ECP | ECERP 2017

The European Conference on Psychology – ECP2017
The European Conference on Ethics, Religion & Philosophy – ECERP2017

Brighton Waterfront Hotel, Brighton & Hove, UK
July 4-5, 2017

Final Draft Schedule

Please Check & Confirm
Please check that all information pertaining to you is correct
and notify us at ecerp@iafor.org if there is any error.
Please notify us of any corrections by Friday, June 9 17:00 (GMT).

Final Schedule
After minor changes have been made to the schedule we will send you a link to the full programme.

The full programme will contain session information and a detailed day-to-day presentation schedule
(including room allocations and session chairs).

This will be available on Thursday, June 22
Abstracts will also be available online at this time.
Tuesday Plenary Day Outline

08:30-09:00  Conference Registration & Coffee

09:00-09:15  Announcements & Welcome Address

09:15-10:15  Keynote Presentation
When the Pope is not a Catholic: Complicating Religious Identity in the Twenty-First Century
Stephen E. Gregg, University of Wolverhampton, United Kingdom

10:15-10:45  Coffee Break

10:45-11:45  Keynote Presentation
Hidden Thoughts: Do Your Hand Gestures Reveal More About You Than You Think?
Geoff Beattie, Edge Hill University, United Kingdom

11:45-12:00  IAFOR Documentary Photography Award followed by Conference Photograph

12:00-13:00  Lunch Break

13:00-13:30  Featured Presentation
A Motivational Theory of Attitudes Towards Counter-Terrorism
Katie Woodward, University of Portsmouth, United Kingdom

13:30-14:30  Conference Forum Panel Discussion: “Identity” and “History, Story and Narrative

14:30-15:00  Coffee Break

15:00-16:00  Spotlight Workshop Presentation
Fostering Moral Competence with KMDD (Konstanz Method of Dilemma-Discussion)
Malgorzata Stec, Jagiellonian University of Krakow, Poland

16:15-17:15  Conference Poster Session II

17:15-18:15  Conference Welcome Reception
Chinese Authority-Sensitization and Its Distinction with Power Distance
Chin-Lung Chien, Kaohsiung Medical University, Taiwan
Shih-Chi HSu, National Taiwan University, Taiwan

“Respecting the superior” (zun-zun) is an important part of the deep structure of Confucian ethics for ordinary people (K. K. Hwang, 2012). Theoretically, authority-sensitization can be considered the embodiment of “respecting the superior” ethic and also a part of Chinese traditionality. It is defined as a cultural habitus that a person is accustomed to verifying whether an authority figure is nearby during interpersonal contact (“authority-searching”) and subsequently performs respectful behaviors if an authority figure is present (“corresponding behaviors”). Chien (2013) provided preliminary evidence for authority-sensitization with a college-student sample. This study goes one step further to validate “authority-sensitization” and distinguishing it with an imposed-etic cultural variable “power distance,” using a more representative sample consisting of adults (non-students) and college students. Data was collected through an online survey. Participants were instructed to imagine that he or she “is in a social occasion.” The results confirmed that most people would habitually notice if an authority figure is present during interpersonal contacts; in addition, they would exhibit respectful behaviors (e.g., standing and bowing) immediately when encountering an authority figure. More importantly, power distance does not play an important role in the operation of authority-sensitization during the imagined interpersonal contact. Finally, there are no systematic differences between adults (non-students) and college students regarding authority-sensitization. In sum, this study provided further evidence for authority-sensitization. As a part of Chinese traditionality, authority-sensitization is robust even under the impact of globalization.

Media Marketing Strategies of Higher Education Institutions in Taiwan and Student Cognition of These Brands
Yu-Chuan Chen, NTNU-Graduate Institute of Educational Policy and Administration, Taiwan

In recent years, marketing higher education institutions has become a trend, although many academicians and personnel in higher education institutions view marketing as a compromise of academic freedom. However, noting the decreasing enrolment in schools, they do agree that media marketing strategies are important. If institutions do not market themselves, they may not survive the competition. Therefore, higher educational institutions have resorted to using media marketing strategies to help resolve these management problems. Second, students are stakeholders in higher education institutions; therefore, it is important for the institution to know how to influence students perception of school brands. However, few studies have focused on the framework of media marketing strategies of schools and students awareness of school brands. This is a topic worth exploring.

This study aims to investigate the media marketing strategies and student awareness of branding of higher education institutions in Taiwan’s universities. The study used the questionnaire technique to collect data. The author used Structural Equation Modeling to construct and test the model of media marketing and students cognition of brands in higher education institutions. This model has implications for the growth of higher education institutions, where media marketing strategies and student cognition are crucial. The results demonstrate that media marketing strategies of higher education institutions have a definite influence.
on students awareness of school brands. Based on this conclusion, the author provides a comprehensive overview of media marketing strategies in higher education, which can serve as a reference for schools and for Taiwan’s relevant policymakers.

34520
Ethnicity Moderates the Effects of Resources on Adjustment of Jewish and Arab Mothers of Children Diagnosed with Cancer
Hasida Ben-Zur, University of Haifa, Israel
Siwar Makhoul Khoury, Rambam Health Care Campus, Israel

Objectives: The study explored the adjustment of Jewish and Arab mothers of children diagnosed with cancer, as shown by the mothers' distress, quality of life, and future orientation. The aim was twofold: To examine the associations between ethnicity, personal resources, and adjustment indices; and to assess the moderating effects of ethnicity on the resources and adjustment associations.

Methods: The sample consisted of 97 Jewish and 100 Arab mothers who completed questionnaires assessing mastery, social support, psychological distress, quality of life and future fears and hopes.
Results: Arab mothers were higher than Jewish mothers on distress and lower on social support and future hopes. Both social support and mastery contributed independently to distress, mastery contributed independently to higher future hopes, and social support contributed independently to higher levels of quality of life and lower future fears. Ethnicity moderated the effects of mastery and social support on adjustment: the associations between mastery or social support and adjustment indices were stronger among Arab mothers than Jewish mothers.

Conclusions: Both mastery and social support are important resources in the context of adjustment to cancer, but ethnicity is an important factor in moderating the effects of resources on adjustment. Thus, ethnicity should be taken into consideration when developing intervention programs for parents coping with their child's cancer.

35303
Perceived Calling and Work Engagement in Nursing
Arunas Ziedelis, Vilnius University, Lithuania

Dominant models of work engagement emphasizes the importance of work environment and it’s motivating potential. However, there are professions like nursing, where ordinary rewards and career prospects are scarce, yet people are still motivated to work above minimal requirements. Previous research provides a reason to believe that work motivation might be related to professional identity and the perception of ones work as a calling. The aim of this research is to evaluate the impact of perceived calling on work engagement in nursing over and above work environment factors.

Nurses working in Lithuanian organization are to be asked to fill out online survey, consisting of Expanded nursing stress scale, Work design questionnaire, Calling and vocation questionnaire, and Utrecht work engagement scale. Hierarchical multiple regression analysis is to be used to evaluate the impact of perceived calling to work engagement.

This study will contribute to growing knowledge of possible contributors to work engagement in jobs that lack ordinary rewards but provides with strong professional identity and meaning.
36048
Identity, Religion and Intergroup Conflict: The Role of Religious-Secular Discourse in Self-Investigation
Lipaz Shamo-Nir, Zefat Academic College, Israel

This paper explores the logic and implications of a Secular-Religious Discourse and group processes to construction of individual and social identity. The theory argues that Intergroup discourse can create a safe environment that encourages individuals to engage in self reflection and in discourse with 'the other'. Qualitative thematic content analysis was used to analyze the final papers of Jewish students who (N=83) participated in a semester long dialogue course. Content analysis found that students came into the dialogue with low willingness to engage in self-exploration, and had difficulty discussing their personal and social identities. The majority of the students did not report on a change occurring during the dialogue, but rather engaged more in an attempt to settle their self-perceptions in comparison to the out-group members (Arad students). The contribution of this research lies in investigating how identities are shaped within a context of intergroup conflict and majority-minority relations. Moreover, the paper proposes several hypotheses and questions to advance the research in this field.

36349
Do Right-Wing Authoritarianism and Social Dominance Orientation Predict Attitudes Towards Social, Economic, and Political Rights for People with Disabilities?
H. Michael Crowson, The University of Oklahoma, United States
Joyce Brandes, The University of Oklahoma, United States

People with disabilities are often subjected to prejudice and discrimination in society, making them less likely to experience social and physical integration and more likely to experience economic hardships. For our study, we aimed to test the relationship between two individual difference factors – social dominance orientation (SDO) and right-wing authoritarianism (RWA) – and peoples’ attitudes toward increasing the social, political, and economic rights of persons with disability. SDO represents an orientation towards group-based dominance and anti-egalitarianism (Ho et al., 2015). RWA represents a cluster of attitudes marked by conventionalism, submission to authorities, and aggression against social outgroups based on the belief that it is sanctioned by authorities (see Altemeyer, 1996). Our study was based on questionnaire responses from a sample of U.S. adults. Exploratory factor analysis suggested disability rights can be grouped into two clusters: “protest rights” (i.e., the right to assemble, protest, and advocate for increased social and economic equality) and “direct access rights” (i.e., specific social and economic rights, and rights to physical access in society). Using multiple regression analysis, we tested the predictive relationship between RWA and SDO and “protest” and “direct access” rights. Our analyses revealed persons scoring higher on RWA and SDO were less likely to endorse “protest rights” for people with disabilities. Persons scoring higher on SDO were less likely to endorse “access rights”, whereas persons scoring higher on RWA were slightly more likely to support these rights. Implications for this research for understanding and furthering disability rights will be addressed.

36422
Parent and Adolescent Shame with Psychological Control As a Mediator
Natasha Kristen Bell, University of Minnesota, United States
James M. Harper, Brigham Young University, United States
Roy A. Bean, Brigham Young University, United States

Internalized shame is a defining trait that can permeate a person’s everyday life. Shame is a fundamental affect that all humans are capable of experiencing at birth (Tompkins, 1965), however when shame is
internalized it becomes problematic to healthy development. Harper and Hoopes (1990) postulated that internalized shame results from specific family dynamics and that adults who have high amount of internalized shame are more likely to be shaming in their parenting behaviors, such as the use of psychological control. The purpose of the study was to examine the relationship between father and mother shame and adolescent shame, with mother and father psychological control as potential mediating variables. The data for this study were taken from waves 4, 5, and 6 of the Flourish Families project, a longitudinal study of inner-family life of 311 families. Mother shame was related to adolescent shame two years later for both girls and boys, but father shame was related to adolescent shame for boys only. Shame in parents was also related to increased use of psychological control one year later, and both mother and father use of psychological control was related to adolescent shame. Both mother and father psychological control were significant mediating variables between mother and father shame and adolescent shame. The clinical implications of this study, suggest that working with the parents, helping them to process and cope with their shame can help children develop less shame and improve parenting practices.

36441
Determining the Psychometric Properties of the Version of Murphy Meisgeir Type Indicator for Children (MMTIC) in Tehran, Iran
Hossein Rezabakhsh, Khatam University, Iran
Fatemeh Jahanian, Islamic Azad University - Karaj Branch, Iran

The purpose of this investigation was to determine the psychometric properties (validity, reliability and norms) of the MMTIC test among children and adolescents in Tehran, Iran. The research was a developmental type, based on the classical psychometric theory. The sample size was 600 students of primary and high school students in Tehran, that have been chosen by multiphasic cluster random sampling procedure, including about 300 students in each gender (Clien, 2000). The scale (test) was the revised version of the psychological types in the name of Murphy-Meisgeir Type Indicator for Children (MMTIC) developed by Murphy, E; Meisgeir, C.(2008). This measure was based on the psychological types primarily developed by Jung’s (1921/1971) three major dimensions of personality, consisting of introversion vs. extroversion, thinking vs. feeling and sensation vs. intuition. Statistical tools used in this study, were factor analysis, differential validity, and Principal Component Analysis (PCA) for measuring the validity of the test. All of the calculations indicated that MMTIC was valid for Tehran’s children and adolescents (P<0.05). For measuring reliability and internal consistency of the test, two methods have been used: Cronbach alpha coefficient measures were in the range of 0.607-0.736. The second index was split-half coefficient measures, ranging from 0.749-0.908. In conclusion, this study indicated that MMTIC psychometric indicators had optimal or sufficient validity, reliability and normalization power to distinguish eight types of personality among Tehran's students.

36490
Love and Happiness in Divorce Decision-Making
Sarah A. Crabtree, University of Minnesota, United States
Steven M. Harris, University of Minnesota, United States
Natasha Kristen Bell, University of Minnesota, United States

The reasons for and consequences of divorce are well-documented, but little is known about how decisions to divorce or stay married are made. For this study, 31 in-depth, semi-structured interviews were conducted with married persons, all of whom had indicated that they had thoughts about divorce in the previous 6 months. Inductive content analysis was used to examine participants’ responses to questions about how love and their own and others’ happiness played into their decision-making about the future of their marriage. The findings indicated that love is critical for staying in a marriage, but love alone is not enough. In their decision-making, participants situated their ideas of love in how they thought about their own and
others’ happiness. Happiness levels were described as fluid; most participants normalized times of little happiness in the course of a marriage. However, they spoke of needing to feel happy “enough” to stay, and many spoke of hypothetical tipping points that would lead them to divorce. With cultural values around marrying for love and the pursuit of individual happiness, the findings of this study point to more complex and nuanced ways people thinking about love and happiness when contemplating divorce. Clinical implications of these findings will be discussed.

