Research Review

A digest of new scientific research concerning religion, brain & behavior

June, 2013

Introduction

IBCSR Research Review (*IRR*) is published by the Institute for the Biocultural Study of Religion, a non-profit research institute dedicated to the scientific study of the biocultural aspects of religion. *IRR* briefly annotates and furnishes online information about scientific research articles related to brain, behavior, culture, and religion published in English in leading journals. It also lists relevant books. Articles in press are listed without annotation. Annotations for articles aim to supply a preliminary understanding of the methods and results of a research study, or the argument of a paper. Annotations typically furnish more detail for articles in the scientific study of religion related to religion, brain, and behavior, than for articles in the area of spirituality and health, in accordance with IBCSR research priorities.

Articles for this issue were located by searching the following databases: Applied Science and Technology, ATLA Religion Database, General Science, PubMed, EBSCO Psychology and Behavioral Sciences Collection, PsycARTICLES, PsycINFO, ScienceDirect, and Web of Science. The search terms were altruism, god, goddess, meditat*, prayer, relig*, ritual, spiritu*, and yoga, tailored to the database being searched. Books were located on Amazon.com. Articles not directly relevant to the scientific study of religion were excluded, as were correspondence and reviews. From a universe of 779 articles, 107 articles have been retained from 61 journals. There are 45 pre-publication citations from 32 journals.

IRR is distributed free of charge via email to those who register at ibcsr.org. Wesley J. Wildman publishes *IRR* on behalf of IBCSR and the editor is Joel Daniels, a doctoral candidate at Boston University. Please send comments and suggestions to info@ibcsr.org. To unsubscribe, send an email to irr@ibcsr.org with "unsubscribe" in the subject line.

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Part 1: Articles in Religion, Brain, and Behavior

1.1 Scientific Study of Religion: Cognitive Neuroscience

Kramer, Robin S. S., Ulrich W. Weger & Dinkar Sharma. 2013. The effect of mindfulness meditation on time perception. *Consciousness and Cognition* 22(3). 846–852. doi:10.1016/j.concog.2013.05.008.

Research has increasingly focused on the benefits of meditation in everyday life and performance. Mindfulness in particular improves attention, working memory capacity, and reading comprehension. Given its emphasis on moment-to-moment awareness, researchers hypothesized that mindfulness meditation would alter time perception. Using a within-subjects design, participants carried out a temporal bisection task, where several probe durations are compared to "short" and "long" standards. Following this, participants either listened to an audiobook or a meditation that focused on the movement of breath in the body. Finally, participants completed the temporal bisection task for a second time. The control group showed no change after the listening task. However, meditation led to a relative overestimation of durations. Within an internal clock framework, a change in attentional resources can produce longer perceived durations.

Witkiewitz, Katie, M. Kathleen B. Lustyk & Sarah Bowen. 2013. Retraining the addicted brain: A review of hypothesized neurobiological mechanisms of mindfulness-based relapse prevention. *Psychology of Addictive Behaviors* 27(2). 351–365. doi:10.1037/a0029258.

Addiction has generally been characterized as a chronic relapsing condition. Several laboratory, preclinical, and clinical studies have provided evidence that craving and negative affect are strong predictors of the relapse process. These states, as well as the desire to avoid them, have been described as primary motives for substance use. A recently developed behavioral treatment, mindfulness-based relapse prevention (MBRP), was designed to target

experiences of craving and negative affect and their roles in the relapse process. MBRP offers skills in cognitive–behavioral relapse prevention integrated with mindfulness meditation. The mindfulness practices in MBRP are intended to increase discriminative awareness, with a specific focus on acceptance of uncomfortable states or challenging situations without reacting "automatically." A recent efficacy trial found that those randomized to MBRP, as compared with those in a control group, demonstrated significantly lower rates of substance use and greater decreases in craving following treatment. Furthermore, individuals in MBRP did not report increased craving or substance use in response to negative affect. It is important to note that areas of the brain that have been associated with craving, negative affect, and relapse, have also been shown to be affected by mindfulness training. Drawing from the neuroimaging literature, the authors review several plausible mechanisms by which MBRP might be changing neural responses to the experiences of craving and negative affect, which subsequently may reduce risk for relapse. They hypothesize that MBRP may affect numerous brain systems and may reverse, repair, or compensate for the neuro-adaptive changes associated with addiction and addictive-behavior relapse.

1.2 Scientific Study of Religion: Evolution

Baumard, Nicolas & Pascal Boyer. 2013. Explaining moral religions. *Trends in Cognitive Sciences* 17(6). 272–280.
doi:10.1016/j.tics.2013.04.003.

Moralizing religions, unlike religions with morally indifferent gods or spirits, appeared only recently in some (but not all) large-scale human societies. A crucial feature of these new religions is their emphasis on proportionality (between deeds and supernatural rewards, between sins and penance, and in the formulation of the Golden Rule, according to which one should treat others as one would like others to treat oneself). Cognitive science models that account for many properties of religion can be extended to these religions. Recent models of evolved dispositions for fairness in cooperation suggest that proportionality-based morality is highly intuitive to human beings. The cultural success of moralizing movements, secular or religious, could be explained based on proportionality.

Domondon, Andrew T. 2013. A history of altruism focusing on Darwin, Allee and E.O. Wilson. *Endeavour* 37(2). 94–103.
doi:10.1016/j.endeavour.2012.12.001.

The problem of altruism refers to the apparent difficulty in reconciling the existence of altruists, individuals who reduce their own fitness to increase the fitness of others, with natural selection. A historical and philosophical overview of solutions to this apparent contradiction is presented through a close reading of the key texts of Charles Darwin, Warder C. Allee and Edward O. Wilson. Following an analysis of Darwin's explanation for altruism, the author examines the ideas of group selection and kin selection advanced by Allee and Wilson, respectively. Attention is also given to the philosophical implications each associated with their respective solutions.

Fischer, Ronald, Rohan Callander, Paul Reddish & Joseph Bulbulia. 2013. How do rituals affect cooperation?: An experimental field study comparing nine ritual types. *Human Nature* 24(2). 115–125.
doi:10.1007/s12110-013-9167-y.

Collective rituals have long puzzled anthropologists, yet little is known about how rituals affect participants. This study investigated the effects of nine naturally occurring rituals on prosociality. The authors operationalized prosociality as (1) attitudes about fellow ritual participants and (2) decisions in a public goods game. The nine rituals varied in levels of synchrony and levels of sacred attribution. It was found that rituals with synchronous body movements were more likely to enhance prosocial attitudes. It was also found that rituals judged to be sacred were associated with the largest contributions in the public goods game. Path analysis favored a model in which sacred values mediate the effects of synchronous movements on prosocial behaviors. This analysis offers the first quantitative evidence for the long-standing anthropological conjecture that rituals orchestrate body motions and

sacred values to support prosociality. The analysis, moreover, adds precision to this old conjecture with evidence of a specific mechanism: ritual synchrony increases perceptions of oneness with others, which increases sacred values to intensify prosocial behaviors.

Pan, Xiaofei Sophia & Daniel Houser. 2013. Cooperation during cultural group formation promotes trust towards members of out-groups. *Proceedings of the Royal Society B-Biological Sciences* 280(1762). doi:10.1098/rspb.2013.0606.

People often cooperate with members of their own group, and discriminate against members of other groups. Previous research establishes that cultural groups can form endogenously, and that these groups demonstrate in-group favoritism. Given the presence of cultural groups, the previous literature argues that cultural evolution selects for groups that exhibit parochial altruism. The source of initial variation in these traits, however, remains uninformed. The authors of this article show here that a group's economic production environment may substantially influence parochial tendencies, with groups formed around more cooperative production (CP) displaying less parochialism than groups formed around more independent production (IP) processes. Participants randomized into CP and IP production tasks formed cultural groups, and subsequently played hidden-action trust games with in-group and out-group trustees. The researchers found CP to be associated with significantly greater sharing and exchanging behaviors than IP. In trust games, significant parochial altruism (in-group favoritism combined with out-group discrimination) was displayed by members of IP groups. By contrast, members of CP groups did not engage in either in-group favoritism or out-group discrimination. Further, it was found that the absence of out-group discrimination in CP to persist even following "betrayal." Finally, belief data suggest that members of CP are not more intrinsically generous than IP members, but rather more likely to believe that out-group trustees will positively reciprocate. These results shed new light on connections between culture and cooperation.

1.3 Scientific Study of Religion: Psychology and Culture

Almeida, Rodrigo Gs, Edson Z Martinez, Alessandra Mazzo, Maria A Trevizan & Isabel Ac Mendes. 2013. Spirituality and post-graduate students' attitudes towards blood donation. *Nursing Ethics* 20(4). 392–400.
doi:10.1177/0969733012465999.

This study ascertained the association between spirituality and adherence or intention to donate blood in post-graduate students. In this quantitative and cross-sectional study, participants were 281 students from a post-graduate program at a Brazilian public university. After complying with ethical requirements, data were collected through a questionnaire for sociodemographic characterization and identification of blood donation practices, followed by the Spiritual Well-Being Scale. Descriptive statistics and parametric tests were used for data analysis. A total of 74% of the participants were female and 26% were male. Previous experience and/or intention to donate blood were found in 75.3%; 14.3% donated blood periodically. In addition, 12.2% were not adept to donation and 12.5% were inapt. Spiritual Well-Being scores were similar between individuals who are not adept and those who donate periodically. In conclusion, in the sample, spirituality and blood donation are not associated, but spiritual well-being and gender are.

Buckley, David T. & Luis Felipe Mantilla. 2013. God and Governance: Development, State Capacity, and the Regulation of Religion. *Journal for the Scientific Study of Religion* 52(2). 328–348. doi:10.1111/jssr.12025.

In this article, the authors propose a new approach to an old question: How does development affect religion-state relations? The authors argue that because development increases states' ability to effectively formulate and implement policy, it will be associated with greater state regulation of religion. This stands in contrast to predominant theories that examine development's negative impact on individual religiosity while largely overlooking

the impact that development may have on state institutions. The researchers test the theory using data drawn from over 160 countries, and demonstrate that the effect of economic development on state regulation of religion is consistently positive, substantively significant, and robust to alternative measurements and the inclusion of a broad range of controls. Statistical analysis also demonstrates that the correlation between development and state regulation of religion is primarily a result of economic development's impact on state capacity, rather than social dislocation or improved coordination by religious communities. Incorporating state capacity recasts the study of religious regulation, and suggests that economic growth is unlikely to take religion off the political agenda.

Collier, Kate L., Henny M. W. Bos, Michael S. Merry & Theo G. M. Sandfort. 2013. Gender, Ethnicity, Religiosity, and Same-sex Sexual Attraction and the Acceptance of Same-sex Sexuality and Gender Non-conformity. *Sex Roles* 68(11-12). 724–737. doi:10.1007/s11199-012-0135-5.

This study explored the role of gender, ethnicity, religiosity, and sexual attraction in adolescents' acceptance of same-sex sexuality and gender non-conformity. Using an "intersectionality" perspective, researchers also tested whether the effects of gender, ethnicity, and religiosity on adolescents' attitudes would function differently in adolescents with and without same-sex attractions. Data for this study were collected by means of a paper questionnaire completed by 1,518 secondary school students in Amsterdam, the Netherlands. The sample was 48.1% female and 51.9% male. Approximately one third of adolescents in the sample were of a non-Western ethnic background (32.3%, n=491) and 7.5% of the participants (n=114) reported experiencing same-sex attractions. Results of analyses showed that adolescents in the sample who were male, of non-Western ethnicity, and who were more religious (as indicated by frequency of religious service attendance), were less accepting of same-sex sexuality and gender non-conformity in comparison to female, Western and less religious peers. A significant interaction effect between religiosity and sexual attractions was also found, but only in relation to evaluation of same-sex attracted, gender nonconforming females. The negative effect of religiosity on acceptance of same-sex attracted, gender non-conforming females was stronger among those adolescents who reported same-sex attractions.

Dougherty, Kevin D., Jenna Griebel, Mitchell J. Neubert & Jerry Z. Park. 2013. A Religious Profile of American Entrepreneurs. *Journal for the Scientific Study of Religion* 52(2). 401–409. doi:10.1111/jssr.12026.

