings: The theoretical structure was confirmed, along with its integrative potential in relation to other measures of religiousness. The CFM can serve as a reference framework for models of individual differences in religiousness, going beyond traditional typologies and enabling the study of faith modes across the lifespan.

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

Ana Mercedes Caro[1]
[1]*Pontifical Catholic University of Peru*

Aim The study explores the religious/spiritual experiences of adult Catholics in Lima, Peru, during the Covid-19 pandemic. Methodology Thirteen participants were interviewed online, and the transcripts were analyzed using interpretative phenomenological analysis. Findings Three themes emerged: (1) Religion and Spirituality as Search for Connection, (2) Coping through Religious/Spiritual Practices, and (3) Reassessments and Learning. Participants described seeking connection with God, oneself, and others amidst the crisis, using both traditional and non-traditional R/S practices for coping. Gratitude and re-evaluation of priorities were also highlighted. This study contributes to understanding the importance of R/S as a resource in times of crisis within the unique historical and social context of Peru. Future studies should explore these themes across diverse cultural contexts in Lima and beyond.

B5.4 | Predictors and outcomes of faith development

Heinz Streib[1], Zhuo Job Chen[1]
[1]*Bielefeld University,* [2]*University of North Carolina at Charlotte*

Aim: Based on the perspective on faith as a typology of hierarchically ordered styles, this study investigated predictors and outcomes of faith development. Methodology: In two decades of mixed-method research with the faith development interview (FDI) in the USA and Germany, we accumulated over 1500 FDIs including n = 324 longitudinal cases with at least one re-interview. Using this sample, we present findings from quantitative analysis of faith development associated with a wide range of variables. Findings: Results confirm assumptions that faith development predicts the rejection of the representation of God as authoritarian and predicts the rejection of xenophobia and other prejudice. Faith development also results in higher need for cognition, tolerance of ambiguity, and openness to revising one's viewpoint. Predictors for faith development are high openness to experience, and low religiosity. Predictors are also all subscales of the Religious Schema Scale.

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

Katarzyna Skrzypińska[1]
[1]University of Gdańsk

The aim of this paper is searching for new ways and media of depicting and experiencing spirituality. The previous methods were based on research: 1) qualitative, 2) quantitative, 3) experimental, 4) medical. There was no possibility of insight into the image and feelings of a person who was in a state of spiritual experiencing and transmit them. The method goes beyond traditional psychological measurement solutions. It achieves a knowledge from various fields of science and art documented visiting immersive and interactive exhibitions in New York (Hall des Lumières, Artechouse, 2018), Amsterdam (Moco, 2022), Gdańsk (DeJa Vu, 2022; Amberexpo, 2023), Warsaw (Cosmos, 2024) and Miami (Superblue, 2024). Findings: Immersive art is a competitive and attractive medium with huge potential for depicting spiritual states. Cooperation with digital artists, psychiatrists, neurobiologists, physics, etc. is needed to create a research team working like memory portraitists in forensics.

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[1], Karla Werner[1]
[1]University of Münster

Aim: This study explores how TikTok consumption, participation in Islamic Religious Education (IRU) at school, and extracurricular socialization relates to the development of regressive religious beliefs (e.g., fundamentalism) and susceptibility to radical ideologies (e.g., Islamism) among Muslim students in Germany. Methodology: Utilizing a mixed-methods approach, data was collected through quantitative surveys from 320 IRU students and 46 qualitative interviews. Findings: High Islamic TikTok consumption strongly correlates with regressive religious beliefs. Trust in IRU teachers moderates this effect, fostering resilience against such beliefs. Interviews show that this trust is built through teachers' positionality towards the course contents, inclusive practices, and supportive environments. These findings emphasize the importance of trusted educators and digital literacy in religious education to counter extremist content and promote informed religious identities.

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

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[1]Marmara University, [2]İstanbul Medeniyet University

Doomscrolling is a relatively new concept defined as the habit of spending excessive time scrolling through negative and bad news on social media. Aim: This study aims to determine the relationship between doomscrolling, psychological well-being and spiritual fortitude. Methodology: This cross-sectional survey was conducted among Turkish Muslims (N=320) in January 2025. Findings: The obtained findings show that doomscrolling has a significant negative impact on psychological well-being and spiritual fortitude. Also, the Sobel test confirmed that psychological well-being partially mediated the effect of doomscrolling on spiritual fortitude accounting for 31.4% of the total effect ($\beta = 0.529$, $p < .001$). The research results revealed that as the doomscrolling level of individuals increased, their psychological well-being and spiritual fortitude levels decreased.

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

Sophie-Charlotte Bertrand Van Ouytsel[1], Vassilis Saroglou[1]
[1]University of Louvain

Aim This study investigates how religiosity relates to belief in COVID-19 conspiracy theories and compliance or resistance with vaccination and sanitary measures, also considering cognition, personality, and sociopolitical attitudes. Methodology We conducted an online survey (Spring 2022) with 257 Belgians adults, assessing religiosity, conspiracy beliefs, compliance/resistance to vaccination and sanitary measures, self-enhancement (inflated self-view), agreeableness, political authoritarianism, attachment style, intuitive vs. analytic thinking, and mathematical skills. Findings Conspiracy belief and vaccine hesitancy were related to high intuitive thinking, self-enhancement, left-wing authoritarianism, and low math skills. Compliance with sanitary measures was unrelated to religiosity, but religious individuals tended to believe in conspiracy theories and resist vaccination. These effects were due to religious people's (a)intuitive thinking and (b)self-enhancement or low math skills.

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

Sarah Bixler[1], Almeda Wright[2], Gregory Czyszczon[1], Michael Droege[2]
[1]Eastern Mennonite University, [2]Yale Divinity School

Aim: This paper assesses Conectere's early progress to strengthen attachment security and increase flexibility in parent-child relationships to support parents' religious transmission. We examine motivations for participating in Conectere, assessing the rigidity of family functioning and indicators of attachment (in)security. Methodology: Critical participatory action attachment research with 29 parents/caregivers began in Aug 2024, in a 24-month cohort-based attachment training with reflection on sharing faith at home. Methods include quantitative instruments including FACES-IV and attachment anxiety and avoidance scale, with qualitative researcher-facilitated cohorts. Findings: We expect families scoring as balanced in flexibility and cohesion to show indicators of attachment security. We expect parents/caregivers to grow in secure attachment practices, with increased curiosity about their children's behavior and ability to engage their children in meaningful faith conversations.

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

Victoria Lorrimar[1]
[1]University of Notre Dame Australia

Aim To investigate the relationships between longtermism beliefs and various beliefs about the afterlife (including religious perspectives) and the level of moral expansiveness toward future generations associated with each position. Methodology A partial replication of Syropoulos, Law and Young (2024), consisting of a cross-sectional survey study (n=1200) with measures including Impartial Intergenerational Beneficence Inventory (IIBI), Connection of Soul scale (CoS) and Moral Expansiveness Scale (MES). CoS added to test potential interaction effects of religious belief, which was not considered by Syropoulos et al. Findings Data collection is current, analysis will be complete prior to IAPR. Pre-registered hypotheses include that controlling for afterlife beliefs will decrease the effect size of longtermist belief as a predictor of moral concern for future generations found by Syropoulos et al. Includes commentary on research design of earlier studies and data interpretation.

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

Bronwyn Williams[1], Renate Ysseldyk[1], Kenneth E. Vail[2], Albert Banerjee[3], Maria Pimenova[1], Emily Tippins[1]
[1]Carleton University, [2]Cleveland State University, [3]St. Thomas University

Aim: With the increasing secularization of society, uncertainty exists regarding how this age-related trend may be associated with mental health and the extent to which one maintains their authentic beliefs. This study explored the religion-mental health link, assessing the

moderating role of age and the mediating role of authenticity. Methodology: Using online surveys, we examined relations among religiosity (intrinsic, extrinsic, quest), authenticity (behaving in ways that align with one's true self), and mental health (anxiety, depression, life satisfaction) in younger and older adults (N=1572; age=18-99). Findings: Authenticity indirectly linked quest religiosity and mental health among older (but not younger) adults; however, authenticity also indirectly linked intrinsic religiosity and mental health among all ages. These results suggest some aspects of religiosity may be differentially related to mental health as a function of age, in part through linking to one's authentic self.

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

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AIM: To acquire a deeper understanding of the religiosity of Maltese adolescents and young adults through the use of validated instruments METHODOLOGY: An anonymous online questionnaire open to all between 16 and 30 years of age. Instruments: The Meaning and Purpose Scales (MAPS) (Schnell and Danbolt 2023); The Adolescent Deconversion Scale (ADS) (Nowosielski and Bartczuk 2019);. and The Retrospective Analysis of Religiosity (RAR) (Płużek 2002), to rate graphically their religiosity from 7 to the present day. FINDINGS: Faith and Security, originally considered two of the five sources of Meaningfulness in the MAPS did not correlate challenging the hypothesis that religion functions as meaning making mode. Instead these correlated with having a two-parent family; belonging to a faith group and regular church attendance. The ADS showed that exiters did not migrate to any another religion and some do not exclude coming back. The RAR revealed a critical point in religiosity around age12.

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

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Aim: We outline the study protocol for an ongoing funded project (TWCF #32539) started in 09/2024, investigating the effects of Daoist standing meditation ("Zhanzhuang") on variables associated with human flourishing. Methodology: The study utilizes a robust two-arm randomized controlled trial. The intervention group engages in daily Zhanzhuang practice in a 3-week intensive training, followed by a 9-week self-guided practice at home. The active control group performs a modified wall sit. Assessments are conducted at baseline, 3 weeks, 3 months, and follow-ups at 6 months and 1 year. We evaluate biomarkers of heart rate variability and inflammation, psychological scales of human flourishing, and mystical experiences through interviews. Daily short-form checks on wellbeing and mysticism are conducted over the first three months. Findings: We detail the study protocol and the lessons learned in implementing the intensive intervention and managing participant engagement and retention.

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

Ayşe Aydar[1]
[1]Sirnak University

Aim: This study examines the perspectives of yoga practitioners in Turkey toward institutional religion. Methodology: Sixteen participants (aged 21-44) with 6 months to 8 years of yoga experience were interviewed online, and the data were analyzed via content analysis. Findings: Four themes emerged: "Motivations for Starting Yoga," "After Yoga," "Religious Perspectives on Yoga," and "Why Yoga?" Most participants started yoga for psychological (e.g., stress relief) and physical reasons, not spiritual motivations. While some reported no change in religious attitudes, others deepened their beliefs or engaged more in religious practices. Participants criticized institutional religion for its rigidity and gender inequality but valued yoga's flexibility, inclusivity, and introspective focus. Contrary to the general assumptions in Turkey, yoga did not distance participants from religion but fostered more positive attitudes toward it.