36592
Personality Traits and Identity As Predictors of Generativity
Marek Blatný, Czech Academy of Sciences, Czech Republic
Katarina Millová, Czech Academy of Sciences, Czech Republic
Martin Jelínek, Czech Academy of Sciences, Czech Republic

According to current knowledge, generativity is associated to a certain degree with personality traits. Generativity usually correlates negatively with neuroticism and positively with openness to experience and extraversion. Less empirical evidence is available about connections between generativity and identity, another key concept within Erikson’s theory of human development. In our study, we focused on Big Five personality traits and various aspects of identity/self-concept as possible predictors of later generativity. We used data from Czech Longitudinal Study of Life-Span Human Development, CLS (149 people aged 52 to 60 years, 87 women). Generativity (concern, action) and stagnation were measured under the current stage of CLS (2016), personality traits and aspects of identity were measured in the previous stage of the study (2011). We used the following methods: generative concern – Loyola Generativity Scale, generative action – Generative Behavior Checklist, stagnation – Bradley-based Stagnation Scale (with dimensions of stagnation in Self, relationships, work, and community), personality traits – NEO-FFI, self-esteem – Rosenberg’s Self-esteem Scale, self-efficacy – Generalized Self-efficacy Scale, identity – Self-concept Clarity Scale. To test for unique associations between generativity and personality and identity we used sequential regression analysis with personality traits in the first block of predictors and with identity variables in the second block of predictors. Extraversion and openness to experience proved to be the best predictors of generative concern and action (positively) and stagnation (negatively). Moreover, self-concept clarity predicted negatively stagnation in Self.

37475
The Interaction Effects of Achievement Goals and Emotions on Insight-Problem Solving
Hsiao-an Wu, New York University, United States
Yu-chu Yeh, National Chengchi University, Taiwan
Frank Huang, National Chengchi University, Taiwan

This study aimed at developing a set of digital insight problem tasks and, further, investigating the interaction effects of different types of achievement goals and emotions on the improvement of insight problem solving. Participants were 154 college students (119 females and 35 males) who were recruited from campus internet advertisement. The employed instruments included the Digital Insight Problem Solving Test (DIPST), the Multiple Goals Scale (MGS), and The Inventory of Three-dimensional Emotions (I3E). The participants first completed the MGS and Form-A DIPST (pretest). Then, they completed the I3E. After that, they proceeded to complete the Form-B DIPST (posttest). To examine the interaction effects of each achievement goal and emotion on insight problem solving, we conducted 2 (achievement goal: low vs. high) × 2 (emotion: low vs. high) covariance analysis of variance (ANCOVA). The results revealed that (1) negative-low-promotion emotions had negative effects on insight problem solving for those who had an approach-performace and an avoidance-performance achievement goals; (2) negative-high-prevention emotions had negative effects on insight problem solving for those who had an approach-mastery
achievement goal; and (3) negative-low-prevention emotions had negative effects on insight problem solving for those who had an avoidance-mastery achievement goal.

37667

Ingroup Favoritism in Japanese Baseball Fans

Yumi Nakagawa, Hiroshima Shudo University, Japan
Kunihiro Yokota, Hiroshima Shudo University, Japan
Daisuke Nakanishi, Hiroshima Shudo University, Japan

In this study, we compared the ability of Social Identity Theory (SIT) and Bounded Generalized Reciprocity Hypothesis (BGR) to explain ingroup favoritism in real social groups. We conducted the vignette experiments that designed as controlling various confounded factors to possibly influence ingroup favoritism in Japanese baseball fans. In this experiment, we manipulated expectation of reciprocity, which was assumed as a precursor of ingroup favoritism by BGR, by controlling knowledge of group membership. In Study 1, 117 undergraduate students who were fans of one Japanese baseball team were participated in an experiment that ingroup cooperation (helping behavior) and expectations of ingroup member's cooperation were measured in four scenarios. The results further verified the theoretical validity of SIT and BGR in real social groups. In Study 2 addressed the limitations in Study 1, lack of cost of cooperation and limited the samples to undergraduates, by requiring a cost for cooperation, and employing a large sample (N=1635) of adult baseball team fans. Contents of some cost were added to ingroup cooperation and expectations when the participants cooperate others, and the expectation of reciprocity was also manipulated as Study 1. The results of Study 2 supported BGR by showing in-group cooperation only when they could expect reciprocity. It is concluded that cost of ingroup cooperation can enhance the psychological process of BGR, while ingroup cooperation without cost proceeds both processes of SIT and BGR.
Wednesday Session I: 09:00-11:00
Room: To be Announced in Final Schedule
Stream: Industrial Organization and Organization Theory
Session Chair: To be Announced in Final Schedule

36451
All Lay Loads on a Willing Horse: The Moderating Effect of Supervisors’ Liking and Organizational Inducements
Wen-yang Lee, National Chengchi University, Taiwan

"All Lay Loads on a Willing Horse" refers to the phenomenon that high-competence employees do more work in the workplace. In recent years, the importance of high performers in the organizations is highly valued. Although previous evidence supported that these employees would be negatively treated in the workplace. The relationship between employees’ competence and work overload was rarely examined. This study aims to understand this phenomenon and its impact on workplace mental health. Research data will be collected by a dyadic questionnaire survey and plan to get 200 sets of supervisors and subordinates samples for data analysis.
In the view of reinforcement theory, it is expected that due to the better ability and job performance high-competence subordinates usually have, they may be given more work and responsibilities by their immediate supervisors. This condition will further influence subordinates’ feeling of occupational burnout, subjective well-being, and general health. We also argue that supervisors’ liking of subordinates may strengthen the relationship between subordinates’ competence and work overload. Meanwhile, use job demands-resources model as a theoretical basis, organizational inducements can be seen as a work resource, buffer the impact of work overload on workplace mental health.

36496
The Power of Positive Gossip: How Does Leader Positive Gossip Influence Team Efficiency?
Huai-Wen Tsai, National Chengchi University, Taiwan

Workplace gossip has been paying attention recently in the field of industrial and organizational psychology. Scholars mostly examine the effect of negative gossip and make the summary that it is something bad against organization. Even though the researchers about positive gossip have been being the minority in the academia, positive gossip still can be impactful and valuable to organization. This research wishes to examine the effect of positive gossip in working team to show the advantage and potentiality of gossip in organization. Drawing on social information process theory and social learning theory, this research examines the relationship between leader positive gossip and team efficiency. The mediation mechanism between them has also been examined in this research. By analyzing the data from 218 pairs of dyadic work units (129 leaders and 218 employees), result provides empirically support to the positive relationship between leader positive gossip and team efficiency. Additionally, this research also shows that affective commitment fully mediated the effect of leader positive gossip. Employee positive gossip partially mediated the effect of affective commitment. In the end of this research, it is affirmative to believe that study of positive gossip is another path to tell us how to increase the efficiency of team unit and how to cohere the relationship between leader and employee.
37383
How Does Positive and Negative Leadership Influence Leader-Member Exchange? Examining the Role of Leader Emotional Labor
Yen-Chun Chen, I-Shou University, Taiwan

There are a number of studies exploring emotional labor, but most are limited in service context. In fact, the targets of emotional labor could be outside customers and inside customers, employees. Employees may perceive their leaders positively or not based on the authenticity of leaders’ emotion expression, which may further influence their social relationship. However, relevant research is rare, and the present study intends to examine whether positive and negative leadership style (transformational vs. authoritarian leadership) would influence leader emotional labor (deep acting and surface acting) differently. Furthermore, we investigate the relationship between leader emotional labor and leader-member exchange (LMX). The sample included 154 employee-leader dyads from public and private sectors in Taiwan. All leaders rated their own leadership style and their personal data. Employee questionnaire were administered in two waves. First employees rated leader emotional labor and control variables. Two weeks later, they rated LMX scale. We used SEM analysis and found that when leaders adopted positive leadership (transformational leadership), they expressed emotion in a more sincere way, which further facilitated LMX. By contrast, when leaders performed more authoritarian leadership, they used more surface acting, which might deteriorate LMX. Theoretical and practical implications are discussed.

37341
The Evolution of Research on Organizational Compassion Capacity: A Systematic Review and Research Agenda
Halit Keskin, Yildiz Technical University, Turkey
Ali Ekber Akgun, Gebze Technical University, Turkey
Ipek Kocoglu, Gebze Technical University, Turkey
Tuba Etioglu, Yildiz Technical University, Turkey

The study of compassion at the organizational context is gaining momentum as the need for other-serving behavior increases in today's global crises and social trauma environment. Compassion which is commonly defined as a social process consisting of noticing, feeling, and responding to the suffering of others, is a concept that is as ancient as the history of humanity. Today, compassion is a promising and timely research area attracting researchers as well as practitioners from a wide range of disciplines including philosophy, psychology, neuropsychology, social policy, and health care. However, despite the awakening interest in compassion particularly after Frost's call in 1999 to bring a “compassion lens” to organizational studies, the importance of compassion is still underemphasized in organization research. Specifically the literature on organizational compassion capacity lacks a systematic and extended review which sheds lights on its roots, evolution, influential avenues and underexplored issues in order to build a platform for the future development of the field. Based on this, our purpose is 1) to provide a systematic and extensive literature review on compassion covering various research streams, 2) to conceptualize organizational capacity for compassion on the grounds of compassion theories from different disciplines, and 3) to provide a research agenda for future research avenues related to both theoretical and methodological issues. This systematic review provides valuable insight into the conceptualization and operationalization of organizational compassion as a collective, dynamic and interpersonal process which in turn contributes highly to the agenda of organization studies.
Wednesday Session I: 09:00-11:00

Room: To be Announced in Final Schedule
Stream: Qualitative/Quantitative Research in any other area of Psychology
Session Chair: To be Announced in Final Schedule

35004
The Study of the Female Suicidal Attempters' Life Experience in Taiwan
Mei Yuan Lee, Kaoshinung Normal University, Taiwan
Gu Ha Gan, Kaoshinung Normal University, Taiwan

The main purpose of this study was to explore the female suicidal attempters’ former life experience, the mechanics which helped them survive and the life impact through their suicidal experience. The study was based on hermeneutic phenomenology as the methodology. Thematic analysis was adopted for analysis strategies and steps. The participants, recommended by the psychiatrist and religion group, were committed suicide at least before once. They have not committed suicide for one year. According to the results, the female suicidal attempters' life experience of the participants included five common themes:

1. The treasure from the original family.
2. The rigid test through married life.
3. Suicide-the exit to the life here and now.
4. The mechanics to survive.
5. The life impact after survival.

By the intersubjective understanding, conclusions of this study were as the following:

1. The influence from the original family was great.
2. The marriage quality became worse when mother-in-law and daughter-in-law were contradicted.
3. The purpose of suicide was to deconstruct and reconstruct.
4. It was crucial to put them to death when the method became the purpose.
5. The life was tortuous and refined.

At last, according to research conclusions, some comments were offered for the future research and suicidal attempters.

36220
Identity as a Coping Strategy to Enhance Psychological Wellbeing in Military Personnel and Their Families
Lizzy Bernthal, Ministry of Defence, United Kingdom

Introduction: There is little evidence of how 'identity' as a concept enhances resilience for military personnel and their families. This reports the findings of a qualitative study.

Methodology: A sequential three phased iterative qualitative study with 31 parents from an Army garrison using focus groups and interviews.

Results: Mothers used their identity as an 'Army wife' as a coping strategy to enhance their resilience, regardless if serving or not. This cohesive group identity was greater within a regiment than from Corps due to a greater sense of belonging.

Conclusion: A group identity as an 'Army wife' enhanced a sense of belonging and was an important coping strategy to enhance emotional support and resilience to cope with the stresses of being a military family. Strengthening a sense of identity and attachment increased a sense of belonging which had a positive impact on their psychological wellbeing and resilience. This study has increased understanding of the importance of and how Army families develop an identity and sense of belonging to boost resilience as a
coping strategy.
Taking this work forward: A study is in the process of being developed to explore the coping strategies that military nurses use to enhance their resilience to change, and in what way identity as a military nurse has an impact. It is hoped to report these findings also.

33739
Sustaining Human Capital by Reducing Stress through Social Support Programme in Contrasting Economies
Adnan ul Haque, University of Wales Trinity Saint David, United Kingdom
Isaiah Oino, Coventry University, United Kingdom

This paper investigates the role of social support at workplace in reducing stress for sustaining human capital among different genders at operational and managerial levels in private software houses of Pakistan and Canada. This cross-sectional research explores research phenomenon through self-constructed stress model containing; social support, organisational commitment, and perceived job satisfaction. Last four decades managerial literature related to social support, stress, and organisational commitment are included to gain qualitative perspective. Using purposive and convenience sampling 77 interviews were conducted from 13 organisations through SKYPE by Semi-structured interview questions. Findings showed that male workers experiences high stress than female workers. Operational level employees are more vulnerable to stress than managerial level due to less exposure to social support. Moreover, Canadian employees have low stress than Pakistani employees. Females uses social support and self-meditation more often than males to overcome stress. Furthermore, females “perceive” and “receive” emotional support more often than moral support.
High level of affective commitment is evident at managerial position male employees while job loyalty, emotional support, normative commitment and continuance commitment is evident among female workforce more visible at managerial level. The study confirms that level, causes, and consequences of stress vary in gender's perspective. The causes and consequences are similar in contrasting economies but level of stress is high in Pakistan (developing country) than Canada (developed country).

