



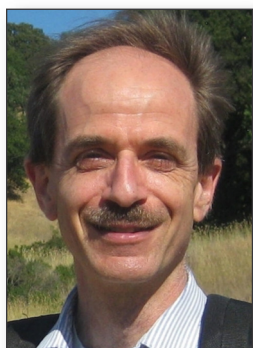
SOCIETY FOR THE
PSYCHOLOGY OF RELIGION AND SPIRITUALITY
division 36

NEWSLETTER

VOLUME 41 NO 2
SUMMER 2017

PRESIDENT'S COLUMN

IS DIVISION 36 A WORLD LEADER IN INTEGRATING SPIRITUALITY ACROSS DIVERSE SOCIAL INSTITUTIONS?



Doug Oman, PhD

Doug Oman, PhD
School of Public Health, University of California, Berkeley

This past spring, I had the chance to speak in a policy-oriented setting at the United Nations in New York, which reminded me of the strengths of our Division 36 and made me wonder if we should trumpet these strengths more widely. Such an idea may seem paradoxical because our Division has only very rarely officially endorsed any political or policy position, and few of our members work directly on policy. Yet our Divisional members do a great deal of valuable work that I see as providing important long-term foundations for resolving some of our most perplexing social and political challenges, both in the US and around the world. In this column I document some of our Division's relevant strengths, and invite you to join me in asking: Should we as a Division more clearly articulate our leadership in this area?

I come to these issues as someone who has taken to heart the collapse of the mid-20th-Century "secularization thesis" which assumed that scientific progress would lead to the disappearance of religion (Berger, 2002), and as someone who also believes that religious diversity is here to stay, both in the US and internationally. How, then, can and should we live with the fact of religious diversity?

Partly, living with religious diversity is a matter of individuals learning how to accept and respectfully interact with people of diverse traditions in their families, schools, workplaces, and/or communities. But religion and spirituality are not merely private activities, and it is increasingly recognized that another part of living with diversity involves finding appropriate ways to institutionally address religion, spirituality, and religious/spiritual diversity within the wide variety of social institutions that structure our lives in our complex modern societies.

Our Division's members, perhaps more than those of any other comparable organization, have contributed greatly to building the tools and frameworks necessary for the long task of properly addressing religion/spirituality across many of our social spheres and institutions. In many such settings, collaboration is essential between religious

DOUG OMAN, the current President of Division 36, received his PhD from the University of California at Berkeley, where he is a professor in the School of Public Health, each year teaching a course entitled Public Health and Spirituality (PH281). His research focuses especially on health implications of spirituality, religion, and related psychosocial factors such as compassion and altruism. Dr Oman has been principal investigator for two randomized trials of nonsectarian and explicitly spiritual forms of meditation. Another focus of Dr Oman's work has been applying social cognitive theory to understand how people assimilate spirituality through spiritual modeling. He is currently editing a book, anticipated in Autumn 2017, entitled *Why Religion and Spirituality Matter for Public Health: Evidence, Implications, and Resources*. Personal website: <http://dougoman.org>
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people and one or more types of professionals. In view of such collaborative needs, the most useful research for guiding professionals in such collaborations is usually research that is both *sensitive to* and *respectful of* how relevant groups of religious and/or spiritual stakeholders understand themselves. Of course, if it is to be scientific, such research will usually or perhaps always remain agnostic about the existence of supernatural entities, since supernatural entities are presently and perhaps always beyond the scope of measurement by scientific instruments. But even if it remains agnostic, scientific research can be respectful and non-reductionistic. In the language of anthropologists, such research can be alert to maintaining common ground between insider (*emic*) and outsider (*etic*) perspectives.

Division 36 members have perhaps most obviously contributed to addressing religion and spirituality in the context of counseling and psychotherapy. More than 20 years ago Ed Shafranske (1996) edited the first APA-published volume on religion and psychotherapy. Soon thereafter Scott Richards and Allen Bergin (1997, 2000) authored two important volumes on the same topic, and Brian Zinnbauer and Ken Pargament (2000) published a key paper about handling religious diversity in counseling. More recently, Ken Pargament, Ron Pilato, David Lukoff, and others have published key papers delineating proposed competencies in religion/spirituality for counselors and psychotherapists (Vieten et al., 2013, 2016). Divisional members Tom Plante (2009) and Jamie Aten, Kari O'Grady, and Ev Worthington (2012) have published books on the topic. Carrie York Al-Karam has done important work on this issue in the Middle East (Al-Karam & Haque, 2015), and Divisional members Ev Worthington, Josh Hook, Don Davis, and others have published important reviews and meta-analyses (Worthington, Hook, Davis, & McDaniel, 2011; Worthington et al., 1996). These are only highlights: Many other Divisional members have contributed in diverse ways to this issue.