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

Barry Tse[1], Jonathan Ramsay[2], Kaiqin Chan[3], Frederick Low[3], Denise Dillon[3]
[1]James Cook University, [2]Singapore University of Social Sciences, [3]James Cook University Singapore

Aim: Developed and validated a nonsectarian Buddhist Religiosity Scale (BRS) to address the lack of dedicated religiosity measures for followers of Buddhism, a nontheistic religion. Methodology: Using an emic-etic approach, qualitative interviews (N=14) with Buddhist masters/scholars from different traditions for item generation. Exploratory (N=495) and Confirmatory Factor Analyses (N=493) with Asian Buddhist samples established scale validity and reliability. Findings: The final 22-item BRS (BRS-22) comprises two factors: Learning, Thinking, Practicing Dharma (LTP) and Embodiment. It demonstrated strong psychometric properties (Cronbach's α = .94, CFI = .906, TLI = .895, RMSEA = .074, 90% CI [.068, .079]). It converged with Buddhist-derived measures and diverged from a general religiosity scale. Predictive validity for prosociality was weak to moderate, with sound concurrent validity for life satisfaction and incremental validity over existing religiosity or Buddhist-related measures.

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

Alasdair Gordon-Finlayson[1]
[1]University of Northampton

Aim: This cultural psychological study examines how British Zen practitioners shape spiritual identities through their domestic materiality, often overlooked by psychologists focused on individualistic perspectives. Methodology: In a two-phase constructivist grounded theory approach, I analysed participant-submitted photos of home practice spaces and conducted interviews to explore how material choices relate to lived Zen practice. Findings from both are integrated into a single framework. Findings: Participants balance tradition and idiosyncrasy, negotiating aesthetic ideals, identity performance and spiritual practice with practical constraints. Domestic zen spaces reflect commitment and adaptability, and I examine how materiality shapes personal and collective spiritual identity. Findings highlight the interaction between cultural adaptation and individual expression, offering insight into Buddhism's evolving Western presence.

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

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Aim: This study examined whether religiousness buffers the negative effects of sexual distress on sexual and relationship satisfaction and whether these effects differ by gender. Methodology: This longitudinal study used an internet panel sample of 469 men and 452 women, all Jewish and residing in Israel. At Time 1, participants reported their levels of religious belief, religious behavior, and sexual distress. Four months later (Time 2), they assessed their sexual and relationship satisfaction. Gender differences were examined to determine whether the buffering effects of religiousness varied between men and women. Findings: Hierarchical regression analyses revealed significant gender differences. Among men, religious belief and religious behavior buffered the negative effects of sexual distress on both sexual and relationship satisfaction. However, this buffering effect was not observed among women.

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

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[1]*Erzincan Binali Yıldırım Üniversitesi*

Objective: This study aims to analyze research conducted between 2014 and 2024 on the relationship between gender roles and religion in Turkey from an interdisciplinary perspective. Methodology: This study employs a qualitative systematic literature review. A search was conducted in academic databases such as Scopus, Web of Science, and DergiPark using keywords like "gender," "religion," and "Turkey." As a result, 249 studies were identified, and 33 studies published between 2014 and 2024 were included in the review. Findings: The analysis of selected studies shows that religion in Turkey plays a key role in legitimizing and reinforcing gender norms, particularly shaping women's experiences in public and private spheres, while also highlighting themes of violence, control, subjectification, and resistance influenced by religious authorities, institutions, and groups. Conclusion: Gender roles and religion in Turkey both reinforce inequalities and shape women's subjectification.

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

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Religiosity/spirituality exerts an influence over relations and may represent a resource cross-disciplinarity of the Psychology of Religion in different disciplines, for coping with violence. "Aim" This study sought to identify and understand the religious and spiritual elements that play a significant role in combating violence, an example is domestic violence. "Methodology" Through qualitative interviews, comprising open questions and narratives, carried out in digital format, involving 12 Brazilian couples aged between 39 and 52, married for more than 20 years and who claimed to have some religious affiliation. "Findings" The results of this study showed that religiosity/spirituality plays a collaborative and important role in dealing with marital violence, mainly by highlighting the importance of social groups and in providing and motivating relational elements between spouses: respect, belonging, tolerance, dialogue, persistence, love, among others.

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

Muhammet Numan Sağırlı[1], Kemal Ataman[1]
[1]*Marmara University*

Aim: This study aims to understand the motivating factors and experiential influences that underlie Turkish-Muslim women's decision to cease to wear the headscarf. Methodology: Using a qualitative method, the research engaged in-depth interviews with 22 university-educated and employed Turkish-Muslim women who have opted to discontinue wearing the headscarf. Findings: The study identifies and categorizes the determinants shaping women's decisions into three overarching themes: 1. The representational-identity burden of the headscarf; 2. Troubled beginnings, and 3. Influence of the social environment and group dynamics. These findings indicate that women's decisions concerning the headscarf is not driven solely by personal decisions but profoundly influenced by the intricate fabric of social and political dimensions within Turkish society.

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

Scott Donahue-Martens[1], Sara Hodges[2], Jordan LaBouff[3]
[1]*Capital University,* [2]*University of Oregon,* [3]*University of Maine*

Aim: This study explores chaplain and patient perspectives on the same spiritual care encounter to assess the accuracy of chaplains' inferences about patients' experiences in key areas such as the chaplains' understanding and attentiveness. The study is guided by the question: "Where do patient and chaplain views of what constitutes a successful hospital spiritual care visit align and diverge?" Methodology: Using two surveys, one for patients and one for chaplains, both concerning the same spiritual care encounter, this study examines degree of congruence between patient and chaplain ratings of chaplain visit success and understanding. Findings: We expect patient and chaplain experiences to be largely similar and expect patients who rate chaplains higher on understanding will also rate the overall success of the visit as higher. In addition, we will explore how patient and chaplain demographic/identity variables are related to patient-chaplain congruence.

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

Sophia Söderström[1], Marianne Rodriguez Nygaard[2]
[1]*Gavle University,* [2]*VID Specialized University, Norway*

Mental health issues pose significant societal and public health challenges in the Nordic countries, with studies showing an increase in these problems in recent years. This trend is noticeable in churches, where more people with severe challenges seek support due to long healthcare waiting times. This study aims to investigate the challenges priests and deacons face in supporting individuals with serious social and psychological issues in Church of Sweden and the Church of Norway. We also aim to identify what is needed to create a supportive environment for both staff and congregants experiencing mental or social difficulties. Our methodology will involve a survey with qualitative and quantitative questions that will be distributed to deacons and priests in the mentioned church contexts. We expect the findings to reveal the main challenges clergy encounter, provide insights into these conditions, and identify practices for supporting those facing significant psychological and social challenges.

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

Dilek Bal Koçak[1]
[1]*Kastamonu University*

Aim: This study examines the collaboration and role distribution between psychologists and spiritual care specialists in meeting the psychological and spiritual needs of elderly individuals in nursing homes. It evaluates their contributions to well-being through a multidisciplinary approach. Methodology: A qualitative approach was used, involving individual interviews with nursing home staff. The study explores challenges in interactions with elderly residents, attitudes toward psychological and spiritual support, and expectations from psychologists and spiritual care specialists. Data were analyzed using thematic analysis. Findings: Psychologists primarily address behavioral and mental health issues, while spiritual care specialists support meaning-seeking and faith-based needs. Religious and cultural differences present key challenges, where spiritual care guidance plays a crucial role. Collaboration enhances the psychological and spiritual well-being of elderly individuals.

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

Sema Yılmaz[1], Hilmi Ataseven[1], Yavuz Sarı[1]
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This study investigated the psychological and spiritual aspects of patients with Inflammatory Bowel Disease (IBD), focusing on anxiety, depression, stress, spiritual well-being, and quality of life. It was conducted at Sivas Cumhuriyet University Faculty of Medicine using a cross-sectional design. The study included 30 IBD patients (aged 18–65) diagnosed with either Crohn's Disease or Ulcerative Colitis who met the inclusion criteria. Existing research had shown a bidirectional link between stress and IBD, indicating that psychological distress

could exacerbate symptoms, while active disease was associated with increased anxiety and depression. Additionally, higher levels of spiritual well-being had been linked to lower psychological distress and improved quality of life in individuals with chronic illness. In this study, participants completed standardized instruments including the DASS-21, the FACIT-Sp-12 Spiritual Well-Being Scale, and a disease-specific Quality of Life questionnaire. The study aimed to support the development of integrative health interventions by examining the impact of psychological and spiritual variables on overall well-being in patients living with IBD.

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

Üzeyir Ok[1]
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Wars, which persist around the globe, are among the most devastating events for individual mental health. It seems that the psychology of religion has relatively overlooked this area. Wars typically occur between groups with differing values, whether religious or secular. The aim of this paper is to examine both positive and negative attitudes toward war and to determine the roles of personality traits and demographic variables, using a correlational research methodology. Data is being collected from university students in two different cities in Turkey. Preliminary findings (n=200) suggest that support for war is more likely among men, younger individuals, those with lower anxiety, religious people, energetic individuals, less emotional people, right-wing individuals, and patriots. In contrast, anti-war attitudes are more common among women, those with higher anxiety, aesthetic individuals, left-wing individuals, those with less conventional views, and less patriotic people.

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

Liudmila Gamaiunova[1], Harvey Whitehouse[1]
[1]University of Oxford

Aim: Identity fusion is a form of group alignment in which personal and social identities are activated synergistically, motivating strong forms of pro-group action. While typically seen in families, fusion can be extended to much larger groups. This study explores the relationship between Buddhist meditation, pathways to fusion with humanity and all forms of life, and altruistic behaviour. Methodology: Experienced Buddhist meditators and matched meditation-naïve participants (n = 840) completed an online survey assessing: identity fusion with various targets; potential mediators (shared biology and shared experiences); and willingness to donate to humanitarian and animal-rights charities. Findings: Meditators showed greater fusion with humans and animals compared to non-meditators, which was explained by the hypothesized mechanisms. Meditators also donated more, with identity fusion significantly mediating this altruistic behaviour.

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

Tomas Lindgren[1]
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This paper examines the intersection of civil resistance, moral motivation, and religion in West Papua, aiming to provide a deeper understanding of how moral motivation and religion shape nonviolent action in the province. Methodology The study is based on fieldwork, integrating in-depth interviews and participant observation to capture firsthand experiences and perspectives of activists engaged in the nonviolent movement. Employing Relationship Regulation Theory as its analytical framework, it provides an examination of how activists navigate complex social relationships, cultivate solidarity, and manage conflicts. Findings The findings demonstrate a complex interplay between authority-ranking dynamics and nonviolent resistance, highlighting the role of communal sharing in fostering solidarity, and

the influence of equality matching and market pricing proportionality. Religion functions as a moral framework and as a unifying force that reinforces the commitment to nonviolence.

