

PSICOLOGIA DELLA RELIGIONE-news

Notiziario della Società Italiana di Psicologia della Religione

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BENVENUTI AL CONGRESSO IAPR

La SIPR è lieta di dare il benvenuto ai partecipanti al congresso IAPR 2011 di Bari (21-25 agosto) e augura a tutti un fruttuoso lavoro e un piacevole soggiorno. Come curatori dell'organizzazione scientifica abbiamo fatto tutto il possibile per venire incontro alle aspettative dei partecipanti. Se a questo aggiungiamo le considerazioni sul numero delle relazioni e comunicazioni e la qualità dei testi proposti, siamo certi della buona riuscita del congresso. Ci si misurerà con tutti i temi più importanti dell'attuale dibattito e sulle nuove prospettive per la disciplina: i rapporti tra religione, religiosità e spiritualità; le relazioni tra tratti della personalità e religione, tra religione e fondamentalismo; ci sarà anche l'opportunità di confrontare le diverse metodologie: quelle "empiriche" vs quelle "ermeneutiche", quelle esplicite vs quelle implicite; le metodologie narrative, la prospettiva evolutivista, la teoria dell'attaccamento e i nuovi contributi clinico-ermeneutici della psicodinamica. A giudicare dai contributi proposti appare anche chiaro, d'altra parte, che potrebbe essere utile una chiara discussione su che cosa è la *psico-*

logia della religione e che cosa ne è l'oggetto specifico, vale a dire la *religione*. Si tocca qui una *vexata quaestio*: la religione può essere identificata con la *domanda* di significato o si qualifica come una *risposta* alla ricerca di significato? Precisamente quella risposta che fa riferimento al Trascendente come fonte di significato? Questa questione troverà espressione nel corso del *symposium* con ed in onore del prof. Antoine Vergote, Maestro di molti di noi, universalmente considerato uno dei padri fondatori della psicologia della religione contemporanea, nonché primo Socio Onorario della SIPR. Ci uniremo tutti a lui con gli auguri per i suoi 90 anni, gran parte dei quali dedicati alla psicologia della religione e quest'anno esaltati anche dalla pubblicazione di un nuovo importante libro sulla terapia psicoanalitica della schizofrenia.

A tutti coloro che saranno a Bari il nostro benvenuto. Ai soci della SIPR e a tutti i colleghi e ami-

The SIPR welcomes all participants to the IAPR congress 2011 in Bari (21-25 August) and wishes you all the best for your work in the congress and for a very pleasant stay in Apulia. As the organizers of the scientific aspect, we have made every effort to ensure that this congress meets all your expectations. We are convinced that it will be successful, taking into consideration the number of the participants as well as the quality of papers we have received. The participants will have the opportunity to debate all the most important themes concerning the new develop-

ments of this discipline: the relationships between religion, religiosity, and spirituality; as well as those between personality factors and religion; religion and fundamentalism. Diverse methods will be presented and discussed e.g. the explicit vs implicit, or the narrative methodology, evolutionary psychology, attachment theory, or the new psycho dynamic contributions.

ALL'INTERNO

- ☛ *IAPR 2011 Programme*
- ☛ *Cento anni di psicologia della religione in Italia. La storia, i temi, i personaggi*
- ☛ *Hundred years of psychology of religion in Italy. The history, the issues, the persons*
- ☛ *Some Italian contributions to the psychology of religion*

Judging from the overview of all the proposed papers, it appears that it might be useful to clarify what the *psychology* of religion is and is not, and what its specific subject is, namely *religion*. We return to a *vexata quaestio*: does religion identify with the *search* for meaning or does it qualify as an *answer* to the search for meaning? Specifically that answer which is referring to the Transcendent as a source of meaning? This theme will be referred to during the symposium with and in honour of prof. Antoine Vergote, Master of many of us present, who is considered to be one of the founding fathers of psychology of religion, as well as being the first Honorary member of SIPR. We will all send him our very best wishes on his 90th birthday and thank him for all the years he has dedicated to the psychology of religion. To all participants we wish you welcome; to the members of SIPR and all our



ci italiani l'augurio di essere sempre più presenti e partecipi nel dibattito internazionale di psicologia della religione.

Mario Aletti

Italian colleagues and friends we hope in the future to be able to participate more and more in international debates on the psychology of religion.

Mario Aletti

IAPR 2011 Programme

Sunday, August 21

15.00-17.00 Registration

16.30 Opening of the Congress

Welcome addresses:

Rosalinda Cassibba (*Head of the Department of Psychological and Educational Sciences*)

Corrado Petrocelli (*Rector of the University of Bari*)

Mario Aletti (*IAPR Board Member and Past President of SIPR*)

Josef Corvelyn (*President of IAPR*)

Antoine Vergote (*Em. Prof., University Leuven – Louvain la Neuve*)

17.00 Opening lecture

Lee A. Kirpatrick: *Reframing Fundamental Questions in the Psychology of Religion from an Evolutionary-Psychological Perspective*

18.00 Welcome cocktail

Monday, August 22

8.30 Plenary lecture

Vassilis Saroglou: *Are all people equally predisposed to be religious? Personality influences on religious forms, trajectories, and behaviors*

9.30 Panel 1: *Trying to define "spirituality"*

Paper session: *Religious experience*

Paper session: *Post-modern religiosity*

Paper session: *Psychobiography and case studies*

11.10 Coffee break

11.30 Paper session: *Mystical experience*

Paper session: *Therapist's religion*

Paper session: *Atheism*

Paper session: *Studies on rituals*

12.50 Lunch: Buffet at the University Conference site

14.20 Panel 2: *Psychoanalytic contributions to theology and the question of truth in religion*

Paper session: *Discourse analysis*

Paper session: *Religion and meaning*

Paper session: *Religious crisis*

Paper session: *Prayer*

16.00 Coffee break

16.20 Panel 3: *Advancing the Psychology of Religion by Means of Q Methodology*

Panel 4: *Both Sides of the Medal: Xenophobia, Prejudice, and Religious Cognition*

Paper session: *Developmental psychology*

17.40 Guided tour in old town

All day: Poster session 1

Tuesday, August 23

8.30 Symposium: "Nova et vetera": *What can psychology really contribute to a better understanding of religion?* (With Antoine Vergote and in his honour)

