

PORTFOLIO AND CV

1. Curriculum Vitae

Personal Data

Name: Önver Andreas Cetrez

Date of birth: January 1, 1970

Personal number: 700101

Gender: Male

Citizenship: Swedish and Turkish

Language skills: Fluent in English and Swedish, working knowledge in Turkish and Syriac, and limited knowledge in German, Spanish, and Kurdish

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Academic Qualifications/Education

Uppsala University, Department of Religious Studies, Program in Psychology of Religion, Sweden

(2005) Ph.D. in Psychology of Religion and Cultural Psychology

Dissertation title: Meaning-Making Variations in Acculturation and Ritualization: A multi-generational study of Suroyo migrants in Sweden

Supervisors: Professors Valerie DeMarinis, Uppsala University, and Anthony J. Marsella, University of Hawaii

(1995) M.A. in Social Sciences of Religion

(1994) B.A. in Social Sciences of Religion

Visiting Scholar, University of Hawaii, Faculty of Psychology (STINT fellow), USA

(2001 January – June) Working with supervisor and following courses: Clinical Psychology, WHO program in Disaster Management

Buenos Aires University, Department of Psychology, Argentina

(1996 April – July) Psychopathological development and social structure

Theological Institute – ISEDET, Buenos Aires, Argentina

(1996 March – July) Church and theology in Latin American history

Poppius School of Journalism, Stockholm, Sweden

(1995 September – December) University level in journalism

WCC-Bossey Ecumenical Institute/University of Geneva, Céligny, Switzerland
(1994 October – 1995 February) Graduate school of ecumenical studies at World Council of Churches (WCC)

Swedish Research Institute in Istanbul, Istanbul, Turkey
(1994 April – July) Great Research Scholarship

Current and Previous Employment and Projects (of academic interest only)

(June 2009 -) Senior Lecturer, Psychology of Religion, Uppsala University

(September 2014 – August 2016) Deputy Director, Swedish Research Institute in Istanbul, Turkey

(2012 - 2015) External evaluation of a cognitive therapy program for HIV, at Noaks Ark, Stockholm, Sweden

(July 2007 – May 2009) Temporary senior Lecturer, part time, Psychology of Religion, Uppsala University

(July 2007 – December 2008) Temporary senior Lecturer, part time, Religious Studies, Södertörn University College

(July 2007 – December 2008) Programme coordinator, Master in Religion in Conflict and Reconciliation, EU Erasmus Scheme

(January 2007 – July 2007) Programme coordinator, Thematic Network Project “Teaching Religion in a multicultural European Society” TRES, a Socrates-Erasmus TN

(July 2005 – June 2008) Programme coordinator, Master programme Religion in Conflict and Reconciliation, an Erasmus programme

(February – August 2006) Research project on Internet Gambling for Expekt and Uppsala University

(July – December 2005) Evaluation research at Karolinska Institute of addiction programs in Stockholm Municipality

(Fall Semester 2005) Temporary Lecturer, part time, Psychology of Religion, Uppsala University

(2001 – 2004) Research assistant, European Union Research Project Grant. Project: Care and Culture: implementation and evaluation of a cultural component in geriatric healthcare, with Huddinge Municipality

(January 2000 – December 2004) Doctoral fellow, Uppsala University

(1999 – 2002) Research assistant, Postgraduate programme in psychology of religion (European Union Socrates project)

(1999 – 2001) Evaluation of health care projects, Huddinge Municipality

(1998 – 2002) Research assistant, Research project on pastoral care among Lutheran, Evangelical, and Orthodox Churches in Sweden

(1996 – 1998) Evaluation of health care program in cross-cultural perspective, Stockholm Municipality

2. Current Research Interests and Scientific Qualifications

2.1 Scientific Activities

In my research I have primarily used the disciplines of psychology of religion, cultural psychology, and ritual studies. My scientific activity so far has been to contribute both empirically as well as theoretically to topics related to ethnic and religious identity, meaning-making, ritualization, acculturation, religion and conflict studies, refugee health and acculturation, in all cases most strongly in relation to migration populations in postmodern and secularized societies.

I have approached ethnic identity from a psychological perspective, focusing on self-image within a life cycle development, from a sociological perspective, focusing on social group identity, multiple ethno-cultural identities, and from a ritualization perspective, focusing on identification with ethnic and religious groups. A combination of these perspectives has contributed to a fuller understanding of the complex processes of ethnic identity and identification for ethnic and religious minorities within a migration and acculturation process. My work as co-editor for the scientific journal *Ethnicity & Health*, since 2009, included in Web of Science and with an impact factor of 2.078, reveals my dedication to ethnicity as a scientific topic. The journal *Ethnicity & Health* holds the number 1 place in the 'Ethnic Studies' category in the Social Sciences Edition of the Journal Citation Reports (Thompson and Reuters).

Before my dissertation, my master thesis, which was a qualitative study, focused on the social and psychological functions of the Syriac Orthodox Church among the Assyrians in Istanbul, Turkey. This was later financed and published as a book by the Syriac Orthodox Church in Sweden (Cetrez, 1998).

My dissertation was a contribution to the psychology of religion and the importance of using an interdisciplinary approach as well as to develop different theoretical models when approaching ethnic minorities with a migration experience in contemporary Western societies. The aim of this monograph has been to generate hypotheses in cultural values, attitudes, practices, and identification in a Swedish context. The empirical material for this dissertation was approached from a sequential mixed-model method, consisting of quantitative questionnaires among three generations of Assyrians (the emic term being Suroyo, or in Turkish known as Süryani), followed by semi-structured qualitative interviews among the Assyrian youth. Specific attention was devoted to methodology and method, by developing a new questionnaire for this population, and by discussing the position of the researcher in relation to insider and outsider positions. Among the results of my dissertation, the process of identification among the youth has been the most revealing, pointing to a complicated identity process, linked to issues of power, through domination, injustice, and discrimination. The youth use several designations to identify themselves, either separately or combined. They strategically also use different identification patterns, with the purpose to differentiate themselves from others and to negotiate their identity.

During the work on my dissertation as well as the teaching and projects I was involved in, I also published several scientific products. As part of a larger project financed by former HSFR (The Humanistic and Social Science Research Council), and directed by Valerie DeMarinis, on pastoral care among Lutheran Swedish priests and pastors, I conducted a specific quantitative study among Syriac Orthodox and Syriac Catholic priests in Sweden. My results were included as a specific chapter in the larger research work on pastoral care and existential health by DeMarinis (Cetrez, 2003a). Another chapter I wrote, in an anthology on youth, religion, and identity, was on generational differences and challenges as a result of acculturation among the Assyrians (Cetrez, 2003b). This anthology has been used frequently in different courses at several universities.

Since my disputation I have published several articles in journals, chapters in anthologies, and own edited books. Below I will present the results in different themes to show how my research activity has expanded. Parts of this work have been an extension of topics from my dissertation, such as methodology, ethnic studies, religion, youth, and identity. Others have been new topics, such as value studies, religion and conflict, genocide studies, refugee health, and evaluation research.

Religion, identity, and youth

Based on the results from my dissertation, I developed the issue of identity formation, identity perception, and perceived discrimination among youth for the journal *Forum 21: European Journal on*

Child and Youth Research, where I highlighted the experiences of youth in identity formation, using qualitative material ("I hate when people ask me where I come from ...". The challenges of postmodernization for understanding religious-cultural identities in Sweden, Cetrez, 2008a). The new aspect in this article was problematizing the concept of immigrant as an identity label within a Swedish societal context. The specific historical experience among the Assyrians adds to the understanding of culture and acculturation in a postmodern Swedish society. Examples of historical and cultural changes among the Assyrians, being the extraordinary change from a preindustrial, through an industrial, to a postindustrial life, are highlighted with specific attention to generational and gender differences, and with a particular focus on youth. This article was translated to French, German, and Russian. The article went through a blinded peer review process.

Again based on my dissertation data, in an article for the journal *Mental Health, Religion, and Culture*, I highlighted the generational differences in religious values and practices among Assyrians, using both qualitative and quantitative data (The Next Generation Assyrians in Sweden: Religiosity as a functioning system of meaning within the process of acculturation, Cetrez, 2011a). The new aspect in this article was the need of cultural analysis when studying ethnic groups in which religion is an important dimension of identity. Attention was paid to religiosity as a system of meaning when studying the process of acculturation. By making use of a sequential mixed model approach, where questionnaires were followed up by semi structured interviews, three generations of the Assyrian population in a Swedish city were studied on their acculturation process in relation to religious values and practices. The quantitative material showed that religious values and practices declined from the grandparents to the younger generations, with a statistical significance of change. There was also statistical significance in gender differences in religious values and practices among the younger generations. Belief in a personal God was still very dominant among all the three generations of Assyrians. The interviews with the youth group showed that religion had been a positive part of childhood. In adulthood, however, other systems of meaning also became central at the same time as religious institutions and representatives were being criticized. The article went through a blinded peer review process.

The issue of Assyrian identity was further developed in a chapter, where I reviewed studies on Assyrian identity in social sciences (Assyrian Identification as a Body of Power Politics: A Practice-Oriented Analysis, Cetrez, 2012b). I continued analysing identity through a cultural psychological perspective, as culture provides the context in which identity is embedded and negotiated. Approaching identification from a practice-oriented approach, two questions were raised. First, how does Assyrian identification as practice distinguish itself from other identifications, and second, what does Assyrian identification accomplish in doing so? By analyzing Assyrian identification through the characteristics of practice and by adding from the research review with causes of differentiation, a model for Assyrian identification as it had been represented in scholarly work was presented. It was argued that power relations are always inherent in Assyrian identification, and that power is exercised by directing and structuring the identity practices. It was concluded that this produced *Assyrian agents* who have competency in interpreting the varieties of identity ideologies as the result of political and economical power interests that have been imposed both internally and externally. The text went through an internal peer review process.

A new approach to youth identity was done through border studies. A chapter in an anthology was an empirical study, based on material from my dissertation, but also with new empirical material and theoretical analyses ("I feel Swedish, but my parents are from there...": Crossing of identity borders among Assyrian youth in a multicultural context, Cetrez, 2015). This article approached the topic of identity boundaries through the experiences of Assyrian youth in Sweden. Using object relation theories in psychology it analysed empirical interview material demonstrating the criss-crossing boundaries that run through the individual psychological development among these young people. A characteristic was to feel the necessity of switching and negotiating between or among several cultural identity positions. However, our psychological models are developed in the context of a more mono-cultural environment, thus not paying attention to the multicultural complexity found among immigrant youth. This context is frequently characterized by experiences of perceived discrimination in society, such as objectification, which has psychological consequences for the youths' self image. The text went through a blinded peer review process.

Value studies, youth, and media

One of my chapters in an anthology has been an empirical study, presenting data from World Values Survey for Turkey, and comparing with other countries in terms of religious values and use of media. The chapter ends with a problematization of concepts such as religion and meaning and the comparison of values across countries, as well as discussion on the relations between religion and secularism. (Meaning-Making Activity through Media use: A Description of Value Studies in Turkey, Cetrez, accepted and forthcoming, 2016/2017). The text went through an internal peer review process.

One peer-reviewed chapter has been an empirical study, presenting and comparing religiosity and values among different youth populations with an immigrant background and a Swedish ethnic background (Mer lika än olika: Ungdomar med utländsk och svensk etnisk bakgrund om religiositet och värderingar. [More alike than not: Youth with foreign and ethnic Swedish background on religiosity and values], Cetrez, 2011d). The text went through an internal peer review process.

Psychology of religion in peace and conflict

A topic I have been teaching in is religion, peace and conflict. One of my chapters in an anthology was on the role of religions in violence and peace building, specifically focusing on the psychological perspectives in how enemy images are constructed and psychological steps in how to handle those images. Reflections on the role of academic education in how to overcome the construction of enemy images is also presented. (Att möta oss själva i bilden av den andre. [To meet ourselves in the image of the other], Cetrez, 2011c). The text went through an internal peer review process.

Genocide and generational trauma

In my work with minorities from the Middle East, the issue of genocide has often appeared in the literature. One of my chapters has been dealing with the passing on of stories of genocide among Christian Iraqis (An inter-generational transmission of fear and distrust, Cetrez, accepted and forthcoming, 2016). The results are compared to previous research, with similar cases of trauma and passing on of stories among Holocaust and Armenian genocide survivors. This chapter demonstrates how a trauma such as the Sayfo, the genocide on Assyrians, has on-going effects on Assyrian-Iraqi individuals who have faced war and subsequently emigrated. The interviews were inspired by a life story method, focusing on whether the informants had heard stories about the Sayfo from their parents or grandparents and whether this has had any relevance in how they interpret their situation today. The results show that the inability to use metaphors to describe the Sayfo leads to the lack of meaningful images of stories told. Most common themes in relation to stories about the Sayfo are differentiation, feelings of fear and distrust, lack of safety, existential questions. The chapter went through a blinded peer-review process and will be published in an anthology of genocide studies.

Refugee psychosocial health

One of my chapters for an anthology, using new empirical material, has been to understand the psycho-social health and religiosity among Syrian refugees, residing in Istanbul, Turkey, specifically dealing with the benefit of activity participation at a refugee centre (The refugee centre experiment: A psychological study among Assyrian-Syrian refugees in Istanbul, Cetrez, DeMarinis, & Aktan, accepted and forthcoming, 2016). This chapter aims at describing the general health situation among Assyrian-Syrian refugees ($n = 171$, 70.2% males, mean age 31.08) in two time periods. The Patient Health Questionnaire (PHQ), The Brief R-COPE, The General Self-Efficacy Scale (GSE), The Connor-Davidson Resilience Scale (CD-RISC), The Primary Care Post Traumatic Disorder Scale (PC-PTSD), together with some additional health items. Results show that 52.4% have experienced some kind of trauma, among which 23.4% meet the criteria for PTSD. Rating of own physical health ($< .001$), own psychological health ($< .05$), and PHQ were significant with PTSD. Females rate their own physical health ($< .01$) and own psychological health ($< .01$) worse than men. A paired-samples t-test showed a significant increase from Time 1 to Time 2 for Positive R-COPE ($< .08$), a decrease for Negative R-COPE ($< .05$), and increase for GSE ($< .05$). A paired-samples t-test showed a significant gender difference for PHQ ($< .01$) and GSE ($< .01$). A mediation model, using a Sobel test, showed for male participants that positive religious coping strategies reduce symptoms by improving their evaluations toward their psychological well-being ($< .001$). The text went through a blinded peer review process and accepted for publication. I was the main author and responsible for data gathering and analysis.

Another chapter in this field is a theoretical text, dealing with the need for a cultural approach in understanding the psycho-social needs among refugee minorities from Syria and Iraq (Exiled, extorted but still undaunted: Resilience among Syrian refugees in resettlement, Balkir & Cetrez, accepted and forthcoming, 2016). The text went through an internal peer review process.

forthcoming, 2016/2017). The text is going through a blinded peer review process. I have been co-written the text, equally sharing the responsibility.

Another chapter is an empirical study on Syrian refugees in Istanbul, their psychosocial health and experience of trauma ("Assyriska-syriska flyktingar i Turkiet – en särskilt utsatt grupp." ["Assyrian-Syrian refugees in Turkey – A specifically vulnerable group."], Cetrez & DeMarinis, 2016). I have been the main author in this chapter. This text is a result of a seminar presentation and has not gone through a peer review process. It is co-written, and I have been the main responsible for data gathering and analysis.

Religion, coping, and culture

Two articles have dealt with religion, coping, and culture among Turkish cancer patients. The first article (Religious meaning-making coping in Turkey: a study among cancer patients, in *Illness, Crisis & Loss*, forthcoming 2016, by Ahmadi, Ahmadi, Erbil, & **Cetrez**) focused on meaning-making coping among people who have been affected by cancer and, thereby, to try to understand the influence of culture on use of these coping methods. Qualitative semi-structured interviews were conducted with persons with a cancer diagnosis in Istanbul, Turkey. The study consisted of 25 cancer patients (18 females and 7 males) between 20-71 years of age. The results indicated that the RCOPE (Religious Coping) methods are highly relevant for the interviewees. A sociological analysis of the study made from a cultural perspective showed clearly the importance of the idea of being tolerant (*Sabr*) for patients when coping with the psychological problems brought about by cancer. The study made it clear that culture plays an essential role in the choice of coping methods. The article has gone through a blinded peer review, and I have been mainly responsible for the methodological text and the cultural analysis.