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

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[1]Biola University, [2]Covenant College, [3]University of Connecticut, [4]Christopher Newport University, [5]Wheaton College

Aim: Religious people in distress tend to turn first to their religions, as every religion provides resources for dealing with suffering. Research on these resources largely study them in etic ways, across religions and without taking into account religious particularities in understanding and practice. Our aim is to provide an example of how interdisciplinary research, involving theology and psychology, is necessary for advancing research into emic practices. We focus on the Christian practice of lament. Methodology: We combine theology and the psychological theory of meaning-making to develop an online lament practice and present a randomized controlled trial of its effectiveness in a US sample of Christians in distress. Findings: The data have been collected and are being statistically analyzed. We hypothesize that lament will outperform an active control group in predicting spiritual/psychological flourishing. We also hypothesize nine mechanisms of change and three moderators.

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

Elżbieta Łazarewicz-Wyrzykowska[1]
[1]Margaret Beaufort Institute of Theology

Aims: This study investigates the interrelation between beliefs about God as transcendent, immanent, or indwelling and contemplative prayer among Polish Catholics. Methodology: Data were collected through purpose-designed semi-structured focus and individual interviews with 16 adult members of prayer groups and from publicly available written open-question responses from 9 Catholic intellectuals. The interviews were recorded and transcribed. The transcriptions and written responses were coded for themes using NVivo. Findings: By examining the beliefs about the location of God's presence, this research contributes to understanding how the notions of God as indwelling may predict contemplative prayer experiences within the Catholic tradition. In this way, the study addresses a gap in the literature that separately examines God representations and prayer practices.

E5.3 | The varieties of religious doubt in Turkish society: "If they are Muslims, then I am not"

İbrahim Yüksel[1], Gülüşan Göcen[1]
[1]Istanbul University

Aim: The aim of this study is to examine the varieties of religious doubt, the psycho-social factors contributing to its emergence, and the general process through which religious doubt is experienced within the Turkish-Muslim culture. Methodology: This qualitative study is designed based on grounded theory and involved semi-structured interviews with 10 participants (7 male, 3 female) aged between 18-60 (mean=34.3).As this is ongoing study, interviews will continue until data saturation is reached. Participants were chosen from among those who currently or previously reported experiencing religious doubt. The data is coded in MAXQDA 24. Findings: Through content analysis, the data currently consists of 1 main theme, 8 subthemes, and 209 codes. Preliminary findings indicate that religious doubt can be categorised into 8 subthemes: referential doubt, theopolitical doubt, moratorium doubt, scrupulosity (waswasa), reactionary doubt, historical doubt, intellectual doubt and existential doubt.

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

Aiyana Willard[1], Lora Adair[1]
[1]Brunel University of London

Aim: We apply cultural evolutionary theory to examine how Neo-Pagan magic practices have selected and adapted historic magical and religious traditions to address modern psychological and social needs. We suggest that this accounts for some of the rapid increase of these beliefs in the west. Methods: Ethnographic data and interviews were collected with contemporary magical practitioners in Glastonbury, UK. We explored actual and perceived adoption of historical magical and religious traditions and how beliefs and practices have been reframed for modern contexts, focussing on how beliefs and practices are aimed at meaning-making and increased agency. Findings: Core magic practices are used as tools for well-being, personal growth, and community building. The focus on environmental issues, feminism, and psychological self-work suggests adaptation to modern existential concerns. These findings contribute to broader theories of cultural evolution of magic and contemporary meaning-making.

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

Myron Penner[1]
[1] Trinity Western University

AIM: Evaluate how the natural/supernatural distinction is operationalized in cognitive science of religion (CSR). METHODOLOGY: This is a theoretical paper that evaluates CSR's study of supernatural agent constructs. Historian Peter Harrison argues that the natural/supernatural distinction is not well motivated historically, scientifically, or culturally. CSR, however, assumes this distinction by adopting methodological naturalism and in how it investigates supernatural agent concepts. I first evaluate Harrison's criticisms of the natural/supernatural distinction. I then map CSR's use of the distinction and evaluate whether Harrison's criticisms require CSR to change its ways. FINDINGS: (1) Harrison's critique suggests that ways CSR scholars study supernatural agent beliefs in non-western contexts need some reform. (2) Harrison's critique does not undermine the scientific utility of either methodological naturalism or the natural/supernatural distinction in CSR.

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

Paweł Łowicki[1], Julia Tokarz[1]
[1]University of Warsaw

Aim: Dual-process theories suggest that religious belief relies on intuitive thinking, while analytic reasoning can override these intuitions. However, the mechanisms linking analytic thinking to religiosity remain unclear. This study examines teleological thinking as a mediator in this relationship, providing insight into the cognitive foundations of religious belief. Methodology: A cross-sectional study was conducted with a sample of Polish adults (N = 1066), using performance-based and self-report measures, including the Cognitive Reflection Test, the Belief in the Purpose of Events Scale, and the Centrality of Religiosity Scale. Findings Analytic thinking was linked to lower teleological thinking, while teleological thinking predicted greater religiosity. Mediation analysis showed teleological thinking fully explained the analytic thinking–religiosity link. These findings suggest analytic thinking reduces religiosity indirectly by weakening the tendency to see purpose in events.

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

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[1]Oxford Brookes University, [2]University of Cambridge, [3]University of Notre Dame Australia

Aim: To investigate potential conceptual distinctions between religious and nonreligious awe experiences, particularly through the lens of horizontal versus vertical transcendence. A second objective is to evaluate current measurement tools and methodologies in awe research in capturing these concepts. Methodology: Our investigation employs a mixed-methods approach combining: (1) Theoretical analysis of existing literature on awe, transcendence, and religious experience. (2) Critical examination of psychometric properties of the AWE-S and other scales, focusing on self-diminishment, perceived vastness, need for accommodation and comprehension vs. transcendence. (3) Phenomenological analysis of first-person accounts of awe experiences from religious and nonreligious individuals, attending to these same components. Findings: Our analysis yields key insights that challenge the current understanding of awe with respect to self-diminishment, transcendence and epistemological dimensions.

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

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Aim While awe is known to promote prosociality, its influence on moral hypocrisy (MH) is unexplored. This work investigates whether awe reduces interpersonal (double standards) and intrapersonal (inconsistencies between intentions and actions) moral hypocrisy. Methodology Through three studies in China (N=846), we examined the relationship between trait awe and MH (Study 1) and the effects of awe induction (video or recall task), compared to control conditions, on interpersonal hypocrisy measured through moral judgments (Study 2) and intrapersonal hypocrisy-we compared intended vs. actual charitable donations (Study 3). Findings Trait awe was negatively correlated with both forms of MH (Study 1). Inducing awe led people judge their own immoral behavior more harshly than others, suggesting reduced interpersonal hypocrisy, which was not moderated by spiritual pursuit (Study 2). Study 3 though found no significant effect of inducing awe on the gap between intended and actual donations.

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

Ayesha Ali[1], Lora Adair[1], Aiyana Willard[1], Michelle Kline[2]
[1]Brunel University

Aim: Research on individuals who identify as spiritual but not religious (SBNR) has largely focused on personal aspects of belief, such as self-improvement, self-actualisation, cognition, and personality. In contrast, the social dimensions of spirituality remain under-explored despite extensive research showing that organised religions foster community and belonging. This study examines the social practices and benefits related to SBNR practices. Methodology: Semi-structured interviews were conducted with SBNR individuals in and around Glastonbury. Participants generated lists of perceived benefits and activities during the interviews. These lists and interview transcripts were analysed using reflexive thematic analysis. Findings: Preliminary findings suggest that the benefits of SBNR practice extend beyond the individual. Participants explain that spiritual practice fosters relationships and connections, and emphasise service as a core part of their spirituality.

G4.1 | Religious identity, moral cooperation, and perceptions of moral decline

Cliff Guthrie[1], Daryl Van Tongeren[2]
[1]Husson University, [2]Hope College

Aim: This study explores moral psychological differences among U.S. residents based on religious identity building on previous research on the "Dones." We examine correlations between religious identity and the endorsement of fundamental moral domains identified in morality-as-cooperation theory (MAC), spiritual well-being (SWB), and

perceptions of moral decline. Methodology: Data is gathered via online questionnaire from adult participants who identify as religious, non-religious, or leavers. We use the MAC-Q questionnaire and measures of perceived moral decline (Gallup) and spiritual well-being (SHALOM scale). Findings: We expect religious identity to correlate with varying endorsements of MAC domains and perceptions of moral decline. "Dones" may show a gradual decay in certain moral domains (group and deference) and lower self-reported SWB. These findings aim to provide insights for applied ethics profession.

G4.2 | Religious residue effect & predictors of faith based comfort

Andrew Franklin[1], Emma Trierweiler[2], Tiana McKan[2]
[1]Norfolk State University, [2]Old Dominion University

Aim: The purpose of this study was to explore the religious residue effect by comparing credibility enhancing displays, private religious practices, and experiential comforting faith between African Americans who identified as actively religious, inactively religious and formerly religious. Additionally, the researchers explored how private religious practices predict faith-based comfort. Methodology: The sample consisted of college students (N = 248) at a large, southeastern university in the United States who completed an online survey. Findings: A series of one-way ANOVAs revealed evidence of the religious residue effect, with stairstep pattern decreases in credibility enhancing displays, private religious practice, and experiential comfort as levels of affiliation and engagement diminished across groups. Regressions highlighted the predictive power of private religious practices on experiential comforting faith for formerly religious individuals and those that are not religious.

G4.3 | Leaving the Catholic Church: Cross-sectional and longitudinal predictors of leaving intentions

Carlotta Reinhardt[1], Lotte Pummerer[2], Michael Nielsen[3]
[1]Saarland University, [2]Bremen University, [3]Georgia Southern University

Aim: What predicts whether people are likely to leave the Catholic Church? As part of a cross-disciplinary study, we examine the role of different identification aspects and their interaction with acceptance of authority, possibility for change and Church reputation. Methodology: Online data collected at three time points in a sample of German Caritas employees were analyzed using cross-sectional and longitudinal analyses. Findings: Lower scores on the identification aspects of solidarity, satisfaction, and centrality predict leaving intentions. Cross-sectionally, this relationship is moderated by acceptance of authority, possibility for change and reputation (N = 583). However, this moderation is not confirmed in longitudinal analyses (N = 271). Overall, findings point to self-investment aspects of identification as a crucial factor in predicting leaving intentions and emphasize the importance of assessing identification with the Church multi-dimensionally and longitudinally.