9.30 Panel 5: *Current Advances of Theory and Measurement in the Psychology of Prayer*

Paper session: *Counseling and religion*

Paper session: *Religion and personality*

11.10 Coffee break

11.30 Panel 6: *The Positive Psychology of Religion and Spirituality: Empirical Studies on Turkish-Muslim Samples*

Panel 7: *Recent advancements in religion-as-attachment research*

Paper session: *Coping and religion*

12.50 Lunch: Buffet at the University Conference site

14.20 Panel 8: *Horizontal Transcendence and "Spirituality" in cross-cultural research*

Paper session: *Fundamentalism*

Paper session: *Religious coping*

Paper session: *Contemporary psychoanalysis*

Paper session: *Psychology, theology, existential dimension*

16.00 Coffee break

16.20 Tour to Trani and social dinner

All day: Poster session 2

Wednesday, August 24

8.30 Plenary lecture

Jacob A. Belzen: *Whither methodology? Between empeiria and teoria*

9.30 Panel 9: *Religious Coping: Receptivity, Ritual and Magic in (Mental) Health*

Paper session: *Motivation and religion*

Paper session: *Violence and trauma*

11.10 Coffee break

11.30 Panel 10: *Studies in Personal Spirituality*

Workshop: *Finding funding for research in the psychology of religion*

Paper session: *Well-being and religion*

13.10 Lunch: Buffet at the University Conference site

14.20 Panel 11: *Clinical psychology of religion - psychoses and existential questions*

Paper session: *Cultural context*

Paper session: *Attachment to God*

15.40 Coffee break

16.00 General Assembly

18.00 Farewell cocktail (accompanied by music)

All day: Poster session 3

Panel 1 - Trying to define "spirituality" (la Cour)

◇ What is the meaning of the word "Spirituality"? (la Cour, Hvidt, Ausker)

◇ The historical background of the concept of spirituality (Hvidt)

◇ On the Meaning of Spirituality in the Psychology of Religion (Westerink)

◇ What Does It Mean to be Spiritual, What to be Reli-

gious? Comparing Self-Identifications, Proportions, and Correlates Cross-Nationally (Klein, Huber)

Paper session: Religious experience

- ◇ Counterintuitive beliefs in an evolutionary context: An empirical study in the light of evolutionary psychology of religion (Varvatsoulis)
- ◇ Religious ideas and ritual efficacy according to cognitive psychology of religion: a comparative study in Brazil (de Paiva, Zangari)
- ◇ Assessing religiosity in christian-orthodox families: development of the Orthodox Family Religiosity Scale (Rusu, Turliuc)
- ◇ Centrality, emotions towards God, themes of religious experience and disease-related appraisals (Bartczuk)

Paper session: Post-modern religiosity

- ◇ Multidimensional approach to religiosity using the Post-Critical Belief Scale: A meta-study (Krysinska, Dezutter, Hutsebaut, Corveleyn)
- ◇ Relation of Motivation and Religiosity: An Empirical Research On The Relation of Academic Motivation and Intrinsic Religious Motivation (Guvén)
- ◇ Dual attitudes: An explorative study on how Dutch students combine their social traditional religion & spirituality with a critical open attitude (de Boer, Vos)
- ◇ Religiosity, morality and meaning in life of young Orthodox believers (Dvoinin)

Paper session: Psychobiography and case studies

- ◇ I have gone through every single kind of being religious. Analysing Naema Tahir's lifestory by means of the Dialogical Self Theory (Zock)
- ◇ Sometimes a Cigar is Just a Cigar: Leonardo da Vinci and Memories of His Young Adulthood (Kaplan)
- ◇ Exploring some effects of Islamic tradition on psychological disorders- short review of 3 case studies (Khalili)
- ◇ It's God's will' Faith used to legitimize the bond of a highly dysfunctional couple (Grattagliano)

Paper session: Mystical experience

- ◇ Mystical Experience and Interpretation. A New Psychological Perspective (Geels)
- ◇ Spiritual Transformation as the Outcome of a Personal Religious Experience and of Expectations for a Vision (Williamson, Hood)
- ◇ New EE and personality correlates of Mystical Experience (Böttger)

Paper session: Therapist's religion

- ◇ How do Norwegian therapists working in a public adolescent psychiatry context understand and work with spiritual information in therapy? (Ulland, DeMarinis)
- ◇ Religious beliefs and religious delusions in schizophrenia: A qualitative analysis based on 62 semi-structured interviews (Rieben)
- ◇ Living experiences during meditation and the thera-

pist's way of being (Ancona-Lopez)

Paper session: Atheism

- ◇ Meaning-Making in an Atheist World (Schnell)
- ◇ Are Atheists more Enlightened than Religious Believers? Empirical Studies using the Model of Hierarchical Complexity (Day)
- ◇ Toward a Psychology of Atheism II: An Empirically Derived Typology of Non-Religiosity (Gibson)

Paper session: Studies on rituals

- ◇ Behavioural implication on religious rituals: the effect of pilgrimage on individual optimism (Mónico)
- ◇ The holy scriptures as discursive sources (Sallustio, Scardigno)
- ◇ Diversity management and organizational wellbeing in religious congregations (Cortini, Benevene)

Panel 2 - Psychoanalytic contributions to theology and the question of truth in religion (Aletti)

- ◇ 1) Oskar Pfister - the redemptive dimension in psychoanalysis (Wondracek)
- ◇ 2) The relationship to God theologically thought through in the light of psychoanalysis: Antoon Vergete's major contribution (Lecuit)
- ◇ 3) Religious development and the development of psychoanalysis (Jones)
- ◇ 4) Faith, as frail wrapping of doubt. The legacy of Lou Andreas Salomé and Donald Winnicott as a psychoanalytical contribution to theological research (Aletti, Scarpa)

Paper session: Discourse analysis

- ◇ Discourse analysis in the Psychology of Religion - A Swedish empirical study (Ekedahl)
- ◇ Philosophies of Life in Life Stories: A Perspective for Research in Psychology of Religion (Popp-Baier)
- ◇ Qualitative Methodologies Appropriate for Empirical Study of Personal Faith from a Constructionist and Discursive Perspective (Caroline Langdon Shepherd)
- ◇ The web forums as new discursive arenas to construct religiosity (Scardigno, Giancaspro, Mininni)

Paper session: Religion and meaning

- ◇ Religion and the Question of Meaning in Crisis Situations (Rigtrup)
- ◇ The impact of religious meaning system on wellbeing in the context of psychosocial mediators (Krok)
- ◇ Difficulties facing first-year education students: Is religiosity an issue worthy of consideration? (Muñoz-García)
- ◇ Human's mental transcending ability as coping and life extending resource (Borgen)

Paper session: Religious crisis

- ◇ Religion matters! Religiosity and quality of life among Danish lung patients (Pedersen, Pargament, Pedersen, Zachariae)
- ◇ Religious crisis and personality (Nowosielski)

Paper session: Prayer

- ◇ Prayer and cognitive re-appraisal in the experience of pain (Dezutter, Wachholtz, Corveleyn)
- ◇ Agency in religious experience and practice: the healing rooms (Hovi)

Panel 3 - Advancing the Psychology of Religion by Means of Q Methodology (Wulff)

- ◇ 1) The Faith Q-Sort: Advances on the Assessment Front (Wulff)
- ◇ 2) Faith Q-Sort-Danish. Assessing existential, spiritual and religious orientations in a secular society (Boelsbjerg)
- ◇ 3) The Clinical Pain Acceptance Q-sort (la Cour)

Panel 4 - Both Sides of the Medal: Xenophobia, Prejudice, and Religious Cognition (Klein)