The entrepreneur is a celebrated figure in American society. These innovative risk-takers hold an influential place in the economy and in popular culture. Substantial research has gone into identifying characteristics associated with these individuals, but research on entrepreneurs and religion is surprisingly sparse and inconsistent. Using national survey data, the authors of this article examined religious affiliation, belief, and behavior for Americans who have started or are trying to start a business. American entrepreneurs appear no different than non-entrepreneurs in religious affiliation, belief in God, or religious service attendance. They do tend to see God as more personal, pray more frequently, and are more likely to attend a place of worship that encourages business activity.

Duke, Aaron A. & Peter R. Giancola. 2013. Alcohol Reverses Religion's Prosocial Influence on Aggression. *Journal for the Scientific Study of Religion* 52(2). 279–292. doi:10.1111/jssr.12029.

The relationship between religion and violence is controversial. Discrepant findings exist between survey studies and the limited number of experimental investigations of religiosity's influence on aggressive behavior. The authors of the present study have attempted to resolve this discrepancy by addressing previous limitations in the literature and assessing a heretofore-untested moderator of religiosity and aggression: alcohol intoxication. This investigation included a community sample of 251 men and 269 women randomly assigned to either an acute alcohol intoxication condition or a placebo condition. Participants completed a series of questions drawn from standardized instruments of religiosity and spirituality prior to competing on an aggression laboratory paradigm in which electric shocks were received from, and administered to, a fictitious opponent under the guise of a competitive

reaction-time task. Hierarchical regression analyses revealed a significant beverage-by-religiosity interaction. Religiosity predicted lower levels of aggression for participants in the placebo group and higher levels of aggression for intoxicated participants. Results indicated that high religiosity coupled with alcohol intoxication may be a risk factor for aggression.

Durante, Kristina M., Ashley Rae & Vladas Griskevicius. 2013. The fluctuating female vote: Politics, religion, and the ovulatory cycle. *Psychological Science* 24(6). 1007–1016.
doi:10.1177/0956797612466416.

Each month, many women experience an ovulatory cycle that regulates fertility. Although research has found that this cycle influences women's mating preferences, this article proposes that it might also change women's political and religious views. Building on theory suggesting that political and religious orientation are linked to reproductive goals, the researchers tested how fertility influenced women's politics, religiosity, and voting in the 2012 U.S. presidential election. In two studies with large and diverse samples, ovulation had drastically different effects on single women and women in committed relationships. Ovulation led single women to become more liberal, less religious, and more likely to vote for Barack Obama. In contrast, ovulation led women in committed relationships to become more conservative, more religious, and more likely to vote for Mitt Romney. In addition, ovulation-induced changes in political orientation mediated women's voting behavior. Overall, the ovulatory cycle not only influences women's politics but also appears to do so differently for single women than for women in relationships.

Endelstein, Lucine & Louise Ryan. 2013. Dressing religious bodies in public spaces: gender, clothing and negotiations of stigma among Jews in Paris and Muslims in London. *Integrative psychological & behavioral science* 47(2). 249–264.
doi:10.1007/s12124-012-9228-5.

In recent years religious clothing has become prevalent across many European cities, making religious bodies more visible in public spaces. This paper brings together research on Jews in Paris and Muslims in London. While recognizing the clear differences between these two socio-political contexts and distinct religious groups, the authors suggest that a focus on clothing allows researchers in this field to consider some points of similarity and difference in the presentation of gendered religious bodies, particularly in situations of heightened stigmatization. The authors draw upon Goffman's notion of impression management, in contexts of risks and threats, to explore how individuals experience and negotiate self-presentation as members of stigmatized religious groups. These researchers use rich qualitative data based on in-depth interviews to consider how, when faced with collective stigmatization, actors make deliberate and measured choices to present themselves and attempt to manage impressions.

Evans, John H. 2013. The Growing Social and Moral Conflict Between Conservative Protestantism and Science. *Journal for the Scientific Study of Religion* 52(2). 368–385.
doi:10.1111/jssr.12022.

Due to conservative Protestant elites challenging scientists in the public sphere, and prominent scientists attacking religion, scholars have claimed that there is an increasing conflict between conservative Protestants and science. However, these claims have never been empirically investigated and these general claims do not specify what conflict is actually about. In this article the author uses the General Social Survey from 1984 to 2010 to examine whether conservative Protestants are increasingly opposed to the social and moral influence of scientists. Evidence is found for increasing opposition by biblical literalist conservative Protestants to the involvement of scientists in social debates about moral issues.

French, Doran C., Nancy Eisenberg, Julie Sallquist, Urip Purwono, Ting Lu & Sharon Christ. 2013. Parent−adolescent relationships, religiosity, and the social adjustment of Indonesian Muslim adolescents. *Journal of Family Psychology* 27(3). 421–430.
doi:10.1037/a0032858.

Parent−adolescent relationships invariably occur within a complex cultural context that in some populations include strong religious influences. Using data from multiple sources that were analyzed using structural equation modeling, it was found that parental warmth and parental religiosity predicted adolescent religiosity in a sample of 296 Indonesian 15-year-old adolescents. The significant interaction of parental warmth and parent religiosity indicated that parental warmth moderated the relation between parent religiosity and adolescent religiosity. The authors expanded this model to predict externalizing and prosocial behavior where direct paths from adolescent religiosity to outcomes were significant for prosocial but not antisocial behavior; parental warmth, parent religiosity, and their interaction did not predict either outcome. Adolescent religiosity was found to be a mediator of these relations between predictor and outcomes for prosocial but not antisocial behavior. These results suggest that, in Indonesia and perhaps other highly religious cultures, parent−adolescent relationships and social competence may be interconnected with religion.

Ghorbani, Nima, P. J. Watson, Shiva Geranmayepour & Zhuo Chen. 2013. Analyzing the Spirituality of Muslim Experiential Religiousness: Relationships with Psychological Measures of Islamic Religiousness in Iran. *Archive for the Psychology of Religion* 35(2). 233–258. doi:10.1163/15736121-12341264.

This investigation analyzed Islamic spirituality as measured by a Muslim Experiential Religiousness Scale. Iranian university and seminary students (n=351) responded to this instrument along with the Psychological Measure of Islamic Religiousness (PMIR) and Perceived Stress and Self-Esteem scales. Muslim Experiential Religiousness correlated predictably with all PMIR subscales, Perceived Stress, and Self-Esteem, and mediated almost all relationships of the PMIR Islamic Beliefs subscale with religious functioning. When evaluated by participants, Muslim Experiential Religiousness items proved to be "rational" relative to their Muslim religious ideals. Women in an Islamic seminary scored higher on Muslim Experiential Religiousness than Islamic women in a more general university, and Muslim Experiential Religiousness also mediated the many other religious differences observed between these two student groups.

Güden, Emel, Fevziye Çetinkaya & Melis Naçar. 2013. Attitudes and behaviors regarding organ donation: A study on officials of religion in Turkey. *Journal of Religion and Health* 52(2). 439–449. doi:10.1007/s10943-011-9490-8.

The aim of this study is to determine the attitudes and behaviors of religious scholars regarding organ donation and transplantation. In this study, 540 officials working in the Department of Religious Affairs in Kayseri, Turkey, were included. Overall, 86.6% response rate (n=468) was achieved. Although a majority of the officials of religion in this study stated that they believed in the importance of organ donation (90.8%), the rate of considering donation (57.9%) and the donation rate (1.1%) were found to be substantially low. There is a difference between the employment status and willingness to donate organs. The rate of willingness to donate was significantly higher in men than women, and was also high in imams and preachers. Regarding the sources of information, the majority of the respondents (70.0%) cited mass media. Overall, 15.3% cited school education and 42.0% religious publications. The most common question (83.1%) that was asked was "whether or not organ donation was suitable for Muslim religious." This study revealed that although the research groups have positive ideas about organ donation and transplantation, their role was low in informing and motivating people about organ donation and transplantation.

Hirschle, Jochen. 2013. "Secularization of Consciousness" or Alternative Opportunities? The Impact of Economic Growth on Religious Belief and Practice in 13 European Countries. *Journal for the Scientific Study of Religion* 52(2). 410–424. doi:10.1111/jssr.12030.

This research note contributes to an evaluation of the validity of secularization theory by studying the relationship between economic modernization and patterns of religious change. Both the disenchantment narrative of Berger and

Weber and the existential security perspective of Inglehart hypothesize that economic development should be accompanied by a weakening of religious values. Using macro-level panel regressions, analysis presented in this article reveals that while economic growth is directly associated with diminishing church attendance rates, it is not directly associated with a decline in belief. The relation between economic growth and religious decline is therefore not primarily mediated by a "secularization of consciousness." Findings instead indicate that economic prosperity leads to a change in consumption patterns on the part of individuals due to increased income and availability of alternative, secular opportunities to meet needs previously fulfilled by traditional religion. A decline in religious belief may occur as a secondary consequence of this behavioral change, since diminishing worship attendance rates reduce the influence of religion on value socialization.

Holtz, Peter, Janine Dahinden & Wolfgang Wagner. 2013. German Muslims and the "integration debate": negotiating identities in the face of discrimination. *Integrative Psychological & Behavioral Science* 47(2). 231–248.
doi:10.1007/s12124-012-9227-6.

Based on five focus groups (total n=56) with German Muslims, researchers analyze discourses on the experience of discrimination and feelings of national and religious attachment. The focus groups took place in mid to late 2010 in four German cities. Whereas only few participants describe personal discrimination by non-Muslim Germans, almost all participants complain about being collectively discriminated and rejected. This perception triggers processes of confirming their original cultural identity, primarily their Muslim affiliation and of strengthening the boundary towards the wider society. The analysis of the discourse shows the participants to fall back into an essentialized way of thinking that makes their ethnic identity incompatible with being German, and they resort to their Muslim roots as a cultural resource for identity construction and self-worth. Others cope with their feeling of rejection by engaging in local politics and sports activities that allows them to attribute themselves a hyphenated identity as Turkish-Germans. The findings are discussed in terms of social identity, psychological essentialism, transnationalized religion, and boundary making.

Hui-Tzu, Grace Chou & Scott Johansen. 2013. Impact of Childhood Attachment with Parents on the Change of Relationship with God Following Life Events. *Archive for the Psychology of Religion* 35(2). 153–168.
doi:10.1163/15736121-12341260.

This article extends previous research on the impacts of life events on individuals' religiosity and examines whether individuals' reactions to life events are affected by childhood relationships with parents. Questionnaires were completed by undergraduate students at a state university in Utah. The results of a multivariate analysis, based on data from undergraduate students raised by two Mormon parents, show that those who had a secure relationship with their mothers were more likely to report the occurrence of positive life events that drew them closer to God. Those who had a secure relationship with their fathers were less likely, than their counterparts, to report the occurrence of either positive or negative life events that took them away from God. In contrast, those with an anxious mother or avoidant father during childhood were more likely to report the occurrence of life events, both positive and negative, that took them away from God.

Hüwelmeier, Gertrud. 2013. Creating and Refining Boundaries - Church Splitting Among Pentecostal Vietnamese Migrants in Berlin. *Integrative Psychological & Behavioral Science* 47(2). 220–230.
doi:10.1007/s12124-012-9225-8.

In many parts of the world, Pentecostalism is becoming the fastest growing religious movement. As a result of migration, people from Asia, Africa and Latin America carry religious ideas and practices across borders; in other cases, migrants establish religious networks in the diaspora. However, while embracing newcomers from various backgrounds, Pentecostal believers constantly cross cultural boundaries by incorporating people from

different ethnic, national and language backgrounds. While Pentecostal charismatic practitioners blur boundaries in many situations, simultaneously, they create "bright boundaries" by rejecting "traditional" religious practices, imagined as the Other of Pentecostalism and thus to be eliminated. By referring to the concept of boundaries, this article argues that charismatic Pentecostal Christianity, alongside its embracing practices with regard to social, ethnic and political boundaries, generates religious boundaries. First, church members reject "traditional" religious practices such as ancestor veneration and spirit possession, practices migrants carry across borders. Second, Pentecostal believers create boundaries towards those who split from the church. By exploring the ambiguities of migrant converts, the author investigates how some of them subvert and reject control and authority exerted by religious leaders. Therefore, this article, based on ethnographic fieldwork among Vietnamese Pentecostals, contributes to widely under-researched practices of boundary making and church splitting in the diaspora.

Johnston, Megan E., Amanda Sherman & Joan E. Grusec. 2013. Predicting moral outrage and religiosity with an implicit measure of moral identity. *Journal of Research in Personality* 47(3). 209–217.
doi:10.1016/j.jrp.2013.01.006.

