When Div. 36 members share their work at conferences, such as APA or the Mid-Year, the topic is usually their original empirical research or their thoughts on professional issues. A topic receiving much less frequent attention is how we teach our subject. So when Ralph Piedmont, organizer of the Mid-Year Conference, asked for special ideas for the 10th anniversary event of that conference, it occurred to me that a symposium on the teaching of the psychology of religion and spirituality course could be valuable for our division. Toward that end, I put out a call for submissions and then selected a handful of papers that offered an intriguing array of courses in their approaches and content, their assignments and goals, their type of institutions and students.

The symposium itself was a fascinating and stimulating one and made clear that students are having rich experiences learning about the psychology of religion and spirituality. Such courses may be vital in growing our field and cultivating future scholars and practitioners. For many undergraduates and graduate students, such a course may be the very first time they come to think of religion and spirituality as issues to be studied from a psychological perspective and as germane to clinical and applied work. I think you’ll find these summaries most illuminating of how the course is taught by a group of insightful and talented teachers.
TEACHING PSYCHOLOGY OF RELIGION AT A STATE UNIVERSITY

Michael E. Nielsen, Ph.D.
Georgia Southern University

Background

I have taught Psychology of Religion for about 20 years at a large state university. It is a 300 level class, aimed mainly at juniors, but it typically has a broad a mix of students, being the first class in psychology that 1/3rd to 1/2 of students have completed other than Introduction to Psychology. Most of the 50 students enrolled in a typical semester are taking the course as one of several psychology electives. Psychology of Religion also fills an elective for the Religious Studies minor, so it usually draws a few students for that reason. Thus, a good many of my students are interested in psychology, but have not necessarily had much experience with psychology.

I have found that my students often enroll with the hope that the course will confirm their personal beliefs, whether they consider themselves to be religious (mainly Protestants, in this case) or they do not. On the first day of class I focus on this, and I inform the class that this is neither Sunday School, nor is it Atheists on Parade. Instead, the class examines what psychologists have found out about religious belief and practice, which is likely both to support their personal views, and to challenge them. Throughout the semester I take pains to focus on the research, both in presenting concepts, and in class discussions, and I defer questions about my personal beliefs until after the semester concludes. Other than my love for research about religion, I consider it a success if students complete the course still wondering what my personal religious views are. Perhaps things may be different for people at more homogeneous, religiously affiliated colleges — or perhaps not — but I have found that by doing this, students seem less inclined to discount the research or course material that may be inconsistent with their personal beliefs.

Goals

My primary goal for the course is to provide students with a good survey of the field. I must regularly remind myself that there will never be enough time to “cover” all of the material that I would like students to learn. It is much like my plans for the break between semester – time passes much too quickly for me to complete everything on my “to do” list.

My second major goal for the class is to demonstrate for students how theories can provide explanations for the things we are studying, and that research provides feedback on the effectiveness of those theories. Given the fact that a significant portion of students have had only Introduction to Psychology, this can be a challenge.

Resources and Techniques Used

The primary resource for the class, of course, is the textbook. Over the years I have used, I think, every text available. I change texts regularly, partly to keep the course fresh for
myself, and partly to learn from scholars who have studied from different theoretical perspectives. Each book has its own strengths. Like many instructors, I suspect, I have started writing my own book because I haven’t been quite satisfied with any single text. And, like most writers, my book has been postponed again and again as other, more pressing, tasks demand my time.

Articles

I also supplement the textbook with a collection of articles that illustrate how psychologists examine the fascinating issues we address in our research. This is an important part of the course, and one way that has helped to keep the course stimulating for myself. The number of articles differs each semester, with the length and complexity of the text. The specific articles I choose in a given term also changes to complement the textbook. Often older, ‘classic’ articles are more accessible to students with little preparation, and using one or two of these early in the semester helps students who have less experience with research. I also make a point to dissect the first article in class, so that students can clearly see the various elements of a research article. Exams include some general questions about the articles in order to make it clear that the articles are important and integral to the class. I don’t, however, use questions about the details of articles because of the great diversity in the types of students who are enrolled in the course. The general thrust of results, or the theory being examined by a study, tend to be the focus of exam questions.

Films

In order to help students understand the role that theory can play in accounting for phenomena, I use a film assignment that asks students to view a film and to discuss it in light of a theory we have examined in class. This came about in part because I wanted to share with students the many good films that are available illustrating psychological concepts. Initially, I showed some of these films in class, but concerns over copyright issues and the amount of time available for films in class prompted me to alter the assignment so that students view the films at home. Some of them may be available on Netflix or other services, but many of these can be difficult to come by, so I have purchased extra copies and loan them to students.

A practical consideration here is the expense of building a film library. You can obtain used copies of films online via Amazon, eBay, and other sources, and develop a decent library relatively inexpensively. Still, if you do this you should be aware of hidden costs. Last semester, a student borrowed my most expensive film, and shortly thereafter stopped attending class. He ended the course with an “F”, and my copy of Andrei Rublev. This approach is like the stock market: Invest only what you can afford to lose.

Which films do I use? A list of the films I use, along with the grading rubric and other handouts, can be found at the URL. It may be obvious, but it is important to assign only films that I myself have viewed. This helps both with ensuring that the film is a good example of one or more theories we are discussing in class, and with grading students assignments. I also try, whenever possible, to steer students toward documentaries. Although some fictional accounts can meet my goals for the assignment, I believe that it is important to help students realize that the theories and research we engage in have
value in our efforts to understand real people's experiences, and documentaries are important in this. Some fictional films do appear on my list, but this is mainly because I have only so many films.

Guest speakers

Another part of my effort to help students apply psychological theories to people's religious experiences involves having guest speakers come to class. To make this work well, get to know people in your area who are willing to talk about their experiences with religion. I try hard to find people who are not “typical” so that students’ experiences are broadened outside the confines of the Southern Baptist and Methodist denominations that permeate most of my students' experience.

Over the years I have been fortunate to have a variety of Christians, as well as Jews, Muslims, Baha’i, Unitarian Universalists, a Native American, as well as people who have left organized religion.

When I invite them, I emphasize to speakers that I want their experiences, not their testimonials. Students get more from the visit when the speaker describes how religion affects his or her personal life, rather than simple belief statements. I give them a copy of the accompanying handout (available at the URL below) to guide their presentation. This activity has its roots in a handout that Kenneth Pargament shared with me years ago.

Critical thinking

As with all of my courses, I also try to help students improve their critical thinking skills. One good video for this is Derren Brown’s *Messiah*. Brown is a remarkable illusionist or magician who, in this film, poses as someone with unique powers or spiritual gifts. For example, in one segment he “sees” what is being drawn on a sketchpad in another room. Another segment has Brown “converting” agnostics and atheists to Christianity by the power of his touch. I typically ask students to view the film and to consider how someone who is an adherent to that belief system might respond to Brown. The goal here is to facilitate students’ ability to take the perspective of someone else, and to begin to recognize that our assumptions about the world shape our experiences.

In Conclusion

The Psychology of Religion course has become my favorite to teach. It has the potential to engage students in psychological science in a way that is meaningful to them, and the fact that the field spans the breadth of psychology helps me stay abreast of the discipline in ways that are difficult in many of the other courses I teach. I hope that these ideas are helpful. These and other ideas are found in the following piece that Kevin Ladd and I wrote:

Handouts (list of films, grading rubrics, etc.) are available at my website, along with some two dozen course syllabi. Some of the syllabi are dated, but the activities they describe can stimulate ideas that you may want to build on. You can find them at http://psyrel.com/D36TeachIdeas.htm

Coincidentally, I also am conducting a survey about the psychology of religion course. If you periodically teach the class, I invite you to answer a few brief questions about the Psychology of Religion course for my research, “Describing the Psychology of Religion Course”. To the best of my knowledge, no research has investigated such basic questions as how often is the course offered? Does the course fulfill a requirement, or is it an elective? To what extent does the course emphasize empirical research vs. theoretical positions regarding religion? This study is intended to address these basic questions, and I would greatly appreciate your participation. There is a link at:
http://psyrel.com/D36TeachIdeas.htm

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TEACHING THE PSYCHOLOGY OF RELIGION TO ADULT LEARNERS

Elizabeth A. Maynard, Ph.D.

My current work as a faculty member in the Pastoral Counseling Department at Loyola University Maryland integrates empirical and theoretical religious material and theological resources into the training of graduate-level counselors. This current work builds upon previous experiences teaching the psychology of religion to both traditional and adult learners in several institutional settings. The literature on the learning styles of adult learners, coupled with my own experience teaching and learning with adults, has prompted five observations, many of which may also be true of traditionally-aged students.

First, **adult learners often prefer application to theorizing**. Because adult learners come to the classroom and clinic with significant life experiences, seeing the connection between research and real-life application is essential. To facilitate these connections with learners, I suggest making frequent reference to real-life examples as illustrations and applications of theory or research. Further, adult students often appreciate case studies and vignette discussion as a means to apply theory and research to real-life (or imagined) situations. Students may also respond well to the idea that theory and research offer essential vocabulary and paradigms by which to organize their already formidable life experience. That is, adult learners will often respond more favorably to terminology which connects to their own experience than to vocabulary lists which do not seem connected to real life.

Second, **adult learners often need to confirm course material with personal experience and observation**, and some may have difficulty looking beyond the availability heuristic. While many traditional undergraduates are willing to see the instructor or author as authoritative, many adult learners need to confirm course material with their own observations. This strength is related to the previous observation that adult learners prefer application to theorizing. It goes beyond that observation to recognize that some adult learners may have difficulty accepting theory or research that does not fit with their own experiences. The student may assume that his or her experience is normative and that the research or theory is merely “psychobabble.” To make use of this tendency to confirm course material with life experience, I suggest the use of autobiographical and interview projects which offer structured opportunities for the exploration of the student’s experience and the application of course material. Further, I encourage students to illustrate course material with abbreviated examples from their own observations, and invite students to compare their observations with those of classmates (this often works best in small group discussion).

Third, **for many adult learners, the authority of the instructor is relational and experiential, rather than assumed by the instructor’s position**. Adult learners often assess the credibility of the instructor and her or his material according to the instructor’s professional and personal experience, and expect that the instructor will credit the student’s previous professional and life experiences. It is often effective to deputize (invite) students as co-instructors, either through planned co-facilitation of individual course sessions or graded class presentations. It is also helpful to intentionally gather and explicitly acknowledge the life experiences of students during class time, and to use class...
examples that recognize their many roles or fields (parenting, partnering, business, military, other academic and professional fields). I also find it helpful to spend time at the beginning of the course giving an overview of my background, as credibility with adult learners is often connected to the sense of one’s “location”, experience, or transparency. One may also consider “ outing” oneself in terms of religious affiliation at the start of a course with explicit religious content, as many adult learners appreciate a sense of where the instructor’s preferences and prejudices may lie.

Fourth, many adult learners experience themselves as creators of knowledge, rather than mere recipients of it. This can be a considerable strength for the adult learner who can then consider the social construction of what she or he is learning from other scholars, and challenge assumptions and paradigms. A potential limitation of this approach is that the adult student may have a more difficult time becoming socialized to the academic culture and scholarly traditions of acknowledging previous work and building upon it. To capitalize on this strength in the classroom, I suggest showing students how to explicitly connect personal observations with research and theory, and requiring students to connect their personal sharing to theory or research when making class contributions. Further, make expectations very clear in assignments, as adult students are often confused about the difference between creative writing projects, reflection papers, and APA-style research papers. Adult students also often demand more clarity about the grading criteria used to evaluate assignments, and need to know that we are critiquing their use of research, theory, application or other desired content, rather than basing their grade on the congruence of their opinions and religious beliefs with our own.

Finally, adult learners often come to our courses with well-established values, beliefs, and opinions, but may have explored or rejected more things than traditional age students. Whereas many traditional-age students express positions that they have adopted from parents or previous teachers, adult learners have often internalized their values and positions to a greater extent than younger learners. Assignments which require a lifespan perspective may capitalize on this feature of the adult leaner, as she or he must consider both the changes and stability in his or her own beliefs, values, and practices over time. It may also be helpful for the instructor to attend to and reduce language that reinforces hierarchical thinking, particularly when discussing faith development theory.