The second article (Meaning-making coping in Turkey: a study among cancer patients, under review, by Ahmadi, Ahmadi, Erbil, & **Cetrez**) looks at the influence of culture in Turkish cancer patients' use of meaning making coping, with specific attention to religious, spiritual, and existential coping methods. Through an interview study (n=25, 18 women, age range 20-71) individuals were recruited at an oncology center and at a psychiatry clinic in Istanbul. A theory-driven analysis was used to code the material. The cultural characteristics of coping methods used are as follows: benevolent religious reappraisal, including talking with God and reexamination of past life to find a lesson; passive religious deferral (*Sabr* - patience); active religious surrounding (*kader* – fate, predestination); pleading for direct intercession, through praying; and spiritual discontent (God abandoning one). The main focus in this study has been on the existential meaning-making coping, characterized by finding power inside oneself, actualizing the inner force, or self-realization; altruism, concerning the help of people around in need, mostly as a religious duty involving fasting, *zakat*, and *sadageh*; family love, by sanctifying the family; search for meaning by pondering philosophical issues, through the context of religiosity; and positive-life-perspective (*shurkan* – thankfulness), brining about a turning point in life. Compared to results in other countries, in Turkey, the religious belief directly determines the coping methods, including the non-religious ones. The article is going through a blinded peer review, and I have been mainly responsible for the methodological text and the cultural analysis.

Methodology

My methodological competency includes mixed methods, using both quantitative and qualitative methods, not only separately but also in combination, thus increasing the validity of data collection and analyses. I have used both quantitative (developing specific questionnaires for several research projects, administering and culturally adjusting parts of the World Values Survey research questionnaire to different minority groups, and incorporating validated mental health instrument measures into larger survey designs) and qualitative techniques (semi-structured interviews, focus group interviews, network maps, action research, and drawings and symbol analyses) in different research studies.

Based on the methodological experience from my dissertation I problematized the concepts of insider and outsider positions as researchers, where I discussed these positions when the researcher conducts research within a cultural context in which he/she has a belonging (An Insider at the Margins: My position when researching within a community I belong to, Cetrez, 2005b). The chapter was peer-reviewed by colleagues within a research network of youth researchers.

Evaluation research and cultural analysis

I have also committed several reports to evaluation research in the fields of addiction and migration health. One was an evaluation of two programmes for addiction (Hansagi, **Cetrez**, Sjö, 2006a). This took place during my time as research assistant at the Karolinska Institute, in 2005. This report evaluates attitudes and collaboration between two health services in Stockholm Municipality in their treatment of patients. Specific focus in this study has been on ethnicity and gender within the health care services. The results from this research show that existential issues are important for the patients, but that this preparedness is limited among the caregivers. My own contribution was responsibility for the evaluation, including data collection and analyses.

Another report, together with Professor Valerie DeMarinis, has been the result of an evaluation of the Örebro Prevention Programme, on preventing alcohol use among Assyrian teenagers in Södertälje and with the purpose of a cultural adaption of the programme (**Cetrez** & DeMarinis, 2008c). The program focuses on the use and abuse of alcohol and targets the interventions of parents. The purpose of the first part of the evaluation of this program has been to gain a general understanding of how the program has functioned within a minority context and based on this information to contribute with possible changes in the program for implementation among other minority populations. For this study a qualitative method with focus group interviews has been used. Data from four different groups has been collected: key persons, parents, youth, and pupils. The main conclusion that can be drawn from this study is that Örebro prevention program is useful with cultural minority groups, presupposing that the cultural adaptations within the program are implemented. The changes being recommended are: change/increase of content and implementation of practical applications. My responsibility was leading the evaluation, data gathering, and analysis.

A similar report was conducted for the Folk Health Institute, on gambling and cultural analysis among Assyrian youth (**Cetrez**, Aksöz, Karlsson, & Yakup, 2005c). My responsibility was leading the evaluation, data gathering, and analysis.

A cultural analysis was also performed when evaluating a healthcare program for elderly and disabled populations at Huddinge Municipality, Sweden (DeMarinis & **Cetrez**, 2004). This report was an external evaluation of the Care & Culture healthcare education project in the municipality of Huddinge, Sweden. Its central focus is the Mentor program. In this program healthcare staff from local care centres for elderly and disabled populations have taken part in education and training efforts with the goal of becoming mentors for high school students interested in pursuing work related to these populations. The Care & Culture project and its programs understand culture to be essential to the delivery of quality healthcare. Culture here incorporates both an ethnic approach to the term, embracing a society whose citizens have a diversity of cultural backgrounds, as well as an action approach emphasizing the need to use the arts and creative expression in the process of wellbeing and for improving life quality. The external evaluation team from Uppsala University, working through an international network on evaluation research, has followed the Care & Culture Mentor program from its design through its completion. The evaluation design has needed to find a way to mark and measure the program's development and outcome in relation to its pioneering double competency development goals: competency in the mentoring process and competency in cultural understanding and implementation. In order to do this, the evaluation's design has relied upon a multi-level, multi-population, and multi-method process of data gathering and data analysis over time. A specially constructed action research process, allowing for strategic feedback to be given during the evaluation process, has been used. The role of the applicant has together with the other writer been related both to planning, data collection, and analyzing. The report can also be found at <http://www.umea.se/download/18.bbd1b101a585d7048000177988/>.

One article is on internet gambling (DeMarinis, Pettersson, **Cetrez**, & Chang, Forthcoming). This pilot study is the product of a joint initiative in applied Internet gambling research undertaken by the research group from Uppsala University and Brigham and Women's Hospital, Harvard Medical School in cooperation with the Swedish-owned Internet gambling company *Expekt.com* based in Malta. The primary scientific objective of the pilot study has been to create a research perspective around Internet gambling through the design and completion of three original research projects: Project 1: Swedish World Values Survey; Project II: Gambling patterns for Swedish players on an Internet Website for Poker; and Project III: E-mail data collection study related to Internet gambling customer problems/concerns.

Anthologies

I have put much work on editing anthologies and writing my own chapters (see above). The first one was on new topics in the psychology of religion (Inspiration till religionspsykologin: kultur, hälsa och mening [Inspiration to the psychology of religion: culture, health, and meaning], DeMarinis, Wikström, & Cetrez, 2011b). This anthology is written to the honour of Professor O. Wikström, who through his work on applied psychology of religion has inspired and contributed to the psychology of religion, on the encounters between issues of health, religion, and culture. Different researchers contribute with new perspectives and new challenges for the psychology of religion. My work with the anthology included all aspects of the work, mainly focusing on the chapters by junior researchers.

The second anthology (The Assyrian Heritage – Threads of Continuity and Influence, Cetrez, Donabed, Makko, 2012a) was an interdisciplinary work, dealing with the topic of identity continuity among Assyrians. I was the main editor of this book, which was a collection of essays discussing Assyrian culture and identity from language, ritual, symbol, and identity perspectives from the ancient world to the modern day. The theoretical interpretations and methodological approaches covered in the book aim to narrate the past, presence and future of the cultural and linguistic heritage of the Assyrian people. <http://www.crs.uu.se/CRS-news/?languageId=1&tarContentId=231056>

The third anthology, also an interdisciplinary work, dealt with the topic of boundaries of knowledge (*Borders and the Changing Boundaries of Knowledge*, Brandell, Carlson, & Cetrez, 2015). The anthology is published for a peer-reviewed series. The volume uses case studies, based on both historical and contemporary sources, to highlight processes of knowledge production within the social sciences and humanities. The focus was on Middle Eastern societies and peoples - Circassian, Assyrian, Turkish, Arab, Kurdish... – living around or having moved north from the Mediterranean. One central subject is the influence of migration and travel on the relationship between the geographic and linguistic borders established by nation-builders, and those constructed by scholars, travellers and commentators. A second is the transfer and translation of textual elements of knowledge – e.g., cultural repertoires or historical narratives – from one linguistic social setting to another. Together with an introductory discussion of the book's three border-knowledge themes, the studies present new theoretical and methodological conceptualisations of the intriguing and manifold relationship between physical, social borders, and the boundaries of knowledge. My contribution was co-writing the introduction, own responsibility for one of the three sections, and main responsibility for the formatting and distribution.

The fourth anthology is an interdisciplinary book on the topic the Islamic influence on Turkish media, especially on cinema (Turkish Cinema: How “Neo” Islamic Culture Influences Media, Kotaman, Cetrez, & Avci, forthcoming 2016/2017). Turkey has a long tradition of secularism, where religion's role was limited in the public arena already by the time of Kemal Atatürk. Since then Turkey sees itself as a “secular” state, but religious belief is still dominant in the cultural sphere. In Turkish movies, most of the traditions and rituals tend to be derived from the Islamic culture. Turning a critical eye on Turkish movies in Turkish cultural life, the book examines the Turkish films against the backdrop of the country's overall socio-political development, starting from the beginning of the Turkish film industry. It illustrates a broad array of themes; from gender relations to feminism, religion and popular ideas about sexuality and morality. Focusing on representations of religious minority, it draws out issues such as the formation of the Turkish nation, Turkey's political and social taboos, and how these effect cinematic stereotyping. The volume concentrates on various approaches concerning the relation between Turkish media and religion, the traditions and rituals of Islam, the representation of Muslim women and of the non-Muslim minorities, and changes in the narratives and characters. This book is a comprehensive source on Turkish media in English; a milestone at a time when numerous disciplines have shown an increasing interest in new emerging Islamic popular culture. The book has gone through a blinded peer review process. My responsibility has been to lead the work, mainly together with the first editor.

The fifth anthology is on the topic of refugees and migration in the eastern Mediterranean (Past and Present Amongst Refugees in the Eastern Mediterranean: Conceptual and Methodological Challenges in the Study of Forced Migration, Chemin, Cetrez, Korkut, & Chatty, forthcoming during 2016 or 2017), being an interdisciplinary work. This publication is a result of an interdisciplinary workshop held at the SRII, Istanbul: “Forced Migration & Resilience: Past & Present in the Mediterranean” in April 28-29,

2015. The anthology is published for a peer-reviewed series. My responsibility has been to lead the work together with the first editor.

The sixth anthology deals with migration and border identities among different populations of northern Mesopotamia (From a Cradle of Civilization to a Globalizing Transit Region: Migration and Cross-Border Identities in Turkey and its Neighboring Regions, Balkır, **Cetrez**, Rottmann, & Trudeau, forthcoming, 2017). This publication is a result of an interdisciplinary workshop held at the SRII, Istanbul: "From a Cradle of Civilization to a Globalizing Transit Region: Migration and Cross-Border Identities in South-Eastern Turkey," in December 15-16, 2014. The scope of the anthology is an interdisciplinary approach to cultural, economic, legal and political implications of migration from Middle East to its neighbouring regions. The anthology is published for a peer-reviewed series and my responsibility has been to lead the work as well as formatting and dissemination.

Conferences

My CV shows that I have been presenting my research work at several international and national conferences, both within my own disciplines (psychology of religion and cultural psychology), but also within closely related disciplines (sociology and youth research). Up till now I have applied for and had my papers accepted for presentation at 20 conferences and workshops. For four of the conferences I have been the panel organizer and chair. All the international conferences I have attended have been financed through different university grants. I have also been invited as a keynote speaker for eight workshops or seminars.

Grants

Among the grants I have received during my fellowship period, the STINT (The Swedish Foundation for International Cooperation in Research and Higher Education) scholarship, in 2001, was the most prestigious. This gave me the ability as a visiting scholar to attend two courses at University of Hawaii at Manoa, USA, and develop as a scholar with the guidance of Professor and cultural psychologist Anthony Marsella, and establish useful contacts with international scholars. As a result of this contact, in 2007, I organized a SALT-workshop at Uppsala University, inviting Professor Anthony Marsella for an open lecture as well as workshop leader. Another grant has been the Great Research Scholarship 1994 at the Swedish Research Institute in Istanbul, Turkey, where I, during four months, gathered empirical data and wrote my master thesis. This scholarship is normally only given to doctoral students; however, I received this as a master student.

During my time as a doctoral student I was a member of the Nordic Youth Research, Ph.D. Network, from 2000-2005. This was an interdisciplinary network, consisting of doctoral students from all Nordic countries, the Baltic countries, and Russia. It gave me a very good opportunity to attend different conferences, present my papers at several seminars, and establish useful contacts with senior researchers as well as young doctoral students. As a result of these contacts, I have been asked by the co-editor of *Faroese journal Fróðskaparrit* to review papers. I still have contact with several of those young researchers, today positioned at different universities around the world.

Since I received my doctoral degree in May 2005, I have worked at the Departments of Religious Studies at Uppsala University and Södertörn University College respectively, and at Karolinska Institute, Stockholm. In 2009 a guest lecturer position in conflict analyses and resolution was announced at Sabanci University, Istanbul, Turkey. Based on my application and suggestion for different courses with their programme, I was invited to give a lecture, and then accepted as a guest lecturer during the spring semester 2010. However, due to the research grant I received from the Swedish Research Council the same year, I postponed my lectures at Sabanci University.

My positions have been as researcher, lecturer, and coordinator. Concerning my role as a coordinator and as a lecturer see the other sections in this CV. As a post-doctoral researcher I started first as a research assistant at Karolinska Institute during the second half of 2005, evaluating two programs on addiction at Botkyrka Municipality, Stockholm. My research work continued during the first half of 2006 at Uppsala University, with research related to Internet Gambling and Culture. The initiative for this project was taken by me and Professor Valerie DeMarinis. During the last years I have been conducting several research projects at Uppsala University, such as on values, attitudes, and behaviours, using World Values Survey as well as other questionnaires. One of the projects was financed by the Centre of Excellence at Uppsala University, The Impact of Religion – Challenges for Society, Law, and Democracy, and the other one externally funded by an NGO – European Syrian

Union (ESU). During this period, the grant by the Swedish Research Council, for the period 2009-2013, dealing with a project on Iraqi refugees, mental health, and religious resources, has been the most prestigious one. I am currently working on a research project, again financed by the Centre of Excellence at Uppsala University, The Impact of Religion, on Syrian refugees residing in Istanbul, Turkey.

2.2 Scientific Publications

My scientific publications are categorized as follows.

Journals

1. Ahmadi, F., Ahmadi, N., Erbil, P., & **Cetrez, Ö.** (2016). Religious meaning-making coping in Turkey: a study among cancer patients. *Illness, Crisis & Loss*. <http://journals.sagepub.com/doi/full/10.1177/1054137316672042>
2. Ahmadi, F., Ahmadi, N., & Erbil, P., **Cetrez, Ö.** (Forthcoming). Meaning-making coping in Turkey: a study among cancer patients. *Religion and Health*.
3. Cetrez, Ö. (2011a). The Next Generation Assyrians in Sweden: Religiosity as a functioning system of meaning within the process of acculturation. In *Mental Health, Religion & Culture*. 14: 5, 473 — 487. (32 pp). <http://www.tandfonline.com/doi/abs/10.1080/13674676.2010.484061>
4. Cetrez, Ö. (2008a). "I hate when people ask me where I come from ..."The challenges of postmodernization for understanding religious-cultural identities in Sweden. In *Forum 21 European Journal on Child and Youth Research*, No 2; 12. IJAB – International Youth Service of the Federal Republic of Germany. (9 pp)

English translation:

http://www.coe.int/t/dg4/youth/Source/Resources/Forum21/II_Issue_No2/II_No2_Identities_Sweden_en.pdf

French translation:

http://www.coe.int/t/dg4/youth/Source/Resources/Forum21/II_Issue_No2/II_No2_Identities_Sweden_fr.pdf

German translation:

http://www.coe.int/t/dg4/youth/Source/Resources/Forum21/II_Issue_No2/II_No2_Identities_Sweden_de.pdf

Russian translation:

http://www.coe.int/t/dg4/youth/Source/Resources/Forum21/II_Issue_No2/II_No2_Identities_Sweden_ru.pdf

Monographs

5. Cetrez, Ö. (2005a). *Meaning-Making Variations in Acculturation and Ritualization: A multi-generational study of Suroyo migrants in Sweden*. Acta Universitatis Upsaliensis, Psychologia et Sociologia Religionum 17. [Doctoral dissertation] Uppsala, Sweden: Uppsala University (384 pp).