Previous research on moral identity (the use of moral values to define the self) suggests that implicit measurement of moral identity better predicts real-life moral actions than explicit measurement. The present researchers extended this work by considering the relation between explicit and implicit measures of moral identity, moral outrage, and religion. Implicit, but not explicit, moral identity predicted increases in heart rate and diastolic blood pressure in response to moral violations, whereas explicit but not implicit moral identity predicted religiosity. These results help to validate the use of implicit measurements of moral identity while also identifying a relation between moral identity and physiological reactions to moral violations.

Koopmann-Holm, Birgit, Jocelyn Sze, Camaron Ochs & Jeanne L. Tsai. 2013. Buddhist-inspired meditation increases the value of calm. *Emotion* 13(3). 497–505.
doi:10.1037/a0031070.

Most studies of meditation have focused on "actual affect" (how people actually feel). The authors of this study predict that meditation may even more significantly alter "ideal affect" (how people ideally want to feel). As predicted, meditators ideally wanted to feel calm more and excited less than non-meditators, but the groups did not differ in their actual experience of calm or excited states (Study 1). The researchers ruled out self-selection and nonspecific effects by randomly assigning participants to meditation classes, an improvisational theater class, or a no class control (Study 2). After eight weeks, meditators valued calm more but did not differ in their actual experience of calm compared with the other groups. There were no differences in ideal or actual excitement, suggesting that meditation selectively increases the value placed on calm. These findings were not due to expectancy effects (Study 3).

Kuchan, Anthony M., Michael Wierzbicki & Mary Anne Siderits. 2012. Psychological Characteristics of Applicants to the Jesuit Order. *Pastoral Psychology* 62(3). 319–331.
doi:10.1007/s11089-012-0492-6.

This study summarizes the test results of 89 applicants to the Society of Jesus, a religious order of Roman Catholic priests and brothers. Applicants were above average in intelligence and educational attainment. Applicants' highest vocational theme score was Social, with subtest profiles most strongly suggesting interests in the areas of Religious Activity and Teaching. Applicants obtained MMPI profiles generally indicative of healthy psychological adjustment. Test scores did not clearly predict whether applicants remained in any of the training periods for the priesthood or the priesthood itself. This paper identified four psychological characteristics, defined by clusters of MMPI scores, which may be useful in screening applicants to the Jesuit Order.

Muluk, Hamdi, Nathanael G. Sumaktoyo & Dhyah Madya Ruth. 2013. Jihad as justification: National survey evidence of belief in violent jihad as a mediating factor for sacred violence among Muslims in Indonesia. *Asian Journal of Social Psychology* 16(2). 101–111. doi:10.1111/ajsp.12002.

Many factors have been used to explain sacred violence. Regardless of the abundance of theories, two issues have emerged: lack of national-level evidence and lack of attention to the justification factor for the violence. The present authors argue that belief in violent jihad serves as justification for sacred violence, and conducted two studies to address the issues. The first study provides narratives on violence justification. The second quantitatively tests the mediating role of belief in violent jihad on sacred violence. It was found that only violent jihad, but not religiosity, fundamentalism, support for Islamic law, or perceptions of unfairness predicted sacred violence.

Perry, Samuel L. 2013. Religion and Whites' Attitudes Toward Interracial Marriage with African Americans, Asians, and Latinos. *Journal for the Scientific Study of Religion* 52(2). 425–442. doi:10.1111/jssr.12020.

Religious factors have been shown to influence whites' attitudes toward interracial marriage, but this relationship has yet to be studied in depth. This study examines how religious affiliation, beliefs, practices, and congregational composition affect whites' attitudes toward interracial marriage with African Americans, Asians, and Latinos. Employing data from Wave 2 of the Baylor Religion Survey, the author estimates ordered logistic regression models to examine the influence of religious factors on whites' attitudes toward racial exogamy, net of sociodemographic controls. Analyses reveal that, relative to evangelicals, religiously unaffiliated whites report greater support of intermarriage with all minority groups. Biblical literalists are less likely to support interracial marriage to Asians and Latinos. However, whites who frequently engage in devotional religious practices are more likely to support interracial marriage with all racial groups, as are whites who attend multiracial congregations. Findings suggest that the relationship between religion and whites' attitudes toward racial exogamy is more complex than previously thought and that the influence of religious practices and congregational composition should not be overlooked.

Putra, Idhamsyah Eka & Zora A. Sukabdi. 2013. Basic concepts and reasons behind the emergence of religious terror activities in Indonesia: An inside view. *Asian Journal of Social Psychology* 16(2). 83–91. doi:10.1111/ajsp.12001.

This study aims to understand the fundamental concepts and reasons behind the emergence of religious terror activities in Indonesia, providing an "insider" rather than an "outsider" view. Data were collected from a total of 40 religious terror activists in Indonesia using a set of focused group discussions and interviews. The reasons they provided for their terror activities were as follows: (1) Indonesia is seen as being in a state of war (thus justifying a defensive attack); (2) Suicide bombing is believed to be noble; (3) The West (as a whole) is targeted as it is considered the invader of Muslim countries and a representative of evil; the Indonesian government is viewed as its corrupt ally.

Rice, Stephen & Jessica Richardson. 2013. The effect of religious and sexual stigmas on programmers and trust in their work product. *The Social Science Journal* 50(2). 244–251. doi:10.1016/j.soscij.2012.11.007.

Research on stigmatized individuals is widespread; however, there are only a few studies on how stigma affects trust in a stigmatized person's work product. In two experiments, participants evaluate a target individual who is described as either Christian/Jewish/Muslim/Atheist-Agnostic or either heterosexual/homosexual/bisexual. Participants are asked to rate how they feel about a target and how trustworthy they feel the target individual's work product is. All religions and sexual orientations except Christian or Jewish heterosexuals are rated less

positively and their work products are rated as less trustworthy compared to a neutral control. Results also show that affect plays a strong mediating role in the relationship between stigmatized conditions and trust in work product.

Sadi, Fatma H. Al & Tehmina N. Basit. 2013. Religious tolerance in Oman: addressing religious prejudice through educational intervention. *British Educational Research Journal* 39(3). 447–472. doi:10.1080/01411926.2011.652071.

This paper examines the impact of a school-based intervention entitled 'Our Brothers and Sisters in Humanity' on 10th grade female Omani students' religious tolerance. A questionnaire was administered before and after an intervention to a sample of 241 girls, of whom 116 were in the experimental group and 125 in the control group. A semi-structured interview was conducted before and after the intervention with 16 participants, of whom 8 were from the experimental group and 8 from the control group. Analysis of the quantitative data in the post-intervention round reveals that there are statistically significant differences between the experimental group and the control group in favor of the experimental group in religious tolerance. Similarly the experimental group shows greater tolerance when compared to the control group in post-intervention interviews. The study suggests that religion is one of the most salient components of Omani pupils' "identity." The participants use religion to define their relations with, and determine their tolerance of, those who hold different religious beliefs. However, the authors conclude that education that capitalizes on the perceived similarities between religions can be a means to suppress intolerance.

Todd, Nathan R & Jaclyn D Houston. 2013. Examining patterns of political, social service, and collaborative involvement of religious congregations: a latent class and transition analysis. *American journal of community psychology* 51(3-4). 422–438. doi:10.1007/s10464-012-9561-3.

This investigation examines typologies of congregations based on patterns of congregational political and social service activities and collaborative partners. Based on a latent class analysis of a national random sample of 2,153 congregations, results indicated four distinct types of congregations with unique patterns of political, social service, and collaborative partnerships labeled: (a) Active, (b) Not Active, (c) Social Service Not Political, and (d) Political Not Social Service. Moreover, congregational characteristics such as religious tradition and clergy characteristics predicted membership in certain types. A latent transition analysis using an additional 262 congregations revealed distinct patterns of how congregations changed types across a nine year period. Results showed both congregational continuity (e.g., Not Active congregations remained Not Active) and change (e.g., Active congregations were likely to change type membership). This study advances congregational research by examining congregational types, what predicts certain types, and how congregations change types across time.

Todd, Nathan R. & Anne K. Rufa. 2013. Social justice and religious participation: A qualitative investigation of Christian perspectives. *American Journal of Community Psychology* 51(3-4). 315–331. doi:10.1007/s10464-012-9552-4.

This investigation examines how self-identified Christians in the Midwest U.S. understand and work for social justice, with a focus on their process of social justice development and the role of religious congregations in promoting social justice. Using a grounded theory analysis of 15 in-depth interviews, results indicated multiple understandings of social justice such as meeting basic needs, fixing social structures and systems to create equal distributions of resources, promoting human rights and dignity, and as a religious responsibility. Participants also described a process of social justice development facilitated by exposure to injustice, mentors, educating others, and the importance of finding a social justice community. Distinct personal barriers to social justice engagement were identified such as resources and negative emotions, whereas congregational leadership was important for congregational involvement. General frustration with congregations was expressed regarding low social justice engagement; however, participants balanced this frustration with hope for the positive potential of congregations to

promote social justice. Together these findings show multifaceted understandings of social justice and a dynamic process of social justice development for these self-identified Christians.

Williams, Rhys H. 2013. Civil Religion and the Cultural Politics of National Identity in Obama's America. *Journal for the Scientific Study of Religion* 52(2). 239–257. doi:10.1111/jssr.12032.

American civil religion (ACR) burst on to the scholarly scene in 1967, and has been periodically revived as a source of analytic insight and normative hope since that time. It posited a universalist, prophetic, nonsectarian faith, referenced on the nation, that served as both a source of unity for the American people and a discursive resource for political leaders and protest movements. Using recent political events as illustrative cases, the author of this paper argues that ACR is not only a universalist, prophetic creed, it is also an expression of tribal identity that ascribes a particular character and purpose to the American people. In particular, this "tribal" civil religion has an often-unstated assumption about the inseparability of religion, race, and national identity—that is, white, Christian, and American. Recent events have disrupted those implicit connections, leading to a vociferous reemphasis of their centrality to the national story. The author holds that neither ACR, nor recent politics involving immigration and Barack Obama's presidency, can be understood fully without considering the religion-race-national identity nexus.

Zondag, Hessel J. 2013. "I want to pray and I don't want to pray": Expressive individualism and prayer. *Mental Health, Religion & Culture* 16(5). 523–535. doi:10.1080/13674676.2012.700923.

This article reports on a study of the relationship between expressive individualism, an important characteristic of individualistic cultures, and different varieties of prayer. Four dimensions of expressive individualism (autonomy, setting oneself apart from others, personal development, and the expression of emotions) and four types of prayer (petitionary, religious, meditative, and psychological) were distinguished. Data were collected from participants in internet forums on Christian religiosity (n=158); they were asked to complete questionnaires about expressive individualism and prayer. The relationship between expressive individualism and prayer was found to be an ambivalent one, and one that is negatively dominated by autonomy. After eliminating the effect of autonomy, two patterns remain visible, both of them characterized by a positive connection to religiosity. Setting oneself apart from others is associated with petitionary and religious prayer; personal development with meditative and psychological prayer. The explanation of this concealed longing for religion is sought in the pressure resulting from expressive individualism as a way of life.

1.4 Scientific Study of Religion: Method & Theory

Ammerman, Nancy T. 2013. Spiritual But Not Religious? Beyond Binary Choices in the Study of Religion. *Journal for the Scientific Study of Religion* 52(2). 258–278. doi:10.1111/jssr.12024.

"Spirituality" often has been framed in social science research as an alternative to organized "religion," implicitly or explicitly extending theoretical arguments about the privatization of religion. This article uses in-depth qualitative data from a religiously diverse U.S. sample to argue that this either/or distinction not only fails to capture the empirical reality of American religion, it does no justice to the complexity of spirituality. An inductive discursive analysis reveals four primary cultural "packages," or ways in which people construct the meaning of spirituality in conversation: a Theistic Package tying spirituality to personal deities, an Extra-Theistic Package locating spirituality in various naturalistic forms of transcendence, an Ethical Spirituality focusing on everyday compassion, and a contested Belief and Belonging Spirituality tied to cultural notions of religiosity. Spirituality, then, is neither a diffuse individualized phenomenon nor a single cultural alternative to "religion." Analysis of the contested evaluations of Belief and Belonging Spirituality allows a window on the "moral boundary work" being

done through identifying as "spiritual but not religious." The empirical boundary between spirituality and religion is far more porous than is the moral and political one.

Baucal, Aleksandar & Tania Zittoun. 2013. Religion as dialogical resource: a socio-cultural approach. *Integrative Psychological & Behavioral Science* 47(2). 207–219. doi:10.1007/s12124-013-9229-z.