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

Berra Ergül Sezen[1]
[1]Sivas Cumhuriyet University

Aim: Current research aims to examine adult Muslim students' narcissism levels and their perception of God. In addition, it aims to determine the relationship between said concepts and socio-demographic variables. Methodology: The study is structured by relational model. The sample of the research are 503 students who study at SCU Faculty of Theology were selected through random sampling. Participants' qualities, narcissism levels and perceptions of God were measured through the survey technique. Collected data were analyzed via SPSS (26). F test, reliability and validity, one sample t-test, One-Way ANOVA and correlation tests were utilized. Findings Significant relationship between narcissism and perception of God were found. Participants' gender, age, perceived parental attitudes, narcissistic tendencies and God perceptions were found to be related.

Individuals with grandiose and vulnerable narcissistic tendencies have lower positive God perceptions and higher negative God perceptions.

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

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[1]Baylor University, [2]Westmont College, [3]Harvard University, [4]Massachussetts General Hospital

Aim: To explore the factor structure of 60 religion/spirituality (R/S) items Methodology: Participants (n = 16,372) in 1 of 6 NIH funded prospective studies of health completed a survey assessing a broad range of R/S practices, beliefs, and experiences. Participants were white, Black, South Asian, American Indian, or Hispanic/Latino Findings: Exploratory and Confirmatory Factor Analysis supported a correlated 4-factor model with 41-items The four R/S dimensions were (number of items) Positive Religion/Spiritualty and Coping (29) Negative Religious/Spiritual Coping and Struggle (4) Spirituality as Meaning-Purpose-Connection (4) Non-Theistic Daily Spiritual Experiences (4) Future work is needed to a) evaluate measurement equivalence with regard to gender, race/ethnicity, and world religion b) demonstrate external validity of these core R/S constructs in relation to a range of outcomes, and c) finalize a robust but efficient set of R/S measures for use in diverse U.S. cohort studies.

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

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[1]Adam Mickiewicz University, [2]The John Paul II Catholic University of Lublin

Aim: The purpose of this cross-sectional study was to investigate whether the associations between singles' boundary ambiguity (uncertainty towards finding a partner in the future) and indicators of mental health are mediated by religious attributions of singlehood. Methodology: The sample comprised 532 Polish singles (someone not in a romantic relationship) aged 18–85 years who completed measures of singles' boundary ambiguity, religious attributions of singlehood (considered as allowing one to achieve a positive meaning, sense of control, or negative meaning), religious commitment and mental health issues. Findings: Making of religious attributions positive meaning and sense of control can raise the indicators of positive mental health among the single individuals but does not lower the indicators of negative mental health. In contrast, making attributions of negative meaning can both lower indicators of positive mental health and increase indicators of negative mental health.

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

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This study investigates the psychological functions of halal food consumption habits of Turkish Muslim individuals living in the United States. The aim of the study is to examine how halal food consumption helps Turkish Muslim immigrants overcome challenges in a foreign cultural environment. A qualitative methodology, with a phenomenological approach, was employed to focus on participants' experiences of halal food consumption. The sample included 13 participants, 9 women and 4 men, purposively selected from different socio-economic and cultural backgrounds. Data collection was conducted through semi-structured interviews addressing halal food habits, religious values, identity formation, and coping strategies during integration. The findings indicate that halal food consumption serves as a vital coping mechanism for Muslim immigrants by

preserving their religious identity, fostering a sense of belonging, and maintaining familiarity through culturally significant meals.

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

Fatma Betül Alıcılar[1], Rümeysa Nur Gürbüz Doğan[2]

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In almost all belief systems, certain foods and beverages are highlighted with the effect of beliefs, and there are certain foods given importance and considered sacred in Islamic religious teachings. Aim The presented study aims to examine the psychological basis of individuals' behavior of religiously symbolizing food and beverages, and the connection between participants' attribution of sanctity to foods and their religious beliefs. Methodology Interviews were conducted with 33 participants aged 18 and over, who were reached by random sampling method, and the obtained data were evaluated using the thematic data analysis method. Findings As a result, it is expected to find that, the behavior of attributing sanctity to certain foods will be observed in Turkish religiosity, under the influence of Muslim culture participants live in. On the other hand, with the influence of the modern age, part of them can see various foods as sacred, regardless of their beliefs.

H4.3 | Music therapy and the psychology of religion: Exploring soul harmony in Ottoman Sifahanes

Ayşe Kaya Göktepe[1]

[1]*Istanbul Sabahattin Zaim University*

AIM: This study explores shared features across Ottoman Sifahanes (1299-1922), examining the application of music therapy. It rigorously examines the ontological links between music therapy and the concept of healing (shifa) the soul, and unveils the Islamic and Sufi dimensions of Ottoman health care services. METHODOLOGY: The research employs a multidisciplinary framework through a focused literature review. FINDINGS: Beyond treating disorders, music therapy, integrated with aromatherapy and water sounds, enhanced overall well-being in mental health care. Music's role in spiritual and moral refinement in traditional meshk education system, alongside therapeutic functions, illustrates a synthesis of Sufism, Ottoman music, and religious psychology. The establishment of Sifahanes within kulliyah complexes reflects a holistic Islamic healthcare model, integrating interdisciplinary knowledge, ethics, psychological aspects, and the pursuit of virtues, aligning with contemporary psychology.

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[1], Frank Martela[2], Florian Cova[3]

[1]*University of Eastern Finland, [2]Aalto University, [3]University of Geneva*

Aim: I aim to present a set of studies that investigate whether the belief that life as a whole has an objective meaning (BMOL) and the psychological experience of meaning in life (MIL) are distinct constructs, as well as their respective links to well-being, spirituality, and religiosity. Methodology: We developed the Belief in the Meaning of Life Questionnaire (BiMoLQ) in Study 1 (N = 315) and validated its structure and psychometric properties in Studies 2 (N = 285) and 3 (N = 436). We also examined the links between BMOL, MIL, well-being, religiosity, and spirituality. In Study 3, we employed an experimental design to assess whether BMOL plays a role in MIL. Findings: We developed a reliable measure of BMOL and found that BMOL and MIL are distinct constructs. BMOL is more strongly associated with religiosity and spirituality, while MIL is more closely linked to well-being outcomes. However, the belief in the meaning of life plays little role in finding meaning in one's own life.

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

Matthew Schaublin[1], Christopher Silver[2], C. Albert Bardi[2], Gavin Goodwin[2], Edith Stafford[2], Alexandra Dihonov[1]

[1]*University of Tennessee at Chattanooga, [2]Sewanee: The University of the South*

Aim: This study explores how autobiographical scenes of authenticity, inauthenticity, and self-transformation shape agency, communality, and life meaning. Methodology: Using a mixed-methods experimental approach, Study 1 (N = 148) analyzed authentic and turning point narratives via thematic coding and a retrospective Sense of Agency (SOA) Scale. Study 2 (N = 34+) added an inauthentic narrative condition and applied the Meaning in Life Questionnaire (MLQ). Regression analyses examined links between trait authenticity, narrative authenticity, SOA, and MLQ. Findings: Study 1 found authentic scenes correlated with higher SOA (ß = .32, p < .001) and lower self-alienation (ß = -.20, p < .05). Study 2 showed authentic scenes enhanced meaning (p < .05) but not the search for meaning. These results underscore the interplay of meaning and agency in shaping the narrative self.

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

Havagül Akçe[1], Thomas Kessler[1]

[1]*Friedrich-Schiller-Universität Jena*

Aim: The feeling of meaninglessness may manifest through four societal attitudes, conceptualized as collective neurotic patterns (CNP): provisional attitude (purposeless existence), fatalistic attitude (perception of being determined by circumstances), collectivistic attitude (conformity superseding individuality), and fanatic attitude (absolute idealization of values). Religion, as a source of meaning, will be related to CNP, depending on religious orientation (RO). The research examines the relationship between RO and CNP in Türkiye. Methodology: Two quantitative studies were conducted for the development and validation of the CNP Scale and the examination of hypothesis. Findings: Study 1 established the CNP Scale (n=97). Study 2 (n=276, ongoing) will evaluate the relationship between RO and CNP after the completion of the data collection in March, with the hypothesis that intrinsic religiosity will negatively correlate with CNP whereas extrinsic religiosity will correlate positively.

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

Victor Counted[1], Tyler VanderWeele[2], Byron Johnson[3], Richard Cowden[2], Kate Long[2], Charlotte vanOyen-Witvliet[4]

[1]*Regent University, [2]Harvard University, [3]Baylor University, [4]Hope College*

Aim: Positive psychology studies strengths and virtues that enable individuals and communities to thrive, with religion recognized as a source of psychological well-being, offering meaning, community, and resilience. However, the mechanisms through which religion fosters positive outcomes remain underexplored. This presentation examines hope—a key construct in positive psychology & a driver of flourishing—as a case study of the psychological impact of religion. Method: Using data from 202,898 participants across 22 countries in the Global Flourishing Study, we highlight how early-life experiences & national contexts shape hope. Findings: Positive childhood experiences, such as health, supportive parental relationships, and religious attendance, predict higher adult hope, while adverse experiences, like abuse, diminish it. Cross-cultural variations reveal religion's influence on hope, with strong links in some countries and weaker effects in other countries. Implications are discussed for our field.

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[1], Laura Captari[1], Steven Sandage[1]
[1]Boston University

Aim: Most research on forced migration has focused on trauma impacts while neglecting other aspects of the refugee experience. This can be pathologizing and must be balanced with attending to refugees' strengths and capacities to adapt and thrive amidst adversity. This qualitative study captures refugees' holistic voices, considering both vulnerabilities and strengths. Methodology: In-depth interviews (n=16) from Princeton University's Oral History Archive were analyzed using hermeneutic phenomenological analysis. Participants were from Cambodia, Vietnam, and Burma and identified as Buddhist, Christian, Muslim, and non-religious. Findings: Three overarching themes emerged: culturally embedded strengths fueling resilience, spirituality as the context of strength and struggle, and changes and personal growth (Papadopoulos, 2007). Findings are contextualized within third-wave positive psychology (Lomas et al., 2021) and the relational spirituality model (Sandage et al., 2020).

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

Mikael Lundmark[1]
[1]Umeå University

Aim: Religiosity can be manifest in coping processes in numerous ways, both when comparing different individuals, but also within individuals. This paper addresses the question of why religiosity manifests in religious coping in different ways, also within one and the same religious tradition, the same context and for the same individual. Methodology: Results from qualitative research (case-studies) conducted on practicing Christians coping with a life-situation changed by having cancer, and practicing Christians coping with a life-situation changed by parenting a child with congenital disabilities will be presented, compared and discussed. Findings: The rich variety of how religiosity is manifest in the analyzed coping processes is due to a complex interdependence between how different aspects of the religiosity comes to function as coping tools, the context of the coping process, and the nature of the stressor.