This dissertation focuses on how acculturation affects meaning-making among three generations of Suroye in the city of Södertälje, Sweden. Special focus is on youth. An inter-disciplinary and a mixed-model approach is used, with the purpose to contribute to research knowledge on meta, theoretical, methodological, and empirical levels. There are two different patterns of meaning-making along generation and gender, one with a stronger emphasis on rituals and symbols of ethnicity and religion, and the other with a stronger emphasis on issues of identification. Religious practices decrease among the adults and youth, while ethnic affiliation is very strong among all three generations. Swedish affiliation, though from a low level, increases among the adults and youth. Religious rituals and symbols play a central role in Suroyo culture with a meaning-making function. However, in early youth the participation in religious rituals decreases, mainly due to other interests and to the political schism among the Suroye. Instead they search for an individual form of religiosity. The issue of identification is among the youth a disputed process, linked to issues of power, through domination, injustice, and discrimination. They use several ethnic designations to identify themselves; i.e., Aramean, Assyrian, Suroyo, Syrian, and Swedish, either separately or combined. Within the process of acculturation, the youth strategically use different identification patterns with the purpose to differentiate themselves from others and to negotiate their identity.

6. Cetrez, Ö. (1998). *Den Syrisk-ortodoxa kyrkan - en religiös och kulturell symbol* [The Syriac Orthodox Church - a Religious and Cultural Symbol]. Jönköping, Sweden: Assurbanipals Bokförlag (156 pp).

This book deals with the historical and theological developments within the Syriac Orthodox Church. Further, the members of the Syriac Orthodox Church in Istanbul are studied within a context of being an ethnic minority group and the role of the church is described and analyzed through psychological theories of meaning-making, rituals, and symbols.

Anthologies

7. Balkır, N., Cetrez, Ö., Rottmann S., & Trudeau, M. (Forthcoming). From a Cradle of Civilization to a Globalizing Transit Region: Migration and Cross-Border Identities in Turkey and its Neighboring Regions. *Transactions*, Swedish Research Institute in Istanbul. Stockholm, Sweden: Svenska Forskningsinstitutet i Istanbul. (220 pp).
8. Chemin, E., Cetrez, Ö., Korkut, U., & Chatty, D. (Forthcoming, 2017). Past and Present Amongst Refugees in the Eastern Mediterranean: Conceptual and Methodological Challenges in the Study of Forced Migration. *The Middle East Journal of Refugee Studies (MEJRS)*. (240 pp).
9. Kotaman, A., Cetrez, Ö., Avcı, A. (Eds.) (Forthcoming (2017). *Turkish Cinema: How "Neo" Islamic Culture Influences Media*. Cambridge Scholar Press. (250 pp).
10. Brandell, I., Carlson, M., & Cetrez, Ö. (2015). (Eds.). *Borders and the Changing Boundaries of Knowledge*. *Transactions*, Vol 22, Swedish Research Institute in Istanbul. Stockholm, Sweden: Svenska Forskningsinstitutet i Istanbul. (243 pp). Full electronic access: <http://srii.org/Page/Transactions>
11. Cetrez, Ö., Donabed, S., Makko, A. (2012a). (Eds.) *The Assyrian Heritage – Threads of Continuity and Influence*. Acta Universitatis Uppsaliensis, Studies in religion and Society, 7, Uppsala, Sweden: Uppsala University Press. (250 pp).
12. DeMarinis, V., Wikström, O. & Cetrez, Ö. (2011b). (Eds.). *Inspiration till religionspsykologin: kultur, hälsa och mening* [Inspiration to the psychology of religion: culture, health, and meaning]. Stockholm, Sweden: Natur & Kultur. (300 pp). <http://www.nok.se/Templates/Public/Pages/BookPageLitterature.aspx?id=24325>

Chapters

13. Balkır, N., & Cetrez, Ö. (Forthcoming, accepted for publication in Transactions). Exiled, extorted but still undaunted: Resilience among Syrian refugees in resettlement. In N. Balkır, Ö. Cetrez, S. Rottmann, & M. Trudeau, *From a Cradle of Civilization to a Globalizing Transit Region: Migration and Cross-Border Identities in Turkey and its Neighboring Regions*. *Transactions*, Swedish Research Institute in Istanbul. Stockholm, Sweden: Svenska Forskningsinstitutet i Istanbul. (22 pp).
14. Cetrez, Ö., DeMarinis, V., & Aktan, T. (Forthcoming, accepted for publication in Middle East Journal of Refugee Studies). A Psychosocial, Spiritual, and Physical Health Study among Assyrian-Syrian Refugees in Istanbul: Cultivating Resilience in the Midst of Hardship. In E. Chemin, Ö. Cetrez, U. Korkut, & D. Chatty. Past and Present Amongst Refugees in the Eastern Mediterranean: Conceptual and Methodological Challenges in the Study of Forced Migration. *The Middle East Journal of Refugee Studies (MEJRS)*. (25 pp).
15. Cetrez, Ö. (Forthcoming, 2017). Meaning-Making Activity through Media use: A Description of Value Studies in Turkey. In A., Kotaman, Ö., Cetrez & A., Avcı (2016). (Eds.). Cambridge: Cambridge Scholar Press.
16. Cetrez, Ö. (Forthcoming 2017). The Psychological Heritage of Sayfo: An Intergenerational Transmission of Fear and Distrust, In *Seyfo 1915: The Year of the Sword in the Ottoman Empire* (Forthcoming, 2016), D. Gaunt, N. Atto & S. Önder (red). Berghahn's "War and Genocide" series. Berghahn Publishing House. <http://www.berghahnbooks.com/title/GauntLet>

17. Cetrez, Ö. & DeMarinis, V. (2016). "Assyriska-syriska flyktingar i Turkiet – en särskilt utsatt grupp." ["Assyrian-Syrian refugees in Turkey – A specifically vulnerable group."] In K. Almqvist & L. Belfrage, *Medelhavsinstitutens betydelse för svensk humaniora*. Axel och Margaret Ax:son Johnsons stiftelse för allmännyttiga ändamål.
18. Cetrez, Ö. (2015). "I feel Swedish, but my parents are from there...": Crossing of identity borders among Assyrian youth in a multicultural context. In I. Brandell, M. Carlson, Ö. Cetrez (Eds.) *Transactions*, Vol 22. Stockholm, Sweden: Svenska Forskningsinstitutet i Istanbul (13 pp).
19. Cetrez, Ö. & DeMarinis, V. (2014). Drömmen om Sverige: Kulturell kontinuitet och förändring bland irakiska flyktingar i Sverige. [Sweden as a dream: Cultural continuity and change among Iraqi refugees in Sweden]. *Dragomanen*, 16/2014, pp. 107-117. Stockholm, Sweden: Svenska Forskningsinstitutet i Istanbul.
20. Cetrez, Ö. (2012b). Assyrian Identification as a Body of Power Politics: A Practice-Oriented Analysis. In Ö., Cetrez, S., Donabed & A., Makko (2012) (Eds.), *The Assyrian Heritage – Threads of Continuity and Influence*. Uppsala, Sweden: Uppsala University Press.
21. Cetrez, Ö. (2011d). Mer lika än olika: Ungdomar med utländsk och svensk etnisk bakgrund om religiositet och värderingar. [More alike than not: Youth with foreign and ethnic Swedish background on religiosity and values]. In *Religion som resurs?* [Religion as resource?]. (Eds.) J. Bromander & M. Lövhelm. Skellefteå, Sweden: Artos & Norma Bokförlag. <http://www.artos.se/lutherska-traditionen/religion-som-resurs-%E2%80%93-existentiella-fragor-och-varderingar-i-unga-svenskars-liv>
22. Cetrez, Ö. (2011c). Att möta oss själva i bilden av den andre. [To meet ourselves in the image of the other]. In V., DeMarinis, O., Wikström & Ö., Cetrez (Eds.), *Inspiration till religionspsykologin: kultur, hälsa och mening* [Inspiration to the psychology of religion: culture, health, and meaning]. Stockholm, Sweden: Natur & Kultur. (10 pp).
23. Cetrez, Ö. (2005b). "An Insider at the Margins: My position when researching within a community I belong to." (Ed.) Helena Helve, In *Mixed Methods in Youth Research*. Tampere, Finland: Juvenes Print (20 pp).
24. Cetrez, Ö. (2003a). "The Syrian-Orthodox/-Catholic Study of Pastoral Care as Minority Christian Profile in the Swedish Cultural Context." In *Pastoral Care, Existential Health, and Existential Epidemiology: A Swedish Postmodern Case Study*. (Ed.) V. DeMarinis. Stockholm, Sweden: HSFR/Verbum (20 pp).

Empirical results from a survey among Syrian-Orthodox and Syrian-Catholic priests in Sweden, concerning pastoral care in late 20th century Sweden are presented.

25. Cetrez, Ö. (2003b). "Generationsspänningar bland assyrier/syrianer i Sverige" [Generational tensions among Assyrians/Arameans in Sweden]. In *Talande tro: ungdomar, religion och identitet*. (Ed.) G. Larsson. Lund, Sweden: Studentlitteratur (10 pp). <https://www.studentlitteratur.se/#produkt/369/820/innehall/>

The different patterns of relation to the Swedish society among different Assyrian generations are being presented. An important conclusion is that the Assyrian population can not be understood as a homogenous group, but rather a group with different patterns in dealing with societal relations.

Other Scientific Articles

26. DeMarinis, V., Pettersson, T., Cetrez, Ö. & Chang, G. (Forthcoming). *Research Pilot Study on Internet Gambling in the Swedish Cultural Context: research at the intersection of public health, cultural psychology, and preventive psychiatry*. Uppsala University Technical Research Report Series, Uppsala University Press.

27. Cetrez, Ö. (2008b). Strategiska identifikationsmönster bland assyriska ungdomar i Sverige [Strategic patterns of identification among Assyrian youth in Sweden]. *Dragomanen*, 10-11 2006-2007 (The annual of the Swedish Research Institute in Istanbul) (8 pp).

The effect of acculturation on meaning-making among three generations of Assyrians in the city of Södertälje, Sweden, is the focus of this article. An inter-disciplinary and a mixed-model approach were used. The results have shown that religious practices decrease among the adults and youth, while ethnic affiliation is very strong among all three generations. Swedish affiliation, though from a low level, increases among the adults and youth. Religious rituals and symbols play a central role in Assyrian culture with a meaning-making function. However, in early youth the participation in religious rituals decreases, mainly due to other interests and to the political schism among the Assyrians. Instead they search for an individual form of religiosity. The issue of identification is among the youth a disputed process. They use several designations to identify themselves; either separately or combined. Within the process of acculturation, the youth strategically use different identification patterns with the purpose to differentiate themselves from others and to negotiate their identity.

28. Cetrez, Ö. (2002). "Målet är att bli dubbel kompetent" [Double Competency as a Goal]. In *Invandrare & Minoriteter*, Nr 6 December, 2002 (4 pp).

Four models for acculturation are presented, being assimilation, integration, separation, and marginalisation. These models are exemplified through case studies among Assyrian youth.

29. Cetrez, Ö. (2000a). "Kyrkors möten i mångkulturellt land" [Meetings of churches in a multicultural country]. In *Att bejaka mångfalden*, published by Frikyrkliga studieförbundet (Free Church Study Foundation), A report from the project "Folkbildning och integration," 2000 (5 pp).

This chapter deals with cultural meetings, religious values and practices as well as integration issues. Different models for cultural meetings are presented and exemplified in the encounter between Swedish and Assyrian cultures. Concepts such as culture, mainstream, and minority are presented and problematized.

30. Cetrez, Ö. (2000b). "Från dominans till bekräftande ansvar" [From dominance to responsibility]. In *Gyllene Ax*, journal for the Free Church Study Foundation, nr 1, February 2000 (5 pp).

This article deals with the meeting between the Swedish mainstream society and the Assyrian minority group. The concept of culture is defined, problematized, and developed. Three different models of cultural meetings are being presented and discussed.

31. Cetrez, Ö. (2000c). "Vilsen uppväxt mellan två kulturer" [Lost identity between two cultures]. In *Locus, tidskrift för forskning om barn och ungdomar*, nr 1, 2000 (5 pp).

Youth belonging to the third generation of ethnic migrant minorities in Sweden can face difficulties in ethnic identification. These youth find themselves between two cultures and many of them have no means to take critical decisions in their lives, in areas such as religion, sexuality, marriage, and education. This may result in feelings of alienation with extrinsic behaviour and/or abuse, as well as an exaggerated identification with the original culture and religion.

32. Cetrez, Ö. (1999). "En social-psykologisk analys av den assyriska/syrianska gruppens förändringsprocess i Sverige" [A social-psychological analysis of the transformation process of the Assyrian group in Sweden]. In *Hujādā*, October, Nr 10, 1999 (2 pp).

This article includes a social-psychological analysis of the processes of change in Sweden that the Assyrian population is experiencing. In this article primarily concepts such as societal change, identity, adaptation, religion, culture, and health are being discussed. Two generation of Assyrians are the primary focus for this article, in their psycho-social health.

Scientific Evaluation Reports

33. Cetrez, Ö. & DeMarinis, V. (2008c). *Utvärdering av Örebro preventionsprogram. Fas 1: Ett assyriskt/syrianskt kulturellt perspektiv i Södertälje*. Södertälje kommun, Länsstyrelsen i Stockholms Län [Evaluation of Örebro prevention program. Phase 1: An Assyrian cultural perspective in Södertälje] Södertälje Municipality and Stockholm County Council, Sweden: Södertälje kommuntryckeri. (The role of the applicant in this publication has been of primary position, with planning, data collection, and analyzing) (25 pp).
<http://www.lansstyrelsen.se/stockholm/SiteCollectionDocuments/Sv/publikationer/2008/rapport-2008-14.pdf>

34. Hansagi, H., Cetrez, Ö., Sjö, F. (2006a). *Patienter, attityder och samverkan vid Alby beroendemottagning och vid Mini-Maria Botkyrka*. Rapport, 2006-03-03 [Patients, attitudes, and cooperation at Alby-addiction centre and at Mini-Maria Botkyrka, Report 2006-03-03] FoU-sektionen, Beroendecentrum Stockholm, Karolinska sjukhuset, M4:04, Sweden. (The role of the applicant in this publication has been of primary position, with planning, data collection, and analyzing) (25 pp).
35. Cetrez, Ö., Aksöz, E., Karlsson, N., & Yakup, R. (2005c). En kulturanalys av assyriska ungdomars spel och rökvanor i Sverige: En kvalitativ utredning i städerna Göteborg, Södertälje och Norrköping. [A cultural analysis of gambling and smoking habits among Assyrian youth: A qualitative investigation in the cities of Gothenburg, Södertälje, and Norrköping]. A joint cooperation between Folk Health Institute (Folkhälsoinstitutet) and Assyrian youth federation (Assyriska ungdomsförbundet).
36. DeMarinis V. & Cetrez, Ö. (2004). *Evaluation of the Care & Culture Pilot Project. Technical Evaluation Report for Huddinge Municipality, Sweden 2004*. Stockholm, Sweden: Huddinge kommuntryckeri. (86 pp).