William James proposed a psychological study of religion examining people's religious experiences, and to see in what sense these were good for them. The recent developments of psychology of religion moved far from that initial proposition. In this paper, the authors propose a sociocultural perspective to religion that renews with that initial stance. After recalling Vygtotsky's core ideas, they suggest that religion, as a cultural and symbolic system, participates in the orchestration of human activities and sense-making. Such orchestration works both from within the person, through internalized values and ideas, and from without, through the person's interactions with others, discourses, cultural objects, etc. This leads to a consideration of religions as supporting various forms of dialogical dynamics-intra-psychological dialogues, interpersonal with present, absent or imaginary others, as well as inter-group dialogues. This is illustrated with empirical vignettes. The example of religious tensions in the Balkans in the 90's highlights how much the historical-cultural embeddedness of these dynamics can also lead to the end of dialogue, and, therefore, sense-making.

Lim, Chaeyoon. 2013. Counting the Faithful: Measuring Local Religious Contexts in the United States. *Journal for the Scientific Study of Religion* 52(2). 386–400. doi:10.1111/jssr.12027.

This study compares the estimates of religious composition of counties in the United States from three independent datasets: the 2010 Religious Congregational Membership Study (RCMS); the 2010 Infogroup Congregational membership data (INFO); and the Gallup Daily Poll, a large national survey with more than 1.3 million respondents. Analysis suggests that the estimates for most major religious groups from the three datasets are highly correlated to each other. In addition, the measures of local religious compositions from the three datasets successfully predict the religious composition of friendship networks in a large, nationally representative survey. These findings suggest that RCMS, the most widely used data source for measuring local religious composition in the United States, has a convergent and predictive validity. The author's analyses, however, also highlight important challenges in measuring geographic distributions of non-Christian populations, as well as total religious populations in all religious traditions.

McAloney, Kareena, Maurice Stringer & John Mallett. 2013. The measurement of mistrust among religious group members in Northern Ireland. *Journal of Applied Social Psychology* 43(Suppl 2). E329–E338. doi:10.1111/jasp.12029.

Cultural mistrust is a protective mechanism employed by minority group members when risk of victimization from majority group members is high. In Northern Ireland, depending on the context, both Catholics and Protestants may perceive themselves at risk of discrimination, and use similar protective strategies. This study examined the appropriateness of the Cultural Mistrust Inventory in assessing mistrust among members of different religious groups within Northern Ireland. Exploratory and confirmatory factor analyses resulted in an 11-item, 3-factor measure of religious mistrust. Mistrust appears to be experienced by both Catholics and Protestants, regardless of group status, with males reporting significantly higher levels of mistrust of the "other" group. Higher levels of mistrust were associated with higher psychological distress.

Part 2. Articles in Spirituality & Health Research

2.1 Spirituality & Health: General Health & Well-Being

Arfken, Cynthia L, Sameera Ahmed & Wahiba Abu-Ras. 2013. Respondent-driven sampling of Muslim undergraduate U.S. college students and alcohol use: Pilot study. *Social Psychiatry & Psychiatric Epidemiology* 48(6). 945–953.
doi:10.1007/s00127-012-0588-4.

The objective of this study was to pilot a sampling technique frequently used in the HIV literature, respondent-driven sampling, to assess potential association of alcohol use with religiosity, personal proscriptive belief, and social influences among Muslim U.S. college students (n=156). In unadjusted analyses, students who were lifetime abstainers were more likely than drinkers to hold personal proscriptive belief and strongly agree with a measure of private religiosity. There was no difference on public religiosity measures between groups. Lifelong abstainers were more likely to report fewer students, fewer Muslim students, and fewer of their friends drank alcohol. They also were more likely to report that they attended high school with more Muslims and currently live in neighborhoods with more Muslims. In conclusion, lifetime abstinence was associated with high private religiosity, personal proscriptive religious beliefs, and more proscriptive social influences.

Ariyabuddhiphongs, Vanchai & Saowanee Buaphoon. 2013. Mother-Daughter Relationships and an Attitude against Premarital Sex: The Mediating Effect of Buddhist Five Precepts. *Archive for the Psychology of Religion* 35(2). 193–212.
doi:10.1163/15736121-12341261.

The authors conducted a study among 198 female university undergraduate students and hypothesized that mother-daughter relationships were related to an attitude against premarital sex through the mediation effect of an observance of the five precepts. Results supported the research model, affirming the role of mother-daughter relationships in fostering an attitude against premarital sex, and suggesting that the five precepts have a protective effect in guarding against adverse health and life-changing risks among Thai adolescents.

Brook, Robert D., Lawrence J. Appel, Melvyn Rubenfire, Gbenga Ogedegbe, John D. Bisognano, William J. Elliott, Flavio D. Fuchs, et al. 2013. Beyond Medications and Diet: Alternative Approaches to Lowering Blood Pressure A Scientific Statement From the American Heart Association. *Hypertension* 61(6). 1360.
doi:10.1161/hyp.0b013e318293645f.

This American Heart Association scientific statement aims to summarize the blood pressure-lowering efficacy of several alternative approaches and to provide a class of recommendation for their implementation in clinical practice based on the available level of evidence from the published literature. Among behavioral therapies, Transcendental Meditation (Class IIB, Level of Evidence B), other meditation techniques (Class III, Level of Evidence C), yoga (Class III, Level of Evidence C), other relaxation therapies (Class III, Level of Evidence B), and biofeedback approaches (Class IIB, Level of Evidence B) generally had modest, mixed, or no consistent evidence demonstrating their efficacy. Between the noninvasive procedures and devices evaluated, device-guided breathing (Class IIA, Level of Evidence B) had greater support than acupuncture (Class III, Level of Evidence B). Exercise-based regimens, including aerobic (Class I, Level of Evidence A), dynamic resistance (Class IIA, Level of Evidence B), and isometric handgrip (Class IIB, Level of Evidence C) modalities, had relatively stronger supporting evidence. It is the consensus of the writing group that it is reasonable for all individuals with blood pressure levels >120/80 mm Hg to consider trials of alternative approaches as adjuvant methods to help lower blood pressure when clinically appropriate. A suggested management algorithm is provided, along with recommendations for prioritizing the use of the individual approaches in clinical practice based on their level of

evidence for blood pressure lowering, risk-to-benefit ratio, potential ancillary health benefits, and practicality in a real-world setting. Finally, recommendations for future research priorities are outlined.

Bushnell, M Catherine, Marta Ceko & Lucie A Low. 2013. Cognitive and emotional control of pain and its disruption in chronic pain. *Nature reviews. Neuroscience* 14(7). 502–511. doi:10.1038/nrn3516.

Chronic pain is one of the most prevalent health problems in our modern world, with millions of people debilitated by conditions such as back pain, headache and arthritis. To address this growing problem, many people are turning to mind-body therapies, including meditation, yoga and cognitive behavioral therapy. This article will review the neural mechanisms underlying the modulation of pain by cognitive and emotional states - important components of mind-body therapies. It will also examine the accumulating evidence that chronic pain itself alters brain circuitry, including that involved in endogenous pain control, suggesting that controlling pain becomes increasingly difficult as pain becomes chronic.

Eriksson, Elisabet, Gunilla Lindmark, Pia Axemo, Beverley Haddad & Beth Maina Ahlberg. 2013. Faith, premarital sex and relationships: Are church messages in accordance with the perceived realities of the youth? A qualitative study in KwaZulu-Natal, South Africa. *Journal of Religion and Health* 52(2). 454–466. doi:10.1007/s10943-011-9491-7.

Since religious messages on life style have a strong impact in South Africa, it is important to assess how they relate to the situation for young people at risk of HIV infection. Nine focus group discussions were conducted with youth (n=62), aged 13-20 years, from the Roman Catholic Church, the Lutheran Church, and the Assemblies of God. Young people were ambivalent toward sexual contacts since these generally were expected to be part of a relationship even though the church condemns premarital sex. Girls perceived the moral norms to concern them more than the boys for whom sexual needs were more accepted. These moral barriers lead to lack of information about protection and may increase the risk of HIV.

Fouladbakhsh, Judith, Jean Davis & Hossein Yarandi. 2013. Using a standardized Viniyoga protocol for lung cancer survivors: a pilot study examining effects on breathing ease. *Journal of Complementary and Integrative Medicine* 10(1). 1–13. doi:10.1515/jcim-2012-0013.

This quasi-experimental, intervention-only pilot study aimed to determine the effects of an 8-week standardized yoga protocol for non-small cell lung cancer survivors (n=9). The protocol was developed within the Viniyoga (Hatha) tradition with respiratory experts. Breathing ease, dyspnea, oxygen saturation, and respiratory function were explored in relationship to yoga practice (45-minute sessions once per week and home practice) using repeated-measures analysis. The number of participants reporting dyspnea ranged from 25 to 50% prior to practice with no significant increase during sessions, and moderate decreases noted at times. Oxygen saturation remained high and vital signs stable; forced expiratory volume in 1 second values increased significantly over the 14-week study period. Yoga, with an emphasis on postures coordinated with breathing and meditation practices, offers a potentially feasible and beneficial option that requires further study in this population.

Khanna, Surbhi & Jeffrey M. Greeson. 2013. A narrative review of yoga and mindfulness as complementary therapies for addiction. *Complementary Therapies in Medicine* 21(3). 244–252. doi:10.1016/j.ctim.2013.01.008.

Because very few studies have been conducted on the specific role of yoga in treating or preventing addiction, the authors of this article propose a conceptual model to inform future studies on outcomes and possible mechanisms. Additional research is also needed to better understand what types of yoga and mindfulness-based interventions work best for what types of addiction, what types of patients, and under what conditions. Overall, current findings

increasingly support yoga and mindfulness as promising complementary therapies for treating and preventing addictive behaviors.

Krause, Neal, R. David Hayward, Deborah Bruce & Cynthia Woolever. 2013. Church Involvement, Spiritual Growth, Meaning in Life, and Health. *Archive for the Psychology of Religion* 35(2). 169–191. doi:10.1163/15736121-12341263.

The purpose of this study is to assess the relationship between involvement in three aspects of congregational life and spiritual growth. In addition, an effort is made to see if spiritual growth may, in turn, affect health. A latent variable model was developed to test the following hypotheses: (1) individuals who attend worship services more often, attend Bible study and prayer group meetings more frequently, and individuals who receive more spiritual support from fellow church members will be more likely to report they have experienced spiritual growth; (2) people who experience more spiritual growth will be more likely to derive a deeper sense of meaning in life; and (3) individuals who have developed a deeper sense of meaning in life will enjoy better health. Data from the U.S. Congregational Life Survey suggests that spiritual support has the stronger relationship with spiritual growth than either worship service attendance or involvement in formal church groups. The findings further reveal that greater spiritual growth is associated with a deeper sense of meaning in life and meaning, in turn, is associated with better health.

Kumar, D.K.U. & B.B. Putti. 2013. Study of static yoga, repetitive yoga versus exercise intervention in management of mechanical low BACK pain – A comparative study. *Hong Kong Physiotherapy Journal* 31(1). 50.
doi:10.1016/j.hkpj.2013.01.019.

The objective of this study was to compare the effects of static yoga as mentioned in ancient texts against repetitive yoga and exercise in reducing the disability of mechanical low back pain subjects. A total of 150 subjects diagnosed with mechanical low back pain was randomized in to three arms: the static yoga arm (n=43), the repetitive yoga arm (n=44), and the exercise arm (n=43). The total duration of the study was 8 weeks. Following intervention, the static yoga group showed a significant reduction in disability by 56% when compared to repetitive yoga 42% and exercise 43%.

Luk, Jeremy W., Rebecca L. Emery, Kenny A. Karyadi, Julie A. Patock-Peckham & Kevin M. King. 2013. Religiosity and substance use among Asian American college students: Moderated effects of race and acculturation. *Drug and Alcohol Dependence* 130(1–3). 142–149.
doi:10.1016/j.drugalcdep.2012.10.023.

Researchers utilized a large and diverse cross-sectional sample of 839 college students to test whether race moderated the associations between religiosity and substance use outcomes (Study 1), then replicated and extended the findings in a separate college sample of 340 Asian Americans, examining the moderating role of acculturation on the associations between religiosity and substance use outcomes (Study 2). Controlling for age, gender, and paternal education, religiosity was protective against alcohol use, alcohol problems, and marijuana use among Caucasians but was unrelated to these outcomes among Asian Americans in Study 1. In Study 2, religiosity was protective against alcohol problems only at high levels of acculturation. Moreover, religiosity was protective against marijuana use at both high and mean levels of acculturation, but not at low levels of acculturation.