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

Ulrike Popp-Baier[1]
[1]University of Amsterdam

Aim: Although interdisciplinarity has become a mantra in psychology of religion, the discussion of methodological issues related to interdisciplinary research still needs input. This contribution explores "interdisciplinary" research related to the specific topic of religious conversion/deconversion. Methodology: Two narrative literature reviews address a) philosophical/ methodological debates about the clarification of "interdisciplinarity" and related concepts and b) classic and contemporary literature about religious conversion. Findings: 1.) The concepts of theoretical and practical transdisciplinarity (e.g. Mittelstrass, 2011) are most promising for analysing methodological complexities related to "interdisciplinary" research. 2.) These concepts allow to identify and to clarify implicit and explicit transdisciplinary research elements in conversion research in order to improve the integration of (critically reflected) research findings and to formulate future research perspectives.

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

Francis Xavier Salcedo[1]
[1]De La Salle University

Aim: This research aims at exploring the cross-disciplinary dynamism between psychology of religion and theology, placing an emphasis on their potential interaction. Methodology: The approach of this research will be interdisciplinary, integrating the empirical psychological method with theological framework to deepen knowledge about how belief, practice, and experience interact with cognitive-emotional-social processes and vice versa. Findings: This inquiry will provide unique insights into how humans experience God, religious coping, and faith's cognitive structure.

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

Beyza Okumus[1]
[1]Independent Researcher

Aim Cognitive Dissonance Theory (CDT), suggests that individuals experience psychological discomfort when they hold two conflicting beliefs, attitudes, or behaviors simultaneously. In response to this, individuals are motivated to reduce the inconsistency through various adaptive mechanisms. Although the application of CDT has been widespread within Social Psychology its use within Psychology of Religion remains relatively underexplored. Methodology The methodology of this study is primarily conceptual and theoretical, focusing on a literature review and theoretical analysis. Conclusion CDT offers valuable insights into the ways individuals reconcile inconsistencies within their religious beliefs, engage with conflicting external information, and navigate the complexities of religious identity. We can group the findings under the titles of religious beliefs and behavioral inconsistencies, inter-group religious conflicts, religiously motivated terrorist groups, and religious coping.

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

Halina Grzymała-Moszczyńska[1], Agnieszka Ktzysztof-Świderska[1], Jacek Prusak[1], Adam Anczyk[1]
[1]Ignatianum University in Krakow

The role of qualitative methods in academic psychology has long been a subject of controversy. Some have denied their essential contribution to the development of psychology as a science. Within the framework of the psychology of religion, qualitative methods are often regarded as having only clinical value or, stemming from anthropological studies, as a means of studying other cultures. The primary argument for the devaluation of qualitative methods is the perceived impossibility of generalizing their results. Aim This presentation will, therefor discuss the concept of qualitative generalization (Anczyk, Grzymała-Moszczyńska, Krzysztof-Świderska, Prusak, 2019; Maison, 2022) and highlight how it differs from classical quantitative generalization. By employing this concept, qualitative methods can serve as the foundation of a scientific process that progresses from conceptualization to quantitative analysis and, ultimately, to experimental verification of a theory.

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

Steve Taylor[1]
[1]University of Otago

Aim: This paper will present cross-disciplinary research on the social impact of selected religious practices and describe how listening contributes to social connection and human flourishing in religious communities. Methodology: A mixed-methods action-research intervention will assess the social impact of religious listening

practices. Participants (N=20) will explore two contrasting religious practices in small groups over an 8-week time period. Pre- and post-intervention psychological measures of listening and religious intensity will gather quantitative data. Observation, participant research diaries, interviews and focus groups will provide qualitative data. Findings: Reflexive thematic analysis will investigate the social impact of religious practices and the dynamics of listening in community building. Like stretching before exercise, religious practices of silence and lectio divina can activate attention, embody intention and increase comprehension in social interactions.

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

Kathryn Ford[1], Sotirios Kolios[1], Michelle Kline[1], Aiyana Willard[1], Lora Adair[1], Matthew Gervais[1]
[1]Brunel University

Aim: Previous research exploring motivations of the Spiritual But Not Religious (SBNR) has framed spiritual seeking out side of the religious mainstream as a highly individualized process. Research on the cognitive and personality predictors of SBNR beliefs supports this. However, the community building and social networking aspects of SBNR has been neglected. This research starts to address this gap. Method: This qualitative project consists of 30 semi structured interviews conducted with SBNR individuals in Glastonbury UK. The interviews explore various aspects of their spiritual journeys, beliefs and values. Interviews were transcribed and analyzed using thematic analysis. Findings: We found that many SBNR individuals did seek to find, build, and maintain social connections with other SBNR individuals, who held spiritual beliefs outside of the religious mainstream and that this represented an important aspect of their spirituality.

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

Merve Cetinkaya[1]
[1]Ankara Yildirim Beyazit University

Aim: This paper aims to understand the role of the researcher as an outsider and insider while conducting and analysing the research. Methodology: This paper's qualitative methodology uses data from field notes of an ethnographic study conducted on British Sufi centres in England. Findings: The findings suggest that the role of the researcher is a crucial point for the quality of qualitative analysis, especially from the reflexivity point of view. Being an insider and outsider when conducting research has pros and cons. The insiders are more aware of lives of their participants than outsiders. Being an insider allows the researcher to be more aware of the lives of their participants than outsiders. There are also cons to being an insider; for example, during the data analysis, there might be a risk of overlooking parts of the data that outsiders might take for granted. Conversely, an outsider researcher may be unable to understand or accurately represent the experience of their participants.

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

Rumeysa Nur Dogan[1]
[1]Social Sciences University of Ankara

Aim: This study explores the positionality of a psychologist of religion during experimental research. Methodology: Field notes were collected during a randomized controlled trial investigating a four-week Sufi music intervention's effects on wellbeing, depression and anxiety at a Turkish community centre in the UK. These notes were analysed to examine the researcher's positionality, predispositions, biases, and values. Findings: This paper suggests that the researcher's cultural familiarity provided insider knowledge, enabling culturally appropriate questions while maintaining sensitivity to Turkish norms, customs and beliefs .This familiarity encouraged participant openness during sessions. However, the researcher's background as a Sufi group member and musician, along with belief in Sufi practices' spiritual and mental benefits, may have introduced bias. Therefore, the researcher's continuous awareness of her positionality played a crucial role in evaluating the effectiveness of the intervention.

Lightning Talk Abstracts

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

Aida Hougaard Andersen[1], Martin Kristensen[1], Dorte Toudal Viftrup[1], Kirsten Kaya Roessler[1]
[1]University of Southern Denmark

Aim: This study explored the competences acquired by the students participating in an academic psychology master-course in existential communication. Methods: Phenomenological interviewing were carried out with five students from three consecutive years (2021–2023). Findings: We found three aspects of learning existential communication: 1) a change from an antagonistic standpoint towards developing a curiosity regarding their clients' religious approaches to existence 2) expanding their own horizon from avoiding existential and religious themes as being outside the psychological realm towards a sensitive and active way of addressing these 3) a change towards commitment to existential communication resulting in a sense of professional identity. These learning experiences enabled the students to work on a non-judgmental and open approach to the client. The findings support the value of professional competence, more than one's own worldview, as a basis for existential communication.

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

Heidi Frølund Pedersen[1], Kirsten Kaya Roessler[2], Aida Hougaard Andersen[2]
[1]Aarhus University, [2]University of Southern Denmark

Aim: This study examines whether Danish psychology students consider themes of existence, faith, spirituality, and religiosity important for understanding human nature and psychology, and whether they find these themes represented in their studies. Methodology: A survey was conducted in spring 2024 and distributed to all four Danish universities offering psychology programs. Findings: Three universities participated, with 524 respondents (393 complete answers). 88% found existential themes important, while 60% valued religious and spiritual themes. Additionally, 67% reported existential themes in their studies, but only 16% had encountered religious and spiritual themes. The results highlight a strong student interest in existential topics but a significant underrepresentation of religious and spiritual themes in curricula. This gap raises questions about psychology education's scope and its ability to address diverse understandings of human nature.

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

Daniel Waldheim[1], Emily Purcell[1], David Netz[1], Victor Counted[1]
[1]Regent University

Aim This research aimed to examine potential protective mechanisms that buffer the effects of traumatic stress on mental health. Methodology The current study (N = 202,898) utilized data from the Global Flourishing Study (GFS) across 22 countries to investigate the moderating role of hope in the relationship between traumatic stress and mental health (anxiety and depression) while controlling for key demographic variables (e.g., age). Findings Results indicated that hope significantly moderated the relationship between traumatic stress and mental health outcomes. While traumatic stress was positively associated with higher levels of anxiety and depression, individuals with higher levels of hope exhibited lower psychological distress despite exposure to traumatic experiences. The strength of this buffering effect varied across countries, suggesting sociocultural factors may strengthen or weaken the protective role of hope, implicating the need for culturally responsive interventions.

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

Adriano Costa[1], Wellington Zangari[2]
[1]National Institute of Science and Technology in Social and Affective Neuroscience (INCT-SANI) and UFABC, [2]Sao Paulo University

There is a consistent association between religiosity and life satisfaction. Previous studies indicate that positive affect could mediate the relationship between religion and life satisfaction. Aim: The aim of this research is to compare the reported frequency of positive affect and emotion regulation strategies used by religious and non-religious participants and evaluate a mediating effect of these affective components in relation to life satisfaction. Methodology: We collected the data through a cross-sectional survey with measures of religious affiliation, religiosity, positive and negative affective states, emotion regulation strategies, and life satisfaction, within 880 Brazilian participants from a diverse set of religious identities. Findings: We found a mediating effect of positive affect on the relationship between religion and life satisfaction (r=0.2) and a direct effect of religion in the outcome variable of (r=0.306).

E1.5 | Artificial Intelligence: A tool for qualitative analysis in phenomenology – Pilot results

Tiago Pereira[1], Miriam Martins Leal[2]
[1]Centro Universitário de Brasília

Aim: This study aims to analyze interviews regarding belief in miracles among family members of infants with congenital malformations, comparing a manual approach to identifying units of meaning with an AI-assisted approach. Method: This empirical research employs a descriptive phenomenological framework based on Amedeo Giorgi's methodology. Data were analyzed manually and using a generative AI model, Mistral 8X7B, fine-tuned to identify units of meaning (UM) as outlined by the method. Findings: The manual analysis identified 147 UM, while the AI-generated analysis produced 101. In the manual analysis, the most prominent themes included the belief in miracles as a form of healing and the lack of expression of this belief to healthcare professionals. In contrast, the AI analysis highlighted the absence of dialogue about miracles with healthcare providers and personal transformation following a miracle—this latter theme ranked eighth in the manual analysis but third in the AI analysis.