34821
Implicit Cognitions in Awareness: Three Empirical Examples and Implications for Conscious Identity
Thomas Wilson, Bellarmine University, United States

Across psychological science the prevailing view of mental events includes unconscious mental representations that result from a separate implicit system outside of awareness. Recently, scientific interest in consciousness of self and the wide-spread application of mindfulness practice have made necessary innovative methods of assessing awareness during cognitive tasks and validating those assessments wherever they are researched. Studies from three areas of psychology, self-esteem, sustainability thinking, and the learning of control systems questioned the unconscious status of implicit cognitions. The studies replicated published methods of investigating (a) the Name-letter effect, (b) implicit attitudes using IAT, and (c) unselective learning of a control task. In addition, a common analytic method of awareness assessment validation was used. In Study 1, the famous Name-letter effect in 191 university students was predicted by the validity of reported awareness of preference reasons. In Study 2, 44 participants self-reported hesitations and trial difficulty predicted IAT scores for sustainability attitudes. Study 3 demonstrated the control performance of 96 participants was predicted by the validity of the rules in awareness they reported. In all three studies the prediction functions did not produce significant residual error. The repeated finding that self-knowledge in awareness predicted what should be cognitions outside of awareness, according to the dual processing view, suggests an alternative model of implicit mental events in which associative relations evoke conscious symbolic representations. The analytic method of validating phenomenal reports will be discussed along with its potential contribution to research involving implicit cognitions.
Wednesday Session I: 09:00-10:30
Room: To be Announced in Final Schedule
Stream: Religion
Session Chair: To be Announced in Final Schedule

36168
Living the Rhetoric of Dialogue: An Ecumenical Challenge
Myra Patambang, De La Salle Health Sciences Institute, The Philippines

“Dialogue is a manner of acting, an attitude; a spirit which guides one’s conduct. It implies concern, respect, and hospitality toward the other. It leaves room for the other person’s identity, modes of expression, and values. Dialogue is thus the norm and necessary manner of every form of Christian mission, as well as of every aspect of it, whether one speaks of simple presence and witness, service, or direct proclamation” (Code of Canon Law, can. 787.1).

Inspired by Raimundo Pannikar’s The Rhetoric of Dialogue, this paper is an attempt to gather thoughts and reflections on interfaith dialogue. Ecumenical Theology challenges everyone to tread the path leading to universal sense of brotherhood. People of goodwill, regardless of religious affiliation could very well work together for a common purpose, and have mutual commitment to the people’s struggle for justice and peace, likewise be in solidarity with one another in matters pertaining to protection of human rights and sublime respect for human dignity.

Basically, the focus of this presentation shall be on the essence of dialogue and the way it could be done. There shall be an exposition of presuppositions to and theological bases of an inter-religious dialogue as well as a discussion of its viability and attitudinal constraints. The following precepts shall likewise be reflected upon: right to religious freedom; relationships of respect and love; dialogue of salvation; positive and constructive dialogue; universal presence of the Holy Spirit, dialogue of life and fruits of dialogue among others.

36318
Identity and Belonging: Women in a Japanese New Religious Movement
Ella Tennant, Keele University, United Kingdom

This paper will discuss the role of women in Kofuku-no-Kagaku, a Japanese new religion which rose to prominence in the 1990’s, due to its rapid growth and tendency to socio-political activism. Kofuku-no-Kagaku described itself as an “innovative” religion, with a public image of the new and dynamic. However, the core philosophy was based on androcentric interpretations of history and myth, with male spiritual dominance reflected not only in the organization’s patriarchal corporate structure, but also in publications and roles allocated to members. Stereo-typical gender roles were part of the group’s cosmological interpretations and its vision of the future. Over the past decades, Japanese women have seen their status improve, but they still remain an inferior social category in an unequal gender-based social structure.

In her analysis of patriarchy in Buddhism, Rita Gross (1993), describes gender as “one of the more destructive manifestations of ego”. Kumiko Sato (2004) considers the rhetoric of change to imply “transition from an old mode to a new mode”. Kofuku-no-Kagaku’s gender-stratified world-view can therefore be seen to reflect regression rather than cultural progress and the enlightened, egoless portrayal of the universe it claimed to present.

This paper will argue that the world-view of Kofuku-no-Kagaku is androcentric: created as an attempt to perpetuate gender stratification in a changing society. A brief examination of the role of women in religion in Japan will be expanded by an analysis of extracts from interviews with women members of their spiritual role, status and sense of identity in Kofuku-no-Kagaku.

The International Academic Forum
In the first book of the Christian Bible we are given two accounts of how humans were created. Genesis 1, talks about human beings being 'male and female' in the likeness and image of God. However, being male and female is not linked to physical bodies and could just as easily be referring to our souls. Given the lack of syntax in the Hebrew language and the fact that 'and' and not 'or' is used, it is also just as accurate to read that every human being is both male and female as to read it as some were male and some were female.

In Genesis 2 there are clearly two separate bodies with the second being created from the 'side' of the first. They are given the titles of 'man' and 'woman' and these texts are used to provide endless support for the subordination of women, the complementarity of the sexes, and heteronormativity.

Is the desire of the two humans for one another to become 'one flesh' (through marriage) the need to re-unite female and male into one being again? Is this what St. Paul is talking about when he tells the Galatians that in Christ there is no male and female?

What does it mean to live the fullness or our maleness and femaleness in our one body?

What does it mean for the doctrine of the Christian church if each human being doesn't have to choose between only two possible genders?
The International Academic Forum

Wednesday Session I: 09:00-11:00
Room: To be Announced in Final Schedule
Stream: Ethics
Session Chair: To be Announced in Final Schedule

36278
Deleuzes Immanent Ethics and Indian Ethics Through Indian Tales
Meenu Gupta, Panjab University, India

My paper is an attempt to explore Deleuze and Guattari’s immanent ethics and draw similarities with Indian ethics. The nodal point that holds them together is their pragmatic nature. Their ontology of self-organising processes and becoming rather than substance and being entails conceptions of time, subjectivity with galvanising potential for resolving ethical and political questions about who we are and how we should live with human as well as nonhuman others in a world that is rapidly changing. Deleuzian theory can be well applied to Indian ethics, which is most precisely nitishatra - instead of laid down rules, the strategic application of virtues helps in better attunement with the multiple forces of our life which need not be compartmentalised into work, domestic and individual and social and global. Rather than attempt to dictate or control, the responses that will best serve the evolving capacities of the interdependent life-forms of the various communities to which we belong. Like Indian ethics, Deleuze and Guattari’s immanent ethics calls on us to attend to the situations of our lives in all their textured specificity. Further I would like to exemplify Indian ethics or nitishastra through Indian tales taking up Panchatantra. The theoretical Deleuze and practicality aimed behind Indian tales emphasises not only the pragmatic efficacy but also resolves the painful conundrum that a person struggling to live good life. These tales contain significant insights into how human life should be lived and what value structures humans should pursue in their life.

37636
Human Values and Global Environmental Change in the Anthropocene: The Challenges of Environmental Philosophy
Yee Keong Choy, Keio University, Japan

Since the industrial revolution in the 1800s, human activities have fundamentally altered everything in our planet from ecosystems to the oceans and the atmosphere. This anthropogenic shift in the relationship between humans and the Earth systems is a geological age of our own making. In the Anthropocene, humanism has ascended to the biospheric supremacy as the single geological force capable in its own right of manipulating, modifying and transforming the earth systems, causing massive deforestation, habitat destruction, biodiversity depletion and climate change. This raises a pertinent ethical question on human responsibility towards nature.

This article seeks to examine our changing environmental conditions using global evidence. It further explores a philosophical framework for guiding collective human ethical responsibility towards the Earth systems based on a theoretical assessment of human values and their relationship to environmental ethics. Within this perspective, three fundamental environmental philosophies are considered: anthropocentrism, biocentrism, and ecocentrism. The theoretical assessment will be substantiated with empirical evidence gathered from field research.

It is concluded that to forestall further disastrous global and irreversible impact of our activities on our Earth systems detrimental to long-term human existence, we need to restore the integration between nature and humans to maintain our planet in a state conducive for further human development into an indefinite future. Here, environmental ethics provides the key to driving collective action of our human-centred social system towards Earth stewardship to avert further planetary degradation and possibly to reverse the process.
Making Space for Change: Engaging the Relational Realities of Moral Obligation and Spaces of Public Protest
Lane Busby McLellan, The University of Alabama, United States

In the fall of 2015, protests erupted on campuses across America. Students accused their institutions of systemic racism and demanded sweeping, high-level reforms. Though administrators and boards of trustees issued promises to conduct investigations into racist practices on their campuses, the more seasoned activists feared that once the protests subsided things would return to the status quo ante. This paper interrogates our assumptions about protest space and moral obligation as limiting factors for strategies of social change movements, specifically movements to eradicate institutional racism in higher education.

Scholars interested in the relationships among space, power, and identity have begun to examine the socio-spatial dialectic to reveal its ability to shape political resistance and alternative futures (Soja, 2010; Harvey, 2001). Drawing from Massey’s (2005) understanding of space as never simple, but pluralistic and non-linear, I ask if framing racial justice discourse as simple moral choices might also be the reason success is often limited to that which can be legally enforced, resulting mostly in desegregation rather than true integration. This paper examines the moral rhetoric and physical sites of the Fall 2015 student protests on American campuses to 1) uncover assumptions about space and moral obligation that thwart social justice goals, and 2) articulate the promise of dialogic space for doing what spaces of public protest cannot. I contend that achieving racial equality beyond legally enforceable morality will require a disruption, not only of the binary discourse itself, but also of our philosophical assumptions about space and moral obligation.

Identity Politics, Objectification, And Agency: Some Methodological Concerns
Philip Shields, Beloit College, United States

Identity politics arose as a means for marginalized groups to fight social oppression. Borrowing from social science it recognizes the systemic nature of these injustices and seeks to make structural interventions. However, most social scientists take for granted progressive values—justice, human dignity and egalitarianism—that cannot be justified through the objectifying assumptions underlying their methodology as scientists. Evolutionary theory describes biological mechanisms of change but does not claim these changes are good or bad. Likewise, scientific theories of how social norms shape human behavior may have some degree of descriptive or explanatory power, but cannot justify using moral language to identify patterns of human behavior as oppressive or social interventions as liberating. As argued by Robert Pippin (“The Natural and the Normative” in Daedalus, Summer 2009), if moral reasoning and agency are to be possible, we must not limit ourselves to the objectifying perspective of the social scientist but must respect the intentionality and reasoning of participants in defeasible and self-correcting moral practices. To dismiss or accept someone’s argument simply because of their identity interests, to evaluate what they say and do in terms of their “positionality,” without considering the explicit meaning and validity of their arguments, is ad hominem. Ironically, this tendency is ultimately contemptuous of human dignity because it undermines moral responsibility. Taken by itself, identity politics reduces all power to coercion and fails to appreciate the power of persuasion, and the conditions that make rational agency possible.
Wednesday Session I: 09:00- 11:00
Room: To be Announced in Final Schedule
Stream: General Psychology
Session Chair: To be Announced in Final Schedule

36844
Community, Identity and Elderly: What Happens When "Us" Enhances "Me" – The Belonging on Elderly
Maria Arlene Almeida Moreira, Pontificia Universidade Catolica of Sao Paulo, Brazil
Ceneide Maria Oliveira Cerveny, Pontificia Universidade Catolica of Sao Paulo, Brazil

We are living on times where it is possible to observe families with three or four generations to coexist, but their members are so busy and involved in so many activities outside home, that there is no time to share experiences in day life time, and sharing is restricted on commemorative parties dates, or occasional weekends. Authors have been studied the life familiar cycle in some cultures, and notice that the “empty nest” can reach the family life. That is true that we do consider the particular story of life, the multiplicity of contexts, according socio-cultural environment where the life develops, to know how these affects the elderly. But we visualize that the counselling and practicing the adoption of a variety of activities, including social ones, gives to the seniors more interest on life, make them to be able or to feel connected again with something, and to come true new projects in life. The wellbeing is associated with a high self-esteem, physical, psychological and mental health and these are characteristics that delay the time of the natural elderly process. On the other hand, the physical autonomy, and the financial independence are ingredients to enjoy freedom to live, as someone want to. This fact could find sometimes barriers in the familiar circle, considering age to do things, and maybe it is time to the family make reflections about the child treatment that ones can give to elders.

36479
The Moderating Effect of Core Self-Evaluation on the Relationship Between Identity Threat and Antisocial Behaviours in the Workplace
Mei-Chi Lin, National Cheng-Chi University, Taiwan

"Who I am?" a profound question which has been eagerly explored and answered thousands of years still an important issue all mankind asks. Based on social interactionist model, individuals construct their identity through interactions with their surrounding primary and secondary groups and reconstruct understandings of themselves by others’ feedback. While undergoing actions that challenge or diminish their sense of competence, dignity, or self-worth, which lead to appraisals of potential harm to ones’ own value, meanings, or enactment of an identity, individuals have the experiences of "identity threat". Though most studies focus on the negative outcomes raised by identity threat, individuals could gain enhancement or growth by eliminating identity threat (Petriglieri, 2011). This study aims to examine the moderating effects of core self-evaluation on the causal relationship led by identity threat, for CSE has been proved to be associated with approach/avoidance motives (Ferris et al.,2011). The higher level of CSE, the higher sensitivity to positive stimuli around, which could influence our actions to cope with threat. Thus, three main hypotheses are: (1) experiences of identity threat can predict antisocial behaviors and other negative behaviors in workplace, such as negative gossiping or anger expression, (2) core self-evaluation moderates the relation between identity threat and antisocial behaviors in workplace, and (3)CSE moderates the causal relationship in an approaching/avoidance motives framework (Chang et al., 2012). Questionnaires are designed to be completed by 300 full-time job employees, and distributed in a two-phased course to prevent common method variance.
36107
Active Imagination and Identity - Self Concept
Sonia Lyra, Ichthys Instituto de Psicologia Analitica, Brazil

For the Analytical Psychology, Self is a borderline concept because it is not only the center of the psyche but also the whole circumference which embraces both conscious and unconscious; and this totality transcends our vision. It is a veritable lapis invisibilitatis. It is the center of this totality, just as the ego is the center of consciousness. We may be able to indicate the limits of consciousness, but the unconscious is simply the unknown psyche and for that very reason, unlimited because undetermined. According to Junguian hypothesis, the unconscious possesses an etiological significance, and since dreams are the direct expression of unconscious psychic activity, the attempt to analyze and interpret dreams is theoretically justified from a scientific standpoint, as is the Active Imagination. Both processes aim at an assimilation, that is, the mutual penetration of conscious and unconscious resulting in the birth of the unique and singular identity of the human being: the Self, which in last instance brings with it the realization of the divine in man. Our proposal with this article is to search the origin and development of this so unique human Identity through the Active Imagination technique.