- ◇ 1) Does Religious Cognition Facilitate or Prevent Xenophobia and Violence in Adolescents? (Streib)
- ◇ 2) Fuelling religious conflict - Studies on the interaction between ideological beliefs and religious identification (Henseler, Carvacho, Zick)
- ◇ 3) Your Religion Is Not Bad - But Mine Is Better: What Indirect Measures Can Tell Us About Inter-Religious Attitudes (Klein, Streib)

Paper session: Developmental psychology

- ◇ "The variety of religiosity": the power of psycho-discursive practices in childhood and adolescence (Colonna, Mininni)
- ◇ Emotions and Reflexivity in Fieldwork on Childhood and Youth Religiosity (Erdis, Nynäs)
- ◇ Is religiousness inherited? A twin study (Hvidtjørn, Hjelmberg)

Poster Session 1

- ◇ 1) The "Dessinsdieu" online database of children's representations of God (Aeschbach)
- ◇ 2) Are religious people benevolent people? A study on the case of Turkish Muslims (Ayten)
- ◇ 3) How do traumatic experiences transform human faith and religious coping patterns during and after a traumatic experience? A study of holocaust survivors now living in Sweden (Guillo)
- ◇ 4) Religiosity, personality and well-being in Slovak and Hungarian student samples (Halama, Martos, Adamovova)
- ◇ 5) Exploring religious conversion with RCPQ on a Hungarian sample (Kocsis)
- ◇ 6) Personality structures in a religiously heterogeneous context (Krezic)
- ◇ 7) Are religious people less prejudiced toward obese people? (Magallares)
- ◇ 8) Religiosity and positive identity among Brazilian youth (Marques, Dell'Aglio)
- ◇ 9) Cultural Religious Participation and Minority Religious Sustainability (Millman)
- ◇ 10) "Dessinsdieu": an international research on children's representations of God (Montandon, Aeschbach)
- ◇ 11) Spanish adaptation of the reduced version of Expressions of Spirituality Inventory (Muñoz-García)

- ◇ 12) The Role of New Religious Movements in Forming Identity in Young Adulthood (Szenes, Sebö)
- ◇ 13) The Relationship between values, Identity Styles and Religiosity in college Students (Talebian, Khalili)
- ◇ 14) Comparing religious orientation and coping styles in healthy, cancer patients and undergone surgery patients in Tehran (Tavassoli)
- ◇ 15) On meditation: A cross-cultural comparison of the motives behind the practice of meditation between an individualized-secularized and a collectivistic-religious society (Thye)
- ◇ 16) Dimensions of Religious/Spiritual Well-Being: The Italian Version of the Multidimensional Inventory for Religious/Spiritual Well-Being (IM-BRS) (Unterrainer, Moazed)
- ◇ 17) Adult Attachment Style and the Two Dimensions of Religiosity (Urbán, Martos, Kezdy)

Panel 5 - Current Advances of Theory and Measurement in the Psychology of Prayer (Ladd)

- ◇ 1) Toward a Theory of Prayer as an Interaction Ritual (Stawski)
- ◇ 2) Exploring the relationship between petitionary prayer and mental representations of God (Zahl, Gibson)
- ◇ 3) Types of Prayer among Religious, Traditional and Secular Israeli Jewish Men and Women - A Discriminant Function Analysis Study (Lazar)
- ◇ 4) A Six Nation Exploration of Prayer Content (Ladd, Hvidt, Viftrup, Asakitikpi, Kapur, Esperandio, Lazar, Ladd)

Paper session: Counseling and religion

- ◇ Hasidic Teachings and Mental Health (Loewenthal)
- ◇ Spiritual care and coming to terms with loss in schizophrenia - the search for meaning (Muthert)
- ◇ Spirituality, health and psychotherapy (Golasmici)
- ◇ Religiousness and health behaviours and among medical and clerical students (Jarosz, Pawlikowski)

Paper session: Religion and personality

- ◇ The Religion-Spirituality Debate: Do Personality Traits Matter? (Galea)
- ◇ The relationship between attitude toward religion, values system and personality traits (Curci, de Palo, Monacis, Sinatra)
- ◇ Five factors of personality and religiosity: a Turkish sample (Ok)
- ◇ Dimensions of Religious/Spiritual Well-being in Relation to Personality structure and Mental Health (Unterrainer)

Panel 6 - The Positive Psychology of Religion and Spirituality: Empirical Studies on Turkish-Muslim Samples (Agilkaya)

- ◇ 1) Conception of Gratitude and Its Relation On Psychological Well-Being and Religious Orientation (Göcen)
- ◇ 2) Investigating the Role of Spirituality on Altruistic Behavior (Düzgüner)
- ◇ 3) How religion promotes forgiveness: the case of

Turkish Muslims (Ayten)

Panel 7 - Recent advancements in religion-as-attachment research (Granqvist)

- ◇ 1) Mothers' Attachment Security Predicts their Children's Perception of God's Closeness (Cassibba, Granqvist, Costantini)
- ◇ 2) Attachment security and the use of God as a safe haven: New experimental findings (Mikulincer, Shaver, Granqvist)
- ◇ 3) Indiscriminate spirituality as an exemplar of compensation: A study based on the Adult Attachment Interview (AAI) (Granqvist)

Paper session: Coping and religion

- ◇ Existential issues in elderly people with cancer - a phenomenological approach (Haug, Danbolt, DeMarinis)
- ◇ Religion, spirituality and subjective experiences in cancer patients. A population-based study among patients with colorectal, breast and prostate cancer. The HUNT Study, Norway (Sørensen, Lien, Foss, Holmen, Danbolt)
- ◇ Does transition into motherhood actualize existential and religious issues in secular society? (Rasmussen)

Panel 8 - Horizontal Transcendence and "Spirituality" in cross-cultural research (Keller, Hood Jr.)

- ◇ 1) The Promise of International Collaborative Research - Benefits and Disadvantages in methodology and paradigm (Silver, Hood Jr.)
- ◇ 2) The Spirituality of Atheists, Agnostics and Deconverts (Streib, Klein)
- ◇ 3) Exploring "spiritual" narrative identities: Implicitly atheist, agnostic, or religious? (Keller)
- ◇ 4) Self-rated atheist, highly religious and highly spiritual persons and their semantics regarding Religion and Spirituality (Swhajor, Ticu, Luhmann)

Paper session: Fundamentalism

- ◇ Modern Fundamentalism in The Netherlands: myths and reality (van Saane)
- ◇ Christian Orthodoxy and Right Wing Authoritarianism Predict Group Boundaries (Nielsen, Webster)
- ◇ Fundamentalism and authoritarianism: Global constructs, global relations? (Blogowska, Saroglou)
- ◇ The Fundamentalism Index based on ACL scales (Brusadelli, Giromini, Rossi)

Paper session: Religious coping

- ◇ A Dynamic Approach to Religious Coping in a Secularized Country (Viftrup)
- ◇ Religious Coping among patients with chronic renal failure (Esperandio)
- ◇ Basic Problems of Old Age Period and Religious Coping (Sentepe)
- ◇ Religious and non-religious coping and personal adjustment among people at risk of social exclusion (Niewiadomska, Augustynowicz, Bartczuk, Chwaszcz, Jarosz)