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[1]
[1]Afyon Kocatepe University

Objective: The main purpose of this study is to examine the cumulative development of research in the psychology of religion and spirituality (PRS) and positive psychology (PP) in Turkey within the framework of integrating these two fields. This study aims to determine the extent of overlap between the two fields. Methodology: This study follows a quantitative design and uses systematic literature analysis and meta-analysis methods. For the systematic review, Turkish and English articles published in WOS and TR Index databases were analysed. The literature was analysed and concepts at the intersection of both fields were selected as keywords for the study. Findings: The current state of

research conducted in Turkey in partnership with PP and PRS will be identified and the possibilities of positive PRS psychology will be discussed. In addition, the findings will give an idea about potential research areas for researchers working in the field of PP and PRS.

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

Edyta Kapelańska[1], Katarzyna Skrzypińska[1]
[1]University of Gdańsk

The aim: Exploring the specific characteristics of the spiritual dimension in individuals with schizophrenia, with a particular focus on its multidimensionality and importance in shaping psychological functioning. The method: quantitative (Expressions of Spirituality Inventory by MacDonald) and qualitative analyses (projective questionnaire of unfinished sentences My Spiritual Experiences by Skrzypińska), allowing for the exploration of subjective experiences of the participants and a comparison of their spiritual dimension with that of healthy individuals. Findings: It was demonstrated that the spiritual dimension in individuals with schizophrenia not only exists but also manifests differently than in healthy individuals. It was revealed that spirituality in these individuals often takes specific forms shaped by their unique experiences. It can serve as both a source of emotional support and a factor influencing their interpretation of reality.

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[1]
[1]Northern Illinois University

Aim: Substance use disorders (SUD) present a global, endemic health threat. The Twelve Step approach (TSA) represents a successful treatment model for SUD. The development of spiritual beliefs is critical in TSA. Social Psychology has introduced Need for Cognition in understanding attitude change. Need for Cognition represents the level of cognitive processes invested in a decision-making process by an individual. This paper will explore how Need for Cognition is an important moderator variable in understanding the development of spiritual beliefs and practices with agnostics and atheists. Methodology: This paper uses qualitative methods (interviews and naturalistic observation over a 10-year period) to explore two specific case studies. One individual (agnostic alcoholic in AA) demonstrated a low need for cognition. The other individual (atheist IV cocaine user and alcoholic in AA and NA) represented a high need for cognition.

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

Fatima Cristina Costa Fontes[1]
[1]Universidade de São Paulo

The objective of this paper is to present the importance and presence of the cross-disciplinarity in reflecting on the physical body, Physical Sports Activities (AFEs), Mental Health and Quality of Life, including the religious and spiritual aspect. The methodology used was initially based on the author's studies on Quality of Life and Psychological Well-being, added to the author's life story and cure for a physical pathology, Chondromalacia Patellar, plus the life story and transformation of two of her patients, through physical activity and psychotherapy. A survey of studies was also carried out. From the analyzes carried out, the importance of Sports Activities and Psychotherapies for the Psychological, Relational and Religious/Spiritual Well-Being of individuals in the different phases of the life cycle was reinforced, which certified the relevance of the cross-

disciplinarity in the field of studies, research and practices carried out within the scope of Psychology of Religion.

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

Ioana David[1]
[1]University of Bucharest

Aim: This study explores the role of workplace spirituality in fostering resilience among Romanian employees within a predominantly religious cultural context. Methodology: A sample of 510 Romanian employees was surveyed using the Spirit at Work Scale (SAWS) for spirituality and the Resilient Behavior at Work Scale for resilience. Bayesian regression analysis was applied to assess the predictive relationship. Findings: Results indicate that workplace spirituality significantly predicts resilience ($\beta = 0.42$, 95% CI [0.37, 0.48]), with a 99.99% probability of significance. Given that 80% of participants identified as Eastern Orthodox, findings highlight the role of religious beliefs in workplace coping mechanisms. Integrating spiritual values in organizations may enhance employee resilience and well-being, supporting faith-based coping strategies in professional settings.

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[1], Kenan Sevinç[1]
[1]Ankara Hacı Bayram Veli University, [2]Çanakkale Onsekiz Mart University

Aim This study explores the relationship between attitudes towards refugees, prejudice, religiosity and religious fundamentalism, focusing on whether religiosity and religious fundamentalism mediate the relationship between prejudice and negative attitudes towards refugees. Methodology A survey was conducted with 505 participants aged 18 and over living in Turkey using predefined scales. The collected data were analyzed using SPSS, and mediation and other analyses were performed to test relationships. Findings Prejudice predicts an increase in negative attitudes towards refugees. However, religiosity and religious fundamentalism partially mediate this relationship. Prejudice significantly and positively affects religiosity and religious fundamentalism; religiosity and religious fundamentalism predict a decrease in negative attitudes. In conclusion, while prejudice directly affects negative attitudes, religiosity and religious fundamentalism mediate and indirectly mitigate this effect.

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

Hannah Waite[1]
[1]University of Leeds

Aim: Psychology of religion and theology both explore religious experiences, yet often from fundamentally different perspectives. This study integrates these disciplines to examine religious experiences within altered mental states. Methodology: Semi-structured online interviews were conducted with 15-20 Christian adults who experienced mania or psychosis and reported significant religious encounters. These interviews explored participants' interpretations, emotions, and the meanings they attributed to their experiences. Findings: This paper argues that a comprehensive understanding of religious experiences necessitates an interdisciplinary approach that integrates psychology and theology as complementary lenses. This integration offers new insights into the interplay between mental health and spirituality, emphasizing the importance of both personal narratives and clinical perspectives in meaning-making, and provides a valuable framework for pastoral care and mental health support.

Poster Abstracts

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

Holly Tunstall[1], Jean Golding [1]
[1]University of Bristol

We aim to explore from a longitudinal perspective, the influence of parental religious beliefs and behaviours on their child's gambling behaviours and to build upon previous research identifying the protective factor of religiosity against gambling habits. Analysing questionnaire data collected from 4,152 participants across two generations in the Avon Longitudinal Study of Parents and Children at multiple timepoints spanning 24 years. We hypothesize that parental belief in a divine power and regular attendance at a place of worship will protect against offspring gambling behaviours. The study also identifies whether these protective factors are specific to strategic or non strategic gambling, as well as problem gambling behaviours; whether mother's or their partner's religiosity has a stronger protective impact against gambling and which childhood stages are most critical for shaping future gambling behaviour.

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

Rabia Kesikbaş[1]
[1]İstanbul University

This study aims to reveal the effect of religious beliefs and the religious coping methods used by women who experience motherhood physically, cognitively, and emotionally in the postpartum period in coping with the difficulties they face. The participants in the study, which was conducted with qualitative research method, consisted of 14 women who had postpartum depression and belonged to the Islamic religion, who were reached by criterion sampling and snowball technique. The study's data, which was conducted through in-depth interviews with a semi-structured interview form, were analyzed through descriptive and content analysis. According to the research data analysis, it was understood that people experiencing postpartum depression received support from their religious beliefs and that the support they applied positively affected them.

P103 | The influence of religion on social desirability reporting

Olivia Mikkelsen[1], Steven Graham[1]
[1]New College of Florida

Within the psychology of religion, little research has been conducted with the Social Desirability Scale Outside of a Christian sample. There is a positive relationship between religiosity and social desirability, however homogenous samples make it difficult to generalize. This study examines the impact of different backgrounds on self-report measures of social desirability. Using religious priming, the study analyzes the influence of religion on self-report of prosocial behavior. The survey was distributed to religion centered online forums, yielding 193 participants aged 18-74 from 15 different religious backgrounds. Religious Orientation and Centrality of Religion inventories were completed. Future analysis will use ANOVA to examine variation in response between the primed and unprimed conditions. It is predicted that the condition primed for religion will have more socially desirable responses in both religious and nonreligious samples.

P104 | Meaning in science as a response to existential threat

Natalia Zarzeczna[1], Jesse Preston[2]
[1] University of Essex , [2] University of Warwick

We tested whether belief in science as a source of meaning fulfils existential needs. We predicted that spirituality of science—the capacity to experience transcendent meaning through science—would buffer against existential anxiety and increase following death reminders in secular people. We conducted an experiment with secular participants in the UK and US (N = 697) and manipulated existential anxiety by asking them to write down thoughts about either their own death or dental pain. We found moderate evidence against differences in spirituality of science between conditions, with exploratory analyses revealing that only 35% of participants reported explicit feelings of existential anxiety. As such, the existential threat may not have been experienced by all participants. Overall, spirituality of science does not buffer against existential threats, aligning with Kierkegaard's ideas that religion might be the key to existential security.

P105 | 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

Terese Grøm[1], Lars Lien[2], Lars Johan Danbolt[3], Bjørn M. Hofmann[1], Anna Baran[4], Berit Hofset Larsen[1]
[1]University of Oslo , [2]University of Inland Norway, [3] MF Norwegian School of Theology, [4] Linnaeus University

Aim: To explore archived qualitative data gathered among professionals working with patients at risk of suicide or with suicide cases, seeking to identify whether there is a need for developing suicide related education of students and personnel within mental healthcare professions in Norway. And if so, what may be relevant for further research? Methodology: Through three sub-studies, Braun & Clarke's Thematic Analysis is used to inductively and deductively explore seven archived focus group interviews among personnel in mental healthcare institutions, hospital chaplains and journalists covering suicide cases. Topics: Self-perceived suicide related attitudes, experiences, and needs. Findings: Prelim./Unpubl., Substudy 1: Data revealed a comprehensive understanding of suicidality. Simultaneously, severe clinical and personal uncertainties caused by the complexity of suicide were reported. External strategies as procedure tools were emphasized, but also internal resources like intuition.

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

Jimmy Morgan[1], Isaac Halstead[1], Jean Golding[1]
Jonathan Jong[2], Crystal Park[3], Daniel Major-Smith[4]
[1]University of Bristol , [2]Coventry University, [3]University of Connecticut , [4]Aarhus University

We aimed to investigate the causal relationship between traumatic life events and their potential impact on subsequent religiosity. Methodology: We did this by utilising the longitudinal aspect of ALSPAC (Avon Longitudinal Study of Parents and Children) a birth cohort based in Bristol, UK. We used four different types of life event as the exposure: individual events, grouped events, weighted severity of events, and total number of events. This was to give us a well-comprehensive view of their impact and also align with literature suggesting the type of event was important to how religion was impacted. To gain a causal estimate for this relationship we established

a temporal relationship between exposure and outcome, using life events measured at around 3 years after birth and religiosity around 5 years post birth. We adjusted for baseline exposures and outcomes as well as many confounders. Findings: Findings varied across the analyses, with the majority being null.

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

Fatima Cristina Costa Fontes[1]
[1]*Universidade de São Paulo*

The aim of this paper is to present the author's reflection, based on studies of human psychosocial developed by the Professor James Fowler on the Stages of Faith and by his psychotherapeutic practice with Christian children and adolescents, on the rich and intricate scenario of religious experience in childhood and adolescence and its implications for clinical psychology. The methodology used starts from a critical and interdisciplinary analysis which promotes a reflective arc that highlights the greatness of interdisciplinary study between the various fields of psychology, namely: Clinical Psychology, Cognitive Psychology and Psychology of Religion. As a result of this analysis it is confirmed that the importance of child and adolescent psychotherapists better comprehended the aspects involving the dynamics of their patients' human faith, and has enriched the field of studies and research in the Psychology of Religion, highlighting the relevance and importance of interdisciplinarity.