Popular Articles

37. Cetrez, Ö. (2015e). IS smular sönder mänskligt kulturarv [IS crumbles human cultural heritage], March 3, 2015, SVT.SE. <http://www.expressen.se/debatt/vasterlanningar-ar-publiken-is-vill-at/>.
38. Cetrez, Ö. (2015d). Västerlänningar är publiken IS vill åt [Westerners is the audience that IS is looking for]. In Expressen, 2015-11-20, Debatt <http://www.expressen.se/debatt/vasterlanningar-ar-publiken-is-vill-at/>.
39. Cetrez, Ö. (2015c). Assyriska flyktingar aktiveras i Istanbul [Assyrian refugees are being activated in Istanbul]. In Hujadå, 2015-09-25, <http://hujada.com/article.php?ar=2704&page=1>.
40. Cetrez, Ö. (2015b). 1915-2015: Att frigöra sig från ett kollektivt trauma [To liberate oneself from a collective trauma]. In Hujadå, 2015-05-12, <http://hujada.com/article.php?ar=2616&page=1>.
41. Cetrez, Ö. (2015a). Assyriska folkmordet angår hela Sverige [The Assyrian genocide concerns all of Sweden]. In Expressen, 2015-02-27, Debatt <http://www.expressen.se/debatt/assyriska-folkmordet-angar-hela-sverige/>.
42. Cetrez, Ö. & DeMarinis, V. (2011). Unga assyrier sexdebuterar sent [Young Assyrians make sex debut late]. In Länstidningen Södertälje (LT) 2011-06-13, Debatt. <http://lt.se/asikter/debatt/1.1241161-unga-assyrier-sexdebuterar-sent>
43. Cetrez, Ö. (2010). "Vad är blott ett namn? skulle inte den blomma som vi känner som ros dofta ack så ljuvligt med ett annat namn." - En pjäs mellan familjerna Konservatism och Modernism i Guds Teater. ["What's in a name? that which we call a rose by any other name would smell as sweet" - A play between the families Conservatism and Modernism in God's Theatre]. ["Was ist ein Name? Was uns Rose heißt, wie es auch hieße, würde lieblich duften"]. In Internet journals: <http://www.hujada.com/article.php?ar=1617>, www.auf.nu.
44. Cetrez, Ö., et al., (2009b). Fotbollens konstruktiva och destruktiva sidor – två sidor av samma mynt [The constructive and destructive dimensions of football – two dimensions of the same coin]. In Internet journals: <http://www.svenskafans.com/fotboll/330120.aspx>, www.hujada.com, www.assyriska.se, www.auf.nu.
45. Cetrez, Ö. (2009a). Review of a the book "Tager du detta land?" ["Do you take this country?], (Eds.) (2006) S. Ekegren & L.O. Persson. Sweden: Gullers förlag (2 pp), in the journal *Hela Jorden*, 2009.
46. Cetrez, Ö. (2006b). Review of the book "Jag behöver rötter och vingar – om assyrisk/syriansk identitet i Sverige," ["I need roots and wings – on Assyrian/Aramean identity in Sweden] (Eds.) (2006) G. Gunner & S. Halvardsson. Skellefteå, Sweden: Norma (1 p), in *Hela Jorden*, nr 2, 2006.

2.3 External Research Funding

I have been involved in and received the following external research funding:

1. Funding by Forte: Swedish Research Council for Health, Working Life and Welfare. For a workshop on the Syrian Refugee Crisis and its Multi-Layered Impacts and preparation for the Horizon 2020 application The European Union and the global challenge of migration. April 2016 – February 2017. Funding sum: 149 500 SEK. Main applicant and project leader.
2. Funding by Forte: Swedish Research Council for Health, Working Life and Welfare. For a workshop on “From a Cradle of Civilization to a Globalizing Transit Region: Migration and Cross-Border Identities in South-Eastern Turkey. December 2015. Funding sum: 149 850 SEK. Main applicant and organizer.
3. External funding by the Swedish Research Council (Vetenskapsrådet) for the project *Mental health and religio-cultural resources and problems in the acculturation process among Iraqi refugees in Södertälje and Uppsala*. Funding sum of 3 681 000 SEK, period 2009-2013. The aim of this study was to determine the role of religio-cultural resources and problems for mental health among Christian and Muslim Iraqi refugees in Södertälje, Stockholm, and Uppsala.
4. External funding from Vetenskapsrådet (The Swedish Research Council) – Linnaeus Grant, from 2009-2013 and for 2013-2015. Funding sum 440 400 SEK. The project is titled and distributed through *The Impact of Religion – Challenges for Society, Law, and Democracy*, of which I have received two grants, one on Assyrian values and one of Syrian refugees. This Programme will analyse the place of religion in relation to the complex economic, social, political, legal and cultural transformations taking place in Sweden and the Nordic countries at the beginning of the 21st century. The underlying question is the following: how far does the increased visibility of religion translate into substantive changes in Swedish society? The novelty of the Programme lies in its rich interdisciplinary approach, the unique choice of issues, and the diverse methodological and theoretical positions employed to understand the issues at stake. These will be highlighted in six themes, containing a total of 30 work packages. The themes, in which I work in theme 4 together with other colleagues, are: 1) Religious and Social Change; 2) Integration, Democracy and Political Culture; 3) Families, Law and Society; 4) Well-being and Health; 5) Welfare Models: Organisation and Values; 6) Science and Religion. The programme examines critically both existing and alternative paradigms. Its results will be relevant for future research on secularisation, democracy, law, stress prevention, welfare organisation and identity formation. Those benefiting from the research will include the scientific community, voluntary organisations, policy makers, legislators and other authorities in Sweden, the Nordic countries and the EU.
5. External funding as co-applicant for research on *Stärkta resurser – empowerment – hos nyanlända irakiska flyktingar i Stockholm Nordväst* [Strengthened resources – empowerment – among newly arrived Iraqi refugees in Stockholm Northwest]. Funding by the European Refugee Fund and co-financing by Järfälla Municipality, Stockholm, Sweden, amount of 166 470 SEK, period 2008-2009. I haven't taken part in conducting this project.
6. External funding as responsible researcher for a *Cultural analysis of Assyrian values, attitudes, and practices in different European countries*. Funding by European Syriac Union, amount of 40 000 SEK, period 2008 – 2009.
7. External funding as co-applicant for research on *Cultural analysis of Internet gambling among Expekt costumers* [Kulturell analys av spelmissbruk bland Expekts kunder]. Other applicants: Head applicant Prof. Valerie DeMarinis, co-applicant Prof. Thorleif Pettersson. Funding by Expekt.com, amount of 229 328 SEK, period 2006-02-01 – 2006-08-31.

2.4 Grants Awarded

Grants Awarded (research, travelling, and other)

1. Teachers travel grant, from Department of Religious Studies, Uppsala University, for presentation of paper at 2013 International Association for the Psychology of Religion (IAPR), Lausanne, Switzerland, 27-30 August, 2014.
2. Teachers travel grant, from Department of Religious Studies, Uppsala University, for presentation of paper at 2009 Congress of the International Association for the Psychology of Religion, Vienna, Austria, 23-27 August, 2009.

3. Teachers travel grant, from Department of Religious Studies, Uppsala University, for presentation of paper at NYRIS 10, Bonds and Communities: Young people and their social ties, Lillehammer, Norway, June 13-15, 2008.
4. Teachers travel grant, from Department of Religious Studies, Uppsala University, for presentation of paper at Globalization and Diversity: Theoretical and Applied Perspectives, Groningen, Holland, July 9-13, 2007.
5. Teachers travel grant, travelling grant from Department of Religious Studies, Uppsala University, for presentation of paper at IAPR, August 27-31, 2006 in Leuven, Belgium; and at IACCP, July 10-16, 2006 in Spetses, Greece.
6. By Rector at Uppsala University in cooperation with Rijksuniversiteit Groningen, for the development of a joint Master programme in "Religion and Culture in Conflict and Peace Building", Spring 2006.
7. By Rector at Uppsala University in cooperation with Rijksuniversiteit Groningen, a Ph.D. doctoral project: "Selfing and Othering in Discourses on the Role of Religion in Conflict Resolution and Peace Building." Head applicant Önver Cetrez, co-applicant Prof. Valerie DeMarinis, Spring 2006.
8. Teachers travel grant, from Department of Religious Studies, Uppsala University, for presentation of paper at Young Citizens, Professional Power and Responsibility of Youth Research, November 02-04, 2005, Tuusula, Finland.
9. Banérs Scholarship, Uppsala University, Spring – Fall 2004.
10. STINT Scholarship 2001, at Hawaii University, USA.
11. Festjubilé's Scholarship, Uppsala University, Fall 1998.
12. International travel Scholarship – by SSSR, in Montreal, Canada, Spring 1998.
13. Faltzburg's Scholarship, Uppsala University, Fall 1997.
14. Saltzberg's Scholarship, Uppsala University, Spring 1997.
15. Swedish Lutheran Church for ecumenical course on Orthodox churches, at Ecumenical Institute Bossey, Switzerland, Spring 1995.
16. Swedish Lutheran Church for studying at Graduate School of Ecumenical Studies – Education for Diaconia, at Ecumenical Institute Bossey, Switzerland, Fall – Winter 1994.
17. The Great Istanbul Scholarship 1994, at The Swedish Institute in Istanbul, Turkey, Spring – Summer 1994.

2.5 Other Scientific Qualifications

Editorial Tasks

Editor:

The two series of the Swedish Research Institute in Istanbul – Transactions; Papers, during 2014-2016.

Assistant Editor:

Ethnicity & Health, 2009 – 2015. The journal *Ethnicity & Health* is included in Web of Science, with an impact factor of 2.078, holds the number 1 place in the 'Ethnic Studies' category in the Social Sciences Edition of the Journal Citation Reports (Thompson and Reuters).

Peer reviews for:

1. International Journal of Intercultural Relations
2. Ethnic and Racial Studies
3. Faroese journal Fróðskaparrit

Membership in Professional Societies

1. International Association for the Psychology of Religion (IAPR), since 2005
2. International Academy for Intercultural Research (IAIR), since 2006-2010
3. Psychologist for Social Responsibility, Building Cultures for Peace with Social Justice, since 2007
4. International Congress of the International Association for Cross-Cultural Psychology (IACCP), 2006-2007

Membership in Scientific Networks

1. Member of the Swedish Research Institute in Istanbul – The Research Colleague (Svenska Forskningsinstitutet i Istanbul, Forskarkollegiet), 2006 – present
2. Board member of Friends of the Swedish Institute in Istanbul (Svenska Istanbulinstitutets vänner), 2007 – 2008
3. Nordic youth research, PhD network, 2000 – 2005
4. Member of Edessa Community College Association committee, 1998 – 2014.

Relation to Professional Societies

1. *The Cultural Heritage Without Borders*: initial work during 2007-2008 for a restoration and dialogue project of a monastery in south east Turkey.

Opponent

1. Member in the evaluation committee for the examination of the doctoral thesis by Selma Probic, Faculty of Theology, Lund University: *Living with war induced displacement – Bosnian refugees' narratives of religious resilience from post-migration context in Sweden*, October 5, 2012.
2. Opponent at final seminar for doctoral student Selma Probic, Faculty of Theology, Lund University: *Living with war induced displacement – Bosnian refugees' narratives of religious resilience from post-migration context in Sweden*, February 28, 2011.

Conference Presentations (submitted and accepted)

1. Syrien i Sverige – Samverkan mellan forskare och praktiker om aktuella integrationsfrågor i samhället [Syria in Sweden – A meeting between researchers and practitioners on current integration issues in Society], Stockholm, Sweden, 13-14 October, 2016. A conference I have organised myself for the Swedish Research Institute in Istanbul. Paper presentation together with Prof. Valerie DeMarinis: Health promoting public mental health in encounter with newly arrived Iraqis and Syrians.
2. Önver Cetrez (2015). Conference on War and Refugees, in the memory of Prof. Dr. Cahit Özen, at Cerrahpasa, Faculty of Medicine, Istanbul, 23-24 November, 2015. Paper presentation: The Syrian refugees in Turkey: Culture, religion and health.
3. Önver Cetrez (2015). International Association for the Psychology of Religion (IAPR), 20-23 August, 2015. Chairing and presenting at the Symposium: Faith as support or burden. A study among Syrian refugees in Istanbul. Paper presentation: "Qnushyo" – A refugee centre for Syrians in Istanbul.
4. Önver Cetrez (2015). SAYFO 1915: An International Conference on the Genocide of Assyrians/Arameans during the First World War. Paper presentation: The psychological heritage of the Sayfo. June 24-28, 2015. See: <http://www.inannafoundation.org/FinalReport%20Berlin%20Sayfo%20Conference.pdf>, page 15.
5. Önver Cetrez (2014). Forced migration and resilience: Past and present in the Mediterranean. The Swedish Research Institute in Istanbul and Consulate General of Sweden, April 28-29 2015. Paper presentation: Existential concerns expressed among refugees: Examples from Iraqi and Syrian populations.
6. Önver Cetrez & Nazli Balkir (2014). From a cradle of civilization to a globalizing transit region: Migration and cross-border identities in south eastern Turkey. The Swedish Research Institute in Istanbul, April 15-16 2015. Paper presentation: Exiled, extorted but still undaunted: Resilience among Syrian refugees in Istanbul.
7. Önver Cetrez (2014). Religion, law and society. Research seminar at Swedish Research Institute in Istanbul, February 10-11, 2014. Paper presentation: Religion, cultural norms and gender perspective among Iraqi immigrants in Sweden: A case study on minority-majority relations, mental health and acculturation process.
8. Önver Cetrez (2014). Assyrian diaspora in Europe: Past, present, and future. Berlin, 3-4 May, 2014. Paper presentation: Breaking the silence: An inter-generational transmission of fear and distrust.
9. Önver Cetrez, Valerie DeMarinis (2013). International Association for the Psychology of Religion (IAPR). Paper presentation: *Gilgamesh: Mental health, meaning-seeking, and adaptation in the*

- acculturation process among Iraqi immigrants in Sweden*. August 27-30, 2013, University of Lausanne, Switzerland.
10. Önver Cetrez, Valerie DeMarinis, Manuel Fernandez (2013). *The Impact of Religion - Challenges for Society, Law and Democracy*, Uppsala University. Paper presentation: *Gilgamesh: Mental health, meaning-seeking, and adaptation in the acculturation process among Iraqi immigrants in Sweden*. May 20-22, 2013.
 11. Cetrez, Ö. & DeMarinis, V. (2012). Psychoses and Existential themes – research and treatment. A conference by the Centre of Psychology of Religion, Honne, Norway. Paper presentation: *Gilgamesh – Mental health, meaning-seeking, and integration processes among Iraqi refugees in Södertälje, Stockholm, and Uppsala*. October 22-23, 2012.
 12. Cetrez, Ö. & Slewa-Younan, S. (2011). Meaning, trauma and integration: Interaction person, group, and society. A pre-conference cooperation formed as an Aimday, between Faculty of Theology - Uppsala University, Transcultural Psychiatry - Academic Hospital, Uppsala, and Uppsala University Innovation. Paper presentation: *Psychological distress amongst resettled Iraqi refugees in Australia: A comparison of those presenting for treatment versus those not*. May 4, 2011.
 13. Cetrez, Ö., DeMarinis, Fernandez, M. (2011). Meaning, trauma and integration: Interaction person, group, and society. A pre-conference cooperation formed as an Aimday, between Faculty of Theology - Uppsala University, Transcultural Psychiatry - Academic Hospital, Uppsala, and Uppsala University Innovation. Paper presentation: *Gilgamesh: Mental health, meaning-making, and integration*. May 4, 2011.
 13. Cetrez, Ö. (2009). IAPR, International Association for the Psychology of Religion, Wien, Austria, August 23-27, 2009. Paper presentation: *Acculturation and religion in values of marriage among Assyrian families in different European countries*. Panel organizer.
 14. Cetrez, Ö. (2008). NYRIS 10, Bonds and Communities: Young people and their social ties, Lillehammer, Norway, June 13-15, 2008. Paper presentation: "I hate when people ask me where I come from..." – The challenges of postmodernization for understanding religio-cultural identities in Sweden.
 15. Cetrez, Ö. (2008). Changes in the boundaries of knowledge – The changing boundaries of knowledge, Multidisciplinary workshop, May 27-29, 2008, Istanbul, Turkey. Paper presentation: *An insider at the margins: My position when researching within a community a have a belonging to*. Conference and panel organizer.
 16. Cetrez, Ö. (2007). Globalization and Diversity: Theoretical and Applied Perspectives, Groningen, Holland, 9-13 July, 2007. Paper presentation: *Role of religion in negotiating personal and social identity: Experiences of identity adaptation and conflict among Assyrian youth in Sweden*. Panel organizer.
 17. Cetrez, Ö. (2007). Religion on the Border, Södertörn University College, Sweden, 19-22 April, 2007. Paper presentation: *A Comparison of Religiosity and Acculturation in European Countries: An Assyrian Sample*. Panel organizer.
 18. Cetrez, Ö. (2006). IAPR Conference, Leuven, Belgium, 27-31 August, 2006. Paper presentation: *Meaning-making within the process of acculturation among Assyrians in a Swedish context*.
 19. Cetrez, Ö. & DeMarinis, V. (2006). IACCP 18th International Congress of the International Association for Cross-Cultural Psychology (IACCP), July 11 – 15, 2006. Paper presentation: *Acculturation, Culture, and Religiosity – A Comparative Cultural Analysis of Swedish and U.S. Contexts for Assyrian Youth*.
 20. Cetrez, Ö. (2006). NYRIS 9, Landscape and Youth, Södertörn Högskola, Sweden, 2006-01-12 – 2006-01-14, Paper presentation: *Culture and Meaning-Making among Suroye in Sweden*.
 21. Cetrez, Ö. (2005). Young Citizens, Professional Power and Responsibility of Youth Research, Tuusula, Finland, 2005-11-02 – 2005-11-04. Paper presentation: *Insider/Outsider Positions in Research: Approached as a form of practice*.
 22. Cetrez, Ö. (2003). NYRIS 8, Youth – Voice and Noise, Roskilde University, Denmark, June 2003, Paper presentation: *Values within religion and ethnicity among Assyrian/Aramean youth in Sweden*.
 23. Cetrez, Ö. (2003). Conference in Psychology of Religion, Glasgow, Scotland, August 2003.
 24. Cetrez, Ö. (2002). Nordic Sociological Conference, Iceland, 2002 08 14-17. Paper presentation: *Theoretical and Methodological Challenges in a Dissertation*.
 25. Cetrez, Ö. (1998). Conference in Montreal 1998 11 06-08, Society for Scientific Studies of Religion. Paper presentation: *A Multi-generational Analysis of the Assyrian Population in*

Sweden: The Role of Religion and Culture in the Adjustment process among First-, Second- and Third Generation Assyrians.