Moreau, Caroline, James Trussell & Nathalie Bajos. 2013. Religiosity, religious affiliation, and patterns of sexual activity and contraceptive use in France. *European Journal of Contraception and Reproductive Health Care* 18(3). 168–180.
doi:10.3109/13625187.2013.777829.

Researchers examined the association between religiosity and sexual and contraceptive behaviors in France, using data from the 2005 Health Barometer survey, a random sample of 7,495 women and 5,634 men aged 15 to 44.

Three quarters of respondents (73%) reported no religious practice, 20% practiced occasionally, and 7% regularly. Regular practice was associated with later sexual debut, regardless of religious denomination. Among participants less than 30 years old, religious respondents were less likely to have used a condom at first sexual intercourse or any form of contraception. At the time of the survey, sexually experienced adolescents who reported regular religious practice were less likely to use contraception (84.7% vs. 98.1%. Regular practice was associated with a 50% decrease in the odds of using very effective methods for Catholics, but had no effect among Muslims.

Nakamura, Yoshio, David L. Lipschitz, Renee Kuhn, Anita Y. Kinney & Gary W. Donaldson. 2013. Investigating efficacy of two brief mind-body intervention programs for managing sleep disturbance in cancer survivors: a pilot randomized controlled trial. *Journal of Cancer Survivorship-Research and Practice* 7(2). 165–182.
doi:10.1007/s11764-012-0252-8.

This randomized controlled trial examined 57 cancer survivors with clinically significant self-reported sleep disturbance, randomly assigned to receive Mind-Body Bridging (MBB), Mindfulness Meditation (MM), or sleep hygiene education (SHE). Following intervention, analysis revealed that mean sleep disturbance symptoms in the MBB and MM groups were lower than in the SHE group, indicating that both mind-body interventions improved sleep. In addition, compared with the SHE group, the MBB group showed reductions in self-reported depression symptoms and improvements in overall levels of mindfulness, self-compassion, and well-being.

Neymotin, Florence & Teresa M. Downing-Matibag. 2013. Religiosity and adolescents' involvement with both drugs and sex. *Journal of Religion and Health* 52(2). 550–569.
doi:10.1007/s10943-011-9507-3.

Using the Child Development Supplement in combination with the Panel Study of Income Dynamics, researchers sought to determine how adolescents' involvement with both drugs and sex is related to religiosity. It was found that the statistically significant relationship between religiosity and adolescents' involvement in both risk behaviors is accounted for by school attachment, but the relationship between religiosity and drugs is robust.

Salas-Wright, Christopher P., Rene Olate & Michael G. Vaughn. 2013. Religious Coping, Spirituality, and Substance Use and Abuse Among Youth in High-Risk Communities in San Salvador, El Salvador. *Substance Use & Misuse* 48(9). 769–783.
doi:10.3109/10826084.2013.793357.

Little is known about the relationship between religious coping, spirituality, and substance use in developing nations such as El Salvador. Collected in 2011, the sample consists of 290 high-risk and gang-involved adolescents (11-17 years) and young adults (18-25 years) in San Salvador, El Salvador. Structural equation modeling and logistic regression are employed to examine the associations between the Measure of Religious Coping (RCOPE), the Intrinsic Spirituality Scale, and substance use and abuse. Results suggest that spirituality and, to a far lesser degree, religious coping may serve to protect for substance use and abuse among this high-risk population of Salvadoran youth.

Singh, Nirbhay N., Giulio E. Lancioni, Alan S. W. Winton, Bryan T. Karazsia, Angela D. A. Singh, Ashvind N. A. Singh & Judy Singh. 2013. A mindfulness-based smoking cessation program for individuals with mild intellectual disability. *Mindfulness* 4(2). 148–157.
doi:10.1007/s12671-012-0148-8.

Researchers evaluated the effectiveness of a mindfulness-based smoking cessation program with three men with mild intellectual disabilities who had been smokers for many years and who had previously failed to quit smoking with other interventions. Analysis showed that the men were able to fade their cigarette smoking from a daily average of 28.4, 34.8, and 13.8 at baseline to 0 within 111, 165, and 77 days, respectively, and maintain this for a year. Follow-up data, collected every 3 months following the maintenance period, showed that they were able to abstain

from smoking for 3 years. The authors conclude that this mindfulness-based smoking cessation program may be effective with other individuals with mild intellectual disabilities.

Strada, E Alessandra, Peter Homel, Sharon Tennstedt, J Andrew Billings & Russell K Portenoy. 2013. Spiritual well-being in patients with advanced heart and lung disease. *Palliative & supportive care* 11(3). 205–213.
doi:10.1017/S1478951512000065.

In a prospective, longitudinal study, patients with advanced congestive heart failure (CHF) or chronic obstructive lung disease (COPD) (each n=103) were interviewed at baseline and every 3 months for up to 30 months. Scores on the basic faith subscale of the Functional Assessment of Chronic Illness Therapy-Spiritual Well-Being (FACIT-Sp) did not change over time. The authors conclude that, in advanced CHF and COPD patients, spiritual well-being remains stable over time, though it varies by race and symptom distress, and contributes to quality of life, in combination with symptom distress, mental health and physical functioning.

Yong, Hua-Hie, Steven Savvas, Ron Borland, James Thrasher, Buppha Sirirassamee & Maizurah Omar. 2013. Secular versus religious norms against smoking: Which is more important as a driver of quitting behaviour among Muslim Malaysian and Buddhist Thai smokers? *International Journal of Behavioral Medicine* 20(2). 252–258.
doi:10.1007/s12529-012-9225-6.

This paper prospectively examined two kinds of social normative beliefs about smoking, secular versus religious norms. Data come from 2,166 Muslim Malaysian and 2,463 Buddhist Thai adult smokers who participated in the first three waves of the International Tobacco Control Southeast Asia project. The majority of both religious groups perceived that their religion discouraged smoking (78% Muslim Malaysians and 86% Buddhist Thais) but considerably more Buddhist Thais than Muslim Malaysians perceived that their society disapproved of smoking (80% versus 25%). Among Muslim Malaysians, religious, but not societal, norms had an independent effect on quit attempts. By contrast, among the Buddhist Thais, while both normative beliefs had an independent positive effect on quit attempts, the effect was greater for societal norms. The two kinds of normative beliefs, however, were unrelated to quit success among those who tried. The findings suggest that religious norms about smoking may play a greater role than secular norms in driving behavior change in an environment, like Malaysia where tobacco control has been relatively weak until more recently, but, in the context of a strong tobacco control environment like Thailand, secular norms about smoking become the dominant force.

Zenic, Natasa, Marija Stipic & Damir Sekulic. 2013. Religiousness as a factor of hesitation against doping behavior in college-age athletes. *Journal of Religion and Health* 52(2). 386–396.
doi:10.1007/s10943-011-9480-x.

The aim of the present study was to identify gender-specific protective effects of religiousness and other social, educational, and sport variables as a potential factors of hesitation against doping behaviors in sport-science-students from Mostar, Bosnia, and Herzegovina (n=162). Multiple regression calculations revealed religiousness as the most significant predictor of the social, health, sport and legal factors of hesitation against doping behaviors in both genders. However, the differential influence of the social, educational, sport and religious factors in relation to the negative consequences of doping behaviors was found for men and women.

2.2 Spirituality & Health: Mental Health

Atkinson, Brent J. 2013. Mindfulness training and the cultivation of secure, satisfying couple relationships. *Couple and Family Psychology: Research and Practice* 2(2). 73–94.
doi:10.1037/cfp0000002.

A growing body of research suggests that a particular form of mental training, mindfulness meditation, may improve the way the brain automatically processes and organizes relationship-relevant cognition and behavior. Mindfulness training appears to promote structural and functional changes in neural circuits that mediate attention, regulate physiology and emotion, and enhance or inhibit the capacity for empathy. In this article, after reviewing behavioral benefits and neural changes associated with mindfulness training, the author examines studies investigating the relationship between mindfulness and intimate relationship satisfaction and stability. Efforts to integrate elements of mindfulness training into educational programs and therapies for couples are then reviewed.

Bonelli, Raphael M. & Harold G. Koenig. 2013. Mental disorders, religion and spirituality 1990 to 2010: A systematic evidence-based review. *Journal of Religion and Health* 52(2). 657–673. doi:10.1007/s10943-013-9691-4.

Researchers examined original research on religion, religiosity, spirituality, and related terms published in the top 25% of psychiatry and neurology journals. Most studies focused on religion or religiosity and only 7% involved interventions. Among the 43 publications that met these criteria, thirty-one (72.1%) found a relationship between level of religious/spiritual involvement and less mental disorder (positive), eight (18.6%) found mixed results (positive and negative), and two (4.7%) reported more mental disorder (negative). All studies on dementia, suicide, and stress-related disorders found a positive association, as well as 79 and 67% of the papers on depression and substance abuse, respectively. In contrast, findings from the few studies in schizophrenia were mixed, and those in bipolar disorder indicated no association or a negative one. The authors conclude that there is good evidence that religious involvement is correlated with better mental health in the areas of depression, substance abuse, and suicide; some evidence in stress-related disorders and dementia; insufficient evidence in bipolar disorder and schizophrenia, and no data in many other mental disorders.

Brandt, Pierre-Yves. 2013. Psychological Aspects of the Role of Religion in Identity Construction. *Integrative Psychological & Behavioral Science* 47(2). 299–303. doi:10.1007/s12124-013-9237-z

Religious plurality can generate fears through identity destabilization. Religions offer resources for coping with fears. On one side, production of stereotypes follows a defensive way. On the other side, there are claims that religions help to cross boundaries and to cope with stigmatization, misrecognition and discrimination. Coping strategies combine at least five aspects: community, intimate relationship, rules, construction of identity, and worldview. This article shows how these aspects are intertwined.

Castella, Rosemary de & Janette Graetz Simmonds. 2013. "There's a deeper level of meaning as to what suffering's all about": Experiences of religious and spiritual growth following trauma. *Mental Health, Religion & Culture* 16(5). 536–556. doi:10.1080/13674676.2012.702738.

The purpose of the present study was to examine participants' phenomenological experiences of spiritual and religious posttraumatic growth (PTG). Transcribed data from semi-structured interviews with 10 women, self-identified as Christian, who had experienced spiritual or religious growth following various trauma were analyzed using Interpretative Phenomenological Analysis. Results indicated how religion provided a framework that assisted participants to incorporate life changes, and to find meaning in their suffering. The most salient themes identified in relation to religious and spiritual PTG included: process of spiritual and religious growth, strengthening of religious and spiritual beliefs, and personal and spiritual growth and healing. Participants' trauma and associated distress prompted a process of questioning and meaning-making that facilitated deeply experienced personal and spiritual growth, and was related to intrinsic religiosity.

Chen, Chin-Yi, Chun-Hsi Vivian Chen & Chun-I Li. 2013. The influence of leader's spiritual values of servant leadership on employee motivational autonomy and eudaemonic well-being. *Journal of Religion and Health* 52(2). 418–438.
doi:10.1007/s10943-011-9479-3.

This research examined the role of leader's spiritual values in terms of the "servant leadership" in the process of promoting employee's autonomous motivation and eudaemonic well-being. The sample consists of 265 Chinese supervisor-subordinate dyads recruited from a variety of industries in Taiwan. Spiritual values perceived by the subordinates, as well as the discrepancy between leader-subordinate perceptions, but not the leader's self-perceptions of spiritual values, were found to contribute significantly beyond transactional leadership in predicting subordinate motivational autonomy and eudaemonic well-being, and subordinate autonomous motivations fully mediates the relationship between spiritual values and eudaemonic well-being.

Cokley, Kevin O'Neal, Samuel Beasley, Andrea Holman, Collette Chapman-Hilliard, Brettjet Cody, Bianca Jones, Shannon McClain & Desire Taylor. 2013. The moderating role of gender in the relationship between religiosity and mental health in a sample of black American college students. *Mental Health, Religion & Culture* 16(5). 445–462.
doi:10.1080/13674676.2012.684346.

In the current study gender was tested as a moderator of the relationship between religiosity and mental health among 218 black American college students. It was hypothesized that black women would be higher in religious engagement than black men, and that gender would moderate the relationship between religiosity and mental health. Contrary to hypotheses, no significant gender differences in religious engagement were found. However, moderated multiple regression analyses revealed that increases in religious engagement were predictive of lower anxiety and depression for black women, but higher anxiety for black men.