37604
The Identity of the Male Gamblers in Chinese Gambling Movies: A Psychological Analysis
Chi Chuen Chan, Upper Iowa University, Hong Kong
Mona Chung, Upper Iowa University, Hong Kong

The aim of the current study was to understand the portrayals and the gambling motivation of male gamblers in twelve Chinese gambling movies produced in Hong Kong from 2000 to 2017. This investigation utilized qualitative content analysis on the collection of data. Content analysis is a method used to analyse qualitative data. This approach allows researchers to take qualitative data and to transform it into quantitative data. The researchers in this study examined the movie male characters independently. In this methodology, the researchers first developed “coding units.” For example, when the researchers want to assess the motivation of the gamblers, the coding units are the particular behaviors or words that the characters describe the motives of their gambling. There are two hypotheses: (a) the motivation of gambling focused on money and power and (b) gambling is employed as a means for achieving social justice. The analysis of the movies provided support for both hypotheses. Money and power are the main motivation of Chinese gamblers in the movies. Further, the male characters are often pictured as tough, aggressive, confident, self-reliant, competent, successful in sexual conquest and, above all, win big in gambling at the ending of the movies, which also serves as a means for achieving social justice. These characteristics might reflect the hero identity in the Chinese popular culture.
Wednesday Session II: 11:15-12:45
Room: To be Announced in Final Schedule
Stream: General Psychology
Session Chair: To be Announced in Final Schedule

36389
I am Not Blind; I am Me – a Qualitative Single Case Study of Identity and Disability
Sara Partow, Swinburne University of Technology, Australia
Roger Cook, Swinburne University of Technology, Australia

Previous studies on disability identity have substantially addressed the process of self-identification with disability as a minority group, whereas, some scholars have emphasized that it is also important to investigate self-disidentification processes with one’s group in relation to social stigma (McCall, 2003). To address this gap, and the lack of an interpretative phenomenological analysis (IPA) technique on a single case in psychological studies (Smith, 2004), we examined the lived experience of a blind Australian female. Data was collected via (an approximately 90 minutes) telephone interview (using open-ended questions) and subjected to IPA data analysis. The emergent themes are presented under two superordinate themes, namely Maintaining Personal Identity and Psychological Resources. Our close examination outlines several aspects of a disidentification process and thus could have implications for clinical practice in psychology. Future research also could benefit from the recommendations of our study.

37649
Inclusive Language Has Persuasive Appeal Only for Ingroup Sources
Fabien Silone, Université de Bretagne Sud, France
Viviane Seyranian, California State Polytechnic University, United States
Sébastien Meineri, Université de Bretagne Sud, France
Nicolas Guéguen, Université de Bretagne Sud, France

Social identity framing communication strategy (Seyranian, 2013) augments the persuasive power of speeches by employing language that highlights a common identity between the source and the message recipient. Research shows that inclusive language (we, us, together…) is especially effective in increasing the confidence about a change initiative and also increase positive perceptions about the message source (Seyranian, 2014). Robust findings in the social psychological literature suggest that message sources influence attitudes about the message topic and perceptions of the source (Mackie, Worth, & Asuncion, 1990; van Knippenberg, 1999; Wilder, 1990; Wyer, 2010). However, little is known about how varying different types of sources (ingroup versus outgroup) influence the persuasive power of inclusive language. To address this gap, we varied in factorial design the categorization of the source (ingroup vs outgroup) and inclusive language in a protocol aiming to promote change (video-refereeing) for a sample of 177 facebook soccer fans. Results showed that the positive evaluation of the message, the source, and the trivialization of change depend on the identification of the targeted individuals to the ingroup (F(3, 170) = 8.249, p < .00) and of the interaction of the categorization of the source and of the use of inclusive language (F(3, 170) = 3.952, p < .01). In other words, inclusive language appears to only be effective for individuals who identify themselves to the ingroup and who read a speech from a fellow ingroup member. Implications for further research are discussed.
Do Feminine and Masculine Style of Leadership Affect Gender’s Performance Differently? 
Cross-Cultural Survey From India, Canada, Pakistan, and UK 
Riffat Faizan, ABMS Open University, Switzerland 
Sree Lekshmi Sreekumaran Nair, University of Wales Trinity Saint David, United Kingdom 
Adnan Haque, University of Wales Trinity Saint David, United Kingdom 

This paper focuses on the impact of feminine and masculine style of leadership on contrasting genders in four different economies namely; India, Canada, Pakistan, and United Kingdom’s I.T Sector. Through semi-structured 5-points scale we gathered a data from 248 participants using connection, networking, and convenience sampling. Our findings showed that employees in terms of their respective gender is affected by the type of leadership style demonstrated by line managers. Additionally, in developing countries; Pakistan and India there is significant similarity in the style of leadership and it differs to high extent from the leadership style of developed economies; Canada and UK respectively. Indian workforce demonstrated a higher competition among personnel within the organisation in contrast to other economies. Interestingly, feminine style of leadership is highly demonstrated by males in Pakistan while in other three economies, it is exhibited by female line-managers. Moreover, female line-managers in UK showed higher masculine style of leadership in contrast to other economies. Furthermore, participative leadership style is more commonly associated with females but males use it more effectively in developed economies while autocratic style is often associated with males but females use it effectively in developing economies. Overall, feminine leadership is more effective than masculine leadership irrespective of the type of economies and gender.
36470
Sexual Identity Disclosure of Thai Gay Male Employees
Peter Cal, National Institute of Development Administration, Thailand

People spend a significant part of their life at work and so their overall quality of life is greatly influenced by the work environment. People who are marginalized at work due to gender (women), race (people of color) and sexual orientation (lesbian, gay, bisexual and transgender) faces a harder life compared to those who are not marginalized. Thailand is a predominantly Buddhist country where Buddhism does not preach doctrines or persecute people against homosexuality. But yet, some Thai homosexuals are still discriminated or reluctant to disclose their sexual identity at home, work, and/or society at large. The purpose of this paper is to identify and understand how Thai gay men manage their sexual identity at the workplace. This study was conducted using in-depth, face-to-face interview and a short questionnaire with ten participants using purposive and snowball approach. Based on a pre-determined criteria, participants were selected to be Thai nationals, gay males, employees of an organization (unemployed and freelancers were excluded), and have a good command of English since all interviews were conducted in English due to the author’s proficiency in English versus Thai language. Two participants were personal acquaintances and through snowballing that eight more participants were interviewed. Five common themes were identified namely getting/not getting personal at work, disclosing sexual identity only when directly asked, responding to heterosexual-oriented questions, navigating within masculinized industries, and dealing with gay stereotypes.

35094
An Integrative Analysis of Cognitive Behavior Group Therapy for Thai Individuals with Gender Identity-Related Concerns
Kullaya Pisitsungkagarn, Chulalongkorn University, Thailand
Somboon Jarukasemthawee, Chulalongkorn University, Thailand

This integrative analysis systematically reviewed the application of Cognitive Behavior Group Therapy (CBGT) aimed at supporting three groups of Thai individuals with gender identity-related concerns. The main objectives of these studies were: 1) to enhance body image satisfaction in female adolescents, 2) to support smoking cessation in male adolescents, and 3) to alleviate depression and enhance anti-viral medication adherence in Men who had Sex with Men (MSM). With aesthetic beauty being associated with femininity and smoking with masculinity in the Thai culture, participants in the first two studies experienced ambivalence in overcoming their concerns. In the third study, MSM experienced adjustment difficulties not only from HIV infection but also from their homosexual gender identity. Overall, the analysis indicated the efficacy of CBGT. With consideration of the participants’ characteristics and gender identity-related concerns, key change mechanisms that brought about treatment gains across the three studies (i.e., motivational interview and cognitive restructuring) were discussed. Caution was raised regarding how the gains could be compromised by cultural orientation of the participants (e.g., mental health stigmatization, predilections toward holistic cognitive process, and interdependent self-construal). Of particular challenges were the introduction of the role of cognition and the engagement of cognitive restructuring, including challenging misconceptions relevant to gender identity. Strategies to overcome these challenges were offered in relevance to the planning of CBGT program/session and accompanying materials as well as the roles of
CBGT group leaders. Possibilities of generalizing these strategies to cross-cultural CBGT to address concerns above and beyond gender-identity were also discussed.

35244

The Effect of Stress, Depression and Resilience on Coping Behaviors of Nursing Students: A Cross-Sectional Study

Cheng Joo Eng, Min-Hwei College of Health Care Management, Taiwan
Hsiang Chu Pai, Chung-Shan Medical University, Taiwan
Hsin Hsin Chang, National Cheng Kung University, Taiwan
Kit Hong Wong, National Cheng Kung University, Taiwan

Nursing students is easy to encounter stress and depression during their learning process. Research has found that stress would lead to depression and affect one’s coping behaviors. Resilience has been regarded as a critical element in coping with stress. Nevertheless, few evidence-based studies have examined the mediating effect of resilience on stress and depression toward coping behaviors.

The purpose of this study was to explore the relationships among stress, depression and coping behaviors, and the mediating effect of resilience upon the relationships between stress and depression toward coping behaviors. Based upon quantitative method, a cross-sectional survey with cluster sampling was used in this study. A questionnaire including four scales (perceived stress scale, depression scale, resilience scale, and coping behavior scale) was completed by 462 nursing student of five junior colleges of nursing in Taiwan. The research model was verified with structural equation modeling.

The findings indicated that stress, depression, and resilience were statistically significantly associated with coping behavior. Higher stress led to higher depression significantly. In particular, depression was significantly and negatively associated with resilience and coping behavior. Students’ resilience partially mediates the effect of depression on coping behavior. These variables overall explained 56.7% of the variance in the students’ coping behavior. Stress and depression not only have a direct influence on coping behavior but also have an indirect influence on coping behavior through the mediating effect of depression and resilience. It is essential to strengthening students’ coping strategies by developing their resilience.
Wednesday Session II: 11:15-12:45
Room: To be Announced in Final Schedule
Stream: Religion - Mysticism, Faith, and Scientific
Session Chair: To be Announced in Final Schedule

37701
The Narratives of the 2004 Child Tsunami Survivors: How Children Experienced the Disaster and Their Changed Life after the Tragedy
Maila Dinia Husri Rahiem, Universitas Islam Negeri (UIN) Syarif Hidayatullah Jakarta, Indonesia

The 2004 earthquake and tsunami caused grief and immense suffering for the people of Aceh, resulting in thousands of homes and buildings becoming damaged, and causing almost half a million people to become refugees. Data on the number of casualties, cannot be ascertained exactly, yet estimates have put the death toll in Aceh at up to 300,000 people (Sarvananthan, 2007). Oxfam (2004) reported that one-third of the victims that died were children. This tragedy has also made thousands of children orphans, separated from their parents, lost relatives and/or friends.

This paper describes the findings of the researcher who interviewed 10 child victims of the tsunami in Aceh, 12 years after the tragedy occurred. The participants were 6-12 years old when the disaster occurred, while at the time of the interview were aged 18-24 years. This study aims to gather the experiences of children in the event of a major disaster; how this tragedy affected their lives and their identity as children, and how they see themselves both before and after the disaster. Researchers analyzed participants' spoken narratives by the method of thematic analysis. The study found that children find it difficult to express their feelings when the disaster struck, as they feel tremendous loss, but the support of family and community helped them. Their belief in religion also makes them more amenable to this tragedy; they believe they will be reunited with their loved ones in the afterlife. They sense a remarkable turnaround after the tragedy occurred; some felt more faithful, responsible and independent, but some also said that they became moody, traumatic and more frightened.

36507
Causality, Categories, and Universe: The Problem of Metaphysics in the Critique of Pure Reason
Kazuhiko Yamamoto, Kyushu University, Japan

We have shown that 1) the representation 'I think' – the transcendental unity of self-consciousness – is homogeneous with 'pure apperception' which signifies 'the thoroughgoing identity of oneself in all possible representations' which 'grounds empirical consciousness a priori' (A116): 2) the representation 'I think,' which can accompany all others, is to cognize 'through categories whatever objects may come before our senses' (B159). Thus we comprehend that a human, as the representation 'I think,' senses, intuits and cognizes all appearances themselves in virtue of filled space-elapsing time or nullity in space-time through empirical intuition and synthesis. Our transcendental analytic indicates that a being of all beings signifies space-time itself – quantum. When Kant says, 'the members of the division exclude each other and yet are connected in one sphere, so in the latter case the parts are represented as ones to which existence (as substance) pertains to each exclusively of the other, and which are yet connected in one whole' (B112-B113), we think that 'the members of the division' signifies categories, through which it would become possible for us to cognize a priori 'whatever objects may come before our senses,'as far as laws of their combination are concerned' (B159). Our discourse would potentially lead us to an alternative view on the universe and causality. When Einstein asserts that there is a serious defect in quantum mechanics (Einstein et al. 1935: 777-780), we feel that our transcendental analytic might give us an inkling for the solution of this conundrum.
Personal Identity and Wholeness: A Study from the Perspective of Hans Urs Von Balthasar's Theological Aesthetics
David Sheng-Yu Peng, Taiwan Baptist Christian Seminary, Taiwan

Central to the situation of a human being, according to Hans Urs von Balthasar, is the necessity of a human's being lying in tension with the infinite and finite. The significance of a distinction between infinite and finite, an ontological distinction, demonstrates von Balthasar’s fundamental horizon: the personal encounter between the self-revealed God and finite human. Von Balthasar’s theological aesthetics is also shaped by his exploration of the mystery of being and his investigation of human being in the modern era. With regard to the mystery of being and the wholeness of human being, von Balthasar claims that Christ, as the Form aesthetically, is the only truth bringer to human being in fragmenting time who can lead human being out of fragmenting time and into wholeness, as well as exactly central to all human history and culture is enabled.
Based on the perspective of von Balthasar’s theological aesthetics, a human being becomes a “unique person” when encountering God in contemplative seeing (prayer). And it is within contemplative seeing that one comes into contact with one’s ‘Idea’, which is realized when one’s personal identity is fully developed, and which it is one's “life form”, a life telos received from God, to conform to. Thus, this article shows how the fundamental components of von Balthasar's distinctive theological aesthetic model of human personal identity and wholeness fit together around his core concept of “Form”.