Paper session: Contemporary psychoanalysis

- ◇ God in mind: the importance of the capacity to mentalize for the psychology of religion (Schaap-Jonker)
- ◇ Reflective functioning and religiosity - an exploration of problems, challenges and possibilities (Nynäs)

Paper session: Psychology, theology, existential dimension

- ◇ Berguer, Rochedieu: Flournoy's legacy in the Genevan school of psychology of religion (Brandt)
- ◇ The lost conversations, where do they go? Four young women's voices from a waiting list for psychotherapy (Lloyd)

Poster session 2

- ◇ 18) Mission Possible? - The belief in the power of the 'better man': Strategies of religious optimization and standardization (Arnold)
- ◇ 19) Meaning orientations among Danish cancer patients in rehabilitation: A Taylorian perspective (Hvidt, Hansen)
- ◇ 20) Losing faith without losing face (Brink, Gibson)
- ◇ 21) Opportunities for people with intellectual disabilities to express a personal spirituality (Gangemi)
- ◇ 22) A reflection on the pro and contra arguments to the grand unified theory of psychology - a theistic physicalist perspective (Khalili)
- ◇ 23) "I was holding on to my ancestral merit": Religious coping and the Holocaust in the light of Hasidic tales of survival (Krysinska, Corveleyn)
- ◇ 24) The psychology of religion in Wales (Lewis, Francis, Williams, Robbins, Kay, ap Siôn)
- ◇ 25) Existential needs among the dying (Moestrup)
- ◇ 26) Literature review on the concepts of spirituality and spiritual care, and how spiritual care is integrated in dementia care (Ødbehr, Danbolt)
- ◇ 27) Reducing American Christians' Negative Stereotypes of Muslims: The Use of a Psychoeducational Film (Priester)
- ◇ 28) Emotions in Jehovahs Witnesses: Theocratic Order and Rationality (Ringnes, Danbolt, Hegstad)
- ◇ 29) Identity and Meaning-making in early adolescence: A study of the relationship between identity development and the ability to experience meaning in life in a secularized cultural context (Schumann)
- ◇ 30) The triple nature of spirituality (Skrzypińska)
- ◇ 31) The ways of experiencing atheism - changes in both personality organization and God Image in the course of the psychodynamically oriented individual psychotherapy (Świdarska, Tokarz)
- ◇ 32) Spirituality and Psychotherapeutic Praxis. Qualitative Analysis of Hungarian Psychotherapists' Experience (Tomcsányi, Sallay, Martos, Szabo, Jaki)
- ◇ 33) Religious coping in 15 Norwegian Cancer Survivors (Torbjørnsen)

Panel 9 - Religious Coping: Receptivity, Ritual and Magic in (Mental) Health (Van Uden)

- ◇ 1) Receptivity as a basic dimension of religion (Alma)
- ◇ 2) "I want some magic to keep me alive": Magical

and Religious Rituals in Coping with Lung Cancer (Körver, Van Uden, Pieper)

- ◇ 3) Validity and reliability of the receptive coping scale in Indonesia (Ginting)
- ◇ 4) The influence of religion and religious coping on mental health. Comparison of religious people with and without treatment (Pieper, De Vries-Schot, Van Uden)

Paper session: Motivation and religion

- ◇ The place of positive emotions in the possible pathways from religion to well-being (Van Cappellen, Saroglou, Toth)
- ◇ Credditions: The Process of Believing - The Credition-Research-Project (Angel)
- ◇ Religious motivations for everyday goals: contexts and consequences (Tamás Martos, Aniko Kezdy)
- ◇ The Benefits and Costs of Being a Humble Person (for What Its Worth) (Hill)

Paper session: Violence and trauma

- ◇ Contact with the Dead, Religion, and Death Anxiety Among Older Mexican Americans (Krause)
- ◇ Mobilization for religious conflict (Lindgren)
- ◇ The “shadow” of the Shoá on the Second Generation viewed through a theoretical and experimental attachments viewpoint (Caviglia, Bisogno)
- ◇ Religious Trauma Syndrome (Winell)

Panel 10 - Studies in Personal Spirituality (Anczyk, Grzymala-Moszczynska)

- ◇ 1) Tradition and Plurality: Exploring Personal Spirituality of Contemporary Followers of Druidry (Anczyk)
- ◇ 2) Radical Privatization in Contemporary Spirituality. Case Study: “Here and Now” Personal and Spiritual Development Center in Poland (Górka)
- ◇ 3) Preoedipal and oedipal roots of histrionic personality disorders and its influence on the development of God Image - theoretical deliberations based on the case story (Świdarska)

Paper session: Well-being and religion

- ◇ Hindu religiosity, religious coping and well being in UK Hindu adults (Pattni)
- ◇ The association between religion and existential well-being: testing basic assumptions of the religion-health connection (Nilsen Kvande)
- ◇ Spirituality and the “other”: religious and spiritual well-being from a transcultural psychological perspective (Moazed, Unterrainer)
- ◇ Is it Feasible to use a Single Instrument to Measure Islamic Religiosity across Different Cultures? (Priester)

Panel 11 - Clinical psychology of religion - psychoses and existential questions (Danbolt)

- ◇ 1) Personal mythology making in psychoses (Danbolt, Hestad)
- ◇ 2) Existential questions and religiosity in schizophrenia (Stifoss-Hanssen)
- ◇ 3) Exploration of spiritual and existential issues

through arts (Hustoft)

- ◇ 4) Paradoxical representations of religious belief in Schizophrenia (Hestad, Danbolt)

Paper session: Cultural context

- ◇ The Self-Importance of Christian Social Identity and its Link to Host Community Acculturation Orientations (Abbondanza, Charest)
- ◇ Religion, magical thinking and trust in science: Comparing East versus West (Clobert, Saroglou)
- ◇ Religion and Generosity among Irish Catholics and Turkish Muslims (Cohen)
- ◇ Same language, same border, same beliefs? A comparison between Swiss and German adolescents on religiosity and value orientations (Christl, Kaeppler, Morgenthaler)

Paper session: Attachment to God

- ◇ The Attachment to God Inventory (*AGI*; Beck & MacDonald, 2004): An Italian adaptation (Rossi, Tagini)
- ◇ Attachment to God and partner as protective factors for chronic patients (Costantino, Calabrese, Casibba, Paterno, Petrarulo)
- ◇ Working with God Images in Psychotherapy: Research, Theory and Practice (Moriarty, Davis)
- ◇ God image and attachment to God in work addiction (Kezdy, Martos)