26. Cetrez, Ö. (1999) Conference for Network on Youth Research (Nätverket för Ungdomsforskning), JMK, Stockholm University, 1999 October 8-9, Paper presentation: *Religion och samtidskultur*.
27. Cetrez, Ö. (1998). Conference on Religion, Culture, Health and Gender, Religionspsykologisk dag, Teologiska fakulteten and Centrum för Kvinnoforskning, Uppsala universitet, 1998 09 21. Paper presentation: *The Syrian-Orthodox Population - Gender and Intergenerational Aspects in Adaptation Process in Sweden*.

Workshops and Conferences Attended (no presentation of papers)

1. (2004) Workshop: Nordic youth research, PhD network, Riga, Lithuania, 7-12 October, 2004.
2. (2004) Workshop: Nordic youth research, PhD network, Tartu, Estonia, March, 2004.
3. (2003) Workshop: Nordic youth research, PhD network, Petrosavodsk, Russia, 15-25 October, 2003.
4. (2002) Workshop: Arctic Identity and Youth Seminar, Helsinki, Finland, 2002-12-09.
5. (1997) Conference: American Academy of Religion, San Francisco, November 1997.

Invited Academic Speeches

1. Post-genocide: A psychological approach. A conference orgnaized by Univärsität Paderborn, Germany, by Kano Suryoyo, Organisation zur Bildungsförderung der Suryoye, November 15-16, 2016.
2. *Arabic Christianity: History, Culture, Language, Theology, Liturgy*. Summer School, at Institute for Missiology and the Study of Theologies Beyond Europe, Faculty of Catholic Theology, University of Munster. Titel: A refugee centre experiment: meaningful activities for a better health among Syrian refugees. 18 July – 12 August 2016. https://www.uni-muenster.de/imperia/md/content/fb2/d-praktischetheologie/missionswissenschaft/poster_summer_school.pdf
3. *MiReKoc Seminar Series on Migration, Koc University*. Title: Faith as support or burden: A study among Syrian refugees in Istanbul. May 6, 2015.
4. Spring lectures at Swedish Research Institute in Istanbul. Title: “Qnushyo” – Faith as support or burden among Christian Syrian refugees in Istanbul. March 31 2015. <http://srii.org/Content/upload/documents/31754528-c015-4ef5-8d84-e7a12b1ab941.pdf>
5. Autumn lectures at Swedish Research Institute in Istanbul. Title: *Existential meaning or alienation among Iraqi and Syrian refugees in Sweden and Turkey*. December 10, 2013. <http://srii.org/Content/upload/documents/31315123-786f-4365-97f5-3f3f1626dd4c.pdf>
6. The Theological Faculty of Stockholm (THS). Title: *Att förstå och möta människor i kris* [To understand and encounter people in crisis], October 18, 2013.
7. Seminar on Existential Health, Västerås Municipality, Västerås, Sweden. Title: Gilgamesh – Mental hälsa, meningssökande och anpassning bland irakier i Sverige (Gilgamesh – Mental health, mening-seeking and adaptation among Iraqis in Sweden, October 2013.
8. Faculty of Theology, Marmara University, Istanbul, Turkey. *Gilgamesh: Culture, religion and trauma* - What we can learn from Iraqi refugees. September 25, 2013. <http://srii.org/Content/upload/documents/a0818cf5-c716-417a-9385-8d7eeb851278.pdf>
9. European Society for Intercultural Theology and Interreligious Studies, Istanbul, April 26- 29, 2011, The Study of Religions in a Changing Europe: Integrity, Translation and Transformation. Title: Assyrian View on Turkey from the Perspective of Immigration: The Construction of the Other.
10. Sabanci University, Faculty of Arts and Social Sciences, Istanbul, Turkey. Title: Religious Violence, Terrorism, and Peace: What can the psychology of religion teach us about conflict and conflict resolution, May, 2009.
11. Groningen University, Department of Religious studies, the Netherlands. Title: Characteristics of identity from a psycho-social and psycho-cultural perspective among Assyrian youth in Sweden – The use of ethnic markers, April, 2009.
12. Nordic Youth Education Seminar – Social, Cultural, and Individual Capital and Identity, Mikkeli, Finland, April 02-06, 2006. Title: The psychological negotiation of identity: from a perspective of practice.
13. Stockholm University, Faculty of Pedagogy: *Biculturalism in Theory and Method*, spring 2000.

14. Department of Social work, Göteborg University, Doctoral Seminar, 1999-02-09:
Religionspsykologi, Ritual Studies och Tvärkulturell psykologi: möjligheter och begränsningar
(Psychology of Religion, Ritual Studies, and Cross-Cultural Psychology: possibilities and limitations).

3. Pedagogical Qualifications

3.1. Pedagogical Reflections

My first lecture at the university was in the fall semester 1997, on the course Inter-religious encounters. Since then I have lectured in more than 108 courses on undergraduate (A, B, C levels in the Swedish system) as well as graduate levels (D, E levels in the Swedish system), in the following areas:

- Program courses in psychology of religion from A, through B, C, D up to E (Swedish system) level as well as PhD courses
- Paper thesis courses on C, D, and E levels
- Courses on qualitative and quantitative methods D level
- Independent non program courses, such as Inter-cultural encounters, Inter-religious encounters, Cultural Meetings, A continuing education for Rikspolisén (Swedish Police Service) on Religion, Culture, Resistance, and Terrorism
- Courses in the master programme Religion in Conflict and Reconciliation
- Several Internet courses (distance learning) on A, B, C, and D levels in religious studies

The courses I have been involved in represent all the different levels within the programme of Religious Sciences. There have been courses both in Swedish and English, as well as on campus and distance learning. It has been a valuable experience to teach at these different levels and in different topics, however, also challenging, as each new course has required a fair amount of preparation work.

I have also given guest lectures in my areas of research expertise (ethnicity, acculturation, migration, rituals, meaning-making, youth, and identity) at other universities (a selection among those are: Department of Religious Studies at Göteborg University, Institute of Social work at Göteborg University, Södertörn University College, and Faculty of Pedagogics at Stockholm University) as well as research-related lectures for different interest groups within municipalities and governmental and private institutions (a selection among those are: Kyrkans Hus (Swedish Church House), Rädda Barnen (Save the Children), Malmö Municipality, Södertälje Municipality, all based in Sweden, and also Heidelberg University, Germany, Koc University, Turkey, Sabanci University, Turkey, and Humanities Polytechnic Haapavesi, in Finland). I have also participated in lecturing as well as planning for different summer courses for master and Ph.D. students, among these *Turkiet mellan två världar – historia, kultur och framtidsperspektiv* (Turkey between two worlds – history, culture, and future perspectives), given by the Swedish Research Institute Istanbul, Turkey.

Teaching Philosophy and Methods

Before presenting my teaching philosophy and methods, let me shortly clarify my understanding of knowledge. My approach to knowledge is taken from the postmodern view that human behaviour is meaningful only within the context of relationships in which it occurs, that human behaviour is contextual, and that all meaning is a result of the relationship between individuals and their world, culture, language, and each other. Interpretation then becomes central, and interpretation in turn is socially constructed.

In searching for a way to operationalize this approach to knowledge and my own research and teaching, I've found critical reflection as a tool to formulate questions on the range and limits of knowledge, as well as its purpose. Critical reflection indicates that all through the study process, the individual needs to show a preference and ability for reflectively questioning the conclusions of his/her work. Critical reflection is an active attitude, where the individual takes a position in questioning his/her own conceptions; i.e., a systematic attempt for falsification. This can be done by establishing and making use of metapositions, which help us to look at what we do from new perspectives.

We need to be aware that our theories are based on certain values, perceptions, and worldviews. We therefore need to investigate the underlying philosophical assumptions of the theories we use, as the philosophical foundation shapes the way we select our research questions, the questions we ask, and the way we interpret the results. Therefore, in doing an investigation it is important to know which

levels we move on. There are three levels to distinguish: *philosophy*, *theory*, and *technique*, described in the following. Philosophy includes the examination of the belief system underlying a specific practice, as well as the implications of the beliefs and values for the practice of it. Theory includes the assumptions and evidence for that practice, built on values and influenced by cultural and social structures. Finally, technique includes the specific interchanges in that practice. As a teacher and researcher we also have an academic responsibility for investigating the philosophical assumptions.

In my teaching I always start with my own above approach to knowledge and my disciplinary perspectives and limits. In the different tasks for the students, I ask them to clearly distinguish between different levels of knowledge and explain which level they discuss from. I also ask them to raise critical questions on each of these levels. By distinguishing between these three levels of analysis my hope is that the students will develop a self critical perspective and take responsibility for their own academic work. As noticed, this approach also stresses the ethical dimension of knowledge construction. My experience is that students find this model for analysis very practical and useful.

As I find the responsibility of the teacher and researcher in contributing with knowledge to society as important, I have throughout my academic career engaged in non-profit organisations, as a member of different boards for the education of ethnic minority groups in Sweden, by organizing courses and seminars for unemployed youth and adults with low educational level, and by forming and teaching specific courses for refugees in very vulnerable situations.

Curriculum Revisions

During my years of teaching I've taken part in the staff meetings and through these been able to come with suggestions for new courses, such as courses on religion and terror, or changes in the curriculum. In some cases it has been to adapt the curriculum to the need and level of the students. In other cases it has been to make changes to the literature for more relevant and up to date books and articles. I'm happy to say that some of the books I have introduced have been international and introduced to Uppsala University for the first time, such as one by Moghaddam and Marsella (2004).

Students' Evaluations

All courses I have been responsible for have been evaluated, both through questionnaires and through open discussions in class. The evaluations have been documented and can be ordered through Director of Studies Maria Essunger, Department of Religious Studies, Uppsala University (maria.essunger@teol.uu.se).

I've always found students' evaluations important and valuable. It has been praxis at staff meetings at Department of Religious Studies, Uppsala University, to once each semester report the evaluations of our courses. I've always stressed the importance that the students fill out the course evaluations, first and foremost by taking the evaluations seriously myself. One way has been to give the students enough time within the curriculum to fill out the evaluations and also make sure about their anonymity. The evaluations by the students, positive as well as negative reactions, have been valuable for my own development as a lecturer.

The evaluations for the different courses have shown an average mean level for course satisfaction on 4 and higher (1 = not good at all, 3 = average, 5 = excellent). Some examples of the open ended responses by the students show the appreciation of the courses. One female student expresses her experience of the course *Cultural Meetings* in the following way:

In my opinion, the course in general is extremely good, among the better ones I have studied! It brings up important and interesting questions where the course literature and the well planned for papers are drawn out carefully and very good. I have to mention that the literature is very good, easy to read (most of it) and easy to understand. Also, the lectures through CD presentation have been good and valuable. [...] I also have to

add that the structure with seminars and home exams at each moment is clear and one knows what will follow.¹

One male student, from the master program Religion in Peace and Conflict, gives the following answer to my correction of his examination (original in Swedish):

I really appreciate that you have taken the time to give me systematic and constructive feedback. Through the years I have been used to minimal comments on my examinations and these have not contributed to any scientific improvements. Thus, I ask you: Keep going!²

And one of the teachers having lectured in the program that I've been coordinating expresses my work in the following way:

It is the first time a course responsible at the Department of Religious Studies has informed me that I shall not teach anymore at a course or thanked me for the teaching I've done. Very kind of you and professional. You have meant a great improvement for the programme. Good luck in the future!³

Teaching Improvement

I got an opportunity to experience the art of lecturing primarily in practice, which meant that I was thrown into the role as a teacher without any theoretical skills in teaching. It was through trial and error that I learned my new work. But I also had my senior colleagues at hand as a source of information and whom I could consult for advice. It was with relief that I later took part in the pedagogical course for university teachers offered through Uppsala University (Unit for Development of Teaching and Interactive Learning), *University Teacher Training Course* (4 weeks). I could now bring together practice and theory and this gave me a more complete image of teaching, making it possible to improve my earlier tools. In order to improve my pedagogical qualifications I have continued with pedagogical courses offered at the university, among these *Advisory course Steps 1 and 2; To present science* (1 week course) and *Pedagogical days* (given once each semester, through the Department of Religious Studies, at Uppsala University).

Future Pedagogical Goals

The teaching methods I have used throughout my lectures have been varied, such as conventional lectures, seminars, power-point presentations, and paper discussions. Having an experience of distance-learning formats and Internet courses I have also applied new techniques, such as live and web presentations through prezi, power-point presentations with voice, and group discussions with voice and writing correspondence through the Adobe Connect Internet tool. Even the exams have been varied, from conventional ones, to take-home exams, oral presentations, and Internet-based exams.

With the above teaching experience, my pedagogical aim in teaching is to be able to combine Internet and campus-based teachings in a way that is creative, functional, economically beneficial, effective, and enriching, for both students and faculty.

¹ Swedish original: Kursen i sin helhet är otroligt bra tycker jag, bland de bättre jag läst! Den tar upp viktiga och intressanta frågor där kurslitteratur och väl genomtänkta "stenciler" är väl utvalt och mycket bra. Litteraturen måste jag säga är väldigt bra, lättläst (för det mesta) och lätt att ta till sig. Även

² Swedish original: Jag uppskattar verkligen att du har avsatt tid för att ge mig en systematisk och konstruktiv återkoppling. Jag har under åren vant mig vid knappologiska examineriska kommentarer och de har inte bidragit till religionsvetenskaplig 'tillväxt'. Därför ber jag dig: Keep going!

³ Swedish original: Det är första gången någon kursansvarig på teologen har meddelat mig om att jag inte ska undervisa mer på en kurs eller tackat mig för att jag gjort det. Mycket schysst och proffsig av dig. Du har inneburit ett stort lyft för programmet. Lycka till i fortsättningen!

In an attempt to improve my own pedagogical skills, on my spare time I read literature on different teaching methods. I also keep myself updated on the pedagogic courses that are available through the University and apply for these. I have also attended the pedagogical lectures on a variety of topics offered by the Department of Religious Studies, at Uppsala University, each semester.

3.2. Academic Teaching Experience

Below is my teaching experience at Uppsala University⁴ and at Södertörn University College. While most of the courses have been given in Swedish, some have also been given in English (below indicated only with English course titles), such as Religion and Conflict, Level C; Religion, Culture, and Conflict, a NOHA course; and Master (1 year) in Religion in Conflict and Reconciliation.

