



Congress of the International Association for the Psychology of Religion

# ABSTRACT BOOK

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### 3) Cultural Context, Analytical Training, and Religious Belief among Young Adults in Turkey

*Masuk Simsek*

Religious questions face many young adults in urban areas in Turkey. While they were raised in a cultural context dominated by more or less literal interpretations of religious texts, they are exposed to a scientific and secular education. How do these young adults navigate the supposedly conflicting worldviews? Specifically, how do they treat the commonsense conflict between the religious doctrines and the theory of evolution? We examined these questions within a group of young adults in Turkey. There was a positive correlation between the denoted level of belief in God's existence and the perceived tension between the religious doctrines and the theory of evolution. Nonbelievers were also more likely to reject the comparability of those two. When asked about the reasons for belief/nonbelief, a pattern of rating their attitude as more analytical and rationally based was generally observed, although it was more prominent in nonbelievers.

### Paper Session: Concepts and Measurement in Psychology of Religion I (12.00-13.15)

#### Development of Spiritual Intelligence Scale (SISCS): Theoretical Base and Operational Issues

*Mohammad Khodayatfarid*

The present research aimed to explain the theoretical foundations of spiritual intelligence and design a scale for its measurement among Iranian university students. This study was among research and development works in terms of its goal and descriptive-survey in terms of data collection (research design). It was a mixed research in the final classification. The population included students at state universities in city of Tehran. In each research step, a number of these students were selected as the sample so that, in the final step, analyses were performed on 951 completed questionnaires. To analyze the items and develop the questionnaire, different types of analyses were used: descriptive (different types of dispersion indexes), classical test theory (Confirmatory and exploratory factor analyses), and item response theory (IRT).

Spiritual intelligence was defined in three dimensions: a) searching process of existential meaning, b) understanding spiritual issues as well as religious rituals and symbols, and c) optimally using spiritual resources for solving problems and getting consistent with the environment. Results of different analyses indicated that the prepared tool for measuring spiritual intelligence had optimal validity and reliability and can be used in research consulting, and therapeutic activities.

**Key Words:** scaling, spiritual intelligence, factor analysis, university students

#### Development and Validation of Self-Report Measures of Humility and Intellectual Humility

*Peter C. Hill, Elizabeth K. Laney, Keith J. Edwards*

What will be reported here is the development of self-report measures of 1) humility in general and 2) specifically intellectual humility. The general humility scale was developed using first exploratory factor analysis on an MTurk sample and then confirmatory factor analysis on a separate MTurk sample. The final model yielded three factors. The measure taps into three main components of humility including: (1) an accurate assessment of the self and an openness to others; (2) a low concern for status; and (3) being other-oriented. In order for someone to be humble, then, s/he must have a well-established sense of who he or she is, and also be open to the feedback or opinions of others. The same procedures were used for creating a measure of intellectual humility. The intellectual humility scale yielded three factors: (1) a lack of a stubbornness about one's own ideas; (2) a lack of concern for status or privilege based on their intellect; and (3) appreciation of one's intellectual limits and openness to others' ideas. Both measures demonstrate appropriate convergent and discriminant validity. Studies are currently being conducted to establish criterion-related validity.

**Key Words:** humility, intellectual humility, measurement

#### Construction and Measuring Characteristics of Questionnaire of Religiousness

*Armin Jasarevic, Muammer Neimarlija*

The aim of this study was to examine the measuring characteristics of constructed religiousness questionnaire for people of the Islamic faith, in other words to establish its structural validity and reliability.

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## Symposium 6: Drawings of Gods: A Multicultural Approach of Children's Representations of Supernatural Agents (Part II) (16.30-17.45)

Chair: Pierre Yves Brandt

Following Part I it will provide the opportunity to discuss some preliminary results available from the work in progress of researchers collecting their data in Iran and The Netherlands. In addition to the eventual religious and cultural background's impact on the acquisition and the development of children's representation of god, special attention will be given to the contribution of attachment theory to the interpretation of the drawings. This part leads to a moment of debate introduced by a discussant.