While each of these observations may also be true among some traditional-age students, they seem to be particularly pronounced among adult learners in the Psychology of Religion. Acknowledging and mobilizing students’ preference for application over abstraction, establishing the relational authority of the instructor, addressing the student’s need to be socialized into the academic culture, and making room for the client’s established beliefs and opinions are likely to lead to an enhanced learning experience for both the adult learner and the instructor.

Elizabeth Maynard, Ph.D., is Assistant Professor of Pastoral Counseling at Loyola University Maryland. She is trained and licensed as a Clinical Psychologist and has focused her work on adult clients. Her emphasis in research, training, and clinical work is on the intersection of sexuality and religion/spirituality. This work has included a focus on sexual orientation and gender identity, and upon online sexual activity by adults. Elizabeth has a further interest in the intersection of religion and coping, particularly the use of faith to cope with prejudice. She can be reached at: emaynard@loyola.edu.
A BILL OF FARE WITH A REAL EGG: FOWLER IV STUDENTS ON A JAMESIAN PATH

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Abstract

(1) I have followed James in focusing on the personal experience of religion rather than on its institutional expression. This has led to what may be regarded as an atypical focus.

(2) I have respected both the developmental predicament of the student and the limitations of scientific inquiry by employing an extension of Flournoy’s principle.

(3) Readings and assignments offer the opportunity to engage not only in an examination both of their own spirituality and of the spirituality of others, including that of prominent scientists occupying different positions on the continuum of belief.

(4) Current research endeavors that focus on the inner dimension of spirituality (e.g., the exploration of meditative processes by cognitive scientists) are given extended attention.

The title, perhaps surprisingly, is partly drawn from William James. Toward the end of “The Varieties” (as his classic work is familiarly and even affectionately called) James (1958) for one last time defends his choice to focus on the interior experience rather than the outward expression of the religious impulse. To this defense he summons a metaphor from the world of nourishment, considering the predicament of a diner left with a full menu and nothing more, versus the person with a very simple bit of real food. Here is what he says: “A bill of fare . . . with one real egg instead of the word “egg” . . . might be an inadequate meal, but it would at least be a commencement of reality” (p.378). That rather quaint imagery is a distillation of what he had said just a bit earlier, “. . . so long as we deal with the cosmic and the general, we deal only with the symbols of reality, but as soon as we deal with private and personal phenomena as such, we deal with realities in the completest sense of the term” (p.377). And again, “The axis of reality runs solely through the [privately experienced] places—they are strung upon it like so many beads. To describe the world with all the various feelings of the individual pinch of destiny, all the various spiritual attitudes, left out from the description . . . would be something like offering a printed bill of fare as the equivalent for a solid meal” (p.377).

The Approach to the Course in Four Pieces

In my psychology of religion course, James is one of the different drummers to whom I march—and he has me doing something quite different from what I do in my other courses (where I use standard text books, regularly include digests of research studies with samples of appropriate size, and place a premium on objectivity. I submit that the
peculiar circumstances of this course have finally inspired a different approach. Let me explain how and why I have come to revise the course, piece by piece.

PIECE ONE — The abiding influence of William James
Perhaps more than most, I have been charmed by James’ unabashed interest in the individualistic. Quite frankly, the initial lure of psychology for me was its representation as the science of the individual, an emphasis that seems sometimes lost in the research generation of group tendencies with barely a nod to the inevitable dispersion. (Of course, this situation in the field has been somewhat redressed relatively recently by the re-crudescence of narrative psychology and, in another quarter, the introduction of applied behavior analysis.) Yet where is the emphasis on the individual more fitting than in the study of spiritual experience, given that it is inevitably wedded to what occurs in the recesses of the self? This emphasis is unquestionably central to “The Varieties,” as James himself suggests throughout the work. Moreover, in the foreword to the old, browned and ink-stained second-hand Mentor edition (1958) I have come to treasure, Jacques Barzun indicates that the Initial noun in James’s title is a felicitous choice, because “[t]o James the varieties of Things, people, feelings, ideas, were always more fundamental than the unities” (p. v).

PIECE TWO — The developmental stage of the audience
In the past year some persons at my university—a school under religious auspices—were reportedly startled to discover that on one survey approximately one out of three freshmen listed no religious affiliation. While for some young people that response might indicate an abandonment of religious interest, for others it might be the youthful equivalent of what James in another connection considers as the inner experiences of great-souled persons wrestling with the crises of their fate. Change the wording slightly and you have young persons in the process of spiritual expansion, struggling with questions of faith—not at all a bad description of the predicament of many students in their early college years.

Those of you that are acquainted with the work of James Fowler will easily realize that the members of our undergrad classes are most likely at Stages Three or Four in Fowler’s sequence of religious development (Fowler, 1981). Simply put (and with the usual risk of oversimplification) this means that at the very least (Stage 3) they may have broadened the scope of their “received religiousness” beyond the early boundaries of family and place of worship to embrace others, including peers, as valued sources. However, increased exposure to the world of ideas may impel at least some of these young persons toward Stage Four. Fowler’s name for that stage (Individuative-Reflective Faith) suggests the dominant characteristics of that period, when the young adult may apply the still unburnished capacity for reflection to the deposit of faith that at that point is still largely an unexamined legacy. Over the years I have concluded that students electing the course in psychology of religion include an unusual number who are at least at the cusp of Fowler Four, demonstrating a readiness, and even an eagerness, for the exploration associated with that stage.

PIECE THREE — The question of the compatibility of science and religion
As is typical of stage proposals, movement between Fowler’s stages is thought to be precipitated by the pressure to resolve conflicts arising at any given stage. In the case of movement to Fowler Four, it is the contradiction between authorities that inspires
developmental change. Particularly significant for young college students may be the perception of radically diverse messages from scientific and religious communities. Gould’s suggestion that any incompatibility be resolved by regarding science and religion as NOMA (non-overlapping magisterial) has not proven helpful in reducing the cognitive pressures, nor, on the other hand, has the lamentably anti-scientific bias of persons and groups in some religious quarters.

Students in my university—and particularly those pursuing careers in science (including psychology) may have different ways of resolving what too often has unfortunately been termed the science VERSUS religion debate, but cognitive integrity demands some integration of the claims that science AND religion make upon their lives. Here, again, the voice of William James can be instructive: “... one of the duties of the science of religions is to keep religion in connection with the rest of science...” (p. 385). However, he also issues a caveat against anti-religious sentiment on the part of scientists, whose prevalence was easily as great in James’s day as in our own: “The sciences of nature know nothing of spiritual presences. ... The scientist, so called, is, during his scientific hours at least, so materialistic that one may well say that on the whole the influence of science goes against the notion that religion should be recognized at all” (p. 370). Adopting the Jamesian perspective, it would follow that the positive attitude of the majority of scientists toward evolutionary hypotheses cannot be ignored or dismissed on religious grounds. Nor, on the other hand, can a reductionistic reading of scientific findings be used to dismiss the nuclear authenticity of religious experience.

PIECE FOUR — Preparation for a career in human services

The majority of the students in the course aspire to careers in psychology, speech therapy, or biomedical sciences. It would behoove practitioners in any of these areas to cultivate an empathic, non-judgmental attitude toward clients who do not share their religious perspective. James’ work not only encourages broad-mindedness toward culturally different expressions of the religious impulse; it also supports the possibility that the religious insights of persons with identifiable mental disorder are not necessarily to be disregarded: “If there were such a thing as inspiration from a higher realm, it might well be that the neurotic temperament would furnish the chief condition of the requisite receptivity” (p. 37). This somewhat startling observation seems curiously to anticipate the contentions of R. D. Laing (1967), as well as the speculations of even later writers regarding similarities and differences between altered states of consciousness and certain compensated psychotic states.

Joining the Pieces to Make the Course

Now how have I put the pieces together to make a course that has James’s individualistic emphasis; encourages activity at Fowler Four; acknowledges the struggle to integrate scientific and religious perspectives; and motivates openness toward individuals whose religious paths are different from one’s own? Essentially, this is a three-pronged effort involving the climate of the course, the readings and associated lecture material, and the required and optional assignments.

The climate of the course

There are two major components here—the agreement to proceed on the basis of Flournoy’s principle and the development of an equivalent attitude toward what we call the spectrum of attitudes toward questions of religion/spirituality. For our purposes, following Flournoy’s principle is a matter of refusing to take a stand on the existence or non-existence of the divine/supernatural. (In its presentation to the class this policy is...
affirmed as the inevitable consequence of the limitations of science, which cannot be expected to either prove or disprove the existence of God. It is made clear that this does not exclude the possibility of a “leap of faith” on the part of psychological scientists outside of their direct involvement with psychological research.) Consequently, the proper object of the psychology of religion course will be to examine the various psychological processes whereby individuals deal with basic spiritual questions—not to evaluate the merit of the respective resolutions. This climate of openness seems highly compatible with student adjustment to the demands made of neophytes in Fowler Four and, at the same time, reinforces the cultivation of the non-judgmental receptivity that befits psychologists in their professional work.

Readings and lecture material
Students are expected to read and carefully consider these three works:

(a) *Atoms & Eden* (Paulson, 2010): This is a series of interviews with a number of leading figures in science and the humanities concerning what they call their spiritual histories. The interviewees are situated at various points on our spectrum of attitudes toward religion/spirituality, except for the author’s deliberate exclusion of committed believers of an anti-scientific stripe. (Such persons are at one end of our spectrum of attitudes toward religion./spirituality. Use of a work that does not include this group of persons is not a major drawback in a course in psychology that, while acknowledging the limitations of science in matters of religion, can hardly be expected to entertain an anti-scientific bias.

(b) *Why God Won’t Go Away* (Newberg, D’Aquili, & Rause, 2001): As a scientific discipline, psychology in this century is likely to be closely aligned with cognitive science and neuropsychology. The neuropsychological investigations reported by Newberg’s group are focused on individual experiences of the transcendent and thus, are concordant with James’ widely cited definition of religion, as involving individual persons “in their solitude so far as they apprehend themselves to stand in relation to whatever they may consider the divine” (p. 42). Moreover, in the interpretation of their findings Newberg et al are clearly non-reductionistic and do not favor any specific position on the spiritual spectrum. It should also be said that their book allows even those students with limited backgrounds in science to have a readable glimpse of scientific endeavors that are of particular significance to the psychology of religion.

(c) *When Religion Becomes Evil* (Kimball, 2008): As the text suggests, Kimball warns his readers of the dangers of certain religious stances, including in his scope such topics as absolute truth claims and holy war. However, he also underscores the positive fruits of religious belief and, like Fowler, does not view openness to religious diversity as incompatible with personal preference for a specific religious tradition. Indeed, the latter stance is consonant with Fowler’s Stage Five (1981), toward which some students appear to be heading.

I would like to include “The Varieties” among the required readings, as I once did, but I have had to adjust to contemporary student difficulty in dealing with James’s convoluted style. As an alternative, my lectures include an extensive exposition of James’s ideas on topics related to the course. In addition, lecture material introduces students to concepts from many different sources that come into play when individuals are struggling with ultimate spiritual questions. (As an illustrative sample, I can mention the problem of theodicy and the notion of kenosis; nuances of agnosticism and spiritual envy; deism vs. interventionism and the possibility of the miraculous; the “dark night of the soul” and
the degree to which it does/does not overlap with clinical depression, etc.) The emphasis is always on an increasingly empathic understanding of a variety of spiritual perspectives and predicaments.

Required and optional assignments
A brief description of the assignments will suffice, since their connections with the general tenor of the course should be quite evident. Students are required to (1) conduct a small number of interviews with persons who are willing to discuss their notions of God, religion, spirituality, and associated imagery (without asking their interviewees to reveal their personal beliefs unless they spontaneously choose to do so); (2) expand their knowledge of meditative practice by engaging in simplified versions of one or more attention-focusing exercises or by acquainting themselves with practitioners’ detailed reports thereof; and (3) describing a hypothetical meal to which they would invite their favorites among Paulson’s interviewees. These required assignments are reviewed in peer discussions. Optional assignments include any of the following projects that can serve as substitutes for the final exam—a spiritual autobiography incorporating course concepts in the description of the spiritual journey; service learning in a religiously-toned setting and a subsequent report of that experience in the light of course material; preparation of illustrative material conveying course concepts in a format that departs from the usual “paper” (e.g., simulate video programs, works of original art, etc.).

And there you have it: a bill of fare that, one may only hope, can bring students closer to James’s “real egg” and give them a sense of camaraderie with others who have crossed the boundary into Fowler Four.