On a collective level, too, it is important to address religion and spirituality, as shown by other work by our Divisional members. Peter Hill and Brian Dik (2012), for example, edited a volume on psychological contributions and perspectives on the emerging field of workplace spirituality. The recent *APA Handbook on Psychology, Religion, and Spirituality*, edited by Divisional members Ken Pargament, Annette Mahoney, and Ed Shafranske (2013), contains chapters on addressing religion and spirituality in a spectrum of institutional settings that include not only workplaces, but also healthcare systems, correctional facilities, and educational settings.

Addressing religion and spirituality in educational settings seems particularly paradigmatic: Many religious/spiritual people place a great deal of value on sharing treasures and benefits of their tradition, or of valid spirituality in general, with their children through providing them with a religious/spiritual upbringing. No one should be surprised that a concerned parent would want their child well-prepared for responding to matters of what Tillich (1951, p. 14) called "ultimate concern"; indeed, some parents view their child's destiny as at stake. People like myself, who disbelieve in the secularization thesis, have no grounds to expect the disappearance any time soon of ardent concern by many parents that their child's schooling should complement and support the child's spiritual upbringing in the family. For this reason, supplying knowledge and tools to help society fairly and effectively address religion/spirituality in educational settings seems particularly important. Lisa Miller, Elizabeth Krumrei, the present author, and various others in our Division have done work in this area (Gear, Krumrei et al., 2009; Miller &

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Athan, 2007; Oman, 2016; Oman et al., 2008). Chris Boyatzis, Pam King, and many others have also made contributions to the related and broader field of childhood and youth spiritual development (King & Boyatzis, 2004; Roehlkepartain, King et al., 2006). According to the *APA Handbook*, from societal and pedagogical perspectives,

the integration of religion and spirituality in education is based largely on several objectives: affirming the long-standing aims that have been central to our educational systems; enhancing students' development as self-aware, compassionate, and pluralistically competent global citizens; addressing students' spiritual yearnings; and fostering interconnectedness among members of diverse educational, local, national, and global communities. (Rockenbach & Townsend, 2013, p. 583)

Perhaps partly in response to the need for addressing religion/spirituality across many different sectors and institutions, some Divisional members, such as Peter Hill, Brian Eck, the late Richard Gorsuch, and others, have done important work on generating paradigms that *integrate* spiritual and scientific perspectives (Gorsuch, 2002; Stevenson, Eck, & Hill, 2007). Much of this integration work has been pursued in the context of a single major Western tradition (Christianity), but other integrative efforts are underway—for example, with regard Indian traditions, as reflected in the work of Anand Paranjpe, who spoke last year at a Divisionally organized symposium (Cornelissen, 2002; Rao & Paranjpe, 2016).

Since people everywhere seek the benefits of modern technological civilization, the task of addressing and integrating with diverse modern social institutions seems a common challenge faced by every religious tradition worldwide. Facing shared challenges often benefits from networking, and is legitimized by it. Can the integrative efforts across diverse traditions learn from each other? A sort of “technology transfer” of integrative tools, measures, and paradigms has already been occurring to a modest degree among Abrahamic religions (e.g., Abu-Raiya & Pargament, 2015). Can the group of cooperating scholars and traditions be beneficially expanded to encompass a wider range of traditions? In a forthcoming publication, Anand Paranjpe and I have argued that some frameworks commonly applied to Abrahamic traditions can also be beneficially applied to Indian traditions (Oman & Paranjpe, 2017; see also Oman & Singh, 2016; Rao & Paranjpe, 2016). Many other research tools, ranging from measurement scales to the notion of an “ideological surround” and its linked set of systematic procedures, may also hold promise for useful adaptation across integration efforts in diverse traditions (Andrews, et al., 2017). For ideas on crafting pluralistically responsive institutions, international perspectives may also be very useful (Soper, Dulk, & Monsma, 2017).