**Key Words:** representation of gods, drawings, children, multicultural, developmental approach, gender

### 1) Image of God in Children's Mind

Mohammad Khodayarifard, Saeed Akbari Zardkhaneh, Saeid Zandi, Zahra Astaneh

Recently, children's drawings which indicate God representation by them have been utilized as methodological instruments in religion psychology. In this regard, no comprehensive and systematic studies seem to be conducted in Iran. Thus, the present research intended to examine Iranian children's drawings so as to assess their imagination of God, develop an integrated database, and discover how environmental culture affects this image. The research sample included 3000 (1500 boys and 1500 girls) children, ranging from 7 to 14 years old, who were selected from 6 provinces in Iran with different ethnicities (500 each province). Drawing paper and Attachment Styles Questionnaire (ASQ) were employed for data gathering. To accomplish the mentioned goals, this national project was designed in four phases. Thus far, the data have been collected, coded, and scanned. And currently, they are being analyzed. The subsequent stages will progress respectively.



secure attachment with the foundation for independence. However, from an international perspective, there are reports from non-Western caregivers who encourage dependence for the sake of socializing the emerging child into a more interdependent way of relating in a communal culture. We then explore the question whether a more communal style of attachment is related to a more social version of religion.

**Key Words:** attachment, spirituality, cross-cultural, indigeneity.

### **Cognitive Complexity, Giftedness, and Moral and Religious Questioning in Adolescence**

*James Meredith Day*

This paper presents theoretical considerations and empirical findings from research on "gifted" and "normal" adolescents and their thinking about moral and religious questions. 200 adolescents from French and Belgian schools were administered standard questionnaires drawing from the empirical literature on moral judgment development, cognitive complexity, and religious cognition. Though much anecdotal "evidence" had previously been generated claiming "gifted" adolescents were more inclined to be sensitive to and be preoccupied with moral, religious, and spiritual questions, our research provides robust empirical testing of related hypotheses and shows clear differences between "gifted" and "normal" adolescents in levels of moral judgment, and levels of cognitive complexity in thinking about religious questions. In addition to presenting empirical findings, we consider some implications for education, counselling, and parenting of gifted young people. This presentation is drawn from several waves of research conducted in association with Maria Toth-Gauthier, in the framework of her doctoral work at the Université catholique de Louvain, and the Center for Research in Psychology of Religion at Louvain.

**Key Words:** gifted, adolescents, moral judgment, religious cognition, cognitive complexity

### **Relationship between Personal Values, Moral Foundations and Religious Attitudes among Male Adolescents and Their Parents**

*Shiva Khalili, Masoud Lavasani*

The aim of this research was to study the relationship between personal values, moral foundations and religious beliefs among adolescents and their parents. 150 male high school students and their parents were selected and

administered with Schwartz Value Survey (SVS), Haidt and Graham's Moral Foundations Questionnaire and Hutsebaut and Duriez's 18-item post-critical beliefs scale. The method of the study was a description of correlation pattern.

The findings suggest that adolescents differ significantly in some of their values and moral foundations from their parents. The religious beliefs of adolescents and their parents seem to be similar with mothers having higher scores in literal thinking of religious contents.

In traditional collectivist and religious context of adolescents and their families, values that support protection of order and harmony in relations seem to have priority to other values. For the parents' generation social moral foundations are most important. The adolescents hold the individual moral foundation of fairness still as second important morality and for both generations the care/harm morality has the least importance. The paper further discusses the findings in regard to the socio-cultural features of adolescents and their families in Iranian society.

**Key Words:** personal values, moral foundations, kind of religiosity, adolescents

## **Paper Session: Pastoral Care and Counselling I** **(12.00-13.15)**

### **Effectiveness of Spiritual Cognitive - Emotional Group Therapy on Reduction of Identity Crisis in Women with Breast Cancer**

*Ali Reza Rajaei, Azam Daei*

The aim of this study was to assess the effectiveness of Spiritual Cognitive-Emotional Group Therapy on reduction of identity crisis in woman patients who were suffering from breast cancer. In this study, 18 woman patients who had been diagnosed with breast cancer in Imam Reza and Omid hospitals in Mashhad were chosen randomly and distributed into two groups of experimental and control. The therapy plan included the participation of the experimental group in 10 sessions of spiritual cognitive emotional group therapy. Each session lasted 90 minutes. Identity Crisis Questionnaire (ICQ) were used for collecting data.

The results demonstrated that the Spiritual Cognitive-Emotional Group Therapy was effective in reducing components of identity crisis includes the absurdity, despair, life dissatisfaction, sadness and increasing the self-