

# IACESR 2026 PROGRAM

## DAY1

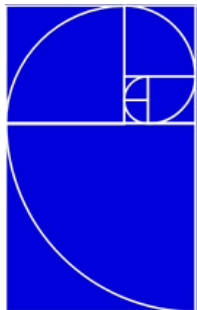
9:00-10:00	10:00-11:00	11:00-12:00	12:00-13:00	13:00-14:00	14:00-15:00	15:00-16:00	16:00-17:00	17:00-18:00	18:00-19:00
					Museum visit		Opening address	KN 1: Quentin Atkinson	Reception

## DAY2

9:00-10:00	10:00-11:00	11:00-12:00	12:00-13:00	13:00-14:00	14:00-15:00	15:00-16:00	16:00-17:00	17:00-18:00	18:00-19:00
Coffee	KN 2: Kathleen Corriveau	Coffee	Parallel 1	Lunch General Assembly	JMG Award 1	JMG Award 2	Parallel 2	Coffee	KN 3: Will Gervais

## DAY3

9:00-10:00	10:00-11:00	11:00-12:00	12:00-13:00	13:00-14:00	14:00-15:00	15:00-16:00	16:00-17:00	17:00-18:00	18:00-19:00
Coffee	KN 4: Larisa Heiphetz Solomon	Coffee	Parallel 3	Lunch	Posters	Parallel 4	Coffee	Lightning	Closing address



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Research of Religion

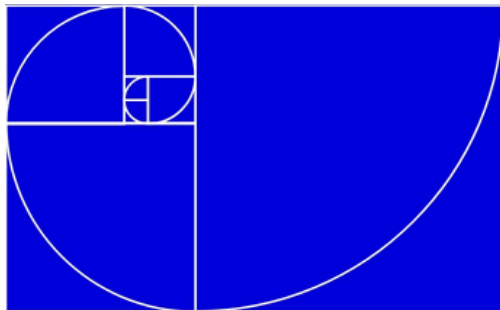
together with LEVYNA, Masaryk University

IAHR special conference

# IACESR 2026 PROGRAM

DAY 1: JULY 1

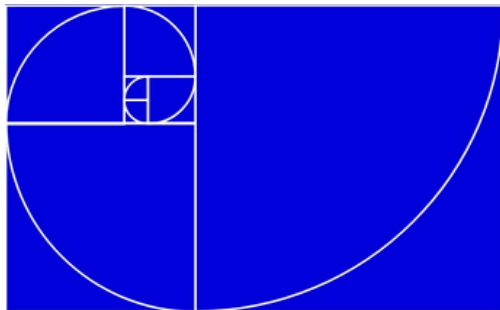
14:00-16:00	MENDEL MUSEUM VISIT
15:00-16:00	REGISTRATION
16:00-16:30	OPENING ADDRESS
16:30-17:30	KEYNOTE: QUENTIN ATKINSON
17:30-21:00	RECEPTION



# IACESR 2026 PROGRAM

## DAY 2: JULY 2 MORNING

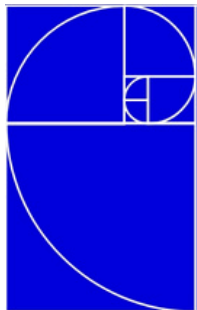
8:30 - 9:00		COFFEE AND REGISTRATION		
9:00 - 10:00		KEYNOTE: KATHLEEN CORRIVEAU		
10:00 - 10:30		COFFEE		
10:30 - 12:00		PARALLEL SESSIONS 1		
		METHODS AND MEASUREMENT IN CESR	SENSED PRESENCE, AGENT DETECTION AND PREDICTIVE PROCESSING	PANEL: GODS, GAMES, AND THE SOCIOECOLOGICAL LANDSCAPE PROJECT
12:00 - 13:30		LUNCH		
		GENERAL ASSEMBLY		



# IACESR 2026 PROGRAM

## DAY 2: JULY 2 AFTERNOON

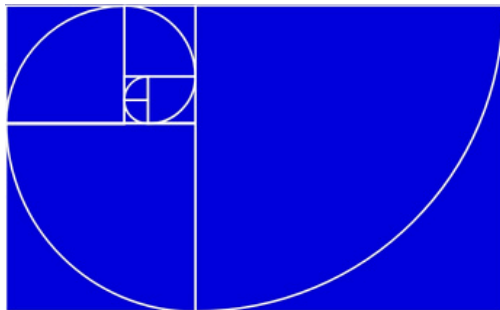
DAY 2: JULY 2 AFTERNOON			
13:30 - 14:30	JOHN MCGRAW AWARD TALKS		
14:30 - 16:00	PARALLEL SESSIONS 2		
	MORALITY, EMOTIONS AND NORMS	CONTEMPORARY BELIEFS, UNBELIEFS AND ATHEISM	PANEL: SYSTEM- THEORETIC APPROACHES IN THE CESR
16:00 - 16:30	COFFEE		
16:30 - 17:30	KEYNOTE: WILL GERVAIS		