Edgell, Penny, Eric P. Tranby & Darin M. Mather. 2013. Profiles of Anticipated Support: Religion's Place in the Composition of Americans' Emotional Support Networks. *Journal for the Scientific Study of Religion* 52(2). 293–308.
doi:10.1111/jssr.12021.

In this article the authors analyze the role of religion in the composition of Americans' networks of anticipated emotional support. Drawing on data from the National Survey of Religion and Family Life, researchers use latent class analysis to uncover four different anticipated support profiles, which are organized along two dimensions of variation: religiosity and breadth, and label these profiles religious, secular, broad, and limited. The analyses demonstrate associations between these anticipated support profiles and a person's gender, family status, age, race, socioeconomic status, and religious involvement.

Harris, Grant M, Rebecca S Allen, Linda Dunn & Patricia Parmelee. 2013. "Trouble won't last always": religious coping and meaning in the stress process. *Qualitative Health Research* 23(6). 773–781.
doi:10.1177/1049732313482590.

Researchers explored the experience of religious coping, organizational religious affiliation, and one's relationship with God among older adults with advanced chronic illness and their caregivers. Research questions included: How is religious coping experienced in this context? How is a relationship with God experienced in coping? How is meaning experienced in this context? Brief qualitative interviews uncovered descriptions of experiences using the qualitative descriptive method. Three themes were identified: God is a provider, one's religion and relationship with God when coping are essential, and the God-person relationship is intimate. Care recipients coped through their personal relationship with God, whereas caregivers coped through religious beliefs and support. Meaning was defined as purpose, responsibility, and duty.

Jazaieri, Hooria, Kelly McGonigal, Thupten Jinpa, James R. Doty, James J. Gross & Philippe R. Goldin. 2013. A randomized controlled trial of compassion cultivation training: Effects on mindfulness, affect, and emotion regulation. *Motivation and Emotion*. doi:10.1007/s11031-013-9368-z.

In this study, researchers conducted a randomized controlled trial in which 100 adults from the community were randomly assigned to either a 9-week compassion cultivation training (CCT) or a waitlist (WL) control condition. Compared to WL, CCT resulted in increased mindfulness and happiness, as well as decreased worry and emotional suppression. Within CCT, the amount of formal meditation practiced was related to reductions in worry and emotional suppression. These findings suggest that compassion cultivation training effects cognitive and emotion factors that support psychological flexible and adaptive functioning.

Kim, Sang Hwan, Suzanne M. Schneider, Len Kravitz, Christine Mermier & Mark R. Burge. 2013. Mind-Body Practices for Posttraumatic Stress Disorder. *Journal of Investigative Medicine* 61(5). 827–834.

This literature review sought to identify the effects of mind-body intervention modalities, such as yoga, tai chi, qigong, mindfulness-based stress reduction, meditation, and deep breathing, as interventions for Posttraumatic Stress Disorder (PTSD). The literature search identified 92 articles, only 16 of which were suitable for inclusion in this review. Most of the studies have small sample size, but findings from the 16 publications reviewed here suggest that mind-body practices are associated with positive impacts on PTSD symptoms. Mind-body practices incorporate numerous therapeutic effects on stress responses, including reductions in anxiety, depression, and anger, and increases in pain tolerance, self-esteem, energy levels, ability to relax, and ability to cope with stressful situations. In general, mind-body practices were found to be a viable intervention to improve the constellation of PTSD symptoms such as intrusive memories, avoidance, and increased emotional arousal.

Kinser, Patricia Anne, Cheryl Bourguignon, Ann Gill Taylor & Richard Steeves. 2013. "A Feeling of Connectedness": Perspectives on a Gentle Yoga Intervention for Women with Major Depression. *Issues in Mental Health Nursing* 34(6). 402–411. doi:10.3109/01612840.2012.762959.

The purpose of this study is to understand the experiences of women who participated in a yoga intervention for depression. The findings from this interpretive phenomenological study are derived from interviews with and daily logs by 12 women with major depression who took part in an 8-week gentle yoga intervention as part of a larger parent randomized, controlled trial. Results show that the women's experience of depression involved stress, ruminations, and isolation. In addition, their experiences of yoga were that it served as a self-care technique for the stress and ruminative aspects of depression and that it served as a relational technique, facilitating connectedness and shared experiences in a safe environment.

Krause, Neal & R. David Hayward. 2013. Religious Involvement and Feelings of Connectedness with Others among Older Americans. *Archive for the Psychology of Religion* 35(2). 259–282. doi:10.1163/15736121-12341266.

Some researchers maintain that one of the primary functions of religion is to help individuals develop a strong sense of connectedness with other people. However, there is little research on how a sense of connectedness arises. The purpose of this study is to examine this issue. A conceptual model is developed to test the following key hypotheses: (1) blacks are more likely than whites to affiliate with Conservative Christian denominations; (2) Conservative Christians attend worship services more often than individuals in other faith traditions; (3) people who go to church more often are more likely to receive informal spiritual support (i.e., encouragement to adopt religious beliefs and practices); (4) individuals who receive more spiritual support are more likely to read religious literature and watch or listen to religious programs; and (5) people who engage in these private religious practices are more likely

to feel a close sense of religiously based connectedness with others. Data from a nationwide longitudinal survey provides support for each hypothesis.

Krause, Neal & R. David Hayward. 2013. Prayer beliefs and change in life satisfaction over time. *Journal of Religion and Health* 52(2). 674–694. doi:10.1007/s10943-012-9638-1.

A considerable number of studies have focused on the relationship between prayer, health, and well-being. But the influence of some types of prayer (e.g., petitionary prayer) has received more attention than others. The purpose of this study is to examine an overlooked aspect of prayer: trust-based prayer beliefs. People with this orientation believe that God knows that best way to answer a prayer and He selects the best time to provide an answer. Three main findings emerge from data that were provided by a nationwide longitudinal survey of older people reveals. First, the results reveal that Conservative Protestants are more likely to endorse trust-based prayer beliefs. Second, the findings suggest that these prayer beliefs tend to be reinforced through prayer groups and informal support from fellow church members. Third, the data indicate that stronger trust-based prayer beliefs are associated with a greater sense of life satisfaction over time.

Longo, Gregory S. & Jungmeen Kim-Spoon. 2013. Homesickness in college students: the role of religion in combating depression. *Mental Health, Religion & Culture* 16(5). 489–500. doi:10.1080/13674676.2012.696600.

While religiousness has been seen to function as a protective factor in a variety of health and well-being areas, little work has been done examining religiousness' role in depression during adjustment to college in the freshman year. In this investigation, the moderating roles of religiousness in the relationship between homesickness and depression are examined in freshmen college students. Religiousness was found to moderate the relationships between homesickness and depression; however, not fully in the hypothesized protective manner. Those who were higher on global religiousness showed lower depressive symptoms when low in "attachment to home" homesickness compared to those lower on these global religiousness, but there was no association between religiousness measures and depressive symptoms when high in this area of homesickness.

Meisenhelder, Janice Bell, Nancy J. Schaeffer, Jerry Younger & Marisa Lauria. 2013. Faith and mental health in an oncology population. *Journal of Religion and Health* 52(2). 505–513. doi:10.1007/s10943-011-9497-1.

This study compares faith attitudes versus behaviors for their relationship to mental health in current cancer patients and survivors. One hundred and fifty-eighty patients, mostly women with breast cancer, completed questionnaires. Mental health was positively related to a concept of a loving God and negatively related to the concept of a stern God. Mental health was unrelated to goal of treatment (cure vs. chemotherapy/palliation), frequency of prayer, intrinsic faith motivation, or physical pain. Viewing God as loving was strongly related to better mental health, even in the presence of a poor prognosis or pain.

Nurasikin, Ms, LA Khatijah, A Aini, M Ramli, Sa Aida, Nz Zainal & Cg Ng. 2013. Religiousness, religious coping methods and distress level among psychiatric patients in Malaysia. *The International Journal of Social Psychiatry* 59(4). 332–338. doi:10.1177/0020764012437127.

This article seeks to determine the level of religious commitment and coping methods in psychiatric patients (n=228) and its relationship with distress level. The majority were male, Malay, Muslim, single and with psychotic disorder. The subjects had a high level of religious commitment and had used more positive coping methods. Negative religious coping, psychiatric symptoms and diagnosis of anxiety disorder or major depression were significantly associated with high distress level. Higher religious commitment was significantly associated with lower distress.

Osafo, J., B. L. Knizek, C. S. Akotia & H. Hjelmeland. 2013. Influence of religious factors on attitudes towards suicidal behaviour in Ghana. *Journal of Religion and Health* 52(2). 488–504. doi:10.1007/s10943-011-9487-3.

The objective of this qualitative study was to understand how religion influences lay persons' attitudes towards suicide in Ghana. Twenty-seven adults from both rural and urban settings were interviewed. Interpretative phenomenological analysis was used to analyze the data. Results showed that the participants are committed to core and normative religious beliefs and practices they perceived as life preserving. Such an understanding influenced their view of suicidal behavior as unacceptable. Nevertheless, religion facilitated their willingness to help people during suicidal crisis. Religious commitment theory is used to explain some of the findings of this study.

Sahraian, Ali, Abdullah Gholami, Ali Javadpour & Benafsheh Omidvar. 2013. Association between religiosity and happiness among a group of Muslim undergraduate students. *Journal of Religion and Health* 52(2). 450–453. doi:10.1007/s10943-011-9484-6.

The aim of the current study was to test link between religiosity and happiness among a group of undergraduate Muslim students. Two hundred and seventy-one health-related students agreed to participate and completed Oxford Happiness Index and a religious belief questionnaire. It was found that higher score on religious belief was significantly linked to the level of happiness. The result confirms that individuals with a more religious attitude experience more happiness. The result of this study should be considered in programs designed to improve overall well-being of university students.

Sorenson, Stephen. 2013. Depression and God: The Effects of Major Depressive Disorder on Theology and Religious Identity. *Pastoral Psychology* 62(3). 343–353. doi:10.1007/s11089-012-0479-3.

Major depressive disorder (MDD) has deep roots in brain function. Recent physiological research ties brain areas involved with depression to areas that process emotions. Among the research surveyed, a link was found between the activity levels of the prefrontal cortex (PFC), the orbitofrontal cortex (OFC), and parts of the anterior cingulate cortex (ACC). These links prove to be useful in understanding how an individual might have problems processing emotional experiences. This relates directly to how a person interacts in a religious environment. Religious leaders should share the physicians' mantra of primum non nocere, *which means "first, do no harm." Skewed views of God can emerge from "gaps in understanding" related to topics such as sin, substance abuse, divine intimacy, and end-of-life questions.*

Wei, Dedong & Eric Y. Liu. 2013. Religious Involvement and Depression: Evidence for Curvilinear and Stress-Moderating Effects Among Young Women in Rural China. *Journal for the Scientific Study of Religion* 52(2). 349–367. doi:10.1111/jssr.12031.

Debates about whether the relationship between religiousness and depression is nonlinear have continued, but no definitive conclusions thus far have been drawn. Unlike most previous research in this area, which has been based on U.S. populations, this study focuses on a sample of 882 young rural Chinese women. Results from analyses reveal an inverse U-shaped relationship between intrinsic religiosity and depression. In addition, results show that intrinsic religiosity and religious activities exacerbate the deleterious effects of particular life events such as childbirth issues and marital conflicts.

Williams, Alishia D., Gloria Lau & Jessica R. Grisham. 2013. Thought-action fusion as a mediator of religiosity and obsessive-compulsive symptoms. *Journal of Behavior Therapy and Experimental Psychiatry* 44(2). 207–212. doi:10.1016/j.jbtep.2012.09.004.

In this study, 85 Christian, Jewish, and Atheist/Agnostic participants were exposed to an experimental thought-induction protocol and reported on their associated levels of distress, guilt, feelings of responsibility, and urge to suppress target intrusions experienced during a 5-min monitoring period. The results suggest that obsessional thinking is not attributable to religion per se, but that teachings underlying certain religious doctrines may fuel thought-action fusion beliefs that are implicated in the maintenance of obsessive-compulsive disorder.

2.3 Spirituality & Health: Method and Theory

Allmon, Allison L. 2013. Religion and the DSM: From pathology to possibilities. *Journal of Religion and Health* 52(2). 538–549.
doi:10.1007/s10943-011-9505-5.