References

Mary Anne Siderits, Ph.D., is a clinical psychologist and full time member of the psychology faculty at Marquette University, where she teaches the psychology of religion. She is also an adjunct professor at the Wisconsin School of Professional Psychology. She is currently beginning research on the relationship between religious and spiritual values and the activities of social entrepreneurs.
TEACHING THE PSYCHOLOGY OF RELIGION AT A PUBLIC LIBERAL ARTS COLLEGE

Benjamin Wood Ph.D.
Massachusetts College of Liberal Arts

There are many ways to approach teaching a course on the psychology of religion. The course that I teach is adapted to fit my student population, my academic background, and my goals for students taking the course. Before situating the reader to this information, I will take a moment to define a term that I use to guide my course instruction. *Sitz im Leben* is a German term roughly translated as “setting in life.” It is a concept that originated in German historical theological textual criticism in the early 20th century (Buss, 1978). This concept was initially used in historical theological studies in order to focus not only on the content conveyed in a religious text but also on the historical community that created the text. This allowed for new perspectives to emerge on how a religious idea may change and evolve depending on the community or context in which it is used. I use the concept of the *sitz im leben* in order to encourage students to be aware of cultural, historical, and personal factors influencing topics of study in the psychology of religion.

What is my *Sitz im Leben*?

My name is Benjamin Wood and I am an assistant professor at Massachusetts College of Liberal Arts (MCLA). I went to a liberal arts school for my undergraduate degree and majored in Latin, Ancient Greek, and concentrated in Second Temple Judaism and Late Antiquities (e.g., Dead Sea Scrolls). I attended Harvard Divinity School for a Masters of Theological Studies. During this program I became interested in psychological theory and its relationship to religion and spirituality. I attended Virginia Commonwealth University for a Ph.D. in counseling psychology. My own history and context informs how I teach my psychology of religion course. I am interested in theory, practice, and research and endeavor to implement these in a complimentary way in my course. I will describe ways in which theory, practice, and research are emphasized in my course.

The Setting

MCLA is a public liberal arts school; it is the only one of its kind in the state. Its student body is diverse along many demographic variables and enrolls many first generation college students. With the college’s location set in Massachusetts, the student body is on average more liberal than not, and my course is composed of a significant number of atheists. The psychology of religion course I teach is both a stepping stone and a capstone. For many of my undergraduates, this is the first course in which they critically examine religious beliefs, cumulative traditions, and spirituality from a psychological perspective. At the same time, it is taught in a seminar format in which psychology majors are encouraged to draw upon their prior educational experiences with psychology during the course.

The Students

The students in the class are a combination of seniors and juniors. The course fulfills a major requirement. However, it is not their only option. The majority of the students are in the course because of a desire to explore questions about themselves, their psychological beliefs, and their religious beliefs. The students range from evangelical Christians to avowed atheists. Class discussions are encouraged and expected in addition to respectful listening. Heated discussions occur. As the facilitator I will often comment on
the emotions and interpret how these are related to beliefs that they hold strongly. With graduation approaching, the students often experience identity conflicts regarding what careers they want to pursue and what matters to them in their lives after school. I aim at fostering a holding environment in the classroom in which the students can explore their concerns and conflicts without fear of judgment.

Sitz im Leben & Definitions

The course begins with a discussion of *Sitz im Leben*. I encourage students to think about cultural settings, historical time periods, and psychological perspectives as they start the course. For instance, when discussing a case of someone who believes that she has a prophetic message to convey, considering the *Sitz im Leben* of the belief encourages students to look at the whole picture rather than assume the belief is either rooted in a religious conviction or in a delusional thought. The concept encourages greater complexity of thought and perspective. Discussions move from either—or to both—and.

This presentation is coupled with their first major assignment. The first assignment is a paper in which the students define psychology, religion, spirituality, and the psychology of religion. The purpose of this assignment is for students to start a discussion about how they can operationalize these terms and how differences in definitions have implications for theory, research, and practice.

Theory

The course is organized around exploring different psychological theories and their approach to religion and spirituality. The course offers the opportunity for students to read primary source material of psychologists they have heard many things about and judge their writings for themselves. The major theories are approached including Pragmatics/Phenomenological (*Varieties of Religious Experience* – James), Behaviorism (*Walden Two* – Skinner), Cognitive Science (*Minds and Gods* – Tremlin), Evolutionary (*God Delusion* – Dawkins), Psychoanalytic (*Future of an Illusion* – Freud), Existential (*Man’s Search for Meaning* – Frankl), etc. The course is focused on analyzing one text for each week. The pace is fast; the students groan. However, they make strides in terms of their ability to discuss theories, identify key presuppositions, identify strengths and limitations, and evaluate whether the theory sufficiently describes a religious phenomena.

Research

Belzen and Hood (2006) offering an excellent starting place for thinking about and designing research in the psychology of religion. Students read this article which discusses how a hermeneutical, qualitative methodology is a nice compliment to a positivistic, quantitative approach to research. Students critique the research that each theorists uses as support for theoretical claims and the critiques take into consideration the research paradigms being used by the theorists. Thus, James and Skinner are evaluated along very different presuppositions.

Research is also incorporated through the development of research proposals. As part of a final assignment, students propose a psychological study focusing on a religious or spiritual practice. The proposal must take into account an appropriate research paradigm for describing and analyzing the practice.

Practice

The term practice embodies multiple meanings in the course.
First, students identify a spiritual or religious practice that they want to know more about. This may be something that they engage in (e.g., attending mass) or something that they are curious about (e.g., using a voodoo doll). Students develop a research project about this practice. They are also encouraged to discuss their topics in the seminars from the various theoretical lenses. In previous courses I have encouraged students to engage with this practice and to journal about it throughout the course. In the spirit of William James, I encouraged them to assess their felt experience. I would suggest some caution with this approach in case some students are interested in doing “in-depth” research on psychedelics and religion.

Second, as an instructor I draw on counseling practice to help facilitate the course. Religion and politics are often not discussed. Talking about religion is taboo because people do not want their beliefs analyzed and dissected. I am encouraging the students to do this, albeit in a respectful manner. Thus, group therapy skills of encouraging cohesion, processing experiences in the here and now, and reflective listening are all important skills to employ when discussing topics such as life after death or whether one religion is the true religion.

Third, in line with a liberal arts mission, one goal of the course is for students to get to know themselves better. I find that focusing on debates about the relationship between religion and science encourages students to question their fundamental beliefs. Our major has a strong behavioral analysis component and many of the students identify with a behavioral theoretical orientation. However, they struggle with how this perspective seemingly reduces the felt experience of religious practice and belief to learning certain behaviors and avoiding others. I do not claim to force a crisis of faith, but I do believe that the students engage with their identity crises in this course. The course encourages them to practice, test, and play with their beliefs. I have no particular agenda for which belief to hold up or discard. Thus I refrain from sharing my own personal theological and psychological preferences. However, I clearly state my agenda for the students to get to know themselves better and to question their beliefs, if only as a class exercise.

Capstone
As a capstone course for the major, the students have to complete a significant project relevant to the content of the course. The final project is a four part paper. Each section of the term paper reflects the major focal points of the course. The overall focus of the term paper is for students to psychologically analyze a particular religious or spiritual topic of interest. The organization of the paper is as follows.

1. *Sitz im Leben* — a Literature Review

   Students review the relevant psychological and religious literature on their chosen topic. They review relevant research and theoretical texts discussing the topic. For instance, I have a student working on faith healing. She is defining the topic, reviewing the research literature in psychology and religion (including a discussion of the placebo effect). This literature review sets a context for the phenomenon being studied and situates her research proposal within the wider literature.

2. Theory

   The second section of the term paper is for students to take one of the theories we have discussed and to assess their religious practice with this topic. How would Freud look at faith healing? How would James describe the experience of faith healing? In addition to developing this theoretical point of view, the student also analyzes the theory for strengths and limitations. I have one student assessing vampirism (she defines things
religious as anything that is supernatural). Much of the Case study literature on this is psychodynamic in orientation but she leans towards behaviorism. You can imagine that she has some criticisms of the current research on this topic.

3. Research Proposal

In this section, students develop an APA style research proposal. The student must first situate within a research paradigm. They must identify the theoretical presuppositions out of which they are basing their hypotheses. The student then proposes an analysis. Some students want to assess feelings of well being at end of life and its relationship to religiosity and religious practice. Other students want to propose phenomenological interviews with pagans who speak with deities regarding their felt sense of hearing deities speak to them. This proposal allows for sufficient flexibility in order to incorporate different types of research.

4. Practice

In the fourth section of the paper students must state their personal beliefs regarding the practice. Once again, they are encouraged to identify their own beliefs, whether the research on the practice is in accord with their beliefs, and whether a psychological lens captures their ideas and emotions regarding a particular topic. Depending on the student and the topic, this section can be very challenging. The goal of this section of the paper is not to cause a crisis or for a student to agree completely with research literature. Rather, it is an exercise in having the student identify his or her beliefs and provide emotional and rational support for these beliefs.

Conclusions

This is by no means the only way to offer a psychology of religion class within a liberal arts setting. Nonetheless, I believe that the components of the class encourage students to explore their beliefs and question the ideas they hold about themselves and the world.

References


Benjamin Wood, Ph.D., is an assistant professor of psychology at Massachusetts College of Liberal Arts where he teaches in areas of counseling theories and practice, qualitative research, and the psychology of religion. His Ph.D. is in counseling psychology and he has trained at psychiatric hospitals, community mental health centers, and university counseling centers. His research focuses on therapy at university counseling centers and the teaching of psychology.
WHAT IS YOUR DOCTORAL DEGREE IN PSYCHOLOGY WORTH IF YOU DON’T HAVE A JOB?

Dr. Innocent Okozi

This is the question of Jake Gupta, a single Asian male, who immigrated into the United States as an adult. He studied English in college and decided to study psychology at the doctoral level. Although, he does not allow himself to be limited by his fairly strong Indian accent, it factors into his challenges in terms of securing gainful employment. It is one of the reasons that he changed his name from Abdurrahman Gupta to Jake Gupta. He shares with us a narrative of part of his experience as a graduate student through his graduation and postdoctoral fellowship.

Jake was excited about completing his last day of coursework. He was a graduate student in the Counseling Psychology doctoral program in a private university in the Northeastern United States. He had successfully passed his comprehensive examination the previous fall semester and further had successfully defended his dissertation proposal. He applied for internship and was invited to interview at two of the fifteen universities he applied to. In comparison to his cohort, he had applied mostly to out of state institutions. He matched at a counseling center in one of the New England universities. Jake was so excited about the match and he ignored the reality of long winters in that part of the country. His brother had apprised him, during his trip to the interview, that the weather in that part of the country could be brutal. Jake’s brother wondered why Jake would choose to complete his internship at this university. Jake rejected his brother’s apprehensions. He was focused on the excitement of interviewing for internship and further this meant that he was gradually inching towards the end of his graduate studies.

Jake arrived in New Hampshire in the middle of summer 2009 to begin his internship. The weather was sizzling hot. He had rented an apartment in one of the little towns, less than ten miles from the University. The predoctoral internship orientation was due to start in a week. He wished he had arrived much earlier, so that he could have visited the area to locate the shopping mall and some neighborhood restaurants. There were only three buses from the university with limited routes and times, so travelers had to plan accordingly. Jake was happy that he would not have to deal with the bus issue since he had his own car, a gray Toyota Corolla S, which had already covered about 142,000 miles in seven years. Nevertheless, the car was in pristine condition since it was well maintained.

August 23rd, 2009, was the first meeting at the Counseling Center. Jake met two other interns, Gary and Mary. Gary was in a Ph.D. Counseling Psychology program and Mary was in a Clinical Psychology program. Both were excellent students. Their spouses had moved with them for their internship. Gary’s spouse was a teacher and Mary’s spouse was a nurse. The orientation went well and set a positive tone for the internship year. Three additional graduate students, two social work students and a counselor education student were completing their practica at the same Counseling Center.

During the first semester of the predoctoral internship, Jake and his colleagues began applying for postdoctoral fellowships. Gary and Mary were invited for interviews outside New Hampshire, but Jake was not offered an interview until towards the summer term.
In September of 2010, Jake started his postdoctoral fellowship in an outpatient department of a psychiatric hospital. His duties included participating in an interdisciplinary team based on the recovery model, ACT (Assertive Community Treatment). The ACT Team comprised a psychiatrist, psychologist, psychiatric nurse, case managers, co-occurring counselor, administrative assistants, a vocational rehabilitation specialist, a peer support specialist, a program team leader and a director. Jake was assigned seven clients for intensive case management and seven clients for psychotherapy. He also co-facilitated group therapy, led case presentations, and participated in both individual and group supervision. Jake was expected to be licensed within a year of working at this psychiatric center.