1. (1997, Fall semester) Interkulturella möten (Inter-cultural meetings), Uppsala University
2. (1998, Spring semester) Religiösa möten (Inter-religious encounters), Uppsala University
3. (1998, Fall semester) Interkulturella möten (Inter-cultural meetings), Uppsala University
4. (1998, Fall semester) Religionspsykologi (Psychology of Religion), Level C2, Uppsala University
5. (1998, Fall semester) A-kurs Religionsvetenskap (Level A, Religious studies), Uppsala University
6. (1999, Spring semester) Religionspsykologi och –sociologi (Psychology and Sociology of Religion), Level C1, Uppsala University
7. (1999, Spring semester) Religiösa möten (Inter-religious encounters), Uppsala University
8. (1999, Fall semester) Kvalitativa metoder (Qualitative methods), Level D1, course responsible, Uppsala University
9. (1999, Fall semester) Religionspsykologi (Psychology of Religion), Level C1, Uppsala University
10. (2000, Spring semester) Kvalitativa metoder (Qualitative methods), Level D1, course responsible, Uppsala University
11. (2000, Spring semester) Religionsvetenskap (Religious sciences), Level B2, Uppsala University
12. (2000, Fall semester) Religionsvetenskap (Religious sciences), Level B1, course responsible, Uppsala University
13. (2000, Fall semester) Religionsvetenskap (Religious sciences), Level B2, Uppsala University
14. (2000, Fall semester) Religionsvetenskap (Religious sciences), Level C1, Uppsala University
15. (2000, Fall semester) Kvalitativa metoder (Qualitative methods), Level D1, course responsible, Uppsala University
16. (2000, Fall semester) Religiösa möten (Inter-religious encounters), Uppsala University
17. (2001, Fall semester) Religiösa möten (Inter-religious encounters), Uppsala University
18. (2002, Fall semester) Religiösa möten (Inter-religious encounters), Uppsala University
19. (2004, Spring semester) Kvalitativa metoder (Qualitative methods), Level D1, Uppsala University
20. (2004, Fall semester) Kulturmöten (Cultural meetings), course responsible, an Internet based course, Uppsala University (411 hours)
21. (2005, Spring semester) Religiositet bland Suroyo ungdomar (Religiosity among Suroyo Youth), Södertörn University College, 2005-04-14 (3 hours)
22. (2005, Fall semester) Kulturmöten (Cultural meetings), course responsible, an Internet based course, Uppsala University (205 hours)
23. (2005, Fall semester) Master in Religion in Conflict and Reconciliation, Uppsala University (3 hours)
24. (2006, Spring semester) Master in Religion in Conflict and Reconciliation, Uppsala University (3 hours)
25. (2006, Spring semester) Religion, kultur, motstånd och terrorism (Religion, Culture, Resistance, and Terrorism), joint course responsible, Sekretariatet för kompetensutveckling, Uppsala University together with Rikspolisstyrelsen (5 hours)
26. (2006, Spring semester) Arabvärldskunskap: *Identifikationshandlingar bland suroye* (Arab societal knowledge: *Practices of identification among Suroye*), Södertörn University College, 2006-04-10 (3 hours)
27. (2006, Fall semester) Magister in Religion in Conflict and Reconciliation, Uppsala University (3 hours)

⁴ For exact lecturing hours before fall semester 2004 contact Department of Religious Studies, Maria Essunger (maria.essunger@teol.uu.se). From fall semester 2004, my teaching for each course is indicated by hours of lecturing. From 1997-2005 I was teaching part time as a doctoral student.

28. (2006, Fall semester) Religion, kultur, motstånd och terrorism (Religion, Culture, Resistance, and Terrorism), joint course responsible, Sekretariatet för kompetensutveckling, Uppsala University together with Swedish Police Service (5 hours)
29. (2006, Fall semester) Religionsvetenskap (Religious sciences), Level A, Uppsala University (6 hours)
30. (2007, Spring semester) Master in Religion in Conflict and Reconciliation, Uppsala University (3 hours)
31. (2007, Spring semester) Religion, kultur, motstånd och terrorism (Religion, Culture, Resistance, and Terrorism), joint course responsible, Sekretariatet för kompetensutveckling, Uppsala University together with Swedish Police Service (6 hours)
32. (2007, Spring semester) Religionsvetenskap (Religious sciences), Level A, Uppsala University (3 hours)
33. (2007, Spring semester) Transkulturell psykiatri och flyktingtrauma (Transcultural psychiatry and refugee trauma), Department of Neuroscience, Faculty of Medicine, Uppsala University (2 hours)
34. (2007, Spring semester) Arabvärldskunskap: *Identifikationshandlingar bland suroye* (Arab societal knowledge: *Practices of identification among Suroye*), Södertörn University College, 2007-05-28 (3 hours)
35. (2007, Summer course) Turkiet mellan två världar – historia, kultur och framtidsperspektiv (Turkey between two worlds – history, culture, and future perspectives), Swedish Research Institute Istanbul, Turkey (6 hours)
36. (2007, Fall semester) Religion and Conflict, Level C, course responsible, Uppsala University (75 hours)
37. (2007, Fall semester) Religion, ungdomar och identitet (Religion, Youth, and Identity), Level C, joint course responsible, Uppsala University (52 hours)
38. (2007, Fall semester) Religion, politik och terrorism (Religion, Politics, and Terrorism), Level A, course responsible, Södertörn University College (12 hours)
39. (2007, Fall semester) Etniska och religiösa grupper i Sverige (Ethnic and Religious Groups in Sweden), Level A – part of IMER Master Programme, course responsible, Södertörn University College (20 hours)
40. (2007, Fall semester) Religionsvetenskap – Kristendom (Religious Sciences - Christianity), Level A, Södertörn University College (10 hours)
41. (2008, Spring semester) A-kursen Nät Religionsvetenskap (Level A, Religious Sciences), joint course responsible, an Internet based course, Uppsala University (53 hours)
42. (2008, Spring semester) Kulturmöten (Cultural meetings), joint course responsible, an Internet based course, Uppsala University (84 hours)
43. (2008, Spring semester) Religion, Culture, and Conflict, a NOHA course, course responsible, Uppsala University (85 hours)
44. (2008, Spring semester) Genus, etnicitet och identitet (Gender, Ethnicity, and Identity), joint course responsible, Uppsala University (52 hours)
45. (2008, Spring semester) C2 Uppsatser (Level C Papers), seminar responsible and paper advising, Level C, Uppsala University (130 hours)
46. (2008, Fall semester) A-kursen Religionsvetenskap Campus (A-course Religious Sciences), Uppsala University (112 hours)
47. (2008, Fall semester) A-kursen Nät Religionsvetenskap (Level A Religious Sciences), course responsible, an Internet based course, Uppsala University (54 hours)
48. (2008, Fall semester) Religion, ungdomar och identitet (Religion, Youth, and Identity), Level C, joint course responsible, Uppsala University (35 hours)
49. (2008, Fall semester) Teori och aktuell forskning (Theory and contemporary research) Level D 1, Uppsala University (9 hours)
50. (2008, Fall semester) Empiriska metoder (Empirical methods) Level D 1, Uppsala University (6 hours)
51. (2008, Fall semester) Etniska och religiösa grupper i Sverige (Ethnic and Religious Groups in Sweden), Level A – part of IMER Master Programme, Södertörn University College (10 hours)
52. (2008, Fall semester) Religionsvetenskap – Kristendom (Religious Sciences - Christianity), Level A, Södertörn University College (6 hours)
53. (2008, Fall semester) C2 Uppsatser (C-level Papers), seminar responsible and paper advising, Level C, Uppsala University (130 hours)
54. (2009, Spring semester), A-kursen Nät Religionsvetenskap (Level A web based, Religious Sciences), course responsible, Uppsala University (37 hours)

55. (2009, Spring semester) A-kursen Religionsvetenskap Campus (A-course Religious Sciences), Uppsala University (54 hours)
56. (2009, Spring semester) Genus, etnicitet och identitet (Gender, Ethnicity, and Identity), joint course responsible, Uppsala University (26,5 hours)
57. (2009, Spring semester) Kulturmöten (Cultural meetings), joint course responsible, an Internet based course, Uppsala University (83 hours)
58. (2009, Spring semester) Teori och aktuell forskning (Theory and contemporary research) Level D 1, Uppsala University (9 hours)
59. (2009, Spring semester) Empiriska metoder (Empirical methods), course responsible, Level D 1, Uppsala University (40 hours)
60. (2009, Spring semester) C2 Uppsatser (C-level Papers), seminar responsible and paper advising, Level C, Uppsala University (66 hours)
61. (2009, Fall semester) A-kursen Nät Religionsvetenskap (Level A web based, Religious Sciences), course responsible, Uppsala University (73 hours)
62. (2009, Fall semester) A-kursen Religionsvetenskap Campus (Level A Religious Sciences), Uppsala University (110 hours)
63. (2009, Fall semester) Religion, ungdomar och identitet (Religion, Youth, and Identity), Level C, joint course responsible, Uppsala University (28 hours)
64. (2009, Fall semester) C2 Uppsatser (C-level Papers), seminar responsible and paper advising, Level C, Uppsala University (50 hours)
65. (2009, Fall semester) Teori och aktuell forskning (Theory and contemporary research) Level D 1, Uppsala University (3 hours)
66. (2009, Fall semester) Empiriska metoder (Empirical methods) Level D 1, Uppsala University (6 hours)
67. (2009, Fall semester) Vetenskapsteori och metod (Scientific theories and method) Level D 1, Uppsala University (7 hours)
68. (2009, Fall semester) Metodologisk pluralism i studiet av rörelser för fred och rättvisa (Methodological pluralism in the study of peace and justice movements), Master level, 7 ECTS, Uppsala University, course responsible (16 hours). Part of the Master programme *Religion in Conflict and Reconciliation*.
69. (2009, Fall semester) Aktionsforskning, inom ramen för masterprogrammet Religion i fred och konflikt (Action research, within the masterprogramme *Religion in Conflict and Reconciliation*), course responsible, Master level, Uppsala University (16 hours)
70. (2010, Spring semester) A-kursen Nät Religionsvetenskap (A-course web based, Religious Sciences), course responsible, Uppsala University (84 hours)
71. (2010, Spring semester) A-kursen Religionsvetenskap Campus (Level A Religious Sciences), Uppsala University (70 hours)
72. (2010, Spring semester) Health, Meaning-Making, and Culture, Level C, Uppsala University (6 hours)
73. (2010, Fall semester) A-kursen Religionsvetenskap (Level A Religious Sciences), Uppsala University (30 hours)
74. (2010, Fall semester) Research training in qualitative, quantitative, and mixed method design in the social sciences of religion, Level D 2, course responsible, an Internet and campus based course, Uppsala University (30 hours)
75. (2010, Fall semester) Theory and research design in the social sciences of religion, Level D 2, an Internet and campus based course, Uppsala University (6 hours)
76. (2010, Fall semester) Health, Meaning-Making, and Culture, Level C, Uppsala University (6 hours)
77. (2010, Fall semester) Religion och politik (Religion and Politics), Level C, Uppsala University (6 hours)
78. (2010, Fall semester) Myter och media (Myth and Media), Level C, an Internet based course, Uppsala University (6 hours)
79. (2011, Spring semester) A-kursen Religionsvetenskap (Level A Religious Sciences), Uppsala University (30 hours)
80. (2011, Spring semester) Research training in qualitative, quantitative, and mixed method design in the social sciences of religion, Level D 2, course responsible, an Internet and campus based course, Uppsala University (30 hours)
81. (2011, Spring semester) Helig terror: religioners roll i våld, konflikter och konflikthantering (Sacred terror: religions' role in violence, conflicts and conflict resolutions), Level C, an Internet and

- campus based course, Uppsala University (84 hours) (Course responsible and developed by my own initiation)
82. (2011, Spring semester) Health, Meaning-Making, and Culture, Level C, Uppsala University (6 hours)
 83. (2011, Spring semester) D och E Uppsatser (D and E level Papers), seminar responsible and paper advising, Level D and E, Uppsala University (18 hours for seminars)
 84. (2011, Fall semester) Research training in qualitative, quantitative, and mixed method design in the social sciences of religion, Level D 2, course responsible, an Internet and campus based course, Uppsala University (30 hours)
 85. (2011, Fall semester) Theory and research design in the social sciences of religion, Level D 2, an Internet and campus based course, Uppsala University (6 hours)
 86. (2011, Fall semester) Religion och politik (Religion and Politics), Level C, Uppsala University (6 hours)
 87. (2011, Fall semester) Myter och media (Myth and Media), Level C, an Internet based course, Uppsala University (6 hours)
 88. (2011, Fall semester) Health, Meaning-Making, and Culture, Level C, Uppsala University (6 hours)
 89. (2011, Fall semester) D och E Uppsatser (D and E level Papers), seminar responsible and paper advising, Level D and E, Uppsala University (18 hours for seminars)
 90. (2012, Spring semester) A-kursen Religionsvetenskap (A-course Religious Sciences), Uppsala University (12 hours)
 91. (2012, Spring semester) Research Design and Methods in the Social Sciences of Religion, Level D 2, course responsible, an Internet and campus based course, Uppsala University (30 hours)
 92. (2012, Spring semester) Religion och politik (Religion and Politics), Level C, an Internet based course, Uppsala University (12 hours)
 93. (2012, Spring semester) D och E Uppsatser (D and E level Papers), seminar responsible and paper advising, Level D and E, Uppsala University (18 hours for seminars)
 94. (2012, Spring semester) Health, Meaning-Making, and Culture, Level C, Uppsala University (6 hours)
 95. (2012, Summer course) Helig terror: religioners roll i våld, konflikter och konflikthantering (Sacred terror: religions' role in violence, conflicts and conflict resolutions), Level A, an Internet and campus based course, Uppsala University (84 hours) (Course responsible and developed by my own initiation) (A very popular courses, with 700 students applying, of which 120 were accepted for following the course).
 96. (2012, Summer course) Religion, myter och populärkultur (Religion, myths, and popular culture), Level A, an Internet and campus based course, Uppsala University (10 hours).
 97. (2012, Fall semester) Existentiell folkhälsa (Existential public health), invitation by Teologiska Högskolan Stockholm (Stockholm School of Theology), Level A (4 hours), August 31, 2012, *Culture, health and acculturative stress*.
 98. (2012, Fall semester) Research Design and Methods in the Social Sciences of Religion, Level D 2, course responsible, an Internet and campus based course, Uppsala University (30 hours)
 99. (2012, Fall semester) D och E Uppsatser (D and E level Papers), seminar responsible and paper advising, Level D and E, Uppsala University (18 hours for seminars)
 100. (2012, Fall semester) Health, Meaning-Making, and Culture, Level C, Uppsala University (6 hours)
 101. (2013, Spring semester) A-kursen Religionsvetenskap (Level A Religious Sciences), Uppsala University (12 hours)
 102. (2013, Spring semester) D och E Uppsatser (D and E level Papers), seminar responsible and paper advising, Level D and E, Uppsala University (18 hours for seminars)
 103. (2013, Spring semester) Research Design and Methods in the Social Sciences of Religion, Level D 2, course responsible, an Internet and campus based course, Uppsala University (30 hours)
 104. (2013, Spring semester) Intensive Program with Methodology Seminar, Uppsala University (6 hours)
 105. (2013, Spring semester) Religious life in Sweden, Uppsala University (6 hours)
 106. (2013, Fall semester) A-kursen Religionsvetenskap (A-course Religious Sciences), Uppsala University (12 hours)
 107. (2013, Fall semester) Research Design and Methods in the Social Sciences of Religion, Level D 2, course responsible, a campus based course, Uppsala University (6 hours)
 108. (2013, Fall semester) D och E Uppsatser (D and E level Papers), seminar responsible and paper advising, Level D and E, Uppsala University (18 hours for seminars)