The International Academic Forum
24
Wednesday Session II: 11:15-12:45
Room: To be Announced in Final Schedule
Stream: Philosophy - Philosophy and the Arts
Session Chair: To be Announced in Final Schedule

35267
Reading Dying: Narrative and the Ethics of Identification in Paul Harding's Tinkers and William Faulkner's as I Lay Dying
Caleb Murray, Brown University, United States

The question of identification with and empathy for victims, subjects in pain, and oppressed persons has been the subject of debate within a range of disciplines (medical ethics, philosophy of experience, theory of religion). Notably, Elaine Scarry’s "The Body in Pain" and more recently Amy Hollywood’s "Sensible Ecstasy," Mark Jordan’s "Convulsing Bodies," and Judith Butler’s work on embodiment and recognizability have provided valuable resources for negotiating issues of power, the politics of dominance, and the performance of pain. While these thinkers open useful avenues for thinking about pain and the ethical/power relations between doctor and patient, observer and observed, actor and acted-upon, my paper seeks to integrate these theorist’s narrative insights within their broader projects regarding relational ethics and regimes of power. Enlisting philosophical and linguistic theories of violence, pain, and otherwise, my paper examines Harding’s "Tinkers" and Faulkner’s "As I Lay Dying" in order to better understand the complex interplay between narrated suffering, readerly affect, and the ethics of identification. What is at stake in a patient-doctor or actor-acted-upon relationship in terms of affect and identification; what are the ethics of witnessing versus affectively or fictively experiencing the other’s death; what are the ethical benefits or limits of such a scene? Through an analysis of theories of pain, violence, and affect alongside narrated scenes of death and dying, my paper asks after the ways in which fiction operates as a site for ethical deliberation and readerly identification with the (fictive) suffering other.

36521
The Evolving Narrative of Indian Mythology and Classical Arts
Janani Murali, Padmalaya Dance Foundation, India

Abstract philosophy is best explained through effective metaphors. Ancient Indian mythology and classical dance are reflective of this; having been integral to the propagation of philosophical thought from one generation to another. Over centuries, both these mediums have simultaneously evolved by virtue of being influenced by the prevalent socio-cultural scene. And the perspectives that we have therein developed reflect our cultural and spiritual evolution.

We trace the evolution of such perspective through the popular tale of Savitri from the Mahabharata. Classical dance is an effective medium to portray the details of the story but is not limited to it. The use of theatrical elements within the framework of classical dance allows the artiste to intersperse dramatization with narratives of philosophy- be it the poetry of Sufi-mystic Rumi or verses from the Brihadaranyaka Upanishad; be it the magnum work of Sri Aurobindo in explaining the abstraction of ‘Savitri’ or the modern philosophy of 20th century thinkers like Rabindranath Tagore.

The presentation format of classical dance today has evolved to allow a dialogue between theatre, classical movement and thought. It provides a deeper connect and understanding of the metaphors that these stories signify. By exploring the multitude of opportunities that this provides in delving into ancient wisdom, one is able to present a multi-dimensional vision of Indian mythology to the current generation. And in this juxtaposition of literal and metaphorical, lies our narrative of spiritual growth and cultural identity.
36584

Artaud’s Cry: Self-Doubt and Resistance in Correspondence with Rivière
Jeremy Walton, University of the West of England, United Kingdom

This paper addresses the complex unfolding of doubt, self-reflection, and determination manifested in Antonin Artaud’s correspondence with Jacques Rivière - the editor of La Nouvelle Revue - that took place between May 1923 and June 1924. The young Artaud submitted a poem ‘A Cry’ for publication, however the resulting rejection was only the beginning of an occasionally pained yet frequently insightful dialogue that played out through published letters exploring themes of inability, the struggle for creative sincerity, and the very process of expression itself. This literary conversation marked the beginning of a career in the arts that would see Artaud frequently address his perpetual struggles to externalise his creative impulses, and would draw the attention of philosophers such as Derrida, Deleuze, and Blanchot as they analysed differences between the ‘work’ and the ‘case’ (Derrida), the struggle against a historical ‘image of thought’ (Deleuze), and the breaking down of boundaries between work and support (Blanchot). These analyses and themes will be explored within the context of this intriguing engagement between editor and potential publisher, as self-criticism and insecurity gives way to an increased resistance and confidence that would play out in (and in turn become influenced by) the public eye. The exchange culminates in the ‘failed’ poem itself becoming published as an object of critique, support, and evidence of shortcomings that are complicated by the self-reflective letters that transform it into a catalyst for the very forms of expression to which it was deemed to fall short.
Wednesday Session II: 11:15-12:45
Room: To be Announced in Final Schedule
Stream: Philosophy - Philosophy and Religion
Session Chair: To be Announced in Final Schedule

37460
Stream-of-Consciousness Novels in English Literature: The Genres and the Secrets in Tristram Shandy, Mrs. Dalloway, and To The Lighthouse
Yu-min Huang, National Changhua University of Education, Taiwan

This dissertation aims to explore stream-of-consciousness novels in English literature and to develop their theories among which Postmodernism and Jacques Derrida’s deconstruction serve as the major theoretical bases, and Mikhail Bakhtin’s Dialogism, Readers-Oriented Criticism and Narratology serve as the minor. To unveil the genres and the secrets in Tristram Shandy, Mrs. Dalloway, and To the Lighthouse, I argue that these three stream-of-consciousness novels all tend to discuss large-scope issues in disguise of common daily life, like religion, war and art respectively in the first-person or third-person omniscient narration of their same Victorian features of a traditional wife, dependent on her husband in the family life among the expectations of family members. Firstly, Tristram Shandy emphasizes histories and morals: Laurence Sterne wrote the birth and naming of Tristram Shandy and Uncle Toby and Corporal Trim's wars into portrayal of the historical segments and five morals related to religion such as fideism, rationalism, sentimentalism, pragmatism and skepticism. Secondly, Mrs. Dalloway highlights fame, love, and death: Virginia Woolf wrote the themes of Mrs. Clarissa Dalloway’s party and Septimus Smith’s guilt of Evans’s death into the description of how England government preached her people to support and fight World War I and that of how the war caused the loss of people’s lives and their mental trauma. Last, To the Lighthouse underlines marriage and vision: Woolf wrote the theme of Mr. and Mrs. Ramsay’s marriage and that of Lily Briscoe’s painting into the illustrations of marriage and the vision of art, which is pre-Raphaelite.

36831
Entheogens, New Religious Movements, and Dogmatic Liberalism
Roger Green, Metropolitan State University of Denver, United States

Psychedelic drugs and entheogens have long been part of the texture of resistance and counterculture. Mind-altering substances open minds and offer new perspectives. According to classic theorists like Aldous Huxley, they “democratize” mystical experience. They are associated with the counterculture in knee-jerk fashion. They are also entrenched in primitivist and romantic essentialism due to intellectuals such as Mircea Eliade and Ernst Jünger and have “dark associations” with far-right politics in the mid twentieth century. As efforts toward the domestication of psychedelics into medical science by organizations such as Multidisciplinary Association for Psychedelic Substances (MAPS) push for biopolitical uses, Ayahuasca sessions blossom in yoga studios and emergent religious groups that seek protection of psychedelic sacrament by appealing to “indigenous roots” and legal systems whose colonial pasts perpetuate the extermination of indigenous people and culture. A dogmatic and cruelly optimistic attachment to historical narratives around consciousness-expanding drugs lurks in the imagination of theories and practices of resistance. Without taking a pedantic or prescriptive approach to whether or not one should “do” drugs, this paper argues for the recognition of cultural texture as set and setting of efforts to depart and return to liminal spaces and persistent cognitive architecture or apparatus at work in efforts to reach beyond and to resist what is.
Becoming Witch: Creating and Confirming Faith Identities within Social Networking Spaces
Maggie Webster, Edge Hill University and University of Wales, United Kingdom

This paper explores how Pagans who identify with the term 'Witch' create and confirm their faith identity by presenting personal truths and realities within visual, textual and virtual-world social networking spaces. Although Murray (2009) and Drury (2003) suggest that witches have historically passed on traditions related to praxis through a particular lineage and may have been initiated into witchcraft through specific rituals and rites of passage, social networking spaces now offer another opportunity to explore what is commonly known in Paganism as the 'Craft'. Hence there is a growing trend of solitary witches who have not created their faith identity through initiation ceremonies and formalised training such as is offered within Wicca, and are more eclectic in where and how they develop personal epistemologies.

This research seeks to discover (through analysis of narrative life histories and public postings within social networking spaces) where and how a 'Witch' may gain his or her knowledge about the Craft and how this may aid the creation of a faith identity. The aim of the paper is to begin to understand how 'Witches' interact within social networking spaces and use the platforms to create, share and establish knowledge about how to 'become' a witch (Deleuze and Guatarri 2013: 278) so to create personal ontologies about what it means to be part of a religious group within liquid modern times (Bauman, 201).
Wednesday Session III: 13:45-15:45

Room: To be Announced in Final Schedule
Stream: Industrial Organization and Organization Theory
Session Chair: To be Announced in Final Schedule

36357

Work-Family Conflict and Interpersonal Relationship: A Diary Study on the Role of Personal Resources and Rumination
Lien-Chun Lin, National Chenchi University, Taiwan

In recent years, how to settle down work-family conflict has become a challenge for both employers and employees. Therefore, it is important to understand how work-family conflict diminishes workers’ behavior and well-being in the daily process. Psychological resources are dynamic, which are daily influenced by environment, and motivate employees’ personal attitude and action. According to conservation of resources theory, this study investigates how work-family conflict damage workers relationship through psychological resources and whether different kinds of the cognitive estimates (rumination and reappraisal) can buffer this process.

This study used the diary method to capture employees’ daily fluctuations in work-family conflict are related to employees’ levels of psychological resources (self-esteem, self-efficacy, & optimism), rumination, reappraisal, and relationship with family members, supervisor, and colleagues. The mean hypotheses of this study are: In daily fluctuations, (1) psychological resources mediate between work-family conflict and relation in workplace and home, (2) rumination and reappraisal moderate the relationship between work-family conflict and psychological resources, and (3) daily work-family conflict and psychological resources can predict next day’s psychological resources and relation at work and home

This research recruited 100 employees who live with their family members to complete a general questionnaire and diary questionnaire over 5 consecutive workdays. Based on the result of this study, theoretical contribute and implications for current research are discussed.

35243

Healthcare Professional Resistance to Implementation of Electronic Medical Records System
Kit Hong Wong, National Cheng Kung University, Taiwan
Hsin Hsin Chang, National Cheng Kung University, Taiwan
Cheng Joo Eng, Min-Hwei College of Health Care Management, Taiwan
Chung-Jye Hung, National Cheng Kung University, Taiwan

Electronic Medical Records (EMR) provides sufficient information for hospital physicians to make accurate disease diagnoses; however, Taiwanese hospitals’ medical records are mostly in computerized stage due to healthcare professional resistance behavior. This study developed a model to explore the healthcare professional resistance behaviors toward EMR implementation by adopting equity theory and psychological reactance theory. From the equity theory perspective, perceived unmet promise of reciprocal obligation and organizational justice were expected to increase healthcare professional perceived contract breach(PCB), and according to psychological reactance theory, the degree of PCB determined their resistance behavior.

Organizational responses to resistance behavior and healthcare technology management(HTM) competency were proposed as moderators in the model. The study initially adopted six in-depth interviews with senior healthcare professionals to ensure the reliability of research framework, hypotheses, and survey questionnaire. 489 valid questionnaires were collected for empirical testing. The results showed perceived unmet promises and organizational justice affected healthcare professional PCB directly and generated resistance behavior to EMR implementation. Acknowledgement and rectification responses had a
moderating effect on mitigating resistance behavior; high- and low-HTM competency group had significantly difference on the effect of perceived unmet promises and organizational justice on PCB. The study suggested the hospital should pay attention to healthcare professional negative experience, perform transparent and respected in job distribution, and avoid heavy workload to the more capable and talented healthcare professionals to mitigate their emotional exhaustion. Finally, a two-way communication mechanism should be developed to increase the understanding between the hospitals and healthcare professionals to obtain a win-win situation.

35826
Improvisation in Tennis: Lessons From a Technically-Intense Activity
Jorge Gomes, ISEG-University of Lisbon, Portugal
Sara Ponces, Independent Researcher, Portugal
Tania Marques, Polytechnic Institute of Leiria, Portugal

Creativity and improvisation have been said to impact individual and organisational performance. Individuals who are able to generate and explore new ideas and behaviours, either through an intended path (creativity) or an unforseen one (improvisation), are critical for organisations investing in innovation and change. The most recent research suggests that contextual factors play a key role in creativity, which is defined as the result of social interaction, as much as of individual action.