Unfortunately, due to administrative mishandling of Jake's application for licensure from the State Board of Examiners of Psychologists, he was not able to satisfy this requirement. Hence, Jake became part of the unemployment statistics. Jake's application was finally reviewed by the Licensing Board one year from the day his application was submitted. A few days afterwards, Jake was informed by the Board that his application was valid for one year only. This meant that Jake needed to submit a completely new application. Although, Jake has not given up trying to secure employment, most employers are looking for applicants who are already licensed or license-eligible.

The above story about Jake is true, but the names of people and places have been modified.

One wonders whether Jake's experience is similar to that of other candidates who completed their graduate studies and could not obtain gainful employment, even under supervision. It is disheartening for new doctoral graduates to continue to struggle to deal with State Board of Examiners of Psychologists, despite having engaged in supervised psychological work. It appears that the field of psychology is saturated or that institutions that offer terminal degrees in psychology cannot adequately respond to the needs of the students they admit each year into their programs. The challenges students face are enormous. Each year, at least 800 students do not match for internship placement. Indications are that this number will continue to increase annually. Several factors contribute to this problem, including the habit of blaming the students who did not match for not presenting themselves well during their interview. Often, the factor of supply and demand is overlooked. There are too few internship sites for the number of students who apply each year. Yet, several institutions continue to admit more students into their psychology programs each year, knowing that some of these students will not match during the internship phase.

An article in the Economist (2010, December) on “Doctoral Degrees: The Disposable Academic” painted a gloomy picture for future holders of doctoral degrees. The author of the article highlighted the imbalance between supply and demand of doctoral degrees. The author also noted an oversupply of PhDs in comparison to available employment opportunities. One wonders if such a claim would apply to the field of psychology.

Regarding those new psychology professionals, called Early Career Professionals (ECPs), who are not able to find jobs after their postdoctoral fellowship, due to the difficulties involved in getting licensed in their State, one also wonders what effect this difficulty may have on the future of the psychology profession.
Moreover, there is not much difference in the fees for services rendered by psychologists compared to Master’s level clinicians working in programs that receive funding from the state or federal social service programs, such as Medicare/Medicaid or the State welfare programs. Given the experience of Jake and people like Jake, it seems that the lack of gainful employment opportunities for new doctoral level psychology professionals after graduation, like the lack of placement for predoctoral internship, has reached a crisis point. I hope that this article will initiate a much needed dialogue or discourse among psychologists and students regarding new career paths that psychologists might explore and engage in to make meaningful/life-changing contributions in the society, irrespective of the current global economic challenges.

Reference


Dr. Innocent Okozi graduated from the Counseling Psychology doctoral program at Seton Hall University, NJ. His dissertation was on the application of attachment theory in the realm of spiritual/religious experiences. As a Roman Catholic missionary priest, he partly engages in pastoral ministry in Portland Diocese, Maine. Although he was trained as a generalist, he has experience in multicultural psychology and clinical psychological practice. He participates actively in several professional psychological associations, both at the local and national levels. He enjoys meeting people from different backgrounds and mentoring students.
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<tr>
<th>Time</th>
<th>Hospitality Suite</th>
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<td>8 AM</td>
<td>Informal Conversation</td>
<td>Religion / Spirituality in Family Relationships W103B</td>
<td>Informal Conversation</td>
<td>Spiritually Oriented Child &amp; Adolescent Psychotherapy W105B</td>
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<td>9 AM</td>
<td>Informal Conversation</td>
<td>Cognitive &amp; Social Psychology of Faith (1) W307C</td>
<td>Emerging Adult Religiosity (Cook &amp; Kimbali)</td>
<td>Prayer &amp; Mental Health: Mechanisms &amp; Warnings W308D</td>
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<tr>
<td>10 AM</td>
<td>Closed: Executive Committee Mtg</td>
<td>no Division 36 programming</td>
<td>Spirituality &amp; Wisdom Similarities &amp; Differences (Monika Ardelt)</td>
<td>Developmental Psychology of Faith W307A</td>
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<tr>
<td>11 AM</td>
<td>Closed: Executive Committee Mtg</td>
<td>no Division 36 programming</td>
<td>Qualitative Methods (Gockel, Gergen, &amp; Freeman)</td>
<td>Integrating Religion / Spirituality into Counseling &amp; Training W304B</td>
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<td>1 PM</td>
<td>Flourishing Life: Interdisciplinary Conversations (Levy-Achtemeier)</td>
<td>The &quot;Dark Side&quot; of the Faith: Exploring Spiritual Struggle W102A</td>
<td>Closed</td>
<td>Fellows Address: Lisa Miller Postmaterial Spiritual Psychology W311E</td>
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<td>2 PM</td>
<td>Opportunities for Early-Career Professionals in Div 36 Leadership (Gokoz, Davis, &amp; O’Grady)</td>
<td>no Division 36 programming</td>
<td>Meet the Awardees &amp; Fellows</td>
<td>Business Meeting Peabody: Plaza Intern’l Ballroom I</td>
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<td>Presidential: Chris Boyatzis Religion / Spirituality in Child Development Peabody: Plaza Intern’l Ballroom I</td>
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<td>5 PM</td>
<td>Brazilian &amp; UAE Psychology of Religion &amp; Spirituality (Esperandio &amp; Aveyard)</td>
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<td>6 PM</td>
<td>Informal Conversation</td>
<td>Hospitality Suite events are in the Peabody Hotel; room the</td>
<td>6 - 8pm Social Hour off site (Tommy Bahama’s)</td>
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## 2-PAGE QUICK GRID — APA DIVISION 36 CONFERENCE SUMMARY — AUGUST 2–5, 2012

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<td>Informal Conversation</td>
<td>Challenges in Spiritual Caregiving &amp; Training W303C</td>
<td>Relying on God: Temptation to Avoid Philosophical Questions (Helminisk)</td>
<td>New Developments in Forgiveness Intervention Research W304A</td>
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<td><strong>10 AM</strong></td>
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<td>Informal Conversation</td>
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<td>Seeking &amp; Finding Community Participants for Quantitative Research (Maynard)</td>
<td>Religion, Spirituality, &amp; Trauma: Multinational Survivor Perspectives W101B</td>
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<td><strong>2 PM</strong></td>
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<td>Conversation hour on Clinical Diversity (Pilate, Lukoff, &amp; Scammell)</td>
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<td>Report of Div 36 delegation to China (Hathaway, Ladd, McIntosh, Tsang, &amp; Wachholtz)</td>
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<td>Meet the President &amp; President-Elect</td>
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<td>Religious &amp; Spiritual Intervention: Div 36 &amp; 17 Posters &amp; Dialogue (Agabi &amp; Worthington)</td>
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<td>Closing Social Hour &amp; Student Poster Re-Cap</td>
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### Workshops of potential interest:

106: Strategies for Successful Counseling and Psychotherapy With Muslim Clients  
Thursday, August 02, 2012; 8:11:50 a.m.  
Mona M. Amer, PhD, The American University in Cairo, New Cairo, Egypt; Sameera Ahmed, PhD, The Family & Youth Institute, Canton, Mich.

125: Interdisciplinary Science -- Why and How to Do It Well  
Friday, August 03, 2012; 8:11:50 a.m.  
Bonnie J. Spring, PhD, and Arlen C. Moller, PhD, Northwestern University, Chicago

129: Addressing Religion and Spirituality In Psychotherapy  
Friday, August 03, 2012; 8 a.m.-3:50 p.m.  
Edward P. Shafranske, PhD, Pepperdine University, Irvine, Calif.; Siang-Yang Tan, PhD, Fuller Theological Seminary, Pasadena, Calif.

182: Working With Arab Americans and Middle Eastern Immigrants – A Sociocultural Guide for Clinicians  
Saturday, August 04, 2012; 1-4:50 p.m.  
Naji Abi-Hashem, PhD, Independent Practice, Seattle

### This year’s Social Hour is at Tommy Bahama’s, a .35 mile (= 8 minute) walk from the Peabody Hotel (see detailed map). The lower dot is the Peabody (8001 International Drive); upper dot is Tommy Bahama’s (8101 International Drive).

### Thanks to the anonymous reviewers for time spent carefully considering the submissions. Each year competition increases and decisions are more challenging. We hope that expanded Hospitality Suite offerings will help make sure that the many diverse voices in the Division always have a chance to be heard. Please do let us know of suggestions that we can pass along to make next year in Hawaii even better! - Kevin Ladd, 2012 Program Chair (kladd@iusb.edu) & Innocent Okozi, 2012 Hospitality Suite Coordinator (okozisma@hotmail.com)

Not a member yet? It’s easy to join online!  
www.division36.org/members.html
Thursday, August 2nd

8:00 – 8:50 AM

ROOM W103B

Symposium (S): Religion and Spirituality in Family Relationships

CHAIR: Gina M. Brelsford, PhD, Penn State Harrisburg

PARTICIPANT / 1ST AUTHOR

Justin Hopkins, BA, Regent University

Intimate Partner Relational Strengths: Is God a Strength?

CO-AUTHOR

Elizabeth Wine, BA, Regent University
Tiffany Ersperger, MA, Regent University
Jennifer S. Ripley, PhD, Regent University
Vickey L. Maclin, PsyD, Regent University

Gina M. Brelsford, PhD, Penn State Harrisburg

Grateful and Sanctified: Exploring the Parent-Child Context

CO-AUTHOR: Sarah Righi, BS, Penn State Harrisburg

Martha Jacobs, MA, Columbia University in the City of New York

Family Religion and Psychopathology in Children of Depressed Mothers: Ten-Year Follow-Up

CO-AUTHOR

Lisa Miller, PhD, Columbia University in the City of New York
Priya Wickramaratne, PhD, Columbia University in the City of New York
Marc Gameroff, PhD, New York State Psychiatric Institute, New York
Myrna M. Weissman, PhD, Columbia University in the City of New York

9:00 – 9:50 AM

ROOM W307C

Paper Session (S): Cognitive and Social Psychology of Faith 1

PARTICIPANT / 1ST AUTHOR

Aryeh Lazar, PhD, Ariel University Center of Samaria, Israel

Religious Belief, Behavior, and Life Satisfaction Among Secular Israeli Jews and Muslims

Harry Hui, PhD, University of Hong Kong, Hong Kong SAR

Purpose-Driven Life: The Role of Life Goals in Christian Believers’ Well-Being
CO-AUTHOR
Esther Y. Lau, PhD, University of Hong Kong, Hong Kong SAR
Doris S. Mok, PhD, University of Macau, Macau SAR
Sing-Hang Cheung, PhD, University of Hong Kong, Hong Kong SAR
Shu-Fai Cheung, PhD, University of Macau, Macau SAR

Amy E. Hale-Smith, MA, University of Connecticut
Beliefs Matter: A Study of Religious Beliefs, Comfort and Strain, and Well-Being
CO-AUTHOR: Crystal L. Park, PhD, University of Connecticut

Jeffrey S. Reber, PhD, Brigham Young University
Faithism: An Introduction to a New Psychological Construct

12:00 – 12:50 PM
ROOM W311C
Invited Address (N): William C. Bier Award
PARTICIPANT/1ST AUTHOR
Everett L. Worthington, Jr., PhD, Virginia Commonwealth University
Virtue Resurrected: Theory and Research

1:00 – 1:50 PM
ROOM W102A
Symposium (S): The Dark Side of the Faith — An Exploration of Spiritual Struggle
CO-CHAIR
Joshua B. Grubbs, BS, Case Western Reserve University
Julie J. Exline, PhD, Case Western Reserve University

PARTICIPANT/1ST AUTHOR
Crystal L. Park, PhD, University of Connecticut
Spiritual Struggle: Associations With Global Beliefs

Sarah Crabtree, BA, Bethel University
Borderline and Narcissistic Forms of Relational Spirituality
CO-AUTHOR
Steven J. Sandage, PhD, Bethel University
Maria Schweer, BA, Bethel University

Joshua B. Grubbs, BS,
Pornography Usage, Perceived Addiction, and Spiritual Struggle: A Preliminary Study
CO-AUTHOR
Julie J. Exline, PhD,
Fred Volk, PhD, Liberty University