Poster session 3

- ◇ 34) Contact with the dead - meaning for the bereaved (Austad)
- ◇ 35) Personal Values and Religiosity (Carlucci, Serena, Picconi)
- ◇ 36) The Religious Body: A look at religiosity and religious affiliation in relation to adolescents’ body image and body-concept (Christl)
- ◇ 37) The transformative power of creativity and spirituality in coping (Corry, Lewis)
- ◇ 39) Toward a Psychology of Atheism I: Measuring Dimensions of Non-Religiosity (Gibson, Barnes)
- ◇ 38) Life satisfaction, centrality of religion and religious active membership: A pilot study on the application of Person/Environment Fit (Giancaspro, Manuti, Scardigno)
- ◇ 40) A couple in a sect (Grattagliano)
- ◇ 41) Religiosity and victim blaming: Impact of just-world beliefs (Kaplan)
- ◇ 42) What means do students consider as the most suitable for growing spiritually? (Muñoz-García)
- ◇ 43) Religiosity, optimism and pessimism: religious belonging and mediation through life circumstances (Mónico)
- ◇ 44) The Role of Marital and God Attachment on Adjustment to Cancer (Papagna, Cassibba, Costantini)
- ◇ 45) Spirituality at workplace - exploratory study (Polak)
- ◇ 46) Does the Holy Spirit get Angry?: Assessing the Cognitive Complexity of Christians’ God Concepts (Sharp)
- ◇ 47) The relationships between Post-Critical Beliefs

and value priorities in the Polish sample (Śliwak, Zarzycka)

- ◇ 48) The English Version of the Multidimensional Inventory for Religious/Spiritual Well-Being (MI-

Cento anni di psicologia della religione in Italia. La storia, i temi, i personaggi

Dalla relazione di Mario Aletti al 31° Congresso della SIPs - Società Italiana di Psicologia "SIPs. Cento anni di psicologia italiana 1910-2010" - Firenze, Palazzo vecchio, Salone dei Cinquecento - 27 novembre 2010.

È noto che la psicologia della religione ha da sempre accompagnato la storia della psicologia, a partire da Wundt che, al mito ed alla religione, dedica ben tre volumi della sua *Völkerpsychologie*. La condotta religiosa è assunta ad oggetto specifico di studio fin nei primi scritti dei "padri" della psicologia come disciplina scientifica. Basti pensare a Edwin D. Starbuck, che già nel 1899 pubblicò un volume di *Psychology of religion*, o all'analisi della varie forme dell'esperienza religiosa di William James (1902), o al rigore epistemologico e metodologico prospettato da Theodore Flournoy (1902, 1903, 1910), o agli studi sulla religiosità adolescenziale e sulla figura di Cristo di Granville Stanley Hall (1904, 1917).

In Italia, proprio cent'anni fa, nel 1910, usciva *Psicologia religiosa*, traduzione di testi di Theodore Flournoy che nel 1909, al 6° congresso di Psicologia di Ginevra, aveva delineato, con l'esclusione metodologica del trascendente, i fondamenti epistemologici della disciplina. Questa, tuttavia, ha avuto un posto marginale lungo le direttrici della psicologia accademica italiana, con le rilevanti eccezioni di protagonisti quali Sante De Sanctis (*La conversione religiosa*, 1924) e di Agostino Gemelli, che pur ne diffidava, perché paventava una riduzione del Trascendente alla dimensione che chiamava del "subcosciente".

In ambito universitario i primi insegnamenti saranno istituiti presso Facoltà ecclesiastiche, sotto l'impulso e la guida di Giacomo Lorenzini (Pontificio Ateneo Salesiano, prof. Pier Giovanni Grasso, 1958). Ma solo nel 1965, con l'inizio, nello stesso PAS, dell'insegnamento di Giancarlo Milanesi, la psicologia della religione attinge la valenza ed il rigore di disciplina accademica.

Sul versante organizzativo, si è distinta l'opera di Leonardo Ancona, propostosi come figura di mediazione tra l'istituzione ecclesiastica e quella psicoanalitica. Su impulso di Ancona, che era stato allievo di Gemelli in Università Cattolica e, con lui, tra i primi sostenitori dell'AIEMPR-*Association Internationale d'Études Médico-Psychologiques et*

RSWB-E): First Results from British College Students (Unterrainer, Nelson, Collicutt-McGrath, Fink)

- ◇ 49) Can Neurotheology Explain Religion? (Vliegenthart)

Hundred years of psychology of religion in Italy. The history, the issues, the persons

From the lecture given by Mario Aletti at the 31st Conference of SIPs - Società Italiana di Psicologia: *SIPs. A hundred years of Italian psychology 1910-2010*. - Florence, Palazzo Vecchio, Salone dei Cinquecento - 27th November 2010.

It is a known fact that psychology of religion has always followed the course of the history of psychology, starting from Wundt who dedicated three volumes of his *Völkerpsychologie* to myth and religion. Religious behavior was seen as a specific object of study and as a specific discipline since the very early writings of the "fathers" of psychology. Just to mention Edwin D. Starbuck, who already in 1899 published a volume on *Psychology of religion*, William James's (1902) analysis of *The varieties of religious experience*, the epistemological and methodological rigor envisaged by Theodore Flournoy (1902, 1903, 1910), and the studies on adolescent religion and on the figure of Christ by Granville Stanley Hall (1904, 1917).

Exactly a hundred years ago, in 1910, the book *Psicologia religiosa* (Religious psychology) saw the first light of day in Italy. It was a translation of some writings by Theodore Flournoy who, in 1909 at the 6th Psychology conference in Geneva, had outlined the epistemological foundations of the discipline with the methodological exclusion of the transcendental. This however was sidelined by the main currents of the Italian academic psychology with the exception of some eminent people like Sante De Sanctis (*La conversione religiosa*, 1924) and Agostino Gemelli, who somewhat mistrustfully was afraid that someone could reduce the Transcendental to the dimension which he called "subconscious".

In a purely university setting the first teachings were started within the ecclesiastical Faculties under the inspiration and guidance of Giacomo Lorenzini (Pontificio Ateneo Salesiano, prof. Pier Giovanni Grasso, 1958). But it was only in 1965 in the same PAS that psychology of religion reached the standard and rigor of an academic discipline with the teachings of Giancarlo Milanesi.

On the organizational side, one has to acknowledge the work of Leonardo Ancona who proposed himself as the go-between for the ecclesiastical institution and psychoanalysis. It was Ancona, who had already been a student of Gemelli at the Università

Religieuses, venne fondata la divisione “Psicologia e Religione” della SIPs. Proposta nel 1984, durante il 20° congresso a Bergamo, l’istituzione della Divisione è formalizzata a Venezia nel 1987; il primo Direttivo viene eletto nel 1989. La denominazione “Psicologia e Religione” alludeva, o auspicava, un incontro paritetico di mutua collaborazione e dialogo tra religione psicologia, ovvero uno studio – diceva Ancona – dell’“interfacie” tra due dimensioni della personalità. In realtà risentiva un po’ dell’impostazione confessionale ereditata dall’AIEMPR che, non a caso, era stata inizialmente denominata A.C.I.E.M.P. – Associazione Cattolica Internazionale di Studi Medico-Psicologici - *Association Catholique Internationale d’Études Médico-Psychologiques*).