The current research challenges the overly role of context in shaping creativity, by looking at improvisation in tennis. Tennis is a technically-intense sport, hence creativity and improvisation are not attributes that one would credit as success factors. The first question addresses this assumption: is improvisation required in tennis?

The second research question explores the role of context in tennis. Context during individual performance is relatively controlled in a tennis match, therefore each player can count with his/her skills mainly. Thus, tennis shows a good opportunity to understand if improvisation plays a role in individual performance.

15 interviews were carried out with coaches, professional players, referees and fans. Several observations were also made. Data was analysed with thematic content analysis.

Results show that improvisation exists in tennis, but planned creativity is more limited and surpassed by technical skills. In fact, the research shows that improvisation is part of a player's own style, character, and performance, which means that improvisation is what identifies and distinguishes some players from the others.

36197
Differences in Motivation for Venture Creation: A Comparative Analysis
Emmanuel Affum-Osei, The Chinese University of Hong Kong, Hong Kong
Kwan Shing Darius Chan, The Chinese University of Hong Kong, Hong Kong

Unemployment is ubiquitous and has a debilitating effect on individuals. Entrepreneurship has been found to stimulate economic development and job creation. Previous research has identified reasons of nascent entrepreneurs for business start-ups. However, these studies have adopted retrospective approaches in examining these reasons using participants who had already established businesses. This paper examines whether potential entrepreneurs in Hong Kong and Ghana will differ on four categories of motivation for venture creation that have been identified in previous research (namely recognition, independence, learning and roles).

MANOVA results revealed differences in motivation for venture creation between Hong Kong and Ghana. The findings showed that Hong Kong potential entrepreneurs desired to create businesses to gain status and positions in their families and communities. Ghanaian participants were more likely to start new ventures to have better control of their own time whereas Hong Kong participants desired to initiate ventures to have more flexibility for family and personal lives. Whereas the reasons potential entrepreneurs give for business
formation are seem to be similar to those of nascent entrepreneurs, our results also highlight interesting differences between the two cultural groups in the reasons for starting businesses. Such findings provide practical implications for career development and entrepreneurial training.
Wednesday Session III: 13:45-15:45
Room: To be Announced in Final Schedule
Stream: Psychology and Education
Session Chair: To be Announced in Final Schedule

36464
The Role of Carer Attachment Style and Distress in Children’s Outcomes in Saudi Residential Care
Najla Al Jasas, University of Bedfordshire, United Kingdom
Antigonus Sochos, University of Bedfordshire, United Kingdom

Previous studies have highlighted the importance of the carer-child relationship in the development of children in care, but further research is needed to explain the impact of staff characteristics on child outcomes. It was hypothesised that staff attachment anxiety, avoidance, and burnout would moderate the impact of child attachment on child psychological distress. A correlational study was conducted, recruiting 261 Saudi children in residential care and their carers. Children completed the Security Scale, the Copying Strategies Questionnaire, and the Strengths and Difficulties Questionnaire and staff completed the Experiences in Close Relationships Questionnaire, the General Health Questionnaire, and the Maslach Burnout Inventory. It was found that staff attachment avoidance moderated the effects of child attachment avoidance on child distress (interaction b=-.58, p=.012). Also, the effects of staff general distress on child behavioural problems were moderated by staff attachment style (b=-.31, p=.031 for interaction with avoidance, b=.40, p=.004 for interaction with anxiety), while the effects of staff burnout were moderated by all three child attachment styles (b =.35, p =.001 for interaction with security, b =-.33, p =.022 for interaction with avoidance, and b =-.12, p =.040 for interaction with ambivalence). Findings suggest that an avoidant attachment style and relatively high burnout are the staff characteristics most likely to lead to negative mental health outcomes among insecurely attached children in Saudi residential care.

37715
Interventive Psychodiagnosis in a University Clinical Practice in Brazil: Managing Psychological Assessment and Intervention of Children in Underserved Populations
Cristina Varanda, Universidade Paulista, Brazil
Andrea Poppe, Universidade Paulista, Brazil
Mariana Campos, Universidade Paulista, Brazil
Armando Macedo Filho, Universidade Paulista, Brazil

Childhood psychological problems and psychiatric disorders may impose long term care costs to individuals and society. In 2011, prevalence of one or more psychiatric disorders among children was 13.1% in Brazil. Considering that in 2015, there were 51653 children and adolescents enrolled in preschool and basic school in Santos, Brazil, there is an estimation of 6.766 children or adolescents that may present psychiatric disorders. According to the last demographic census carried out in 2010, 47.07% of Santos’ population live on up to two minimum wage income. Managing psychological assessment and intervention of children all in the same service and in a brief period of time, may reduce financial and time costs significantly. Universidade Paulista, a private university in Santos, requires Psychological students in their 6th and 7th terms to attend to a clinical practice internship, assessing and intervening in childhood psychological problems and psychiatric disorders. During each term, an average of 50 children and their parents are taken care of in the service. Interventive psychodiagnosis is adopted making use semi-structured interviews, diagnostic play sessions, questionnaires and projective, developmental and cognitive screening tests. Intervention is also developed since the active participation of children and families is taken into account for understanding and managing psychological issues. Orientation is also provided following the input provided
by children and their parents. Interventive psychodiagnosis has been proved a useful tool for managing psychological assessment and intervention at a university clinical practice in Santos, Brazil, especially for underserved populations.

36003
Understanding Cheating Behaviors: The Essence of Intentionality
Tania Marques, Polytechnic Institute of Leiria, Portugal
Manuel Portugal Ferreira, Polytechnic Institute of Leiria, Portugal
Jorge Gomes, ISEG, University of Lisbon, Portugal

In recent years practitioners and researchers worldwide have devoted efforts to studying and understanding a wide array of practices related to fraud, bribery, corruption, and many other illicit practices. A considerable part of the extant research has used university students to measure their actual or intended cheating behaviours, and cross-cultural studies have helped comprehending cultural and national variations of a global phenomenon.

The current paper addresses some of the major concerns in this stream of inquiry. Firstly, it highlights the vagueness and unclear nature of many definitions and conceptualisation of cheating behaviour. Secondly, it takes in advancements from cross-cultural research, in order to introduce contextual factors that are key to understand cheating behaviour. The text puts forward the notion of intentionality, and further suggests that intentionality may be of a reactive or of a proactive nature. Depending on the social and formal contexts of a country, both reactive and proactive intentions lead to moral concerns, expressed in terms such as omorality (our morality) or immorality.

The paper contributes to the literature on cheating behaviours in an educational context, by highlighting the need to take into account the individual in context, if one wants to understand how reactive or proactive intentionality lead to distinct morality judgments. Implications are mainly for the education fields, however, business and management research can also benefit from the reflections offered in this text.

37561
Prevailing Discourses of Relational Aggression: Challenging the Identity of the ‘Mean Girl’
Angela Page, University of New England, Australia
Marguerite Jones, University of New England, Australia
Jennifer Charteris, University of New England, Australia
Adele Nye, University of New England, Australia

Relational aggression has long been considered the ‘weapon of choice’ for young women seeking to harm others through persistent manipulation or damage to relationships. However, in recently media articles in Australia, young men have been reported to use the same aggressive strategies to target young women. This presentation explores the themes drawn from a content analysis of 30 newspaper articles reporting on an Internet website established to ‘trade’ sexual images of teenage girls. The findings report that the prevalent forms and functions of girls’ relational aggression, as described in the literature, are also evident in the perpetrating behaviour of boys. The conclusions that can be drawn from the study show that the expression of such behaviour prompts discussion of a gendered alternative to what is considered as ‘mean’. The reported actions of young men can be recognised as aggressive and dangerous. It is damaging to dismiss ‘mean boys’ subjectivities as merely ‘boys being boys’.
Wednesday Session III: 13:45-15:45
Room: To be Announced in Final Schedule
Stream: Values
Session Chair: To be Announced in Final Schedule

37490
Religious Education in Norway
Jon V. Hugaas, Western Norway University of Applied Science, Norway

This paper will be concerned with the subject “Knowledge of Christianity, Religion, Philosophies of life, and Ethics” (CRPE) in compulsory education in Norwegian primary schools and lower secondary schools. It will offer a presentation and discussion of the core values and the politically intended normative function of the CRPE-subject conceived as a generally educative subject. The political and educational purpose of the CRPE-subject is to form the basis for a common platform for greater knowledge and to provide a frame of reference that will help the pupils to gain an understanding of the different cultures within larger society. As part of this, the curriculum aims to promote respect for religious values, human rights in general and the ethical foundation of all human rights. However, the Norwegian Education Act also demands that the teaching of this subject shall be objective, critical and pluralistic, which entails that the principles of equivalent education shall be the basis for teaching in the subject. This paper raises the question whether the national curriculum is ultimately self-contradictory.

35863
Identity, Adam Smith and Narrative in the African Business Context
Mark Rathbone, North-West University, South Africa

The purpose of this paper is to argue that the impartial spectator in the economic philosophy of Adam Smith is rooted in the key human impulses of sympathy and self-love that may play a salient role in the formation of identity and contribute to happiness. However, the problem is that Smith’s notion of the impartial spectator is based on the premise of a disembodied self. This has serious implications for identity formation and happiness because the impartial spectator may induce conformity to preconceived expectations of society based on physicality. In other words, the expectations of society and not the identity of the self becomes the primary driver of moral action. It may result in misery and not healthy self-love. It will be argued that this can possibly explain the dilemma of identity formation in specifically the African business context. Most corporate businesses in the African context follow a similar disembodied view of the self as Smith that does not give adequate recognitions to the communal identity of the individual that is also closely connected to geographical space. These communal and environmental aspects are in conflict with egoistic notions of self-love that is often perpetuated by business. However, this crisis of identity formation may be transformed if full expression is given to identity as a function of an embodied ontology. This ontology highlights that sympathy is an expression of bodily recognition, mutuality and solidarity.
Scholarly Praxis Within a Haunting Interface of Wisdom, Tradition and Confession
Linda Schwartz, Ambrose University, Canada
Elizabeth Christina Belcher, Redeemer University College, Canada

Within the Christian academy, there is a duality of specters that haunt the scholar: the burden of fidelity to a scholarly tradition (Derrida, 1994), and the convergence of scholarship and faith that informs a peculiar and paradoxical haunt. This paper identifies spaces for scholarly inquiry that are responsible to both tradition and confession, based on a premise that authentic scholarship seeks after wisdom. A modified theory of “epistemological shudders” (Charteris, 2014) is applied across three interfaces of educational life: Christian tradition in higher education; the intersection of faith and scholarship; and the pull of institutional regulatory formation. The authors examined philosophical foundations and practices of academic life that either shut down or encourage the personal and professional growth of scholars situated within the (sometimes) dangerous intersections of faith and scholarly discourse. More nuanced possibilities of scholarship are explored, where secure boundaries are risked for the sake of enlargement and innovation.

Agents of Redemption: A Missionary Economy of Rescue
Ketty Thomas, Michigan Technological University, United States

This paper explores economies of rescue as they pertain to broadly defined missionary efforts. The word “missionary” here describes any person (or persons) with a pre-established set of principles who sets out or is charged with deliberate intent to provide structured assistance to persons deemed in “grave need.” While “mission” often evokes the image of religious interventionists, it is also pervasive in political, educational, engineering and healthcare spheres. This paper identifies and examines the conditional relationship between subjects in the missionary context. Emphasis is placed on long-term engagements, where established relationships reveal a fixed pattern of behavior and expectations contingent on a prolonged contract between the actors. What are the social, ethical and psychological economies of rescue, particularly in cases where there are financial and political disparities between players? The island of Haiti offers a case study, as its socio-political and global-historical discourses reflect a formidable microcosm of the complexities of rescue. Shortly after the 2010 earthquake, Haiti became a mecca for missionaries around the world. Already beleaguered with crippling corruption and poverty, world attention to this particularly disadvantaged populace after the earthquake sent hordes of peacekeepers and religious missionaries on rescue missions. Becoming the site for manifest redemption, the psycho-social economies of rescue crystallized in the relationships that emerged locally and globally. This project asks, “What does Haiti have to teach us about the missionary’s informal contract of rescue?” What can we learn about the lure of redemptive assistance?
The Complaint of Rumi’s Reed: It’s Significance as the Identity of Man in the Concept of Existence
Mohamed Eusuff Amin, Selcuk University, Turkey

The Quran opens with “In the Name of God the Most Merciful, the Most Compassionate”. Muslims read this verse in their daily life, in prayer, before eat and even before driving. For the Muslims this verse is not only a way of life that is rooted in tradition, but also it signifies a cosmological and ontological statement of existence. In the Unity of Existences school of thought, the world is created as a manifestation of God’s All-Merciful name which itself is a manifestation of His own creative will. Rumi, the mystical Sufi poet expressed this idea in the opening couplet of his magnum opus, the Mathnawi: “listen to the reed how it tells a tale, complaining of separations”. In this paper I will explain how to relate the couplet to the given verse of the Quran and from it we will understand its conception of ethics. Later on, with the given structure, we shall apply it as a response to some philosophical questions such as the problem of evil and design argument; and also scientific challenges to theism such as the big bang theory and the evolution theory as well as the formulated ethic will be compared to moral relativism, consequentialism, and utilitarianism.