David H. Rosmarin, PhD, McLean Hospital, Belmont, MA
Spiritual Struggle and Depression Among Orthodox Jews: A Longitudinal Study in a Clinical Sample
CO-AUTHOR
Steven Pirutinsky, BA, Columbia University in the City of New York
Devora Shabtai, Stern College for Women
Kenneth I. Pargament, PhD, Bowling Green State University
Julie J. Exline, PhD,
Religious and Spiritual Struggles: Development and Preliminary Validation of a New, Brief Measure
CO-AUTHOR
Kenneth I. Pargament, PhD, Bowling Green State University
Ann Marie Yali, PhD, City College of New York
Joshua B. Grubbs, BS,

3:00 – 3:50 PM
WEST HALL A4-B3
Poster Session (F): [Poster Session]I

PARTICIPANT / 1ST AUTHOR
Peter J. Jankowski, PhD, Bethel University
Religiosity, Parentification, Self-Differentiation, and Alcohol Misuse: A Conditional Effects Model
CO-AUTHOR: Lisa M. Hooper, PhD, University of Alabama

Jeritt R. Tucker, BA, Iowa State University
Religion and Primary and Secondary Control in Coping With the Earthquake and Tsunami in Japan
CO-AUTHOR
Lisa Bond, MS, Kanto Gakuin University, Yokohama, Japan
Nathaniel G. Wade, PhD, Iowa State University
Meifen Wei, PhD, Iowa State University

Stephanie Pedicini, University of Notre Dame
Religious Discrimination, Religiosity, and Anxiety Among Muslim Americans
CO-AUTHOR
Irene J.K. Park, PhD, University of Notre Dame
May Kim, MA, University of Notre Dame

Danielle K. Palmer, PsyD, MA, Counseling Center of Nashua, NH
Spirituality in Therapists and Its Relationship to Mindfulness, Empathy, and Social Desirability
CO-AUTHOR: Janet L. Muse-Burke, PhD, Marywood University

Peace Amadi, PsyD, Azusa Pacific University
Religiosity, Spirituality, and Sexual Behavior Among African American Female Adolescents
CO-AUTHOR
Theresa C. Tisdale, PhD, Azusa Pacific University
Holli Eaton, PsyD, Azusa Pacific University

Sari L. Glazer, MA, City University of New York the City College
Interaction Effects of Closeness and Anger Toward God on Depression and Life Satisfaction
CO-AUTHOR
Ann Marie Yali, PhD, City University of New York the City College
Julie J. Exline, PhD, Case Western Reserve University

Rebecca L. Zenkert, MA, Widener University
Therapists’ Responses to Religious and Spiritual Discussions With Trauma Versus Nontrauma Clients
CO-AUTHOR: Virginia M. Brabender, PsyD, Widener University

All locations in the Convention Center unless otherwise indicated
Jonathan J. Sperry, PhD, Florida Atlantic University

*Spirituality, Social Interest, Self-Transcendence, and Well-Being Among HIV/AIDS Adults*

**CO-AUTHOR:** Leonard T. Sperry, PhD, Florida Atlantic University

Haley H. Crowl, MA, George Fox University

*Avoidance and Revenge As Predictors of Spiritually Based Forgiveness*

**CO-AUTHOR:** Mark R. McMinn, PhD, George Fox University
Sarah L. Vasilusauskas, MA, George Fox University

Elizabeth A. Maynard, PhD, Loyola University Maryland

*Religious Coping, Religious Support, and Mental Health Outcomes Among Military Spouses*

**CO-AUTHOR:** Steve G. Caloudas, PhD, Northwest Christian University
Adrianne Anderson, MS, University of Houston
Ben Felleman, BA, Seattle Pacific University

Adela S. Roxas, PhD, Fordham University

*Relationships of Religious Coping and Psychological Mindedness to Adolescent Adjustment*

**CO-AUTHOR:** David S. Glenwick, PhD, Fordham University

Michael J. Vogel, MA, George Fox University

*Training the APA’s Next Generation to Be Competent With Issues of Religious and Spiritual Diversity*

**CO-AUTHOR:** Haley H. Crowl, MA, George Fox University
Brian L. Goetsch, BA, George Fox University

Michelle M. McKinlay, MA, George Fox University

*Religious and Spiritual Commitment: A Survey of APA-Accredited Doctoral Programs and Internships*

**CO-AUTHOR:** Michael J. Vogel, MA, George Fox University
Tyler A. Gerdin, MA, George Fox University
Jason K. Mitchell, MA, George Fox University

Ami Rokach, PhD, York University, Toronto, ON, Canada

*Does Religiosity Affect Our Coping With Loneliness?*

**CO-AUTHOR:** Jacqueline Chin, MA, Queens University at Kingston, ON, Canada
Geraldine Venegas, BA, York University, Toronto, ON, Canada

Delashawn Kemp, BA, California State University–Dominguez Hills

*Spirituality As a Way to Promote Optimism and Decrease Depression in HIV Seropositive Urban Adults*

**CO-AUTHOR:** Karen I. Wilson, PhD, California State University Dominguez Hills
Chaka Dodson, BA, California State University Dominguez Hills
Hector F. Myers, PhD, University of California Los Angeles

Ping Hwa Chen, PhD, National Taiwan Normal University, Taipei

*Spiritual Struggle and Coping for Taiwanese Christians*

James W. Crosby, PhD, Sam Houston State University

*Revisiting the Multidimensionality of Quest Motivation*

**CO-AUTHOR:** Richard Beck, PhD, Abilene Christian University
Matthew Light, Sam Houston State University
Marsha L. Cohen, BS, University of Northern Colorado

**Relationship Between Attachment and Religiosity: A Meta-Analysis**

**CO-AUTHOR:** Stephen L. Wright, PhD, University of Northern Colorado

Rachel L. Stephens, BS, Regent University

**Religion-Related Intimate Partner Violence: A Comprehensive Review**

**CO-AUTHOR:** Donald F. Walker, PhD, MAT, Regent University

Catherine S. Chan, MA, Biola University

**Gender Differences in Predictors of Anticipated Division of Household Labor in Christian Students**

**CO-AUTHOR**

M. Elizabeth Lewis Hall, PhD, Biola University
Tamara Anderson, PhD, Biola University

Kelsey A. Clark, MA, Biola University

**The Experience of God in White Racial Identity Development**

**CO-AUTHOR**

Christina Lee Kim, PhD, Biola University
David M. Cimbora, PhD, Biola University

Jonathan M. Lassiter, MA, Alliant International University–San Francisco

**Relationship of Religiosity, Spirituality, and Health Outcomes Among African Americans**

**CO-AUTHOR**

Karina Luna, MA, Alliant International University–Fresno
Samuel Montano, BA, Alliant International University–Fresno
Arrie Smith, MA, MPA, Alliant International University–Fresno
Siobhan K. O'Toole, PhD, Alliant International University–Fresno

Susan H. Jones, PhD, BA, Glyndwr University, Wrexham, Wales, United Kingdom

**Reading and Proclaiming the Birth Narratives From Luke and Matthew**

**CO-AUTHOR:** Leslie J. Francis, DLitt, DSc, University of Warwick, Coventry, England, United Kingdom

Leslie J. Francis, DLitt, DSc, University of Warwick, Coventry, England, United Kingdom

**Psychological Temperament of Anglican Clergy in Ordained Local Ministry**

**CO-AUTHOR:** Susan H. Jones, PhD, BA, Glyndwr University, Wrexham, Wales, United Kingdom

Shelley L. Long, PhD, Texas Christian University

**Relationship Between Religiousness/Spirituality and Resilience in College Students**

**CO-AUTHOR:** Debra Mollen, PhD, Texas Woman’s University

Monique S. Kulkarni, MA, University of Texas at Austin

**Initial Development and Validation of the Assessment of Beliefs and Behaviors in Coping**

**CO-AUTHOR:** Christopher J. McCarthy, PhD, University of Texas at Austin

Audrey N. Atkinson, MA, Regent University

**Longitudinal Study of Forgiveness and Postdisclosure Experience in Mixed-Orientation Couples**

**CO-AUTHOR**

Mark A. Yarhouse, PsyD, Regent University
Jennifer S. Ripley, PhD, Regent University
Friday, August 3rd

8:00 – 8:50 AM
ROOM W105B
Symposium (S): Spiritually Oriented Child and Adolescent Psychotherapy

CHAIR: Donald F. Walker, PhD, MAT, Regent University

PARTICIPANT/1ST AUTHOR
William L. Hathaway, PhD, Regent University
Assessment of Religious and Spiritual Issues in Clinical Child Psychology

Steven A. Rogers, PhD, Westmont College
Acceptance

CO-AUTHOR: Kerry McGregor, BA, Regent University

Donald F. Walker, PhD, MAT, Regent University
Sacred Texts

DISCUSSANT: Donald F. Walker, PhD, MAT, Regent University

9:00 – 9:50 AM
ROOM W308D
Symposium (S): Prayer and Mental Health — Mechanisms and Warnings

CHAIR: Patrick Pössel, PhD, University of Louisville

PARTICIPANT/1ST AUTHOR
Annie C. Bjerg, BA, University of Louisville
Response Styles, Depression, and Prayer: Exploring the Mediating Effects

CO-AUTHOR
Patrick Pössel, PhD, University of Louisville
Stephanie Winkeljohn Black, BA, University of Louisville
Benjamin D. Jeppsen, BA, University of Louisville
Don T. Wooldridge, BA, University of Louisville

Benjamin D. Jeppsen, BA
The Power of Prayer: Forming Divine Relationships

CO-AUTHOR
Patrick Pössel, PhD
Annie C. Bjerg, BA
Stephanie Winkeljohn Black, BA
Don T. Wooldridge, BA

Stephanie Winkeljohn Black, BA
Relationship Between Prayer Type and Psychological Well-Being, As Mediated by Prayer Type

CO-AUTHOR
Patrick Pössel, PhD
Benjamin D. Jeppsen, BA
Annie C. Bjerg, BA
Don T. Wooldridge, BA
Patrick Pössel, PhD  
**Do Trust Beliefs Mediate the Associations of Frequency of Prayer With Mental Health and Well-Being?**  
**CO-AUTHOR**  
Stephanie Winkeljohn Black, BA  
Annie C. Bjerg, BA  
Benjamin D. Jeppsen, BA  
Don T. Wooldridge, BA

Kevin L. Ladd, PhD, Indiana University South Bend  
**The Full Breadth of Prayer: Positive and Negative Possibilities**  
**CO-AUTHOR**  
Melesh L. Ladd, MA, University of Notre Dame

**10:00 – 10:50 AM**  
ROOM W307A  
**Paper Session (S): Developmental Psychology of Faith**  
**PARTICIPANT / 1ST AUTHOR**  
Annemarie Gockel, PhD, Smith College  
**Religion Mitigates the Effects of Childhood Trauma in Juvenile Sex Offenders**  
**CO-AUTHOR**  
David Burton, PhD, Smith College  
Kaye V. Cook, PhD, Gordon College  
**Attachment, Religiosity, and Morality: Extending Kohlberg and Diessner (1991)**  
**CO-AUTHOR**  
Cynthia N. Kimball, PhD, Wheaton College  
Kathleen C. Leonard, PhD, University of Massachusetts Lowell  
Landon D. Ranck, Gordon College  
Chris J. Boyatzis, PhD, Bucknell University  
Danielle Magaldi-Dopman, PhD, City University of New York Herbert H. Lehman College  
**Adolescent Identity: Practical Guidelines for Psychologists, School Counselors, and Special Educators**  
**CO-AUTHOR**  
Jennie Park-Taylor, PhD, Fordham University

**11:00 – 11:50 AM**  
ROOM W304B  
**Conversation Hour (S): Integrating Religion and Spirituality Into Counseling and Training**  
**CHAIR:** Yu-Wei Wang, PhD, Southern Illinois University Carbondale  
**PARTICIPANT / 1ST AUTHOR**  
Christopher Michaels, BA, Southern Illinois University Carbondale  
**Indigenous Healing Traditions in Latino Immigrants and Latin Americans**  
Frances C. Shen, PhD, University of Illinois at Springfield  
**Integrating Christian Beliefs and Practices in Counseling**  
Brittany Beasley, BA, Southern Illinois University Carbondale  
**Religious and Spiritual Issues in Counseling African American Sexual Assault Survivors**
Nupur Sahai, MA, Southern Illinois University Carbondale