109. (2014, Spring semester) Research Design and Methods in the Social Sciences of Religion, Level D 2, course responsible, an Internet and campus based course, Uppsala University (30 hours)
110. (2014, Spring semester) C Uppsatser (C level Papers), seminar responsible and paper advising, Level C, Uppsala University (6 hours for seminars)
111. (2014, Spring semester) D och E Uppsatser (D and E level Papers), seminar responsible and paper advising, Level D and E, Uppsala University (18 hours for seminars)
112. (2015, Spring semester) C Uppsatser (C level Papers), seminar responsible and paper advising, Level C, Uppsala University (6 hours for seminars)
113. (2016, Fall semester) Empiriska metoder (Empirical methods), Level C, Religious Sciences, Uppsala University, Course responsible (45 hours)
114. (2016, Fall semester) Empiriska metoder (Empirical methods), Level C Distance learning, Religious Sciences, Uppsala University, Course responsible (20 hours)
115. (2016, Fall semester) A-kursen Religionsvetenskap (Level A Religious Sciences), Uppsala University, Course responsible (102 hours)
116. (2016, Fall semester) Health, Meaning-Making, and Culture, Level C, Uppsala University, Course responsible (39 hours)
117. (2016, Fall semester) Health, Meaning-Making, and Culture, Level C Distance learning, Uppsala University, Course responsible (50 hours)
118. (2016, Fall semester) C Uppsatser (C level Papers), seminar responsible and paper advising, Level C, Uppsala University (64 hours)
119. (2017, Spring semester) Empiriska metoder (Empirical methods), Level C, Religious Sciences, Uppsala University, Course responsible (45 hours)
120. (2017, Spring semester) A-kursen Religionsvetenskap (Level A Distance learning, Religious Sciences), Uppsala University, Course responsible (64,5 hours)
121. (2017, Spring semester) C Uppsatser (C level Papers, Campus and Distance learning), seminar responsible and paper advising, Uppsala University (64 hours)
122. (2017, Spring semester) D Uppsatser (D level Papers, Distance learning), Euroculture, Uppsala University (16 hours)
123. (2017, Spring semester) D Uppsatser (D level Papers, Distance learning), Religion in Peace and Conflict, Uppsala University (48 hours)
124. (2017, Spring semester) Konflikt och religion: Krig och terror (Level A, Religious Sciences, Uppsala University (56 hours)

3.3. Advisory Responsibility

Doctoral level

Primary advisor for doctoral students:

1. From 2015 – present: Ph.D. student Victor Dudas, a program in psychology of religion.

Assistant advisor for doctoral students:

2. From 2013 – present: Ph.D. student Yukako Kawanaka, program in psychology of religion, Uppsala University.
3. From July 2009 – present: Ph.D. student Åsa Schumann, program in psychology of religion, Uppsala University
4. January 2007 – 2014: Ph.D. student Madeleine Guillo, program in psychology of religion, Uppsala University

Undergraduate level

E-level: Papers in Psychology of Religion, Faculty of Theology, Uppsala University

Peder Lewenhaupt, 2015

D-level: Papers in Psychology of Religion, Faculty of Theology, Uppsala University

Celine Yamaguchi, 2017

Georgios Tsarsitalidid, 2017

Therese Sommarström, 2017

Sacharias Wirén, 2017

Victor Dudas, 2014
Maria Axné, 2013
Fredrik Norman, 2012
Yukako Kawanaka, 2012
Sacharias Wirén, 2012

C-level: Papers in Psychology of Religion, Faculty of Theology, Uppsala University

Nina Sälmark, 2017
Brita Namerius, 2017
Jasmine Aziz Zadeh, 2017
Tobias Wessman, 2017
Margareta Jerrestrand, 2015
Geoffrey Hill, 2015
Lars Boman, 2015
Anna Sporrang, 2015
Magdalena Erixon, 2015
Elin Brat, 2015
Tomas Jönson, 2015
Jesper Kans, 2015
Thomas Björkander, 2014
Anna Wallgert, 2014
Manisha Duggal, 2014
Belinda Nee, 2014
Sabina Nordén, 2014
Fredrik Lindner, 2014
Tommy Sjöström, 2014
Pierre Durrani, 2013
Edward Vallingstam, 2013
Erik Ingelman Lind, 2013
Frederika Wennermo, 2013
Lena Holmström, 2012

(Fall 2011) Paper advisor, 1 student, Level E Master thesis, psychology of religion, Uppsala University
(Spring 2011) Paper advisor, 1 student, Level E Master thesis, psychology of religion, Uppsala University
(Spring 2010) Paper advisor, 6 students, Level C2, psychology of religion, Uppsala University
(Fall 2009) Paper advisor, 2 students, Level C2, psychology of religion, Uppsala University
(Spring 2009) Paper advisor, 6 students, Level C2, psychology of religion, Uppsala University
(Fall 2008) Paper advisor, 1 student, Level B, Religious Studies, Södertörn University College
(Fall 2008) Paper advisor, 1 student, Level D, NOHA, Uppsala University
(Fall 2008) Paper advisor, 2 students, Level D, psychology of religion, Uppsala University
(Fall 2008) Paper advisor, 7 students, Level C2, psychology of religion, Uppsala University
(Spring 2008) Paper advisor, 1 student, Magister level, Religions' role in conflict and reconciliation, Uppsala University
(Spring 2008) Paper advisor, 1 student, Level D, psychology of religion, Uppsala University
(Spring 2008) Paper advisor, 5 students, Level C2, psychology of religion, Uppsala University
(Spring 2008) Paper advisor, 4 students, Level B, Religious Studies, Södertörn University College
(Fall 2007) Paper advisor, 4 students, Level C2, psychology of religion, Uppsala University
(Fall 2007) Paper advisor, 1 student, Level A, Religious Studies, Södertörn University College
(Spring 2007) Paper advisor, 1 student, Master level, Religions' role in conflict and reconciliation, Uppsala University
(Fall 2006) Paper advisor, 5 students, Level C2, psychology of religion, Uppsala University

3.4. Pedagogical Courses Taken

1. (Fall 2012) Uppsala University, Department of Religious Studies, *The pedagogical day*
2. (Spring 2012) Uppsala University, Department of Religious Studies, *The pedagogical day*
3. (Fall 2011) Uppsala University, Department of Religious Studies, *The pedagogical day*
4. (Spring 2011) Uppsala University, Department of Religious Studies, *The pedagogical day*

5. (Fall 2010) Uppsala University, Department of Religious Studies, *The pedagogical day*
6. (Spring 2010) Uppsala University, Department of Religious Studies, *The pedagogical day*
7. (Fall 2009) Uppsala University, Handledarutbildning steg II (Advisory course Step II) (corresponding to 15 days of full-time employment through the Unit for Development of Teaching and Interactive Learning)
8. (Spring 2009) Uppsala University, *Handledarutbildning steg I: Att handleda examensarbetande studenter* (Advisory course Step I: To advice master level students) (corresponding to two and half days of full-time employment through the Unit for Development of Teaching and Interactive Learning)
9. (Spring 2009) Uppsala University, Department of Religious Studies, *The pedagogical day*
10. (Fall 2008) Uppsala University, Department of Religious Studies, *The pedagogical day*
11. (Spring 2008) Uppsala University, *To present science* (corresponding to one week of full-time employment through the Unit for Development of Teaching and Interactive Learning)
12. (Fall 2007) Uppsala University, Department of Religious Studies, *The pedagogical day*
13. (Fall 2006) Uppsala University, Department of Religious Studies, *The pedagogical day*
14. (Fall 2005) Uppsala University, Department of Religious Studies, *The pedagogical day*
15. (Spring 2005) Uppsala University, *University Teacher Training Course* (corresponding to four weeks of full-time employment through the Unit for Development of Teaching and Interactive Learning)

4. Administrative Qualifications

4.1. Administrative Responsibilities

During 2014-2016 I have been working as the Deputy Director for the Swedish Research Institute in Istanbul (SRII), Turkey. My responsibilities have been to edit the two journal series of the SRII, Transactions and Papers. Transactions is a blinded peer reviewed series. Other responsibilities have been to organize conferences, workshops, seminars, lectures, the summer school, as well as to inform the Scandinavian academics about the work of the institute.

During 2014-2016 I was leading the research project *Mental health Pilot Study for Assyrian Christian Refugees from Syria living in Istanbul*, financed through The Impact of Religion – Challenges for Society, Law, and Democracy. The research group consists of a team of 2 psychologists of religion, 1 research assistant, 1 doctoral student, and myself.

During 2010-2013 I have been leading the research project *Gilgamesh – Mental health, meaning-seeking, and integration processes among Iraqi refugees in Södertälje, Stockholm, and Uppsala*, financed by the Swedish Research Council. The research group consisted of a team of 2 psychiatrists, 1 psychologist of religion, 1 research assistant, and myself. Leading a project as this requires skills for planning, administering, as well as conducting research.

As a senior lecturer at the Department of Religious Sciences, Uppsala University, I am, together with Professor Valerie DeMarinis, also responsible for the research seminars in psychology of religion as well as advising doctoral and postgraduate students.

After a period of coordinating the master programme *Religion in Conflict and Reconciliation*, between 2007-2008, I passed over the coordinating role, due to reasons of own research projects I received. I have previously coordinated two EU financed projects at Uppsala University. For the first one, a master programme in *Religion in Conflict and Reconciliation* (ReCor), I was the coordinator from its start. The programme was a Socrates financed programme in cooperation with partners from Münster University, Germany, Irish School of Ecumenics, Ireland, Life and Peace Institute, Sweden, and Sigtunastiftelsen, Sweden. For the second one, Thematic Network Project "Teaching Religion in a multicultural European Society" (TRES),⁵ I was asked to take the coordinating responsibility until Professor Kajsa Ahlstrand could take over the position.

From 2008-2013 I was coordinating the seminars for the Swedish Research Institute in Istanbul – The Research Colleague, first together with Ph.D. Helena Bani-Shoraka and later with Ph.D. Helena Bodin. These seminars have taken place in Stockholm covering up to date and innovative research topics (see more in 4.2 below).

In 2006 I applied for and was granted rector's funding for the coordination of a new master programme in *Religion and Culture in Peace and Reconciliation* in cooperation with Groningen University, in the Netherlands. In fall 2007 I invited Dr. M. W. Buitelaar for a teacher exchange between the universities of Groningen and Uppsala, where Dr. M. W. Buitelaar lectured for one of my courses as well as advised one of our doctoral students.

Being a coordinator implies an ability to plan programmes, to guide personnel involved, and connect back to the steering members, as well as to have good skills in cooperation. The experiences from the above coordinator tasks have taught me much of these qualities. The external evaluator of the master programme ReCor indicated the following, concerning the management of the project:

The coordinator Dr. Cetrez has organised the work within the project in an acute and responsible way.

⁵ TRES is an educational network that steers interreligious and interconfessional educational projects on the level of secondary schools and at Universities in Europe. For a detailed description of the TRES-project, please see www.tres-network.eu

Together with Professor Valerie DeMarinis, we also applied for and were granted rector's funding for a Ph.D. research grant, where I am the second advisor. This was a joint application with Groningen University, the Netherlands, with the title: *Selfing and othering in discourses on the role of religion in conflict resolution and peace building*.

Together with lecturer Dr. Håkan Bengtsson, I have been responsible for developing a continuing education course (Sekretariatet för kompetensutveckling) for Rikspolisén (Swedish Police Service) on Religion, Culture, Resistance, and Terrorism, which has been given for three semesters during 2006-2007.

Together with colleagues from other Swedish Universities (among those Inga Brandell, Södertörn University College, Marie Carlson, Göteborg University, and Helen Bodin, Stockholm University), financed by STINT, I have organized a multidisciplinary workshop in Istanbul with the title: *Changes in the boundaries of knowledge – The changing boundaries of knowledge*. This was held at Kadir Has University, Istanbul, Turkey. A group of 22 researches were invited to present their papers, being researchers from both Swedish and Turkish Universities.

Together with lecturer Dr. Helena Bani-Shoraka, from the department of Linguistics, Uppsala University, I have organized a multidisciplinary workshop on the topic of identity, financed by SALT at Uppsala University (Forum for Advanced Studies in Arts, Languages and Theology). This was approved for realization in spring 2007, where Professor Anthony Marsella from Hawaii University was invited.

Earlier administrative responsibilities I've had, being a research assistant, are the following: European Union Research Project Grant (in Health Care); Postgraduate Programme in Psychology of Religion (an EU Socrates project); Research Project on Pastoral Care Among Lutheran, Evangelical, and Orthodox Churches in Sweden; and three evaluations of health care projects, two at Huddinge Municipality and one at Stockholm Municipality.

Together with Professors Owe Wikström and Valerie DeMarinis, I have organized the international conference for the European Psychology of Religion in 2000, Sigtuna, Sweden, with 100 participants.

Together with Ph.D. Kenneth Nordgren and Kyrkans Hus (Swedish Church House) in Uppsala, Sweden, I organized a seminar in 1996 for the 50th Anniversary of Ecumenical Institute Bossey, Switzerland.

4.2. Conference, Workshop, and Seminar Organization (including panel organizing)

1. In October 13-14, 2016, I organized a conference on integration among Syrian refugees in Sweden, consisting of topics on economic and social integration, health and integration, and children's situation. The conference was financed by Swedish Research Institute in Istanbul.
2. In September 22-25, 2016, I coordinated the annual Book fair, in Gothenburg, Sweden, for the Mediterranean Institutes. This was the first time the Mediterranean institutes took part in the fair.
3. Panel organizer and chair (2015). International Association for the Psychology of Religion (IAPR), <http://iapr2015.ikc.edu.tr/>, August 17-20 2015. Panel: Faith as support or burden. A study among Syrian refugees in Istanbul. Other presenters: Valerie DeMarinis, Nazli Balkir, Halina Grzymała-Moszczyńska.
4. Conference organizer (2015). Forced migration and resilience: Past and present in the Mediterranean. The Swedish Research Institute in Istanbul and Consulate General of Sweden, April 28-29 2015.
5. Conference organizer (2014). From a cradle of civilization to a globalizing transit region: Migration and cross-border identities in southeastern Turkey. The Swedish Research Institute in Istanbul, December 15-16 2014.
6. Conference co-organizing (with V. DeMarinis, M. Fernandez) (2011). Coping With Humanitarian Crisis after War: Mitigating Consequences of Conflicts and Strengthening Resilience. The Uppsala University Hospital and Uppsala University in cooperation with UNHCR - the UN refugee agency, May 5-6, 2011.

7. Conference organizer (2011). Meaning, trauma and integration: Interaction person, group, and society. A pre-conference cooperation formed through the concept AIMday, between Faculty of Theology - Uppsala University, Transcultural Psychiatry - Academic Hospital, Uppsala, and Uppsala University Innovation. May 4, 2011.
8. Seminar organizer (co-organizing with Professor Emeritus Anders Jeffner and Ph.D. Helena Bodin) (2011): *Aktuell forskning vid Svenska Forskningsinstitutet i Istanbul* (Current research at the Swedish Research Institute in Istanbul – The Research Colleague), 14 February, 2011, Stockholm, at the The Royal Swedish Academy of Letters, History and Antiquities (Vitterhetsakademin).
9. Seminar organizer (co-organizing with Ph.D. Helena Bodin) (2010): *Aktuell forskning vid Svenska teologiska institutet i Jerusalem och Institutet för Säkerhets- och Utvecklingspolitik* (Current research at the Swedish Theological Institute in Jerusalem and Institute for Security & Development Policy), 30 November, 2010, Stockholm, Swedish Research Institute in Istanbul – The Research Colleague (Svenska Forskningsinstitutet i Istanbul, Forskarkollegiet).
10. Seminar organizer (co-organizing with Ph.D. Helena Bani-Shoraka) (2010): *Visioner och potentialer! De Svenska forskningsinstituten kring Medelhavet* (Visions and potentials! The Swedish research institutes around the Mediterranean), 12 April, 2010, Stockholm, Swedish Research Institute in Istanbul – The Research Colleague (Svenska Forskningsinstitutet i Istanbul, Forskarkollegiet).
11. Seminar organizer (co-organizing with Senior Lecturer Helena Bani-Shoraka) (2008): *Islamiskt mode – Att dölja med stil* (Islamic fashion – to conceal with style), 2 December, 2008, Stockholm, Swedish Research Institute in Istanbul – The Research Colleague (Svenska Forskningsinstitutet i Istanbul, Forskarkollegiet).
12. Workshop organizer (co-organizing with Professor Annika Rabo, Stockholm University, Professor Inga Brandell, Södertörn University College, Associate Professor Marie Carlsson, Göteborg University, Ph.D. Helena Bodin, Stockholm University) (2008): *Changes in the boundaries of knowledge – The changing boundaries of knowledge* - Multidisciplinary workshop, Kadir Has University, Istanbul, May 27-29, 2008. Financed by STINT.
13. Panel organizer and chair (2007): Globalization and Diversity: Theoretical and Applied Perspectives (http://www.interculturalacademy.org/groningen_2007.html), Groningen, Holland, 9-13 July, 2007. Symposium VIII: The role of religion within the process of acculturation.
14. Panel organizer and chair (2007): Religion on the Borders: New Challenges in the Academic Study of Religion (<http://www1.stocon.se/religion2007/9/41055.asp>), Södertörn University College, Stockholm, 19-22 April, 2007. Panel: Acculturation and Religiosity/Spirituality: Meta-reflections and Case Studies.
15. Workshop organizer (co-organizing with Ph.D. Helena Bani-Shokara) (2007): *Identity as a multidisciplinary field*, 17-18 April, 2007, Uppsala University. Accepted by Forum for Advanced Studies, Arts, Languages, Theology (SALT).
16. Workshop organizer (2007): Religion and conflict, 11-12 May, 2007, Uppsala University. Joint workshop between Uppsala University and Groningen University.
17. Organization of conference (2000) (with O. Wikström, V. DeMarinis): European Psychology of Religion, 2000, in Sigtuna, Sweden.
18. Organization of seminar (1996): *Vägar framåt – ett ekumeniskt seminarium* (Roads ahead – an ecumenical seminar), 1996, Kyrkans Hus (Swedish Church House), Uppsala, Sweden.