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

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The aim of this study was to investigate sources of meaning in life, their associations with the presence of and search for meaning and meaning in life's association with later mental health outcomes. This was done while addressing previous methodological limitations. We examined a UK sample of 3333 individuals in early adulthood (with outcomes at 26 and 30). We conducted two sets of analyses, one examining a range of sources of meaning in life and their association with presence and search dimensions of meaning in life, and the other examining how search and presence of meaning in life are associated with later mental health outcomes. We found those who were parents, believed in a divine power, attended church, had higher emotional and practical support and fewer functional health problems had greater presence of meaning in life scores, and those who were more educated, poorer, and had lower relationship quality had higher search scores.

P109 | 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)

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This study aims to systematically review and conduct a meta-analysis of RCT to assess the effects of religious or spiritual interventions on common mental disorders in Muslim communities. A search was conducted across Google Scholar, Web of Science, ScienceDirect, YÖKTEZ, ULAKBİM databases between March and July2024. Studies meeting the inclusion criteria were selected for analysis. The Risk of Bias tool assessed methodological quality, and RevMan5 was used for meta-analysis. A total of 16,730 articles were retrieved,80 reviewed and 13 studies included to review. A meta-analysis of 7 studies involving 403 participants showed that religious interventions, compared to standard treatment or non-religious controls, significantly reduced depression symptoms (SMD=-2.31,95% CI:$-4.06$to-0.56).

Qualitative synthesis revealed improvements in anxiety, OCD symptoms, and well-being, though based on fewer studies. Trials showed moderate methodological quality with notable heterogeneity.

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

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To ensure the healthy development of the child in need of protection, the foster family must receive psychological and spiritual support. Therefore, it is necessary to identify the spiritual needs of a foster family. For this purpose, data were collected through semi-structured interviews with 7 foster mothers and 8 fathers and analyzed using descriptive and content analysis. Data showed foster parents struggle with the responsibility of a new family member, the stress of the child's developmental difficulties, and systemic issues within foster care especially the environmental reactions arising from the prohibition of adoption in Islam and the confusion of foster care with it cause parents to have feelings of sinfulness, anxiety, pressure and inadequacy. During the spiritual support to foster families, the religious sources of these negative feelings should be evaluated and families should be supported by using religious coping mechanisms such as gratitude, patience and dua (prayer).

P201 | Sacred spaces and conversion: The role of mosques in shaping spiritual journeys

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This study explores the role of sacred spaces, specifically mosques, in conversion to Islam. The Blue and Çamlıca Mosques in Istanbul are used as case studies, it investigates how the mosque environment influences individuals' perceptions, motivations, and experiences in the conversion process. A qualitative approach was used to examine the experiences of 18 Muslim converts at these mosques. Online semi-structured interviews explored participants' backgrounds, motivations for conversion, and the role of the mosque environment in their spiritual transformation. The mosque environment significantly enhanced participants' experiences, promoting peace, belonging, spiritual clarity, and emotional connections. Conversion was often perceived as a natural, spontaneous decision. Participants viewed the mosque as peaceful and welcoming. Social interaction with the mosque community and volunteers also supported and confirmed their decision to convert.

P202 | Religious belief and intellectual humility as buffers against threat

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Religiosity involves greater belief in science-religion compatibility. We test whether religious individuals with high intellectual humility (IH)—openness to revising their beliefs— show greater resilience against aversive arousal when experiencing a threat to compatibility beliefs. We will present participants with statements about science-religion compatibility with feedback either affirming or violating compatibility views. During the task, we will track participants' pupil dilation (indicative of aversive arousal) with an eye-tracker and then measure their self-reported intellectual humility. We hypothesise that religious participants will have larger pupil dilation to compatibility violations versus affirmations, but this effect will be attenuated for those with high IH. This will demonstrate how religious belief and personality traits (IH) buffer individuals from threats to meaning, possibly fostering greater wellbeing.

P203 | Congregational success, a qualitative study of church community engagement in the rural southeastern United States

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This study examines Church Congregational Success, expanding beyond traditional metrics like membership and financial health. Large-scale research, such as the National Congregations Study, highlights factors like church size and worship practices (Chaves & Anderson, 2014), while private studies suggest leadership style and service format impact vitality (Barna Group, 2017; Thumma & Bird, 2015). However, literature lacks insight into rural church engagement and success (Beyerlein & Hipp, 2006). Using a qualitative phenomenological approach (Creswell & Poth, 2018), we interviewed rural clergy in the Southeastern U.S. to explore church engagement and community transformation. Data was analyzed using MaxQDA 24, identifying themes such as theological foundations, service, and diakonia. This study is part of a broader effort to develop a model for congregational success through transformation and engagement in rural America.

P204 | 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

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[1]*University of Birmingham*

To examine the connectedness of neuroplasticity and the theology of Willie James Jennings. A review of the literature and history of neuroplasticity and Willie James Jennings works. Bringing theology into contact with neuroscience adds a particular philosophical angle to frame questions about the brain in the context of humanity, God and creation. Neuroplasticity is a fascinating concept gaining traction which illumines an inseparability of human biology with our surrounding environment. The groundbreaking nature of this inseparability, which can be much more richly tasted through a critique of modernity and race in Jennings' theological work, is a necessary recognition in an age of division and climate breakdown.

P205 | Secular minds, sacred shadows: Bridging Taylor and cognitive science

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This paper aims to compare Charles Taylor's account of secularization with that of the Cognitive Science of Religion (CSR), asking whether the two accounts are compatible. This is a theoretical paper that compares Taylor's historical-phenomenological account of secularization with CSR's naturalistic-cognitive approach. I examine and compare three of Taylor's claims with the naturalistic work done in CSR: (i) Taylor's three types of secularization, (ii) Taylor's account of secularization as emerging from changing conditions of belief, beginning with the Reformation and culminating in what he calls the "immanent frame," and (iii) Taylor's concepts of cross-pressure and the Nova Effect. This paper presents three findings: (i) Despite differing methods CSR and Taylor's accounts are compatible and complementary, (ii) CSR reveals a blind spot in Taylor's account regarding religious cognition, and (iii) Taylor shows a blind spot in CSR's ability to map the present niche.

P206 | Out of the Ark: Biblical interpretation and climate change

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Beliefs about the interpretation of the Noah's Ark story can be closely intertwined with attitudes and behaviour vis-à-vis climate change (Fair, 2018, Bertana, 2020, Kempf, 2020). The present study seeks to ascertain the extent to which and how Anglican theological students engage with this malleable and multivalent text in formulating their responses to climate change, and to assess dominant themes and their implications for behaviour. A survey of Anglican ministerial students in Europe (79 approx. n=20), from which largely free-response qualitative data concerning their attitudes to the Noah's Ark story and beliefs around climate change will be analysed using thematic analysis. Analysis will assess to what extent Anglican ministerial students see connections between the story of Noah's ark and climate change, identifying key attitudes and beliefs. This may have implications for the way biblical stories are discussed in church and taught in training settings.

P207 | How prophecies shape the understanding and relationship with God among Pentecostal/Charismatic Christians in Ghana

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The phenomenon of prophecy is a prevalent aspect among practitioners of Pentecostalism in Ghana. However, the extent to which participants in prophetic meetings experience emotional and psychological fulfilment remains largely unexplored. This paper addresses this gap by investigating the psychosocial implications of the practice of prophecy among charismatic Christians in Ghana. The study employs three distinct scales in the form of survey questionnaires to gather responses from participants regarding their experiences and engagement with the prophetic. The scales utilised include the Religious and Spiritual Struggle Scale, the Belief in Divine Intervention Scale, and the Religious Attribution Scale. The findings of this study will show how prophetism impacts individuals' psychological wellbeing and how the outcomes of individuals' expectations related to participation in prophetic meetings influence their understanding of God and their relationship with Him.

P208 | Cross-cultural comparison of religious attachment in Catholics

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Recently, researchers have extended attachment theory to understand God concepts in religious believers. Our research applies attachment theory to Catholics' relationships with the Virgin Mary and saints, as well as God. We aim to identify religious attachment patterns and compare cross-culturally in samples from the USA, Italy, and the Philippines. We developed a questionnaire to assess participants' attachments to God, positivity/negativity of God concepts, a new Integration of Thoughts about God Scale, and questions regarding religious beliefs and practices. After establishing reliability, ANOVA and regression analyses will reveal similarities and differences across countries. Data from 91 respondents have been collected so far, with 200 planned from each of the three countries. Initial analyses reveal the promise of the new measure and theoretically meaningful correlations between attachment and integration of positive and negative thoughts about God.

P209 | Made in His vision: Examining the relationship between moral perception of deity and moral self-image

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We aim to assess the relationship between moral self-image and moral perception of God, expanding the psychological study of individual religious constructs. We will use Ward and King's Moral Self-Image Questionnaire and the Santa Clara Strength of Religious Faith Questionnaire to record levels of religiosity and moral self-image. Participants will write two passages concerning moral perception of deity and another concerning moral self-image, which will be analyzed through the Linguistic Inquiry and Word Count program (LIWC), which uses connotation dictionaries, detecting frequency of categorical words. We expect strong correlations between moral self-image and moral perception of deity, strengthened by increasing rates of religiosity, while also considering variance according to differing beliefs. Individuals who believe God to be more punitive may emphasize moral failings in themselves, while God-images of mercy may lead to self-images of moral striving.

P210 | God attributes and personal aspirations: When God representations and the ideal self converge

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Aim: We investigated the relationship between Christians' god representations and their personal aspirations towards an ideal self. Methodology: We gathered qualitative and quantitative data through two online questionnaires (S1: recently baptised adults, pilot, n=17; S2: general Christian population, n=124), designing and refining a theologically robust ten-item "Attributes of God" measure and exploring the match between Christians' perceptions of God and attributes they wanted to themselves display. Findings: We found that (except for "power") attributes of God that were important for participants were also attributes that they prioritised displaying themselves. Across several analyses, this was particularly true in relation to being good, loving, relational, faithful and self-giving. A theology of imago Dei (image of God) helps interpret these findings as the imago Dei both defines Christians' identity and acts an ideal to which Christians may aspire.