Ma nella Divisione molti sentivano il bisogno di scelte epistemologiche e metodologiche più “laiche”, che collocassero chiaramente la disciplina entro l’ambito della scienza psicologica. Coerentemente, si rivendicava come più appropriata la dicitura “Psicologia della religione”. dove il genitivo oggettivo individuava la religione come uno tra i tanti comportamenti umani passibili di indagine psicologica. Questa sarà anche la denominazione scelta, nel 1995 per la Società Italiana di Psicologia della Religione – SIPR, nata come naturale evoluzione della Divisione SIPs. La novità, che superava anche la precedente dicitura di “psicologia religiosa”, era ben altro che nominale.

La nuova dicitura “psicologia della religione” esprimeva un orientamento e delle convinzioni circa l’oggetto, l’ambito e le finalità della disciplina e costituiva un importante punto di svolta. Ribadiva che la ricerca psicologica non è interessata all’essenza, all’origine, o alla verità contenutistica della religione, ma cerca di dare conto dei processi psichici sottesi al “dire Dio”, da parte dell’individuo e dei gruppi sociali. La psicologia della religione è lo studio di ciò che di psichico vi è nella religione. Perché, se è vero che tutto ciò che è umano è psichico, niente di ciò che umano è solamente psichico. La ricerca psicologica è centrata sul soggetto: propriamente non la religione, ma il credente e il suo atteggiamento verso la religione (e perciò la psicologia della religione è anche psicologia dell’ateismo, perché, come già sottolineava il Pastore Oskar Pfister a Freud, “l’ateismo è una fede in negativo”).

Naturalmente, la questione che la psicologia si pone non è l’interrogativo se Dio esiste, ma il fatto che il credente esiste. Lo psicologo è interessato alla rilevanza individuale e culturale della religione, che accompagna tutta la storia dell’uomo e, almeno nella nostra cultura, tutto il percorso di vita, dell’individuo. Nella cultura occidentale il proclama “*Dio è morto*” (firmato Nietzsche) trova un’immediata eco in un “*Nietzsche è morto*” (firmato Dio); o firmato - se volete - umanità, storia, evoluzione: il fatto è che

Cattolica and, with him, one of the first supporters of the AIEMPR-*Association Internationale d’Études Médico-Psychologiques et Religieuses*, who took the initiative for the foundation of the SIP’s “Psychology and Religion” Division. After the first proposal in 1984 during the 20th congress, in Bergamo, the formalization of the division was finalized in Venice in 1987 and the first Board was elected in 1989. The nomenclature “Psychology and Religion” alluded to and encouraged an equal and mutual encounter of collaboration and dialogue between religion and psychology, or rather, according to Ancona, to a study of the interface between the two dimensions of personality. In reality it did sound like an imposition of a belief, something inherited from the AIEMPR which was not called A.C.I.E.M.P. – *Association Catholique Internationale d’Études Médico-Psychologiques*) by chance.

Within this Division, however, many felt the need for more “lay” epistemological and methodological choices which would place more clearly the discipline within the context of a psychological science. In the attempt to be more coherent, the name “Psychology of Religion” was thought more appropriate. The genitive case here identified religion as one of the many objective forms of human behavior that could be subject to psychological investigation. This was also the chosen nomenclature in 1995 for the SIPR, born as a natural evolution of the SIP’s Division. This change from the previous label “religious psychology” would be far from nominal. The new title “psychology of religion” expressed a new direction regarding the understanding of the object, the context and the finality of the discipline and it was an important turning point. It highlighted that psychological research was not interested in the essence, in the origin, or in the contents of truth of religion, but it sought to assess the psychic processes lying beneath the “naming of God” by an individual or a social group. Psychology of religion is the study of all that is psychic in religion. If it is true that all that is human is psychic, but nothing which is human is only psychic. Psychological research is centered round the individual subject. It is not religion but the believer and his attitude towards religion which is at the centre. It is for this reason that the psychology of religion is also the psychology of atheism, because, as already pointed out by the Pastor Oskar Pfister to Freud, “atheism is a faith in the negative”.

Naturally, the question that psychology puts is not whether God exists but that the believer exists. The psychologist is interested in the individual and in the cultural relevance of religion which accompanies the entire history of humanity and, at least in our culture, the whole life of the individual. The declaration in the western culture that “*God is dead*”(signed Nietzsche) finds its immediate echo

la religione continua ad essere un elemento imprescindibile della nostra cultura. Basti pensare alla rinnovata importanza attribuita ai segni esteriori e pubblici della/delle religione/i (crocifisso nelle scuole, burka in pubblico...) ed anche alla rinnovata ricerca di spiritualità, di esoterismo, di miracolismo, e magari di magismo, pur in questa cultura cosiddetta "post-moderna".

Certamente, non di Dio, ma della credenza in Dio, si tratta. L'esperienza del credere o non credere si attua attraverso processi psichici, percorsi, conflitti ed esiti di conflitti che non possono essere ignorati dagli psicologi, perché rilevanti nel funzionamento psichico degli individui e dei gruppi. Si pensi all'attribuzione di un senso alla vita, alla fondazione dei valori, o all'utilizzo della religione come *coping* nelle situazioni di stress psicologico ed anche fisico. O si pensi all'incidenza, nella vita sociale, della cosiddetta de-privatizzazione della religione, con la pretesa di gruppi ecclesiali di una sempre maggior visibilità, influenza politica, potere decisionale. Si pensi alle questioni dell'intercultura e del fondamentalismo, delle nuove aggregazioni religioso-politiche che diventano luogo di potere... Non continuo la lista; sarebbe un elenco di "eccetera" e di tre puntini.

Certo, l'osservazione dell'incidenza della religione nella vita umana rinforza lo stupore per il fatto che la psicologia in genere, e la psicologia accademica in particolare, l'abbiano così trascurata. Forse ciò è dovuto alla difficoltà di intravedere un campo di ricerca scientifico equidistante da due opposte derive ideologiche, quella del riduzionismo psicologista (temuto da ambienti ecclesiastici e più ancora, dai clericali) e quella delle aspettative apologetiche e catechistiche (osteggiate da ambienti laici, per i quali la psicologia della religione è "roba da preti"). Negli uni e negli altri circoli la soluzione è parsa quella sbrigativamente offerta da quel buon filantropo del dott. Guillotin, quello che, ai tempi della Rivoluzione, aveva programmato una macchina per risolvere altri nodi e ad altri mal di testa: via la testa, via il problema. Che abbiano davvero ragionato così le nostre teste universitarie? Di fatto, gli insegnamenti di psicologia della religione nelle università italiane si possono ad oggi contare sulle dita di una sola mano.

Alla scarsa attenzione del mondo accademico, i cultori della disciplina hanno supplito, e suppliscono ancora oggi, con il loro impegno personale e l'iniziativa associativa. Di fatto, uno dei meriti della SIPR è quello di aver costituito un luogo di incontro, di elaborazione e scambio culturale, di pubblicazioni. Senza di che forse la psicologia della religione sarebbe stata impraticabile, o sarebbe ancora oggi ridotta a questione di hobby di una nicchia elitaria. Va notato però che, in questo modo, i membri della Società hanno potuto mantenere un

in "*Nietzsche is dead*" (signed God) or rather, endorsed by humanity, history, and evolution. The fact is that religion continues to be an unavoidable element of our culture. Just think about the latest importance given to exterior and public signs of religion/s (the crucifix in schools, the burka in public, etc.) and to the renewed search for spirituality, the esoteric, the miraculous, and perhaps the magical in this so called "post-modern" culture.

