EPV1303

Association of Imposter Syndrome and psychological well-being in the doctoral process - how they are influenced by experiences of discrimination, social support and belonging

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Introduction: Individuals who develop an Imposter Syndrome do not attribute objective successes to their own abilities and competences, but rather believe that they are not intelligent enough, and are sometimes convinced that they have deceived others. It is known that the Imposter Syndromehas various effects on health. In particular, it affects the mental health of the individuals affected. Although it is known that the manifestation of the Imposter Syndrome is higher in marginalized groups in academic fields. Whether the intersectionality of the relevant diversity domains and personal resources such as social support and belonging have an influence on the extent of the imposter phenomenon has not yet been investigated.
Objectives: The aim of the study was to determine the association between imposter syndrome to the psychological well-being of supervisors and doctoral students in the doctoral process considering the mediating influence of experiences of discrimination, social support and belonging.
Methods: A six-month program was developed to accompany the promotion process. A total of seven groups were conducted from April 2024 to May 2025. At the beginning of the programme, baseline data was collected using The WHO-5 Well Being Questionnaire, the Sense of Belonging Questionnaire, the F-Sozu-6 Questionnaire, the Diversity minimal item set and the Clance Imposter Phenomenon Scale.
Results: Preliminary data show that the Imposter syndrome is widespread among supervisors and doctoral students. Individuals who perceive themselves as belonging to multiple diversity domains tend to exhibit diminished psychological well-being, particularly when considering the intersectionality of these domains.
Conclusions: The findings of this study indicate that the Imposter syndrome should be addressed in an accompanying doctoral program with a focus on gender- and diversity aspects. Diversity domains, social support and sense of belonging should be considered more frequently in the development of academic career interventions.

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EPV1302

Mental Illness in the Bible (Old and New Testament)

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Introduction: The Bible offers various insights into human struggles, including what can be interpreted today as mental illness. Although ancient texts do not explicitly refer to mental health using modern terminology, there are many accounts of emotional distress, depression, anxiety, and other psychological challenges. Throughout Scripture, several figures are portrayed grappling with deep sorrow, fear, and mental turmoil. These narratives provide spiritual reflections on suffering, healing, and divine intervention, shedding light on how biblical teachings have historically addressed human fragility.
Objectives: To raises questions about how we can relate ancient wisdom to contemporary mental health issues, offering opportunities for spiritual growth, empathy, and care in our own lives.
Methods: A non-systematic review of the published literature was conducted using the Google Scholar database with the search terms “Bible” and “mental illness.” Articles were selected based on their relevance, and further information was obtained through direct consultation of biblical texts.
Results: The prophet Elijah exhibits signs of reactive depression, triggered by stress after confronting the prophets of Baal and receiving a death threat from Jezebel (1 Kings 18:20-40). His symptoms—loss of appetite, isolation, low self-esteem, and hopelessness—are well-documented (1 Kings 19:3). God’s response (1 Kings 19:11-14) provides an example of care for depression, with affection, understanding, and patience.
James 5:15-18 references Elijah to highlight that depression can affect Christians, suggesting that illness, whether physical or spiritual, requires dialogue and support. James emphasizes God’s forgiveness, even if illness stems from sin, viewing depression as an organic condition in line with the holistic Jewish understanding. He advocates for confession and prayer as therapeutic (James 5:16), stressing that mercy triumphs over judgment.
Psalm 6:6-7 captures the deep despair of depression, showing the importance of seeking God amid mental anguish, which is often invisible to others.
Conclusions: The accounts of figures like Elijah and the reflections in Psalms demonstrate that conditions resembling modern definitions of depression and anxiety have long been acknowledged, albeit through the lens of ancient cultural and religious contexts. The compassionate care that God extends to Elijah, coupled with the guidance found in the New Testament, particularly in the book of James, underscores the importance of community and support in addressing mental health challenges.
By examining these stories, we gain a broader understanding of how faith communities have interpreted and coped with the complexities of mental illness - in light of their relationship with God.
These accounts present a holistic biblical view of depression, underscoring the need for empathy, spiritual care, and community support in mental health.

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Palinacusia: Regarding a peculiar clinical case

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Introduction: A 44-year-old woman with a history of migraine, ulcerative colitis, obesity, and hypertension. She experienced a depressive episode that resolved completely in 2013. Hospitalized