Porphyry, An Anti-Christian Plotinian Platonist
Yip Mei Loh, Cheung Yen Christian University, Taiwan

Porphyry, the Phoenician polymath, having studied with Plotinus when he was thirty years old, was a well-known Hellenic philosopher, an opponent of Christianity, a defender of Paganism and was born in Tyre, in the Roman Empire. We know of his anti-Christian ideology and of his defence of traditional Roman religions, by means of a fragment of his Adversus Christianos. This work incurred controversy among early Christians and was banned by Emperor Constantine the Great, and is entirely lost now, though it is not as contributory and influential as his Eisagōgē or Isagoge in the Middle Ages. Porphyry received his paideia from the master Ammonius Saccas and from Longinus and Plotinus. Eusebius, holding a different point of view from Porphyry, said that Ammonius remained a Christian throughout his life. Porphyry’s Adversus Christianos has been served as a critique of Christianity and a defence of the worship of the traditional gods, so it is unavoidable that his texts involved Biblical culture and religious Hellenism. Augustine in his De civitate Dei 10. 28 reproves Porphyry for wasting so much time in learning the theurgic arts and rites, which he considers dangerous for two reasons: its illegality and the inherent perils involved in the working of this art. This paper does not inquire into whether Porphyry’s philosophical monistic theology is shown in Plotinus’ Enneads, but focuses on his anti-Christian thought through the fragments that we have, particularly Augustine’s De Civitate Dei.
This article deals with the issue of causality and its relationship with ethics in al-Ghazali's epistemological system, where he connects causality and Man's actions through a treatment of the issues of Ijbar/Jabr (compulsion, i.e., predestination), Ikhtiyar (choice), and Tawakkul (reliance). Al-Ghazali sought to establish ethics on principles of certainty by referring them to their epistemological and existential origins, relying on science, knowledge, and work in order to achieve moral elevation. This conceptualization required that he deconstruct the relationship between human action and its existential principle because the reality of this connection affects the meaning of morals themselves.

Al-Ghazali seeks to revive the necessary relationship between Man and God. Tawhid (the unity) is the existential origin and epistemological example from which relationships between Man and himself, people and nature are derived, and the establishment of human work, physical or mental, is based on the knowledge of Tawhid, which guarantees the process of this work will reach the end for which it was created. Understanding the relationship between actions and ethics for al-Ghazali can be attributed to the structure of his philosophy, which is based on communication between the al-Shahada, (known world) and al-Ghayb (hidden world)). There is no separation between them; they are interconnected at both the epistemological and existential levels, where Man lives in two different worlds simultaneously, moving between them in complete freedom and going beyond the borders of reality to other, endless worlds.
Wednesday Session III: 13:45-15:15

Room: To be Announced in Final Schedule
Stream: Philosophy
Session Chair: To be Announced in Final Schedule

37679

**Complex Identities and Solidarity**
Martin Jungkunz, Central Institute of Mental Health & Friedrich-Alexander Universität, Germany

Sociological theories and certain psychological concepts treat individual identity as a composition of socially defined roles. Hence, the individual becomes more unique the more roles it combines and therefore constructs a more complex identity. For Émile Durkheim this is the point where the human being starts to be an individual with its own identity in contrast to one merely adopted from the surrounding society. But like some critics point out, this is also the moment where the individual becomes atomized, giving up solidarity bonds to society and loses itself in individualization.

I am arguing against this criticism and for a theory of solidarity that allows for complex identities in a modern society using Durkheim’s theory and going beyond it. I claim that on the one hand, there is also solidarity present in the vast number of socially defined roles. On the other hand there are parts of identity that are independent from these roles. I here introduce the concept of an "individual in abstracto" being a category of social thought we use every time we try to answer the question: what is man? One distinguished form of this answer is given by the ethics of human rights. I argue that this specific answer creates a secondary form of solidarity which relies on the possibility of a complex identity.

In summary I conclude that individualisms, creating complex identities, is not necessarily linked to atomism but can create a different form of solidarity, adequate for modern societies.

36583

**The Struggle for Identity in China**
David Matas, Canadian Bar Association, Canada

Communism in China is a Western ideological import. Communist socialism had a simple moral line from each according to his means, to each according to his needs. With capitalist communism in China, that moral line disappeared. Capitalist communism is a trade-off allowing the Communist cadres to remain in power by allowing citizens to accumulate wealth.

Falun Gong sprung up to fill the moral vacuum created by the abandonment of socialism. Falun Gong is a blending and updating of the Chinese spiritual and exercise traditions. It has three straightforward moral principles - truthfulness, compassion and tolerance.

The Communist Party initially encouraged Falun Gong because its exercises are good for health and cut down on the costs of the health system. However, its rapid spread and wide popularity led the Party to fear for its ideological supremacy. So a crackdown ensued.

The focus of the presentation would be the struggle for identity in China between the moralism and spirituality of practitioners of Falun Gong and the materialism and atheism of the Communist Party and the consequences this struggle has had in victimization of Falun Gong practitioners.
Parties seem like an established and uncontroversial feature of American democracy today; but nowhere in the US Constitution does the word, “party,” appear. In a formal sense, then, the parties and party system that exist today are extra-constitutional, perhaps even unconstitutional. Most of the framers of the Constitution, especially the Federalists, understood parties to be obstacles to the harmony of the body politic. Even the Republicans who organized to expel the Federalists from office in the “Revolution of 1800” operated under this understanding, and envisioned their party more as a temporary movement to undo the excesses of the Washington and Adams administrations—“a party to end all parties.” But Martin Van Buren, Vice-President under Andrew Jackson and later, eighth President of the United States, would go further than the ever Republicans did, tapping into Anti-Federalist reservations still widely held by Republicans about the dangers of consolidated power wielded by the federal government to defend the idea of a permanent opposition and a competitive party system; in effect, creating and dressing up an initially illegitimate form (the party) with historically resonant and legitimate ends (limiting government) inherited from the Revolution.
Wednesday Session IV: 16:00-17:30
Room: To be Announced in Final Schedule
Stream: General Psychology
Session Chair: To be Announced in Final Schedule

37648
The "Binding Identities" Meta-Theory: Evidences Toward an Inclusive Theory of Social Identity and Influence
Fabien Silone, Université de Bretagne Sud, France
Nicolas Guéguen, Université de Bretagne Sud, France
Sébastien Meineri, Université de Bretagne Sud, France
Angélique Martin, Université Bretagne Sud, France

Many researches have been conducted in order to know what drive groups and individuals’ behaviours efficiently in a given direction. Thus, research questions (e.g. what techniques are useful to drive commitment) prolifically produced a large number of works and many useful techniques are now identified (e.g. Cialdini, 2007; Dolinski, 2016; Pratkanis, 2007). On the one hand, the literature about social influence techniques helped in determining what factors need to be taken into account to promote specific behaviours. On the other hand, the social identity approach (e.g. Haslam, 2004; Reicher, Spears, & Haslam, 2010; Tajfel & Turner, 1986) identified social factors at work in several situations. Even though influence techniques are mainly interpreted through the prism of behaviours’ characteristics, we argue they may also be influenced by social factors.

Using a meta-theoretical and empirical approach allowed to identify four main social dimensions of influence that are interesting to keep in mind when implementing behavioural strategies aiming to bring about the social change. The present point of view is intended to be practical as well as theoretical, thus the oral presentation will guide the auditory through a research journey that invoke both theoretical and empirical research in order to support the hypothesis raised, as well as the dimensions we propose.

Finally, we argue that a meta-theoretical framework is needed to allow those both fields of research to benefit from their mutual knowledge in order to improve their ecological validity.

36380
The Intersection of Homeless Identity, History of Alcohol/Drug Abuse, and Interpersonal Abuse
Sabina de Vries, Texas A&M University - San Antonio, United States
Suzanne Mudge, Texas A&M University - San Antonio, United States

There is paucity of recent research pertaining to the homeless. This presentation will focus on findings from a study that included 214 homeless persons in the United States. Data was collected utilizing the Addiction Severity Index. Select results will be presented, including history of alcohol and substance abuse; depression and anxiety rates; suicidal ideation and attempts; and psychological and emotional problems. Disrupted family relationships as well as the multitude of alcohol, drug, and psychological problems experienced by participants’ parents will also be discussed. Furthermore, this presentation will highlight emotional, sexual abuse that homeless participants have experienced throughout their lifetime.
Social Identity: Gender Differences in Senior Citizens Staying in Old Age Home
Ramesh Pathare, S.N.D.T. Women's University, India
Krutika Kalbhor, S.N.D.T. Women's University, India

The central tasks highlighted in the Erik Erikson’s theory of Psychological identity development are an individual’s search for understanding and acceptance of one’s self in society. Several theorists developed models of social and ethical component of overall identity. Identities give meaning to our roles in society and tie individuals to one another. Gender race, ethnicity, sexuality, class, age and disability are some dimensions of identity. Considering role of old people in society especially when they are staying in old age home is very complex. In the present study gender differences of senior citizens on social identity are studied. A total sample of 75 (Male = 37; Females = 38) with more than 60 years of age was assessed with Social Identity scale. Statistical analysis employing t test revealed that there is no significant difference between male and females on social identity (t= .568; p < 0.05). Female scored (M= 10.54, SD = 5.71) ) higher than male (M= 11.29, SD = 5.70) on social identity. It can be concluded that in late life the sex roles are not very much different especially when they are staying in old age homes. Social contacts with family and society are low in old age homes and it would be interesting to compare with old people staying with family. There was not significant correlation found between duration of stay in old age home and social identity.
Wednesday Session IV: 16:00-18:00
Room: To be Announced in Final Schedule
Stream: Mental Health
Session Chair: To be Announced in Final Schedule

36577
Role of Self Concept in Depression: CBT Can Benefit
Monica Sharma, The IIS University Jaipur, India
Asha Hingar, University of Rajasthan, Jaipur, India

Depression the most common Mental Health Problem is the leading cause of disability worldwide. Evidence indicate that its presence is increasing reason for this increase is the sense of self which every individual has about themselves positive or negative based upon their experiences in life and perception of themselves known as self-concept. This self-concept is resultant of self-esteem and self-efficacy. In individuals with low self esteem and self efficacy, the self concept is negatively skewed i.e. the individuals have negative thought/view about themselves, others, future etc. which is a risk factors for the development of vicious cycle of depression leading to the feeling of being trapped. Intervention planned to enhance self esteem and self efficacy and other associated issues should prove beneficial. The present study aims to (a) explore the effectiveness of CBT in the treatment of Depression (b) to understand the role of CBT in relation to components of self concept (self-esteem, self-efficacy), social problem solving skills and cognitive distortions. A pre-post research design was employed with 5 participants in each group viz. CBT and Control Group. Results indicated that CBT was effective in reducing depressive symptoms, cognitive distortion and enhancing self esteem and self-efficacy in turn the self concept. The social problem solving skill improved in both the groups. It can be concluded that CBT comes as a savior to reduce the effect caused by negative self concept and other aspect which led to the development of depression. Finally leading to a better future.

33816
Relationship Between Diabetes Self-Care Management and Quality of Life of People with Type 2 Diabetes
Panthiracha Fuongtong, Boromarajonani College of Nursing, Udon Thani, Thailand
Angkhana Rueankon, Boromarajonani College of Nursing, Buddhachinaraj, Thailand
Suwannee Sroisong, Boromarajonani College of Nursing, Phrae, Thailand

This research aimed to study the relationship between diabetes self-care management and quality of life in patients with diabetes type II. 168 diabetes were purposively recruited from extended out-patient department 1 at Phrae Hospital during January to June 2016. All participants completed three parts of questionnaires including 1) demographic data; 2) a modified Diabetes Self-care Management Questionnaire (DSMQ) originated by Andreas Schmitt (Schmitt et al 2013) and translated and modified to fit the Thai context by researchers (validity were 0.65); and 3) a modified Quality of life (QOL) (Diabetes-39) of diabetes originated by Gregory Boyer (Boyer, et. al., 1997) and translated into Thai and validity and reliability examined by Kanika Songraksa and Sa-nguan Lerkiatbundit (2009) (validity were 0.91). Pearson’s Correlation coefficient analysis was conducted to determine the correlation between DSMQ and QOL of diabetes.

Results revealed that: 1) overall score of DSMQ indicated medium level of diabetes self-care management. The highest sub-scale was managing “anxiety and worry” (mean 2.70±0.49). The lowest sub-scale was managing “diet control” (mean 1.96±0.35). 2) For QOL, overall score of D-39 indicated good level (mean 6.58±0.41). The lowest sub-scale was “other health problems and complications” (6.34±0.89); and 3) DSM in diabetes patients were positively correlated to their QOL (r = 0.28, p < 0.001).
Conclusion and recommendations: Health care providers should promote diabetes self-management and self-care programs enhancing dietary control. Ultimate purposes covered effectiveness of diabetes self-care management and reduce and/or prevent diabetes-related complications.

37240
The Development of Professional Identity in a Learning Community of Adult Students
Heli Makkonen, KARELIA University of Applied Sciences, Finland

This presentation is one part of a larger research-based development process, which focuses on a question 'How to Use Learning Communities in Higher Education'. The target group is a group of adult students of Social Services in a University of Applied Sciences in Finland. The group is very heterogeneous. Adult students coming to study have with very different educational backgrounds. Some of these students have a lot of experience from social field and other students have none. These differences between students can have an effect on the development of a student's professional identity.

The focus in this presentation is on a student's experiences: how do the students feel that they belong to their learning communities and how do they believe these experiences affect the development of their professional identity. It is important for the teachers to understand the type of conflicts students must resolve when developing their sense of self as a participant in a learning community and as a participant among social service students. There are no answers for these questions yet. To answer the questions, research data will be collected with two inquiries; the first will be conducted in March 2017 and the second in April 2017. The first results are ready to be shared in the conference in July. It is the presenter's sincere hope that this conference will also give some new ideas on how to continue this research-based development process.