Religious and Spiritual Issues in Counseling With Asian Indians

DISCUSSANT: Yu-Wei Wang, PhD

12:00 – 12:50 PM
ROOM W311E
Fellows Address (N): [Oman]

PARTICIPANT/1ST AUTHOR
Doug Oman, PhD, University of California–Berkeley

Spiritual Modeling and the Social Learning of Spirituality and Religion: What’s Known and What’s Needed

1:00 – 1:50 PM
ROOM W311E
Fellows Address (N): [Miller]

PARTICIPANT/1ST AUTHOR
Lisa Miller, PhD, Columbia University in the City of New York

Postmaterial Spiritual Psychology

2:00 – 2:50 PM
ROOM W311E
Invited Address (N): Margaret Gorman Early Career Award

PARTICIPANT/1ST AUTHOR
Azim Shariff, PhD, University of Oregon

Religion Evolved: Understanding the Origins of Religion From the Province of Psychology

3:00 – 3:50 PM
PEABODY ORLANDO HOTEL
PLAZA INTERNATIONAL BALLROOM I
Business Meeting (N): [Business meeting]

CHAIR: Chris J. Boyatzis, PhD, Bucknell University

4:00 – 4:50 PM
PEABODY ORLANDO HOTEL
PLAZA INTERNATIONAL BALLROOM I
Presidential Address (N): [Boyatzis]

PARTICIPANT/1ST AUTHOR
Chris J. Boyatzis, PhD, Bucknell University

Religion and Spirituality in Child Development
5:00 – 5:50 PM
PEABODY ORLANDO HOTEL
PLAZA INTERNATIONAL BALLROOM I

Invited Address (N): [Ardelt]

PARTICIPANT / 1ST AUTHOR
Monika Ardelt, PhD, University of Florida

Religion and Spirituality: Well-Being and Death Attitudes Across the Life Course

Saturday, August 4th

8:00 – 8:50 AM
ROOM W303C

Paper Session (S): Challenges in Spiritual Caregiving and Training

PARTICIPANT / 1ST AUTHOR
David Lukoff, PhD, Institute of Transpersonal Psychology

Spirituality in Treatment and Wellness: What Do Consumers Want?

Shelley Scammell, PsyD, Institute for Spirituality and Psychology, San Rafael, CA

Spiritual Competencies for Psychologists and Mental Health Professionals

CO-AUTHOR
Ronald W. Pilato, PsyD, Institute of Transpersonal Psychology
Cassandra Vieten, PhD, California Pacific Medical Center Research Institute, San Francisco
Ingrid Ammondson, PhD, Institute of Noetic Sciences, Petaluma, CA
David Lukoff, PhD, Institute of Transpersonal Psychology

Kevin A. Harris, PhD, Ball State University

Clinical Judgment Faith Bias: The Impact of Faith and Multicultural Competence on Clinical Judgment

Kevin A. Harris, PhD, Ball State University

Paganism and Counseling: The Development of a Clinical Resource

CO-AUTHOR
Kate E. Moore, BA, Ball State University
Ruth A. Crocker, PhD, Walden University

9:00 – 9:50 AM
ROOM W304A

Symposium (S): New Developments in Forgiveness Intervention Research

CHAIR: Mark S. Rye, PhD, Skidmore College

PARTICIPANT / 1ST AUTHOR
Steven J. Sandage, PhD, Bethel University

Forgiveness and Justice in the Treatment of Borderline Personality Disorder

CO-AUTHOR
Beverly Long, PsyD, University of Minnesota Medical School
Richelle Moen, PhD, University of Minnesota Medical School
Mark S. Rye, PhD, Skidmore College

**Evaluation of a Forgiveness Intervention for Divorced Parents**

*CO-AUTHOR*

Crystal Dea Moore, PhD, Skidmore College
Samantha A. Savoy, Skidmore College

Nathaniel G. Wade, PhD, Iowa State University

**Promoting Forgiveness: Specific Interventions, Group Processes, and Client Characteristics**

*CO-AUTHOR*

Marilyn A. Cornish, MS, Iowa State University
Brian C. Post, MS, Iowa State University
Jeritt R. Tucker, BA, Iowa State University

Loren Toussaint, PhD, Luther College

**Investigating Forgiveness on Christian College Campuses**

*CO-AUTHOR: Everest L. Worthington, Jr., PhD, Virginia Commonwealth University*

**DISCUSSANT:**

William T. Hoyt, PhD, University of Wisconsin–Madison

10:00 – 10:50 AM

ROOM W311C

**Paper Session (S): Cognitive and Social Psychology of Faith II**

**PARTICIPANT / 1ST AUTHOR**

Patty Van Cappellen, MA, Université Catholique de Louvain, Louvain-la-Neuve, Belgium

**Religious Attendance and Prosociality: Which Underlying Mechanism?**

*CO-AUTHOR: Vassilis Saroglou, PhD, Université Catholique de Louvain, Louvain-la-Neuve, Belgium*

Mark E. Aveyard, PhD, American University of Sharjah, United Arab Emirates

**Effect of Religious Priming on Tolerance for Abuse of High- and Low-Status Groups**

Samuel D. Downs, MS, Brigham Young University

**Experiences With God Predict God Image: Comparing Religious and State University Students**

*CO-AUTHOR: Jeffrey S. Reber, PhD, Brigham Young University*

Jennifer H. Wortmann, MA, University of Connecticut

**Predictors, Course, and Consequences of Resolving Spiritual Struggles**

*CO-AUTHOR: Crystal L. Park, PhD, University of Connecticut*

11:00 – 11:50 AM

ROOM W311B

**Symposium (S): Understanding Religion and Spirituality Through the Psychological Study of Atheists**

**CO-CHAIR**

David M. Wulff, PhD, Wheaton College

Joseph H. Hammer, MEd, Iowa State University
PARTICIPANT/1ST AUTHOR

Julie J. Exline, PhD, Case Western Reserve University
*Anger Around the Idea of God: A Relevant Topic for Some Atheists and Agnostics*

Joseph H. Hammer, MEd
*Measuring the Spiritual Fitness of Atheist U.S. Military Personnel, Veterans, and Civilians*

Ryan T. Cragun, PhD, University of Tampa
*SEM Validation and Short Version of the Personal Secularity Scale*

David M. Wulff, PhD
*Coming Out As an Atheist: A Comparative Study of Gay and Atheist Narratives*

12:00 – 12:50 PM

WEST HALL A4-B3

*Poster Session (F): [Poster Session] II*

PARTICIPANT/1ST AUTHOR

Gloria M. Workman, PhD, McChord Medical Center, Tacoma, WA
*Psychology Students’ Attitudes Regarding the Integration of Spirituality in Hospital Patient Care*

**CO-AUTHOR**
Michelle M. Lee, PhD, Midwestern University
Don E. Workman, PhD, National Center for Telehealth and Technology, Tacoma, WA
Vanessa L. Ramos, PhD, Kennedy Krieger Institute, Baltimore, MD

Michelle M. Lee, PhD, Midwestern University
*Role of Gender in Forgiveness of Self, Others, and Situation*

**CO-AUTHOR**
Gloria M. Workman, PhD, McChord Medical Clinic, Ft. Lewis, WA
Don E. Workman, PhD, National Center for Telehealth and Technology, Tacoma, WA
Vanessa L. Ramos, PhD, Kennedy Krieger Institute, Baltimore, MD
Thomas J. Reutzel, PhD, Midwestern University

Diane G. Oliver, PhD, Hood College
*Nurturing Children’s Spirituality and Religiosity: Talks With Christian, Muslim, and Jewish Parents*

**CO-AUTHOR**
Vanessa Montemeyer, BA, University of Michigan–Dearborn
Fauzieh Dabaja, BA, University of Michigan–Dearborn
Sydney R. Weill, BA, Skidmore College

Stacy E. Mathis, BA, Texas Tech University
*Influences of Shyness in Religious Communities*

**CO-AUTHOR:** Stephen W. Cook, PhD, Texas Tech University
Keith W. Beard, PsyD, Marshall University
*MMPI-2 Characteristics From Vocational Evaluations of Rural United Methodist Ministerial Candidates*

**CO-AUTHOR:** Mary Cava, PsyD, Marshall University

Sheri A. Nsamenang, MS, BS, East Tennessee State University
*Optimism Mediates Spiritual Well-Being and Depression Among Multiple Sclerosis Patients*

**CO-AUTHOR:**
Kristin L. Walker, MA, East Tennessee State University
Julie I. Morrissey, East Tennessee State University
Jameson K. Hirsch, PhD, East Tennessee State University

Anthony Scioli, PhD, Keene State College
*American and Kuwaiti Validation of a Comprehensive Measure of Hope*

**CO-AUTHOR:**
Ahmed Abdel-Khalek, PhD, Kuwait University, Safat
Keith Sykes, Keene State College
Cody Harriman, Keene State College
Taryn Heon, Keene State College

James M. Nelson, PhD, Valparaiso University
*Life Interests Questionnaire: A Measure of Spirituality and Addiction*

**CO-AUTHOR:**
Agata Freedle, BA, Valparaiso University
Lauren Eyman, BA, Valparaiso University
Amanda Twohy, BS, Valparaiso University
Ryan Abraham, Valparaiso University
Alyssa Abbate, Valparaiso University
Joel Muller, Valparaiso University

Michael S. Ballard, MA, University of Denver
*Religious Coping and Physical Functioning Among Persons With Parkinson’s Disease*

**CO-AUTHOR:** Cynthia A. McRae, PhD, University of Denver

Blake A. Allan, BA, University of Florida
*Examining Signature Strengths Use As a Moderator of Calling and Well-Being*

**CO-AUTHOR:** Ryan D. Duffy, PhD, University of Florida

Jennifer A. Gallagher, MA, Biola University
*A Mixed-Methods Exploration of Christian Working Mothers’ Personal Strivings*

**CO-AUTHOR:**
M. Elizabeth Lewis Hall, PhD, Biola University
Kerris L.M. del Rosario, PhD, MA, Biola University
Tamara Anderson, PhD, Biola University

G.E. Kawika Allen, PhD, Southern Utah University
*Examining Aspects of Religiosity, Perfectionism, Scrupulosity, and Well-Being Among Mormons*

**CO-AUTHOR:**
Kenneth T. Wang, PhD, University of Missouri–Columbia
Grant C. Corser, PhD, Southern Utah University
Garrett Strosser, PhD, Southern Utah University

Eric D. Nelson, MA, Fuller Theological Seminary
*Religious Coping and Pornography Use in Christian Male College Students*

**CO-AUTHOR:**
Jeffrey P. Bjorck, PhD, Fuller Theological Seminary
Michael L. Wood, MA, Fuller Theological Seminary
Rachel Feit, MS, Nova Southeastern University
Spirituality in Pediatric Chronic Illness: Attention and Intervention in the Bio-Psycho-Social Model
CO-AUTHOR
Barry Nierenberg, PhD, Nova Southeastern University
Alessandra Romano, BS, Nova Southeastern University

Caila L. Gordon-Koster, BS, New York University
Role of Religiosity on Resilience Among Urban Indian Adolescent Boys and Girls
CO-AUTHOR
Taveeshi Gupta, MA, New York University
Niobe Way, EdD, New York University

Kailey E. Roberts, MA, New School for Social Research
Relationship Between Spirituality and Body Image in Fundamentalist Christians and Religious and Nonreligious Comparison Groups
CO-AUTHOR
Jonathan DePierro, MA, New School for Social Research
Wendy D’Andrea, PhD, New School for Social Research

Charlynn A. Odahl, BA, New York University
One Foot in Each World: Raised in Religion, Living in a Pluralistic Culture, and Reconciling the Difference

David M. Christy, MA, Institute of Transpersonal Psychology
Spiritual Diversity: An Exploration of Earth-Based Psychospiritual Healing Practices

Adrienne M. Meier, MA, Fuller Theological Seminary
Religion and Coping With Loss: Could Attachment Mediate the Association?
CO-AUTHOR
Drew R. Carr, MA, Fuller Theological Seminary
Joseph M. Currier, PhD, Fuller Theological Seminary

John Beninato, University of Connecticut
Belief in God Predicts Coping With Stress and Psychological Adjustment Among College Students
CO-AUTHOR
Crystal L. Park, PhD, University of Connecticut
Amy E. Hale-Smith, MA, University of Connecticut