Of course, alongside diverse religions there exist diverse variants of atheism and other non-beliefs, a topic of study by Divisional members that include Azim Shariff, Neal Krause, and others (Gervais, Shariff, & Norenzayan, 2011; Hayward, Krause, et al., 2016). Perhaps unsurprisingly, many concepts developed for the study of religious traditions—including that of spirituality—are also relevant to the study of atheism and atheist identities (e.g., Schnell & Keenan, 2013). Atheism is heterogeneous, and self-identified atheists include not only uncompromising materialists but also many Buddhists who interpret theism as referring to a creator God that is absent from Buddhist teachings. Evidence indicates that like religion,

... Division 36 members are doing much foundational work to supply tools for a society in which members of diverse religious and non-religious groups are treated fairly and respectfully by major social institutions and each other.

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atheism as a social identity can sometimes serve positive psychological functions and foster well-being, as documented in work by Michael Doane (Doane & Elliott, 2015). To my knowledge, no-one has yet generated an explicit integration of modern psychology with any version of atheism *as atheism*—some may suspect this would not be greatly removed from carrying the proverbial coals to Newcastle—but who's to say that such a conscious integration will not emerge?

In sum, Division 36 members are doing much foundational work to supply tools for a society in which members of diverse religious and non-religious groups are treated fairly and respectfully by major social institutions and each other. In doing such work, perhaps we are making more possible what sociologist Christian Smith (2003, p. ix) has called “structural pluralism,” organizing society in a way that “affirms cultural and religious pluralism as a positive social good, and believes that pluralism should be able to find significant expression in public life... acting with nonpreferential neutrality or impartiality... toward different religious and nonreligious groups.... recognize[ing] the existence, validity, and potential civic value of diverse religious communities (and not simply the individuals and their religious beliefs), and their right to live out their religious ways of life not only in private but also significantly in public life.”

Smith (2003) advocates such an approach as moving society “away from winner-take-all uniformity” (p. ix). Yet details of implementation can matter a great deal, and even simple overarching visions of society may raise legitimate questions requiring maximally inclusive community answers. Perhaps the work pursued by our members can most uncontroversially be viewed as the conscientious, competent, timely, and energetic development and practice of the applied psychology of religion and spirituality, both individual and institutional. Yet I find myself wondering whether outside of our Division one could ever find any comparable concentration of people pursuing nitty-gritty practical work to address religion, spirituality, and religious/spiritual diversity across multiple institutions and traditions. Partly due to our diversity, are we not a leading organization in the US, and perhaps worldwide, in pursuing such work? If we are a world leader, can we more clearly and resoundingly articulate our distinctive organizational strength and contributions as a center of such work, and articulate the importance of such work for society?

In my address at the United Nations, I was asked to suggest policy implications of the now-massive body of empirical research on religion, spirituality, and mental/physical health. I suggested that the U.N. could create a clearinghouse to help countries share ideas and best practices for addressing religion and spirituality in healthcare and in other social institutions (Oman, 2017). When such a clearinghouse is created, I have in mind a particular APA division that could supply much expertise and many good ideas. But for now, the identity of that group remains a little-known secret.

If we are a world leader, can we more clearly and resoundingly articulate our distinctive organizational strength and contributions as a center of such work, and articulate the importance of such work for society?

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RACE/ETHNICITY

BREAKING BARRIERS

Cassandra Page, Psy.D.
Regent University

Broaching the race/ethnicity dialogue is never an easy feat — whether you're a member of the minority or majority culture. It is laced with unconscious biases and prejudices, unfounded stereotypes, and good intentions. Oftentimes, the expectation is that the minority member break the barrier, gently pointing out intentional or unintentional wrongs — teaching the offender a lesson. This expectation is weighty, for the minority member, already tasked with dodging presuppositions and discerning good intentions and always giving the benefit of the doubt, also bears the burden of providing correction in a way that is easily swallowed by the other. It is often a life of continuous molding and reshaping oneself to noticeably defy expectations — without being the exception — code switch, and demonstrate ultimate malleability.

This dialogue is often a marathon of flexibility. Only those willing to bend but not break, only those able to contort themselves yet still maintain an aesthetically pleasing shape, only those slow to speak and quick to forgive...only those supported by others willing to shoulder the burden of long sought correction, recognition, and validation of worth and humanness are able to stay in their race — pounding the pavement one foot at a time.