# IACESR 2026 PROGRAM

## DAY 3: JULY 3 MORNING

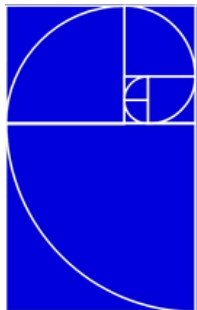
DAY 3: JULY 3 MORNING			
8:30 - 9:00	COFFEE		
9:00 - 10:00	KEYNOTE: LARISA HEIPHETZ SOLOMON		
10:00 - 10:30	COFFEE		
10:30 - 12:00	PARALLEL SESSIONS 3		
	RELIGIOUS TRADITIONS, SHIFTS, AND INNOVATION	MAGIC AND HEALING	SACRED SPACES, AWE AND SOCIAL BONDS
12:00 - 14:00	LUNCH		
	POSTER SESSION		



# IACESR 2026 PROGRAM

## DAY 3: JULY 3 AFTERNOON

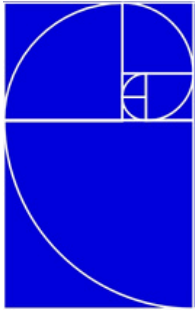
DAY 3: JULY 3 AFTERNOON			
14:00 - 15:30	PARALLEL SESSIONS 4		
	RITUAL SIGNALLING	RELIGIOUS TEXTS AND CONTEXTS	MYSTICAL AND ANOMALOUS EXPERIENCE
15:30 - 16:00	COFFEE		
16:00 - 17:30	LIGHTNING TALKS		
17:30 - 18:00	CLOSING ADDRESS		



# PARALLEL SESSIONS

## PARALLEL SESSIONS 1 (DAY 2 MORNING)

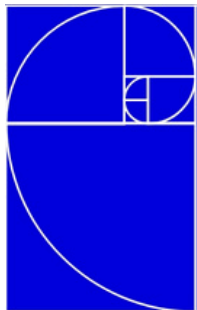
<p><b>METHODS AND MEASUREMENT IN CESR</b></p>	<ul style="list-style-type: none"><li>• Prosocial Reinforcement Learning in a Multi-Religious Society: Insights from Mauritius (Alexandra Ružičková)</li><li>• Sleights of Mind: Using Magic to Manipulate Belief in God and Free Will (Ryan McKay)</li><li>• Systematizing the Sacred: Coding Divinatory Practices for Cognitive Analysis (Tyrel Sorensen)</li><li>• A new mobile toolkit for CSR researchers (<a href="#">Dimitris Xygalatas</a>)</li></ul>
<p><b>SENSED PRESENCE, AGENT DETECTION AND PREDICTIVE PROCESSING</b></p>	<ul style="list-style-type: none"><li>• From priors to phantoms: Testing the predictive processing model of agency detection (Piotr Szymanek)</li><li>• Revisiting "Agent Detection": Numerical Overestimation in Bereaved People (Courtney Applewhite)</li><li>• The Third man factor: Sensed presence between religion and extreme cognition (Ingela Visuri)</li><li>• Sensing gods, ghosts, and spirits: Feelings of presence across Mauritian religions (Jana Nenadalová + <a href="#">Jakub Cigán</a>)</li></ul>
<p><b>PANEL: GODS, GAMES, AND THE SOCIOECOLOGIC AL LANDSCAPE PROJECT</b></p>	<ul style="list-style-type: none"><li>• Gods, Games, and the Socioecological Landscape Project (Benjamin Purzycki)</li><li>• Local gods, supernatural punishment, and the expansion of human society: A cross-cultural causal analysis (Daniel Major-Smith)</li><li>• Spirited Landscape and Decision-Making in Pastoral Mongolia (Renatas Berniunas)</li><li>• Major Depression and Pachamama Beliefs and Practices Among Lowland Kichwa in the Ecuadorian Amazon (Connor Wood)</li></ul>