Timothy W. Brearly, MA, James Madison University
Religious and Nonreligious Certitude: An Empirical Analysis From the Forum BEVI Project
CO-AUTHOR
Craig N. Shealy, PhD, James Madison University
Renee Staton, PhD, James Madison University
Lee G. Sternberger, PhD, James Madison University

Fred Volk, PhD, Liberty University
Spirituality and Pornography Use in College Students in a University Counseling Center
CO-AUTHOR
Tabitha Cassidy, Liberty University
Ronald Hayes, Liberty University
Megan Herndon, Liberty University
Aaron Van Groningen, Liberty University
Hannah Krieg, Liberty University
Sara Humes, BA, Westmont College

*How Do Diagnostic Change and Personality Influence Spiritual Importance in Older Adults?*

**CO-AUTHOR**
Steven A. Rogers, PhD, Westmont College
Deborah A. Lowe, BA, Texas A&M University

Steffany J. Homolka, MA, Case Western Reserve University

*Images of Parents and God: How Are They Related to Anger Toward God?*

**CO-AUTHOR**
Julie J. Exline, PhD, Case Western Reserve University

Edward B. Davis, PsyD, MA, Biola University

*Promoting Career Well-Being and Emotional Resilience Among Religiously and Spiritually Oriented Employees*

**CO-AUTHOR**
Peter C. Hill, PhD, Biola University
Joseph C. Mauch, BA, Biola University

### 1:00 – 1:50 PM

**ROOM W101B**

**Symposium (S): Religion, Spirituality, and Trauma — Multinational Survivor Perspectives on Healing**

**CHAIR:** Donald F. Walker, PhD, MAT, Regent University

**PARTICIPANT / 1ST AUTHOR**

Steven E. Handwerker, PhD, International Association for the Advancement of Human Welfare, Inc., Boca Raton, FL

*Multidimensional and Multinational Paradigms for Healing the Wounds of Tragedy and Violence*

Donald F. Walker, PhD, MAT

*Religion, Spirituality, and Mental Health Among Haitian Schoolchildren After the Haitian Earthquake*

**CO-AUTHOR**
Wismick Jean Charles, PhD, Fordham University
Kari O’Grady, PhD, Loyola University Maryland
Katlin Knodel, BA, Regent University
Jamie D. Aten, PhD, Wheaton College

Wismick Jean Charles, PhD

*Role and Lived Experience of Haitian Clergy Following the Haitian Earthquake*

**CO-AUTHOR:** Jamie D. Aten, PhD, Wheaton College

Kari O’Grady, PhD, Loyola University Maryland

*Social Action Research in Haiti: Assessment and Intervention in Community Disaster Recovery*

David Boan, PhD, Wheaton College

*Role of Rural Churches As a Resource for Military Veterans*
Sunday, August 5th

8:00 – 8:50 AM
ROOM W102B
Symposium (S): Training Students for Competency in Religious and Spiritual Diversity — Lessons From the Field

CHAIR: F. Myron Hays, PhD, Kaiser Permanente, Oakland, CA

PARTICIPANT / 1ST AUTHOR
F. Myron Hays, PhD
Designing a Curriculum to Expose Students to Psychotherapy and Region and Spirituality

Pauline Lytle, PhD, Argosy University, San Francisco Bay Area
Conflicts Between Religion and Spirituality As Manifesting in the Classroom

Amber Williamson, MA, Argosy University, San Francisco Bay Area
What Does It Take to Improve Feelings of Competence in Students?

DISCUSSANT: David M. Cimbora, PhD, Biola University

9:00 – 9:50 AM
ROOM W308D
Paper Session (S): Spirituality and Stress

PARTICIPANT / 1ST AUTHOR
Don E. Davis, PhD, Georgia State University
Do Secular Coping Resources Explain the Link Between Religious Coping and Depressive Symptoms?
CO-AUTHOR: Jeffrey S. Ashby, PhD, Georgia State University

Bridget R. Jeter, BS, East Tennessee State University
Stress As a Mediator of the Relationship Between Forgiveness and Health
CO-AUTHOR
Ken G. Brewer, MA, Northeast State Community College
Jon R. Webb, PhD, East Tennessee State University

Lisa Miller, PhD, Columbia University in the City of New York
Spirituality, Major Depression, and Cortical Density: A 10-Year Prospective Study
CO-AUTHOR
Priya Wickramaratne, PhD, New York State Psychiatric Institute, New York
Ravi Bansal, PhD, New York State Psychiatric Institute, New York
Marc Gameroff, PhD, New York State Psychiatric Institute, New York
Myrna M. Weissman, PhD, New York State Psychiatric Institute, New York
Brad Peterson, PhD, New York State Psychiatric Institute, New York

Amy L. Ai, PhD, Florida State University
Cardiac Fatigue and Prayer Coping: A Prospective Study
CO-AUTHOR: Paul Wink, MD, Wesley College

TOTAL NUMBER OF SESSIONS = 23
Thursday, August 2nd

8 – 10 am
Open Conversation — Get your convention started right by meeting up with your Division 36 colleagues.

1 – 2 pm
Flourishing Life: Conversation at the Interdisciplinary Boundaries
Sandra M. Levy-Achtemeier, M. Div., Ph. D. (Priest Associate, St. John’s Richmond; formerly Associate Professor of Psychiatry and Medicine, University of Pittsburgh)

As William James demonstrated over 100 years ago, both theology and psychology (as well as aesthetics, anthropology, and other disciplines) can contribute to the study of religion and spirituality. As a case in point, Sandra Levy-Achtemeier, a senior health psychologist and an ordained clergy, will share excerpts from her newest book, *Flourishing Life* (Cascade Books, 2012) — a blending of evolutionary neuroscience, psychology, and resurrection theology. She will also lead a discussion regarding the possibilities and perils of interdisciplinary research in the area of psychology and religion. For more information: www.sandralevy.net.

2 – 3 pm
Div 36 ECP Task Force Submission: Opportunities for Early-Career-Professionals’ Involvement in Division 36 Leadership
Innocent Okozi, Ward Davis (Wheaton College), and Kari O’Grady (Loyola)

Involvement in Div. 36 can provide many professional advantages for all psychologists, but especially for Early Career Psychologists. ECPs also have many assets that can enrich our field and contribute to psychology more broadly. Join our discussion to learn ways to become more involved in Div. 36 and enjoy professional as well as personal benefits.

3 – 4 pm
Open Conversation — Come mix and mingle among Division 36’ers.

4 – 5 pm
From Clinical Insights to Development of Spiritually-Oriented Psychotherapy: How our Clinical Work can Move the Field Forward
Len Sperry (Florida Atlantic University) and Lisa Miller (Teachers College, Columbia University)

Does your clinical work make a difference in moving the field of spiritually-oriented psychotherapy forward? This program elucidates how it can. The presenters will begin by sharing some of their clinical experiences and then invite you to do the same. This sharing will hopefully increase our understanding, appreciation, and cohesion.

5 – 6 pm
Brazilian and United Arab Emirates Psychology of Religion and Spirituality
Dr. Mary R. G. Esperandio (Pontificia Universidade Católica do Paraná – PUCPR, Brazil) and Dr. Mark Aveyard (American University of Sharjah)

Contemporary research areas of Psychology of Religion, priority topics and future research directions in both Brazil and the UAE are discussed.
Friday, August 3rd

8 – 9 am

Open Conversation — What better way to start your day than among Division 36’ers? Find out who’s who and what’s what!

9 – 10 am

The Religiosity of Emerging Adults
Kaye Cook (Gordon College) and Cynthia Kimball (Wheaton College)

Emerging adults, 18-25 years of age, can be quite religious but their religiosity has received little attention. We’ll describe our research using quantitative and qualitative methods, cross-sectional and longitudinal designs, with Christian college alumni. We explore religious orientation, identity, attachment, meaning-making, and well-being. We propose relational spirituality as an organizing paradigm, and hope for a stimulating conversation about these issues.

10 – 11 am

Spirituality and Wisdom: Similarities and Differences
Monika Ardelt (Univ. of Florida)

[Monika is a sociologist who has agreed to talk informally here in the Hospitality Suite about some of her recent work (Bergsma, A., & Ardelt, M. (in press). Self-reported wisdom and happiness: An empirical investigation. Journal of Happiness Studies.).]

What is the difference between wisdom and spirituality? The answer depends in part on the operationalization and measurement of these two elusive constructs. In this talk, I would like to discuss different definitions and measures of wisdom and spirituality, how they relate to each other, and how wisdom and spirituality are associated with well-being in early adulthood and old age.

11 am – 12 pm

Qualitative Methodology in the Psychology of Religion and Spirituality
AnneMarie Gockel (Smith College), Kenneth Gergen (Swarthmore), and Mark Freeman (Holy Cross)

Curious about qualitative research? This session provides an opportunity to discuss what qualitative research can bring to the psychology of religion. You’ll have the opportunity to explore the possibilities, exchange ideas, talk about challenges and consult with major experts in the field. Don’t miss it! This session reflects a collaboration between Div. 36 and the newly-formed Qualitative Research Group from within Div. 5.

2 – 3 pm

Meet the Awardees and Fellows
Everett Worthington (Virginia Commonwealth University; BIER Awardee), Azim Shariff (University of Oregon; GORMAN Awardee) and new Fellows, Lisa Miller (Columbia University) and Doug Oman (University of California, Berkeley) will be available for conversation. Please stop by to offer congratulations and introduce yourself.

6 – 8 pm

*** NOT IN THE HOSPITALITY SUITE, HOWEVER, IN CASE YOU MISSED IT:

This year’s Social Hour is at Tommy Bahama’s (9101 International Drive), a .35 mile (≈ 8 minute) walk north from the Peabody Hotel (9801 International Drive) along International Drive.
Saturday, August 4th

8 – 9 am
Open Conversation — One last chance to see Division 36’ers in the morning!

9 – 10 am
Relying on God: Insidious Temptation to Avoid Major Philosophical Questions
Daniel A. Helminiak (University of West Georgia)

Easily in Western psychology of religion, God answers fundamental questions—What is the truth? The good? Healthy humanity? Although typical of religion, amidst current cultural pluralism these questions seem philosophico-psychological, not theological. Might psychology address them apart from God? If not, how could God be a psychological category?

10 – 11 am
Spirituality and Humanitarian Practices
Steven Handwerker, Div. 48 (Peace Psychology)

Spirituality and Humanitarian Practices Working Group invites discussions on all aspects of humanitarian practice, encompassing clinical work, human rights work, interfaith dialogues and humanitarian interventions from Division 36 members. The criteria for inclusion are the use of humanitarian values and practices in transforming experiences of populations in need. Ameliorative and preventive orientations and strategies are most welcome.

11 am – 12 pm
Religion and Men’s Violence Against Women
Andy Johnson (Bethel University), Donald Walker (Regent University), and Rafia Hamid (The Domestic Harmony Foundation)

Issues related to treating religious survivors and perpetrators of men’s violence against women will be explored. This will be an opportunity to discuss possible scholarly collaboration, share expertise, explore questions about treating survivors and perpetrators within diverse religious groups, and exchange information about helpful resources.

12 – 1 pm
Open Conversation — Come mix and mingle among Division 36’ers.

1 – 2 pm
Beyond Undergraduates: Seeking and Finding Community Participants for Quantitative Psychology of Religion Research
Elizabeth A. Maynard (Dept. of Pastoral Counseling and Spiritual Care, Loyola University Maryland, Columbia Graduate Center)

Need community participants? This discussion will focus on best practices and strategies for recruiting members of religious organizations (churches, synagogues, mosques, temples), para-church/para-religious organizations, and the wider community for empirical research studies. Participants are encouraged to share their successes and cautions with other researchers.

2 – 3 pm
Conversation on Addressing Spiritual and Religious Diversity in Clinical Practice
Ronald W. Pilato (Institute of Transpersonal Psychology, Palo Alto, CA), David Lukoff (Institute of Transpersonal Psychology, Palo Alto, CA), and Shelley Scammell, (Independent Practice, San Francisco, CA)

Do spirituality and religiousness belong in the therapy room? What does the term “spirituality” mean to clients? Are psychologists trained and prepared to incorporate spiritual practices, such as mindfulness and prayer, within clinical work?