Recently, the challenge to run this race has shifted to inclusivity. At the CAPS International conference, all members were tasked to engage with differing perspectives, different people, and different stressors various group membership makes one privy to. The façade of colorblindness, “the belief that group membership or physical appearance is not and should not be influential in how we perceive, evaluate, and make decisions about, or formulate public policy toward” was removed (APA Presidential Task Force, 2012, p.9 as cited in Sue, 2015). Instead, conversations contained dialogues of unfairness, distorted perceptions, biased evaluations, and conflated decision making all because of difference.

Theories and objectives from traditional Western perspectives were adapted to cultural norms (Roisicar, 2004). There was an openness to being challenged, an openness to learn and grow. There was a strong and present desire for the majority to broach the conversation (Day-Vines et al., 2007)

*Broaching the race/ethnicity dialogue
is never an easy feat...*

— a desire long fought to light a flame in the hearts of the well-meaning and good-intentioned individuals who unknowingly miss the mark.

Minority culture members were encouraged to meet allies who have been partnering with them in this marathon. There was inspiration in seeing the fortitude and strength in those who have been running their race for much longer. Those more experienced were not ashamed of their battle wounds. Instead, they held steadfast to the promise that though they may fall, they will surely be lifted again. Pioneers of the marathon, I like to call them. Hearing their stories helped new race runners step outside of themselves, momentarily releasing the burden. They knew they were not alone.

And yet, somehow, following such empowering and energizing experiences, we can find ourselves returning to fatigue. Not pounding the pavement in strides as before, but

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dragging, sometimes crawling inch by inch on the course laid out before us. We can feel like our axe swings are not enough to chip away at the generations of solidified pavement of unchanging ideals and philosophies and human understanding. When the weary and fainthearted feelings take hold, we can now rest in the hope that those running alongside, and those just signing up for the race, are chipping away at the tired foundation, too. Slowly, we can join our marathon companions and shift our collective talents from chipping to building—bolstering foundational connections impenetrable by idleness and complacency, but fortified by truth and understanding, founded in love. Eventually, there will be no more barriers to break.

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Following her undergraduate psychology studies at Pepperdine University, CASSANDRA D. PAGE attended Rosemead School of Psychology at Biola University and graduated in 2014 with her PsyD in Clinical Psychology. She has since been working as an Assistant Professor in Regent University's APA Accredited Psy.D. Program in Virginia Beach, VA. While at Regent, she has been fortunate to build upon her research interests in minority and allyship identity development, social justice, and advocacy, and as well as continue to train, supervise, and mentor the next generation of budding psychologists through her Assistant Directorship in the university's Psychological Services Center.

Division 36: Psychology of Religion and Spirituality
APA 2017 Convention Program Guide
August 3-6, 2017
Washington, DC

Welcome Message

On behalf of Division 36, welcome to the 2017 American Psychological Association annual convention! We have assembled a strong program to showcase the diverse research interests that span our division. In addition to our regular convention programming, we once again will host a Hospitality Suite. Visitors and members of Division 36 alike are welcome. We hope to see you in Washington!

About Division 36

The Society for the Psychology of Religion and Spirituality is a division of the American Psychological Association that promotes psychological theory, research, and clinical practice to understand the significance of religion and spirituality in people's lives and in the discipline of psychology. The Society facilitates the interchange of ideas between science and clinical and applied practice, and seeks through its activities to increase public awareness of psychological dimensions of religion and spirituality. The Society is nonsectarian and does not espouse or endorse any particular religious positions or beliefs. It welcomes psychologists and others from around the world interested in the psychology of religion and spirituality.

Division 36 Membership

The annual fee for full members and professional affiliates is \$40. Student affiliates are charged \$15 to cover the expense of division publications.

A wide variety of psychological interests and activities exist among the members of the division. Members work in virtually every area, from experimental and statistical research to clinical work with children and adults. We are concerned with both the scientific and applied aspects of our field. Many members do research exclusively on issues in the psychology of religion and spirituality; others bring this interest to bear on a variety of allied areas in psychology. Our professional affiliates may be found working in sociology, religious studies, and the other social sciences. Some members also possess a clerical degree and integrate psychology with the requirements of pastoral life as researchers and practicing clinicians.