34347
Identity, The Experiential Self, and the Representations of the Self
Rebecca Curtis, Adelphi University, United States

A model of the self is presented separating the experiential self from the representation or theory of the self (one's identity). The experiential self includes the sensory-perceptual self whereas the representational self is the verbal/conceptual self. Self-representations include ideal and actual representations that cut across all theories of psychology and psychoanalysis, as well as feared, expected selves, etc. These representations of the self, or the theories of the self are what most people think of as their identity. One might even think of the experiential self as a charioteer and the actual and ideal self-representations as the two horses that must be kept in balance. The experiential self is the sort of consciousness that animals have whereas representations of the self are representations like we have of chairs or houses. The experiential self is akin to Le Doux's fast route to the amygdala or Kahneman's fast thinking and the reflective route akin to Le Doux's long route and Kahneman's slow thinking. This is what philosophers have referred to as primary consciousness or core consciousness. We have both experiences and meanings of experiences. Acknowledgment of the experiential self leads to implications for therapeutic change that include attention to sensory processes, the body, non-verbal processes, visual images, language in the present and mindfulness techniques. So instead of relying only on interpretation and reframing, it makes sense for therapists to include attention to these sensory processes as well as one's identity. This is done in focusing therapy, portions of dialectical behavior therapy, mindfulness training, AEDP, and emotion-focused therapy.
Wednesday Session IV: 16:00-17:30
Room: To be Announced in Final Schedule
Stream: Philosophy - Linguistics and Language
Session Chair: To be Announced in Final Schedule

36300
A Bald Case on Bald-Faced Lying
Vladimir Krstic, University of Auckland, New Zealand

In this paper, I argue that bald-faced liars – those who lie although everybody knows that they are lying – cannot deceive or intend to deceive and thus that the intent to deceive is not a necessary condition of lying. The rival view is based on two general arguments. The first says that, since asserting involves the intent to affect the addressee’s relevant cognitive state, intentionally asserting a falsehood presupposes the intention to deceive; therefore, all liars intend to deceive. The second is based on various understandings of “deception” that do not require that the target ends up believing a falsehood. Deception may merely be concealing, for example, it may involve “restricting access to” information so that bald-faced liars can intend to “deceive” in the sense of preventing you from using the information you know. I first defend these two arguments and then propose a case of a bald-faced liar who can lie but who does not deceive and who does not intend to deceive in any sense. Because he knows that his addressee’s will see that he is lying and since he cannot directly assert the truth, the agent from my example decides to lie to them and thereby reveal the truth to them. In short, he intends to tell them the truth by lying to them. Therefore, lying without the intent to deceive is possible.

33972
Identity and Slurring: The Case for Unequal Freedom of Speech
Chris Cousens, La Trobe University, Australia

There are some commonly encountered circumstances, such as the use of indexicals, where the identity of a speaker changes how their words work. This paper argues that the function of slurs also changes in accordance with speaker identity, which determines both who can properly use slurs, and who can be their targets. The same word thus functions differently when used by different speakers. I argue that there are two upshots to this. Firstly, it enables an explanation of the phenomenon of reappropriation, where a group targeted by a slur adopts it for the purpose of self-identification. Secondly, it provides an argument against equal access to freedom of speech. The commonly considered negative consequences of slurring only occur when speakers belonging to particular groups use the term. Any harms-based argument for the restriction of slurring speech should then be targeted only at those whose speech enacts those harms. Those whose words have the greatest power to oppress, offend, or hurt, should also be those who enjoy the least freedom of speech.

36504
Arguing About Religious Identity and the No True Scotsman Fallacy
Robert Ian Anderson, University of Notre Dame Australia, Australia

Anthony Flew critiqued a particular argumentative manoeuvre he dubbed, ‘The No True Scotsman Move’, where a speaker redefines an original claim by inserting the term ‘true’ as an attributive adjective thereby restricting the extension of their first assertion. It is often appealed to in religious-apologetic diatribe. One non-academic book on fallacies names it, ‘The No True Christian Fallacy’, suggesting that those who

The International Academic Forum
commit this fallacy do so to illicitly defend a particular ideal religious identity. Often the charge of “No True Scotsman fallacy!” is invoked in strong eristic and sectarian contexts. Blamers score points by demonstrating that the opponent who commits this fallacy is evasive, prejudiced, and fails in their epistemic duty – since they refuse to accept falsifying evidence against their beliefs.

In this paper I apply a heavy dose of the principle of charity and defend the individual who commits this fallacy and try to show they have something worthwhile to say. I critique the theory of the No True Scotsman Move in debates invoking religious identity. I argue that it is often mistaken to attribute the fallacy to others because of the presumption of a simplistic Aristotelian category theory of class membership. I favor a prototype theory of classification where the alleged committer of the fallacy is thinking about an ideal religious exemplar. If my argument succeeds I have defended this individual by showing that they were only trying to clarify what they originally meant by inserting ‘true’.

The International Academic Forum

45
Wednesday Session IV: 16:00-17:30
Room: To be Announced in Final Schedule
Stream: Religion
Session Chair: To be Announced in Final Schedule

36001
The Politics of Religious Identity in Nigeria: Power or a Clash of Civilisation?
Peter Echewija Sule, Federal University Lafia, Nigeria

The recent outburst of Bishop Oyedepo of the Winners Chapel, urging defensive attack on Muslim insurgents, ratifies the fever-high hostilities among Muslims and Christians in modern Nigeria. Since her independence, Nigeria has experienced bursts of religious and identity-related violence which reached a peak during the civil war of the 1960s. This has not abated as no decade passes without its fair share of religious unrest. Today it is worse as the nation confronts first grade terrorism from Islamic fundamentalists. Does this affirm Huntington's theory that people's cultural and religious identities will be the principal basis of skirmishes in the post-Cold War world? Huntington’s theory has drawn both support and criticisms alike. Critics have questioned the major fault line in his argument. Particularly, critics like Hawker have argued that his failure to give detail analysis about African religion or religions in Africa hampers the global appeal of his theory. Although the crises of religious identity in Nigeria predate Huntington’s theory, the paper holds that the theory conveniently explicates these crises which are at the heart of most violence in Nigeria. Religious identity exacerbates the social and political divisions of Nigeria’s political landscape, impairing efforts at national integration and development. Thus, the research examines the politics and historicity of religious chauvinism in Nigeria and how this legacy of cleaving leads to conflict. It finds that the interplay between civilization clash and power struggles entrenches identity crises and until this is modulated, efforts at integration and development will continually yield abysmal results.

36569
On Eric Voegelins (1901-1985) Totalitarianism and Gnosticism: Gnosticism As the Nature of Modernity
Adelaide Pimenta, Pontificia Universidade Católica de Minas Gerais, Brazil

This paper is part of the a master’s thesis in progress. The chosen theme arises from the need to understand the relation that the political philosopher makes between totalitarianism and ideologies, Gnosticism and modernity. For this research, two basic concepts proposed by his philosophical-political theory will be used as fundamental theoretical base: political religions and Gnosticism. Voegelin used the concept of political religions as one of the initial elements of his analysis of twentieth-century political movements - notably National Socialism in Germany and Stalinist socialism. With extensive work and career as a scholar, he took on the task of investigating the deep origins of the political ideologies of his time. His project was being outlined through criticism of the ideologies of his time and research for spiritual causes of it. He investigated the symbolism in history in order to recover the formative experiences that gave rise to them, introducing the idea of Gnosticism as the foundation of the nature of modernity. The author's claim that modern ideological movements reflect a tendency to immanentizing Christian eschatology instigates a broader understanding of the phenomenon. This topic is extremely current, possibly opening perspectives to start to understand totalitarianism and its repercussion in the contemporary world.
Both extremism and ignorance are regarded as deviation from the reality of religion. Extremists – and delegators in particular – are among the deviated when it comes to principles and foundations of religion, the Prophet and Imams. It is often a challenge to describe criteria for extremism; some thinkers regard Rejection of the Prophet's Inadvertence as its simplest example. Others believe the criteria would be attributing Attributes of God (such as Knowledge of the Absent) to the Prophet and Imams. A clear criteria, however, would be to perceive the Prophet and Imams' miracles or their Knowledge of the Absent as independent from God's providence, his divine will, or Authorization. Extremists were severely rejected by the Imams; however, a moderate group of them, called 'Mofavezeh' (Delegators), were tolerated by the Shia. Mofavezeh believe that the Prophet and Imams are the first creatures created by God and that they are authorized to undertake the affairs of the world, including creation, death and birth, resurrection, organizing the universe, legislation and elaborating on religion. Although these extremists do not regard Imams as God, they believed them to be supernatural people who have boundless knowledge and power. This paper aims to investigate some of the threats, dangers and challenges posed by extremism – threats that continue to manifest in fresh embodiments in our contemporary times. It also briefly reviews the historical context and shows how Imams rejected and declined Extremists' exaggerated views. The paper will also draw on the logical-religious criteria that help to distinguish between the exaggerated Hadiths and the ones that truly account for the Imams' virtues and excellence.
Wednesday Session IV: 16:00-16:30

Room: To be Announced in Final Schedule
Stream: Conflict Resolution and Mediation Studies
Session Chair: To be Announced in Final Schedule

36679
Sharing Stories about Identity with P.I.E. - Practicing Inclusive Engagement
Lane Busby McLelland, The University of Alabama, United States

Participants will experience a modified Practicing Inclusive Engagement (P.I.E.) workshop, a series of interactive experiences that focus on concepts of social identity, intersectionality, inclusive language, and creative ways to ask questions that invite diverse perspectives and encourage dialogue across differences. Through activities purposefully designed to allow the participants to be in an environment in which they can experience, process, and brainstorm application of these concepts, the participants will be able to:
- recognize the importance of scaffolding interactive experiences for developing cultural competency.
- experience the power of dialogue skills for fostering an inclusive campus or workplace climate
- synthesize the P.I.E. workshop experience with their own knowledge for social justice education and potential applications on their home campuses.

The workshop will conclude with an opportunity for large group reflection about the P.I.E. experience and an opportunity for questions and feedback for the facilitator.

P.I.E workshops were designed by the Crossroads Center at The University of Alabama (https://crossroads.ua.edu/inclusive-leadership/) to develop skills for intercultural engagement and to foster an inclusive mindset on campus. Over the past two years, Crossroads has worked to develop curriculum and strategies to introduce students, faculty, and staff to topics of inclusive leadership, social identities, privilege and marginalization. Since August 2015 when the first P.I.E. workshops were rolled out, thousands of students have engaged the curriculum and dozens of organizations have partnered with Crossroads to deliver the content, both on campus and in local and state agencies.


**Wednesday Featured Session: 17:45-18:30**

**Room: To be Announced in Final Schedule**

**37742**

**The Virtue of Politeness as a Part of the Virtue of Justice**

T. Brian Mooney, Charles Darwin University, Australia

‘Politeness’ appears to be connected to a quite disparate set of related concepts, including but not limited to, ‘manners’, ‘etiquette’, ‘agreeableness’, ‘respect’ and even ‘piety’. While in the East politeness considered as an important social virtue is present (and even central) in the theoretical and practical expressions of the Confucian, Taoist and Buddhist traditions, it has not featured prominently in philosophical discussion in the West.

American presidents Thomas Jefferson, Benjamin Franklin and George Washington all devoted discussion to politeness within the broader ambit of manners and etiquette, as too did Erasmus, Edmund Burke and Ralph Waldo Emerson but on the whole sustained philosophical engagement with the topic has been lacking in the West. The richest source for philosophical investigation is perhaps afforded by the centrality of the concept of respect in Immanuel Kant. However in this paper I will instead draw on the writings of Aristotle and Thomas Aquinas to defend the centrality of ‘politeness’ as an important and valuable moral virtue. Starting with an analysis of the broader Aristotelian arguments on the virtues associated with ‘agreeableness’, namely, friendliness, truthfulness and wit I will argue that ‘politeness’ should be thought of as an important moral virtue attached to social intercourse(and by extension the vice of impoliteness). I then move to identify an even broader and more important account of politeness, drawing on the work of Aquinas, as intimately connected to the notion of pietas (piety) as a fundamental part of the virtue of justice.
Virtual Presentation

36571
If the Amazon Turkers Are Representative of the "New" Economy, What Does it Mean for Mental Health Services?
Michiel Bosman, Open Forest, United States
Joan Swart, Open Forest, United States

Objectives: The structure of formal economies has changed significantly in the past decade, making millions of people partly or wholly dependent on the "gig economy." This study illustrates the different personality and psychological profile of this growing population group, and how it relates to a need for different mental health services.

Design and Methods: A cross-sectional quantitative design method was used to engage 184 U.S.-based respondents on Amazon’s Mechanical Turk, an online freelance marketplace. The 149-item questionnaire included demographic questions, the General Health Questionnaire-12 (GHQ-12), the Adult ADHD Self-Report Scale (ASRS), the Big Five Inventory-Short Version (BFI-10), and user perceptions of the advantages and concerns of online self-help therapy programs.

Results: Indications are that the prevalence of ADHD in the participant sample is several multiples higher in the general population. More than three-quarters of respondents indicated potential clinical levels of psychological distress, as measured by the GHQ-12. The personality dimensions of extraversion and neuroticism were more marked than in general population groups, which could also be linked to a greater willingness to utilize online therapy and an increased need for mental health services, respectively.

Conclusions: Most participants are willing to consider online therapy or self-help services as an alternative to traditional face-to-face therapy, citing convenience and low cost as attractive features. Those who were unwilling or less inclined to consider e-therapy, mentioned concerns about credibility and lack of personal contact as reasons. Thus, online mental health services have an increasingly important role to play in the new economic structures.