Certainly it has to do with the belief in God and not with God. The experience of believing and not believing is actuated through psychic processes, pathways, conflicts and end products of conflicts which cannot be ignored by psychologists because they are relevant in the psychic functioning of the individuals and of groups. One has to think of the meaning that is given to life, the creation of values, the use of religion as coping with the mental and the physical stress. One thinks of the incidence in social life of the so called de-privatization of religion with the claim by ecclesial groups for a greater visibility, political influence and power to decide. Again, one is led to think of the questions of interculture and of fundamentalism; of the new religious-political conglomerations which become sources of power, etc. The list is never ending.

For sure, when observing the impact that religion has on human life one wonders why psychology in general and academic psychology in particular have neglected it so much. Maybe this is due to the difficulty of envisaging an area of scientific research which should be equidistant from the two opposite ideologies, psychological reductivism (very much feared by ecclesiastical, especially clerical circles) on the one hand, and apologetic or catechetical expectations (opposed by lay circles for whom psychology of religion is just "priests' stuff") on the other. Both the former and the latter have thought of Dr. Guillotin's easy solution, which was so common during the time of the Revolution, that is, the machine (the "Guillotine") that would solve all problems and headaches simply by cutting off the heads. Did our university heads really reason in this way? The fact is that the number of courses of psychology of religion in the Italian universities can be counted on the fingers of one hand.

The limited attention in the academic world has been compensated for by the promoters of this discipline who continue to do so till this day with their own personal commitment particularly in associating with like-minded people. As a matter of fact, one of the merits of the SIPR is that of having provided a meeting place and a space for cultural exchange and for publications. Without such initiatives most probably psychology of religion would not have been possible or else reduced to a hobby for elitist circles. In this, one needs to highlight the way the Society's members have been able to

approccio metodologico completamente “laico” cioè libero sia da preoccupazioni confessionali sia da aspettative di carriera universitaria.

Lo dirò più esplicitamente. La lontananza dall’ambito accademico comportava (e comporta) per la SIPR almeno due effetti (o famiglie di effetti): uno negativo e uno positivo. Quello negativo era la povertà di mezzi economici, di fondi per la ricerca, di riconoscimento sociale, di incentivi per i giovani studiosi. Un effetto positivo è stata la purificazione delle motivazioni di adesione. Alla “associazione culturale senza fini di lucro”, aderirono persone motivate da reale interesse per il tema e non attratte da promesse di carriera accademica o di benefici economici. Questo comportava che gli studiosi avessero una propria fonte professionale di sostentamento, che permettesse di dedicarsi alla psicologia della religione nel tempo libero e quasi come un *otium*. Si trattava spesso di psicoanalisti, psichiatri, psicologi, che mettevano la loro competenza al servizio della loro curiosità intellettuale; o di filosofi, di sacerdoti, a volte anche di docenti universitari di altre discipline, che si dedicavano episodicamente anche alla psicologia della religione.

Nella Società Italiana di Psicologia della Religione sono confluite le esperienze organizzative precedenti e la quasi totalità degli psicologi della religione. La Società, che nel tempo ha avuto un numero di soci oscillante tra 120-180 psicologi professionisti e accademici, svolge una funzione di stimolo culturale e di supporto organizzativo. Indice giornate di studio e convegni, pubblica il notiziario *Psicologia della religione-news* tre volte all’anno e assegna un premio biennale, intitolato a Giancarlo Milanese, alla miglior tesi di laurea su temi di psicologia della religione.

Fin dal suo sorgere, la SIPR è stata costantemente attenta a confrontarsi con una molteplicità di approcci psicologici alla religione e con tutte le sub-discipline, teorie e modelli della psicologia *mainstream*. I congressi internazionali, che si tengono ogni due anni e sono sempre dedicati ad un tema prefissato, hanno coperto un ampio ventaglio di tematiche: la psicologia del profondo e le nuove prospettive clinico-ermeneutiche in psicoanalisi; l’identità religiosa, il pluralismo e i fondamentalismi; l’interazione tra aspetti neurobiologici e culturali; i nuovi movimenti religiosi; le differenze di genere; e ancora: religione e *coping*; religione e psicologia culturale; religione e psicoterapia, teoria dell’attaccamento, teoria dei ruoli.

Anche l’ultimo congresso, il 12°, che si è tenuto il 20-21 novembre scorso sul tema “L’io, l’altro, Dio. Religiosità e narcisismo” ha visto la partecipazione di diversi studiosi stranieri. Il livello contenutistico ed organizzativo di questi congressi è oggi ben riconosciuto in ambito internazionale, anche grazie alla pubblicazione degli atti, spesso bilingui;

maintain a completely “lay” methodological approach, that is, free from any confessional concerns and university career expectations.

More explicitly, the fact that the SIPR has been and still is, distant from academic circles has two effects, one negative and one positive. The negative one is the lack of economic means, of research funds, of acknowledgments, and of incentives for young scholars. The positive effect was the purification of the motivations for joining. Only persons motivated by a real interest in the field and not attracted by the promise of an academic career or financial benefits, would join a “cultural non-profitable organization”. This implies that the scholars already have their own source of income from their profession which would allow them to dedicate some free time to the psychology of religion as if it were a hobby. Often these are psychoanalysts, psychiatrists, psychologists, who put their competence at the service of their intellectual curiosity. Others members belong to the categories of philosophers and priests, sometimes University lecturers in other disciplines, who from time to time, dedicate themselves to the psychology of religion.

The Italian Society for the Psychology of Religion is the result of the conglomeration of previous organizational experiences and now includes almost the totality of the psychologists of religion. The Society, whose members number between 120 to 180 academic and professional psychologists, has as its scope that of acting as a cultural stimulus and as an organizational support. This can be seen from the study days and conferences it organizes, the publication of the bulletin *Psicologia della religione-news (Psychology of religion-news)* three times a year, and the biannual award dedicated to Giancarlo Milanese, for the best doctoral dissertation on a theme related to psychology of religion.

Since its very beginning, the SIPR has always been interested in engaging into fruitful dialogue with the various psychological approaches to religion and with all the other sub-disciplines, theories and models in mainstream psychology. The international conferences, which are held every two years and are always dedicated to a set theme, have covered a wide range of subjects, such as, depth psychology and the new clinical and hermeneutical views; religious identity, pluralism and fundamentalism; the interaction between neurobiological and cultural aspects; the new religious movements; the gender differences; religion and coping; religion, and cultural psychology; and religion and psychotherapy, the attachment theory, and Role theory.