Benefits

Membership includes receiving the division newsletter and professional contacts in the field. Most valuable are opportunities for participating in the annual convention and divisional affairs. These allow a kind of personal and intellectual stimulation not available elsewhere. Joint membership in our division and APA also helps us achieve important advocacy priorities within APA concerning the psychology of religion and spirituality. Members will also receive the divisions' official journal, *Psychology of Religion and Spirituality*.

Membership

You may apply for membership at a level consistent with your status in APA. Members, associates, and fellows of APA are eligible for Div. 36 member, associate, or fellow status, respectively. Non-members of APA may apply for professional affiliate status. Applications may be submitted online via the general division membership form. When using the general division membership form be sure to indicate that you are applying for Div. 36.

MAIN CONVENTION PROGRAM

Thursday

9:00-10:50am

Cross-Cultural and Cross-Religious Advancements in the Psychology of Religion and Spirituality

Chair

Convention Center Room 103B

David T. Gortner, PhD, Virginia Theological Seminary

Participant/1stAuthor

Mona M. Amer, PhD, The American University in Cairo, New Cairo, Egypt

Title: Cross-Cultural Considerations and Limitations in Measuring Islamic Religiousness

Stephanie Winkeljohn Black, PhD, Penn State Harrisburg

Title: Cross-Religious Investigations on Prayer: Reflections on Methodology

Chandler Yap, Florida State University

Title: Religious Identity and Preferred Coping Strategies: Interpersonal Versus Intrapersonal Coping in Muslim

David T. Gortner, PhD,

Title: Educational and Contextual Effects on Christian Clergys' Teaching About and Partnership With Muslims

11:00-11:50am

Supernatural Attributions in Religious Struggles, Spiritual Growth and Life Experiences

Co-chairs

Convention Center Room 145A

Nick Stauner, PhD, Case Western Reserve University

Julie J. Exline, PhD, Case Western Reserve University

Participant/1stAuthor

Joshua B. Grubbs, PhD, Bowling Green State University

Title: God Should Have Stopped It: Divine Attributions for Spiritual Struggles

Seyma N. Saritoprak, MA, Case Western Reserve University

Title: Spiritual Jihad: Attributing Struggles to Al-NAFS and Growth to God

Jessica R. Kusina, BA, Case Western Reserve University

Title: Not So Out of This World: Belief in Supernatural Life Influences

Nick Stauner, PhD,

Title: Modeling the Many Layers of Supernatural Beliefs, Experiences and Socialization

12:00-12:50pm

The Psychology of Religion and Spirituality and Mass Shootings

Convention Center Room 145A

Chair

Jamie D. Aten, PhD, Humanitarian Disaster Institute, Wheaton, IL

Participant/1stAuthor

David Mosher, MA, University of North Texas

Title: Religious Support Buffers Psychological Response to Mass Shooting

Carleen DeBlaere, PhD, Georgia State University

Title: Impact of the Orlando Mass Shooting (Pulse Nightclub) on Spirituality, Coping and Mental Health

Joshua N. Hook, PhD,

Title: The Roles of Religion and Cultural Humility in Race Relations Following the 2016 Dallas Shooting

1:00-1:50pm

Division 36 Poster Session I

Convention Center Halls D and E

2:00-2:50pm

Effects of Religion on Virtue Development---Causal Processes and Real-World Outcomes

Chair

Convention Center Room 140B

Sarah A. Schnitker, PhD, Fuller Theological Seminary

Participant/1stAuthor

Daryl R. Van Tongeren, PhD, Hope College
Title: A Virtuous Self-Regulatory Function of Religion
Sarah A. Schnitker, PhD, Fuller Theological Seminary
Title: Religiousness Predicts Generosity Development in Adolescents Training for Charity Marathons
Stacey E. McElroy, MS, Georgia State University
Title: The Moderating Effects of Intellectual Humility on Ideological Conflict
Lindsey Root Luna, PhD, Hope College
Title: Forgiving Others in the Context of Mental Health Crisis: The Impact of Religious Comfort and Strain

3:00-3:50pm

William James Award: Vassilis Saroglou

Convention Center Room 158

Award Recipient:

Vassilis Saroglou, PhD, Université Catholique de Louvain, Louvain-la-Neuve, Belgium
Title: Religious Prosociality: Findings and the Interplay of Ideology and Statistics

