European Journal of Psychology Open

Official Open Access Empirical Journal
of the European Federation of Psychologists' Associations (EFPA)

**Abstracts and programme book of the
18th European Congress of Psychology**

Psychology: Uniting communities
for a sustainable world
3-6 July 2023, Brighton, UK

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in which democracy is at the center and in which the 5 concepts that are thought to be most related to democracy will be placed. Surrounding this circle, there is a close circle where the 5 concepts less related to democracy will be placed, and a distant circle surrounding this circle where the 5 concepts that are considered to be the most distant to democracy will be placed. The obtained data were analyzed by content analyses method and each concept was coded as a code. Accordingly, a total of 1623 codes (concept) frequencies were obtained. The five codes with the highest frequency in the central circle were equality (f=64), justice (f=52), freedom (f=48), respect (f=15) and right (f=15). While the five highest codes in the close circle are freedom (f=13), education (f=13), public (f=11), justice (f=10), secularism (f=9); the five highest codes in the distant circle are dictatorship (f=15), monarchy (f=9), oppression (f=8), religion (f=7), one-man rule (f=7). In the light of these findings, in line with the literature, it can be said that citizens believe that democracy is more related to liberal democratic terms such as equality, justice and freedom and the most unrelated to the systems of government that are the opposite of democracy, such as the dictatorship, monarchy and the one-man rule.

An Exploratory Study on Children's Experience of Moral Emotions: Turkey Sample

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The relationship between morality and emotions has long been examined in the literature. The purpose of this study is to exploratively examine in which situations children experience moral emotions. In this direction, semi-structured interviews were conducted with 193 children between the ages 7-15 from different provinces of Turkey. In this interviews was tried to understand how and in which contexts the feelings of disgust, pride, anger, shame, guilt and sadness, which are defined as moral emotions, are experienced by children. The obtained data were analzed with the method of open-coded content analyses. Accordingly, a large number and variety of themes emerged in which moral emotions were experienced. The theme in which all moral emotions take place and which also has the highest frequency is "harm" (24,5%). Harm was seen as a broader theme that included sub-themes such as physical, emotional and property damage. Other prominent themes where than one moral emotion is experienced are "success/failure" (18,8%), "helping/not helping" (3,6%), "disrespect" (3%), "privacy" (2,4%). Other high-frequency themes accompanied by moral emotions are "behaviours in front of others" (4,8%), "injustice" (3,3%), "harmony/incompatibility" (2,3%). The most frequently experienced moral emotion was anger which made up 22,3 percent of the codes. These findings reveal that moral emotions are experienced by children in a wide variety of contexts. At the same time, the feelings of morality are more about universal moral issues such as harm, care, justice, helping; it shows that it also emerges in issues such as authority, tradition, social norms that regulate social interactions and relations such as fulfilling responsibilies, being compatible, respecting, being successful.

Continuing bonds during suicide bereavement: a spiritual perspective

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The aim of this study was to reveal the continuing bonds through the spiritual perspective of women bereaved by suicide.

After a loved one's death, one part of the bereavement process usually refers to continuing the bond with the deceased. A life partner's suicide can be experienced not only as a loss but also as an abandonment, which troubles the process of transforming the continuing bonds. Spirituality during suicide bereavement can be an important part of the way to experience and understand continuing bonds with the deceased.

The sample consisted of 11 women bereaved by their life partners' suicide. Participants attended semi-structured interviews. Results were analyzed by inductive reflexive thematic analysis.

5 themes were identified: Emotional bonds with the deceased continue (longing; anger; love remains; difficulties to separate one's personality from the deceased; aims to explain the suicide), Continuing bonds through the memory of the deceased (through memories; through rituals), Continuing bonds through beliefs about the afterlife (beliefs about the afterlife; influencing the state of the deceased's soul; the deceased supports from beyond), Continuing bonds through spiritual experiences (conversations with the deceased; the sense of the deceased's presence; the deceased visits in dreams), Absence of continuing bonds (the continuing bond seems to be impossible; struggling to break the continuing bond of).

This was an exploratory study, which reveals only information about the experiences of women, bereaved by their partner's suicide.

Future studies should compare continuing bonds among different groups of the bereaved. Practitioners should be aware of the complexity of the continuing bonds during suicide bereavement and the spiritual experiences and questions which can occur independently of the bereaved religious beliefs.

This study broadens the understanding of continuing bonds during suicide bereavement and the spiritual perspective of the process of continuing the bond.

Paper number 672 | Oral Presentation | Climate Change and sustainability

Environmental concerns and meaning in life and studies among university students

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The threat that environmental issues pose to life on Earth is well-established. Nevertheless, the risk of a less hospitable life on the planet is primarily the result of human activities. 99% of scientists do indeed agree on the existence of anthropogenic climate change (Lynas et al., 2021). It is therefore our responsibility to live a life that respects the limits of our planet (Steffen et al., 2015). The purpose of the study was to understand the extent to which university students are concerned about environmental issues and to explore the relationship between their involvement in these issues and the way they think about the meaning in life and in studies. We were also interested in investigating whether the field of study could play a role in these results. As this area of research is still emerging, our approach for this paper was relatively exploratory. We have therefore opted for a quantitative approach. The sample was composed of 337 students from the University of Lausanne in Switzerland. 195 were students from psychology (M_{age} = 22.26 ± 4.90; 80% women) and 143 were students from the faculty of geosciences and environment (M_{age} = 24.08 ± 3.62; 52% women). The questionnaire used was composed of six existing scales to measure environmental concerns, meaning in life, meaningful studies, relationship to work, and career decision status. The results showed that, for geography students, meaning in life and meaningful studies moderate the relationship between the perception of climate change risks and the willingness to act for the environment. However, for psychology students, only a perception of meaningful studies moderates the relationship between these two environmental variables. The results of this study demonstrate the potential of a meaningfully perceived choice of studies to drive sustainable choices and behaviour beyond the scope of one's professional life.