Many individuals seeking psychological services refer to their religious or spiritual beliefs during treatment. Although psychology has consistently pathologized religion and/or spirituality in the past, it is vital that clinicians understand their impact on diagnosis and treatment. The evolution of the DSM, as explored in this manuscript, is evidence of continued attempts to expand clinicians' religious and/or spiritual sensitivity. In order for religion to be incorporated as a cultural component, psychologists need appropriate training. The author concludes with a case illustration and recommendations for continued development of religion as a cultural factor in the DSM-V.

Arakawa, Dana Rei, Corey E. Flanders, Elaine Hatfield & Ronald Heck. 2013. Positive psychology: What impact has it had on sex research publication trends? *Sexuality & Culture: An Interdisciplinary Quarterly* 17(2). 305–320.
doi:10.1007/s12119-012-9152-3.

This paper addresses the existence of bias in the publication of modern-day sexuality research. Specifically, the authors ask whether published studies tend to focus primarily on the positive or the negative aspects of sexuality? This question was answered by conducting a content analysis of articles appearing in four prestigious journals: The Journal of Sex Research, Archives of Sexual Behavior, The New England Journal of Medicine, and Obstetrics and Gynecology, from 1960 to the present. As expected, only a slim minority of articles investigated the delights of love, sex, and intimacy; the vast majority focused on the problems associated with sexual behavior. The authors conclude that the positive psychology movement does not appear to have altered this time-tested bias.

Caldeira, Sílvia, Emília Campos Carvalho & Margarida Vieira. 2013. Spiritual distress-proposing a new definition and defining characteristics. *International journal of nursing knowledge* 24(2). 77–84.
doi:10.1111/j.2047-3095.2013.01234.x.

The objective of this study is to identify the definition and defining characteristics (DCs) of spiritual distress through an integrative literature review. Thirty-seven articles and 35 DCs were identified. The authors found that spiritual distress as a response to health problems in the context of nursing care is different from an impaired ability to experience and integrate meaning in life. The diagnosis misses some DCs that emerged from the literature review and lacks comprehensiveness. The domain and the class are reductionist toward its meaning. The taxonomy lacks a spiritual domain to include this and other diagnoses currently dispersed in other domains.

Cantz, Paul. 2013. A psychodynamic inquiry into the spiritually evocative potential of music. *International Forum of Psychoanalysis* 22(2). 69–81.
doi:10.1080/0803706X.2012.657673.

In this article, the author argues that certain types of so-called "sacred music" – music whose form aligns with implicit affective registries that are filtered through intrapsychic constellations of true self object relations – act as perhaps the most potent catalyst in facilitating experiences of spirituality. The phonological qualities of sacred music share the same spectrum of transitional space in which the foundational self enjoys its fullest expression. Sacred music possesses the ability to dissolve explicit representational boundaries in service of achieving symbolic

interpersonal fusion with the foundational self, in so doing facilitating a blissfully ego-boundless sensation ofunio mystica.

Carter, J. C., K. S. Flanagan & A. B. Caballero. 2013. Spirituality and Peer Victimization in Early Adolescence: Associations within a Christian School Context. *Journal of Psychology & Theology* 41(2). 150–160.

The article focuses on a study on the relationship between peer victimization and spirituality in early adolescence in a Christian school environment. It cites the increasing international interest in spirituality among the public and scholars, with specific focus on children and adolescents. It mentions four subscales used to measure spirituality including spiritual practices, religious attendance, and spiritual forgiveness.

Cartledge, Mark J. 2013. Pentecostal healing as an expression of godly love: An empirical study. *Mental Health, Religion & Culture* 16(5). 501–522. doi:10.1080/13674676.2012.696601.

This paper explores the influence of religiosity and socialization upon healing experiences and practices, using data from 1,522 worshipers at a Pentecostal Church in the US. Engagement with healing practices is regarded by Pentecostals as a form of benevolent action. A causal model is presented that suggests healing experience can be explained by means of specific background variables (gender, age and ethnicity directly; marital status and education indirectly), religiosity (Sunday worship and all-age Sunday school) and socialization factors (significant others and perceived influence of a direct encounter with God). The significance of these findings for understanding healing practices among Christians in relation to religion and health is subsequently discussed.

Dahinden, Janine & Tania Zittoun. 2013. Religion in meaning making and boundary work: theoretical explorations. *Integrative psychological & behavioral science* 47(2). 185–206. doi:10.1007/s12124-013-9233-3.

This article proposes a transversal analysis and theoretical elaboration of the question of the uses of religious elements for meaning making and boundary work. In order to do so, the authors first propose a sociocultural psychological perspective to examine meaning making dynamics. Second, they apply a boundary work perspective, as recently developed in the social sciences, on the organization of religious differences. The first considers religious elements as resources that can be used by people to orient themselves in time and the social space, to interpret and guide action, and to create new forms of life. The second approach proposes an analysis of uses of religious stuff in order to understand how boundaries between groups are created, transgressed or dissolved as well as to explore the link between religion and power. The articulation of these two approaches can itself offer a rich theoretical frame to apprehend religions in contemporary society.

Dobratz, Marjorie C. 2013. "All my saints are within me": Expressions of end-of-life spirituality. *Palliative & supportive care* 11(3). 191–198. doi:10.1017/S1478951512000235/

This study explored the oral responses of 44 dying persons who expressed spirituality. Four identified spiritual themes: religious systems of beliefs and values, life meaning, purpose and connections with others, nonreligious systems of beliefs and values, and metaphysical or transcendental phenomena served as a framework for a content analysis of 91 spiritual references. From the content analysis, eight interrelated and separate themes emerged. Although the highest number of responses centered on religious beliefs and values, nonreligious beliefs and values that included reason, dignity, mental discipline, and communion were expressed. The themes of life meaning, purpose, and connections with others also surfaced as important aspects of EOL spirituality.

Dundas, Ingrid, Jon Vøllestad, Per-Einar Binder & Børge Sivertsen. 2013. The Five Factor Mindfulness Questionnaire in Norway. *Scandinavian Journal of Psychology* 54(3). 250–260. doi:10.1111/sjop.12044.

The aim of this study was to adapt the Five Factor Mindfulness Questionnaire (FFMQ) for use in Norway. Three studies involving three different samples of university students (n=792) were conducted. Confirmatory factor analyses showed that a five factor structure provided an acceptable fit to the data. All five factors loaded significantly on the overall mindfulness factor. As expected, correlations between the FFMQ total scores and subscales were positive and significant. The authors conclude that the Norwegian FFMQ has acceptable psychometric properties and can be recommended for use in Norway, especially in studies seeking to differentiate between different aspects of mindfulness and how these may change over time.

Fischbeck, Sabine, Bernd-Oliver Maier, Ulrike Reinholz, Cornelia Nehring, Rainer Schwab, Manfred E Beutel & Martin Weber. 2013. Assessing somatic, psychosocial, and spiritual distress of patients with advanced cancer: Development of the advanced cancer patients' distress scale. *The American Journal of Hospice & Palliative Care* 30(4). 339–346.
doi:10.1177/1049909112453640.

In this study, the authors developed a screening evaluation tool for adequate distress assessment in palliative care, using questionnaire data from168 advanced cancer patients from 3 centers for palliative medicine. With a principal component analysis (PCA), the authors extracted 5 distress scales (emotional reactions/physical restrictions, communication deficits, negative social reactions, pain, and gastrointestinal symptoms). Internal consistencies varied between medium and very good. Positive validity scores were found. They conclude that use of the ACPDS may help to identify needs for palliative care interventions and enhance the quality of palliative care.

Frenk, Steven M, Sarah A Mustillo, Elizabeth G Hooten & Keith G Meador. 2013. The Clergy Occupational Distress Index (CODI): Background and findings from two samples of clergy. *Journal of Religion and Health* 52(2). 397–407.
doi:10.1007/s10943-011-9486-4.

This study demonstrates the reliability and validity of the Clergy Occupational Distress Index (CODI). The five-item index allows researchers to measure the frequency that clergy, who traditionally have not been the subject of occupational health studies, experience occupational distress. The reliability and validity of the index is assessed using two samples of clergy: a nationally representative sample of clergy and a sample of clergy from nine Protestant denominations. In both samples, the five items of the CODI load onto a single factor and the Cronbach's alpha scores are robust. The regression model indicates that a high score on the CODI (i.e., more frequent occupational distress) is positively associated with having depressive symptoms within the last 4 weeks. The CODI can be used to identify clergy who frequently experience occupational distress and to understand how occupational distress affects clergy's health, ministerial career, and the functioning of their congregation.

Gallison, Barry S., Yan Xu, Corrine Y. Jurgens & Suzanne M. Boyle. 2013. Acute care nurses' spiritual care practices. *Journal of holistic nursing: official journal of the American Holistic Nurses' Association* 31(2). 95–103.
doi:10.1177/0898010112464121.

The purpose of this study was to identify barriers in providing spiritual care to hospitalized patients. A convenience sample (n=271) was recruited at an academic medical center in New York City for an exploratory, descriptive questionnaire. The Spiritual Care Practice (SCP) questionnaire assesses spiritual care practices and perceived barriers to spiritual care. The SCP determines the percentage that provides spiritual support and perceived barriers inhibiting spiritual care. The participation rate was 44.3% (n=120). Most (61%) scored less than the ideal mean on the SCP. Although 96% (n=114) believe addressing patients spiritual needs are within their role, nearly half (48%) report rarely participating in spiritual practices. The greatest perceived barriers were belief that patient's spirituality is private, insufficient time, difficulty distinguishing proselytizing from spiritual care, and difficulty meeting needs when spiritual beliefs were different from their own. Although nurses identify themselves as spiritual, results indicate spirituality assessments are inadequate. Addressing barriers will provide

nurses opportunities to address spirituality. Education is warranted to improve nurses' awareness of the diversity of society to better meet the spiritual needs of patients. Understanding these needs provide the nurse with opportunities to address spirituality and connect desires with actions to strengthen communication and the nurse-patient relationship.

Hoga, Luiza Akiko Komura, Juliana Reale Caçapava Rodolpho, Priscilla Evelyn de Souza Penteado, Ana Luiza Vilela Borges & Rocío Elizabeth Chávez Alvarez. 2013. Religiosity and sexuality: counseling provided by Brazilian Protestant pastors. *Sexual & reproductive healthcare: official journal of the Swedish Association of Midwives* 4(2). 57–63. doi:10.1016/j.srhc.2013.04.001.

This qualitative study aimed to explore counseling about sexuality and contraception provided to the church community. The oral history method was performed. Data were collected through in-depth face-to-face interviews with 18 Brazilian Protestant pastors and were examined using thematic analysis. Four themes were identified from the data: (a) Counseling based on Christian doctrine provided to preserve the integrity of the family; (b) Adequate performance of gender roles is essential to preserve harmony in the family; (c) Recommendations for sex with pleasure and the free use of contraceptives in marriage; (d) Distinct positions regarding abortion: clearly forbidden versus permissible when authorized by law.

Hopkins, Annie & Michael Proeve. 2013. Teaching mindfulness-based cognitive therapy to trainee psychologists: Qualitative and quantitative effects. *Counselling Psychology Quarterly* 26(2). 115–130. doi:10.1080/09515070.2013.792998.

The present study investigated the experience of clinical psychology trainees as they completed mindfulness training and the impact it had on their stress and development as psychologists. Eleven trainee clinical psychologists completed the eight-week mindfulness-based cognitive therapy program. Assessments were conducted prior to and following training, and again after two months, using semi-structured interviews and self-report measures of perceived stress, empathy and mindfulness. Thematic analysis of interview transcripts revealed four higher level themes: challenging experience; altered stress experience; altered therapy experience; and expanded knowledge. Statistically significant changes were found for one empathy sub-scale and three facets of a self-report mindfulness scale. Benefits developed through the mindfulness training were largely maintained, or developed further, over the two-month follow-up period. The impact of the course appeared to be influenced more by participants' personal engagement with the training rather than amount of meditation practice.

Johnson, Steve A. 2013. Using REBT in Jewish, Christian, and Muslim couples counseling in the United States. *Journal of Rational-Emotive & Cognitive-Behavior Therapy* 31(2). 84–92. doi:10.1007/s10942-013-0161-4.

This article addresses how marriage functions within Judaism, Christianity, and Islam. Case studies of couples within these three religions are used to demonstrate how rational emotive behavior therapy (REBT) can help address marital issues within couples counseling of religious individuals in a manner that supports the couples' religious values but decreases disturbance associated with religious issues within marriage.