Friday

10:00-10:50am

Integration of Religious, Spiritual, Sexual and Gender Identities---A Demonstration of Synthesis

Chair

Convention Center Room 140A

Kathleen Y. Ritter, PhD, California State University--Bakersfield

11:00-11:50am

Religious Beliefs and Psychological Well-Being---Advances in Conceptualization and Design

Chair

Convention Center Room 140A

Crystal L. Park, PhD, University of Connecticut

Participant/1stAuthor

M. Elizabeth L. Hall, PhD, Biola University
Title: Temples, Tombs or Temptations? Religious Beliefs and the Body
Lauren M. Carney, BA, University of Connecticut
Title: Religious Appraisals of Cause and Cure in Cancer Survivors: Different Associations With Well-Being
Alex Uzdavines, MA, Case Western Reserve University
Title: Exploring the Moderation of Need for Closure on the Mental Health Effects of R/S Struggles

Discussant

Crystal L. Park, PhD,

1:00-3:50pm

Division 36 Business Meeting

Marriott Marquis Washington, DC Hotel

Cochairs

Doug Oman, PhD, University of California--Berkeley
Annette Mahoney, PhD, Bowling Green State University

1:00-1:50pm: Business Meeting

2:00-2:50pm: Presidential Address "Relational Spirituality and Sacred Conversations for Better and Worse"
Annette Mahoney, Division 36 President

4:00-4:50pm

Current Directions in the Cognitive Science of Religion

Convention Center Room 103A

Chair

Sally O. Edman, PhD, Northwestern College

Participant/1stAuthor

Laird R.O. Edman, PhD, Northwestern College

Title: Theory of Mind and the Experience of Supernatural Agents

Sandie Hoover-Kinsinger, PhD, Augustana University

Title: CSR, Developmental Cognition, and the Practice of Children's Sermons and Religious Education

Corey Kundert, BA, Northwestern College

Title: Promiscuous Teleology: From Childhood Through Adulthood and From West to East

Saturday

7:30-9:00am

Psychology of Religion and Spirituality Editorial Board Meeting

Supreme Court Room, Marriott Marquis Hotel

9:00-9:50am

Division 36 Poster Session II

Convention Center Halls D and E

10:00-10:50am

Psychotherapy in Light of Worldview Differences

Convention Center Room 152A

Chair

Russell D. Kosits, PhD, Redeemer University College, Ancaster, ON, Canada

Participant/1stAuthor

Timothy A. Sisemore, PhD, Belhaven University

Title: Worldview and the Medical Model Approach to Psychotherapy

William J. Nordling, PhD, Institute for the Psychological Sciences, Arlington, VA

Title: A Christian Meta-Model of the Person in Case Conceptualization

M. Elizabeth L. Hall, PhD, Biola University

Title: Worldviews and Suffering

Brent D. Slife, PhD, Brigham Young University

Title: The Hidden Worldview of Psychotherapy: Liberal Individualism

Eric L. Johnson, PhD, MA, Southern Baptist Theological Seminary

Title: Dialogue and Psychotherapy: The Ethics of Respecting and Discussing Worldview Differences

11:00-11:50am

Sexual Minority Student Experiences in Faith-Based Higher Education

Convention Center Room 147A

Cochairs

Joshua R. Wolff, PhD, Adler University

Mark A. Yarhouse, PsyD, Regent University

Participant/1stAuthor

Janet B. Dean, PhD, Asbury University

Title: Listening to Sexual Minorities at Faith-Based Colleges and Universities

Jamal Cunningham, MEd, Adler University

Title: Comparing Sexual Minority Student Mental Health in Faith-Based Colleges Versus Nonfaith-Based Colleges

Discussants

William L. Hathaway, PhD, Regent University

William A. Summay, BA, Asbury Theological Seminary

12:00-12:50pm

The Intersection of Religious and Sexual Identities

Convention Center Room 154A

Cochairs

Sarah H. Moon, PsyD, Boston University

Steven J. Sandage, PhD, Boston University

12:00-1:50pm

Affirming the Future of the Psychology of Religion and Spirituality

Convention Center Room 145B

Chair

Amy L. Ai, PhD, Florida State University

Participant/1stAuthor

Jean L. Kristeller, PhD, Indiana State University

Title: Spirituality As a Broad Mediator of Health and Well-Being

Olga Louchakova-Schwartz, MD, PhD, University of California--Davis

Title: Phenomenological Method in Research of Religious Experience

Amy L. Ai, PhD,

Title: Using National Database to Address the Role of Religious Factors in Health of Minorities