P211 | Toward an integrative typology of spirituality

Jiaxin Li[1], Vassilis Saroglou[1]
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How should spirituality be understood in the modern era? This paper aims to develop an integrative typology of spirituality by distinguishing various forms of spiritual experience. It seeks to advance the conceptualization of spirituality from an interdisciplinary and cross-cultural perspective in a way that better differentiates spirituality from traditional religiosity and aligns with contemporary spiritual sensibilities. We developed our typology, also integrating a philosophocal perspective and psychological knowledge through a review of the previous literature (e.g., MacDonald, 2000; Schnell, 2012; Ammerman, 2013). The proposed typology distinguishes between six non overlapping types of spirituality based on distinct criteria such as vertical vs. horizontal, concrete vs. abstract, and inward vs. outward dimensions. Hopefully, this framework can comprehensively capture the diverse manifestations of spirituality across cultures in the contemporary world.

P212 | Between faith and healing: The role of spiritual and religious development in Muslim conversion

Ayishah Joanna Świecińska[1]
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This research aims to reframe conversion to Islam among converts not as pathology or sociopolitical deviation, but as a psycho-spiritual developmental journey. It offers a framework grounded in the Islamic psychology of selfhood to better understand faith transitions, identity crises, and post-conversion growth. Currently in its theoretical phase, this project presents a hypothesis grounded in secondary sources. It synthesises the psychology of religion, faith development theories, and an Islamic model of selfhood-based psychotherapy. Phase two will use semi structured phenomenologically interviews with converts who have undergone personal therapy. The data will be analysed through phenomenological and hermeneutic principles to explore their lived experiences of mental health. Preliminary analysis suggests that spiritual crises—often misread as dysfunction—can be formative. Converts demonstrate moral striving, resilience (jihād al-nafs), and identity redefinition rooted in spirituality-centric selfhood. Marginalisation emerges as a paradoxical catalyst for God-centred growth and inner maturation.

P301 | Investigating how religion may Influence optimism on a personal and global scale

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Psychological research has often shown religion to be positively correlated with optimistic thinking. However, many religions also contain eschatological teachings that predict societal collapse and widespread negativity in the future. This raises a question: How do such apocalyptic views affect individuals' perceptions of global optimism? This experiment aims to investigate the differences in personal and global optimism between religious and atheist participants. A mixed methods approach will be utilised. Christian, Muslim, and Atheist participants (approx. n = 300) will complete a survey measuring their levels of personal and global optimism. Additionally, two open-ended questions aimed at exploring the sources of optimism in their personal lives and global outlooks will be asked. The results of this experiment will help further our understanding of how eschatological teachings within religion influence perceptions of both personal and global optimism.

P302 | Varieties of divine forgiveness

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A validated measure of the concept of divine forgiveness is absent in the psychology of religion, despite the critical role this notion plays in the lives of many believers. We conducted large scale surveys of Jewish and Christian believers, surveying their beliefs about God's forgiveness. We also solicited open-ended responses, and conducted a focus group to ask for in-depth data about the nature and limits of divine forgiveness (if any). We have qualitatively validated a scale to measure divine forgiveness, with 4 dimensions: unconditional, religious requirements, responsibility to victims, and responsibility to improve. Jews and Christians differed in theologically predictable ways on these sub scales. We also uncovered an unconditionality paradox in which many believers feel that God's forgiveness is unconditional, provided one asks for it sincerely. In all we feel the science of divine forgiveness is a promising avenue in psychology of religion.

P303 | Are happy Humanists also stable extraverts?

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Aim Humanists UK (HUK) is an organisation that "work[s] on behalf of non-religious people who seek to live ethical lives." (Schnell). The

philosophical life stance has been shown to provide purpose (Robbins & Longden) to humanists akin to someone with a religious world view derives purpose. Research has consistently reported happiness is positively related to extraversion, negatively related to neuroticism and that religious people are happier. The aims of this paper are to consider: The reliability and validity of the OHQ among HUK; are HUK members happy? Is personality a predictor of happiness among HUK? Is the relationship between happiness and personality for HUK the same or different from members of religious groups? Methodology 1,097 members of HUK completed a questionnaire. 35% females and 65% males. Average age 56.8 (males) and 54.2 (females). The paper employs: Oxford Happiness Questionnaire and Eysenck Personality Questionnaire. Findings The data is currently being analysed.

P304 | Techno-spiritual ecology: Investigating digital worship across religious and spiritual identities

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This study examines Techno-Spiritual Ecology (TSE) as a framework for understanding how digital platforms shape contemporary spiritual experiences. By integrating insights from Theistic Relational Spirituality and the Ritualistic, Theistic, and Existential Measure of Spirituality, TSE explores self-discovery, transcendence, and connection in digital engagement. A quantitative survey (approx. n = 500) examines differences in digital worship participation across Religious, Spiritual & Religious (S&R), and Spiritual but Not Religious (SBNR) individuals. Digital worship fosters new pathways for transcendence and reshapes communal engagement. S&R individuals adapt more readily to digital rituals, while Religious participation depends on technological comfort and community structure. TSE offers a structured approach to digital spirituality, integrating ritual, relational, and existential aspects.

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

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This systematic literature review evaluates the measurement adequacy of religiosity and spirituality scales developed and adapted for Turkish culture. It aims to provide a scientific basis for more robust studies by evaluating the effectiveness and limitations of existing scale research. Title and keyword searches across Ulakbilim, TRDizin, TOAD, Scale Search Engine and Dergipark, along with book reviews, identified 383 studies. After exclusions, 59 studies remained, with 45 fully analyzed. Finally, 35 scale development and adaptation studies were included and a checklist assessed their psychometric properties, usefulness and bias risk. Findings The evidence synthesis categorized the studies into six groups: religiosity, religious attitude, religious orientation, typology of religiosity, spirituality and spiritual orientation. The analysis revealed varying levels of risk of bias, with 4 studies showing very low risk, 9 low risk, 18 moderate risk, and 4 high risk.

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

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This study examines the effects of religious priming (prayer), thought suppression, and gender on self-control, using the Stroop test to measure inhibitory control. Our focus was to assess whether engaging in prayer or free thinking influences task performance and to explore potential gender differences. Eighty participants (48 men, 32 women) were assigned to a 2 (thought suppression: present vs. absent) × 2 (task: prayer vs. free thinking) × 2 (gender: male vs. female) design. They completed a writing task, followed by a five-minute prayer or free-thinking period. Self-control was assessed via a Stroop test. Gender significantly influenced performance, with women (M = 142.84, SD = 135.43) outperforming men (M = 228.46, SD = 112.15). Neither thought suppression nor prayer affected performance. Post-hoc analyses suggested a possible influence of researcher-participant dynamics, highlighting the need to consider situational factors in experimental designs.

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

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To explore how Spanish-speaking Christians in the United States construct their psychological identity using religious and spiritual resources. We employed a structured questionnaire distributed to Spanish-speaking Christians. Based on the responses, 24 participants were selected for a semi-structured interviews. The study compared two groups individuals who self-identify as Native and those who do not, to explore how religious and spiritual practices contribute to their identity construction. The narrative analysis of the interviews was multidimensional, focusing on cognitive, affective, behavioral, role-based, and community relationship dimensions; as well as examining the intersections with family memories, beliefs and spirituality. Religious and spiritual aspects significantly influence psychological identity, particularly among individuals with ancestors who maintain Indigenous spiritual practices and ancestral memories passed down through narratives.

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

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The aim of this work is to explore the current secularization processes reflected in the identities of the Spanish youth university students at the Complutense University of Madrid. To achieve this, a qualitative and cross-disciplinarity study was carried out. Ten in-depth interviews were conducted until discourse saturation was reached. As a complementary measure of convergent validity, documentary information on the state of the issue was considered, as reflected in official objective indicators (CIS, 2023. Study No. 3427). The analysis reveals a dynamic religious transformation that characterizes the heterogeneous context of plural identities in the youth interviewed. As a sample of Spanish society, it reflects an individualization that coexists with the process of globalization, a secularization that interacts with belief systems, and a modernization that mixes with traditions, in a dynamic social metamorphosis.

P309 | Analysis of the religiosity of Muslim LGBT individuals during and after the coming out process

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The aim of the study is to examine the religiosity of LGBT individuals. In the study where the qualitative research method was used, participants were reached with the snowball sampling method and 33 LGBT individuals were interviewed. The data obtained were analyzed with descriptive analysis and content analysis. As a result of the research, it was seen that LGBT individuals experienced psychological difficulties due to their religious beliefs during the coming out process, but after this process, their religiosity was generally not affected by their sexual orientation, they stated that they believed in God and resorted to religious rituals such as prayer. It was also noticed that they resolved the conflicts between their religious beliefs and sexual orientations with various methods such as the idea that religion was misinterpreted within tradition, developing an individual understanding of religion, and ignoring the issues where their religion and sexual orientation conflicted.

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

Caterina Ugolini[1], Elisa Paluan[1], Alberto Voci[1]
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The present study explores the associations between self-definitions as religious and/or spiritual persons and religious orientations, spirituality and life motives, comparing four categories of participants: spiritual and religious, spiritual but not religious, religious but not spiritual, and neither religious nor spiritual. 599 Italian participants responded to a questionnaire including: Centrality of Religiosity, Spiritual Orientation Inventory, Religious Life and Orientation Scale, hedonic and eudaimonic motives in life. The four categories of participants showed complex patterns of results, both within each category and between different categories. For instance, spiritual and religious participants showed higher scores in many aspects of spirituality, intrinsic orientation, and importance given to self-realization. Spiritual but not religious participants gave higher importance to meaning and sacredness and to quest orientation.

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

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To discuss the ethical challenges of using artificial intelligence (AI) in the fields of healthcare and theology, exploring its implications for humanization and the reliability of care processes. A literature review in journals from the fields of theology, health sciences, and computing, using the descriptors: "artificial intelligence," "ethics," "psychology," "medicine," and "theology." The main arguments were extracted from the articles and analyzed from an interdisciplinary perspective. AI has proven to be a powerful tool in health sciences, contributing to advances in disease prevention, diagnosis, and treatment for both physical and mental conditions. However, its use raises ethical concerns, such as the risk of patient dehumanization. On the other hand, despite its traditional foundations, theology has also begun exploring AI. The convergence of AI, theology, and healthcare can counterbalance dehumanization, reinforcing the centrality of human experience.

P312 | CONNECTED. assessing connectedness as a spiritual experience

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The overall aim is to generate knowledge about one of the most central dimensions of both religions and spirituality: connectedness. Previous studies often limited their scope to one or two domains of connectedness (e.g. nature or self of god or social) – not spanning its multifold and inter-related domains – and mostly used small databases. This project addresses these research gaps. The methodology combines psychological, theological insights (literature review) with digital humanities: an empirical analysis using big databases from social media (X and Reddit). Semantic analysis and conceptual maps provide visualizations of the results. The findings illuminate key aspects of spiritual connectedness, as experienced and communicated by individuals: terms and concepts used, characteristics and barriers associated with experiencing connectedness, interrelations between different domains of connectedness (e.g. nature and spiritual), impacts on well-being and sustainable behavior.