Lee, Eun-Kyoung Othelia & Younsook Yeo. 2013. Relaxation practice for health in the United States: findings from the National Health Interview Survey. *Journal of holistic nursing: official journal of the American Holistic Nurses' Association* 31(2). 139–148. doi:10.1177/0898010113477253.

Using cross-sectional data from the 2007 National Health Interview Survey Alternative Medicine Supplement, this study examined potential correlates of engagement in relaxation practices, including sociodemographic characteristics, health behaviors, medical conditions, physical activity, drinking, smoking, and prayer for health. Individuals who engaged in relaxation practices were less likely to be older, male, Hispanic, high income, or

residents in the South and Midwest. They were more likely to be college-educated, uninsured, and have one to two chronic conditions. Those with higher psychological distress and with asthma and pulmonary diseases practiced relaxation techniques more than individuals without these conditions. Findings suggest that relaxation practice is associated with lifestyles habits such as regular physical activity and prayer for health.

Li, Kati. 2013. Religion and Medicalization: The Case of ADHD. *Journal for the Scientific Study of Religion* 52(2). 309–327.
doi:10.1111/jssr.12023.

This article examines religion and its relationship with Attention Deficit Hyperactivity Disorder (ADHD) attitudes. Using data from the 2002 General Social Survey National Stigma Study (Children), this research finds that compared to the rest of the population, evangelical Christians are less likely to view ADHD as a real disease and to believe children with ADHD should be treated with medication. Results also demonstrate that evangelicals are more likely to think doctors are overmedicating children with common behavior problems and to think medication prevents families from working out problems themselves. On the other hand, church attendance is unrelated to beliefs about ADHD treatment but is positively associated with thinking ADHD is a real disease. These findings add new insights to the existing literature on religion and medicalization.

Lucchetti, Giancarlo, Camilla C Braguetta, Candido Vallada & Homero Vallada. 2013. Exploring the acceptance of religious assistance among patients of a psychiatric hospital. *The International journal of social psychiatry* 59(4). 311–317.
doi:10.1177/0020764011433628.

This article reports on the prevalence of, and factors associated with, inpatients' acceptance of religious assistance in a psychiatric hospital. Most of the 213 patients evaluated requested religious assistance (85.0%), including those that reported having no religion (79.1%). Patients with a diagnosis of schizophrenia and lower intrinsic religiousness tended to request less religious assistance. More than 80% of patients requested assistance based on religious traditions other than their own.

Lyon, Stephanie J. 2013. Psychotherapy and the Mormon faith. *Journal of Religion and Health* 52(2). 622–630.
doi:10.1007/s10943-013-9677-2.

The Church of Jesus Christ of Latter-day Saints, also known as the Mormon Church, is a Christian faith with a large presence across the globe. Although Mormon doctrine suggests that faith in Jesus allows people to overcome weakness and heal from pain, Mormon people are not immune from experiencing periods of mental and emotional suffering. The deeply held religious beliefs of Mormons can influence the nature of the psychological difficulties a Mormon individual is prone to experiencing, how and when they choose to seek treatment, as well as the types of treatment that may be most beneficial.

Main, Roderick. 2013. Secular and religious: the intrinsic doubleness of analytical psychology and the hegemony of naturalism in the social sciences. *Journal of Analytical Psychology* 58(3). 366–386.
doi:10.1111/1468-5922.12019.

In recent years a number of prominent social theorists, including Jürgen Habermas and Charles Taylor, have voiced concern about the hegemony of naturalistic, secular assumptions in the social sciences, and in their different ways have sought to address this by establishing greater parity between secular and religious perspectives. This paper suggests that C.G. Jung's analytical psychology may have something to contribute on this issue as it can be understood coherently both empirically, without reference to transcendent reality, and metaphysically, with reference to transcendent reality. It is argued that, despite his denials of any metaphysical intent, Jung does in fact engage in metaphysics and that together the empirical and metaphysical vectors of his thought result in a rich and distinctive double perspective. This dual secular and religious perspective can be seen as part of Jung's own critique of the

hegemony of naturalism and secularism, which for Jung has profound social as well as clinical relevance. The concern and approach that Habermas and Taylor share with Jung on this issue may provide some grounds for increased dialogue between analytical psychology and the social sciences.

McCarthy, Valerie Lander & Amanda Bockweg. 2013. The role of transcendence in a holistic view of successful aging: a concept analysis and model of transcendence in maturation and aging. *Journal of holistic nursing: official journal of the American Holistic Nurses' Association* 31(2). 84–92; quiz 93–94.
doi:10.1177/0898010112463492.

In this paper, Walker and Avant's method of concept analysis was adapted to analyze literature from philosophy, theology, developmental psychology, sociology, psychiatry, and nursing in order to gain a thorough understanding of transcendence. Antecedents, attributes, referents, and consequences of transcendence were identified and then displayed in a conceptual model. A definition of transcendence in relation to successful aging was synthesized from the analysis.

Niazi, Asfandyar Khan & Sanjay Kalra. 2013. Patient centered care in Islam: distinguishing between religious and sociocultural factors. *Journal of diabetes and metabolic disorders* 12(1). 30.
doi:10.1186/2251-6581-12-30.

The authors of this article hold that the use of patient centered care is promoted by Islam. Many of the countries with the highest percentage of diabetics are Muslim majority countries. The use of patient centered care in these areas is likely to reduce the burden of diabetes in these countries. However, there are several challenges faced by the physicians working in these countries. Most of these challenges are sociocultural in origin and a thorough knowledge of the Islamic principles can help overcome these challenges.

Rykkje, Linda L R, Katie Eriksson & Maj-Britt Raholm. 2013. Spirituality and caring in old age and the significance of religion - A hermeneutical study from Norway. *Scandinavian Journal of Caring Sciences* 27(2). 275–284.
doi:10.1111/j.1471-6712.2012.01028.x.

This article portrays how older Norwegians understand religion and religious support as part of spirituality and caring. The theoretical framework in this study is Eriksson's "caritative" caring theory, and the research aim is to broaden the understanding of spirituality from a caring science perspective. The methodology is hermeneutical according to Gadamer. The study is based upon qualitative content analysis of 30 interviews with 17 participants above 74 years, six men and 11 women. The findings portray connectedness with a Higher power, including how Christianity has influenced upon the philosophy of life of the participants, wonders about the end of life/afterlife, and the meaning of religious symbols and rituals. The study also portrays how religious support may foster dignity, especially near the end of life, and experiences and opinions regarding support from nursing personnel. The study concludes that religiousness cannot be separated from spirituality, and that nurses should be able to provide spiritual care to a certain extent.

Saffari, Mohsen, Isa Mohammadi Zeidi, Amir H. Pakpour & Harold G. Koenig. 2013. Psychometric properties of the Persian version of the Duke University Religion Index (DUREL): A study on Muslims. *Journal of Religion and Health* 52(2). 631–641.
doi:10.1007/s10943-012-9639-0.

The aim of this study was translation and validation of the Duke University Religion Index (DUREL) in Iranian Muslims. The study was performed in two stages. In the first stage, 1,762 college students participated in the study. In the second phase, 796 college students were recruited from Tehran. Results showed that the scale is reliable, and that the DUREL appears to be a proper measure for assessing religiosity among Iranian Muslims.

Selman, Lucy, Peter Speck, Marjolein Gysels, Godfrey Agupio, Natalya Dinat, Julia Downing, Liz Gwyther, et al. 2013. "Peace" and "life worthwhile" as measures of spiritual well-being in African palliative care: a mixed-methods study. *Health and quality of life outcomes* 11(1). 94. doi:10.1186/1477-7525-11-94.

Researchers aimed to determine the content and construct validity of two items in the African Palliative Care Association (APCA) African Palliative Outcome Scale (POS) as measures of spiritual wellbeing in African palliative care populations. The study was conducted at five palliative care services, four in South Africa and one in Uganda. Study design involved: (1) cognitive interviews with 72 patients, analyzed thematically to explore the items' content validity, and (2) quantitative data collection (n=285 patients) using the POS and the Spirit 8 to assess construct validity. Findings demonstrate the utility of POS items peace and life worthwhile as distinct but related measures of spiritual well-being in African palliative care. Peace and life worthwhile are brief and simple enough to be integrated into routine practice and can be used to measure this important but neglected outcome in this population.

Skevington, Suzanne M., Keely Sarah Gunson & Kathryn Ann O'Connell. 2013. Introducing the WHOQOL-SRPB BREF: Developing a short-form instrument for assessing spiritual, religious and personal beliefs within quality of life. *Quality of Life Research* 22(5). 1073–1083. doi:10.1007/s11136-012-0237-0.

The authors of this paper found support for the use of a new short-form measure to assess spiritual, religious and personal beliefs (SRPB) within quality of life (QoL). Existing data from the 132 items of the WHOQOL-SRPB (n=5,087) obtained in 18 cultures were first analyzed to select the "best" performing item from each of the eight SRPB facets. These were integrated with the 26 WHOQOL-BREF items to give 34 items in the WHOQOL-SRPB BREF.

Tiew, Lay Hwa, Debra K Creedy & Moon Fai Chan. 2013. Student nurses' perspectives of spirituality and spiritual care. *Nurse Education Today* 33(6). 574–579. doi:10.1016/j.nedt.2012.06.007.

To investigate nursing students' perceptions of spirituality and spiritual care, a cross-sectional survey of final-year students from three educational institutions in Singapore was conducted from April to August 2010. Data included demographic details and responses on a new composite tool, the Spiritual Care Giving Scale (SCGS). Participating student nurses reported a high level of spiritual awareness that was not constrained by age. Students affirmed the importance of spiritual awareness in order to address the spiritual needs of patients. There was some congruence between the perceptions of students in this ethno-culturally diverse Asian sample and responses by students in the UK and North America on the personal attributes needed to provide spiritual care. Comparative studies using the SCGS could inform an understanding of spirituality and best pedagogical approaches to develop spiritual awareness across the curricula and in clinical practice.

Vogel, Michael J., Mark R. McMinn, Mary A. Peterson & Kathleen A. Gathercoal. 2013. Examining religion and spirituality as diversity training: A multidimensional look at training in the American Psychological Association. *Professional Psychology: Research and Practice* 44(3). 158–167. doi:10.1037/a0032472.

The current study evaluated religious and spiritual diversity training in both APA-accredited doctoral programs and predoctoral internships, garnering the perspectives of 292 students, interns, faculty, and training directors (54.9% response rate). Results revealed a clear hierarchy of preparatory efforts with regard to diversity training, with least attention given to the dimensions of diversity pertaining to disabilities, age, religion, and spirituality. Participants also perceived several areas of advanced competency to be neglected, including preparation efforts related to consultation with religious and spiritual leaders and understanding the major world religions and

spiritual systems. The findings also revealed that doctoral programs and pre-doctoral internships rely on informal and unsystematic sources of learning to provide training in religious and spiritual dimensions of diversity, including clinical experiences and peer interaction. Coursework, research, and didactics are rarely used to enhance religious and spiritual diversity training. Implications regarding current perceptions of training in religious and spiritual diversity are included.

Wilkerson, J. Michael, Derek J. Smolensk, Sonya S. Brady & B. R. Simon Rosser. 2013. Performance of the Duke Religion Index and the Spiritual Well-Being Scale in online samples of men who have sex with men. *Journal of Religion and Health* 52(2). 610–621. doi:10.1007/s10943-012-9594-9.

Religiosity is associated with behaviors that reduce the risk of HIV/STI infection among general-population and heterosexual-specific samples. Whether this association is similar to homosexual persons is unknown. Measures of religiosity have not been evaluated psychometrically among men who have sex with men (MSM), a population who, because of stigma, experience religiosity differently than heterosexual persons. The authors of this article assessed the Duke Religion Index and the spiritual well-being in two samples of MSM. Neither instrument produced adequate model fit. To study the association between religiosity and HIV/STI risk behaviors among MSM, scales are needed that measure the religious and spiritual experiences of MSM.
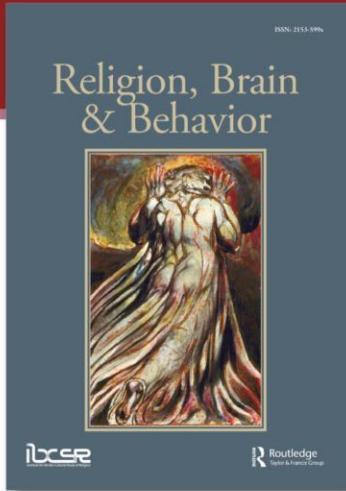
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Part 3. Books

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