Carrie York Al-Karam, PhD, Islamic Psychology Research Collaborative, Iowa City, IA

Title: Religion and Spirituality: Past, Present and Future Relationship With Psychology

Discussants

Steven Handwerker, PhD, International Association for the Advancement of Human

Doug Oman, PhD, University of California--Berkeley

Sunday

9:00-9:50am

The Role Religiousness and Spirituality Play in Mental Health Across Diverse Populations

Convention Center Room 160

Chair

Daniel Kaplin, PhD, College of Staten Island CUNY

Participant/1stAuthor

Derek Giannone, BA, Drexel University

Title: Spiritual Intelligence and Mental Health Among Two Western Undergraduate Samples

Roudina Georgy, BA, College of New Jersey

Title: Mental Health in the Coptic Community

10:00-10:50am

Enhancing Practice-Based Evidence for Spiritually Integrated Psychotherapies

Convention Center Room 102B

Chair

P. Scott Richards, PhD, Brigham Young University

Participant/1stAuthor

Peter W. Sanders, BS, Brigham Young University

Title: Implementing a Practice-Based Evidence Research Study in an Inpatient Eating Disorder Treatment Center

Russell Jackson, BS, Brigham Young University

Title: A Practice-Based Investigation of a Spiritually Integrated Treatment for Perfectionism

Sabree Crowton, BS, Brigham Young University

Title: What Do Psychotherapists Believe Works for Treating Eating Disorder Clients in an Inpatient Setting?

Aaron Wheatley, BS, Brigham Young University

Title: Spiritually Integrated Therapy: An Analysis of Practice-Based Evidence

Discussant

P. Scott Richards, PhD,

11:00-11:50am

Veterans' Mental and Physical Pain---Is Religiousness As a Protective or Vulnerability Factor?

Convention Center Room 101

Chair

Crystal L. Park, PhD, University of Connecticut

Participant/1stAuthor

Crystal L. Park, PhD, University of Connecticut

Title: Religious Coping and Chronic Pain in Veterans Recently Returning From Afghanistan or Iraq

J.I. Harris, PhD, Minneapolis VA Health Care System, MN

Title: Spiritual Distress and Chronic Pain Rehabilitation Outcomes

Marek Kopacz, MD, PhD, Department of Veterans Affairs, Canandaigua, NY

Title: Negative Religious Coping Predicts Suicidal Symptomatology in OEF/OIF Veterans

Discussant

Carolyn M. Aldwin, PhD, Oregon State University

HOSPITALITY SUITE PROGRAM

Thursday

9:00-10:00am: Coffee Hour

Awe and Humility (Kirk Schneider et al.)

10:00-11:00am: Discussion Hour

Grant Funding in the Psychology of Religion and Spirituality (Nicholas Gibson et al.)

11:00am-12:00pm: Discussion Hour

Creating “No Wrong Door” for Religious Survivors of Interpersonal Violence with Disabilities Seeking Help (Andy Johnson et al.)

12:00-1:00pm: Open Hour

The suite is open to all visitors and members

1:00-2:00pm: Closed

The Suite is closed so members can attend the Division 36 Poster Session

2:00-3:00pm: Discussion Hour

Religion, Spirituality, and Public Health: Implications for the Psychology of Religion and Spirituality (Doug Oman)

3:00-4:00pm: Closed

The Suite is closed so members can attend the William James Award Invited Address

4:00-5:00pm: Discussion Hour

Ethical Research and Publishing in the Psychology of Religion (Vassilis Saroglou et al.)

Friday

9:00-10:00am: Coffee Hour

Delphi Project (Kevin Harris & Evelena McCutcheon)

10:00-11:00am: Discussion Hour

Qualitative and Mixed Methods in the Psychology of Religion (Justin LaPlante et al.)