Also the 12th conference, in November 20-21, 2010, on “Self, other, God. Religion and narcissism” (L’io, l’altro, Dio. Religiosità e narcisismo) has included the participation of a number of foreign scholars. The content and organizational level

al punto che alla SIPR è stato affidata l'organizzazione del prossimo congresso mondiale della IAPR- *International Association for the Psychology of Religion*, che si terrà a Bari il 21-25 agosto 2011.

Una caratteristica della Società, che segnala un'eredità preziosa ed una continuità con lo spirito che animava questa ed altre divisioni della SIPs, specie quelle più frequentate dai professionisti, è di essere un'associazione, quasi direi un club, di persone accomunate dall'interesse per la materia e dal piacere di incontrarsi, non un semplice network per l'organizzazione di convegni o per agevolare le pubblicazioni e le carriere di giovani universitari. Ora come allora, ai tempi migliori della SIPs, l'associazione, sostenuta dall'impegno volontario e dalle quote dei soci, gode di buona fama per le caratteristiche di *Efficienza*, *Generosità* ed una certa *Eleganza* nelle realizzazioni. Tutto questo permette la continuità delle esperienze passate e fa ben sperare per il futuro.

Mario Aletti

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Aletti, M. (2010). *Percorsi di psicologia della religione alla luce della psicoanalisi*. Roma: Aracne

of these conferences has today been widely recognized in international circles, also thanks to the publication of the papers, often in two languages. This is confirmed by the fact that the organization for the next IAPR- *International Association for the Psychology of Religion*, which is to be held in Bari between 21-25 August 2011, has been entrusted to the SIPR.

One precious characteristic of the Society inherited from the various divisions of the SIPR particularly amongst the professionals, and which is carried on amongst its contemporary members is the spirit that unites the persons sharing a common interest in the field and the pleasure in coming together as if it were a club. This is different from being a simple network for the organization of conferences or for promoting publications or the careers of young university members. Today, as it was during the good times of the SIP, sustained by the help of volunteers and the members' fees, the society enjoys a good reputation for its *Efficiency*, *Generosity* and *Elegance* in its performance. All this makes it possible to continue with the past experiences and it promises well for the future.

(Translated by Paul Galea)

SOME ITALIAN CONTRIBUTIONS to the psychology of religion

From the *Archive for the Psychology of Religion/Archiv für Religionspsychologie*, 33, 2011.

Carlucci, L., Tommasi, M., & Saggino, A. *Socio-demographic and Five Factor Model Variables as Predictors of Religious Fundamentalism: An Italian Study* (pp. 253-268)

Summary

In the present article, we investigated the relation between socio-demographic variables and personality factors with religious fundamentalism (RF). Our data were collected from a sample of 125 Italian Catholic participants (40 males, 85 females). Correlation analyses showed a significant association between RF and the openness domain of personality (negative pole), including both facet scales (openness to experiences and openness to cultures). We also found a significant association between RF and conscientiousness (only including the scrupulousness facet). Regarding socio-demographic variables, we found significant correlations between RF and years of education, church attendance, belief, and age, while there was no significant correlation between RF and gender. Path analysis showed that the effects on RF of socio-demographic factors are stronger than those of personality factors.

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An extract from the review by **Geraldo José de Paiva** of Mario Aletti's recent book *Percorsi di psicologia della religione alla luce della psicoanalisi*. Roma: Aracne, 2010. (Arch. Psych. Relig., 33, 271-274).

[...] Aletti is deeply involved in the dialogue between Psychology/Psychoanalysis and Theology, and quite aware of the difficulties and opportunities of such a dialogue, in terms of the epistemological, methodological and conceptual issues of both disciplines. This is the principal subject matter of his book. Other relevant themes include the cultural and cross-cultural understanding of Psychology of Religion; the relation Psychology entertains with post-modernity; the place of Neurobiology in the discussion of the nature and scope of Psychology of Religion; the divergences and convergences of the psychological study of Religion and Spirituality; the role of the psychologist and of the spiritual/religious professional in counseling; the presence/absence of the "soul" in Psychology and Psychoanalysis; and finally a critical presentation of attachment theory applied to religious behavior from the viewpoint of Psychoanalysis.[...]

Aletti stresses the adequate point of view of the Psychology of Religion when he defines its object: not the Religion itself, but the behavior turned to Religion or, better, the person who behaves towards Religion. Psychology studies the processes of a person relating herself, in her lifespan, to a historical, cultural, symbolic religious object, which she can accept or reject. Even if, from a psychoanalytical perspective, especially from an object relations Psychoanalytic perspective, as worked out by Winnicott and Rizzuto, unconscious disposition to a representation of God is crucial to a later adopting religion or atheism, decision for or against religion is never a decision *in vacuo*, but, as Aletti borrows from Winnicott, it is a creative personal choice for something that already is there, namely a historical form of religion.

Related to the contemporary discussion about Spirituality and Religion, Aletti offers an ingenious consideration. Instead of distinguishing between personal/institutional, interior/exterior, emotion/belief, he proposes to distinguish between functional and substantive. Spirituality should be characterized by the general process of searching for the meaning of human existence; Religion should have a transcendent referent that responds to this search. I would say that illusion is a topic cherished by Aletti, being a model figure in Psychology of Religion, since Freud's early writings. Aletti elaborates on the Freudian notion, after all deceptive, of illusion, through the contributions of Pfister, Andreas-Salomé and, more recently, Winnicott and Rizzuto. Aletti talks of the hermeneutics of the affect, while

belief and unbelief are rooted in the world of the affect and desiring thought. In this world belief and unbelief find their psychological (not ontological) truth, that is the truth of the psychical processes, not the truth of the thing itself, which does not belong to Psychology. In this sense, Rizzuto's concept of unconscious representation, as the repository of visceral, sensory-motor, proprioceptive, eidetic, iconic and conceptual memories, is welcome as a fundamental concept for understanding later personal choices for religion or irreligion. Aletti develops Rizzuto's unconscious representation adding explicitly to the memories many other experiences and insights arising from later life cognitive and affective experiences of the individual, and replacing "unconscious representation" by "dispositional and relational representation".

Probably because of his many cross-cultural contacts, Aletti offers in *Percorsi* a rich illustration of cross-cultural Psychology of Religion. He discusses, for example, the meaning of the adjective "spiritual" in Europe and in the United States; the different cultural outcomes of the application of instruments; such as Allport/Gorsuch's Intrinsic/Extrinsic Religious Orientation or Batson and Ventis' Quest Scale; research done in Brazil on African or Japanese roots of some Brazilian religions; quotes on Vergote's dictum about the strangeness of a Japanese individual being a Christian.

Another cross-cultural token is found in the learned and elegant style of the book, enriched with many Latin expressions, resulting from the classic studies of Italian scholars. Likewise, the reader will be agreeably surprised by the number of Italian authors, psychologists, psychoanalysts or theologians, who have recently contributed to the discussion of the relationships between Psychology, Psychoanalysis, Theology and Religion. I would recommend Aletti's *Percorsi* as an up-to-date presentation and discussion of some of the main questions in Psychology and Psychoanalysis of Religion, related to its epistemology, methodology and conceptual framework, seasoned with Italian wit and grace.

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