# PARALLEL SESSIONS

## PARALLEL SESSIONS 2 (DAY 2 AFTERNOON)

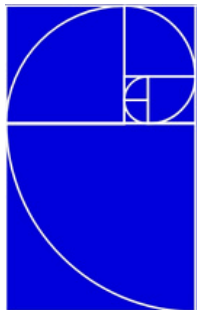
<p><b>MORALITY, EMOTIONS AND NORMS</b></p>	<ul style="list-style-type: none"> <li>• The Dark Side of Recognition: How Evil Eye Beliefs Shape Emotional Responses to Personal Achievement (Cindel White)</li> <li>• Cognitive and Relational Predictors of Perceived Divine Forgiveness: A Registered Report Among Spanish-Speaking Catholics (Carmen Callizo)</li> <li>• Beyond Punishment: How Religious Believers Use Contempt to Enforce Social Norms (Anese Shabani Vikaei)</li> <li>• Religiosity Attenuates the Effect of Empathy on Moral Decision-Making (<a href="#">Khatereh Borhani</a>)</li> </ul>
<p><b>CONTEMPORARY BELIEFS, UNBELIEFS AND ATHEISM</b></p>	<ul style="list-style-type: none"> <li>• Analytic Atheism &amp; Analytic Apostasy Across Languages (Nick Byrd)*</li> <li>• The Fault In Our Stars: Astrology As Social Signals For Dating (Nachita Rosun)</li> <li>• Luck's six fingers: A multidimensional scaling analysis of social media luck stories (Anastasia Ejova)*</li> <li>• Understanding the morality of unbelievers: Non-theistic beliefs about right and wrong in ten countries (<a href="#">Roosa Haimila</a>)</li> </ul>
<p><b>PANEL: SYSTEM- THEORETIC APPROACHES IN THE CESR</b></p>	<ul style="list-style-type: none"> <li>• System-theoretic approaches in the CESR (John Teehan)</li> <li>• Examining religious systems ethnographically: A methodological template (Benjamin Purzycki)</li> <li>• Magic as a cultural immune program (Jesper Sørensen)</li> <li>• Gods of Autonomy: Morality as autonomy-preserving regulation in multi-level social systems (Matylda Ciołkosz)</li> </ul>



# PARALLEL SESSIONS

## PARALLEL SESSIONS 3 (DAY 3 MORNING)

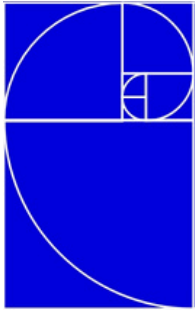
<p><b>RELIGIOUS TRADITIONS, SHIFTS, AND INNOVATION</b></p>	<ul style="list-style-type: none"> <li>• Reflexivity of Kauma Traditionalism, Religion, and Climate Change in coastal Kenya (John Mwangi)</li> <li>• "Religion as Adaptive System," Shifting Morality, and Deidentification (Myron Penner)</li> <li>• Innovation in Ritual and Religion among Neo-Pagans (<a href="#">Aiyana Willard</a>)</li> </ul>
<p><b>MAGIC AND HEALING</b></p>	<ul style="list-style-type: none"> <li>• Black and White Magic: Efficacy of In-group versus Out-group Rituals (Robin Kopecký)*</li> <li>• Folk healers in Eastern Poland. Healing Practices at the Margins of Orthodoxy (Ewelina Sadanowicz)</li> <li>• In-group and out-group perceived magic efficacy in southwestern Amazonia (Paweł Chyc)</li> <li>• Gods, karma and witchcraft in Mauritius: Beliefs in supernatural causation of diseases (<a href="#">Peter Maño</a>)</li> </ul>
<p><b>SACRED SPACES, AWE AND SOCIAL BONDS</b></p>	<ul style="list-style-type: none"> <li>• Pilgrimage as Attunement: How Sacred Spaces Are Perceived Through Culturally-Shared, Embodied Affordances (Mohammadamin Saraei)*</li> <li>• 42 Days of Summer: A diary study of awe (Valerie van Mulukom)</li> <li>• I Belong in Glastonbury: The importance of belonging to Spiritual but not Religious individuals (Kathryn Ford)</li> <li>• Maternal compliance with mate-guarding practices increases patrilineal child investment in Mauritius (<a href="#">Radek Kundt</a>)</li> </ul>