4.3. Cooperation with the Surrounding Society

When planning research as well as when given different lectures, I have found the relation to the surrounding society as very important. This is shown by research projects I have initiated or been part of and which have had a close link to the surrounding society, such as:

1. “Qnushyo” – A refugee centre in Istanbul. While conducting research among Syrian refugees in Istanbul during 2014-2016, together with local refugees and people in Turkey, I started a centre for daily activities among refugee children and adults. The centre organized pre-school activities for the children and language courses and relaxation activities for the adults. See more at: www.qnushyo.com.
2. Uppsala University Innovation (www.uic.se) fosters collaboration between Uppsala University and the surrounding society partly by supporting research collaborations between the university and the society, and partly by supporting the development and commercialization of ideas from

research at Uppsala University. As part of this development I was financed by the Uppsala University Holding to commercialize my research on ethnic studies. Further, my project, Gilgamesh: Mental health, meaning-making, and integration, financed by the Swedish Research Council, was chosen as one of the first projects within social sciences for further seminar activities. Uppsala University Innovation employed a part time employee to work with this, through the concept AIMday.

3. Evaluation of a diversity and gender equality programme, called Real Diversity, organized by Landsrådet för Sveriges Ungdomsorganisationer (LSU) [The National Council of Swedish Youth Organisations], in cooperation with Skandia, Föreningssparbanken, and Integrationsverket, during 2002 – 2005. The project resulted in nine different reports and was financed by the Swedish European Social Fund (ESF).
4. Evaluation of a programme for Syriac Orthodox education, at Hagabergs Folkhögskola (Hagaberg's Community College), Stockholm, Sweden, in 2005-2006.
5. Project design for four course programmes, for Föreningen för en Syrisk-ortodox folkhögskola (The Association for a Syriac Orthodox Community College), Södertälje, Sweden, in 1998 – 1999.

Apart from the above cooperation with the surrounding society, I have also been invited to hold lectures for different organisations and institutions working in close community contexts.

1. Religion som stöd eller börda? Syriska flyktingar i Turkiet [Religion as support or burden? Syrian refugees in Turkey]. Senoruniversitetet, October 18, 2016.
2. Existentiella frågor bland människor i flykt [Existential questions among refugees]. A lecture for the Västerås Municipality, May 18, 2016.
3. Medelhavsinstitutens betydelse för svensk humaniora [The importance of the Mediterranean institutes for Swedish humanities]. A seminar arranged by Axel och Margaret Ax:son Johnsons Stiftelse, Engelsbergs Bruk. Available on Axess TV: <http://www.axess.se/tv/vodplayer.aspx?vod=6608>. Title: Tro som hjälp eller börda bland syriska flyktingar i Turkiet [Faith as support or burden among Syrian refugees in Turkey]. September 3, 2015.
4. *Mångfald och samexistens: Religiösa minoriteter i Mellanöstern [Plurality and coexistence: Religious minorities in the Middle East]*, at Mediterranean Museum, Stockholm. Title: Syrisk-ortodoxa minoriteter och flyktingars situation [Syrian-Orthodox minorities and the conditions of refugees]. December 1, 2015.
5. *En dag för Medelhavsinstituten [A day for the Mediterranean institutes]*, at the Italian Cultural House, Stockholm, arranged by Medelhavsinstitutets vänner [The Friends of the Mediterranean institutes]. Title: Flyktingsituationen bland assyriska-syrier i Turkiet: Upplevelse av utasatthet och existentiella frågor [The refugee situation among Assyrian-Syrians in Turkey: Feelings of vulnerability and existential questions]. November 28, 2015.
6. *Identitet, integration, jämställdhet och situationen i Assyrien [Identity, integration, equality and the situation in Assyria]*, arranged by Assyrian Youth Federation, ABF-Huset, Stockholm. Title: *Religiös extremism [Religious extremism]*. November 3, 2015. http://www.auf.nu/news_article.php?ar=85
7. *Röster om Turkiet [Voices about Turkey]*, at Världskulturmuseet Göteborg. October 1, 2015.
8. K2 employment project, Södertälje Municipality. Lecture: Culture, religion and acculturation processes among Iraqis in Sweden, June 3, 2013.
9. Youth activities at the Syrian Catholic Church, Södertälje. Lecture: Culture, religion and acculturation processes among Iraqis in Sweden, June 7, 2013.
10. Religion as therapy or societal actor? (Religion som terapi eller samhällsaktör?), at St Eugenia Catholic Church, Stockholm, Sweden. Lecture: Role of religion in the integration process among immigrants, October 18, 2012.
11. *Difficulties talking about it – the effect of religious and cultural norms on sexuality among Assyrian youth within a process of acculturation* (Svårt att tala om – religiösa och kulturella normers inverkan på sexualitet bland assyriska ungdomar i en ackulturationsprocess), at Transkulturellt centrum, Stockholm, Sweden, October, 8, 2012.
12. Fryshuset – Tillsammans för Sverige, möte mellan människor och tro (Fryshuset – Together for Sweden, a meeting between people and faith), Stockholm, Sweden, *Religion as a resource? Existential questions in young Swedes' lives*, August 24, 2012.
13. Syrian Orthodox Youth, Hallonbergen, Stockholm, Sweden, *Religion and health among Assyrian youth*, May 3, 2012.

14. Företagardagen (A day for students on entrepreneurship) at Bodvidsgymnasium, Norsborg, Stockholm, Sweden, *Att växa i motvind – från byn till universitetet* (To grow in against the wind – from the village to the university), March 8, 2012.
15. Assyrian Association, Norrköping, Sweden, *Religion – a resource for health or not?*, September 17, 2011.
16. Assyriska Mesopotamiska föreningen (Assyrian Mesopotamian Association), Linköping, Sweden, *Går samborelationer emot assyriska värderingar (Are living together relations against Assyrian values)?*, January 23, 2011.
17. Örebro Läns Landsting (Örebro County Council), educational program for specialized physicians, *Kulturell livssyn och värderingar - vad skiljer oss åt, vad förenar (Cultural worldview and values – what differentiates us and what unites)?*, May, 2010.
18. Noaks Ark, *Värderingar bland etniska minoriteter i Sverige (Values among ethnic minorities in Sweden)*, November 30, 2009.
19. Örebro Läns Landsting (Örebro County Council), educational program for specialized physicians, *Kulturell livssyn och värderingar - vad skiljer oss åt, vad förenar (Cultural worldview and values – what differentiates us and what unites)?*, November 12, 2009.
20. Transkulturellt Centrum, *Kulturbegreppets framväxt och kulturella jämförelser ur World Values Survey (The development of the concept of culture and cultural comparisons from World Values Survey)*, May 14, 2009.
21. Transcultural Centre together with The Swedish National Court at Stockholm County Council, giving a course on honour related violence: *Existentiella och meningsfrågor i samband med migration - Relationer mellan generationer (Existential and meaning-making questions among immigrants – Relations between generations)*, October 30, 2008.
22. The Finnish Association for Mental Health, SOS-Centre, Helsinki, Finland: *Lost between cultures*, October 29, 2008.
23. Stockholm University Assyrian Students: *Folkmord och postraumatisk effekt i generationer (Genocide and posttraumatic effect in generations)*, October 17, 2008.
24. Kultur & Fritid, Södertälje Kommun, Luna Kulturhus/ABF Södertälje: *Jag hatar när folk frågar var jag kommer ifrån... egentligen – Om identitetsstrategier, inkludering och exkludering bland ungdomar i Södertälje. (I hate when people ask where I come from... originally – On identity strategies, inclusion, and exclusion among youth in Södertälje)*, March 3, 2008.
25. The Assyrian Youth District, Hilton Hotel Stockholm: *Skillnader i etniska och religiösa värderingar och handlingar mellan assyriska ungdomar i Europa (Differences in ethnic and religious values and practices among Assyrian youth in Europe)*, May 22, 2007.
26. The Assyrian Youth District, Hilton Hotel Stockholm: *Kulturella värderingar och beteenden bland assyriska ungdomar i Sverige (Cultural values and practices among Assyrian youth in Sweden)*, June 6, 2006.
27. Care for elderly, Beth-Nahrin, Göteborg: *Äldrevård för assyrier (Care for elderly Assyrians)*, 2005-04-15.
28. Kyrkans Hus (Swedish Church House), Uppsala: *Religiösa ritualer och symboler bland syrisk-ortodoxa ungdomar (Religious rituals and symbols among Syriac Orthodox Youth)*, 2004-09-29.
29. Assyrian Youth Foundation (Assyriska Ungdomsförbundet): *Religious and Ethnic Identity – An investigation on values and practices among three generations Assyrians*, August 2003.
30. Assyrian Women Foundation (Assyriska Kvinnoförbundet) in Tensta: *Kultur och religion i förändring – assyrier/syrianer i Sverige (Culture and Religion in a process of Change – Assyrians/Arameans in Sweden)*, spring 2003.
31. Ronnaskolan (compulsory school), Södertälje: *Att skapa mening i nytt land (To Create Meaning in a New Country)*, 2002-12-03.
32. Multicultural Centre (Mångkulturell Centrum), Stockholm: *Religion som meningsgivande (Religion as Meaning-Making)*, 2002-11-28.
33. Landsrådet för Sveriges ungdomsorganisationer (LSU) (A Swedish organisation for national youth associations), Stockholm: *En grund till mångfald (A Bases for Diversity)*, 2002-11-29.
34. University of Gothenburg, Sweden: *Anpassningsmönster bland assyrier/syrianer i Sverige (Patterns of Adaptation Among Assyrians/Arameans in Sweden)*. 2002-10-15.
35. Assyrian Women Foundation (Assyriska Kvinnoförbundet), Södertälje: *Anpassning och meningsskapande (Adaptation and Meaning-Making)*, 2002-09-29.
36. Transcultural Centre (Transkulturellt Centrum) (TC) – Klinisk konsultation och utbildning: *Migration och meningsskapande (Clinical Consultation and education: Migration and Meaning-Making)*, April 2002.

37. Humanities Polytechnic Haapavesi Unit, Finland: *Generational and Gender Variations in the outcomes of Acculturation*, April 2002.
38. Hovsjö, Södertälje Municipality: *Nu, ungdomarna och framtiden (The Present, the Youth, and the Future)*, fall 2001.
39. SIOS, The process of Integration: *A Generational, Gender, and Societal Issue (Integrationsprocessen: en generations-, köns-, och samhällsfråga)*, fall 2001.
40. Malmö Municipality, *Growing up in Sweden: Conflicts Between Immigrant Generations within the Family*, spring 2000.
41. Save the Children (Rädda Barnen), Stockholm: *Growing up in Sweden: Conflicts Between Immigrant Generations within the Family*, spring 2000.
42. Bredängskolan (compulsory school), Stockholm, Five lectures for teachers at Bredäng School, during fall semester 1999.
43. Kyrkans Hus (Swedish Church House), 1998-10-21: *Religioners möten i det mångkulturella Sverige* (Religious encounters in multicultural Sweden).

5. Included in Media (TV, Radio, Newspaper and Journal Interviews)

The participation in media has also been an attempt in the close link to the surrounding society, among which can be mentioned:

1. SVT.SE, IS smular sönder mänskligt kulturarv [IS demolishes human cultural heritage], March 3, 2015, <http://www.svt.se/opinion/kulturarvet-ar-en-fundamental-mansklig-rattighet>
2. Västerlänningar är publiken IS vill åt [It is Westerners that IS is after]. In Expressen, 2015-11-20, Debatt <http://www.expressen.se/debatt/vasterlanningar-ar-publiken-is-vill-at/>.
3. Assyriska flyktingar aktiveras i Istanbul [Assyrian refugees are getting active in Istanbul]. In Hujådå, 2015-09-25, <http://hujada.com/article.php?ar=2704&page=1>.
4. 1915-2015: Att frigöra sig från ett kollektivt trauma [To liberate oneself from a collective trauma]. In Hujådå, 2015-05-12, <http://hujada.com/article.php?ar=2616&page=1>.
3. Assyriska folkmordet angår hela Sverige [The Assyrian genocide concerns the whole Sweden]. In Expressen, 2015-02-27, Debatt <http://www.expressen.se/debatt/assyriska-folkmordet-angar-hela-sverige/>.
4. SR P1, Människor och tro, Flykten river upp historiska sår för kristna [The escape tears up historical wounds among Christians], 2013-11-28, <http://sverigesradio.se/sida/poddradio.aspx?programid=2332&pid=416>
5. Kyrkans Tidning [The Swedish Church Newspaper, a Swedish weekly newspaper], 2013, nr 50, on the topic of sexuality among youth, *Sex – A battlefield*.
6. Sankt Lukas [a member journal for S:t Lukas], Winter 2013, on the topic existential health among refugees, http://www.sanktlukas.se/sites/default/files/file_attach/st_lukas_flyktingars_existentiella_halsa.pdf
7. Suroyo TV [an international and multilingual Assyrian/Syriac TV channel], giving a panel discussion on Seyfo and its consequences among generations of Assyrians.
8. SR P1, Människor och tro, Hemvändande resor bland ungdomar, [Home return travels among youth, Swedish Public Television, Channel 1, People and Faith] 2010-10-01.
9. Suroyo TV, a panel discussion on PTSD, 2008-05-06.
10. Suroyo TV, giving a personal portrait of my work and research, 2007-10-23.
11. Existens, SVT2 [Existence, Swedish Public Television, Channel 2] 2007-09-18.
12. Interview about the evaluation of the Örebro Prevention Programme [Örebro Preventionsprogram] in the journal *På rätt kurs! 2006* [On the right track!], a journal for methods for parents with children with addiction problems, supported by the Municipalities of Stockholm, Skåne, and Västra Götaland. See the article on pages 43-44, http://www.ab.lst.se/upload/dokument/publikationer/S/ovrigt/2006/Pa_ratt_kurs.pdf
13. Tro, SR P3 [Belief, Swedish Radio, Channel 3], 2007-09-23.
14. Hela Jorden [The Whole Earth, a Swedish monthly popular scientific journal], nr 5, 2001, p. 11-13.
15. Hela Jorden, nr 4, 2005, p. 12-14.
16. Kyrkans Tidning [The Swedish Church Newspaper, a Swedish weekly newspaper], on my dissertation thesis, 2005.

6. References

- Professor Valerie DeMarinis, Psychology of Religion, Uppsala University, Sweden (valerie.demarinis@teol.uu.se). Mobile phone: +46(0)70-733 25 35.
- Professor Emeritus Anthony Marsella, Psychology and Cultural Psychology, Hawaii University, Honolulu, USA (marsella@hawaii.edu).
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- Dr. Håkan Bengtsson, Director for the Swedish Theological Institute in Jerusalem (Hakan.Bengtsson@svenskakyrkan.se).
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7. Social interest

Besides academia, I keep myself occupied with activities such as advanced scuba diving (PADI Ecological level), different team sports, and gymnastics. I have also started a private pilot licence (PPL), but not yet finished. From my time in Buenos Aires, I have learned to appreciate the tango music as well as learn the basics in dancing tango. I enjoy reading fiction, such as the books of Dostoyevsky, Umberto Eco, Orhan Pamuk, as well as poems by E.E. Cummings.