11:00am-1:00pm: Executive Committee Meeting

Executive Committee Lunch and Meeting

1:00-4:00pm: Closed

The Suite is closed so members can attend the Division 36 Business Meeting

4:00-5:00pm: Discussion Hour

Teaching in the Psychology of Religion and Spirituality (Daryl Van Tongeren & Jordan LaBouff)

5:00-6:00pm: Early Career Psychologists Social Hour

Early Career Psychologists (ECPs) are invited for a social hour

6:00-9:00pm: Closed

The Suite is closed so members can attend the Division 36 Social Hour (Thally: 1316 9th St NW)

Saturday

9:00-10:00am: Closed

The Suite is closed so members can attend the Division 36 Poster Session

10:00-11:00am: Discussion Hour

Dialogue between Division 36 and Division 44 Task Forces on Religion and Sexual Identity (Mark Yarhouse et al.)

11:00am-12:00pm: Discussion Hour

Cultural and Religious Diversity Across Divisions (Kevin Harris et al.)

12:00-2:00pm: Closed

The Suite is closed so members can attend divisional symposia

2:00-3:00pm: Conversation Hour

Relational spirituality as strength and strain for married and single parents: Dialogue with Nadine Kaslow and Annette Mahoney

3:00-4:00pm: Conversation Hour

Infidelity as a desecration and sacred loss: Dialogue with Kristi Coop Gordon and Annette Mahoney

4:00-5:00pm: Discussion Hour

Religiousness and Spirituality in Counseling Psychology (Christine Agaibi et al.; Collaboration with Division 17)

Sunday

9:00-10:00am: Coffee Hour

Campus Activism Continuing Discussion (Kevin A Harris & Christine Agaibi)

10:00-11:00am: Open Hour

The suite is open to all visitors and members

11:00am-12:00pm: Symposium

Revisiting Freud and James: The Psychological Function of Religious Beliefs for Coping, Humility, and Views of Suffering (Anna Harper et al.)

12:00 and after

Suite closes at noon

CALL FOR PAPERS



Religion and Health in Community
A Call for Papers for a Themed Issue in the
Journal of Prevention & Intervention in the Community
Guest Editors: Glen Milstein, Adolfo Cuevas, Roman Palitsky

Communities shape individuals, and individuals shape communities. Community life is a journey of lifespan reciprocity: from our earliest ages and stages we need our communities to guide us and to challenge us, to nurture us and toughen us, to give us roots and wings, and to finally give us the chance to become those who teach the next generations to thrive. Religious communities provide a consistent and influential context of social connection. With roots in people's early development, religion can be a powerful source of hope, affirmation and community generativity, as well as a source of rejection, denigration and trauma. This call seeks empirical qualitative and quantitative studies from two perspectives:

1. From a Developmental View: How do people become connected to their religious communities in childhood? How does this influence individual health choices in adolescence and adulthood? How do these values guide what people teach to the next generation? These influences and lessons could be either positive or negative. We welcome epidemiological and experimental research, which may provide insights into the biobehavioral underpinnings that link religion to health, as well as between religious communities and individual coping.
2. From a Prevention Science Perspective: How do religious congregations and their clergy promote (or impede) healthy behavior? How do they respond to community members' stressors (e.g. bereavement)? How do they interact with and make referrals to health professionals? How do they collaborate with clinicians and community researchers to help promote recovery for persons with chronic illness or addiction? This area would include studies of clinicians and community researchers reaching out to collaborate with clergy and their communities.

Please **submit** your article by **Thursday 31 August 2017**.

We will **provide reviews** by **Friday 29 September 2017**.

We encourage inquiries regarding your specific project.

Please send all correspondence to: Glen Milstein, Ph.D. – gmilstein@ccny.cuny.edu

Please put "JPIC Religion and Health" in the Subject line.

Thank you,

- Glen Milstein, Adolfo Cuevas, Roman Palitsky

Application for Membership — *APA Division 36*

Name: _____
Last First Middle Initial

Street Address: _____

City, State, & ZIP Code: _____

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

Card Number _____

Expiration Date: _____ Security Code: _____

Cardholder Name: _____

Billing Address: _____

Authorized Signature: _____

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.

NEWSLETTER

SOCIETY FOR THE PSYCHOLOGY OF RELIGION AND SPIRITUALITY

*EDITOR: Heather Jacobson, Ph.D.,
Rosemead School of Psychology, Biola University*

The Newsletter is the official publication of the American Psychological Association Division 36, Society for the Psychology of Religion and Spirituality.

The Newsletter invites articles, interviews, book reviews and announcements relevant to the interdisciplinary focus of psychology and religion.



Editorial inquiries should be addressed to:

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