# PARALLEL SESSIONS

## PARALLEL SESSIONS 4 (DAY 3 AFTERNOON)

<p><b>RITUAL SIGNALLING</b></p>	<ul style="list-style-type: none"> <li>• Small Acts, Strong Bonds: Trust, Low-Cost Rituals, and Subtle Religious Signals in Rural Christianity in Slovakia (Michal Uhrin)*</li> <li>• Exploring Identity Fusion and Psychological Kinship in the U.S. Military: Training, Rituals, and Dysphoric Events (Steve Medeiros)</li> <li>• Ritualising Patriarchy: Religious Internalisation and Gender Norms in Hindu Devotion (Feryl Badiani)</li> <li>• Perceptions of Costs and Benefits in Ritual Participation – What Motivates Participants to Continue Partaking in Painful and Costly Acts? (<a href="#">Eva Kundtová Klocová</a>)</li> </ul>
<p><b>RELIGIOUS TEXTS AND CONTEXTS</b></p>	<ul style="list-style-type: none"> <li>• Beyond Traditions: Tracing the cultural evolution of religious ideas with contextual embeddings (Vojtěch Kaše)</li> <li>• Compliant Dissent: Gendered Moral Outrage in 1299 Bologna and CESR Theories of Moral Behavior (Tomáš Hampejs)</li> <li>• Psychedelic Substances and Religious Experiences in Brazil (Renato Brandao)</li> <li>• Perceived Credibility of Spiritual Texts: AI vs. Religious Authority (<a href="#">Nastassja Pugliese</a>)</li> </ul>
<p><b>MYSTICAL AND ANOMALOUS EXPERIENCE</b></p>	<ul style="list-style-type: none"> <li>• Mystical experience, cognition, and attention (Hans Van Eyghen)*</li> <li>• From Experience to Interpretation: Pattern Perception, Ritualisation, and Supernatural Explanation (Konrad Talmont-Kaminski)</li> <li>• Sleep Paralysis: When Fear of the Dark Becomes Religion (Lenka Příplatová)</li> <li>• Predictive Processing in Religious Experience (<a href="#">Anton Timmermann Østerlund</a>)</li> </ul>



# JOHN MCGRAW AWARD

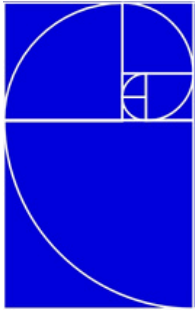
## DAY 2 AFTERNOON

<p><b>CARMEN CALLIZO</b></p>	<ul style="list-style-type: none"> <li>• Religiosity, Not Size, Predicts Abstract Cognition in Sacred Spaces: A High-Powered Registered Report</li> </ul>
<p><b>RADIM CHVAJA</b></p>	<ul style="list-style-type: none"> <li>• Is God Perceived as More Moralizing During War? Evidence from Ukraine</li> </ul>

# LIGHTNING TALKS

## DAY 3 AFTERNOON

- From Noise to Signal: Identity Fusion from Language at Scale (Devin Wright)
- Musical Sounds as Tools in Spiritual but not Religious Ritual Practices (Sotirios Kolios)
- Affective Polarization and Emotional Synchrony in Collective Political Events (Meara Geraty)
- From worldview conflict to sheer difference discrimination: testing cross-domain links and the role of religion and political orientation (Eliane Deschrijver)
- Ecological Validity in Decision-Making Research: A Triad-Based Study on Cognitive Biases (Markéta Muczková)
- If religion is make-believe, then it's not here due to agency detection (Jędrzej Gosiewski)



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# POSTERS

## DAY 3 LUNCH

- The age of immortality and its annihilation. A new theory of the Mesopotamian flood story (Benny Peiser)
- Understanding self-transcendent experiences through affective salience as instantiated in experiential consciousness (Valerie van Mulukom)
- Embodied Cognition and Charismatic Authority in Ōmoto: Nao and Onisaburō Deguchi (Yetkin Karaoğlu)
- The effects of behavioral synchrony on social bonding and preference transmission (Tatsunori Ishii)
- Intersections of Spiritual and Material Norms in a Spiritual-Syncretic Community (Alex Fewings)
- Mapping Moral Domains in the Sermon on the Mount: An Explorative Study (Zdeňka Špiclová)
- Exploring the influence of Need for Cognitive Closure, Compassion and Religiosity on moral rigidity (Alicja Zawistowska)
- The tephilin as an embodied, high-frequency special-instrument ritual in Judaism (Veronika Kuroli)
- Religious innovation as phase transition: The case of 19th century Neolog Judaism in Hungary (Tamas Biro)
- The role of procedural memory in high-frequency non-special-agent rituals in Rabbinical Judaism (Tamas Biro)
- Emotional Fit and Group Belonging in Women's Circles (Danijela Jerotijevic)
- God and self: exploring affective aspect of religious engagement in narcissism (Julia Tokarz)
- Self-Referential Speech of Followers of Afro-Brazilian Religions in Possession Trance: What Do Slips of the Tongue and Ritual Languages Say About the Principles of Fusion and Displacement? (Paulo Araujo)
- Religiosity and Teleological Thinking: Evidence from a Newly Developed Comprehensive Psychometric Scale (Magdalena Drezno)
- Embodied Attention: Can Meditation Bend Cultural Perception? (Silvie Kotherová)
- Religiosity and the Regulation of Threat Perception in Modern Societies (Igor Miklousic)
- Unpredictable Socioecology and the Context-Dependent Expression of Religious Norms in Mauritius (Martin Lang)