3 – 4 pm
The Internalization of the Psychology of Religion and Spirituality: Building a Bridge to China
William Hathaway, Kevin Ladd, Daniel McIntosh, Jo-Ann Tsang, and Amy Wächholz

These Div. 36 members will discuss their recent trip (July 2012) to China that marks a new relationship between psychologists at Renmin (People’s) University in Beijing and Div. 36.

(continued)
Saturday, August 4th (continued)

4 – 5 pm

Open Conversation with the Division President and President-Elect

Julie Exline (Case Western Reserve: President) and Elizabeth Hall (Rosemead School of Psychology: President-Elect).

Both will be on hand to answer questions and share their wisdom.

5 – 6 pm

Religious and Spiritual Interventions: Implications for Research, Practice, and Training — A Poster and Dialogue Session between Div. 17 (Counseling) and 36

Christine Agaihi (Ph. D. candidate) and Everett Worthington (Virginia Commonwealth University)

This is an interdivision collaboration to help build stronger connections between counseling psychologists and psychologists of religion and spirituality.

6 – 7 pm

Closing Social Hour & Student Poster Re-Cap

During this time, we invite Division 36 students to bring their posters for display and conversation while members mingle.

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Grant Description

Biola University’s Center for Christian Thought, through the help of a generous grant from the John Templeton Foundation, invites applications for a course development grant on its focal theme for the 2013-2014 year, “Psychology and Spiritual Formation.”

This course development grant is intended to stimulate the development and implementation of courses, or course segments, on the theme Psychology and Spiritual Formation. The program will provide two awards to faculty members who would like to develop and teach an undergraduate or graduate-level course on that theme. Applicants will provide evidence that the course can be taught at least twice during the four-year span after the course award is made and will submit a detailed syllabus for the course being considered for the award. Winners will be notified by February 15, 2013. Evaluators will offer feedback on each winning syllabus, with advice on readings, course topics, etc.

Awards will be for $5,000, for the individual faculty member, and $10,000 for the host institution, with the understanding that host institutions will set aside at least half of the institutional award for professional development or course enhancement opportunities for the award-winning faculty member.

Intended applicants are university and college faculty in the sciences, social sciences, humanities, theology, and other relevant disciplines. To be eligible, applicants must hold a Ph.D. or equivalent terminal degree and identify themselves as members of the Christian tradition, broadly construed. Selection criteria include: fit of research proposal with focal theme and questions, and coherence of intended course plan.

Application Instructions

Applicants are asked to submit the following by November 15, 2012:

- Curriculum vitae
- A detailed syllabus for the course or course segment proposed
- A 150-word summary description of the course

Award-winning faculty will be asked to provide a revised syllabus based on feedback and evidence the course will be taught at least twice during the four-year span after the course award is made before the financial award will be granted. Completed applications should be submitted electronically to cct@biola.edu.
**FELLOWSHIP ANNOUNCEMENT**

"PSYCHOLOGY AND SPIRITUAL FORMATION"

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**Fellowship Announcement**

Biola University’s Center for Christian Thought, through the help of a generous grant from the John Templeton Foundation, invites applications for multiple semester- and year-long residential research fellowships for the 2013-2014 academic year. Fellowship recipients will comprise an interdisciplinary group of approximately eight researchers per semester focused on the theme “Psychology and Spiritual Formation.”

This RFP is focused on what light contemporary psychology sheds on the processes of spiritual formation as understood by the Christian tradition. The aim of this theme is to bring relevant psychological research into meaningful conversation with theological research concerning Christian spiritual formation. Particular focus will be given to recent work in the cognitive science of religion, positive psychology, and mindfulness research. The questions to be pursued include:

- How do deliverances of contemporary cognitive psychology, positive psychology, mindfulness research, and other relevant areas of psychology shed light on the processes underlying spiritual formation?
- Can we distinguish, either theologically and/or psychologically, character formation brought about by the Holy Spirit from character formation apart from the Holy Spirit?
- What activities seem best suited to cultivate spiritual formation?
- What sorts of barriers impede spiritual formation and what sorts of developmental process might one expect when it comes to spiritual formation?

Proposal requests will be for $70,000 to $90,000 (plus a housing stipend and relocation expenses for those relocating) for projects lasting the full academic year and $35,000 to $45,000 (plus a housing stipend and relocation expenses for those relocating) for projects lasting one semester that academic year. Fellows will be in residence at Biola University for either the fall term (August 23, 2013 to December 20, 2013) or the spring term (January 24, 2014, to May 24, 2014) or both.

During the course of the year, fellows will have the opportunity to interact with visiting scholars at the Center’s roundtable meetings. Visitors this year will include:

- Justin Barrett, School of Psychology, Fuller Theological Seminary
- John Coe, Institute for Spiritual Formation, Talbot School of Theology
- Siang Yang Tan, School of Psychology, Fuller Theological Seminary
- Dallas Willard, Department of Philosophy, University of Southern California
- Everett Worthington, Department of Psychology, Virginia Commonwealth University

Application deadline November 1, 2012. For more information, see: [http://cct.biola.edu](http://cct.biola.edu).
CALL FOR NOMINATIONS — AMERICAN PSYCHOLOGICAL FOUNDATION

GOLD MEDAL AWARDS

About the American Psychological Foundation

APF provides financial support for innovative research and programs that enhance the power of psychology to elevate the human condition and advance human potential both now and in generations to come. Since 1953, APF has supported a broad range of scholarships and grants for students and early career psychologists as well as research and program grants that use psychology to improve people’s lives. APF encourages applications from individuals who represent diversity in race, ethnicity, gender, age, disability, and sexual orientation.

About the Gold Medal Awards

The Gold Medal Awards recognize life achievement in and enduring contributions to psychology. Awards are conferred in four categories:

- **Gold Medal Award for Life Achievement in the Science of Psychology** recognizes a distinguished career and enduring contribution to advancing psychological science.

- **Gold Medal Award for Life Achievement in the Application of Psychology** recognizes a distinguished career and enduring contribution to advancing the application of psychology through methods, research, and/or application of psychological techniques to important practical problems.

- **Gold Medal Award for Life Achievement by a Psychologist in the Public Interest** recognizes a distinguished career and enduring contribution to the application of psychology in the public interest.

- **Gold Medal Award for Life Achievement in the Practice of Psychology** recognizes a distinguished career and enduring contribution to advancing the professional practice of psychology through a demonstrable effect on patterns of service delivery in the profession.

Eligibility Requirements

Eligibility is limited to psychologists 65 years or older residing in North America.

Nomination Requirements

Nominations letters should indicate the specific Gold Medal Award for which the individual is being nominated and should include the following:

- Nomination statement that traces the nominee’s cumulative record of enduring contribution to the purpose of the award;

- Nominee’s current vita and bibliography;

- Letters in support of the nomination are also welcome, but please refrain from sending supplementary materials such as videos, books, brochures, or magazines;

- All nomination materials should be coordinated and collected by a chief nominator and forwarded to APF in one package.

Submission Process and Deadline

The deadline for receipt of nomination materials is December 1, 2012. Please e-mail materials to pkadir@apa.org or mail to: American Psychological Foundation, Gold Medal Awards, 750 First Street, NE, Washington, DC 20002-4242.

Please be advised that APF does not provide feedback to grant applicants or award nominees on their proposals or nominations.

Questions about this program should be directed to Parie Kadir, Program Officer, at pkadir@apa.org.
Psychologists love quotes!

Here are some of our favorite ones.
[Dr. Chris Boyatzis, Div.36 President, came up with the idea for this column.
I have to give credit where credit is due. – EDITOR]

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To hell with quotes — use your own words.

(Emerson)

CHRIS BOYATZIS, PH.D.

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Blessed are we who can laugh at ourselves
for we shall never cease to be amused.

(Uunknown)

ERIN DENEKE, PH.D.

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I don’t mind dying,
I just don’t want to be there when it happens.

(Woody Allen, in his book Without Feathers.)

SAM MENAHEM PH.D. — “It looks at an almost universal fear in a humorous way-great coping skill I am writing a book on it.”

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You need not take your life in order to kill your self.

(D. Barnes Boffey, Ed.D.)

FRANK C. WICKERS, ED.D., CCMHC, RTC — “I heard a most intriguing statement quite a few years ago at a Reality Therapy Workshop led by D. Barnes Boffey, Ed.D., a Senior Faculty Member Of the Institute For Reality therapy. He was speaking about working with suicidal clients and gave us a statement that he said he used from time to time with such clients.”
And what does the Lord require of me?
To do justly, to love mercy, and walk humbly with God.
(Micah 6:8)

TOM PLANTE, PH.D. — “To me this says it all in terms of how to live life. Love mercy and compassion. Work towards justice and ethics. And always walk with God in a humble open way and never arrogantly. This is what I would want to be said of me after I die and it is what I strive towards in all that I do and say.”

It isn’t normal to know what we want.
It is a rare and difficult psychological achievement.
(attributed to Abraham Maslow)

WENDY ULRICH, PH.D. — “This is my current favorite. We are so much in the business of helping people get what they want that we may forget that knowing what you want is the first, and often most difficult step. This is true for us as well.”

Humor is a prelude to faith, and laughter is the beginning of prayer.
(Rheinhold Niebuhr, author also of the AA serenity prayer)

GREGORY J. JOHANSON, PH.D. — “I could say more, but I think it evokes its own response.”

Every person in different ways is like all persons,
like some persons, and like no other persons.

KAREN M. DERR, PH.D. — “In their classic book on personality formation, Clyde Kluckhohn and Henry Alexander Murray point out a basic principle that applies to religious and spiritual variables, as well as to all research on human traits and the way we apply research findings.”

We are not human beings having a spiritual experience,
we are spiritual beings having a human experience.
(Teilhard de Chardin)

NAJI ABI-HASHEM, PH.D. — “This is especially true and appropriate for our Division 36 as it focuses on our spiritual core and existence.”
The greatest discovery is that a human being can alter his life by altering his attitudes of mind.

(William James)

There never was a person who did anything worth doing who did not receive more than he gave.

(Henry Ward Beecher)

CAROLYN McNAMARA BARRY, PH.D. — “The [second quote a] non psych one.”

The one who states his case first seems right, until the other comes and examines him.

(Proverbs 18:17 [ESV])

DOUGLAS S. KRULL, PH.D. — “Good critical thinking advice!”

The individual will never find the real justification for his existence and his own spiritual and moral autonomy anywhere except in an extramundane principle capable of relativizing the overpowering influence of external factors...For this he needs the evidence of inner, transcendent experience which alone can protect him from the otherwise inevitable submersion in the mass.

(Carl Gustav Jung, Collected Works Volume 10 paragraph 511.)

PEGGY KAY, PH.D. — “[This] is one of my favorite “psychology of religion and spirituality” quotes. It is one of the briefest yet most profound expressions, that I have found, of the relationship of the person to the cosmos and of the essential nature of the person’s inner experience which transcends mundane, external life.”

Please keep the quotes coming —

for inclusion in a future edition of the Div.36 Newsletter.

Send them to Gina Brelsford at gmy103@psu.edu
Application for Membership — APA Division 36

Name: ___________________________________________ Last   First   Middle Initial

Street Address: _________________________________________________________________

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E-mail: ________________________________________________________________

Home Phone: _________________________ Office Phone: _______________________

Are you an APA member:  ☐ Yes   ☐ No

If yes, APA Member Number: _____________________________

Status sought in Division 36 (check one)
☐ Member  ☐ Associate
☐ Professional Affiliate  ☐ Student Affiliate

Payment of $40 membership fee ($30 for Student Affiliates)
☐ I have enclosed my check for my membership fee (Make checks payable to APA Divisions)
☐ Please charge my credit card for the fee:
   ☐ Visa   ☐ MasterCard   ☐ American Express

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Date: _________________________________________________________________________

Fax application to 202-218-3599 or mail to
APA Division Services Office
American Psychological Association
750 First Street, NE
Washington, DC 20002-4242
Our Mission…

Division 36 – Society for the Psychology of Religion and Spirituality,

- promotes the application of psychological research methods and interpretive frameworks to diverse forms of religion and spirituality;

- encourages the incorporation of the results of such work into clinical and other applied settings;

- and fosters constructive dialogue and interchange between psychological study and practice, on the one hand, and religious perspectives and institutions on the other.

The division is strictly nonsectarian and welcomes the participation of all persons, without regard to personal faith, who view religion as a significant factor in human functioning.

The division’s quarterly Newsletter contains original articles, book reviews, announcements, and news of interest to division members.